



## BET EMET MINISTRIES

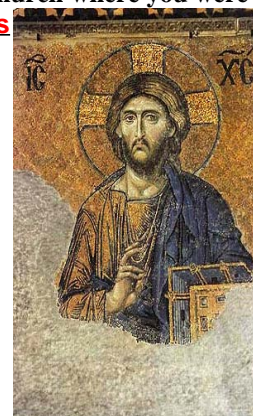
*Hebrew For "The House of Truth"*



## RETURNING TO THE JEWISH ROOTS OF CHRISTIANITY

*Bet Emet Ministries Is Devoted To Recovering The Hebraic Roots Of Gentile Christianity As They Existed Before The 3rd Century & In So Doing Restore "The Way" For The Gentile Godfearer In His Relationship With God*

Let me say in the beginning of this study that if you are a Christian then most likely you grew up in a Christian Church where you were taught to be a follower of Jesus. Seldom does it dawn upon the traditional Christian the fact that **Jesus Christ, as depicted in the New Testament, was not a Christian but is depicted as a faithful "Orthodox Jew" with a completely different "religious belief system" than a typical Christian.** Fewer still ever think at the ramifications of such a statement and go on unknowingly as a traditional Christian as if they are actually a "follower of Jesus" never once allowing the full weight of such a statement to hit home where they begin to compare "doctrinally" the Jewish faith with their Christian birth faith. Fewer still every think that a "Jewish Jesus" of the first century could not and would not ever ascribe and adopt many of the same "religious beliefs" which they hold and cherish which has been taught them by Gentile Roman Christianity. Certainly Judaism's rejection of the Christian Jesus should give us pause to think deeply about what we "believe" as Christians about this "Jesus" when the Jewish faith, to whom the Messiah was promised, flatly rejects this Christian Jesus. It should seem quite silly to such a "thinking believer" to consider himself a "follower of this Jesus" when the above statements hit home and if they do then it is almost impossible for a Christian to honestly consider himself a "follower of this Orthodox Jew" like the Jesus which our religious belief systems are so opposite and different in "key" theological places?



**Answer for yourself:** Why don't we, as Christians desiring to be followers of this "Orthodox Jesus" in reality "cherish and hold sacred" the same religious beliefs as a first century Jew like this Jesus when considering such important theological dogmas like salvation, atonement, the Messiah, fulfilled prophecy, and have the same Old Testament that the Jewish people and Rabbis use? Why does Christianity depart so drastically from this "mind of Christ" but yet assure its adherents that they are "followers" of this Jesus when a honest comparison of the above doctrinal differences between Judaism and Christianity is one of the most uncomfortable studies that one can undertake?

So the big question we tackle in this website is if we, as Gentile Christians, are truly followers of "Jesus" and we answer that question by looking at Judaism in the first century; in particular how Judaism incorporated the "non-Jew" or "Godfearer" within it without requiring his full-conversion. It should seem to a "thinking believer" that the "religious belief system" of the "non-Jew" or "Godfearer" in Judaism in the first century should be the same for every "follower of Jesus" and "the Christ" today as well. **But is it?**

**Answer for yourself:** What did a Jew like Jesus "believe" in the first century? What was his "religious belief system" and how does it

compare with the religious belief system of the "non-Jewish Christian today"? If it can be shown that a Jew like Jesus had an entirely different religious belief system in the first century as compared to the one developed in the 3rd century by Roman Gentile Christianity then what does that say about us being "true followers of this Jesus today"? Well, we have to reconstruct first century Judaism and the place and role of the "non-Jew" within it in the first century in order to make such comparisons and answer this question honestly. We need to reconstruct as honestly as possible a picture of first century normative, conservative Judaism and take a "kodak-moment" and luckily for us modern scholarship will allow us to reconstruct an accurate historical picture of first century Judaism and the non-Jew within it today in order to answer this hard question. Now on with the study with a "disclaimer" before start.

## IMPORTANT DISCLAIMER:

It is important for the reader to understand that in this website, in comparing first century Judaism and their Messiah with later Christianity and their presentation of the Jewish Messiah along with the unveiling of the historical truths concerning the non-Jewish "believer" in the first century, I will use a "literal-historical" approach to the "Jesus Story". If you have studied our other websites then you know that "the Christ" can be interpreted from 3 different perspectives down through recorded history: **"mystical", "mythological", and "literal-historical"**. Only after one has spent a considerable time in dedicated and scholarly studies in such areas as Biblical Judaism, the Jewish Messiah and true Messianic prophecy as taken from the Hebrew Scriptures and not the later forged texts of Rome, manuscript evidences, the history and origin of the Roman New Testament, the Gnostic Paul vs the Roman Paul, the Essenes and their "literal godman", Gnosticism, Egyptian religion and the ancient "Jesus Story", Comparative religion, and Astrotheology can he understand and be certain which two of the above three methods of interpretation of "the Christ" are accurate and factual. I have come through my studies to the truth behind the "Jesus Story" and I will leave all conclusions to the reader based upon the facts and evidences that he obtains through these studies. Again for purposes of comparing Judaism vs Christianity and the implications that this holds for the non-Jew and "Godfearer" we adopt in this website and for all studies in this website a **supposed "literal-historical" interpretation of "the Christ" as well as the Jesus of the New Testament**. Only in so doing can we adequately contrast the truths of Judaism vs the emergence of later Christianity and their conflicting and opposing theologies which both oppose and contradict the truths of their mother faith. In this chronological comparison of "beliefs" we can trace and see clearly Divine Truths handed down the corridors of history from nation to nation and see the earliest Divine revelations of God given mankind and sadly observe their gross alterations at the hands of antisemites and Roman Christianity; Divine Truths given in the beginning of mankind by our Creator which were intended for both "Gentiles" and "Jews" as well. I will let you be the judge of the results of such studies and leave to the reader to draw the necessary conclusions as we attempt to compare Jewish and Christian theological perspectives all the while dealing with the New Testament Jesus and the "Jesus Story" in a "literal-historical" manner in order for such an accurate comparison to be done effectively. **One more thing needs to be said in preparation for our studies.**

## A CHALLENGE TO YOUR MIND AND EMOTIONS LIES AHEAD

When one undertakes a diligent study into all facets of recovering the Jewish Roots of Christianity and the Hebraic Heritage of Christianity one often uncovers "hidden truths" concerning Jesus and the Jewish Messiah you wished you had never found so let me say right up front that the material on "this" website is definitely "strong meat". If you don't want the truth then this website, as well as others by this Ministry, is not for you. In your studies on this website plus others offered by this ministry you will encounter things that will challenge your mind and emotions on all levels as you learn the difference between the truth and fiction, fable and reality, the Jewish Messiah and the false Christian Messiah, the true Jesus Christ and the false Jesus Christ, the truth that lies behind the teaching of a historical Jesus as opposed to Mystical Christ of the earliest "Chrestians". Yes, I didn't misspell it. These are just some of the things which we will study and you will learn about as we see how Rome "reinterpreted" this Jesus Christ and kept these truths of Judaism from you. You will come to see what was the religious belief system concerning this Jesus and "the Christ" as it existed up until the 3rd century as taught by the earliest "Chrestians" (not Christians) before the emergence of the Roman juggernaut we recognize today as Orthodox Christianity. Expect the gamut of hurt, anger, and tears as you uncover the greatest deception of all mankind; namely, the replacement religion of Western Christianity which took the place of the Jewish faith which offered a place for believing "non-Jews" in the first two centuries before being counterfeited and replaced in the 3rd century with a paganized Judaism which we call Gentile Christianity today. Such deception is foisted upon us today by a document touted to be "inspired, infallible, and inerrant, but when examined scholarly is found to be far from such an assessment on all counts. Of course by that I mean the New Testament. You will come to see for yourself the forgeries and purposeful misquotations, mistranslations, and verses taken out of context within the Canon of the New Testament when compared with the true Hebrew Scriptures. You will see how not only these Hebrew texts were forged and inserted into our Christian Bibles but how **a substitute "religious belief" system was given to the non-Jewish world by the efforts of antisemitic Roman Christianity**. Along with this expect to see the truth concerning the canon of the New Testament and the biased selection and deletion of religious texts used by the early church after Rome took charge. You will come to see how the problem began with the Essenes at Qumran and culminated with Rome and it's antisemitism. If you have the courage to look for yourself into these deceptions regarding fulfilled Messianic prophecy recorded in your New Testament along with the truth about unfulfilled Messianic prophecy and the "Jesus Story" then I challenge you to "think" through the information on this and other websites from our ministry as you come to see the New Testament for what it really is - an antisemitic filled book created by the anti-Judaism of the early Roman Religious Establishment intended to lead you away from true Biblical faith and the true faith of "the Christ" (Biblical

Judaism/Jewish Christianity as it existed in the first three centuries). My prayers are with you and you have nothing to fear from recovering the truth concerning the Hebrew Roots of Christianity. Your personal Exodus from falsehood to HaShem's truth is about to begin! Baruch Hashem! Craig M. Lyons M.Div.

## WHAT CAN WE EXPECT FROM STUDY OF THIS WEBSITE?

**TESHUVAH** is a Hebrew word that defies an exact translation into English. It is a process that one goes through of an awareness, an awakening and a search. It is a deeper understanding of the true nature of self and the Holy, awesome, perfect nature of God. The act of **TESHUVAH** is a point at which a decision is made to turn away from the old ways when shown to be contradictory to the true Word of God and move closer toward God in loving obedience. The condition of a **Baal Teshuvah** is a broken and contrite heart that yields to **repentance** when shown that our Gentile Christian religious beliefs and resulting conducts and behaviors are often diametrically opposite to the "faith once given to the saints" in these first 3 centuries. We, through study and knowledge today, can see that many of our inherited Christian texts and religious beliefs are simply wrong when exposed to comparison and correction by the true Hebrew Scriptures, subsequent Biblical languages (Greek and Hebrew), unbiased Biblical History, the fruits of Archeology, a knowledge of Gnosticism, a knowledge of Egyptian religion, and Astronomy, etc. It is in such a spirit of repentance and loving obedience Bet Emet Ministries [Hebrew for "the House of Truth"] answers the call of God to help share long lost Biblical truths and knowledge in order to provide for you "a more perfect way" whereby you can experience a renewed dedication to follow God's heart and Word more correctly being led by "truth" rather than a received erroneous antisemitic tradition. This website is primarily for the Christian believer but yet all people of all faiths can learn much from this website. The information in this website is brought to by Bet Emet Ministries through many years of in-depth and detailed study of the original languages in which the Bible was originally written and other areas of study. Besides those mentioned above Bet Emet has spent years of intense scholarly study in a comprehensive analysis of Biblical history, the Essenes and Qumran culture, the Greek corrupted translation of the Jewish Scriptures called the LXX or the Septuagint, Archeology, the discovery of modern scholarship of the real Gnostic Paul as against the Romanized Paul we were given by Roman tradition, the First Gnostic New Testament that taught only the "Christ within", Egyptian religion which is the foundation for Judaism and which Rome will "reinterpret" in the 3rd century in given the world a "literalized Christ". We offer you the ability to listen and understand, maybe for the first time in your life, God's voice no longer clouded by Gentile antisemitism and anti-Judaism as seen in many of Christian doctrines today which originated when the Gentile Christian Church separated from its Jewish Roots and Hebrew Roots since the second and 3rd century C.E. I don't expect any reader to "agree" with what we teach without his or her personal study but I do expect that you understand up front that your evaluation of such information and knowledge can only honestly be done when verified by your own personal study into the areas in which I write. We must be like King David and "recover it all" if we ever hope to come into the "unity of the faith" as we "contend for the **faith ONCE given to the saints.**" Through much misunderstanding and false traditions, the Christian Church today is devoid of many truths it once had; lost in the 3rd century with the emergence of Constantine and Roman orthodoxy. It is time to re-evaluate what we have been taught our whole lives in light of in-depth Bible study, as well as these other areas of study above, in order to see "if we be in the faith" once practiced by Jews like this "Jesus" and which can be shown today was also taught to the "non-Jews" by Israel during the first three centuries before the rise of Constantine and the Roman juggernaut called the Roman Church.!

*God has a plan for the non-Jewish believer and if you take our challenge and read the materials presented on this website you will come to the certain knowledge that the Gentile Christian Church, by and large, has failed to teach you adequately and has not prepared you for your final judgment of your soul properly*

In the New Testament "the Christ" is recorded as saying: *"Why do you say you love me and not obey me?"* We cannot answer that question for all, but what we can help you do is understand the words of "the Christ" and his Apostles as originally understood by the hearers so that misunderstanding and misinterpretation of his words does not cause you to stumble and sin like so many today who do not possess such knowledge presented in this and our other [websites #1](#) and [websites #2](#). It is hoped that our recommended book list will profit all our students as it provides a sure path for your advanced study.

My brothers and sisters, it is not a very popular thing to do - to live like "the Christ" (symbolized in the New Testament by this 'Jesus') nor to teach this true message of God which today is drowned out by the voices of the early Catholic Church Fathers like Ignatius, Justin Martyr, Irenaeus, and others. Instead of understanding what "born again" meant in Jewish terms we have lost the true understanding of "salvation" as taught by the Jews along with the Ancient Wisdom they possessed and in it's place received a "literalized" form of sun-worship in the name of Rome's Jesus. Bet Emet Ministries has a message to share with Jews and non-Jews alike in revealing and restoring the Hebrew Roots to the Gentile Christian Faith of today. We may be small and not very popular, but God didn't call us to be popular - only obedient. So while some may have never heard of these truths we share today, but that does not nullify that they are still TRUTHS given by God for all mankind and easily verified as such by your own personal study.

*A Christian's religious belief system, when tested and exposed to contradictory facts*

*from Biblical languages, Biblical history, Biblical culture, Archeology, Gnosticism, and Astronomy, must in the Spirit of Truth and Repentance, be flexible enough to change*

Let it be said that if you cannot agree with the above statement then this website, and others from Bet Emet Ministries, will not be for you. But if you want "truth, the whole truth, and nothing but the truth, so help you God," then understand you will find it here. **There is no higher religion given mankind by God than "truth"!**

[Navigating The Website....The Articles Await Your Study...They Are But A Click Away](#)

*Recover "The Faith Once Given To The Saints" Which Has Been Perverted By Gentile Christianity And Their "Literal" and "Historical" Interpretation of the Sacred Texts*

[If you so desire Bet Emet Ministries offers a comprehensive CD of all of our Websites. with a "study plan" to assure your proper Spiritual progress in such in-depth studies...just click on this link for the details.](#)

In our CD of all out websites contained on one disk we provide a "study plan" for the student and give [detailed instructions as how to study these websites "in order"](#) to facilitate one's study. Please inquire for the CD for such through study will take you some time if you ever hope of cracking the "Jesus Puzzle" and coming to the answer of the question: "Who do men say I am?".

*call us...we would love to help you with your studies...Shalom...and Baruch Hashem*

[Home](#)

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## BET EMET MINISTRIES.....OUR VARIOUS WEBSITES FOR YOUR STUDY

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If one undertakes the study of Bet Emet's Websites, and understand it is a life's work, then one is prepared to understand what has happened to Christianity down through the centuries and how **Divine Truths, once expressed through allegory, metaphor, and simile by the Ancients who first received the Revelations of God, has been suppressed, altered, and tragically lost today through the "literalization" of such revelations given to us by the Ancients.** This is a tragic story to say the least and renders us as "believers" and "followers of the New Testament Jesus" as idolators and we never know it because our Bibles inherited from Rome are "forged" in key "theological places". If you are diligent to study and learn from what is shared on these multiple sites then over time you will understand how it is possible to follow the "New Testament Jesus" in one way which ends with idolatry and in another way which ends in holiness and righteousness. The key to all of this rest in the true identity of "the Christ," "the Logos", and "Christ Jesus". We are all familiar with these terms but we will see hopefully there is a big difference between what we have been taught about them today and what they meant to the original Christians. Rome's has played a key role in the loss of these Divine truths and the substitution of falsehoods as you will come to see. "Surely that is not possible" I hear you say, but I only wish it were so. For your study and thought are these websites which were developed and revised over the years as Bet Emet Ministries' studies have progressed and deepened and more parts of the "theological puzzle" of Christianity became apparent to myself and others associated with Bet Emet.

**These websites are intended to be "a step by step" process in your pilgrimage of learning. We begin by looking at the surface of the texts and then moving deeper as the websites progress we look often at the hidden and esoteric meanings that lie beneath these same texts. In other words we begin our websites with a "literal-historical" interpretation of "the Christ" and "Jesus Christ" and move later to the "Mystical Christ" and finally to the "Mythical Jesus Christ".** As alluded previously we begin by looking at the "literal historical Jesus" and the texts and explain them "literally" as we have been taught since growing up most like since childhood in the Christian faith we inherited. In so doing it is my intent to show you and separate for you a Jewish Messiah and Judaism's truth from a non-Jewish Messiah and untruths given us by Rome. **Only in such a "literal-historical" interpretation can we at first compare and contrast Judaism's truths against the later corruption of them by antisemitic Rome.**

*I don't expect all the readers to "agree" with what I write and reveal from my 20 years of scholarly studies from must reading an "article" or "two", but I do expect you to listen and take seriously what I show you since more than likely you have never looked into these matters and studied them out for*

*yourself as of yet. So be patient and "think" and in time I promise you as you get more of the puzzle pieces of this "Jesus Story" you will come to agree with what I have shown you in these articles for the facts and evidences, once possessed by you, will bring the necessary repentance in many areas of our Christian religious belief system which is so desperately needed today.*

As your studies progress it is my hope that you will come to see the depiction of this "Jesus" in the New Testament in a deeper light; not as a historical-literal person but the "personification of Divine truth of 'the Christ'" that was entrusted to the Jewish nation for the Gentile world. As the websites progress you will come to see just whom this "Divine Christ within" really is and how this concept has tragically be changed by Rome and given a literal-historical life of its own. It is a real shame that the only Jew to ever came to you and me was this New Testament this "Christ" dressed up like Constantine and bearing **"literalized sunworship concepts"** which simply are not true in their "literal sense" since they bring idolatry with them. Over time you will come to see the Divine Truth within them however when they remain as **allegories** as they were intended for it is then and only then can they express the Divine truths as originally intended and as understood by the ancients who gave them to mankind in the first place. Rome changes them and never tells us in the book we inherited; the Roman Bible.

In closing it is my intent as a yet ordained Pastor who desired to serve the Creator and help His children do the same that once this information came to light over the years of my studies I realized that someone has to share and tell others of this deception in order that our worship of the Creator be in "Spirit and in Truth. Bet Emet, Hebrew for "House Of Truth", has done as best it can to present these truths in hopes that your love for and worship of God be perfected by what you learn from these articles.

**The order of our study is very important.** If you start from the beginning and work your way through these websites as if you are reading the "best of many books" (which you are) then you will end your study with few unanswered questions and you will have arrived as the truth you sought and have a very clear picture of whom God is and what He requires of you, the non-Jewish believer in Christianity today. Sure the trip is hard, long, and time consuming and filled with both tears and joy as you deal with what has happened at the hands of men who served themselves rather than God. But the goal must be kept squarely before you....to come to the Truth once known about God by these Ancients who framed many of the very same religious doctrines that sadly have come down to us altered today and sadly cover the pages of our Bibles. **You will come to see that there is a very big difference from the Jewish Bible and the corrupted Gentile Christian Bible we inherited from Rome and for this reason I adopt a "literal-historical" approach to "Jesus Christ" in order to contrast Judaism's truths vs the Roman deception that lines the pages in our Christians Bibles.** As we study we will come to see that the depiction of this "literalized Jesus Christ" as the "Jewish Messiah" by Rome in our forged Christian Bibles is a total deception. There are many reasons why the Jewish people and their Rabbis don't accept our "Christian Jesus". This forgery and deception and destruction of Divine Truths is Rome's doing! All of this is dealt with on our websites and you will get to it in time if you are diligent in your study. But to see this then we are forced to approach "Jesus Christ" assuming that what we read in our New Testaments is a "literal-historical" reality and only later will we examine in detail the evidence for a "literal-historical Jesus Christ" and in so doing come to see that the concept of "Jesus Christ" existed in Ancient Egypt over ten thousand years ago and begin to correctly see "the Christ" through eyes that see this Divine Concept "mystically" and "mythologically" as did the Ancients for thousands of years; that is until the 3rd century when Rome "reinterpreted" this Christ for the world at the point of a sword.

Let us end with one passage from the Hebrew Scriptures:

***14 Then the LORD said unto me: 'The prophets prophesy lies in My name; I sent them not, neither have I commanded them, neither spoke I unto them; they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart.'***

It is time that we do diligent study in order to overcome these "lies" which we have inherited from Rome and others and repent of such error if it be in our life. It is time we search out and return to the faith of our Fathers who carry the Ancients traditions and truths with them. Today we find these "truths" in Judaism which itself is the Spiritual legacy of Egypt. Few know this because of lack of study but the beginning study has been done for you by Bet Emet where you can come to the knowledge of these things which were almost destroyed out of existence by the Roman purges of knowledge during the Dark Ages. **It is time you accept the mantle of study which in first century Israel was "the highest form of worship".**

*Lev 20:77 Sanctify yourselves therefore, and be ye holy; for I am the LORD your God (the Jewish Tanakh)*

## PRESENTING THE "JESUS STORY" THROUGH THE 4 WAYS OF RABBINICAL TEACHING

The Websites and our spiritual pilgrimage follow but I must say that what I uncovered when getting to the bottom of the origin of the "Jesus Story" is that **the "New Testament Jesus" can be understood in many different ways** and in so doing yet communicate Divine Truth to the reader. I have discovered through my 20 years of study that we basically have 3 different ways to understand "the Christ" and the "Jesus Story" as I and others see it. We at Bet Emet Ministries have covered all 3 different understandings and presentations of "Jesus Christ" through the totality of our websites. Taken in order our Websites take the student through these 3 different understanding of "the Christ" in systematic order.

- **Historically**...(Ancient myths which were taught by Rome through the medium of a presumed historical person; although not accurate to the existence of a historical person yet important for us in that it can and does serves as an example of spirituality and righteousness to be emulated by all mankind)
- **Mystically**...(expressing a hidden teaching, a secret doctrine, given under strict and exacting conditions to approved candidates by the Masters of Wisdom regarding the descent of the Logos into matter, ie., mankind), which when properly understood with the necessary "keys of interpretation" is revealed as the metaphysical teaching of the Descent of the Soul into matter; said more simply the Descent of God/Spirit/Energy into matter (eventually the flesh of mankind) and we see this presence of God in man as the indwelling Christ within).
- **Mythically**...(personification of the Sun and its path through the Zodiac and the 4 seasons of the year; the equinoxes and solstices, which when properly understood with the necessary "keys of interpretation" is revealed as the mystical teaching of the gestation, birth, life, death, and rebirth of the Soul/Christ in mankind).

Paul speaks of this Mystical and Mythical Christ:

*Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)*

**Answer for yourself:** Are all three methods of presenting Jesus Christ equally accurate to truth? No, they are not, and our Websites will provide the evidence you need to not only see this for yourself but make adjustments in your religious belief system when needed. We will show you how Judaism maintained these Divine truths of "the Christ" and how later Rome will not only burn the libraries of the world to cover up their adulteration of the truth about "the Christ within" but almost eradicate this knowledge for the world by the "literalization" of "the Christ" where He is limited to only one man instead of indwelling in every child of God. **Our focus needs to be on correctly interpreting the Mystical and Mythical Christ and then dealing with the erroneously interpreted "Historical Jesus...the Christ with flesh".**

We must study in order as we progress from a "literal-historical" understanding of "the Christ" which we were given first in our Christian experience and progress to the deeper understandings of "the Christ". It goes without saying that we all begin to read and study the Bible from a "literal" perspective assuming that it is the vehicle for "literal truth" about Jesus Christ, never realizing that often these stories were written to be understood as allegories by the original writers let alone ever realizing that our "Jesus Story" can be found in identical form all the way back to pre-dynastic Egypt over 13,000 years ago. Bet Emet Ministries began several years ago to present websites dealing with Christianity which at first adopted this "Literal Interpretation" of Jesus in the "Jesus Story" since the "literal" approach toward Jesus in the New Testament is taught today by almost all of Christianity as they assume that Jesus Christ was a historical person. We all grow up in the Western Hemisphere assuming that the "Jesus Story" is a historical reality; that is until we do the serious study of our faith required to get to the bottom of the "Jesus Story" and the religious synthesis within it. Only with the study of Comparative Religions where I found "my Jesus Story" repeated over and over again since Ancient Egypt in almost every nation under the Sun but also later in my studies of Gnostic Christianity did I come to clearly see the Mystical Christ "within" which had been so tragically altered by Rome beginning in the second century. Many of our websites, especially the early ones from years ago, begin by approaching the "Jesus Story" from this historical-grammatical method of interpretation because this is how we first meet this "Christ" and grow up hearing only of a "literal-historical Christ". This is how we first get acquainted with the "Jesus Story". This "literal-historical" approach I felt was necessary to get the reader and student started in order to reveal the greater Spiritual Truths that lay within Biblical Judaism that does not come with the added baggage of idolatry which we find in Gentile Christianity. As a pastor I realized that it takes time for a "seed to grow" and if I strike out and were to say that "almost everything you believe about Jesus that Rome taught us in their Second New Testament is wrong" I would lose any hope of reaching people with the fruits of my studies. So the beginning study of the Jewish Roots of Christianity follows the Rabbinical Methods of teaching and I applied them to Bet Emet's presentation of the "Jesus Story" and the totality of our Websites. There are 4 levels of Rabbinical teaching.

## PASHAT

The first level of understanding is PASHAT (simple). The Pashat is the literal meaning. It is similar to what Protestant hermeneutics calls "Grammatical Historical Exegesis" and also similar to what Protestant Hermeneutics calls "The Literal Principle." The PASHAT is the plain, simple meaning of the text; understanding scripture in its natural, normal sense using the customary meanings of the words being used, in accordance with the primary exegetical rule in the Talmud that no passage loses its PASHAT (b.Shab. 63a; b.Yeb. 24a). While there is figurative language (like Ps. 36:7) symbolism (like Rom. 5:14); allegory (like Gal. 4:19-31) and hidden meanings (like Rev. 13:18; 1Cor. 2:7) in the Scriptures, the first thing to look for is the literal meaning or PASHAT. This is how and why I developed the first websites and in so doing try to reveal the beauty of Biblical Judaism to the Christian student desiring the truth of his Jewish Roots. History teaches us today that, yes, Israel was hoping for and looking for one that might come like their famous King David and conquer the Gentiles, but more than this history today also teaches us that these first believers in "the Christ" in Israel, both Jew and Gentile, were followers of "Chrestus" (the Christ within). We must not confuse these two terms for "Chrestus (the Christ within) is NOT the "Christos" of Rome's later imagination. You have to study to see this. For it is in Biblical Judaism do we find our links with Egypt in their purest form thus preserving better than any these Ancient understandings of God and the Cosmos and "the Christ within" and man's responsibilities to the Creator. These following websites approaches "the Christ" as an assumed "historical person" yet never telling the reader that behind this motif of a "historical Jesus" lies the greatest deception known to mankind (the Christ within was later 'literalized' and placed in a 'historical' setting of Rome's choosing.

- RETURNING TO THE JEWISH ROOTS OF CHRISTIANITY...THE FAITH OF JESUS/YESHUA
  - <http://returntofaithofjesus.netfirms.com>



<http://returningtofaithofyeshua.freesevers.com>

- <http://www.geocities.com/returningtofaithofjesus>
- (The examination of the Jewish and Hebrew Roots of the Christian Faith as taken from a **literal perspective**. In so doing we expose many of the errors in doctrine and practice of today's Gentile Christianity with special emphasis upon the non-Jewish believer and his Divine place within the Israel of God instead of enmeshed in replacement religion as exists today in Gentile Christianity. We pay no attention in this site to the many problems concerning the Historical Jesus and approach the study from the normal assumption that the historical Jesus is true since that is how most of us grew up believing in the first place...in later sites we look at this problem in greater detail).
- **THE COVENANT OF NOAH & THE LAWS OF NOAH AND THEIR RELATIONSHIP TO THE CHRISTIAN CHURCH**
  - <http://covenantofnoah.netfirms.com>
  - <http://www.geocities.com/covtnoah>
  - (**Now we look in depth to the non-Jewish believer and how he fits into true Biblical Faith.** This is very important information and necessary for every Christian to read and study in detail. This is a very revealing study of the Covenants of God with special emphasis upon the Covenant concerning the non-Jew which are called today the Covenant of Noah comprising the 66 commandments of Noah; included in this site are OT references to this covenant as well and revealing exposition of this same covenant in the NT as taught to the non-Jews in fulfillment of the Great Commission before Rome would change everything in the 3rd and 4th century; **see how the Pattern of Worship was the same for the Jew and non-Jew** as they both kept and observed the same Biblical Festivals (equinoxes and solstices) and how denominational Christianity has missed the mark throughout history due to it's antisemitic background, the reinterpretation of these sacred times and appointed times of God along with altering Ancient spiritual dogmas).
- **THE BIBLICAL "PATTERN" OF WORSHIP & THE GENTILE GOD-FEARER IN THE FIRST CENTURY SYNAGOGUE-"CHURCH"**
  - <http://jewishrootscx.netfirms.com>
  - (Having learned all of this knowledge from the above websites and fully convinced that repentance is needed in my "Christian religious belief system" then the question that should be asked is this one as I see it: *"If I, as a non-Jew, who had not converted to Judaism, had lived in the first century in Israel and had come into contact with this 'Joshua-Jesus Movement within Israel as we find it in Acts 15 for example, then what would you have been taught about how a non-Jew is to 'worship' the Creator"? Is there a 'Pattern of Worship' of God that I need to know about?* Other questions come to mind: What are we to do as we study and learn the truth about the early Gentile inclusion into the Israel of God? How are we to worship today since learning these truths which reveal the ruse and deception of Rome which changed the worship of God in the 3rd century? How can I bring this understanding into my life today? How can I worship the Creator in "Spirit and in Truth" in light of what I have learned in the above websites that has shown me that I have been badly taught and so badly misguided by my spiritual leaders in Christianity today? If you want those answers then this website is for you. My apologies that it is not finished but under "construction" but better to begin to learn what we can when we can than waste any more time. I trust that in time the website will be finished.

## **REMEZ**

The next level of understanding is called in Hebrew REMEZ (hinting at a prior truth or a hidden truth that goes beyond the current text). Peculiarities and contradictions in the Biblical texts are treated and presented to the reader as hinting at a deeper truth than that conveyed by its PASHAT. The fun of discovering our Jewish Roots, Sabbaths, and Biblical Festivals is over and it is time for serious investigation of our inherited faith. **Our Websites get more challenging as I begin using the principle of Remez to hint that there are problems with the "Jesus Story" and begin to question many of the teachings of Christianity and**

**their presentation of Jesus as the Jewish Messiah.** We still approach these issues as if "historical" but as your studies progress you begin to slowly get the picture that there is severe problems with what Christianity teaches about "the Christ" and its presentation of Jesus as the Jewish Messiah. It bears saying again that we approach this information again as if "historical" but as our websites progress we will soon move to the "Mythical" and the "Mystical" presentations of Jesus Christ. You might say we are in the process of cracking the egg shell regarding the "Jesus Story".

• **RETURNING TO THE BIBLICAL FAITH OF JESUS/YESHUA BY EXAMINING CLOSELY OUR BIBLES**

- <http://www.faithofyeshua.faithweb.com>
- <http://geocities.com/thefaithofjesus>
- (We move on and begin to look at our New Testaments since it is within them that we have the core of the problems concerning this Jewish Messiah portrayed as Jesus. Here we encounter examples of such textual and scriptural falsifications in our Christian Bibles, both Old and New Testaments as mentioned in the previous sites.. hundreds of examples where the facts and truths that once existed in the Jewish Masoretic Old Testament texts were purposefully changed in the Greek translation of the Jewish Scriptures by the Essenes and later incorporated into almost all Christian Old Testaments and the implication of such purposeful alterations by not only the Jews of Alexandria (the Essenes), but the later changing and altering of this solar-mythology by the Gentile Church in their final production.. the New Testament. Here we encounter the change of these Divine Concepts as they become altered and reinterpreted and attached to the life of the New Testament Jesus. So it is necessary that we become very familiar with the document called the New Testament which has incorporated such religious agendas over time)

• **AN UNBIASED LOOK INTO THE HISTORY OF THE NEW TESTAMENT...AND THE ROLE OF THE HOLY SPIRIT IN ITS CANONIZATION?**

- <http://historyofformationofnewtestament.netfirms.com>
- <http://geocities.com/faithofyeshua>
- (Now we must understand how we actually got this New Testament in the first place. This study is as best as possible an unbiased and intense study into the New Testament, its origins, its canonization, the disagreements of the early Church Fathers as seen for hundreds of years in the conflicts and disagreements concerning it, its falsification and purposeful mistranslation of the Jewish Masoretic text, the role of the Essenes in the falsification of the Jewish Old Testament and its impact of the later developing New Testament, and the determination of the role of the Holy Spirit in the production of the New Testament...if any)

• **PAUL...THE TRUE FOLLOWER OF JESUS...OR...SUBVERTER OF THE FAITH OF JESUS AND FOUNDER OF A NEW RELIGION?**

- <http://paulproblem.netfirms.com>
- <http://paulproblem.faithweb.com>
- <http://geocities.com/paulproblem>
- (Now we move to the Paul Problem. Let it be said that I am hard on Paul since he has been presented to us on the pages of this New Testament in a particular way and reinforced by 2000 years of Church Tradition. I must say that I deal with Paul "literally" as this is the way he has again been presented to us on the pages of the New Testament and in so doing I spare no ink in pointing out the problems this presents regarding a Jewish interpretation of "the Christ". Understand that this is a very challenging website which exposes the deception behind the New Testament's presentation of the Apostle Paul and his assumed rejection of Judaism. This site reveals the truth behind the purposeful manipulation of history and facts to cover up the truth about a Gnostic Paul who actually and historically only wrote 7 epistles where he espouses a synthesis of Gnosticism, Mystery Religions, and Judaism...along with this I reveal his and later pro-Pauline writers purposeful misuse of the Jewish Scriptures by Pauline writers in their presentation to the non-Jewish world of a new religion and how they made it seem as if Jesus was the cause for it...this is strong stuff and not for the faint-hearted. **We will look at Paul in a different light when he is later put into his Gnostic**

setting which is historically accurate and only then we can say "kind things" about Paul...so hold on...we need to find the "real Paul" and we don't have it yet since Rome forged all but 7 of his epistles which he wrote and put his name on all others which they forged....modern scholarship will teach you this and how to spot this...so we have to be hard on Paul for right now since Christians believe that he taught all the things that carry his name. We will see as we study that he did not express an anti-Jewish faith and anti-Law bias as portrayed in the Roman New Testament and the blame for this deception is again laid on the lying pens of Rome....so we deal on this site as "if" Paul was responsible for these writings since we are taught he wrote them all by Roman tradition)

• THE JEWISH CONCEPT OF "THE" MESSIAH....WHY CAN'T THE JEWS AND THE CHRISTIANS AGREE?

- <http://jewishmessiah.netfirms.com>
- <http://www.geocities.com/bennoah1messiah>
- (Now we enter the beauty of Judaism and the truths they taught about their own Messiah and once knowing this then it is easy to contrast them with what we have been taught as Christians that come from our forged Christian Bibles. Ever wonder why the Jews and Gentile Christianity cannot agree on the Jewish Messiah? At last the unbiased truth concerning the Jewish Messiah and with it many explanations as to how the Christian theology concerning the Messiah deviates so drastically from the Jewish Messianic concepts as well as emphasis on the corruption of the Gentile's religious texts (OT and NT) which culminates in the creation of a Messiah which was never prophesied by the Jewish prophets.....the answers for the Gentile Christian are not always comforting but if you want the truth it is here for the interested and unbiased student and true seeker of truth. This is a selective summary of what went before on the other sites where I pull together pertinent information concerning one topic and one topic only: THE MESSIAH. If your desire is to study what the Hebrew Scriptures taught about the Jewish Messiah before they were altered and changed as they were later purposefully mistranslated into the Greek and even later carried over in their corrupted forms into the Christian's Old Testament and New Testament texts by Rome, then this material and information is for you. Along with this site is the examination of text after text not only in it's Hebraic original form but as it was altered and changed thereby causing New Testament believers to ignorantly accept and cherish beliefs about Yeshua/Jesus which not only are incorrect but which render them idolators before God).

• A TRUTHFUL ANALYSIS OF MESSIANIC PROPHECIES IN THE HEBREW BIBLE AS CONTRASTED WITH THE CHRISTIAN TRANSLATIONS...DID JESUS FULFILL THEM?

- <http://messianicprophecy.netfirms.com>
- <http://www.geocities.com/bennoah1>
- (A very detailed examination of the Hebrew Scriptures and how they were later altered when translated into the Greek, Latin, and English versions of Christian Bibles by Rome. We trace the corruption of the Jewish Scriptures from the Hebrew in which they were originally written and show how these Jewish Scriptures were later purposefully mistranslated, purposefully misquoted, purposefully misapplied, and even invented out of thin air in order to alter the hoped for human messiah into a "cosmic Godman" by the Essenes of Alexandria, Egypt. Later these very same altered passages will become forced "fulfillments" when applied to a supposed "literal-historical" Jesus in later Latin and English versions taken from the Greek forgeries of the Jewish Scriptures. We show repeatedly how the Greek translations were forged in order to include the Essene concept of their "angel messiah" and "cosmic Godman" and later how this concept would be further adulterated when applied to Jesus some two hundred years later through the further forgery of other Hebrew Scriptures by the Roman Gentile Church. In other words we show beyond any doubt how the Holy Word of God has been corrupted today. No wonder the Jewish people don't believe in the Christian Jesus; their Jewish Scriptures read completely different than those of the Christian Church in "key" messianic places)

• DANIEL 9:17-27: THE SEVENTY WEEKS OF YEARS AS TAKEN FROM THE HEBREW SCRIPTURES

- <http://seventyweeksdaniel.netfirms.com>
- <http://geocities.com/bennoah3>
- <http://daniel70wks.faithweb.com>
- (We now look at a very problematic piece of prophecy. Of all the Old Testament scriptures translated and quoted (or purposely mistranslated or misquoted) by Christian evangelicals in hopes of finding validation to most of their Gentile Christian doctrines, Daniel 9:17-27 and Isaiah 53 are perhaps the two most popular. In both cases, Christianity relies on a claim that the only reasonable interpretation of those scriptures is theirs. But is this true? Have our Christian Bibles been forged to force fulfillments as applied to Jesus when the true Hebrew Scriptures read differently than our Christian Bibles? Well...it is time to see the truth for yourself concerning Daniel's 70 weeks and then you decide who is right....Judaism or Christianity)
- **THE ESSENE CHRISTIAN FAITH AND ITS LEGACY OF SUN WORSHIP**
  - <http://essenechristianfaith.netfirms.com>
  - <http://essene.freewebsites.com/>
  - <http://geocities.com/essenecx>
  - (As stated earlier Divine allegory of the ancients has been "literalized by Rome" and presented to us in our Christian Bibles. We begin to see this through a comprehensive and challenging investigation into the true origins of the Essene-Christian faith as we begin in Egypt and it's worship of God. In so doing we spend some time understanding Egyptian Sun-worship where astral-theology and solar-worship was **personified** into "savior Godmen"...Osiris being both the first and the **"pattern" of all that followed**; tracing such solar beliefs through successive Gentile nations and making note of similarities as well as differences, until we come to the Essene/Qumran cult, who, in rejection of Biblical Judaism because of their inability to assume the Priesthood following the Maccabee war, evolved away from Biblical Judaism and adopted these astral-theological religious ideas which had more in common with Egypt, Persian, Zoroastrianism, Buddhism, Pythagoreanism, etc., than with Judaism, until we end up with a "corrupted Judaism" which is more commonly known today as Christianity. If these beliefs of "personified Sun worship" had remained but allegories and symbols we would not have a problem since they taught about the Descent of the Soul again in matter and the flesh of mankind, but they will not and under the Essenes were applied first to a "historical person" who lived long before the first century. The pattern is forged and later applied through oral tradition to one who was expected to come but did not. Thus we get the "literalized-historical Jesus Story" in hindsight. **What we find is that the Essenes "literalized" these prior Divine Allegories concerning Divine Truths expressed by the Ancients through the medium of myths and symbols and first applied them to a man and later to the "Joshua-Jesus" we see in our "Jesus Story" today as if a "historical reality".** It is in the hands of these apostate Essenes where these Divine concepts were "literalized" and were purposefully included in a falsified translation of the Jewish Old Testament called the Greek Septuagint. In so doing these Divine Concepts lose their original spiritual meanings and these reinterpreted doctrines become parts of the Greek Old Testament for the Greek speaking world and for all later Christians and the Christian Church; thus providing the substrate for all later quotes of the New Testament. The bottom line being that personified Sun-worship was applied to the life of the human Jewish Messiah as recorded in the New Testament and it is we today, not knowing that these concepts were only to be taken allegorically, have been misled to see in them a "literal" understanding when they never were originally intended to be taught as such. In so doing we spend a lot of time with the texts in order to see how this was done and how extensive this misrepresentation is in our Bibles).
- **THE PAGANIZATION OF THE FAITH OF YESHUA ...AND THE BIRTH OF "GENTILE CHRISTIANITY"**
  - <http://paganizingfaithofyeshua.netfirms.com>
  - <http://www.paganizingfaithofyeshua.freesevers.com>
  - (We move on now to look at more "literalization" of Sun-Worship as it was applied to the Jesus of the New Testament by the writers of the this New Testament. This is a very, very challenging study and expose of how Sun-Worship today as masqueraded as "orthodoxy" in Christianity...the subject



is diverse and will require adequate reading on your part but well worth the price as you learn of the origin of the Sun Myths which were later personified by the Indo-Germanic nations and later written into the translation of the Greek translation of the Jewish Scriptures by the Essenes of Alexandria, Egypt. These accounts would be later embellished by the Gentile Church as they applied them to the life of the Jewish Messiah as represented through this Jesus as they build it off the falsifications of the Greek Old Testament as altered by the Essenes of Alexandria, Egypt; this site exposes the false theology connected with Jesus which lines almost every page in the New Testament in one way or another...a through understanding of this site, as well as the others of Bet Emet Ministry, exposes beyond any doubt the lies and idolatry that has been foisted upon unsuspecting Gentiles who are yet today pawns of this theological deception and antisemitism of Rome)

**This approach, teaching God's higher Divine truths through the vehicle of a godly example, the "assumed historical Jesus of the New Testament", works well up to a point because in doing so we are presented with a "Godly" example of a life to be emulated as found in the Jesus of the New Testament (for the most part).** A life patterned after the Jesus of the "Jesus Story" will hopefully issue forth in one bearing the fruit of morality and ethics and one lived in the Fruit of the Spirit. This is the reason why Israel does not evangelize today because Christianity has accomplished for them their task as God's Priesthood. As a pastor I wish they could have accomplished this without the masked idolatry connected with the "Jesus Story". The non-Jew has learned of the God of Israel and has learned how to live in peace and harmony through the teachings of Christianity. Sadly in all of this the main character, the Jewish Messiah, has been so badly misrepresented in the character of Jesus who, for example, is made to cleanse all foods and abolish the kosher laws in Mark 7:14. This is rather strange for a Jew who is obligated to observe Kosher. Hopefully you see the problems of what I speak. Again through our websites the student is made aware of the problems inherent in places in this New Testament's depiction of the New Testament Jesus as the expected "Jewish Messiah". Yet, in such a presentation then Jesus is the non-Jew's "pattern" for he, real or not, is the only Jew to ever witness to us and came knocking on the doors of our lives to teach us of God. Sadly the Jewish community is closed to the non-Jew for the most part due to the tragic treatment of their people by the Christian Church these last 2000 yrs. **As I say often it is so sad that when we answered the door of our lives as we heard the "knock" of this New Testament Jewish Rabbi named Jesus that we did not possess, at that time, enough knowledge of the truth about "the Christ within" and the true "Jewish Messiah" as taught from the Hebrew Scriptures and not the forged ones Rome gave us, that we could not recognize that this Jew named Jesus, as God's "light to the Gentile world", came dressed like the idolator Constantine teaching a replacement religion that nullified Judaism's truths.** Lacking this knowledge which Bet Emet's Websites provide the student we bought unsuspectingly into the Roman counterfeit and no wonder the Jews cannot accept this Roman Jesus as their Messiah. Good for them! But hopefully as your studies mature you begin to see that there are other ways to understand the "Jesus Story" but surely understanding the "Jesus Story" as a historical truth concerning a literal person who lived 2000 years ago and who embodied the historical Jewish Messiah is not one of them. The facts and evidence proving this cannot be denied when seen by any "thinking believer".

## DRASH

Another level of Jewish hermeneutic and understanding the Scriptures is called in Hebrew "drash" meaning "search", this is the **allegorical, typological or homiletical application of the text.** Creativity is used to search the text in relation to the rest of the Scriptures, other literature, or life itself in order to develop an allegorical, typological or homiletical application of the text. This process involves eisegesis (reading of the text) of the text. **Ironically as I found this expression or interpretation of the texts reflected most accurately the type of "belief" of the earliest Chrestians, mistakenly called Christians by Rome later, who were not only looking for a historical Jewish Messiah to be revealed but at the same time understood that the "logos" or "the Christ/Sophia/Egyptian Karast" lived within all mankind. This understanding of "the Christ" reflects Paul and his 7 authentic epistles where he teaches the "Christ within".**

As you might expect a few years later, as time allowed, Bet Emet provided a website dealing with the **Mystical Interpretation of the "Jesus Story" and "the Christ" as we showed that the religious beliefs of the earliest "believers" who were called the first "Christians", long before Rome emerged to dominate the Christian faith, did not accept a historical Jesus at all but rather understood "the Christ" as a Divine Concept that lives within every man and woman and is not exclusive to just one person as is portrayed today by "literalistic Roman Christianity.** It is in this site that we **restore the earliest Egyptian and later Gnostic Chrestian (Christian) understanding of the "the Christ"** as it existed for almost 5 centuries before being utterly destroyed by Rome with its replacement religion we have today which I call "Literal Christianity".

- **MARCION AND THE "FIRST" NEW TESTAMENT...WHO WERE THE ORIGINAL CHRISTIANS AND WHAT DID THEY BELIEVE ABOUT "THE CHRIST"?**
  - <http://firstnewtestament.netfirms.com>
  - (Now we put all the pieces together and the whole picture comes into focus. **We now look at the true Paul, a Gnostic which never taught a human Jesus Christ but rather "the Christ within" in his 7 authentic epistles.** We trace in this website how the earliest "Christian" believed in the "Christ within" and not "a Christ without". We see how the ancient religious allegories were understood not only by these ancients who were given them but by the Gnostic Jews and Gentiles in the earliest centuries of the church as well long before Rome will come an "literalize" all of it and give it a fictitious historical timeline in creating a "historical Jesus". In so doing we will see how the earliest New Testament expressing these allegorical Divine truths is butchered by Rome and destroyed and how we end up with the forgery we have today. Never let it be said that archeology and hard study are not our friends.

An unbiased study of History will show you that there is not a shred of legitimate historical evidence or any "unforged" anywhere that the "Jesus Story" originated as the biography of a man named Jesus, and quite a lot of evidence exists that will prove that it did not. An unbiased through study of Comparative Religion will reveal to you that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. To you amazement, if you continue your study, the personification of the Sun through the sky as found in the story of ancient solar and lunar gods as it moves through the Zodiac and as followed in chronological procession through the year matches **EXACTLY the chronology of the "Jesus Story" when personified from Matthew chapter 1 through then end of the book at Matthew 28.** This will take your breath away for event after event, saying after saying, from chapter to chapter parallels the Ancients' story of the personified "sungods" in their lives and events. There truly is nothing new under the Sun (forgive the pun). But take heart, a deeper spiritual understanding of this cycle is before us as again God is teaching man of the "gestation, birth, life, death, and rebirth" of the Soul in mankind and when expressed through allegory and simile it took the form of the stories of the lives of the sungod which later the "Jesus Story" was copied from. That explains why they read the same.

This website will be a lot different from anything you most likely have ever studied. Growing up in the Western Hemisphere we are traditionally taught a "literalistic" and not an "allegorical" or "symbolic" understanding of Christianity. This "literalistic" interpretation of "Jesus" and "the Christ" is based upon the inherited religious documents we received from Rome which we were taught to accept as infallible and inerrant without every questioning them. However great advances in Biblical Studies and archeology have been made in the last two hundred years and one in particular in the last 50 years has made a startling impact upon Christianity and few know of this. I am referring to the discoveries of the Nag Hammadi Library along with the Essene's Dead Sea Scrolls in the last 50 years which has turned our traditional Roman understanding of Christianity upside down and basically taught us that almost everything we had through we had "known" from Roman Christianity up to now concerning "Jesus" and "the Christ" was most likely wrong. That is simply because when we discover

from study of these archeological finds and see for ourselves that the First New Testament written and given to us by the earliest Gnostic Christians like Marcion and Paul did not teach a "human Jesus Christ" but rather an allegorical and symbolic "Christ" as the Logos within each of God's children. This explains why there were no genealogies, birth or infancy narratives, or the 4 traditional Gospels in the earliest Gnostic Gospels until the second century when Rome created the "literal-historical" Jesus Christ. It is this "allegorical Christ" and "allegorical Joshua-Jesus Christ" [pattern] that the earliest New Testament and the authentic Pauline epistles taught but few know this today since Rome's efforts to destroy all of this literature as well as murder the Gnostics until few remained to safeguard this Revelation which can be traced to the beginning of mankind. In this website I reveal these truths concerning the "allegorical Christ" of the earliest Chrestians (Christians). Along with this we tackle the difficult problem of Christian forgeries of later Pauline Epistles and Gospels in their attempt to create a "historical Jesus" and a "historical Christ" in order to mimic their Godman-Emperor. This information goes a long way not only in explaining the lack of credible and unforged evidences of a historical Jesus but show how a Second New Testament was latter forged in Paul's name, who was long dead, along with the names of long dead Apostles in Rome's attempt to **place a historical Jesus within an appropriate timeline**. By comparison of what was written and contained within the First New Testament with what was later written later by Irenaeus and others in Rome's attempt to refute the Gnostic Christ and the Gnostic Joshua-Jesus we can easily now come to terms with this creative theology of Rome which was little more than a synthesis of "literalized" Sun Worship as exposed on our other sites. What should strike you as you study these materials is that the concept of the "Logos" and the "allegorical Christ" goes all the way back to the beginning of mankind where God gave Revelation of Himself and His plan to the Ancient Egyptians who first wrote of the Karast/Christ.)

## SOD

The 4th and final level of understanding the Scriptures is called in Hebrew "Sod" meaning "hidden". **It is here that I reveal the hidden links to Egypt and Astronomy which they "allegorized" to capture for all time the Divine Concepts that they witnessed written in the sky and Heavens above them.** God, writing on the blackboard of the sky and Heavens, expressed to these Ancients sages and Priest eternal principles that were later captured in "myths" and "legends" to preserve for all time these Godly truths that would last through all time and yet today survive in spite of the destruction of Egypt by Alexander the Great and later Rome. These Laws of the Cosmos were expressed in allegorical myths that were reaffirmed by the same Laws witnessed operating in Nature. Ancient man, understanding that these same Laws operated within himself and his body saw therefore that "he was created in the image of God "; the image he witnessed operating above and around him when noticing the same Laws and Cycles in the Heavens and in Nature operating within his physical body as well. This is truly beautiful when you see it as it brought tears to my eyes to see and comprehend Gods' earliest message to me and you that has not been changed or adulterated by the agendas of men down through history. It is so simple when you see it. That is the way God intended it to be in the beginning but we strain at a nat and swallow a camel today with our highly developed and evolved theologies down through Christian history.

It has been a hard and long process for me to accomplish but my task is about through when I complete this **last website on the "Mythical Jesus Christ" as seen in the stars.**

Now it is time to devote this website to the comprehensive understanding of the **"Mythical Christ"**. In so doing we will prove that the "Jesus Story" is actually an allegory for the path of the Sun "personified" as it travels through the 12 Houses of the Zodiac and through the 4 seasons of the years (the Spring Equinox, the Summer Solstice, the Autumn Equinox, and the Winter Solstice). You will come to see that this is the oldest and most important story humans ever knew as it also is full of Divine Truths that are to be understood "allegorically" and not "literally" as we have erroneously been taught today by a literalized Christianity of Rome's making. We owe a great debt to Ancient Egyptians and their great wisdom and their foresight in preserving for the the world this earliest understanding of God.

- **THE EGYPTIAN RELIGION AND ITS RELATIONSHIP TO JUDAISM AND CHRISTIANITY**

<http://www.egyptcx.netfirms.com>

- We have all heard that "all roads lead to Rome" but in reality all roads lead to Egypt. This is especially true when one studies Christianity and Judaism and finds that these sister-faiths are nothing more than evolutionary developments of the Egyptian Religion. Understand from the beginning that Judaism is a much more faithful picture of this Planet's original understanding of the Divine than Christianity. Judaism comes in a close second. As a Pastor I am amazed where my studies have taken me and the things I have learned over these last twenty years in my pursuit of Jewish Roots of the Christian Faith. Never did I expect to find what I have uncovered and consider myself fortunate to live in an age where archeology and other such disciplines are giving back to mankind what Rome destroyed, covered up, and took from us over the last two thousand years. The study of error is often a little less important than the study of truth. The history of the human mind, in its progress from ignorance towards knowledge should tell us the mistakes into which it has sometimes wandered, as well as its steps in the right path. This is the goal of this website: to re-examine Gentile Christianity as to its earliest roots and determine if what is considered "Christian orthodoxy" today is a faithful representation of the earliest understanding of God by the Ancients since it is they who coined the religious concepts which we are told that we adhere to today in the primarily Christian Western Hemisphere.
- There is much to say about the knowledge contained in this Website but let me be brief. This website will reveal to you how the Ancients understood the message of God and His revelation to them from their critical observations about the Heavens and the sky as well as Nature. The Egyptians Priests and scholars understood that God was revealing His Laws and intentions in the operations of the Divine Laws that governed the Cosmos. These Ancients holy men saw that these same Laws operated within their own bodies as well and that they were "created in the image of God" as what God was doing "above them" and "around them" He also was doing "within them". These Ancients sought out God and His way like no other nation has ever done on the face of the earth and tragically this knowledge was lost to us until only recently with the discoveries of archeology. We must understand that when allegory, metaphor, simile, and myth which expressed both the identity and actions of the Creator as understood by the Ancients in grasping for understanding of God and His workings in the Cosmos, was altered and stripped of its symbolism and rendered for all time as if "literal" by those who will come later through "conquest" and destroy Egypt and their understanding of God, then not only is Divine Truth lost forever but it plunges its recipients into abject idolatry. Such is the plight of the primarily Christian Western Hemisphere as these allegories and metaphors that once expressed Divine Truth were altered by Rome and "literalized" and applied to men's lives; in this case Jesus. If you have been diligent to study the website referenced just above this one then you saw for yourself this tragic loss of Divine Truth by Rome's "literalization" of such Egyptian Ancient truths concerning the "Logos" and "the Christ".
- **ASTROTHEOLOGY AND THE "JESUS STORY" OF THE NEW TESTAMENT: DOES IT ORIGINATE WITH THE STARS?**
  - <http://jesusaastrotheology.netfirms.com>
  - This will be the last website for Bet Emet Ministries and in so doing we will go where few have gone. In this website we will show beyond any doubt from Astronomical examples of the Sun, Moon, Stars, and Constellations, that the Ancients preserved what they witnessed in the stars and Heavens seen in the cycles, patterns and paths and movements of these Heavenly orbs in "allegories" and in "myths" and "legends" not only concerning physical movements of these Celestial orbs as taken from their observations but expressed within these "solar myths" and "lunar myths" deeper Divine Truths of a Mystical Nature. These hidden deeper Divine Revelations from God to mankind dealing with the Spiritual Nature of mankind and his expected Spiritual maturation were again saved for all time through the agency of Myth which was never to be interpreted "literally" but rather were to function as "allegories" and "symbols" only that were but vehicles for transmission of higher truths from God. From these celestial patterns the Ancients extrapolated the Laws, Ordinances, Commandments, and Covenants of the Creator and gave them to mankind as a "blueprint" for our existence. These myths held the message of God to mankind. Later these myths were told through



lives of personified man-gods like Osiris, Dionysus, Attis, Amon, Mithra, and Jesus. Since we include Jesus in the same sentence with other astral myths then this will be a hard study for as you examine the evidence presented you will see without a doubt that an unbiased study of History shows that there is not a shred of legitimate historical evidence anywhere that the "Jesus Story" originated as the biography of a real historical man named Jesus. In fact the evidence, or should I say the lack of it, and the forgery of all that does exist outside this one New Testament, is hard to deny and makes a belief in a historical Jesus almost impossible when knowing from the above studies the hundreds of forgeries in the religious texts of the Christian Bible. Nowhere outside of this one forged book by Rome can we find this "historical Jesus". As if that was not enough an unbiased and through study of Comparative Religion reveals to the reader as seen in the above studies and sites that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. What is most startling is when you see for yourself that the personification of the Sun and its path through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through then end of the book. The Synoptic gospels follow the path of the Sun in its travels through the sky from beginning to end. Most may have no idea of what I am saying I can only tell you to hold on and read the articles on this site and you will quickly come to see of what I spoke. Let it be said when you see this and that all the other "Jesus Stories" are but Ancient allegories of the Heavens and the Sun and its path through the Zodiac which was later "literalized" then without a doubt there is no more room for idolatry connected with any Jesus of any kind. Then we can follow in the footsteps of Moses and quit worshipping a false "god-man" and return to worshipping our Creator in Spirit and in Truth. You come to see that the "Jesus Story" is nothing but a retelling of the "Osiris Story" and the "Horus Story". It is from these two Ancient Egyptian stories that all other "saviors" have come.

Orthodox Christians, since they are committed to a belief in the literal truth of the Bible, hold that after the flood men became even more evil than they were before, so that 4,000 years after the creation of the world, god sent his only begotten son to suffer and die for the salvation of the human race. **This ministry of Jesus, the Christ, was supposed to be a unique event in human history but as we show it is anything but that. This opinion is no longer tenable among those who accept reason as the criterion of truth.**

**If you are diligent to study and read these websites then you have it all.** There is little that exists that is not covered in one way or the other or has somehow escaped my attention over these almost 20 years of study. There is nothing I would trade for my years of study and the truths that I have gathered and although it has been challenging to my very core I fully am aware that because of such serious studies my walk with God, the true God, is closer than ever. It is truly well with my soul because **"I KNOW THE TRUTH ABOUT GOD AND HIS CHRIST AS SEPARATED FROM ALL THE FICTION"** that men have written down through history to promote their own religion and political agendas.

So we began our study with the question:

***Matt 16:13 13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? (KJV)***

***Now you have you answers! ?The rest is up to you to study to show yourselves approved..needing not be ashamed when you meet this Creator face to face when you cross your Nile/Jordan...(the same)***

## IN CLOSING

As stated earlier we begin our study with Bet Emet Websites with a "historical" assumption and present studies to show the beauty of Judaism over the dishonesty in Christian theological dogma and do so by using the depiction of the New Testament Jesus as if "historical" because he provides a vehicle for the teaching of Jewish theology, monotheism, morals, values, ethics, etc. It is not my purpose to reveal the weaknesses behind such a historical presentation of Jesus at this time as it will be developed and proven at a later time as one's studies progress through the Mystical Jesus and the Mythical Jesus as detailed on the above websites.

Of concern for us of course is the "Jesus Story" as depicted in the New Testament and its reliability as understood "literally" since it is being taught as a literal truth today about a historical man who lived 2000 years ago. You will come to see in time as you study that the Ancients as far back as Egypt understood this "Karast/Christ" entirely different from how we have been taught today under the direction of Roman and Protestant Christianity. Here are some big questions for you to ponder in light that most Christians trust in this Jesus Christ for their Eternal Salvation.

- **Answer for yourself:** Who or what is truly behind the name "Jesus Christ"? Can it be proven that the "Jesus Story" is nothing but the personification of the Sun and its passage through the various houses of the Zodiac as it passes through the 4 seasons and the equinoxes and solstices? If so then what do you do now?
- **Answer for yourself:** Are the infancy narratives and later depictions of the life and ministry of Jesus Christ in the New Testament nothing more than solar stories told as allegories which were later "literalized" and subsequently written into Rome's New Testament and depicted as a literalized historical Jesus Christ when in fact they were understood by the Ancients as astrological myths taken from astronomy?
- **Answer for yourself:** Did Rome destroy the Gnostic Christ of the earliest "Christians" which had existed since the beginning of time over the first 5 centuries of the early Church and replace it one of their own making? What are you to do when you see this from your studies on our Websites?
- **Answer for yourself:** If I study the Websites and find that the "Jesus Story" follows chronologically the Gospel of Matthew from chapter one through the end of chapter 28 and see for myself that the "Jesus Story" presented there parallels identically the personification of the Sun in its path through the Zodiac then what should this mean to me regarding my belief in Jesus as the historical Christ and him being the Jewish Messiah?
- **Answer for yourself:** Have we as Christians and followers of the "the Christ" been deceived by Rome and spent a good part of our lives worshipping a man as God as Rome has declared in their New Testament since the Nicean Council (325 A.D.) when in fact we should have been worshipping the one true Creator as the Pharaoh Moses (Akhenaten) instructed when he stood up to the religious establishment of Egypt **when some** were straying from the truth in their worship of the "godman" similarity to what we have done today with Rome's historical Jesus? Are we guilty of idolatry as Christians because we have believed a fable no more real than Snow White and the seven dwarfs?

Well the following studies in the above websites is not for the weak of heart as I will present over and over again infallible proofs that the "Jesus Story" as depicted in the New Testament is but a hoax perpetrated upon us by Rome in their hatred of the Jewish faith and Jewish Gnosticism back in the first century. You will see, in the last website depicting the Mythical Christ, as we move chronologically from one sign of the Zodiac to the other, from month to month, from season to season, from Spring equinox to Summer solstice, from Autumn equinox to Winter solstice, and repeating again this cycle, along with the study of selected events from the depiction of the life of Jesus in Rome's New Testament, that if you study with us and finish the studies on this website, that the "Jesus Story" as depicted in the New Testament is nothing more than the literalization by Rome of the path of the Sun through the Zodiac along with other solar myths later incorporated into their "Jesus Story" as later literalized by Rome as well. In so doing you will see as I and many others have that we have not been taught the truth about "the Christ within" and how He is so integral to the proper worship of the Invisible God as Egypt and Moses taught. It would seem that Egypt got it right in the beginning but thanks to

Hellenism and Romanism we lost these earliest and correct understanding of Divine Concepts witnessed in God's Heaven and Nature. In a way these were our classroom and where we were to be instructed by the Creator about our life and purpose in God's creation. We are truly blessed today to live in an age where archeology and the information age can bring these truths back to life for you and me.

As a "retired Pastor", and moved by what my studies revealed over the years, I feel moved to share this information and evidence from such studies with those interested in the truth behind the origin for "Jesus Story" which is taught to the world today as a historical reality when in fact it is not. In the websites that are delineated above such evidence is presented to the reader in hopes that the missing puzzle pieces concerning the "Jesus Story" will be plainly evident to him and he can, in the light of such knowledge, no longer be deceived by the astrological allegory of "the Christ" as found in the New Testament which is erroneously taught "literally" today. I make very few promises to our readers but I make this one now: If you do these studies, and read these articles on this website then you will be thoroughly convinced as I was that the "Jesus Story" was never meant to be understood "literally" as it has been taught to you and me. **Thus the worship of Jesus as a historical person or connecting this assumed historical person with God or believing him to be God is the most vulgar idolatry according to Moses and the Ten Commandments and a terrible affront to the Creator and constitutes blasphemy of the Name of God.**

*Currently Bet Emet Ministries offers a CD with all our websites contained on it where the above information is available for easy search and study where you can work through this material at your leisure. If you would desire the synthesis of our scholarly studies into these areas concerning the origins for the Christian faith and the truth behind "the Christ" and the Jewish Messiah along with the "Jesus Story" then one is available for a small donation to support the efforts of this ministry. Inquire if you so desire by e-mailing me at the link below. Shalom.*

**We offer a CD of all our sites contained on one disk if you are interested...please inquire for the CD if you so desire**

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# BET EMET MINISTRIES

Hebrew For "The House Of Truth"

Craig M. Lyons Ms.D, D.D., M.Div.

**BET EMET MINISTRIES.....OUR VARIOUS WEBSITES FOR YOUR STUDY THAT WILL BRING YOU TO "THE TRUTH" ABOUT "THE CHRIST"**

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## INTERPRETING THE "JESUS STORY" THROUGH THE 4 WAYS OF RABBINICAL TEACHING

The Websites and our spiritual pilgrimage follow but I must say that what I uncovered when getting to the bottom of the origin of the "Jesus Story" is that **the "New Testament Jesus" can be understood in many different ways** and in so doing yet communicate Divine Truth to the reader. I have discovered through my 20 years of study that we basically have 3 different ways to understand "the Christ" and the "Jesus Story" as I and others see it. Let it be understood up front that our "Jesus Story" is not "new"; it exits from the beginning of recorded time as found in a host of other nations and other "religions" where this personified central character, often termed "the Krst" or "the Christ", is found to be identified by a host of other names in these different religious expressions. This fact alone should make us aware that something lies behind our "Jesus Story" other than a supposed "literal" and "historical" person. We at Bet Emet Ministries have covered all 3 different understandings and presentations of this "Krst" or "Christ" which is termed "Jesus Christ" in our Christianity and the presentation of our research is distributed throughout the totality of our websites. Taken in order our Websites take the student through these 3 different understanding of "the Christ" in systematic order where we progress from our supposed inherited "literal-historical" approach to the understanding of "the Christ" to the ancient "Mystical", "Mythological" and finally the "Metaphysical" understanding of "the Christ" as taught by the ancients down through recorded history until the 2nd century and the rise of Roman Orthodoxy. Here is what we find when we do the exhaustive studies into this area:



- **Historically**...(Divine Spiritual allegory and myth taught through the medium of a personified and presumed historical person; although not accurate to the existence of a historical person yet very important in that it serves as an example to be emulated and followed by all mankind).
- **Mythically**...(personification of the Sun (the Sun being only the visible representation of the Cosmic Divine Conscious & Intelligent Energy and Divine Mind of the Creator) and its path through the Zodiac and the 4 seasons of the year; the equinoxes and solstices which again personify the growth and Spiritual maturation of the Soul and Divine Mind in "matter" and humanity)
- **Mystically**...(expressing a hidden teaching, a secret doctrine, given under strict and exacting conditions to approved candidates by the Masters of Wisdom regarding the descent of the Logos and Divine Mind of God into matter, ie., again mankind). Paul speaks of this:

*Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)*

**Answer for yourself:** Are all three methods of presenting "the Krst", "the Christ", or as we know of it as "Jesus Christ" equally accurate to truth? No they are not and our Websites will provide the evidence you need as a "truth-seeker" to not only see this for yourself beyond any doubt but make adjustments in your religious belief system when needed based upon the facts and evidence our Websites provide. Our focus needs to be on correctly interpreting "the Krst" and "the Christ"; both the Mystical and Mythical Christ and then being equipped with this understanding we can then and only then adequately deal with and understand what lies behind the erroneously interpreted "Historicity of the Christ" as seen in our inherited "Jesus Story" which is portrayed and interpreted to us as a supposed person of historical being, the Christ with flesh which is limited to but one person.

It goes without saying that we all begin to read and study the Bible from a "literal" perspective assuming that it is the vehicle for "literal truth" about Jesus Christ, never realizing that these ancient stories were written and were intended to be understood by the writers of this ancient Spiritual Mysteries only as Spiritual Allegories by the original writers and never to be understood as if a "literal" story. That is why we find upon study our "Jesus Story" repeated in identical form from beginning to end all the way back to pre-dynastic Egypt over 13,000 years ago. This "Christ Story" was never intended to be understood as if "limited" to but one person but to the whole of the human race. God had descended into "matte" and humanity had become the Temple of the Holy Spirit and Divine Mind of the whole Cosmos. It is this hidden mystery, that the Divine Mind incarnated into all "matter" and finds Self-expression in all manifestations of "matter", especially humanity, that is lost in our current understanding of "the Jesus Story" we have inherited today.

Bet Emet Ministries began several years ago to present websites dealing with Christianity which at first adopted this **"Literal Interpretation" of Jesus in the "Jesus Story"** since the "literal" approach toward Jesus in the New Testament is taught today by almost all of Christianity as they assume that Jesus Christ was a historical person. **We all grow up in the Western Hemisphere assuming that the "Jesus Story" is a historical reality; that is until we do serious study of our faith which is required to get to the bottom of this "Jesus Story" and the religious synthesis within it. Only when my studies into the truth behind our New Testament progress to where I uncovered the First Gnostic New Testament which was later corrupted by Rome with its Second New Testament did I see when studying Gnostic Christianity that "the Krst" and "the Christ" (the Divine Mind of the Creator in all "matter") did I come to clearly see the Mystical Christ and Mythological Christ for what it truly represented. Many of our websites, especially the early ones from years ago, begin by approaching the "Jesus Story" from this inherited historical -grammatical method of interpretation because this is how we grow up and first get acquainted with the "Jesus Story".** Only by submitting this "historical Christ" under the microscope of intense scrutiny can we be certain that the inherent problems in this interpretation of "the Christ" and the "Jesus Story" is a falsehood and then look elsewhere for its true meaning and find the "Mystical", "Mythological" and "Metaphysical" truths behind all the "Christ Stories" which remained intact for thousands of years until the 2nd century where we find Rome "radically reinterpreting" the whole of the "Christ Stories" and "limiting" this Christ to but one person the access to which only comes through the doors of the Roman

**Church. Oh, how convenient for world domination and the manipulation of humanity through fear and ignorance. These "truths" I felt were necessary to get to the readers, students, and "truth-seekers" in order to reveal the greater Spiritual Truths that lay within Biblical and Mystical Judaism that are not taught by mainline Gentile Christianity today. As a pastor I realized that it takes time for a "seed to grow" and if I strike out and were to say "everything you believe about Jesus is wrong" I would lose any hope of reaching people with the fruits of my studies. We must understand our Jesus correctly; that is what all incarnational life is meant to accomplish whereby one "awakens" to his True Self; that he is the expression of Divinity and Divine Mind as a human being. We sing "in him we live, move and have our being"; more correctly it is in "us" that God moves, lives, and has His being and it is this agency of the indwelling Christ, not limited to but one, but in all that needs to be restored to humanity so that man can become ONE again with God and all world religions turn their swords into plowshares because we are all ONE. So we begin with the study of the Jewish Roots of Christianity by following the the Rabbinical Methods of teaching and I applied them to Bet Emet's presentation of the "Jesus Story" which we find evolves over the totality of our Websites. There are 4 levels of Rabbinical teaching. Let us learn them now as we return "to the Faith once given the Saints".**

## **PASHAT**

The first level of understanding is PASHAT (simple interpretation). The Pashat is the "literal" meaning. It is similar to what Protestant hermeneutics calls "Grammatical Historical Exegesis" and also similar to what Protestant Hermeneutics calls "The Literal Principle." The PASHAT is the plain, simple meaning of the text; understanding scripture in its natural, normal sense using the customary meanings of the words being used, in accordance with the primary exegetical rule in the Talmud that no passage loses its PASHAT (b.Shab. 63a; b.Yeb. 24a). While there is figurative language (like Ps. 36:7) symbolism (like Rom. 5:14); allegory (like Gal. 4:19-31) and hidden meanings (like Rev. 13:18; 1Cor. 2:7) in the Scriptures, the first thing to look for is the literal meaning or PASHAT. This is how and why I developed the first websites and in so doing try to reveal the beauty of Biblical Judaism to the Christian student desiring the truth of his Jewish Roots. For it is in Biblical Judaism do we find our links with ancient Egypt in their purest form thus preserving better than any nation these Ancient understandings of God, Divine Mind, and the Cosmos and man's responsibilities to the Creator. These following websites approaches "the Christ" as an assumed "historical person" yet never telling the reader that behind this motif of a "historical Jesus" lies the greatest deception known to mankind. We will see this deception emerge as we try to verify what our Roman Bibles say on its pages when compared with the Hebrew Scriptures from which it taken. Only by seeing the host of problems that emerge doing such comparisons of Christian dogmas and doctrines with the Jewish dogmas and doctrines as well as the Hebrew Scriptures from which our Bibles inaccurately quotes and purposefully mistranslates does the door "crack open" as to the many problems and falsehoods that lie behind a "literal" and "historical" interpretation of our inherited "Jesus Story". This needs be said for until we see these problems and falsehoods then moving to a deeper understanding and a more true understanding of "the Christ" and our "Jesus Story" has no purpose since being taught since childhood that our Bibles and Christian faith is "infallible, inerrant, and inspired". I will let the evidences which I bring the reader to determine if such an approach to Christianity is warranted and can be proven in light of modern scholarship.

- **RETURNING TO THE BIBLICAL FAITH OF JESUS/YESHUA BY EXAMINING CLOSELY OUR BIBLES**
- <http://www.christianjewishbible.netfirms.com>
- (We begin our study by looking at our New Testaments since it is within this New Testament given us by Rome that we have the core of the problems concerning this Jewish Messiah portrayed as Jesus. Here we encounter, maybe for the first time for many readers, a host of unlimited examples of textual and Scriptural falsifications in our Christian Bibles when compared with the prior Hebrew Scriptures which lie in stealth in both the Greek and later English mistranslation of our Christian Old and New Testaments. Hundreds of examples exist where the facts and Scriptural truths that exist in the Jewish Masoretic Old Testament texts are shown to be purposefully changed in the Greek translation of the Jewish Scriptures by the Essenes and later incorporated into almost all Christian Old Testaments. Not to be outdone, Rome later emerges and continues the Scriptural falsification on a much larger scale by changing and altering

the Hebrew Scriptures and eventually adapting its "literalized" solar-mythology" in their final production...the Second New Testament. Here we encounter the change of these ancient Divine Spiritual Mystical, Mythological, and Metaphysical Concepts as they become altered almost beyond recognition and reinterpreted and attached to the life of the "supposed literal and historical" New Testament Jesus. In order to see how "Mystical Divine Truths" of a "Metaphysical Realm" become "literalized", "historicized" and "limited" to but one supposed person of history one has to trace the adulteration of the Scriptural Texts and the forgery of the Hebrew Scriptures. So it is necessary that we become very familiar with the document called the New Testament which has incorporated such a religious agenda and the creation of a "replacement religion" over these last 1,800 years). This is our "introduction" to the "Jesus Problem" which can be laid basically at the feet of Rome and their "antisemitism".

- **[RETURNING TO THE JEWISH ROOTS OF CHRISTIANITY...THE FAITH OF JESUS/YESHUA](http://returntofaithofjesus.netfirms.com)**
- **<http://returntofaithofjesus.netfirms.com>**
- (The examination of the Jewish and Hebrew Roots of the Christian Faith as taken from a **literal perspective**. In so doing we expose many of the errors in doctrine and practice of today's Gentile Christianity with special emphasis upon the non-Jewish believer and his Divine place within the Israel of God instead of enmeshed in "replacement religion" as exists today in Gentile Christianity. We pay no attention in this site to the many problems concerning the Historical Jesus and approach the study from the normal assumption that the historical Jesus is true since that is how most of us grew up believing in the first place. In later sites we look at this problem in greater detail but to stress the greatness of Divine Truth as found yet in Judaism today as well as over the last 2,000 years we compare basically "Roman Christianity and its dogmas with the dogmas of Judaism and all the while keep our eyes on the alteration of the Hebrew Scriptures which changed the ancient Divine Spiritual Wisdom as found in ancient Egypt and their later children the Jewish nation).
- 
- **[THE COVENANT OF NOAH & THE LAWS OF NOAH AND THEIR RELATIONSHIP TO THE CHRISTIAN CHURCH](http://covenantofnoah.netfirms.com)**
- **<http://covenantofnoah.netfirms.com>**
- (**[Now we look in depth to the non-Jewish believer and how he fits into true Biblical Faith without conversion to Judaism.](#)** This is very important information and necessary for every Christian to read and study in detail. This is a very revealing study of the Covenants of God with special emphasis upon the Covenants concerning the non-Jew which are called today the Covenant of Noah comprising the 66 commandments of Noah. Included in this site are Old Testament references to this covenant as well and revealing exposition of this same covenant in the New Testament as taught to the non-Jews in fulfillment of the Great Commission before Rome would change everything in the 2nd through the 5th century. It is here we begin to see the "pattern"; the "Pattern of Worship" which we find is the same for the Jew and non-Jew and how denominational Christianity has missed the mark throughout history due to it's antisemitic background and antisemitic dogmas and Scriptural forgeries inherited by Rome).
- **[THE BIBLICAL "PATTERN" OF WORSHIP & THE GENTILE GOD-FEARER IN THE FIRST CENTURY SYNAGOGUE-"CHURCH"](http://jewishrootscx.netfirms.com/)**
- **<http://jewishrootscx.netfirms.com/>**
- (Having learned all of this knowledge from the above websites and fully convinced that repentance is needed in our "Christian religious belief system" then the question that should be asked is this one as I see it: ***"If I, as a non-Jew, who had not converted to Judaism, had lived in the first century in Israel and had come into contact with the Messianic Movement within Israel as we find it in Acts 15 for example, then what would I have been taught about how a non-Jew is to "worship" the Creator"? Is there a "Pattern of Worship" of God that I need to know about?*** Other questions come to mind: What was I to do having learned these truths about the early Gentile inclusion into the Israel of God? How was I to worship in contrast as to how I learned from Roman Christianity? How can I bring this understanding into my life today? How can I worship the Creator in "Spirit and in Truth" in light of what I have learned in the above websites that has shown me that I have been badly taught and so badly misguided by my spiritual leaders in Christianity today? What lies behind these "Jewish and

cultural" expression of Worship of God as seen in the Biblical Festivals as well as the Equinoxes and Solstices? Is there a "Comic Pattern" of worship that is reflected in the Jewish Nation and their Jewish and cultural worship of God? Is there something bigger out there that I fail to see being limited by only the "Jewish expression" of the worship of God? Do I begin with a through study of Judaism and advance to a deeper understanding of the God of the Cosmos? **Is the Macrocosm reflected in the Microcosm of Jewish worship?** Yes, yes, yes! But all of that must come later. We must get our feet on the ground of Scriptural integrity and learn these "basic principles" and the truth about our New Testament and our corrupted "Jesus Story" before we move into much "deeper waters" and the hidden Divine Truths behind our "Jesus Story". If you want those answers then these forthcoming websites are for you. Now having mastered the above sites we move on to these "deeper Spiritual waters" that Rome never intended you know!

- **AN UNBIASED LOOK INTO THE HISTORY OF THE NEW TESTAMENT...AND THE ROLE OF THE HOLY SPIRIT IN ITS CANONIZATION?**
- **<http://historyofformationofnewtestament.netfirms.com>**
- (Now we must understand how we actually got this New Testament in the first place with all of its purposeful mistranslation, misquotations, and Scriptural inventions. This study is as best as possible an unbiased and intense study into the New Testament, its origins, its canonization, the disagreements of the early Church Fathers as seen for hundreds of years in the many conflicts and disagreements concerning it; its falsification and purposeful mistranslation of the Jewish Masoretic text, the role of the Essenes in the falsification of the Jewish Old Testament and its impact of the later developing Roman New Testament, and the determination of the role of the Holy Spirit in the production of the New Testament...**if any**)

## **REMEZ**

The next level of understanding of the Scriptures taught by the Rabbis is called in Hebrew REMEZ (hinting at a prior truth or a hidden truth that goes beyond the current text). Peculiarities and contradictions in the Biblical texts are treated and presented to the reader as hinting at a deeper Divine and Spiritual truth than that conveyed by its PASHAT. The fun of discovering our Jewish Roots, Sabbaths, and Biblical Festivals is over and is in reality only the "introduction" to the deeper Mystical and Metaphysical teachings to come. Now it is time for serious investigation of our inherited faith. **Our Websites get more challenging as I begin using the principle of Remez to hint that there are problems with the "Jesus Story" beyond the Pashat "interpretation" and begin to question many of the teachings of Christianity and their presentation of Jesus as the Jewish Messiah.** We still approach these issues as if "historical" but as your studies progress you begin to slowly get the picture that there is severe problems with what Christianity teaches about "the historical Jesus Christ" and its presentation of Jesus as the Jewish Messiah. It bears saying again that we approach this information yet as if "historical" but as our websites progress we will soon move to the "Mythical" and the "Mystical" presentations of "the" Jesus Christ. You might say we are in the process of cracking the egg shell regarding the "Jesus Story".

- **THE JEWISH CONCEPT OF "THE" MESSIAH....WHY CAN'T THE JEWS AND THE CHRISTIANS AGREE?**
  - **<http://jewishmessiah.netfirms.com/>**
  - (**Now we enter the beauty of Judaism and the truths they taught about their own Messiah and once knowing this then it is easy to contrast them with what we have been taught as Christians that come from our forged Christian Bibles.** Ever wonder why the Jews and Gentile Christianity cannot agree on the Jewish Messiah? At last the unbiased truth concerning the Jewish Messiah and with it many explanations as to how the Christian theology concerning the Messiah deviates so drastically from the Jewish Messianic concepts as well as emphasis on the corruption of the Gentile's religious texts (OT and NT) which culminates in the creation of a Messiah which was never prophesied by the Jewish prophets.....the answers for the Gentile Christian are not always comforting but if you want the truth it is here for the interested and unbiased student and true



seeker of truth. This is a selective summary of what went before on the other sites where I pull together pertinent information concerning one topic and one topic only: THE MESSIAH. If your desire is to study what the Jewish Scriptures taught about the Jewish Messiah before they were altered and changed as they were purposefully mistranslated into the Greek and later carried over in their corrupted forms into the Christian's Old Testament and New Testament texts, then this material is for you. Along with this site is the examination of text after text not only in it's Hebraic original form but as it was altered and changed thereby causing New Testament believers to ignorantly accept and cherish beliefs about Yeshua/Jesus which not only are incorrect but which render them idolators before God).

- **A TRUTHFUL ANALYSIS OF MESSIANIC PROPHECIES IN THE HEBREW BIBLE AS CONTRASTED WITH THE CHRISTIAN TRANSLATIONS...DID JESUS FULFILL THEM?**
  - <http://messianicprophecy.netfirms.com>
  - (A very detailed examination of the Hebrew Scriptures and how they were later altered when translated into the Greek, Latin, and English versions of Christian Bibles. We trace the corruption of the Jewish Scriptures from the Hebrew in which they were originally written and show how these Jewish Scriptures were later purposefully mistranslated, misquoted, misapplied, and even invented in order to alter the human messiah into a "cosmic Godman" by the Essenes of Alexandria, Egypt. Later these very same altered passages will become forced "fulfillments" when applied to Jesus in later Latin and English versions taken from the Greek forgeries of the Jewish Scriptures. We show repeatedly how the Greek translations were forged in order to include the Essene concept of their "angel messiah" and "cosmic Godman" and later how this concept would be further adulterated when applied to Jesus some two hundred years later through the further forgery of other Hebrew Scriptures by the Roman Gentile Church. In other words we show beyond any doubt how the Holy Word of God has been corrupted today. No wonder the Jewish people don't believe in the Christian Jesus; their Jewish Scriptures read completely different than those of the Christian Church in "key" messianic places)
- **DANIEL 9:17-27: THE SEVENTY WEEKS OF YEARS AS TAKEN FROM THE HEBREW SCRIPTURES**
  - <http://seventyweeksdaniel.netfirms.com>
  - (We now look at a very problematic piece of prophecy. Of all the Old Testament scriptures translated and quoted (or purposely mistranslated or misquoted) by Christian evangelicals in hopes of finding validation to most of their Gentile Christian doctrines, Daniel 9:17-27 and Isaiah 53 are perhaps the two most popular. In both cases, Christianity relies on a claim that the only reasonable interpretation of those scriptures is theirs. But is this true? Have our Christian Bibles been forged to force fulfillments as applied to Jesus when the true Hebrew Scriptures read differently than our Christian Bibles? Well...it is time to see the truth for yourself concerning Daniel's 70 weeks and then you decide who is right....Judaism or Christianity)
- **THE ESSENE CHRISTIAN FAITH AND ITS LEGACY OF SUN WORSHIP**
  - <http://essenecx.netfirms.com>
  - (As stated earlier Divine Spiritual allegory and Spiritual Myths of the ancients have been "literalized by Rome" and presented to us in our Christian Bibles as if a "literal" and "historical" truth that fits into a time-line of Rome's making. We saw when we looked at the manipulation and adulteration of the Hebrew Scriptures let alone the testimony of Judaism for these last 2,000 years that the "Jesus" of the New Testament is not their "Jewish Messiah". We begin to see this Christian deception through a comprehensive and challenging investigation into the true origins of the Essene-Christian faith as we begin in ancient Egypt and it's worship of God. In so doing we spend some time understanding Egyptian Religion where astral-theology and solar-worship was **personified** into "savior Godmen" such as Osiris which is the first and the **"pattern" of all personification of Divine Spiritual concepts that followed.** We trace such personified solar beliefs through successive Gentile nations and make note of similarities as well as differences, until we come to the Essene/Qumran cult, who, in rejection of normative Biblical Judaism because of their inability to assume the Priesthood following the Maccabee war, evolved away from Biblical Judaism and adopted these astral-theological religious ideas which had more in common with Egypt, Persian,

Zoroastrianism, Buddhism, Pythagoreanism, etc., than with Judaism. The Essene mistake is the same one Rome will make later; they will "literalize" these Metaphysical Spiritual concepts and "historicize" them and apply them to the Jewish "human" messiah in the likeness of King David (historically really the Pharaoh Tuthmose III) until we end up with a "corrupted Judaism" which is more commonly known today as Messianic "literalized" Christianity. It is the same perversion of purely Metaphysical Spiritual Concepts. What we find is that the Essenes "literalized" these prior Divine Allegories concerning Divine Truth of the incarnation of Divine Mind in "matter" and humanity as expressed by the Ancients down through time through the medium of Spiritual myths and symbols. It is in the hands of these apostate Essenes where these Divine concepts were "literalized" and were purposefully included in a falsified translation of the Jewish Old Testament called the Greek Septuagint (LXX). In this Greek perversion of the Hebrew Scriptures the human "anointed of God" becomes a Superman! In so doing these ancient Spiritual and Divine Mystical, Mythological and Metaphysical Concepts lose their original and intended meaning and these "radically reinterpreted" doctrines become parts of the Greek Old Testament for the Greek speaking world and for all later Christians and the Christian Church; thus providing the substrate for all later quotes of the New Testament. The bottom line being that personified Sun-worship which is the ultimate Spiritual and Divine Truth for all created manifestation was applied to the life of the hoped for and expected Jewish messiah as recorded in the New Testament and it is we, not knowing that these existing ancient Divine Spiritual Mysteries and concepts, which were only to be taken allegorically and symbolically, have been misled to see in them a "literal" and supposed "historical" understanding when these ancient Divine Spiritual Wisdoms were never originally intended to be taught as such. In so doing we spend a lot of time with these altered texts in order to see how this was done and how extensive this misrepresentation of the Ancient Spiritual Wisdom is exemplified in our current Roman Bibles).

- **PAUL...THE TRUE FOLLOWER OF JESUS...OR...SUBVERTER OF THE FAITH OF JESUS AND FOUNDER OF A NEW RELIGION?**

- <http://paulproblem.netfirms.com>

- (Now we move to the Paul Problem. Let it be said that I am hard on Paul since the "real Paul" has been presented to us on the pages of this New Testament in a particular way and reinforced by 2000 years of Church Tradition. I must say that I deal with Paul "literally" as this is the way he has again been presented to us on the pages of the New Testament and in so doing I spare no ink in pointing out the problems this presents regarding a Jewish interpretation of "the Christ". Understand that this is a very challenging website which exposes the very depth of the deception behind the New Testament's presentation of the Apostle Paul. This website reveals the truth behind the purposeful manipulation of history and facts to cover up the truth about the Gnostic Paul who was supposedly understood by all in the first century to be an enemy of the Jerusalem church and remained so his whole life. I expose what the true religious belief system of Paul really is and show you how, in spite of the incongruities of the Paul Problem in the New Testament, is a synthesis of Gnosticism, Mystery Religions, and Judaism. That is not bad when we see that in so doing we are only restoring the Ancient Divine Spiritual Wisdom which had remained intact within humanity for over 10,000 years and only with the rise of Rome fell prey to their "radical reinterpretation" and "literalization" of the Ancient Spiritual Wisdom. Along with this I reveal this Romanized Paul and later pro-Pauline writers purposeful misuse of the Jewish Scriptures in their presentation to the non-Jewish world of a new replacement religion and how they made it seem as if this supposed "literalized" Jesus was the cause for it. This is strong stuff and not for the faint-hearted. We will look at Paul in a different light when he is later put into his Gnostic setting which is historically accurate then we can say "kind things" about Paul then so hold on; we need to find the "real Paul" and we don't have it yet since Rome forged all but 7 of his authentic epistles which he wrote and put his name on them. So we have to be hard on this Romanized Paul since Christians believe that he taught all the things that carry his name. Let me assure you he did NOT! We will see as we study that the blame for this deception is again laid on the lying pens of Rome so we deal on this site as "if" this Romanized Paul was responsible for these writings since we are taught he wrote them all by Church

**tradition)**

• **THE PAGANIZATION OF THE FAITH OF YESHUA ...AND THE BIRTH OF "GENTILE CHRISTIANITY"**

- <http://paganizingfaithofyeshua.netfirms.com>
- (We move on now to look at more "literalization" of Sun-Worship as it was applied to the Jesus of the New Testament by the writers of the this New Testament. This is a very, very challenging study and expose of how "literalized Sun-Worship and how "literalization" of the Ancient Divine Spiritual Wisdom today is masqueraded as "orthodoxy" in Christianity. The subject matter is diverse and will require adequate reading on your part but well worth the price as you learn of the origin of the Divine Allegories and Sun Myths which were later personified by the Indo-Germanic nations and later written into the translation of the Greek translation of the Jewish Scriptures by the Essenes of Alexandria, Egypt. These accounts would be later embellished by the Gentile Church as they applied them to the life of the Jewish Messiah as represented through this Jesus as they build it off the falsifications of the Greek Old Testament as altered by the Essenes of Alexandria, Egypt. This site exposes the false theology connected with Jesus which lines almost every page in the New Testament in one way or another. It is here we see that our "Jesus Story", taught to us as if a "literal" person, is but the repetition of the prior Divine Solar Spiritual Allegories of the nation's Sungods. Our "Jesus" is shown to be a collection of multiple personified identities collected and handed down through recorded history; such a collection of solar identifies is in truth a "nobody" when viewed again as if a "literal" and "historical" person. Not possessing this knowledge we read our New Testaments never aware that our "Jesus" is in truth not a "historical person" but behind this Spiritual Allegory is the highest Spiritual revelation that is possible to mankind. We just never knew it thanks to the Essenes and Rome's dishonesty with the Hebrew Scriptures. A through understanding of this site, as well as the others of Bet Emet Ministry, exposes beyond any doubt the lies and idolatry that has been foisted upon unsuspecting Gentiles who are yet today pawns of this theological deception and antisemitism of Rome)

**This approach, teaching God's higher Divine truths through the vehicle of a godly example, the "assumed historical Jesus of the New Testament", works well up to a point because in doing so we are presented with a "Godly" example of a life to be emulated as found in the Jesus of the New Testament (for the most part).** A life patterned after the Jesus of the "Jesus Story" will hopefully issue forth in one bearing the fruit of morality and ethics and a life lived in the Fruit of the Spirit. This is the reason why Israel does not evangelize today because Christianity has accomplished for them their task as God's Priesthood; for better or worse when looking at the Dark Ages and the impact of this "replacement religion". As a pastor I wish they could have accomplished this without the masked idolatry connected with the "Jesus Story". The non-Jew has learned of the God of Israel and has learned how to live in peace and harmony through the teachings of Christianity. Sadly in all of this the main character, the Jewish Messiah, has been so badly misrepresented in the character of Jesus who, for example, is made to cleanse all foods and abolish the kosher laws in Mark 7:14. This is rather strange for a Jew who is obligated to observe Kosher. Hopefully you see the problems of what I speak and they only begin here. Again through our websites the student is made aware of the problems inherent in many places in this New Testament's depiction of the New Testament Jesus and "the Christ within". Yet, in such a presentation this Jesus is the non-Jew's "pattern" for he, real or not, is the only Jew to ever witnessed to us and came knocking on the doors of our lives as non-Jews. Sadly the Jewish community is closed to the non-Jew for the most part due to the tragic treatment of their people by the Christian Church these last 2000 years. **As I say often it is sad that when we answered the door of our lives as we heard the "knock" of this New Testament Rabbi named Jesus that we did not possess, at that time, enough knowledge of the truth about "the Christ" and the true "Jewish Messiah" that we could not recognize that this Jew named Jesus, as God's "light to the Gentile world", came dressed like the idolator Constantine teaching a replacement religion.** Lacking this knowledge which Bet Emet's Websites provide the student we fell for the Roman "counterfeit Christ" and "counterfeit Jesus" and no wonder the Jews cannot accept this Roman Jesus as their Messiah. Good for them! But hopefully as your studies mature you begin to see that there are other ways to understand the "Jesus Story" but surely

understanding the "Jesus Story" as a historical truth concerning a literal person who lived 2000 years ago and who embodied the historical Jewish Messiah is not one of them. Now for enlightenment that will take your breath away!

## DRASH

Another level of Jewish hermeneutic and understanding the Scriptures is called in Hebrew "drash" meaning "search", this is the allegorical, typological or homiletical application of the text. Creativity is used to search the text in relation to the rest of the Scriptures, other literature, or life itself in order to develop an allegorical, typological or homiletical application of the text. This process involves eisegesis (reading of the text) of the text. **Ironically as I found this expression or interpretation of the texts reflected most accurately the type of "belief" of the earliest Christians (called Chrestians who believed only in the Gnostic Metaphysical Christ within) who were not only looking for a historical Jewish messiah to be revealed but at the same time understood that the "logos" or "the Christ/Sophia/Egyptian Karast" lived within all mankind and could never be limited to but one person as Rome will make it appear. This understanding of "the Christ" reflects Paul and his 7 authentic epistles where he teaches the "Christ within". Now we find the true Paul who, like the earliest Chrestinas, taught only the "Christ Within".**

As you might expect a few years later, as time allowed, Bet Emet provided a website dealing with the Mystical Interpretation of the "Jesus Story" and "the Christ" as we showed that the religious beliefs of the earliest "believers" who were called the first "Christians", long before Rome emerged to dominate the Christian faith, did not accept a historical Jesus at all but rather understood "the Christ" as a Divine Concept as Divine Mind that lives within every man and woman and is not exclusive to just one person as is portrayed today by "literalistic Roman Christianity. It is in this site that we restore the earliest Gnostic Christian understanding of the "the Christ" as it existed for almost 5 centuries before being utterly destroyed and almost totally wiped out by Rome with its replacement religion we have today which I call "Literal Christianity".

- MARCION AND THE "FIRST" NEW TESTAMENT...WHO WERE THE ORIGINAL CHRISTIANS AND WHAT DID THEY BELIEVE ABOUT "THE CHRIST"....THE STUDY OF Gnosticism
  - <http://firstnewtestament.netfirms.com/>
  - (Now we put all the pieces together and the whole picture comes into focus. We now look at the true Paul, a Gnostic which never taught a human Jesus Christ but rather "the Christ within" in his 7 authentic epistles. We trace in this website how the earliest "Christian" believed in the "Christ within" and not "a Christ without". We see how the ancient religious allegories were understood not only by these ancients who were given them but by the Gnostic Jews and Gentiles in the earliest centuries of the church as well long before Rome will come an "literalize" all of it and give it a fictitious historical time-line in creating a "historical Jesus". In so doing we will see how the earliest New Testament expressing these allegorical Divine truths is butchered by Rome and destroyed and how we end up with the forgery we have today. Never let it be said that archeology and hard study are not our friends. That is why Judaism has always taught that "study" is the highest form of worship!

An unbiased study of History will show you that there is not a shred of legitimate historical evidence anywhere that the "Jesus Story" originated as the biography of a man named Jesus, and quite a lot of evidence that it did not. An unbiased through study of Comparative Religion will reveal to you that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down; namely, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. Personification of the Sun through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the



**"Jesus Story" when personified from Matthew chapter 1 through Matthew chapter 28. This truly is the most amazing study.**

**This website will be a lot different from anything you most likely have ever studied. Growing up in the Western Hemisphere we are traditionally taught a "literalistic" and not an "allegorical" or "symbolic" understanding of Christianity. This "literalistic" interpretation of "Jesus" and "the Christ" is based upon the inherited religious documents we received from Rome which we were taught to accept as infallible and inerrant without every questioning them. However great advances in Biblical Studies and archeology have been made in the last two hundred years and one in particular in the last 50 years has made a startling impact upon Christianity and few know of this. I am referring to the discoveries of the Nag Hammadi Library along with the Essene's Dead Sea Scrolls in the last 50 years which has turned our traditional Roman understanding of Christianity upside down and basically taught us that almost everything we had through we had "known" from Roman Christianity up to now concerning "Jesus" and "the Christ" was wrong. That is simply because when we discover from study of these archeological finds and see for ourselves that the First New Testament written and given to us by the earliest Gnostic Chrestians like Marcion and Paul did not teach a "human Jesus Christ" but rather an allegorical and symbolic "Indwelling Christ Only" as the Logos within each of God's children. This explains why there were no genealogies, birth or infancy narratives, or the 4 traditional Gospels in the earliest Gnostic Gospels and not added to the Roman Second New Testament till after 180 A.D. It is this "allegorical Christ" and "allegorical Joshua-Jesus Christ" ["pattern"] that the earliest New Testament and the authentic Pauline epistles taught but few know this today since Rome's efforts to destroy all of this literature by burning the libraries of the world as well as murdering the Gnostics until few remained to safeguard this Spiritual Metaphysical Revelation which can be traced to the beginning of mankind. In this website I reveal these truths concerning the "allegorical Christ" of the earliest Chrestians. Along with this we tackle the difficult problem of Christian forgeries of later Pauline Epistles and Gospels in their attempt to create a "historical Jesus" and a "historical Christ" in order to mimic their Godman-Emperor. This information goes a long way not only in explaining the lack of credible and unforged evidences for a historical Jesus but shows how a Second New Testament was latter forged in Paul's name, who was long dead, along with the names of long dead Apostles in Rome's attempt to place a historical Jesus of their creation within an appropriate time-line. By comparison of what was written and contained within the First New Testament with what was later written later by Irenaeus and others in Rome's attempt to refute the Gnostic Christ and the Gnostic Joshua-Jesus we can easily now come to terms with this creative theology of Rome which was little more than a synthesis of "literalized" Sun Worship as exposed on our other sites. What should strike you as you study these materials is that the concept of the "Logos" and the "allegorical Christ" goes all the way back to the beginning of mankind where God gave Revelation of Himself and His plan to the Ancient Egyptians who first wrote of the Karast/Christ and provided the "pattern" adopted by all later world religions until the rise of Rome!**

## **SOD**

**The 4th and final level of understanding the Scriptures is called in Hebrew "Sod" meaning "hidden". It is here that I reveal the hidden links to Egypt and Astronomy which they "allegorized" to capture for all time the Divine Concepts that they witnessed written in the sky and Heavens above them. The Sky is God's Bible! When you learn to "interpret" the Sky and the stars then no man can deceive you about Divine Truth any longer! God, writing on the blackboard of the sky and Heavens, expressed to these Ancients sages and Priests eternal Spiritual principles that were later captured in "myths" and "legends" to preserve for all time these Godly truths that would last through all time and yet today survive in spite of the destruction of Egypt by Alexander the Great and later Rome. These Laws of the Cosmos were expressed in allegorical Spiritual myths that were reaffirmed by the same Laws witnessed operating in Nature. Ancient man, understanding that these same Laws operated within himself and his body saw therefore that "he was created in the image of God"; the image he witnessed operating above and around him when noticing the same Laws and Cycles in the Heavens and in Nature operating within his physical body as well. This is truly beautiful when you see it as it brought tears to my eyes to see and comprehend Gods' earliest message to me and you that has not been changed or adulterated by the agendas of men and apostate religions down through history. It is so simple when you see it. That is the way God intended it to be in the beginning but we strain at a nat and swallow a camel today with**

our highly developed and evolved theologies down through Christian history.

It has been a hard and long process for me to accomplish but my task is about through when I complete this **[website on the "Mythical Jesus Christ" as seen in the stars.](#)**

Now it is time to devote this website to the comprehensive understanding of the **"Mythical Christ"**. In so doing we will prove that the "Jesus Story" is actually an allegory for the path of the Sun "personified" as it travels through the 12 Houses of the Zodiac and through the 4 seasons of the years (the Spring Equinox, the Summer Solstice, the Autumn Equinox, and the Winter Solstice). You will come to see that this is the oldest and most important story humans ever knew as it also is full of Divine Truths that are to be understood "allegorically" and not "literally" as we have erroneously been taught today by a literalized Christianity of Rome's making. The Sun was viewed by the ancient Spiritual Masters as the "visible representation" of the "invisible hidden reality" of God. This Sun and its path through the Heavens is repeated over and over again for mankind so that man cannot miss the Truth and Message of God involving the Spiritual evolution of his Soul. It is we today who have not a clue to this Great Bible in the Sky. We owe a great debt to Ancient Egyptians and their great wisdom and their foresight in preserving for the the world this earliest understanding of God and Divine Mind and its incarnation into "matter" and humanity where we trace by looking at the path of the Sun the birth, life, death, rebirth and progressive Spiritual Evolution of man's Soul.

- **THE EGYPTIAN RELIGION AND ITS RELATIONSHIP TO JUDAISM AND CHRISTIANITY**

- <http://www.egyptcx.netfirms.com/>
- We have all heard that "all roads lead to Rome" but in reality all roads lead to Egypt. This is especially true when one studies Christianity and Judaism and finds that these sister-faiths are nothing more than evolutionary developments of the Egyptian Religion. Understand from the beginning that Judaism is a much more faithful picture of this Planet's original understanding of the Divine than Christianity. Judaism comes in a close second. As a Pastor I am amazed where my studies have taken me and the things I have learned over these last twenty years in my pursuit of Jewish Roots of the Christian Faith. Never did I expect to find what I have uncovered and consider myself fortunate to live in an age where archeology and other such disciplines are giving back to mankind what Rome destroyed, covered up, and took from us over the last two thousand years. The study of error is often a little less important than the study of truth. The history of the human mind, in its progress from ignorance towards knowledge should tell us the mistakes into which it has sometimes wandered, as well as its steps in the right path. This is the goal of this website: to re-examine Gentile Christianity as to its earliest roots and determine if what is considered "Christian orthodoxy" today is a faithful representation of the earliest understanding of God by the Ancients since it is they who coined the religious concepts which we are told that we adhere to today in the primarily Christian Western Hemisphere.
- There is much to say about the knowledge contained in this Website but let me be brief. This website will reveal to you how the Ancients understood the message of God and His revelation to them from their critical observations about the Heavens and the sky as well as Nature. The Egyptians Priests and scholars understood that God was revealing His Laws and intentions in the operations of the Divine Laws that governed the Cosmos. These Ancients holy men saw that these same Laws operated within their own bodies as well and that they were "created in the image of God" as what God was doing "above them" and "around them" He also was doing "within them". These Ancients sought out God and His way like no other nation has ever done on the face of the earth and tragically this knowledge was lost to us until only recently with the discoveries of archeology. We must understand that when allegory, metaphor, simile, and myth which expressed both the identity and actions of the Creator as understood by the Ancients in grasping for understanding of God and His workings in the Cosmos, was altered and stripped of its symbolism and rendered for all time as if "literal" by those who will come later through "conquest" and destroy Egypt and their understanding of God, then not only is Divine Truth lost forever but it plunges its recipients into abject idolatry. Such is the plight of the primarily Christian Western Hemisphere as these allegories and metaphors that once expressed Divine Truth were altered by Rome and "literalized" and applied to men's lives; in this case Jesus. If you have been diligent to

study the website referenced just above this one then you saw for yourself this tragic loss of Divine Truth by Rome's "literalization" of such Egyptian Ancient truths concerning the "Logos" and "the Christ".

- **ASTROTHEOLOGY AND THE "JESUS STORY" OF THE NEW TESTAMENT: DOES IT ORIGINATE WITH THE STARS?**

- <http://jesusaastrotheology.netfirms.com/>

- ***This website is presently under construction.*** This will be the last website for Bet Emet Ministries and in so doing we will go where few have gone. In this website we will show beyond any doubt from Astronomical examples of the Sun, Moon, Stars, and Constellations, that the Ancients preserved what they witnessed in the stars and Heavens seen in the cycles, patterns and paths and movements of these Heavenly orbs in "allegories" and in "myths" and "legends" not only concerning physical movements of these Celestial orbs as taken from their observations but expressed within these "solar myths" and "lunar myths" deeper Divine Truths of a Mystical Nature. These hidden deeper Divine Revelations from God to mankind dealing with the Spiritual Nature of mankind and his expected Spiritual maturation were again saved for all time through the agency of Myth which was never to be interpreted "literally" but rather were to function as "allegories" and "symbols" only that were but vehicles for transmission of higher truths from God. From these celestial patterns the Ancients extrapolated the Laws, Ordinances, Commandments, and Covenants of the Creator and gave them to mankind as a "blueprint" for our existence. These myths held the message of God to mankind. Later these myths were told through lives of personified man-gods like Osiris, Dionysus, Attis, Amon, Mithra, and Jesus. Since we include Jesus in the same sentence with other astral myths then this will be a hard study for as you examine the evidence presented you will see without a doubt that an unbiased study of History shows that there is not a shred of legitimate historical evidence anywhere that the "Jesus Story" originated as the biography of a real historical man named Jesus. In fact the evidence, or should I say the lack of it, and the forgery of all that does exist outside this one New Testament, is hard to deny and makes a belief in a historical Jesus almost impossible when knowing from the above studies the hundreds of forgeries in the religious texts of the Christian Bible. Nowhere outside of this one forged book by Rome can we find this "historical Jesus". As if that was not enough an unbiased and through study of Comparative Religion reveals to the reader as seen in the above studies and sites that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. What is most startling is when you see for yourself that the personification of the Sun and its path through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through then end of the book. The Synoptic gospels follow the path of the Sun in its travels through the sky from beginning to end. Most may have no idea of what I am saying I can only tell you to hold on and read the articles on this site and you will quickly come to see of what I spoke. Let it be said when you see this and that all the other "Jesus Stories" are but Ancient allegories of the Heavens and the Sun and its path through the Zodiac which was later "literalized" then without a doubt there is no more room for idolatry connected with any Jesus of any kind. Then we can follow in the footsteps of Moses and quit worshipping a false "god-man" and return to worshipping our Creator in Spirit and in Truth. You come to see that the "Jesus Story" is nothing but a retelling of the "Osiris Story" and the "Horus Story". It is from these two Ancient Egyptian stories that all other "saviors" have come.

Orthodox Christians, since they are committed to a belief in the literal truth of the Bible, hold that after the flood men became even more evil than they were before, so that 4,000 years after the creation of the world, god sent his only begotten son to suffer and die for the salvation of the human race. **This ministry of Jesus, the Christ, was supposed to be a unique event in human history but as we show it is anything but that; it**

**is the repetition of everything that came before. This opinion of Jesus' uniqueness is no longer tenable among those who accept reason as the criterion of truth.**

**If you are diligent to study and read these websites then you have it all.** There is little that exists that is not covered in one way or the other or has somehow escaped my attention over these almost 20 years of study. There is nothing I would trade for my years of study and the truths that I have gathered and although it has been challenging to my very core I fully am aware that because of such serious studies my walk with God, the true God, is closer than ever. It is truly well with my soul because **"I KNOW THE TRUTH ABOUT HIM SEPARATED FROM ALL THE FICTION"** that men have written down through history to promote their own religion and political agendas.

- **THE SACRED MYSTERIES....OUR LAST WEBSITE**

- <http://thesacredmysteries.netfirms.com>
- This is what we have been waiting for; the conclusion of all of our websites and the final answer as to just "Whom" is this "Jesus" we have heard about all our lives and how this should affect our lives for the better. Central to the ancient Spiritual Wisdom is the concept of the Divine Spark/Cosmic Fire or seed buried within each person. It was the purpose of the ancient Spiritual Mysteries to bring to life this Divine Spark in the life of every person so that it would illuminate life on this Earth and so aid mankind in its Spiritual evolution of its True Self and True Being which is Divinity "incarnated" into "matter". This Divine Spark embedded within the "animal" body which housed man's Soul and Divine Mind was symbolized by various figures and characterizations at different times down through recorded history and in different nations and places. We find these symbolisms today in the nations as their personified Sungods and Goddesses which are preserved for mankind in the nation's Divine Legends and Spiritual Mythologies. Their names were Horus, Orpheus, Dionysus, Mithra, Krishna, Adonis, Tammuz, Hercules, Ishtar, Isis, Persephone, and even Jesus and so on. They were all labeled by Rome to be "pagan" Christs but these Divine Myths are, when correctly understood and interpreted correctly, are the highest expressions in metaphors and allegories of man's True Divine Self; as Plato has so appropriately said man is a "god in an animal body". The philosophers of the ancient world and even the ancient Egyptians before them knew that these figures were only symbolic of the highest Metaphysical reality within mankind and were never to be understood or taken to be historical men or women; it is we who do not understand this precious ancient Mythology today. Many writers today write of this subject completely devoid of its true understanding and mislead millions in so doing. These Divine Truths in these Spiritual Mysteries are "Spiritually discerned" and eclipse the intellect of many.
- We will see in this website that over 5,000 years ago in ancient Egypt and some 2,000 years ago in the area of the eastern Mediterranean, the Divine Soul or Spark within humanity was called the Christ (from Krst, Karast or Krist, Egyptian for the anointed ("messiah") mummy). What we find when we wade through all of this ancient theology found in ancient Egypt and the Gnosticism and Spiritual Mysteries of the ancient nations is that early Christianity was nothing new at all; in fact it was originally before the rise of Roman "literalism" only the re-statement of the ancient Spiritual Wisdom and Gnosticism of the ancient Spiritual Fathers as far back as ancient Egypt and beyond and not a replacement of this Spiritual Wisdom as Christianity as we know it today has tragically become. We come to see that a "radical reinterpretation" of almost all the ancient Spiritual Wisdom was the legacy of Roman Orthodoxy. Christians of any intelligence during the first two centuries at least did not regard their movement as the bearer of the first light into the heathen darkness, but only the republication of very ancient Spiritual Truth. If you undertake this study with Bet Emet you will find what all do; namely, that the earliest of the Church Fathers and their writings attest to this very fact that "True Christianity" (the religion of "the Christ" within humanity) has been with mankind since the beginning of time. [Augustine's quote to truth will wake the dead!](#) Sadly today Rome as "radically reinterpreted" all the ancient Spiritual Wisdom in order to dominate and control the world through fear and ignorance and in so doing forcing it through the doors of the Roman Church to avoid the supposed "fires of Hell" which don't exist by the way; it worked....we call the legacy of such theological inventionism today the Dark Ages and it lingers in our Churches



Sunday after Sunday and billions and billions of people have walked through their lives following "another Gospel" and "another Christ" never knowing that they never had the Divine Truths that this Creator imparted to humanity in the beginning of its infancy. The truth of this matter is that the indwelling god is himself being brought to birth within the womb of humanity; in you and me. This is our calling, this is your purpose; to aspire to progressive Spiritual Perfection by reaching toward the mark of your high calling in "Christ". We come to see in this website that man is a Spiritual Intelligence, who has taken flesh with the object of gaining experience in the worlds below the Spiritual, in order that he may be able to master and to rule them, and in later ages take his rightful place in the creative and directing Hierarchies of the Universe. Man, being himself, is to come to know the Divinity whose life he shares. Each individual is gestating a Divinity within the depths of his own nature from life to successive life. Yes, Christianity taught reincarnation as do all major world religions and did so until 533 A.D. when a vote of hands struck this Divine Law of Science and Physics from the pages of intended Spiritual Truth but once it was heard shouted in the halls of the Vatican.

- Christianity has fervently exhorted us to look into the empyrean to find the unapproachable God. All the while the infant deity slumbers unheeded within the heart awaiting to "come forth" from the "dead". Yes, resurrection from the dead was something to be experienced on this side of Jordan as the Gnostic Paul so appropriately says: *Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)* Christianity has largely nullified the force of St. Paul's almost frantic cry to us: *"Know ye not your own selves, how that Jesus Christ is within you?"* In fact we have heard of it all our lives but never recognized its because "being born again" has again had its "true meaning" radically altered once again by the Roman Church.
- In this last of our website we will see that the supreme Creator was at first given various names, such as the First Cause, the Great Spirit, God, the One. Creative energy emanates from the One and manifests in various ways, depending on the plane or level of existence that is involved. The ancients understood that the the gods of primeval religion were the active manifest powers, faculties, organs of God himself that flourish in the Universe and Cosmos. Nature was understood by the Spiritual ancients as God's body, elemental forces the agents and messengers (angels) of his operative economy, Universal and Divine Mind His thinking faculty and the ultimate contribution His Spiritual heart to mankind and all of this was imparted and incarnated into mankind awaiting "awakening from the deadness" of Spiritual apathy and ignorance of his True Being. The ancient system of Spiritual Wisdom thought it not blasphemy to define the organic structure of deity to explain to human grasp the cause and nature of the world. Reverence was not withheld from even the lowest instrumentalization of Godhood and its manifestation in our physical realm. The ancients deemed it not dishonoring to deity to recognize His being in all things. They saw God manifested in nature, and not as abstracted from nature. And they studied nature as the living garment of God's immanence. In so doing many cultures compare the Creator to the Sun. The Sun pours out its life giving rays, as does the Creator. In order to exist, all life absorbs a tiny amount of energy from the Sun. The Creator is our Spiritual Sun and it is the very embodiment of our cells and their nucleus. There have been various solar gods, such as Ra, Apollo, and Christ but they are all nothing more than personifications of the "Internal Sun" that is the core of every cell in our bodies and the very Living Conscious Energy within each cell that makes the Body of Christ or as the ancient Egyptians termed it the "Body of Ra". We come to see that there are many levels or planes of existence or manifestation. There are terrestrial and celestial worlds (as Paul says), noumenal and phenomenal realms, physical and ethereal planes, material and spiritual bodies, heavens, fairy-lands, underworlds, hells, limbos, Isles of the Blessed, Elysian Fields, the meadows of Aarru-Hetep and homes on high. And the beings on these worlds and planes of existence range from high divinity down to man and these beings are shown to be the very "gods" and "goddesses" of which we read in the ancient mythologies of the nations. The ancients understood that God, through the Law of Incubation and Incarnation, has filled all "matter" with Himself with an intended purpose of perpetual Self-awaking and Self-awareness of Himself. In all that exists, even in mankind, God has His being and He lives and moves and has His being in us as He does in all "matter". Through the

Law of Dismemberment God has "fragmented" Himself into infinite Divine Sparks that has "fallen" into "matter" and incarnated Himself into all existences as we see in the Egyptian Ennead, the Egyptian Ogdoad, and Jewish Kabbalah. Here again we see that all the world's religions before the rise of Rome shared the same Spiritual Ideas of God, man and Cosmos. All of life is shown to be perpetually evolving Spiritually until the Universal Mind inherent in all "matter" achieves the "fullness and stature" of the Divine Mind or "Krst/Christ". This is what Paul actually says in Ephesians 4:13 13: *"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:"* This is why the "only Christ" that exists is the Divine Mind which "fell into matter" to save the Souls of mankind which equally "fell to their deaths" in "matter". This Divine Mind we see in his "fall into matter" was termed by the ancients the "death of Christ" as they recognized this "fall" of Christ to his "death" involved the "crossing of planes" of Celestial existences and termed this the "Crossification" or the "crucifixion of the Krst" or "the crucifixion of the Christ" in order to save the Souls trapped in Amenta/Hades/Hell and material incarnation in "matter". This is the only truth taught about the allegorical "dead of God" or "Krst/Christ" which was taught for thousands of years and existed in such integrity in all of the nation's ancient Spiritual Wisdom and was always taught in all world religions and their Spiritual Myths and Divine Allegories down through time until the rise of Roman Orthodoxy when the "indwelling Christ" and gestating Divine Mind was "externalized" and "separated" from humanity and confined to but one person of Rome's historical invention, the "Jesus" of the New Testament. In this "Jesus" of Rome's devise we can yet find if we possess the ancient "keys" to correctly interpreting the Ancient Spiritual Wisdom which has been so tragically twisted by Rome the compilation and synthesis of all "incarnated Christs" down through ancient religions which is so perfectly personified down through history by the ancient Spiritual Wisdoms of the major world religions; all having in common the same idea that man is a "god in an animal body" slowly evolving himself in his return to his Fathers' House as the Prodigal Son Divine Allegory so appropriately states. Let me finish this with a quote from Paul: *"Know ye not as to your own selves, that Jesus Christ is in you, unless ye be reprobate?" (2 Cor. 13:5).* It is here we find the ONLY Christ ever given humanity and mankind will ever know! It is here we must call forth the Christ "from the dead" within us: *"Come Forth"* must be our cry as we find the Son, the Divine Mind in us, calling forth the Father from the "dead" within us and all humanity as we see so clearly in the resurrection of Osiris by Horus, his Son, the Egyptian Christ, which is re-told in the "Jesus Story" where the Jewish Christ calls Lazarus forth from the dead; "L-Asar-Us", is Egyptian for Lazarus in Hebrew. Here we see "Asar" is Osiris, the Father God of "the Christ", who is called forth from the death to which is "fell in matter". Here we see Horus calling his Father God Osiris from the dead within in all humanity to where humanity comes to know its True Self as Divinity in "matter". Humanity is to experience the Lazarus story personally. The cry is to come forth for every person as Paul shows us: *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV) Shame on you Rome for such a terrible deception that has robbed from mankind these last 1,800 years his true Divinity and purpose of his incarnation!*

So we began our study with the question:

*Matt 16:13 13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? (KJV)*

*Now you have you the "plan-o-gram" to find all the answers! ?The rest is up to you to study to show yourselves approved by verifying what we show you .....then you can be assured that you will not stand ashamed when you meet this Creator face to face when you cross your Nile/Jordan...(the same)*

## IN CLOSING

As stated earlier we begin our study with Bet Emet Websites with a "historical" assumption and present studies to show the beauty of Judaism over the dishonesty in Christian theological dogma and do so by using the depiction of the New Testament Jesus as if "historical" because he provides a vehicle for the teaching of Jewish theology, monotheism, morals, values, ethics, etc. It is not my purpose to reveal the weaknesses behind such a historical presentation of Jesus at this time as it will be developed and proven at a later time as one's studies progress through the Mystical Jesus and the Mythical Jesus as detailed on the above websites.

Of concern for us of course is the "Jesus Story" as depicted in the New Testament and its reliability as understood "literally" since it is being taught as a literal truth today about a historical man who lived 2000 years ago. You will come to see in time as you study that the Ancients as far back as Egypt understood this "Karast/Christ" entirely different from how we have been taught today under the direction of Roman and Protestant Christianity. Here are some big questions for you to ponder in light that most Christians trust in this Jesus Christ for their Eternal Salvation.

- **Answer for yourself:** Who or what is truly behind the name "Jesus Christ"? Can it be proven that the "Jesus Story" is nothing but the personification of the Sun and its passage through the various houses of the Zodiac as it passes through the 4 seasons and the equinoxes and solstices? If so then what do you do now?
- **Answer for yourself:** Are the infancy narratives and later depictions of the life and ministry of Jesus Christ in the New Testament nothing more than solar stories told as allegories which were later "literalized" and subsequently written into Rome's New Testament and depicted as a literalized historical Jesus Christ when in fact they were understood by the Ancients as astrological myths taken from astronomy?
- **Answer for yourself:** Did Rome destroy the Gnostic Christ of the earliest "Christians" which had existed since the beginning of time over the first 5 centuries of the early Church and replace it one of their own making? What are you to do when you see this from your studies on our Websites?
- **Answer for yourself:** If I study the Websites and find that the "Jesus Story" follows chronologically the Gospel of Matthew from chapter one through the end of chapter 28 and see for myself that the "Jesus Story" presented there parallels identically the personification of the Sun in its path through the Zodiac then what should this mean to me regarding my belief in Jesus as the historical Christ and him being the Jewish Messiah?
- **Answer for yourself:** Have we as Christians and followers of the "the Christ" been deceived by Rome and spent a good part of our lives worshipping a man as God as Rome has declared in their New Testament since the Nicean Council (325 A.D.) when in fact we should have been worshipping the one true Creator as the Pharaoh Moses (Akhenaton) instructed when he stood up to the religious establishment of Egypt **when some** were straying from the truth in their worship of the "godman" similarity to what we have done today with Rome's historical Jesus? Are we guilty of idolatry as Christians because we have believed a fable no more real than Snow White and the seven dwarfs?

Well the following studies in the above websites is not for the weak of heart as I will present over and over again infallible proofs that the "Jesus Story" as depicted in the New Testament is but a hoax perpetrated upon us by Rome in their hatred of the Jewish faith and Jewish Gnosticism back in the first century. You will see, in the last websites depicting the Mythical Christ, as we move chronologically from one sign of the Zodiac to the other, from month to month, from season to season, from Spring equinox to Summer solstice, from Autumn equinox to Winter solstice, and repeating again this cycle, along with the study of selected events from the depiction of the life of Jesus in Rome's New Testament, that if you study with us and finish the studies on this website, that the "Jesus Story" as depicted in the New Testament is nothing more than the literalization by Rome of the path of the Sun through the Zodiac along with other solar myths later incorporated into their "Jesus Story" as later literalized by Rome as well. In so doing you will see as I and many others have that we have not been taught the truth about "the Christ within" and how He is so integral to the proper worship of the Invisible God as Egypt and Moses taught. It would seem that Egypt got it right in the beginning but thanks to

Hellenism and Romanism we lost these earliest and correct understanding of Divine Concepts witnessed in God's Heaven and Nature. In a way these were our classroom and where we were to be instructed by the Creator about our life and purpose in God's creation. We are truly blessed today to live in an age where archeology and the information age can bring these truths back to life for you and me.

As a "retired Pastor", and moved by what my studies revealed over the years, I feel moved to share this information and evidence from such studies with those interested in the truth behind the origin for "Jesus Story" which is taught to the world today as a historical reality when in fact it is not. In the websites that are delineated above such evidence is presented to the reader in hopes that the missing puzzle pieces concerning the "Jesus Story" will be plainly evident to him and he can, in the light of such knowledge, no longer be deceived by the astrological allegory of "the Christ" as found in the New Testament which is erroneously taught "literally" today. I make very few promises to our readers but I make this one now: If you do these studies, and read these articles on this website then you will be thoroughly convinced as I was that the "Jesus Story" was never meant to be understood "literally" as it has been taught to you and me. **Thus the worship of Jesus as a historical person or connecting this assumed historical person with God or believing him to be God is the most vulgar idolatry according to Moses and the Ten Commandments and a terrible affront to the Creator and constitutes blasphemy of the Name of God.**

*Currently [Bet Emet Ministries](#) offers a [CD](#) with all our websites contained on it where the above information is available for easy search and study where you can work through this material at your leisure. If you would desire the synthesis of our scholarly studies into these areas concerning the origins for the Christian faith and the truth behind "the Christ" and the Jewish Messiah along with the "Jesus Story" then one is available for a small donation to support the efforts of this ministry. Inquire if you so desire by e-mailing me at the link below. Shalom.*

**We offer a CD of all out websites contained on one disk if you are interested with [detailed instructions as how to study them "in order"...](#)please inquire for the CD for such through study will take you some time if you ever hope of cracking the "Jesus Puzzle"**

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# RETURNING TO THE JEWISH ROOTS OF CHRISTIANITY AS THEY EXISTED IN THE FIRST 3 CENTURIES



*A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, unbiased Biblical history, Biblical culture, Archeology, Gnosticism, Egyptian Religion, and Astronomy, must in the Spirit of Truth and Repentance be flexible enough to change....that is if "truth" is your goal*

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**Disclaimer:** It is important for the reader to understand that in this website, in comparing first century Judaism and the "pattern of worship" given to the "non-Jew" by God as well as unveiling of the historical truths concerning the non-Jewish "believer" in the first century against the later alterations and changes made to this "pattern of worship" by the emerging Roman Gentile Church of Rome in the 3rd century I will use a "literal-historical" approach to the "Jesus Story". If you have studied and ran across some of our other websites then you know that "the Christ" can be interpreted from 3 different perspectives down through recorded history: **"mystical", "mythological", and "literal-historical"**. Only after one has spent a considerable time in dedicated and scholarly studies in such areas as Biblical Judaism, the Jewish Messiah and true Messianic prophecy as taken from the Hebrew Scriptures and not the later forged texts of Rome, comparative manuscript evidences, the history and origin of the Roman New Testament, the true origin and creation of the New Testament, the Gnostic Paul vs the falsified Roman Paul, the Essenes and their "literal godman", Ancient Wisdom literature, Jewish and Gentile Gnosticism, Egyptian religion and the ancient "Jesus Story" that beings with Ancient Egypt, Comparative religions, Astronomy and Astrotheology can he

**understand and be certain** which two of the above three methods of interpretation of "the Christ" are accurate and factual. Again for purposes of comparing Judaism's truths vs Christianity's alterations of it over the early centuries and the implications that this holds for the "non-Jew" and "Godfearer" today then we adopt in this website and for all studies in this website a **supposed "literal-historical" interpretation of "the Christ" as well as the Jesus of the New Testament.** Only in so doing can we adequately contrast the truths of Judaism vs Christian theology and by so doing follow the lineage of these "Divine Truths" back down the corridors of history to the earliest Divine revelations given to mankind by the Creator which were intended for both "Gentiles" and "Jews" as well. You will, in time, come to see that there is a **"Pattern" to the worship of God given all mankind in the beginning of recorded history of the race and this "pattern" can be traced throughout recorded history and will culminate with Biblical Judaism and will subsequently be destroyed in the 3rd century by the emerging antisemitic Roman Church.** I will let you be the judge of the results of such studies and leave to the reader to draw the necessary conclusions as we attempt to compare Jewish and Christian theological perspectives all the while dealing with the "New Testament Jesus" in a "literal-historical" manner in order for such an accurate comparison to be done effectively. Craig Lyons M.Div.

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## GETTING STARTED...BEGINNING THOUGHTS

- [By Way Of Introduction...A Special Word From Pastor Craig Concerning "Non-Jewish" Believers And The Pattern Of Worship Given Them In Acts 15](#)
  - [I Wish I Did Not Have To Tell You This...But](#)
  - [In Pursuit Of Excellence In Ministry](#)
- 

## RESTORING THE HEBREW HERITAGE TO GENTILE CHRISTIANITY

- [Christianity Is Jewish Or "Should Be Jewish"](#)
  - [The Importance Of Returning To Our Hebrew Roots](#)
  - [Searching For Our Hebrew Roots To Christianity...Why Should We?](#)
  - [Till We All Come Into The Unit Of The Faith...Which Faith Is That?](#)
  - [Coming To A Better Understanding Of God And His People Israel](#)
  - [The "Other" Forgotten Mission Field...The Gentile Christian Church](#)
  - [Breaking Down The Middle Wall That Separates The Gentile And The Jew](#)
  - [Does Your Church Preach And Teach "The Faith Once Given To The Saints"?](#)
- 

## THE SERIOUS CHALLENGE TO WESTERN CHRISTIANITY BEGINS NOW

- [Recovering The Truth And Coming To A Correct Understanding Of Jesus And The True Message Of God](#)
  - [Has Gentile Christianity Failed To Teach The Real Message Of Jesus?](#)
    - [Contrasting The Gospels Of Jesus Vs Paul #1](#)
    - [Contrasting The Gospels Of Jesus Vs Paul #2](#)
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      - [The Truth Concerning Biblical Atonement](#)
-

## [Contrasting The Gospel Of John Vs The Gospel Of Jesus #1](#)

- [Contrasting The Gospel Of John Vs The Gospel Of Jesus #2](#)
  - [Can John's Gospel Be Truly Considered A Gospel... "Good News" Since It Never Mentions Repentance?](#)
  - [Grace As An Act Of God's "Unmerited Favor"...Or Is It "Merited" After All...And Again Have We Been Misled By Paul's Overemphasis Upon Grace?](#)
- [Who Are You Going To Believe For Eternal Life...Jesus or Paul #1](#)
- [Who Are You Going To Believe For Eternal Life...Jesus or Paul #2](#)
- [Tzedakah And Its Connection To Eternal Life](#)
  - [Jesus And His Teachings On The Gentile's Salvation](#)
  - [Rabbi Hillel And The Gentile's Salvation](#)
  - [How To Get To Heaven According To Jesus](#)
- [The Historical Meaning Of "Being Born Again" #1](#)
- [The Historical Meaning Of "Being Born Again" #2](#)
  - [The Jewish Understanding Of Biblical Salvation](#)
  - [By Practicing Righteousness Can A Gentile Make Himself Acceptable To God? Take Cornelius For Example...The Salvation Of The Gentile](#)
    - [The Fatal Flaw Of Christian Theology: Its Failure To Understand The Sacrificial System Correctly #1](#)
    - [The Fatal Flaw Of Christian Theology: Its Failure To Understand The Sacrificial System Correctly #2](#)
    - [The Fatal Flaw Of Christian Theology: Its Failure To Understand The Sacrificial System Correctly #3](#)
    - [The Fatal Flaw Of Christian Theology: Its Failure To Understand The Sacrificial System Correctly #4](#)
- [So You Thought You Were A Follower Of Jesus...You Might Need To Reconsider](#)
- [Jesus' Religious Belief System...Did You Know It Changed...Who Did It... And When?](#)
- [Introductory Comments On The New Testament](#)
- [History And Revelation...It Is Time To Correct The Lies](#)
- [My Concluding Remarks....In Preparation For More Serious Study That Will Benefit The "Non-Jewish" Believer](#)

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## THE "PATTERN OF WORSHIP" AND THE NON-JEWISH BELIEVER...THE GODFEARER

It is my intention to demonstrate to the serious student of the Bible that [there exists both in the Hebrew Scriptures \(the Old Testament\) as well as the New Testament a "Pattern of Worship" that includes both the Jew and the "non-Jew" \(the Godfearer\). This "Pattern of Worship" was shared between both the first century Jew and "non-Jewish" believer as well as I will show you from examination of the Old Testament texts, the New Testament texts, as well as historical analysis.](#)

Now one would expect that if a "non-Jew" converted to Judaism that he would be observant of the same Biblical Festivals and Sabbaths as was the Jew born into Judaism but what is startling is that there exists a overlap, if you will, between the "stranger", or the "non-Jewish convert", and the Jew regarding not only the observance of God's Holy Days and Sabbaths but a host of other commandment involved with the "Pattern of Worship" given to all of mankind. [We will in this website begin to present the evidence for and trace this "Pattern of Worship" and the idea of this "common salvation" shared between the "non-Jew" and the Jew from the Hebrew Scriptures, the Old Testament, down through to the New Testament era and beyond.](#) In so doing we can get a better picture of what the ["non-Jew" was commanded by God to observe and adhere to in his worship of the Creator according to his Covenant](#) and see how this relates to what

Commanded of the Jew as well. Let us begin at the beginning and see if a "pattern" develops and make the necessary applications to our lives as we go.

- [The Task At Hand: Recovering Gods' Pattern Of Worship To The Christian Church...The Jewish Worship Seen In The New Testament](#)
- [God's "Appointed Times" In The Hebrew Scriptures With Application & Relationship To The "Non-Jewish" Believers And Godfearers](#)
- [Leviticus 23: The "Pattern For Worship" For Both Jew And "Non-Jew"](#)
- [There Exists A "Pattern Of Worship" That God Gave To Both Jewish And "Non-Jewish" Believers](#)
  - [Nadab And Abihu: A Case Study In Deviating From The "Pattern Of Worship"](#)
- [Have We Followed God's "Pattern Of Worship" Or Have We Offered "God" Strange Fire In Our Churches And In Our Worship?](#)
- [Israel's Obligation To Be A Light To The Nations](#)
- [The Problem Of Judaizing...But Is It Really A Problem...Or The Example?](#)
- [The Apostle's Doctrine \(The Pattern Of Worship\) Was Taught To The Godfearers And Non-Jews In The Synagogues Of The First Century](#)
- [Overview Of The "Pattern Of Worship" In The First Century Synagogue-Church & The Warning!](#)
- [But I Never Knew That There Was A Pattern Of Worship That God Gave The Jew And The Non-Jew](#)
- [Worshipping God In Spirit And In Truth: The Pattern For The Non-Jew](#)
- [Examining The Pattern Of Worship As Described By Justin Martyr In 150 A.D.](#)
- [Disturbing Quotes About The Christian Faith: Can This Be True And I Not Know It?](#)
- [The Epistle Of Barnabas And The Loss Of The "Pattern Of Worship"](#)
- [Restoring The "Pattern Of Worship" And "The Faith Once Given To The Saints"](#)
- [Recovering God's Pattern Of Worship: Jewish Worship](#)
- [Till We All Come Into The Unity Of The Faith: Which Faith?](#)
- [Comparison Of Hebraic And Christian Religious Doctrines...Which Reflect The "Mind Of Christ" That Is To Be In Us?](#)
- [Jerusalem, The Synagogue, And Jesus And The "Pattern Of Worship"](#)

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## THE PICTURE OF THE "NON-JEW" IN THE BIBLE...WHAT CAN WE LEARN? WHAT SHOULD IT TEACH US? DOES THERE EXIST A "PATTERN OF WORSHIP" SHARED BY BOTH JEW AND "NON-JEW"? DO WE FOLLOW THIS "PATTERN" AS CHRISTIANS TODAY?

To be able to recognize the requirements of God laid upon the "non-Jew" in his relationship with God and his responsibilities toward God in his relationship with the Creator, for example how he was taught to "worship" of the Creator in the Scriptures, it is necessary that we begin at the "beginning" and **learn to recognize the "non-Jew" in the Scriptures with emphasis upon the "context" and any possible connections to descriptions and pictures of them relating to their worship of God as commanded in the Hebrew Scriptures.** It is from these pictures that we can draw important conclusions especially as our study deepens and we trace any possible **"Pattern of Worship"** we find later hidden in the texts of both the Old New Testament. Now let us look at the the examples of the "non-Jew" as relating to his worship of God in the Hebrew Scriptures and let us never forget what we shall see in this study, as God, who changes not, reveals His will to us as to how the "non-Jewish" believer was to be included in with the Jews as part of Israel of God. Sadly, antisemites down through history have extended great efforts to destroy and conceal this **"Pattern of Worship"** which we shall see was also given to the "non-Jew".

- [Getting Acquainted With "The Gentile" As Pictured In The The Hebrew Scriptures](#)



- [The Non-Jew And His Return To God's Appointed Times And Holy Days](#)
  - [Gentiles And Jewish Classification](#)
  - [The Gentile Godfearer And The Different Levels Of Commitment To God](#)
  - [The Conversion Of The Gentile](#)
    - [The Grafting Of The Gentile Into The Israel Of God #1](#)
    - [The Grafting Of The Gentile Into The Israel Of God #2](#)
    - [The Grafting Of The Gentile Into The Israel Of God #3](#)
    - [The Grafting Of The Gentile Into The Israel Of God #4](#)
    - [The Grafting Of The Gentile Into The Israel Of God #5](#)
    - [The Grafting Of The Gentile Into The Israel Of God #6](#)
    - [The Grafting Of The Gentile Into The Israel Of God And The Role Of Jesus' Death](#)
  - [Wild Olive Branches - Gentiles Grafted Into The Israel Of God: Do You "Look" Like Israel](#)
  - [Early Gentile Believers Read And Observed The Torah](#)
  - [Early Gentile Believers Observed Similar Laws As They Participated In The Sacrificial System](#)
  - [Early Gentile Believers Were Called "Strangers" And Worshipped God Alongside The Jews](#)
  - [Early Gentile Believers Observed And Kept The Sabbath](#)
  - [Early Gentile Believers Observed And Celebrated The Festival Of Passover](#)
    - [Abraham's Example: Circumcision Required For Gentile Believers To Participate Fully In The Passover And Festivals Of The Lord.](#)
  - [Early Gentile Believers Observed And Celebrated The Festival Of Shavuot \(Pentecost\)](#)
  - [Early Gentile Believers Observed And Celebrated The Day Of Atonement \(Yom Kippur\)](#)
  - [Early Gentile Believers Observed And Celebrated The Festival Of Tabernacles](#)
  - [Restoring "The Pattern Of Worship" And The Faith Once Given To The Saints](#)
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## THE PLACE FOR THE NON-JEW..."THE GODFEARER"... IN THE KINGDOM OF GOD

- [The Gentile Believer....The "Godfearer" In The New Testament: The Pattern For Gentile Participation In The Israel Of God #1](#)
  - [The Gentile Believer....The "Godfearer" In The New Testament: The Pattern For Gentile Participation In The Israel Of God #2](#)
  - [The Gentile Believer....The "Godfearer" In The New Testament: The Pattern For Gentile Participation In The Israel Of God #3](#)
  - [The Gentile Believer....The "Godfearer" In The New Testament: The Pattern For Gentile Participation In The Israel Of God #4](#)
  - [The Gentile Believer....The "Godfearer" In The New Testament: The Pattern For Gentile Participation In The Israel Of God #5](#)
  - [The Gentile Believer....The "Godfearer" In The New Testament: The Pattern For Gentile Participation In The Israel Of God #6](#)
  - [The Gentile Believer...The "Godfearer" In The New Testament: The Pattern For Gentile Participation In The Israel Of God #7](#)
  - [The Gentile Believer...The "Godfearer" In The New Testament: The Pattern For Gentile Participation In The Israel Of God #8](#)
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## THE ANTIOCH PROBLEM: PAUL'S VIOLATION OF THE LAWS OF NOAH AND HOW IT IMPACTED THE GENTILE'S ACCEPTANCE INTO THE ISRAEL OF GOD

This series will reveal to the student many hidden truths that lay behind these verses. We will see that the whole account is somewhat misrepresented by Paul in the New Testament to present the Apostle Peter in a somewhat negative light as well as the fact that the problems surrounding table fellowship between the Jew and the "non-Jew" were of major importance in the first century. This problem had to be "fixed" if the two sticks in Joseph's hand were ever to become "one" and the "middle wall of partition between the Jew and the "non-Jew" was to be ever broken down between the Jews and "non-Jews" as the people of God.

- [Paul's Rebuke Of Peter....Have We Misunderstood What Really Happened At The Antioch Incident #1?](#)
  - [Paul's Rebuke Of Peter....Have We Misunderstood What Really Happened At The Antioch Incident #2?](#)
  - [Paul's Rebuke Of Peter....Have We Misunderstood What Really Happened At The Antioch Incident #3?](#)
  - [Paul's Rebuke Of Peter....Have We Misunderstood What Really Happened At The Antioch Incident #4?](#)
  - [Paul's Rebuke Of Peter....Have We Misunderstood What Really Happened At The Antioch Incident #5?](#)
  - [Paul's Rebuke Of Peter....Have We Misunderstood What Really Happened At The Antioch Incident #6?](#)
  - [Paul's Rebuke Of Peter....Have We Misunderstood What Really Happened At The Antioch Incident #7?](#)
  - [Paul's Rebuke Of Peter....Have We Misunderstood What Really Happened At The Antioch Incident #8?](#)
  - [Paul's Rebuke Of Peter....Have We Misunderstood What Really Happened At The Antioch Incident #9?](#)
  - [Paul's Rebuke Of Peter....Have We Misunderstood What Really Happened At The Antioch Incident #10?](#)
  - [Paul's Rebuke Of Peter....Have We Misunderstood What Really Happened At The Antioch Incident #11?](#)
  - [Paul's Rebuke Of Peter....Have We Misunderstood What Really Happened At The Antioch Incident #12?](#)
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## THE "ANTIOCH PROBLEM" LEADS TO THE JERUSALEM COUNCIL: THE IMPORTANCE OF THE ACTS 15 COUNCIL AND THE "NON-JEW'S" INCLUSION INTO THE ISRAEL OF GOD (OLIVE TREE THEOLOGY)

- [The Acts 15 Council And Its Importance For The Godfearer](#)
  - [The Laws Of Noah: Not Eating The Limb Of A Living Animals As Given The Non-Jew #1](#)
  - [The Laws Of Noah: Not Eating The Limb Of A Living Animals As Given The Non-Jew #2](#)
  - [Further Comments On Not Eating The Limb Of A Living Animal](#)
  - [Acts 15: The First Church Council And Aftermath: Is This Your Christian Experience?](#)
  - [The Controversy At Jerusalem: Law Or Grace? You Will Be Surprised!](#)
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## THE MOST MISUNDERSTOOD BOOK IN THE NEW TESTAMENT ...THE BOOK OF GALATIANS

It is important in our studies to understand that is after the Jerusalem Council that Paul will write his first epistle, the Book of Galatians. It is again important to contrast the "theology" of Paul at this time in his life as against the decision made at the Jerusalem Council concerning the requirements given the "non-Jews" for inclusion into the Israel of God.

- [Have We Completely Misunderstood Paul's Message In The Book Of Galatians #1?](#)
- [Have We Completely Misunderstood Paul's Message In The Book Of Galatians #2?](#)
- [Have We Completely Misunderstood Paul's Message In The Book Of Galatians #3?](#)
- [Have We Completely Misunderstood Paul's Message In The Book Of Galatians #4?](#)
- [Have We Completely Misunderstood Paul's Message In The Book Of Galatians #5?](#)
- [Have We Completely Misunderstood Paul's Message In The Book Of Galatians #6?](#)

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## DETERMINING WHICH COVENANT THE GENTILE CHRISTIAN IS UNDER...IT IS NOT WHAT YOU THINK!

In light of the above historical events that transpired long after the time believed for the New Testament Jesus it is especially important for us to be fully aware of which Covenant God gave to the "non-Jew" and see this clearly as taught by Israel and the Jerusalem Council, God's "light to the nations". This critical information must be contested again what tradition Gentile Christianity has taught for the last 1,800 years.

- [Does The Christian Know Which Covenant He Is Under #1](#)
  - [Does The Christian Know Which Covenant He Is Under #2](#)
  - [Does The Christian Know Which Covenant He Is Under #3](#)
  - [Does The Christian Know Which Covenant He Is Under #4](#)
  - [Does The Christian Know Which Covenant He Is Under #5](#)
  - [Does The Christian Know Which Covenant He Is Under #6](#)
  - [Does The Christian Know Which Covenant He Is Under #7](#)
  - [Does The Christian Know Which Covenant He Is Under #8](#)
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## THE "OLIVE TREE" THEOLOGY...THE LAWS AND COVENANT OF NOAH...AND THE GRAFTING IN OF THE NON-JEWISH BELIEVER INTO THE ISRAEL OF GOD...***THE MESSAGE THE GENTILE CHURCH HAS FAILED TO LEARN***

It is hoped by now that the student and reader is thoroughly familiar with the intent of our Creator to establish a "one people of God" and has planned for this by giving "overlapping Covenants" containing common ground in the form of identical Laws and Commandments (the 66 Laws of Noah are contained in the 613 Laws of Moses). The only problem is the blending of these two peoples together. We saw a botched attempt at this by relaxing these Laws and Commandments on the part of Paul and Jerusalem made it clear that this is not acceptable. But the idea of the "oneness" of God's people exists and is obtainable and these further studies should help you better understand God's plan for both the Jew and the "non-Jew" in this regard.

- [Lessons To Be Learned From The Olive Tree "Theology" Of Paul](#)
- [The Non-Jewish Christian...A Fellow-Citizen Of Israel With The Jew](#)
- [The Spiritual Union Of the Gentile Believer With Israel...The Dynamics Of Ephesians Chapter Two Expounded](#)
- [Wild Olive Branches - Gentile Believers Grafted Into The Israel Of God - Do You "Look" Like Israel?](#)
- [The Natural Branches And The Wild Olive Branches Of The Olive Tree Of Israel](#)
- [The Engrafted Olive Tree Sprouts A Mixture Of Fruit - Hebraists And Hellenists](#)
- [The Olive Tree Of Israel And Factors That Caused It To Divide In The Early Centuries Of The Church](#)
- [Has The Gentile's Contempt For The Jews Has Robbed You Of The True Faith Of God?](#)
- [The Two Houses Of Israel: Ephraim And Judah](#)
- [Where Did Gentile Christianity Go Wrong And When?](#)
- [Both Houses Of Israel Have Stumbled Over Yeshua And His Jewishness #1](#)
- [Both Houses Of Israel Have Stumbled Over Yeshua And His Jewishness #2](#)
- [Teaching The Religion Of Yeshua And The Laws Of Noah: Is This Judaizing?](#)
- [Rabbi Hillel And The Gentile's Salvation](#)
- [Yeshua And His Teachings On The Gentile's Salvation](#)

- [The Seven Laws Of Noah...As Seen By Rabbi Maimonides...With Commentary](#)
  - [Maimonides And The Mishnah Torah...Thoughts On The Laws Of Noah](#)
  - [Destruction Of The Olive Tree Through Christian Anti-Semitism And Replacement Theology](#)
  - [Are All Modern Day Christians Descended From The Lost Tribes Of Israel?](#)
  - [Breaking Down The Middle Wall Of Partition...Returning To God's True Salvation As Seen In The Biblical Festivals](#)
  - [Who Is Ephraim...And Could It Be Me?](#)
  - [The Two Sticks Of Judah and Ephraim...What Is The Message To Christianity?](#)
  - [In The World To Come...Biblical Judaism Will Be The World Religion And Not Gentile Christianity](#)
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## HAS THE CHRISTIAN BEEN MISLED IN UNDERSTANDING THE LAW (THE TORAH) AND ITS PLACE IN CHRISTIANITY?

In light of the fact that we just have seen repeatedly that God has given both the "Jew" and the "non-Jew" Covenants who requirements are obedience to "certain" Laws and Commandments then it is mandatory that we understand correctly these Laws of God and their purpose in the overall Salvation plan of God.

- [When Did God's Law Begin?](#)
  - [Understanding The Law As Yeshua...A Jew Did](#)
  - [Did Yeshua Abolish The "Law" For The Christian?](#)
  - [Does God Require Obedience To His Laws In His Church?](#)
  - [Has The Christian Been Taught Wrong Concerning The Law And The Torah?](#)
  - [Grace...Is It An Act Of God's "Unmerited Favor" or is it "Merited Favor" After All...And Again Have We been Misled By Paul's Overemphasis Upon Grace?](#)
  - [How Do We Get Forgiveness From Sin According To The Bible Jesus Both Knew And Used?](#)
  - [Can We Be A "Follower" Of Jesus And Not Obey The Law?](#)
    - [The Law Which Was Added #1](#)
    - [The Law Which Was Added #2](#)
    - [The Law Which Was Added #3](#)
    - [The Law Which Was Added #4](#)
  - [The Importance Of Divine Law & The Complexities Involved In The Study Of The Law](#)
  - [The Apostle John's Emphasis Upon Obeying The Laws Of Moses For The Followers Of Jesus.](#)
  - [Does Your Church Teach And Contend For The Faith Which Was Once Given To The Saints?](#)
  - [We Have Lost Our Reverence For The Law Of God...Will God Forgive Us?](#)
  - [Are We As Non-Jewish Believers Under The Law Of God And The Torah Or Not?...Let Us Ask The Jerusalem Church](#)
  - [Did You Know That Being Without "Law" And The Torah Is A Condition Of Lawlessness And Is Called "Sin" In The New Testament?](#)
  - [How Can We Be Sure Our Actions Are Approved By God If We Don't Have A Standard...Like The Law?](#)
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## THE GODFEARER AND GOD'S SABBATHS, HOLY DAYS, FESTIVALS & FEASTS...GETTING TO THE HEART OF THE ISSUE FOR THE CHRISTIAN

We have seen and examined thoroughly in the above articles not only the issue of "full conversion" of the "non-



Jew" to Judaism but also how the "non-Jew" was historically accepted within Judaism without "full conversion". Having understood these facts now it is time to see just how this "acceptance" of the non-Jew without full conversion was accomplished and how it related to worship and his participation in the Sabbaths of God.

We now will focus on just how the "non-Jewish" believer in God, the "Godfearer" related to each of the "appointed times" of God and the Biblical Sabbaths, Feasts, and Festivals. It is our quest to see if we can amass enough evident to prove beyond a shadow of a doubt that "non-Jewish believers" in the God of Israel were observing and keeping the Sabbaths, Feasts, Fasts, and Festivals of God long before the Jews were ever a people and in so doing establish a "Pattern of Worship" intended to be followed today. When you see this for yourself and remember what you have learned on this website how Constantine forbid these "Sabbaths" to the "non-Jew" and changed them all and "reinterpreted them all", then this should make you want to repent and set at the feet of the Jews and learn the real message of God in His "Holy Days" given you. Blessings...Craig Lyons M.Div

- [God's Salvation Plan As Found In The Stars](#)
- [The Plan Of God's Salvation As Taught In The Biblical Festivals...Introduction](#)
- [God's Plan Of Salvation As Taught In His Sabbaths, Holy Days, And Festivals...Continued](#)
- [The Sabbaths And Feast Days Were Ordained At Creation](#)
- [How We As Non-Jews Lost "The Faith" of The Jewish Jesus: The Faith Once Given To The Saints](#)
- [Restoring The Faith Once Given The Saints: Does Paul Tell The Collosian Gentile Church To Keep The Festivals?](#)

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## THE GENTILE BELIEVER & THE GODFEARERS KEPT THE SABBATH IN THE NEW TESTAMENT

- [The Origin Of The Sabbath](#)
- [Egypt Kept The Sabbath Before The Jews](#)
- [Early Gentile Believers Kept The Sabbath In The Old Testament](#)
- [The Observance Of The Sabbath By Jews And Non-Jews In The First Century](#)
- [The Sabbath: What The Non-Jewish Believer Needs To Know](#)
- [The Ten Commandments And The Sabbath: Mentioned Twice?](#)
- [The Non-Jew And His Return To God's Sabbaths Which Constantine Outlawed](#)
- [A Personal Guide To The Sabbath: Getting Started With Shabbath](#)
- [The Sabbath Observance For The Non-Jew](#)
- [The Non-Jew's Preparation For The Sabbath](#)
- [Experiencing Shabbat On Friday Evenings](#)
- [Experiencing Shabbat On Saturday Mornings And Afternoons](#)
- [Bet Emet Guide To The Sabbath: Observing The Sabbath At Home](#)
- [Bet Emet Order Of Shabbat Service \(Intended For Small Groups And Bible Studies\)](#)

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## THE GENTILE BELIEVER - GODFEARERS OBSERVED THE HAVDALAH SERVICE - OBSERVING THE SABBATH IN YOUR HOME

- [Did Paul Teach The Non-Jews To Keep The Sabbath And The Havdalah Service?](#)
- [Has Your Pastor Led You In A Havdalah Service?](#)

- [Concluding The Sabbath With The Havdalah Service: Havdalah With Explanations](#)
  - [Bet Emet Guide To The Havdalah: The Home Havdalah Service](#)
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## THE GENTILE BELIEVER & THE GODFEARERS KEPT THE PASSOVER...NECESSARY HISTORICAL INFORMATION

- [A Deeper Look Into The Ancient Passover](#)
    - [The Passover And The Historical Evidence](#)
    - [The Post-Exodus Passover The Passover As Observed In Babylon](#)
    - [The Passover Before The Fall Of Jerusalem](#)
    - [The Passover After The Fall Of Jerusalem](#)
    - [The Passover Down Through The Middle Ages Until Today](#)
    - [The Passover And The Spring - Vernal Equinox](#)
  - [Abraham's Example: Circumcision Required For Gentile Believers To Participate Fully In The Feasts Of The Lord](#)
  - [The Jewish Encyclopedia On The Passover: What Can The Gentile Learn?](#)
  - [Looking At The Passover In New Testament Texts](#)
  - [Can We Find Atonement In The Passover?](#)
  - [Is There A Relationship Between Jesus And The "Afikomen" In The Passover?](#)
  - [Did Paul And The Jerusalem Church Contine To Bring Blood Sacrifices And Atonement Offerings Long After The Death Of Jesus & What Does This Mean For Christianity?](#)
  - [What Did Christianity Fail To Teach Us About True Biblical Atonement-The Series](#)
  - [Early Gentile Believers Kept The Passover For Over Two Centuries...Until Constantine](#)
    - [The Rise Of Constantine #1](#)
    - [The Rise Of Constantine #2](#)
    - [The Rise Of Constantine #3](#)
    - [The Rise Of Constantine And Nicea Council And The Loss Of The Faith Of Jesus #4](#)
    - [The Rise Of Constantine: How The West Was Won And How The East Was Lost #5](#)
    - [The Rise Of Constantine: Gentiles Kept The Passover In Spite Of Constantine #6](#)
    - [The Rise Of Constantine: Constantine's Easter Letter And The Loss Of The Faith Once Given The Saints #7](#)
    - [The Substitution Of Easter For The Passover: A Historical Evaluation](#)
  - [Looking At The Conflicting Accounts Of Jesus And The Passover In The New Testament: The Passion Of The Christ #1](#)
  - [Looking At The Conflicting Accounts Of Jesus And The Passover In The New Testament: The Passion Of The Christ #2](#)
  - [Looking At The Conflicting Accounts Of Jesus And The Passover In The New Testament: The Passion Of The Christ #3](#)
  - [Looking At The Conflicting Accounts Of Jesus And The Passover In The New Testament: The Passion Of The Christ #4](#)
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## THE GENTILE BELIEVER & THE GODFEARERS...PREPARING FOR AND OBSERVING THE PASSOVER IN YOUR HOME

- [The Passover: What Does It Mean?](#)
  - [The Passover: Lessons Of Hope For The Future](#)
  - [The Personal Significance Of The Passover](#)
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- [Getting Familiar With The Passover And Its Elements: The Haggadah](#)
  - [Becoming Familiar With The Passover And The Elements In The Passover Seder](#)
  - [Observing The Passover: Keys To Success](#)
  - [The 15 Steps Of The Passover Seder With Explanation](#)
  - [Bet Emet Ministries: Introduction To The Home Passover Seder As Adapted For The Non-Jewish Believer](#)
  - [Bet Emet Ministries: The Home Passover Seder For The Godfearer - The Non-Jewish Believer](#)
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## THE GENTILE BELIEVER & THE GODFEARERS KEPT THE FESTIVAL OF UNLEAVENED BREAD

- [Did The Gentile Believer Observe The Festival Of Unleavened Bread?](#)
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## THE GENTILE BELIEVER & THE GODFEARERS KEPT THE FESTIVAL OF SHAVUOT - PENTECOST

- [The Origins Of The Festival of Shavuot - Pentecost And The Role Of The Gentile](#)
  - [Was The Festival Of Shavuot - Pentecost Observed In The Gentile Churches Of Asia Minor?](#)
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## THE GODFEARER AND THE FESTIVAL OF ROSH HA-SHANNAH

- [Antisemitism And The Loss Of Divine Truth Connected To The High Holy Days](#)
  - [The "Non-Jewish" Believer And The Festival Of Rosh HaShanah](#)
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## THE GENTILE BELIEVER & THE GODFEARERS KEPT THE FESTIVAL OF YOM KIPPUR



## THE GENTILE BELIEVER & THE GODFEARERS KEPT THE FESTIVAL OF TABERNACLES



## THE GENTILE BELIEVER & THE GODFEARERS: PRAYER AND

## THE PATTERN OF WORSHIP

- [The Earliest Accounts Of The Prayers Of Mankind](#)
  - [Prayer As Worship](#)
  - [Before There Was A Jewish Prayer Book...There Was A Pattern To Prayer](#)
  - [What Is The Jewish Prayer Book And Why A Christian Should Use It?](#)
  - [Thoughts On The Jewish Prayer Book And The Pattern Of Worship](#)
  - [The Lord's Prayer: Is It But A Shortened Version Of The Shemoneh Esreh - Amidah?](#)
  - [Getting To Know The Amidah](#)
  - [The Shemoneh Esreh...The 18 Benedictions The Amidah...The Prayer](#)
  - [Does Your Pastor Wear A Tzitzith?](#)
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## JESUS THE JEW: FOUNDER OF CHRISTIANITY?

- [Jesus And His Own People](#)
  - [Jesus The Jew](#)
  - [The Real Jesus](#)
  - [Did Jesus Found Christianity?](#)
  - [The Methods Of Biblical Criticism](#)
  - [The Synoptic Problem](#)
  - [The Oral Tradition](#)
  - [Albert Schweitzer's Challenge](#)
  - [Redaction Criticism...The Altering And Editing Of The "Jesus" Story In The New Testament](#)
  - [What Can We Trust When We Read About "Jesus" In The New Testament?](#)
  - [The Diversity Of Early Christianity-Gentile Christianity #1](#)
  - [The Diversity Of Early Christianity-Jewish Christianity #2](#)
  - [The Diversity Of Early Christianity-Gnosticism #3](#)
    - [Did Jesus Found Any Of Them?](#)
  - [The Historical Jesus Or The Christ Of Faith...Which Is Real?](#)
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## THE TRUE STORY OF CHRISTIAN ORIGINS...YOU NEVER HAVE HEARD IT BEFORE NOW

- [What Is The Truth Concerning Christianity's Origins And Implications For Worship?](#)
  - [The Jewish Origins Of Christianity...Christianity Should Look Jewish...But Does It?](#)
  - [The Jewish Origins Of Christianity...And the De-Judaizing Of Yeshua](#)
  - [Has Christianity Led Me To Believe In The Wrong Jesus?](#)
  - [The Faith Of Yeshua And How It Changed After The First Century](#)
  - [How Did We Lose The Faith Of The Early Church...The Faith Once Given To The Saints?](#)
  - [The Rejection Of Yeshua By Biblical Judaism...OR...Was It A Gentile Creationism To Make It Look As If The Jews And The Jewish Leaders Rejected Jesus?](#)
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## ANTI-SEMITISM...THE FRUIT OF CHRISTIAN DOCTRINE

- [Constantine's Easter Letter...And The Loss Of The Faith Once Given To The Saints](#)



- [Is The New Testament Responsible For The Holocaust?](#)
  - [What Is Replacement Theology?](#)
  - [The Greatest Stumbling Stone For The Gentile Believer...Gentile Christianity And Its Hidden Anti-Semitism](#)
  - [Christian Antisemitism...And You Thought You Were Not Anti-Semitic?](#)
  - [Anti-Semitism And Replacement Theology...The Terminal Sickness Of Gentile Christianity](#)
  - [Anti-Semitism In Church History](#)
  - [Anti-Semitism And Its Roots In Christian Theology](#)
  - [The Fruit Of Gentile Christianity: Anti-Semitism #1](#)
  - [The Fruit Of Gentile Christianity: Anti-Semitism #2](#)
  - [Christology And Soteriology: Root Causes Of Gentile Anti-Semitism And Anti-Judaism #1](#)
  - [Christology And Soteriology: Root Causes Of Gentile Anti-Semitism And Anti-Judaism #2](#)
  - [Was The Holocaust Punishment Upon The Jews For Rejecting Jesus?](#)
  - [Constantine's Easter Letter...And The Loss Of The Faith Once Given To The Saints](#)
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## ISAIAH 53....IS IT REALLY A PROPHECY ABOUT JESUS?

- [What You Were Never Taught In The Christian Church...The "Truth" About Isa. 53 #1](#)
  - [What You Were Never Taught In The Christian Church...The "Truth" About Isa. 53 #2](#)
  - [What You Were Never Taught In The Christian Church...The "Truth" About Isa. 53 #3](#)
  - [What You Were Never Taught In The Christian Church...The "Truth" About Isa. 53 #4](#)
  - [What You Were Never Taught In The Christian Church...The "Truth" About Isa. 53 #5](#)
  - [What You Were Never Taught In The Christian Church...The "Truth" About Isa. 53 #6](#)
  - [What You Were Never Taught In The Christian Church...The "Truth" About Isa. 53 #7](#)
  - [What You Were Never Taught In The Christian Church...The "Truth" About Isa. 53 #8](#)
  - [Did The Jews Always Interpret Isaiah's Suffering Servant Of Chapters 52 & 53 As The Nation....Or..Did Rashi Change The Interpretation As The Christians Say?](#)
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## DANIEL AND THE PROPHECY OF THE SEVENTY WEEKS.....HAVE WE INTERPRETED IT CORRECTLY?

- [Daniel 9:17-27: The Seventy Weeks Of Daniel Chapter 9...Introduction](#)
- [Did The Rabbis Translate Only The First Five Books Of The Greek Bible?](#)
- [Daniel's Problem: Confusion Over The "Words" Of Jeremiah](#)
  - [Daniel's 70 Weeks And Jesus? Fulfilled Or Unfulfilled? #1](#)
  - [Daniel's 70 Weeks And Jesus? Fulfilled Or Unfulfilled? #2](#)
  - [Daniel's 70 Weeks And Jesus? Fulfilled Or Unfulfilled? #3](#)
  - [Daniel's 70 Weeks And Jesus? Fulfilled Or Unfulfilled? #4](#)
  - [Daniel's 70 Weeks And Jesus? Fulfilled Or Unfulfilled? #5](#)
  - [Daniel's 70 Weeks And Jesus? Fulfilled Or Unfulfilled? #6](#)
  - [Daniel's 70 Weeks And Jesus? Fulfilled Or Unfulfilled? #7](#)
- [Does The Seventy Weeks Of Daniel Start Counting Down From 444 B.C.E. And End With The Death Of Jesus Around 30/33 C.E.?](#)
- [To Finish The Transgression..To Atone For Iniquity...Which Iniquity?](#)
- [Problems Surrounding The Hebrew And Christian Dating Of The Prophecy Of Daniel & The Seventy Weeks](#)
- [The Reinterpretation Of Daniel 9 In The New Testament Following The Failure Of Jesus To Return](#)

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## THE BIBLICAL TITHE: DO WE OBEY IT PROPERLY IN CHRISTIANITY?

- [What Is Biblical Righteousness...Expounded](#)
  - ["Tzedakah" - Hebrew For Biblical Righteousness & Charity](#)
  - [Biblical Charity: "Tzedakah"...True Biblical Righteousness](#)
  - [The Torah Instructs Us Concerning "Righteous" Giving](#)
  - [The Biblical Tithe...Do We Obey It Properly In Christianity?](#)
  - [Could We Be Under A Curse If We Give Our Tithes To Our Church...And Not Know It?](#)
  - [What Should We Give To Our Church: The Tithe Or The Half-Shekel Offering And Which Is Sin And Brings The Curse Of Malachi 3 To You And Your Family?](#)
  - [We Must Pay Our Tithes Only At The "Place" Where God Has Place His Name](#)
  - [Would God Approve Of The Way We Have Been Taught To Tithe #1](#)
  - [Would God Approve Of The Way We Have Been Taught To Tithe #2](#)
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## THE WORDS OF THE JEWISH CHRIST...HAVE WE MISUNDERSTOOD WHAT HE SAID?

- [What Was Yeshua's Real Message And Have We Understood Him Correctly?](#)
  - [The Church Jesus Promised To Build...Do You Attend There?](#)
  - [The Real Jesus And The Founding Of Christianity](#)
  - [The Second Transfiguration Of Jesus... Which Jesus Should You Believe In And Follow?](#)
  - [Do You Have "The Faith Of Jesus" Or Do You Just Have "Faith In Jesus"?](#)
  - [What Happened To Real Christianity As Taught By Jesus](#)
- 

## A BIBLICAL APPROACH TO "SPIRITUAL WARFARE"...IT IS WAY PAST TIME TO GET THIS RIGHT!

- [Angels And Their Role In Spiritual Warfare](#)
  - [Who Are We Fighting Anyway In Spiritual Warfare?](#)
  - [The Real Meaning Of "Binding And Loosing" In The Bible](#)
  - [Understanding Israel And Paul's Concept Of Spiritual Warfare](#)
  - [What's All This Fuss Over Lucifer?](#)
  - [The Binding Of "Demons" Or Is It Just The Healing Of Diseases](#)
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## A TRUTHFUL ANALYSIS OF MESSIANIC PROPHECIES IN THE JEWISH BIBLE...DID YESHUA FULFILL THEM?

*Necessary Background Information Concerning Messianic Studies...Mandatory Before We Begin The Difficult Studies That Follow*

- [What Was The Messianic Belief Of The Jews In The First Century?](#)
- [The Origin Of The Messianic Idea In Judaism](#)
- [Order Of Events When The Messianic Age Arrives](#)
- [Did God Promise Us A Jewish Messiah Or A Christian Messiah....Article no. 1](#)
- [Did God Promise Us A Jewish Messiah Or A Christian Messiah....Article no. 2](#)
- [Ancient Traditions Concerning The Messiah](#)
- [What Was To Be The Role Of The Messiah?](#)
- [What Are The Requirement For Being "The" Messiah?](#)
- [What Kind Of Messiah Were The Jews Told By God To Expect In The Jewish Bible?](#)
- [What Were The Jews Told By God To Expect In Their Messiah And In Messianic Times?](#)
- [Maimonides-His Thoughts On The Messiah](#)
- [Who Are We To Believe In...A Hebrew Messiah Or A Christian Messiah?](#)
- [Transformation Of A Jewish Messiah Into A Christian Christ...The Paganization Of The Jewish Messiah](#)
- [The Persian Influence Upon The Jewish Messianic Belief \[The Influence Upon The Essenes\]](#)
- [The Two Messiah Theory](#)
- [Descent From David](#)
  - [Messiah To Descend From Jehoiachin & Zerubbabel..How Can that Be...The Curse Of Jechoniah?](#)
- [Did Jesus Fulfill The Prophecies In The Hebrew Bible Or Just The Ones In The Christian Bible?](#)
- [But My New Testament Tells Me It Is A Fulfilled Prophecy...You Mean To Tell Me That It's Not?](#)
- [False Prophecies Or Fulfilled Messianic Prophecies....Which Is It?](#)
- [Since The Prophecies Were Not Fulfilled...Then Who Was Jesus? Messiah Or Prophet?](#)
- [The Jewish Refusal To Accept Jesus As The Messiah](#)
- [Can We Truthfully Say Jesus Is The Messiah..."For Sure?"](#)
- [Is Jesus The Messiah...Examine The Facts](#)
- [Let Us Not Be Deceived By False Messiahs](#)
- [How To Hasten The Coming Of Messiah](#)

Now having spent some time studying the religious concept of the "Jewish Messiah" from "Jewish " eyes then we are ready to tackle the hard facts and texts which will confirm what you read above.

- [A Truthful Analysis Of Messianic Prophecies In The Christian Bible As Compared To The Hebrew Scriptures....Did Jesus Really Fulfill Them?](#)
  - [The Truth About The Jewish Messiah vs The Christian Messiah: Why Cannot The Jews And Christians Agree On The Jewish Messiah? \*See The Complete Website\*](#)
  - [A Truthful Analysis Of Messianic Prophecies In The Christian Bible When Contrasted With The Hebrew Scriptures...Did Jesus Fulfill Them? \*See The Complete Website\*](#)

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*Recover "The Faith Once Given To The Saints" Which Has Been Perverted By Gentile Christianity And Their "Literal" and "Historical" Interpretation of the Sacred Texts*

[If you so desire Bet Emet Ministries offers a comprehensive CD of all of our Websites. with a "study plan" to assure your proper Spiritual progress in such in-depth studies...just click on this link for the details.](#)

In our CD of all out websites contained on one disk we provide a "study plan" for the student and give [detailed instructions as how to study these websites "in order"](#) to facilitate one's study. Please inquire for the CD for such through study will take you some time if you ever hope of cracking the "Jesus Puzzle" and coming to the answer of the question: "Who do men say I am?".

Other scholarly studies are available on [websites #1](#) and [websites #2](#).

*call us...we would love to help you with your studies...Shalom...and Baruch Hashem*

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



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# BET EMET MINISTRIES

Hebrew For "The House Of Truth"

Pastor Craig Lyons Ms.D., D.D., M.Div.

## OBTAINING THE STUDY CD FROM BET EMET MINISTRIES

### Greetings

In response to your request for the CD that contains all of our published studies, about fourteen websites at this time on important areas of thematic studies, we ask that you consider a small donation to Bet Emet Ministries that allows us to continue to procure necessary materials to further our studies in these important areas that archeology today is bringing to our attention. I ask that you consider a minimum donation of \$50.00 for literally my life's work. Along with it is a multi-page detailed instructions as to how to approach these studies for there is a path and proper order in which these websites need to be studied and addressed. This "order" is critical if one is to build upon this new knowledge and follow the studies one step at a time. This logical progress of truth and enlightenment is crucial if one hopes to now loose his way through all of this information and knowledge. So often we read the end of the book first and get confused or just quit or worse we get scared at what we read at times now knowing how we get there or arrive at such conclusions. So, this information is a vital necessity in order to trace the evolution and departure from these Ancient Divine Truths that all mankind were given in the beginning of Creation concerning our Creator, His Krst/Christ, man (the Soul) and its responsibility to our Creator. Today we are so far from this One Truth that it is a crying shame and the fruit of the world speaks of such a departure from the Creator's will for mankind and Christianity sadly is a leading culprit and the greatest sinner in this tragic departure from Divine Truth.

If you would like to obtain this CD with instructions then please respond as the LORD lays on your heart to:

- Craig Lyons M.Div.
- 902 Cardigan
- Garland, Texas 75040

and the word and truths of our God is not bound nor His truths, please share this knowledge with others for we are moving into a new age of awareness in a Cosmic sense; it is time for mankind to take their next step in the evolution of our species until we become one with the Divine ONE Himself. And this cannot happen without truth and knowledge.

blessings...Craig Lyons Ms.D., D.D., M.Div.



## BET EMET MINISTRIES: COMPLETE STUDIES ON CD & SUGGESTED PLAN OF STUDY

As many of our readers have come to know, Bet Emet Ministries has been an "evolving" study over the last twenty years since dedicating myself to coming to the correct understanding and interpretation of the "Jesus Story". Following Seminary, what had once seemed to me to be a simple story worthy of belief in the New Testament from the perspective of the pew, was shown to be nothing of the sort. In fact, in Seminary it became evident that it was a collection of jumbled and conflicting texts in Hebrew, Greek, and English, which when compared with teach other, contradicted it each other in so many ways that a Divine hand behind them stretched believability to the max. Surely, I reasoned, that God, if the author of such writings Christian texts, could have agreed with Himself. Surely, if God was behind the writing of this New Testament. The disagreements between these New Testament texts are astounding. Mill, in 1707 C.E. listed over 30,000 and today estimates of textual differences in the New Testament exceed 400,000. What I mention is not simply copyist errors and omissions; rather I was introduced to a new world of conflicting theologies and beliefs depending upon which manuscripts you choose to include in your "Bible". The Jews had theirs, Catholicism, and Protestantism had theirs. Even other ancient nations like Egypt had theirs. Central to all of these texts and all of these Bibles since the beginning of time is the idea of Divinity mediating with material existence through "the Krst/Christ" or whatever each nation called Divine Mind that "fell" and "incarnated" into physical existence and "matter" and exits as Consciousness. The stories of this creation, Divine consciousness, and mankind's awareness and existence of it were told since the beginning of time and from ever nation to nation down through history. Being born in America we grow up with the "Judeo-Christian" story of this same ancient creation account along with stories to help man understand that behind all that his senses can see and experience that there exists is a God, a Creator and Ultimate Origin and His Krst/Christ. What concerned me was that my "religious belief" was centered and was founded upon certain "texts" that I was told to trust for my understanding of this God and His outreach to me. But, seeing the unreliability of these texts in Christianity alone, I had to wonder, as studies advanced, why my Christian texts and Scriptures deviated so drastically, not only from each other, but the earlier Hebrew Scriptures and and later use in the New Testament in "key" theological positions regarding, for example, the Jewish Messiah as well as "the Christ" (termed Jesus) in the New Testament. When this awareness of the textual problems in Christianity is factored in to other religious studies like comparative religions, gnosticism, hermeticism, astronomy, ancient Egyptian religion, etc., a blind man can could see that in the 2nd through the 5th centuries a concerted effort was made to "change the Krst/Christ" story that had been held sacred since the beginning of time. I wanted to know why, the greatest and most ancient story ever to mankind, the story of God's Krst/Christ, was so distorted and corrupted and given different meanings in the 2nd through the 5th century from what it had been understood by the whole of mankind for over ten thousand years.

**Matt 16:13-14** 13 When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?" And, question 2... **Matt 16:14-16** 15 He said to them, "But who do you say that I am?"

Little did I know at that time that my life would become dedicated to finding the answer to this question. That was twenty years ago and my personal studies would become the foundation for Bet Emet Ministries to help

others wade through all of the conflicting theologies and find the answer to the greatest question that life will ever pose to them.

If this CD is to prosper you then you need to accept the following axiom:

**"A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, unbiased Biblical history, Biblical culture, Archeology, Gnosticism, Egyptian Religion, and Astronomy, must in the Spirit of Truth and Repentance be flexible enough to change....that is, if "truth" is your goal"...Craig M. Lyons Ms.D., D.D., M.Div. The only religion that God ever gave mankind is Truth!**

The results of my search for this truth concerning "the Krst/Christ" are most exhaustive and comprehensive and are on various websites but also available on a CD for those wishing to speed up their studies in these important areas. I know this amount of information and knowledge on this CD and Ministry's websites can be overwhelming at times but remember this is a collection of studies into the origins of Christianity that separated from its mothers' faith of Judaism and which has told the world that it is the only way to "Salvation" and all other paths to God guarantee damnation and a burning hell and torture for those who reject the traditional Christian message that "Jesus saves". If Christianity, as it exists today, is to be validated as God' truth then it has to stand up to scrutiny of its beliefs and the texts from which these beliefs are derived. I will let the student decide these issues for himself when he is acquainted with the evidences presented on the CD but he needs more than "belief" in texts that today can be shown to be more than unreliable when examined with a critical and scholarly eye.

There is a proper sequence to the study of this CD. If not followed, then the student could lose way and not come to the truths that he desires and become frustrated and put down this most information concerning his Soul and never take advantage of this opportunity presented him. Therefore, we begin our studies with a "literal" and "historical" study of "Jewish Roots". Along the way we move beyond the "literal" and "historical" understanding of the Christian Bible once seeing that, simply, it is seen in the light and evidence of today to be a pseudo-history at best to which "mystical" and "metaphysical" concepts are inter-dispersed. The "key" to proper understanding is to know "when" and "where" these interpretations change. We end our studies with the goal before us with the "mystical and metaphysical" study of the Divine Sacred Mysteries which is the "hidden knowledge" behind what appears at first glance in our Bibles to be a simple "literal" and "historical" story. Is is here in these beginning websites, when seeing the "literal" and "historical" interpretation of the "Jesus Story" for what it really "is" an and what it is "not" along with personal awareness of the corrupted Hebrew Scriptures on which it is made to stand by Rome during the 2nd through the 5th century, that we can in full confidence move onward to find the truth behind the "Jesus Story".

The Rabbis always taught there are 4 levels of interpretation of Sacred texts. You cannot give a baby what it cannot digest until he grows and matures. The same is applicable to Spiritual food.

Heb 5:12-14 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. (KJV)

Our simple "Jesus Story" suffices for most until the Soul in man cries out for more. There is more, much more! The truth beyond the "simple" lies in "awaking from the dead" whereby we no longer want Spiritual gerbers' food but the "strong meat" for those who desire to come into the "fullness and stature of Christ". This, admittedly, and sadly, is not for everyone at the point in life to which you find yourself possibly today. But if you want "strong meat" and the "Secret to Life" and your "True Self" and "Krst/Christ" then this is the "mystery hidden from the foundation of the world" and it is for you. Your time has come and it is now. Understand that the ancients who handed down to us this Sacred Book, these Hebrew Scriptures, had its origins in ancient Egypt. The Jewish people came out of Egypt where they were born into higher Spiritual Truths than the "simple" stories of our Bibles appear to teach. The Bible, at best, is a pseudo-history to which "encoded"

Divine "mysteries" are hidden in symbol and glyph and lie sleeping behind "simple Simon" stories; the "keys" to which are need to open the eyes of the dead. This will become familiar to you as your studies advance.

Again, there is an order in which this CD is to be "studied and followed". There is a "step-by-step" awareness that must be adhered to if you don't want to get "lost" in such abundance of information. Looking back on my life, I did not always know to follow "the path" from step to step, but sorted it out over the years and when stepping back ever so often to analyze the horizon of my studies. In so doing the "order" became apparent. You are recommended to follow the "path" but if your current studies are at a certain level beyond the "first steps" then by all means begin where you feel comfortable. But it is important that you follow the "evolution" of "thought" as we first must deal with all of what we have been taught in "literal" and "historical" way in order to prove "it is not" and then begin to look at what we do have lying in wait for us behind the hidden mysteries in the "Osiris Story", called today the "Jesus Story". The Spiritual enlightenment you will receive will be the most incredible journey of your life. In fact, your incarnation is purposed in discovering this Divine Truth in this plane of existence. In fact, this knowledge and understanding revealed by the ancients and incorporated on this CD is the sole purpose of our incarnations, to "become the fullness and stature of this Christ" while living in an "animal body". Plato said, "God is a man in an animal body". It is time we find that out. Here is the suggested order for the study of these various websites and the path I would recommend they be studied:

- CHRISTIAN JEWISH BIBLE
- RETURNING TO JEWISH ROOTS COMPLETE
- WEBPAGE LAWS OF NOAH GENTILE RELIGION
- WEBSITE GODFEARERS
- WEBSITE NO 4 HISTORY OF FORMATION OF NEW TESTAMENT
- WEBSITE 6 MESSIAH
- WEBSITE FULFILLED PROPHECY EXPOSED
- WEBSITE DANIEL 70 WEEKS
- WEBSITE ESSENE CHRISTIAN FAITH ORIGINS
- WEBSITE PAUL PROBLEM
- WEBSITE #3 ARYIAN SUN MYTHS
- WEBSITE MARCION NT
- WEBSITE EGYPT CX (CHRISTIANITY)
- WEBSITE ASTROTHEOLOGY
- WEBSITE THE SACRED MYSTERIES

Following this "pattern" of study, the one in which we start out scrutinizing the Old and New Testaments texts "literally" and "historically" as we have been taught since children we, step by step, we eventually come to see that such a "literal" and "historical" interpretation of these Sacred Texts as we have them in the New Testament is foolish let alone unbelievable to a sound mind. We have to examine our inherited "Jesus Story" both "literally" and "historically" because we have been told that we must "believe and be baptized" or be damned. We come to see that God never said that; the religious clerics did. What we do find, however, step by step, is that under the religion of Judeo-Christianity, under the typical "literal" and "historical" understanding of the "Jesus Story", an interpretation that cannot hold up when exposed to many infallible proofs today that prove it faulty, lies a completely different understanding of this "Jesus Story". This "Jesus Story" is the oldest story in the world, told for over 10,000 years or more and never was it "literal" or "historical" and about "another"; it was always about God's child, you and me as we come to know and understand it. On the surface Bet Emet will show the student that the "Jesus Story" cannot be "believed" in such a manner as we have been given it (a lesser mystery), but should be understood on a much deeper level. As our studies continue to advance, we will come to see the "Jesus Story" as a much higher Spiritual revelation given to mankind about his True Self and the God within him. It is this understanding of one's True Self and his inherent Divinity that the ancients connected with man's second birth called being "born again" in our texts. But reading these texts today with Rome's imposed understanding and without the ancient understanding completely nullifies the true meaning of being "born again" as well as our incarnational purpose as your continued studies will reveal. Ironically, the studies on this CD can be compared to the dying and resurrection seen in the "Jesus Story"; revealing what the "Jesus Story" is "not" since being taught as children to approach it as a "literal" and



**"historical" story of someone else, while at the same time revealing "what it truly is" when understood as did the ancient Spiritual masters "mystically" and "metaphysically". As Christians we inherited this wonderful story built upon 2,000 years of imposed mistranslations and misquotations of the Hebrew Scriptures. It is time to see the truth about Jesus.**

**What you must keep in focus in such a study is that when ALL of the present knowledge is sifted looking for truth using as unbiased scientific method as possible then we find that down through history the spiritual masters of our race has understood "this Christ" that dwells within us as the manifestation of God in 2 basic ways:**

- **The Mystical Christ**
- **The Mythical Christ**

**Over time we find that from these above two methods of interpretation of God and His Christ "within us" there developed a 3rd interpretation of "the Christ"**

- **The Historical Christ**

**No matter how far you go back in time and no matter in what nation you look you find that the first, and in my opinion the most correct understanding of God and His relationship to "matter", ie, mankind, is found with Egypt and the nations that learned of the Creator from them. It is here we find "the Mystical Christ" and the "Mythical Christ" and when correctly understood these religious beliefs and understandings of the Divine hold the greatest understanding and secrets of the Divine that exist on our planet today. Opinions on Egypt are divided today but there are scholars emerging today that challenge the current understanding of Egypt expressed by such current voices as Mark Lerher and Z. Hawass and these modern scholars are restoring the greatness and understanding of Egypt as the world's first monotheistic nation which we see when correctly understanding their Ancient concepts of God and the Egyptian "Krst/Karast". We call him "the Christ" today. It all began a long time ago, over 10,000 years ago or before, and archeology today is overturning the erroneous understandings we have inherited of that time and beliefs which are largely due to Roman religious censorship down through church history. As your studies grow in these areas you will see why we are challenged to our very core by what these Ancient Spiritual Fathers understood of God and His Cosmos and His Christ in lieu of what we have been taught today about the "historical Christ" and the "historical Jesus" from Rome with their Second New Testament.**

**Being born into Christianity we inherited a "Literalistic" interpretation of almost everything we read in the Bible never knowing without serious study that this book was at best an allegory placed in the historical development of the Jewish people (the biological children of Egypt). We, not knowing this, read this book with "literal glasses" never realizing that what we were reading is at best "blurred" religious concepts of the Ancients which they never interpreted "literally" but only "allegorically" or "metaphorically". Make no mistake about it, these stories, when understood as "allegories", expresses a "literal" Divine Truth that is not about another, but about the person who comes to an awareness of them. We must never forget that when told through the medium of legend and myth the identifies of the characters (Osiris, Horus, Dionysus, Attys, Mithra, Jesus) were but anthropomorphic vehicles designed to express such Heavenly truths and were never to be understood as if "real people" or "historical characters". In other words these "gods" and "goddesses" and "godmen" were never real but expression of the "godman" in each of us when we come to understand that man truly is the "Temple of God" or the "Temple of the Holy Spirit". We are the Divine Himself trapped in matter through the Descent of the Soul from Heaven into material existencer....flesh. These concepts began with Egypt as did most of what we have heard taught in our churches today in one way or the other although, more often than not, they have lost their original understanding and interpretation as taught by the Ancients who first gave mankind these Divine messages and truths. In its place, we have been given a "radical reinterpretation" that has caused us to fail to grow Spiritually in ways our Father intended, all the while looking for a Cosmic-God-man to do for us what we are to do ourselves as we come into the fullness of our true identity as God's Christ through our Earthly experiences. We have lost so much through the "literalization" of these Divine Allegories and Myths. The incarnation of Jesus in a manger is only to show us that Divinity has incarnated into an animal**

body. This is not another's story; it is our story as the children of God. This principle is applicable to every part of the "Jesus Story". The "Jesus Story" is "our" story.

To see and fully comprehend this beyond any doubt, since having learned so much incorrectly, we must unlearn error by being "retaught". That is why I present the beginning studies and websites with a "literalistic" and "historical" method of interpretation as that is where we both began our pilgrimage to God in our birth faith of Christianity. In so doing I chose to use this method of interpretation to help the "babes in Christ" grow to see at first, for example, the beauty of Judaism as the legacy of Egypt since it is the best and truest expression of these Ancient religious beliefs and revelation of these Ancient Spiritual Masters that we have existing today in the world. There is no "literal" "godman" in Judaism unlike Christianity and therefore no threat of idolatry unlike what we innocently inherited with our Roman Christianity and Protestantism. This "literalism" of these Divine Concepts as confined to but one person as we find in the "Jesus Story" is to be understood not as a blessing but as a curse when your depth of study advances to see the "Gnostic Christ" within which, by the way, modern scholarship teaches us today was the earliest understanding of "the Christ" as held by both Jewish and non-Jewish Gnostic Christians in the early Church before the rise of Roman Christianity. Let us not be so naive to not know that winners of wars write history from "their view" and that this has been done by Rome and the world fed "their book", the New Testament. As your studies advance, the insightful reader will come to notice the blending of both the "Gnostic Christ within" and the "historical Christ without". The "radical reinterpretation" of "the Krst/Christ" has begun. Rome should have done a better job editing and altering these New Testament texts as they left trace evidence "here and there" in these same texts which they corrupted and forged that betrays their untrustworthiness in "key" theological places. Rome forgot to change them all! The insightful reader and scholar comes to see these over time and the dichotomy and tension between "two different Pauls" for example, or the differences between one of the Paul's message and the message of Jesus becomes apparent. One Paul agrees with the message of "the Christ"; the other Paul does not. It is all on the websites. That explains why so much of the Pauline epistles contradict what he has said in other places and people believe Paul to be schizophrenic. Trust me, the real Gnostic Paul had it right! Rome, will not!

I use the "literal" method of interpretation in reaching the student with the knowledge he needs concerning such areas of study found in the early websites which deal with Judaism vs Christianity, the Covenant of Noah, the Biblical Pattern of Worship as best expressed today for the non-Jew again as found in Judaism which is without the taint of idolatry, the adulteration and corruption of Christian Scriptures, both the Old and New Testaments, Pauline issues, issues of the Messiah and Messianism as viewed from Judaism vs Christianity, Messianic prophecies, Daniel's 70 weeks prophecy, the Essenes and their corruption of the Hebrew Scriptures when they translated them into the Greek LXX, and finally the introduction of sunworship as applied to the Christian Jesus and his depiction in our New Testament. All of the beginning websites are approached with a "literal" view in order to contrast the teachings of Judaism and history, with those of these Roman Christian texts which are made to say otherwise. In so doing we see contrasts as well as parallels that bring into question the validity and reliability of what we have received as Christian truth and texts through "church tradition" and "Christian doctrine" and "Christian theology" concerning these above many issues and dogmas between these two religions. This is done to make you THINK! I truly believe that if God is not the author of confusion then these studies will expose these contradictions to such a degree that mankind has to be blamed for such confusion of these New Testament texts when compared to the Hebrew Scriptures. The blame lays squarely upon Rome and their replacement religion of Christianity which took the place of Biblical Judaism for both the Jew and the non-Jew.

After seeing these things we move to a deeper understanding of "the Christ" when we look at Gnostic Christianity and their "Gnostic Christ"; the "Christ Within" which I believe to be not only the same understanding of "God Within" mankind as taught by these Ancients but the correct interpretation of the Christ as first held by the earliest Gnostic Christian followers of "the Christ" before the Spiritual concept was later "literalized", "carnalized", and "historicized" by Rome after the Jewish War of 70 A.D. It is here we vindicate the true Paul that our previous attacks upon him as the 2nd Paul of Rome's devise seem to some confusing. The Gnostic Paul never taught a "historical and fleshly" Christ that was limited to but one person. Now Paul can be seen and understood correctly and his religious views concerning "the Christ within" be exalted and promoted and given credit where credit is due but laurels to Paul can ONLY come after you have

come to see the big difference between an "internalized Christ" and an "external Christ" made by Rome's forgery of his epistles and letters long after his death. This is why I take great pains to contrast the Hebrew Scriptures and religious teachings vs Roman Pauline Christology and theology that we have inherited in our forged Christian Bibles and New Testaments. Rome has done Paul a great disservice and dishonored his ministry and name for almost 2,000 years presently and few know it due to their lack of study in these critical areas concerning the "Mystical Christ" and the "Gnostic Christ" within. It is in these studies we contrast the "literal interpretation" of "the Christ" with the "allegorical" interpretation of the Christ which we show goes back to the beginning of time as delineated on our Egypt Christian website as well as the Marcion New Testament site. It is here that I expose the fallacy of the "literal" interpretation of "the Christ" and the deceptions behind the "historical Jesus" as a literary creation of Rome when they "carnalized the Christ within" over the early centuries of the emerging Gentile Church. It is here we don't hold back and with prior conditioning of the student and reader from his previous study of the introductory websites (textual corruptions) I expose the sad facts that an unbiased study of history will show you that there is not a shred of legitimate historical evidence anywhere that the Jesus Story originated as the biography of a man named Jesus, and quite a lot of evidence that it did not. Outside of this one forged book, the Roman Bible and the New Testament, there exists not one piece of unforged or unadulterated evidence for the historical existence of this man from Galilee. I go on to show the reader that an unbiased through study of Comparative Religion will reveal to you that the basic plot of the "Jesus Story", from beginning to end, including the motif of a crucified savior, already existed in many other religions thousands of years prior to the alleged time of Jesus and if you continue such dedicated studies into Astronomy and Solar Mythology you will find that beyond any doubt the "Jesus Story" is nothing more than an allegory for what would naturally be the oldest and most important story humans would notice and write down, that of the annual passage of the seasons of the year and the path of the Sun through the celestial sphere and the 12 Houses of the Zodiac during the year. Personification of the Sun through the sky as found in the story of ancient solar and lunar gods follow in chronological procession through the year the exact chronology of the "Jesus Story" when personified from Matthew chapter 1 through chapter 28. This is an amazing study to say the least.

For an educated man or woman to believe that the studies included on this CD is but "coincidence" stretches belief beyond limits of sanity. Besides any serious study of Egypt will show you that this "Jesus Story" existed on 2 levels: the Mystical and the Mythical. Only later will Rome come and reinterpret these Divine Truths and forge them into a Historical time line with a fictitious person and in so doing destroy the Ancient truths and Divine Revelation given the Ancients who first developed these "religious doctrines" in the first place. So when you see this, and I mean all of this, then there is no room for a "Historical Jesus". Sad but true.

Yet to teach these truths of ethics and morality that is found in the "mind of Christ" expressed through Judaism to the Gentiles, and having been preconditioned to a Jesus-centric faith into which we are born, it is necessary to teach through the vehicle of this "literal Jesus" in the beginning of our studies and in so doing slowly begin to widen the scope of the reader's learning and thereby gradually introduce him to these other concepts and origins of the "Mystical and Mythical" Christ. In so doing we slowly expose the Historical Jesus for what he is; namely, just an allegory and personification of the indwelling Christ which was later "literalized" and "historicized". This "radical reinterpretation" of God's Christ was later added to Marcion's First New Testament and forged into Rome's New Testament in their grand scheme of replacement religion. Sadly Egypt is destroyed today but her children and her truths live among her children, the Jewish nation and Biblical and Rabbinic Judaism. For me, if you want to find the Messiah and the mind of such a one like whom this Jesus is for me, an "example to be emulated" for all mankind, then we must begin to look in Judaism and in Egypt for, in my opinion, it is here we find "the mind of Egyptian Karast (Krst)" who is the original Christ. These Egyptian mysteries were continued by the Gnostic Christians and the authentic Paul who only wrote 7 epistles and who never taught a "fleshly Jesus Christ". Only when Rome forged later anti-Gnostic religious writings is Rome's Paul given credit for belief in a "historical Christ" which again I, and other scholars, point out was never his true belief. Only later do we tragically find that these metaphysical concepts revealing God to man, as coming down through recorded history from Egypt, to be destroyed when "literalized", "carnalized", and "Christianized" in Rome's New Testament.

But some might wonder and ask "where did all this come from originally"? Well I deal with that to in revealing

the "Mythical Christ" as taken from Astronomy and Astrology of the Ancients as they read the stars and Heavens and saw within them and the movements of the Cosmos the varied messages of the Creator to mankind as interpreted in the cycles, patterns, the path of the Sun, moon, planets, stars, constellations, risings, settings, eclipses, etc. The message of Heaven, the cosmos, came down to Earth. Spiritually insightful people understood it and gave it as best they could to others as they could and would accept it. It is all there and the wonder never stops as these Ancient Spiritual Masters saw and understood "Divine Messages" in the Heavens which they brought down to Earth and applied to the Soul of mankind and its pilgrimage and development into this "Karastlikeness" or "Christlikeness" which the Creator intended. This might sound impossible to one now who is not well versed in such areas of study but believe me these teaching will take your breath away as you see the depth of spirituality of our Ancients compared with the religious fare we are fed today from our Christian pulpits and TV. If you ever wondered "where is the beef" you have found it here I promise you and the recommended book list on Egypt will feed you forever.

In closing, approaching these websites it is best that you first read the attachment "websites" as I have reworked this presentation and it exists today as a "plan-o-gram" for your studies from beginning to end. This is the best way in my opinion to approach these varied subjects in order where you move from the inherited "historical" view of "Christ Jesus" to the the "Mystical Christ" and finally to the "Mythical/Metaphysical Christ" and in so doing keep an organized pattern of study. This is the goal and it can be accomplished quite easily if you do as I recommend. It will only require your desire and time to accomplish.

Also attached is our "recommended book list" to show you where you can go to examine these findings for yourself and I recommend many good books which I own and have devoured over these last 20 years. I leave you with my blessings and again thank you for your gift and support of our small and humble attempt to restore the truth concerning God and His Christ to the world as He was first revealed to mankind in the beginning of time before greed, ambition, antisemitism, and the agenda of men and religious politics robbed us of such wonderful truths concerning "the Christ within". I pray that this CD will not only enlighten you to these higher Spiritual Truths but as well as you to find the fullness and stature of Christ in your own life.

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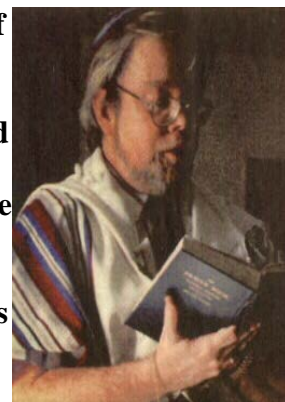
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## A SPECIAL WORD FROM PASTOR CRAIG FOR NON-JEWISH BELIEVERS & THE "PATTERN OF WORSHIP" GIVEN THEM IN ACTS 15

**Answer for yourself:** Are you aware that in the Bible there is a hidden "pattern of worship" given to the Jew and "non-Jew" that overlaps and that Gentile Christianity today has totally lost the knowledge of this "pattern" and has going on 1,800 years? Are you aware that the "pattern" we read in our New Testament has its foundation in astronomy and the workings of the cosmos? Are you aware that is "pattern of worship" exhibited by the Jewish people in the Old and New Testament can be traced to ancient Egypt and the other ancient nations of the world for over 10,000 years or longer? But more importantly are you aware that Rome will "radically reinterpret" and alter this "Divine Pattern of Worship"? No, I bet you didn't. Without a lot of study it is very hard if not impossible for the traditional Christian to pick up his Bible or the New Testament and spot these "radical alteration" of this "Divine Pattern". But all of this is about to change for the reader and "truth-seeker" as we study together the fruits of my scholarly study over these last 20 years. All you need to find within yourself is a unwavering desire for truth and a deep love for God that will steer straight your course as we come to study together in order to obtain the knowledge of the truth kept from you over these last 1,800 years of Roman Orthodoxy.

Hello, pardon me just interrupting your life but I stumbled across Biblical information that has the opportunity to change the course of your life if you will let it. In my pursuit of holiness and love for God I was drawn into an in-depth study of God's Word over 19 years ago. In doing so I stumbled into a gold mine of Biblical truths long overlooked by the Body of Christ. Following Seminary, I Pastored in Dallas, Texas, for many years and have ministered the restoration of the Hebrew Roots of Christian faith for over 15 years. Because of the vast information and facts that I uncovered in such a study, long overlooked or neglected by most religious institutions, fellow pastors, or churches, or Seminaries, I came to a point in my ministry that I could no longer continue in the charade of a "pastor" when I knew most of what I was teaching to be in error from the fruit of my continued scholarly study over the first 4-5 years of my ministry following Seminary. Seminary give me the tools to do such study but never gave me the hidden truths behind the traditions they taught. Let us not be mistaken, the Jewish Christ-Messiah of which we read in the New Testament was NEVER a Christian and his religious belief system stands diametrically opposed to most of the major dogmas taught by mainline Christianity over these last 1,800 years. One only needs to study intently Biblical Judaism and compare their "religious dogmas" with the "Christian dogmas" to see of which I speak. Something is wrong why we don't follow in the steps of the Jewish Christ and his teachings and follow another way. When I began these studies almost 20 years ago I never dreamed that these Jewish dogmas could be traced to ancient Egypt some 10,000 years B.C.E.; dogmas by the way which will suffer a "radical reinterpretation" by Rome during the 2nd through the 5th century. Along the way of my studies I learned that we should never underestimate the power of indoctrination, tradition and legend upon the minds of the "unlearned". The greatest exodus that a Christian can ever experience is their personal pilgrimage from "ignorance" to "knowledge and truth" about God. The problem with such a pilgrimage is to learn how to discern "truth" from "error". Hopefully you





will see in our studies together that I will show you how. I thank God for the Biblical skills and techniques I learned while in Seminary at Southwestern Baptist Theological Seminary in Ft. Worth, Texas; I only wish more of those who graduate from there used such skills in their study of the Bible. If they had they would eventually come to see the things I discovered and uncovered but there is a price to be paid for such knowledge. Few pastors and teachers can remain in the pulpit knowing these discoveries from such study unless their motives are not honest. But few I know of come to such a knowledge or illumination of such facts of which I speak without many years of dedicated study. Few pay the price. It is much easier to "flow with the program" of a church than to continue to dig out hidden truths in the original language of the Bible, let alone branch out from there in allied and associated studies.

**If you will take the time to read and study the materials provided I am sure that you will, as I did, come to a very different position concerning your religious belief system than you possibly now hold.**

If you would like, we at Bet Emet Ministries will be glad to help you continue your studies into the *"faith once given to the saints."* After covering the materials presented in this website, along with the other websites provided by this ministry, it will become sadly evident that today's contemporary Christian does not continue in "the faith of Jesus" as practiced in the first century. In fact the stark reality of the paganism masqueraded as "righteousness" today will turn your stomach as well as break your heart. It did mine. It is a far cry from what God intended and what "the Christ" both taught, believed, and practiced since the beginning of time. I don't expect you to understand that statement now but I hope in time you will. But such facts of which I speak most Christians do not hold in their possession as of yet. But that will quickly change based upon your dedication and diligent study of the materials presented. The only requirements you need for such study is the "desire for truth" and the "courage to accept it" when it goes often against everything you have been taught by Roman Christianity and its Protestant offspring.

I would be glad to place you on our weekly-article "teaching series" where our informative articles exposing such religious falsehoods along with hidden truths and these informative and provocative studies could be sent to you if you would like. I must tell you up front that we at Bet Emet Ministries are different from other Jewish or Hebrew Roots "Restoration" Ministries in that it seems our research has gone far more in-depth to the issues at hand than others and we provide a more in-depth analysis of the text of the Septuagint, the Masoretic text, the New Testament, as well as the Old Testament; both linguistically, culturally, historically, politically, and archeologically than others. We tackle the tough issues connected with Paul and the "Jesus Story" like few do. Not only that but our studies advance to great depths into the Gnostic Christianity for the first 3 centuries and its links to Ancient Egypt where it can be shown the world received its first "monotheistic" religion which lies at the base today of both Judaism and early "Chrestianity"; that's right, I spelled it right. "Chrestianity" will become "Christianity" in the 2nd through the 5th century but you don't know that yet. All that you and I received growing up in the Western Hemisphere is an inherited Roman Christianity which is a sad blurred picture of the early beliefs held by both the Jews and "non-Jews" concerning the ancient Divine Wisdom concerning the Creator and "the Chrestus", the "Krst/Karest/Christ". Little do you know that the name of "Jesus Christ" can be found written in stone in ancient Egypt some 10,000 years B.C.E. as well as the name "Yahweh". That should really make you want to know what lies behind these dogmas we are taught today are "literal" and "historical" when it appears they are not when such evidence and archeological facts come to be common knowledge. Because of such in-depth research we have been able to bring to light more information than most are giving that deal with serious omissions in Christianity's contemporary religious belief system that influences negatively one's life-styles and beliefs as Gentile Christian believers. **For your information such omissions are called by both the Old Testament and the New Testament "sin". As a Pastor this is my cry; to help you avert unconscious sin because of religious error or poor teaching by your Spiritual peers who simply don't know the truth due to their lack of diligent scholarly study and repeat and parrot "inherited error". Our true and pure worship of God demands we worship God in "truth" and not in "error".**

Very few have studied to this depth to see this information and these hidden messages which lie beneath the English language of our Bibles in the New Testament. Not possessing this information and having not known the need for such study often our articles are met with skepticism and emotional responses by readers defending

their "inherited beliefs". Let me say up front before you voice that you "disagree" please do the studies. Respect our efforts to provide you this information by doing your own study as we have given you other websites for confirmation as well as a great recommended book list to help you in your personal study. The only defense I will give such responses by the "unlearned" is our recommended book list. You are responsible for what you read here at Bet Emet to prove to yourself what we have shown you to be the "truth". Our only fault is that we never knew we never had the truth; until now that is!

Again, we say "Shalom" and hope to help you, if you are interested at arriving at the hidden truths behind the inherited and altered texts in our Christian Bible. Obtaining such truths long held back from us will help you genuinely lay away treasure in the World to Come to a greater degree by showing you a life of greater obedience that is more pleasing to the Almighty than what you have been shown previously up to this point in your life.

I would like to begin such revelations for you as we begin to consider in summary fashion the Commandments of God and their relationship for Gentile believers, both in the first century as well as today.

## DOES YOUR CHURCH TEACH YOU TO KEEP THE COMMANDMENTS OF GOD...OTHERWISE KNOWN AS THE LAW/TORAH/MITZVAH?

For a moment, take yourself back to the first century and pretend you are sitting on the hillside hearing the words of "the Jewish Christ". There is no Catholicism. There is no Protestantism. There is no belief system called Christianity and "the Christ", spoke these words:

*John 14:15: "If you LOVE Me, KEEP my COMMANDMENTS"*

**Answer for yourself:** Would there be any doubt to you then concerning what "the Christ" was talking about?

Since there is yet no Catholicism and Protestantism, the *"we are not under the Law"* doctrine does not exist in the minds of the people who heard these words. Everybody would understand that "the Christ", was talking about keeping the commandments in the Torah.

In Matthew 5:19, "the Christ", said these words:

*Matt 5:19 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (KJV)*

Once again, the commandments that "the Christ" would be referring to is the Jewish Torah. Unknown to us at this point in our study is that other nations like Babylon and ancient Egypt has their own "Torahs" long before the Jewish nation. God has always given a guidebook for mankind and his Soul to follow through is Earthly incarnation. Ancient Egypt has the first Torah called "the 42 Negative Confessions" and Babylon later responds with the Laws of Hammurabi.

In Matthew 5:17, "the Christ" said prior to these words in Matthew 5:19 to:

*Matt 5:17 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. (KJV)*

Let me paraphrase this for you as we look deeper into what the Hebrew behind the English is really saying here.

**THINK NOT that I have come to destroy (do away with / wrongly interpret) the Torah but to fulfill (rightly interpret / follow / keep / teach and do) the Torah.**

**Answer for yourself:** For sure, following this example, we are obligated to keep the **MORAL commandments** in the Torah such as not killing, stealing, lying, cheating, gossiping, committing fornication, etc.

**Answer for yourself:** But what about the other areas in the commandments? What about the ceremonial commandments? What are we as "non-Jews" to do with the Sabbath, the Passover, Unleavened Bread, First Fruits, Rosh Ha Shannah, Yom Kippur, Tabernacles? What about these "appointed times with God" that fall at the Equinoxes and Solstices? Do they apply to "non-Jews" as well? And what are the implications to Christians today? Did the ancients observe these Celestial Times and did they contain hidden meanings concerning the Soul and its birth, life, death, and rebirth? Or do we dare look that close and only look at the Jewish cultural interpretation of them and the Exodus as is currently done? But could this Exodus have a deeper meaning concerning the Descent of the Soul and have we missed it? Where can we learn this? Did the "non-Jews", as taught by the Jews of Israel, keep and observe these "Feasts and Festivals" with the Jews up and until the 3rd century before being stopped by Constantine and the emerging antisemitic Roman Church? If so, then why don't we keep the Passover instead of Easter in our Churches today? Well, as you can see we start our studies with a with a bang! I don't expect you to understand this yet but every ancient Religious Dogma of the major religions of the World can be found in the Heavens and Sky above before it was given to mankind. WHOAA, we need to slow down but all of this will become very pain in you keep up with your studies.

## **ARE WE AS NON-JEWISH BELIEVERS TO KEEP AND OBSERVE MORE THAN JUST THE MORAL COMMANDMENTS OF THE LAW?**

**Answer for yourself:** What did the first century "non-Jewish" believers both "believe" and "observe and keep" in their worship of God as taught by the Jews since salvation was and is understood to be "of the Jews"? Are these "non-Jews" and the historical record important for us and is it to be considered an example to us today? Was there a "pattern" of worship that was can discerned in such Jewish records and should it serve as an example for us today? Why does Rome and Christianity not follow this "Jewish Pattern"? Does not Rome know that this "Divine Pattern" connected to the Biblical Appointed Time and festivals applied to the "non-Jew" in the commands in our Old and New Testaments? Why did Constantine decide not to follow them? This is the beginning of wisdom and what we have to learn is why everything was "changed" by Rome in the 2nd through the 5th century. Your enlightenment begins only here but let me tell you there are hard things on the horizon of your study which we will get to later.

**For starters the non-Jewish believers of the earliest church kept the Sabbath, the Biblical Festivals and Feasts (celebrated the Equinoxes and Solstices), as well as many of the dietary laws. This was part of their Worship of the Creator as taught them by the Jerusalem Assembly in Acts**

### **15**

However, we must also understand that modern day Rabbinic Judaism did not exist in the first century. Modern day Rabbinic Judaism resulted when Judaism was restructured at Yavneh following the destruction of the Temple after 70 C.E. Some people believe that there were as many as **24 DIFFERENT sects of Judaism during the first century**. Of these sects, the only sect that continued to exist following the destruction of the Temple in 70 C.E. to the present day has been the Pharisees. This is very important and God is behind this without a doubt. You see that from the Pharisees came the Rabbis and Rabbinic Judaism known as Orthodox Judaism today. They are the saviors of Judaism and the Ancient Divine Wisdom possessed by Israel in the first century which had been handed down since ancient Egypt and before.

**Therefore, calling modern day Rabbinic Orthodox Judaism and the decrees of the Rabbis as being the "same" as keeping the Biblical Laws and Commandments would not be an accurate statement; but yet the similarities are such that we can learn and must learn from them this "Ancient Wisdom" of God intended for all mankind**

God has given many Rabbis great wisdom and insight regarding Biblical truth and the Rabbis have preserved many teachings and truths that are a great blessing for us to understand when we are researching and trying to study our Hebraic/Jewish Roots. Modern day Orthodox Judaism is based upon the decree's and teachings of the Rabbi's over the years. The distinction must be made between Rabbinic Judaism and Biblical Judaism and to do so requires your study and understanding of the differences. Although different again they possess "the light" that Rome tried so diligent to extinguish during the Dark Ages.

## **DOING JUST THE MINIMUM...OR CHOOSING THOSE THINGS THAT PLEASE GOD**

It is not my intention to teach thoroughly on this topic at this time, but let me state in summary fashion that **non-Jewish believers were given Laws and Commandments to keep both as a response to their love for God as well as their respective Covenant responsibilities before God; regardless of what the Romanized Paul of Rome's invention or the New Testament says in various places.**

You will soon come to see that there are many problems with the New Testament and much that it teaches; but first things first. Let me address the New Testament's teaching of an anti-Law bias.

- These Laws and Commandments constituted the real relationship between man and God. Such was and is man's love for God and his fellowman as seen in their obedience or disobedience. Obedience to the Laws of God created a harmony on Earth that mimics the Harmony in Heaven. The degree of one's obedience to the respective commandments in one's respective covenant before God determined his true relationship with God. In the beginning non-Jewish believers were given only 7 Laws, or "categories" of Laws which are called today the Laws of Noah. These Laws can be found to exist as far back as ancient Sumer. These 7 categories of Laws contain 66 subsets of commandments imposed upon the "non-Jewish" believers in God as interpreted and taught by the Jews. However the Bible is a progressive revelation.
- We find that Isaiah the Prophet expands for the "non-Jews" God's will that "non-Jewish" believers can and should "choose" to go beyond their minimum covenant responsibilities and "choose" other commandments which can be obeyed which had earlier been given to the Jewish people only as the Israel of God. This is done in order that these two peoples, the Jews and "non-Jews", could become one and unify. In this we find the "unification of the two olive branches" spoken about in the Hebrew Scriptures. But more than that this reveals the fact that it allows one's love for God to be expressed in a greater obedience which is always greater than any sacrifice.

**The context for this is Isaiah 56:**

***Isa 56:1-8 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. 4 For thus saith the LORD unto the eunuchs that keep my sabbaths (plural...festivals, feasts), and choose the things that please me, and take hold of my covenant; 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I***



*will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. 8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. (KJV)*

**Answer for yourself:** Who are these "sons of the stranger" who had joined himself to the Lord and were keeping the Lord's sabbaths and taking hold of his covenant? Who are these eunuchs that were keeping the Lord's sabbaths? Were they "Jews" or "non-Jews"? They were "non-Jews" and an example for the Gentile Christian today which teaches us that we can move beyond the minimum requirements given us by God if we so desire for God surely teaches us here in Isaiah 56 that He does desire this of the "non-Jew".

I want to draw your attention one again to these very important statements. The references to "son of the stranger who had joined himself to the LORD" and "eunuchs that keep my sabbath, and choose those things that please me, and take hold of my covenant", as well as "also the sons of the stranger, that joint themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant" are references to the NON-JEWISH believers who go beyond the minimum of the 7 Laws of Noah (really 66 commandments) and choose to keep God's sabbaths (both the weekly and yearly Biblical Festivals at their "appointed times").

**Answer for yourself:** How do we know this for sure?

Well, for one thing, the "sabbath" was never a command for the non-Jew in the Laws of Noah. Thus, the picture for us is plain; *going beyond minimum obedience "pleases God."* Right now, let me tell you that if that is not what you want or desire, then Bet Emet Ministries is not for you! In following articles in this website, as well as the others, such a motive will compel us to reveal ruthlessly error and deception which is often sin which lies unnoticed in many Christian doctrines of the church which has been "cherished" far too long when their origin can be clearly seen upon examination to be in "literalized Sunworship" which is outright blasphemy before God! Rome is the culprit here which will later "literalized" and "historicize" the ancient Divine Wisdom which was Divine Allegory and Myths revealing the Metaphysical concepts of God and His cosmos. I don't expect you to understand this yet but God revealed Himself to mankind through the Laws of the Cosmos and often this was understood through "allegorical Sunworship" which was not sin; only when we come to "literalized Sunworship" have we violated the Commandment against idolatry which we find both in the Laws of Moses and the Laws of Noah given the "non-Jew". We will cover this concept in later articles on another site when dealing with the 3 different interpretations of "the Christ" and how Rome will, in the 2nd through the 5th centuries, "literalize" this Christ and in so doing destroy the Ancient Wisdom concerning this "Christ within" which is imparted to all God's children when they are born.

Here, in Isaiah 56, we have the explicit desire of HaShem that non-Jewish believers go beyond the minimum to take a "larger" hold of God's covenant and keep these sabbaths connected with the Equinoxes and Solstices. This concept is repeated in the Old Testament as we find "non-Jews" keeping the festivals and sabbath along with the Jews all through the Old Testament. This is often missed by the casual reader for it lies hidden in the original languages of the Bible, both the Hebrew of the Old Testament and the Greek of the New Testament. We will deal with all of this in time as our studies advance. As if that is not enough the New Testament is full of examples whereby "non-Jews" attended the synagogue with the Jews and kept Sabbath and Festivals with them (the Equinoxes and Solstices). We will come to see that God gave mankind His message in the Sky/Heaven "above" and in Nature "below", and when you possess the "keys" to understand this "message of God" and His "true salvation message" connected to these Equinoxes, and



**Solstices**, which later became the festivals and feasts of various nations, even Israel and the Jews, then you will have the most complete and clear picture of God and His message to mankind that you could ever hope to hear or see.

For our purpose now, in the beginning of such study, Acts 15 has the the reference to James referring to "non-Jewish" believers attending the synagogue on Sabbaths where Moses is read and where these other Laws and Commandments would be taught to these "non-Jewish" believers in the God of Israel.

**Answer for yourself:** What time is it?

**The time and context of Acts 15 is critically important for the "non-Jew". We are way past the time for the Jesus of the New Testament and all implications of his death, right or wrong, were assumed to be understood by the Jerusalem Church. The context is the continual instruction of the "non-Jew" in the Torah long after the time of Jesus' supposed literal and historical death whereby the non-Jewish believer can learn of the other mitzvot and commandments and then be able to intelligently "choose" those things above his minimum in his covenant (the Covenant of Noah) which pleases God (adopting Isaiah 56 as a life-style). The Torah, and its portions that referred to the "non-Jew", was to be taught to and kept by the "non-Jew" both before and after the time of this New Testament given for Jesus.**

**Answer for yourself:** Do you understand this? Do you see this? So why does the Apostle Paul, supposedly, tell us that "Christ is the **end of the Law**"? Who is writing this stuff that goes against the Jerusalem Church and their decree in Acts 16 that send letters strengthening all the churches of Asia, Minor, where they commanded the Laws of Noah be followed by all the "non-Jews"? What changed? Who changed it? What happened, if anything, to change this religious stance regarding the "non-Jew" long after the time for this Jesus? Well nothing more than the rise of the antisemitic Roman Church and Constantine who hated the Jews and would later see to it that the **Second New Testament would replace the First Gnostic New Testament!**

Again, if you know Greek, you see that this word "end" in this verse does not mean "caput" or "ended" but actually means "goal". Christlikeness is the "goal of these Laws and Commandments of God"! Think on that for a while. No wonder James tells the Gentile world that these Laws of Noah are **"necessary" and "seemed good to the Holy Spirit"**! Speaking of these Laws of Noah for the "non-Jew" he says:

***Acts 15:28 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; (KJV)***

- **Answer for yourself:** So, in spite of the Pauline problem created by Rome due to their misrepresentation of the historical Gnostic Paul and the forgery of many epistles in his name we see what here? Evidently following that part of the Torah which contains the Laws of Noah are required of "non-Jews" since given to them by God as recognized by the Jewish community in the first century along with them being given to all of Asia, Minor according to Acts 16.
- **Answer for yourself:** Are "non-Jews" required to wear a Tallith? No! But we can choose those things (commandments) which please Him (Isa 56) and acquire a higher obedience to other commandments.
- **Answer for yourself:** Are "non-Jews" required to wear a Kippah? No! But we can choose those things (commandments) which please Him (Isa 56) and help further the Kingdom of God though heightened obedience to the Torah.
- **Answer for yourself:** Are "non-Jews" required to wear a beard? No! But we can choose those things (commandments) which please Him (Isa 56) and fulfill personally other commandments which require little effort; only our desire to please God must be exercised.
- **Answer for yourself:** What about the dietary laws? Are "non-Jews" required to eat kosher? No! But we can choose those things (commandments) which please Him (Isa 56) and help bring unity between the two Olive Branches (the Jewish people and the non-Jewish people). This will become the crux of a big problem

when we deal with the **"Antioch Incident"**.

- **Answer for yourself:** So are "non-Jews" required to keep the dietary laws like Orthodox Jews? No! But we can choose those things (commandments) which Please Him (Isa 56).
- **Answer for yourself:** Do we have to keep the Sabbath and keep the Biblical Festivals as "non-Jews"? No, but we "get to" and can choose to keep these commandments thereby we chose to please God (Isa. 56). We can learn from the example of the Old and New Testaments which teach us that "non-Jews" were doing exactly these things alongside the Jewish people for "salvation is of the Jews". **As your studies advances you will come to see that these "things" are part of a "Pattern of Worship" given by God to mankind in the beginning of time.**

I think you get the picture by now. But these things seem foolish if we believe, as others say, that the Law has passed away and those who say this only show their inadequacy in interpreting these Hebrew and Greek passages in their Bibles properly.

**Answer for yourself:** Besides, how can we, "non-Jewish" believers in God, ever expect to have communion and fellowship with the Jewish people if we don't refrain from eating unclean foods or observing and worshipping with them at God's appointed times, His Biblical Feasts and Festivals?

**You must study to understand the truths in these matters as well as the corruption of the religious documents that Rome gave us that were crafted and intended to separate the "non-Jews" from his Jewish Roots and the ancient Divine Wisdom that Judaism contains.**

## **THE INFLUX OF THE NON-JEWISH BELIEVER INTO THE ISRAEL OF GOD...SHOULD BE THE SAME PATTERN TODAY**

This may be news for you but history is not always as it is depicted. Winners of wars rewrite history and Rome won the war with the Jews and the Jews lost. Never forget that! Having said that understand that not every Jew in Israel in the first century believed that this Jesus was the Jewish Messiah. **The Hebrew Scriptures today lay unfulfilled in spite of what the New Testament is made later to say by purposefully misquoting, mistranslating, and taking out of context many Hebrew passages to make it appear that these Messianic prophecies were fulfilled by this Jesus of Rome's New Testament.** I don't expect you to believe what I said but until you do the studies and compare the Hebrew with the Greek and later the English New Testament then you will never understand and know for certain why the Jewish people for over 2,000 years won't and cannot accept this Roman Messiah as the Jewish Messiah. Understand that I can prove and have proven this beyond any doubt because comparison of the Hebrew texts with the later forged Greek, Latin, and Greek passages make such forgery evident to all. You just have to see it for yourself and they all debate is futile. In spite of this in the first century, a time of Messianic fever when "non-Jews" started turning to the Jewish faith and faith in the God of Israel, there was a great controversy regarding the role and position of the "non-Jew" in a Jewish faith. Some felt that to be accepted the non-Jew had to convert; others felt that they did not. Judaism was divided.

Although Peter was supposedly a disciple of this Jesus, even after the death of of this Jesus, according to the account in the New Testament, Peter still believed that he would become ritually unclean if he allowed a Gentile into his house. This is the issue in Acts 10. In Acts 10, God gave a vision to Cornelius, a non-Jew, to visit Peter who was Jewish. As Cornelius went, God gave Peter a vision of all manner of fowls beasts. This happened three times. Many in Christianity have ended the story there and taught that we are now free to eat anything we want as God said in Acts 10:15: ***"And the voice spake unto him again the second time, What God hath cleansed, that call not thou common"***.

This is where Christianity ends the story. But if we continue reading the rest of Acts 10 it says in Acts 10:17: ***"Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the***

*gate".*

In Acts 10:23: *"Then called he them in and lodged them ..."*

Peter got much rebuke for letting a non-Jew into his house.

In Acts 11:2-3: *"And when Peter was come up to Jerusalem, they that were of the circumcision contended with him. Saying, Thou wentest in to men uncircumcised and did EAT WITH THEM"*

So, the "non-Jew" became quite a controversy. Finally, there had to be a meeting and a ruling decided. This happens in Acts 15. It was a current Jewish belief that in order for the "non-Jew" to receive righteousness from God that the "non-Jew" needed to be "converted into Judaism" and keep the Torah as the Jews kept the Torah (all 613 Laws). This is our background for Acts 15. Understand that whether the "non-Jew" would keep the Torah was NOT an issue; the issue was only "how much" and "which parts" of the Torah was to apply to them. What was at issue was HOW the "non-Jew" would keep the Torah and how much of it (only the 66 Laws of Noah in the Torah or all 613 Laws of the Torah and make full conversion). Judaism was divided between the School of Shammai who advocated that the "non-Jew" had to keep all of the 613 Laws and make full conversion while the School of Hillel advocated the "non-Jew" was responsible for only 66 Laws in the Covenant of Noah. The same issue concerning the Law confronts the "non-Jewish" Christian believer today whether he knows it or not.

However, God began to pour out the Ruach HaKodesh / Holy Spirit upon the Gentiles as He did to the Jews in Acts 2 and this caught the attention and influenced the doctrine of the Apostles.

In Acts 10:44-45, Peter tells this story: *"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the CIRCUMCISION which believed were ASTONISHED as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost"*

**Answer for yourself:** Why was Peter and the "Jews" astonished? What happened?

This is called the "Gentile Pentecost" because as in Acts 2, when Jews, both naturally born Jews and "converted Jews" (who were once Gentiles) came from all over the world (different nationalities and different dialects) in obedience to the Torah to observe the Festival of Shavuot (Pentecost), heard Peter preach in Hebrew and their ears and understanding was opened and they "understood" what Peter spoke in his native Hebrew tongue. These listening to Peter did not possess the ability to understand Hebrew before that day. But miraculously their "understanding" was opened and they comprehended what Peter was speaking in Hebrew although they did not understand the language previously to his speaking and this miracle or "hearing". This is mistakenly called and understood as "strange tongues" in the New Testament as if they all "spoke" in other tongues. The Rabbis teach this differently and teach us that this is not so much a miracle of "tongues", as in glossolalia, but a miracle of "hearing". This, mind you, is the reverse of curse of Babel. This very same miracle, once experienced only by the Jews, now occurred before Peter and other Jews with the Gentile Cornelius. Now, in their amazement, this supposedly "unclean god, this unclean Gentile" had his "ears and understanding" opened to Hebrew as did the Jews and other converted Jewish-Gentiles in Acts 2. Some 17 years later this supposedly "unclean Gentile" named Cornelius experienced this same grace from God as did previously the Jews and Jewish pilgrims in Acts 2. This was a big revelation to Peter and other Jews present for testified to the the truths taught by the School of Hillel who was not the majority house of the Pharisees in the first century. It was the School of Hillel that taught that God accepted the "non-Jew" without total conversion to Judaism which was diametrically opposed to the teaching of the School of Shammai.

Therefore, Peter says in Acts 11:17-18 *"Forasmuch then as God gave them (the "non-Jews" the gift as he did unto us, who believed on the Lord Jesus Christ: what was I, that I could withstand God?"*

***When they heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life"***

This brings us to Acts 15 where the issue "Jew-Gentile" problem is debated and decided. Judaism remained split on how to handle these "unclean Gentiles" and in the wake of what happened to Cornelius those Jews allied to the House of Hillel pushed to change the "status-quo" that existed in the Judaism of their day. No longer could those Jews who had learned of what God had done to Cornelius any longer maintain allegiance to the School of Shammai, and in so doing, continue to believe that Gentiles, in order to be included into the Israel of God and be "saved" had to experience full conversion and adhere to all the 613 Laws given the Jews. Instead, in repentance, a multitude of Jews arose that advocated that no longer Gentiles were required to be full converts to Judaism "to be saved". This again shows the influence of R. Shammai and his school of Pharisees at this time in Jewish history. This caused a great dispute that culminated in the Jerusalem Council in Acts 15. In Acts 15:1-2 it is written:

***Acts 15:1-2 1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. (KJV)***

In Acts 15:7-10, Peter gave His testimony of what God had done and what he had seen (that God had anointed Cornelius, a Gentile believer in God, with the Holy Spirit...even before Peter had preached "Jesus" to him). **This is important for we see that "salvation" came to the house of Cornelius before he had "Jesus" preached to him!**

***In Acts 15:8-10 it is written: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost (Cornelius, a Gentile, had his mind opened to understand Peter speaking in Hebrew and no longer needed an interpreter...the reverse of Babel just like in Acts 2 some 17 years earlier at the Jewish Pentecost) even as he did unto us (Acts 2, the Jewish Pentecost); And put no difference between us (Jews) and them (Gentiles) (the same miracle for both the Jew and the "non-Jews"), purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples (requiring the Gentiles to be fully converted to Judaism (613) when God never required this of them in the Covenant of Noah (only 66 Laws), which neither our fathers nor we were able to bear?"***

This scripture is commonly quoted erroneously as a decision to the question posed in Acts 15 giving reasoning that the "yoke upon the neck of the disciples" was the Torah itself and it was being advocated in this passage that the Gentiles were not responsible to keep the Torah. **But that is not true, and if we continue reading we can see that this was not so. The issue is not that the Gentiles were given the Torah but "how much of the Torah" to be a part of the Israel of God and accepted into fellowship with Jewish Israel.**

**In Acts 15:20, the MINIMUM requirements are given to the "non-Jews" in summary form by James (Gentile believers like you and me) which they are expected to observe if they were to be accepted in the Israel of God without full conversion.**

***As we continue this statement is made which is very important in the very next verse in Acts 15:21: "For Moses (the Torah) of old time hath in EVERY CITY them that PREACH HIM, being read in the SYNAGOGUE every SABBATH DAY"***

Let me paraphrase. In other words the ruling was this: **DO NOT require the "non-Jew" to keep the ENTIRE**

Torah like the Jews were required. The "non-Jew" was not given or required of God to accept and adhere to all 613 Laws in the Books of Moses. But, because the "non-Jew" was attending synagogue services on the SABBATH with the Jews in the synagogue, they will learn that they were given the 66 Laws of Noah and it was there, in the synagogues of the Jews that these "non-Jews" would learn that God had given them the Covenant of Noah as the MINIMUM requirements to be accepted in the people of God, the Israel of God. Adherence to these Laws of Noah would allow them to be accepted into fellowship with the Jewish people of God since these very same Laws are TAUGHT in the Torah and given to the Jews as well. In reading "Moses" these very Law would be taught to the "non-Jews" in the SYNAGOGUE EVERY SABBATH (for Moses hath in every city them that preach him ...). In such reading of "Moses" the Torah would enlighten and teach these "non-Jews" how they are to be more and more Torah observant as they acquire Mitzvoth and take upon themselves more of the Torah as a Godly life-style. The Gentiles, in the synagogue, will also as well, slowly learn of Isaiah 56 and hopefully come to desire over time to take upon themselves more mitzvot, Laws, and Commandments. A case in point is the Laws concerning the Sabbaths, Festivals, Feasts, and dietary Laws of God. Although many Laws in the Laws of Moses were not "required" of the "non-Jew", choosing "those things that please God" over and above the minimum requirements given the Gentile ensured that the "two sticks" in Joseph's hand will become the "one people of God" (Jew and Gentile).

Now lets get real.

**Answer for yourself:** Is the above passage indicative of your experience in your Christian Church? Has the Roman Church and her Protestant offspring taught these things to you as were done to other "followers of the Christ" and have they done this according to this "pattern" set for us in Acts 15? Why not? Remember that this is what was mandated to be taught to the "non-Jews" long after the time of Jesus by the Jerusalem Church!

**Answer for yourself:** Are you fellowshiping with Jewish people, are you meeting to worship God on the Sabbath, are you keeping the seven Biblical Festivals or Feasts, are you learning the hidden message in them concerning your Soul? Is the Old Testament being taught in your church and is Moses being read, are you learning of your Covenant with God (Covenant of Noah), are the Commandments and the Laws given you by God being taught to you to mature you Soul, are you following in this pattern given us in the Book of Acts? Then if not, then your experience is an anomaly and not according to the "pattern" of the earliest church and followers of "the Christ".

**Answer for yourself:** If this seemed good to "the Holy Spirit" and "necessary" then how can we improve upon this let alone change it? Well, you will have to ask Rome that question.

**Answer for yourself:** Are you aware that since ancient Egypt God has commanded a special message be given all mankind at these special "appointed times", these Equinoxes and Solstices and these Appointed Times parallel the Jewish Biblical Feasts and Festivals? Do you know what this message is? Are you aware that behind the Hebrew and Greek of your Christian Bibles it can be shown that "non-Jews" were keeping the Sabbath and observing the Biblical Festivals, these Equinoxes and Solstices, right along with the Jews according to this Acts 15 pattern? Are you aware all of this will change in the 2nd through the 5th century because of the influence of Constantine and the Roman Church and "new radically different interpretations" will be given to almost everything Jewish including the identity of "the Christ"? Dear one the train jumped the track in the 2nd through the 5th century and it is time go get back on the right path and return to the pathway given mankind since the beginning of time and as held sacred in Judaism yet today.

**Answer for yourself:** Why not break from the mold of error and antisemitism and repent (teshuvah) and return to the real faith of this "Jesus", this Jew, and learn what was in "this mind of Christ" in order to really be a "follower of this Christ". Is time we wake up and find out the truth behind our Christian faith and all that this



means and restore these lost truths to your life and your family's life today.

## JEWS AND NON-JEWS WENT TO THE SAME ASSEMBLY

By continuing to read the book of Acts, you will discover that long after the time of Jesus that in various cities both Jews and Gentiles were worshipping on the Sabbath day in the Synagogue. That means in Asia, Minor, "Moses is being read" in their churches and assemblies (synagogues).

*Acts 13:14-15, 42: "But when they departed from Perga, they came to Antioch in Pisidia and went into the SYNAGOGUE on the SABBATH day and sat down. And after reading of the TORAH and the PROPHETS ... and when the Jews were gone out of the SYNAGOGUE the GENTILES besought that these words might be preached to them the NEXT SABBATH"*

*Acts 14:1 "And it came to pass in Iconium, they went both together into the SYNAGOGUE of the Jews and so spake that a GREAT MULTITUDE BOTH of the JEWS and also the GREEKS believed"*

*Acts 17:1-2, 4: "... they came to Thessalonica, where there was a SYNAGOGUE of the JEWS, And Paul as his MANNER was (HE DID IT REGULARLY) went in unto them, and THREE SABBATHS DAYS reasoned with them out of the scriptures ... and some of them believed and consorted with Paul and Silas and the devout GREEKS a GREAT MULTITUDE ..."*

*Acts 17:10, 12 "... Paul and Silas ... went into the SYNAGOGUE of the Jews ... therefore many of them BELIEVED ... which were GREEKS ..."*

*Acts 18:1, 4: "After these things, Paul departed from Athens and came to Corinth ... and he reasoned in the SYNAGOGUE every SABBATH and persuaded the JEWS and the GREEKS ..."*

Therefore, we are seeing that in many Greek towns (*for Moses of old time hath in every city them that preach him being read in the synagogue every sabbath day ... Acts 15:21*) that the Jews and Gentiles were worshipping TOGETHER in the SYNAGOGUE on the SABBATH day and learning from the TORAH and the Prophets. So, this should make it more clear that the issue wasn't "IF" the "non-Jews" should keep the Torah but "WHAT" and "HOW MUCH" of the Torah should they keep.

Once again Acts 15:20 states the MINIMUM requirements that God expects of the non-Jewish believer in Him.

**Answer for yourself:** How can we do this correctly unless we "understand what we are doing" and "why" we are doing it?

In Zechariah 14:16, God will require the nations to keep the Feast of Tabernacles during the 1,000 year Messianic Age.

**Answer for yourself:** Does your church keep the Festival of Tabernacles the way the Jews do?

In Isaiah 66:22-23, God will require "all flesh" to keep the sabbath and new moon during the time of the "new heavens" and the "new earth". New Moon? What is this? When was the last time you did this? We have to look to Ancient Egypt for such a pattern and the hidden Wisdom behind the "Osiris and Isis" pattern to know its implications for us today. But that is another study entirely and not for now.

*Isaiah 66:22-23: "For as the new heavens and the new earth which I will make ... saith the Lord ...*

*and it shall come to pass that from one NEW MOON to another and from ONE SABBATH to another shall ALL FLESH come to worship before me, saith the Lord"*

Therefore, we are seeing a "pattern", a "pattern" that shows over and over again that God desires that the "non-Jew" go beyond the minimum and keeps His Sabbaths, Festivals, Feasts, New Moons, Equinoxes and Solstices for all Eternity. Therefore, God HAS NOT done away with the Torah, the Law, the Commandments, the Festivals, the Sabbath for the Jew, "non-Jew" & Gentile believer regardless of what Roman antisemitic Pauline writers and forgers will later write in this Roman New Testament in opposition to the "non-Jew" keeping that part of the Torah that refers to him!

We keep the Spirit of the Torah because it gives life and we want to LOVE God by keeping the commandments. For the non-Jew this is purposing to eat healthy, keep the sabbath and the festivals. It should be our desire as well.

**Answer for yourself:** Do we keep the Torah for salvation? No!!!!

*Because as a Christian you LOVE God you should want to keep His commandments (John 14:15) and by keeping, teaching and doing the commandments you will be great in the Kingdom of God (Matthew 5:19).*

Most of my life I lived a life of disobedience toward God and never knew it; but went to church. I had simply been taught wrong or not at all. Too much preaching and so little teaching, knowledge, and truth flows from our pulpits of our churches today. All we hear is about giving money to this institution called the church which has lost its way and the true message of God with it. Because I did not know my Hebraic/Jewish Roots I allowed myself to be led astray; even worse, later in life led others astray thinking what I was "preaching" was correct. That was until I began serious personal study into my faith and its Jewish Roots where I experienced my exodus from such religious darkness and deceit. Now, nineteen years on the other side of naiveness and ignorance, I know the difference and want to atone for my sins of ignorance by setting the record straight for others. So, with God's help I began this ministry and have dedicated my life to it where I publish many articles that teach the truths that are dug from deep study of the Word of God and past history of this Ancient Spiritual Wisdom which Rome tried to destroy. This is my supreme gift to HaShem and to you in hopes you recover truths long hidden from you whereby you might make come to learn and see the need of repentance in your life in areas where the church has failed to teach you correctly or deceived you on purpose. The problem began way back in the second and third centuries; the ones to blame are long gone. But their legacy of ignorance and deception yet abound and it appear that it has no limits. By God's grace and illumination we can dispel a lot of it together. The question for you to answer is if you love God enough to look into these matters and have the courage to continue such a search for truth.

In closing these Laws and Commandments given the "non-Jew" in the Covenant of Noah as well as those given the Jew in the Covenant of Moses concern themselves not only with moral and ethical issues of life but many of them concern "ritual" and "ceremonial" issues that lie at the heart of one's proper worship of God. When we get to the Antioch Incident this becomes very apparent for this is a watershed event in the New Testament. Only in further study will the evidence mount to prove to the reader that the earliest Gentiles, in obedience to James and the Jerusalem Church, followed this "pattern of worship" that was part of the Covenant and Laws of Noah. I pray this becomes more clear to you as your studies advance and then being totally convinced in time that you make the necessary changes in your life and worship whereby we all come to the "unity of 'the' faith", "the faith" once given the saints, and worship the Creator in Spirit and in Truth.

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**Baruch HaShem!**

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## I WISH I DID NOT HAVE TO TELL YOU THIS...BUT...

First, let me say personally that I hope you enjoy and profit spiritually from the many publications prepared for you on this website as well as others by Bet Emet Ministries. As you read I bet you sure will be stimulated in your thinking after reading them. **I urge you to judge for yourself what is being taught in these publications by careful comparison with the Holy Scriptures as written in the Hebrew Bible and **not** your Christian Bibles for you will come to see that they are far from a reliable translation.** You are responsible to "not believe" what I write but to study this information out for yourself to verify what I am saying is the "truth". That means that you will need to purchase or procure some books to see these "truths" for yourself. I suggest that you begin with a [Stone Edition Tanakh or the JPS Tanakh](#) in order to do such comparative Scriptural studies of the Hebrew texts and trace their corruption down through the Greek and English Christian versions of our Bibles today. Even more, for the more ambitious students I recommend obtaining the **LXX, the Septuagint** which is English-Greek translation of the Old Testament for many "falsifications" find their origin here. You can get one on [amazon.com](#). That's right; you will have to do some study on your own in order to substantiate for yourself beyond any doubt that what you read as presented and taught by our Ministry is the "truth" and nothing but the truth. I tell everyone of our students ***"don't believe anything I teach, but check it out to make sure what I have said is truth"***. But such personal study to verify what we teach and your faith and any changes toward it is your personal responsibility before your Creator, and as I have found, one's personal study of our inherited Christian faith is the only guarantee of truth that we can have. It will take effort on your part. It is work, no doubt, but truth has always had a price. That is where the problem begins for the Christian believer today; way to much preaching and too little personal study has allowed us to drift from the truth down through the corridors of time. Remember one of the gifts of the Spirit is "teachers" not "preachers". I hope you are baptized with a hunger for truth like never before and that you act on it for God desires that all His children have truth and not fiction as the foundation of our relationship with Him.

## REPLACEMENT RELIGION...AND WE NEVER KNEW...BUT WE CAN NOW!

As a former baptist boy and later an ordained Pastor who studied to much it give me no joy to have to inform the reader that the New Testament can be proven to be a collection of hundreds and hundreds of purposeful misquotations and mistranslations of the Hebrew Masoretic text and the Hebrew Scriptures. Such numerous errors and purposeful corruptions of the Hebrew texts in our Christian Bibles, in "key" theological and doctrinal positions, are not attributable to "accident"; rather they were premeditated and deliberate "tampering with the Hebrew text" whereby, in reality, a "new religion" was created and in so doing destroyed the **"Pattern of Worship"** given all mankind by God in the beginning of recorded time. As if that is not bad enough, the New Testament can be shown to be a depository of hundreds and hundreds of passages taken out of context from the intended meaning of the original Hebrew writer and used in the New Testament in alternate

ways which does great damage to the intended original meaning of the Prophet and writer. In so doing this original "message from God" was corrupted, perverted, and debased and made almost unintelligible and unknowable today. Understand that this was all done on purpose; to create a "substitute faith" whereby the emerging Gentile Roman Church would not have to submit to the commandments and laws of God, and the end result is that much error has been attached to the life and teachings of "the Christ" as recorded in the New Testament. This "original message of God to all mankind", as well as this "Pattern of Worship" for all mankind, as handed down since Egypt and entrusted to the Jewish nation for all the world, was tragically changed and "reinterpreted" by an emerging antisemitic Gentile Roman Church and Empire in the 3rd century and few know of this today because of the proliferation of their forged and fabricated religious documents which go heralded by the unlearned and unstudious as "inspired, infallible, and inerrant" today!

This literary deception is called today **"replacement religion"** and this is what we inherited in the Christian Church whether we know it or not. Please study the issues discussed in each article in order to **prove to yourself** that what we write and teach you is the truth according to the Hebrew Holy Scriptures in their original language. Only in such a way will you, the reader, see these changes for yourself and know what we teach is the truth now exposed for all to see. No wonder **"salvation is of the Jews"**.

If you think you can just read your English KJV and compare a New Testament text to the Old Testament text in your KJV and be assured you have the proper translation then let me said the record straight on that right now. **Nothing could be farther from the truth.** Both the Old Testament and New Testament in your Christian Bible are frauds in many areas because the "theology" of the Bible Committee responsible for the publication of your Bible made sure that "the Bible" agreed with what they "believed". I always thought that a "faithful and true translation" was what we need to both believe and possess. What I found upon my serious study when prompted by Rabbis to verify my Christian texts was that many, way to many of them was severely incorrect when compared with the Hebrew texts. I don't mean a "different word was used to say the same thing"; **I mean outright deception where "religious doctrines and dogmas were changed" from how they had existed in Biblical Judaism and were taught to the earliest Gentile believers before the 3rd century!** I sadly found as a Christian pastor that instead of a faithful translation of the Hebrew-Jewish Masoretic text, the Bible that the Jewish people and their Rabbis use, I was given an Essene and Gentile Roman Christian "creationism" instead and never knew it!

Just because you have never hear these things before does not mean that they are not true; it only means that this information has not crossed your path as of yet. I maintain that God desires all His children to know the truth no matter what it is or how hard it is to hear. It is a shame we have to "unlearn" before we can "learn" today. Had Rome never lied to us and changed the religion of Judaism in their New Testaments in the 2-3rd centuries then this "unlearning" and emotional roller coaster would not be necessary. Today archeology has shown us that this "change" is real and is open for all to see today if they have the desire.

Often I hear the reply: "I don't know Hebrew or Greek...How am I to know what you say is true?" Well that is really easy. First of all know that all you have to do is ask of us and we will be glad to show you how to begin an elementary discovery of English-Hebrew and English-Greek materials which bring these more accurate meanings of these Hebrew and Greek words under the English of your Bibles to light. But the problem is not just with words in original languages that have different meanings, understand for certain that the problem lies in purposefully altered texts which go unnoticed today when read in our Bibles since most Christians do not have access to or knowledge of such facts let alone a Hebrew-English Bible to compare texts. Therefore we end up reading, believing, and trusting falsehoods that we read in our Christian Bibles trusting everything we read; never realizing we don't have the truth when we read these "key" passages over and over again. Our religious belief systems are build upon error, lies, and deceit and we never know this until we die and then find the truth as we stand before God. Better to learn now and repent of the hidden idolatry that goes with so much of this "replacement religion" of Rome. We must remember that the Bible was NOT written in English and we have only an English translation, and a poor one at that for the most part. It is from such research and the results we uncovered from comparative manuscript evidence and truth seeking over the years that we at Bet Emet have learned to **repent at much of what is taught today by normative Christianity. Much of what we hear**



**sermonized Sunday after Sunday, much of which is read in the New Testament as fulfillment of the Hebrew Old Testament that implies that Jesus is the fulfillment of the Hebrew Messianic Scriptures let alone "God" is simply not found in the original language of the Hebrew Scriptures and Jewish Bible when taken back to the Aramaic and Hebrew. We as Gentle Christians and followers of "the Christ" have been duped and never knew it!**

*After all, if we don't have the true meanings of the thoughts and intents of the words in our Bibles how can be confident we are right with the Father when we have unknowingly accepted, followed, and practiced a faith that is not only foreign to the true Hebrew Scriptures but often is in direct opposition to what the original language says and the writer intended?*

The tragic part for the unsuspecting believer is that much of what we speak about is often believed and done by believers **unknowingly** as they are falsely assured by their pastors who, unacquainted with the Greek and Hebrew foundations of their Bible, lead them falsely astray. Just think for just a moment, there are over 2,000 different denominations today, but one Lord, one baptism, one faith! **Just one faith!**

**Answer for yourself:** How many different "Jesus" and "Christs" are out there and why so many theological differences and competing and conflicting Christian denominations for this "one faith"? How can Christianity be the fulfillment of Biblical Judaism when the Christian Old Testament and later quotes from it as found in the New Testament can be shown to unfaithful, traitorous, untruthful renderings and corruptions of the true Hebrew Scriptures? How can such improprieties be taken with the Sacred Hebrew Scriptures in the New Testament and yet be considered "truth"; a truth we base our Eternal Life and Salvation upon?

**Answer for yourself:** Which one of these 2000 plus denominations has this ultimate saving truth? Is this "ultimate truth" even to be found anywhere in Christianity? Could this "ultimate truth" and path to Eternal Life rather be found in Judaism in their Hebrew Scriptures before they were purposefully corrupted, debased, and perverted and we again not know this due to repeated indoctrination by Gentile Christianity and their forged texts?

**Answer for yourself:** Do you have or are part of this "one faith" or are you coming to a better awareness of what it actually is because of your diligent study into such areas of truth as shown by Bet Emet Ministries?

*It is my desire that we all come to the unity of "the faith" once given to the saints as the Bible instructs.*

I hope you still want to hear this truth once the bubble is burst. The reason I say this is for this simple fact: **the truth hurts**. God's truth should not hurt those who desire God above all things, but it will hurt those who are uncomfortable being shown that their religious belief system is wrong in some areas. But let the joy at seeing this new and higher truth replace any loss and sadness of giving up what was never true in the first place. Most people want to hear the truth, but when it is shown to them, and it is against their popular beliefs, they reject it outright often not knowing why they do so. Just because something you read goes against what the "majority believes" does not negate the fact that it might be a higher truth than you have ever heard before. Lets face it, few if any readers of Bet Emet Ministries have done the necessary study to know of what I will share in these article before they read them. Few have developed the necessary skills to do this type of Bible study let alone are proficient in areas of study like comparative Scriptural analysis, Biblical Judaism and the Jewish Messiah as contrasted with the later Gentile Christian Messiah, the purposeful forgery of Messianic Scriptures in the Christian Bible, the Covenant and Laws of Noah, the true origin and development of the New Testament, the misrepresentation of the Apostle Paul in the New Testament, the hidden truths of Daniel chapter 9, the Essenes and their role in altering the Hebrew texts, the replacement of the Gnostic First New Testament with the Second Roman "literalized" New Testament, the early Gnostic Chrestians, Egyptian religion let alone the field of Astronomy and how it was the basis for all later "Jesus Stories". It seems so silly to me that when I write an article and send it out to our vast readership that almost always a few respond saying they they want to be

taken off our article list. **Just because one has never heard this information before does not mean it is not true!** Staggering is the fact that many possess little if any knowledge of what I write and instead of truth that they said they desire, when given it, they choose to remain in the dark, in ignorance and illiteracy of the facts of the faith that they follow. And God watches us reject Him and this truth concerning the only faith ever given to mankind; the **"faith once given the saints"**. **Bet Emet Ministries is an "information" ministry dedicated to recovering the truth behind the "Jesus Story"; in all of its ramifications.**

The reason why the sons of men hate the truth is because they are being governed by a force more powerful than they. This force is received by the carnal mind, which is governed by none other than one's flesh (our evil natures/the yetzer ha-ra). The Scriptures say that the carnal mind is bitterly opposed to the ways of God (the truth, the law; see Rom. 8:6). Therefore those who get offended by the truth, having never verified what I write is the truth by their own personal study, choose the path of least resistance and outright oppose the facts and information sent them never once verifying if what I wrote is true or false. **Verify it!** I have a **recommended book list** that will help anyone see the truths about what I write. I don't "invent" anything; only gather the facts available to us today and bring them to the attention of others if they so desire. I am sorry, but those who won't respond in appropriate actions to verify what I say is true are carnally minded, and often they are not even aware of such. In order to accept an idea as true, one needs to have convincing evidence that it is true. I provide that in our websites for all to see and hopefully you will take up the mantle of personal study and investigate this evidence for yourself. Again the "recommended book list" is very helpful in this regard.

We at Bet Emet make no apology to man or organization for scrutiny of Christianity and what we have accepted since childhood as presumed "truth," which, when put under linguistic, historical, cultural, and archeological examination, cannot stand the test of scholarly analysis. We must repent dear brothers and sisters when shown we are wrong in our religious beliefs because a "religious belief system" governs our conduct and actions. **Our LORD wants you and I to have faith in the facts, faith in the truth, not faith misdirected toward fables that can be proved wrong today.** It is in this spirit of Jeremiah, chapter one, that we examine what the Christian Church teaches its congregants today as the "will of God for their lives," and it is through such thorough examination of our Christian faith that we have subjected such "man made doctrines" to comparative analysis by the Hebrew Scriptures and the other disciplines mentioned above. In those cases where what we have been taught by Christianity is in error we at Bet Emet, in the spirit of Jeremiah tear down and destroy this error and deception in order to build and plant a lasting righteousness in our lives, and desire the same for you, **for if you will be truthful, most of what you believe is what you have "heard" others say and little you believe is from what you have personally sought out in scholarly study of the Bible in its original languages let alone scholarly study into the origin of your Christian faith.** This should not be so! We live today in an information age and there is no reason we live and die not knowing the truth about Christianity and the "Jesus Story".

So we ask your indulgence to not reject outright what we present for your study and enlightenment, but to search out for yourself and your family's sake to see if these things be so; **that you strive for and adhere to "THE" faith once given to the saints.** We desire no harm to anyone in denouncing error taught as truth, but we feel we should not only believe as God intended but take personal responsibility to assure ourselves that we are following "truth" in our lives concerning God.

***2 Cor 13:5 5 Examine yourselves, whether ye be in "the" faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (KJV)***

Notice "the" in the above passage. This definite article indicated that there is "only one" true faith. I hope to show you this as we study and slowly and sadly it will dawn upon you that we don't have it as Christians. It may surprise you but many of the words in your Bible, when looked up, command us to hate error, false teaching, and call for the strictest judgment upon those who deceive the flock regardless of the motives. Remember that when you think at times I am too harsh in pointing out how Christianity has led us astray.

**Answer for yourself:** Could you, for one moment, say what I have presented over the past year as well as now is not correct because you have personally studied the same materials for yourself and proved what we have shown you to be wrong? Believe it or not I never have gotten an email from a reader who has studied the same materials and in so doing told me later that I was wrong. I only get emails occasionally that say I am wrong because the "New Testament says" this or that. **Dear ones, that is the whole problem; the reliability of this Roman Second New Testament as a barometer of Spiritual Truth.** I never get an E-mail from any of our readers saying that I am "wrong" because they personally investigated what I said, read the books we recommend, and looked at the sources I use and then tell me that they came up with a different conclusion. Emotion fuels such reactions of "rejection" of truth and this dear one is catalyzed by fear and indoctrination of error in the first place. The only way to remove that "fear" is through your personal study where you "examine" the evidence that I present. Please do that before you respond with "take me off the list" or "unsubscribe" or want to debate an issue. **There is no higher religion or worship of God than "truth"!**

If you had researched to see if ***"these things be so"***, you will find the exact same things I did. I guarantee it! Truth is truth no matter where you find it or who wrote it; **truth can be verified.** Due to such "truths" uncovered over the years of in-depth study, much that I had previously accepted by "faith only" was shown to be false and could not take the test of scrutiny and personal scholarly analysis.

**Answer for yourself:** Our religious beliefs come from what we read and hear preached from the religious texts we value and if it can be proven that our religious texts are highly unreliable then what does that say about our "faith"? Well, know for certain, it can be proven that the Christian religious texts we have today are highly unreliable when compared to the Hebrew Scriptures.

Because of these findings from scholarly study over the years, I was forced to resign my Pastorate and that is the reason I repented and confessed my "religious and theological sin," much of which I "received" by faith by men whom I perceived as "spiritual authorities" in my life. I never checked out for myself what I "believed by faith"; that is until I entered Seminary and began to think "critically". My error was accepting many things by faith without critical examination of the evidence available. My error was in accepting and believing altered and forged Scriptures passed off as "orthodoxy" never personally verifying their authenticity and reliability. Only when I began to study for myself did "truth" break out in my life. God intended all men have a relationship with Him through His unaltered Word, and not through hearing preaching from a forged Bible for a hour a week! Such love for God and His word caused me to study to show myself approved, and the things I discovered when I dedicated myself to the study of the Word beyond my peers changed my religious belief system and the course of my life and I feel called of the Lord to warn my brothers and sisters of such theological errors and sins that you be judged for the good and not the bad. Your heavenly rewards are at stake! Intense study convinced me that I was wrong accepting much of what my church taught me without critical examination of the "doctrines of Christ" for myself and comparing what Judaism had to say about them as well. When comparing them I had to contrast what was taught me from a Roman Christian perspective as opposed to a "Jewish perspective". **I found out that God was right, the Jews were right, and the Hebrew-Jewish Scriptures and not the forged Greek and later Roman New Testament has the last word on the matter.** It seemed simple really, since "the Christ" is depicted as a Jew then "this mind of Christ" which I am admonished I must have should also reflect a Jewish understanding of these "doctrines of Christ" and seeing how these Hebrew Scriptures had been altered by Rome then quickly I realized that my religious beliefs in these areas were false. The light was beginning to dawn and my awareness of how far I has strayed from what God had said and desired for me was hitting home. I had been deceived by my Christian Bible!

**Answer for yourself:** After all, does not every New Testament believer desire to have the "mind of Christ?" Well it begins with a love for truth and acceptance and verification of your "beliefs" as "the truth". That is why Judaism teaches that **"study is the highest form of the worship of God"**.

If that be so, then we must believe all things as the Jew "Jesus" is shown to have believed, and discard any beliefs we have inherited from Roman Christianity which a Jew like this "Jesus" would not have accepted or adhered to in the first century. This is the goal and the pattern to be followed in our study. This becomes very

clear when you study from a Hebraic perspective this "Jesus" and "the Christ", for after all he is depicted as a Jew! **Salvation is of the Jews, always had, always will be.** I don't expect you to understand yet but salvation is of the Jew because Judaism is the living link to the greatest religion every known to man; a religion that revealed and knew this God better than any since (Egyptian religion which is the precursor to Judaism). All religions degenerate over time. Religions never evolve. Contrary to the assumptions of comparative mythology, they do not originate in crude primitive feelings or ideas, and then transform themselves slowly into loftier and purer ones. They begin lofty and pure, and deteriorate into cruder forms eventually ending up in materialism and "literalism" of the letter. This is exactly what has happened with Roman and Protestant Christianity. It is our job at Bet Emet to seek to reconstruct from the scattered remnants this original Divine revelation of God given to mankind in the beginning. Judaism embodies it today but nothing can eclipse its parent faith, the Egyptian religion where we first find the concepts of "Jesus Christ" and the "Messa/Messiah" dating back to thousands and thousands of years in the Old Kingdom. I have got a flash for you. **This fact alone should alert us to the fact that we might not have the absolute truth about God, His "Karast"/"Christ", let alone the "Messiah" as taught in Roman Christianity today.**

If you want the truth I will share it with you but be prepared to be shaken to your very core since as I stated religions never evolve but degenerate. You will come to see in your studies with Bet Emet that certainly nothing is more true than this statement when looking at Roman and Protestant Christianity today. So sad, but true!

[Let us continue our studies.](#)

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## IN PURSUIT OF EXCELLENCE IN MINISTRY

I want you to know that when I began studying the Bible and the languages in which the Bible was written over fifteen years ago I never expected to find what I did. It is important for you to know at the outset that I was raised in a tradition "fundamentalist Baptist" home and would later, in answering the call of God in my life, attend Southwest Baptist Seminary in Ft. Worth, Texas, where I received an excellent Bible education (from a Protestant perspective). Let me tell you that while there a terrible mistake occurred ....they taught me Greek and Hebrew. Let me explain.

After graduating Seminary with a Masters Degree, instead of pastoring a traditional Baptist church where Sunday School lessons and Sermons are often prepared for you in advance, I became a staff pastor at a rather large nondenominational church in the Dallas-Ft. Worth metroplex where curriculum was not provided and I studied the Bible to get the truths from the text of Scripture which I taught. Was I surprised when studying the Greek and Hebrew behind our "English Bibles". In Seminary the truth is that 2 years of Greek does not really give you a good grasp of the Greek texts of the Bible except in certain places where you were "focused" for class studies. There is a world of knowledge out there when you begin to take passage after passage all the way through the New Testament and begin to randomly look up verb after verb and noun after noun from book to book. For over 5 years, every day I combed through the texts comparing the Hebrew and Greek meanings of words with their normal "English" meanings and that is where I began to see a whole "other religion" behind our Bibles other than the normal Christianity which I was taught. Simply said, if one spends such time in a concerted effort to find the original meanings from the original languages of his Bible then the world of "Jewish Roots" of the Christian faith will explode before his eyes for you, like I, will see that "non-Jews" were keeping the Sabbath and Biblical Feasts and Festivals right along with the Jews both in the Old Testament and New Testaments of our Bibles. But dear ones this information is hidden behind the English texts of our Bibles and you well know that is not our experience in Western Christianity today but yet that is what lies behind the original languages of our Bibles. But it only begins here for this was the "doorway" for me to see just how extensive this "replacement religion" of Rome had become in my life. I was discovering a "Pattern of Worship" in my Bible which Seminary and my Christian religious tradition had never taught me before and I begin to wonder why were we not following this "Pattern of Worship" for after all I reasoned, my Bible should be an accurate translation and not a diversion from the truth. Something was amiss. Let me give you one example before we go on.

It is a fact that is revealed from study that the "non-Jews" of the Bible kept the Passover for thousands of years before the time of the New Testament Jesus and even in the New Testament but the Bible is translated in such a way as to make it appear that only the Jews kept the Passover. The Astronomical importance of the Passover for all of mankind is hidden in the Bible. The New Testament the word used for "Passover" in the Greek New Testament is the word "Pascha" (Strong's number 3957) and it is used 29 times in the New Testament. Twenty-eight times this word "Pascha" has been translated as "Passover", however, in the Book of Acts, the Book that describes the "Birth of the Christian Church", this same word "Pascha" has been translated differently and we find the translators of our Christian Bibles translating "Pascha" as "Easter". Now it appears that at the end of the New Testament the emerging Gentile Church is keeping Easter instead of the Passover.

**Answer for yourself:** Given that for 28 times these Christian Bibles translators translated "Pascha" correctly as "Passover" then is there a reason or an agenda at work where they refused and went out of their way to



deviated from their previous accepted translations of the word "Pascha" by rendering it as "Easter" here in the Book of Acts, the book of the emerging Gentile Church? Were they intending that you keep Easter instead of Passover with the Jews as "non-Jews" can be shown to have done for thousands of years previously? What else have they changed and we not know? Have these translators of our Christian Bibles changed the truth about the nature of God and man, how to get forgiveness of sins, the real Salvation message as given the Jewish nation as inherited from Ancient Egypt, true Biblical atonement, other Festivals and Feasts which it can be shown that "non-Jews" observed, the true Jewish Messiah, and how about Jesus, have they faithfully represented this Jesus to us along with "the Christ"? Should it matter to us that we can find "the Christ" and "Jesus" in Egypt some 10,000 years B.C.E.? What does this do to the "Jesus Christ" of the first century? Was he in two places or did other nations know of this "Jesus Christ" all the way down through history only by other names? Is this a Divine Principle given to mankind and has it faithfully been reproduced by Rome in their New Testament? Well it does not get any easier when you begin to look outside this neat little "Roman Christian Box".

For thousands of years the "non-Jewish" believers in God keep the Passover; in fact they did long before there were any Jews. This was God's "Pattern of Worship" and only later did one particular "Passover" in Egypt have dramatic implications for an emerging nation later to be Israel as they separated from Amen worship in Egypt under the leadership of Moses (Akhenaten). So we see in this one example alone that God gave the "Passover" to both Jew and "non-Jew" and Rome changed this Divine Revelation and God's message connected to it for the whole world in the 2nd and 3rd centuries and today in our Churches we keep Easter instead of the Passover. Again, our Jewish Roots have purposefully been obscured and hidden from us by the translators of the Christian texts for we should all be keeping and observing the Passover and not Easter if you are a follower of Jesus and "the Christ". **This was done on purpose to give a false idea to the "non-Jewish" reader who simply does not know the difference.** This is but one example of hundreds that I discovered in my office during my Pastorate over the years and finally such revelations built up to such a point that I had to resign because I over time I would be ashamed that I was a "Pastor" and was not following "the Christ"; I was following antisemitic Rome and their forged texts which had led astray in my worship of God. In fact the message given me by Rome was 180 degrees opposed to what I would discover during my first 6-7 years of daily study following graduation from Seminary.

***One thing is for certain: the original ideas from the Hebrew are meant to be faithfully transmitted into the Greek and again faithfully transmitted into the English.***

**Surprisingly, after Seminary and doing my own investigative studies of the texts I found out they had not always been faithfully translated; in fact an outright deception had occurred in my Christian Bible!**

**Answer for yourself:** Who was right...the Bible interpreted in the original language in which it was written along with corroborative evidence taken from Biblical history, Biblical culture, Archeology, Astronomy, etc.? There are many other areas of study out there that will verify what these original languages behind our Christian Bibles have to say regardless of what our Christian traditions inherited from my parents and religious lay pastor have taught us which today, in the light of modern scholarship, are shown to be deceptions and frauds.

With the aid of a Bible computer, I used the skills shared with me in Greek and Hebrew while in Seminary to research thousands of verbs and nouns in both the Old Testament and New Testament over the next several years. You must understand, that if you only read the Bible in English, then, more often than not, you will lean upon your own understanding and prior indoctrination which is influenced by your own experience from hearing preaching from these forged texts. Your interpretation of your Bible is flawed because you don't know these words behind our Bible or the Jewish Faith from which the emerging Gentile Roman Church split. Instead of understanding the dogmas and religious concepts connected to the original language in which these Hebrew texts were written you have to rely only upon what you were given by Rome in English which is anything but a faithful representation of both the texts and early religious history from that time period in the world. Again, modern scholarship along with archeology is blowing the lid off 1,800 years of Roman darkness masquerading as a Divine Revelation which we know today by the name of Christianity.

**Answer for yourself:** How does living as a Gentile in the USA help me understand a Hebrew Book?

*In other words, if you do not study the Bible in the original languages, along with knowledge of the culture in which it was written and the religion that birth it coupled with the knowledge of unbiased history of the time in which it was written, then you cannot be assured you have the accurate meaning of the message that God intended for you, and more often than not you won't know the truth from fiction!*

Most Christians are relegated to reading the Bible only in English without any background of what they are reading, and more often than not, can be shown to have an erroneous religious belief system and corresponding obedience before God and their fellow man because of such inadequacies. Sadly, to few pastors and teachers in Christianity today have the necessary skills to "rightly divide the Word" or, if they were taught them at one time in their life, they fail to put them to use in their ministry. Sadly, their congregations are deprived of necessary truths which will have an eternal impact on them after they die.

Having such skills and further developing such skills, I endeavored to be a light in a dark place when affiliated with churches in the metroplex of Dallas-Ft. Worth. After several years of trying to bring repentance and share the many truths I discovered which corrected my "then held" Christian religious beliefs in many areas, and would yours if only you knew, I finally realized that too many pastors in high positions considered themselves infallible, uncorrectable, and unteachable. Repentance was not in their vocabulary. I have one particularly famous pastor tell me, when shown truths from the Bible and original Biblical languages which corrected our Christian position on tithing: *"What do you want us to say to the people...that we have been wrong?"* Well, that's a good start! It is called repentance. Blinded by the false notion that a big church means God's favor, most would not heed sound doctrine and correction from the Word of God when shown them. Sadly, there was only one thing left for me and my wife to do as my studies continues to mount and reassure me that God had shown me these things for a reason; I had resign and begin to teach these truths of God's Word unhindered and uncorrupted, free from the compromise of man's traditions and doctrine and a "paycheck".

*Things that I discovered, and hopefully you will allow for me to share with you, is that Gentile believers, both before and after the Jesus kept God's Sabbaths and were expected and commanded by God to observe the Biblical Feasts and Festivals instead of the paganized calendars we have in most churches today.*

*Gentile believers were also taught to keep and observe the Saturday Sabbath and not the Sunday substitute, and worship God their Father in Spirit and Truth by giving their tithes and offering in specific places designated by Scripture [poor, sick, lamb, blind, deaf, handicapped, uneducated, etc., along with financing the keeping of the Biblical Feasts and Sabbaths].*

Dear ones this is not too hard and quite enjoyable for the Christian. But this is only where it begins for when you begin to critically look at the texts of our Christian Bibles and see them for what they truly are, a mass of confusion, contradiction, and negation of prior Divine Truths handed down from the beginning of recorded time, then almost every doctrine we have inherited as Christians from an antisemitic and Jew-hating Rome stands upon sinking sand. What I will say next will shock you; the studies in these areas did me and often broke my heart and brought me to tears as a Pastor before God. If you take up the mantle of study with us you will come to see beyond any doubt that we, as Christians and followers of "the Christ", have been misled and deceived in our understanding of such cardinal beliefs such as the nature of God, the nature of man, forgiveness of sins, the true identity of Satan, the salvation message, acquiring Eternal Life, true Biblical atonement, righteous giving, the appointed times of God and the worship of God connected to these Holy days like the Equinoxes, Solstices, Festivals, Feasts, the true Jewish Messiah, fulfilled Messianic prophecy, the "Jesus Story", etc. The picture is not pretty when you get to the bottom of this "replacement religion" given the Gentile world in the 3rd century along with the forged Bibles that create such a false faith and

**deception.** In fact it is horrific and the tragic consequences of such religious deception fill the graveyards of this planet in the millions. The train jumped the track with Constantine and the emerging Roman antisemitic church and remains in the ditch today still stuck in the mud of false assurances that we have the truth of God as Christians and are the "light of the world" but yet arrive at such a belief from Bibles given us by Rome that can, without a doubt, be shown to be purposefully misquoted, purposefully mistranslated, purposefully taken out of context and often simply "invented" to give the world a false faith based upon the Roman Jesus. Lost in this translation is the truth of the Hebrew texts that link mankind with the earliest and most glorious understanding of God ever given mankind; by that I mean the first monotheistic religion ever given mankind in the beginning of time and by that I mean Egypt. A thinking believer only need to look at the fruit of this "Roman train" during the Middle and Dark Ages and even today with Christian clergy molesting our children in unprecedented numbers to know that there is something tragically wrong with the fruit of this religion let alone its message to mankind. Those who sought to control spirituality, to restrict personal relationships with God, gained prominence within the first centuries of the Christian era. Their beliefs formed the ideological foundation of much of the dark side of the Christian church's history.

*I realized, and I hope you will as well, that just because we have been taught a certain way in our Christian walk that this does not assure it is the correct way commanded by God or that it is even pleasing to Him in the first place. That is why Study is the highest form of worship in Judaism because you learn the truth for yourself and this "Pattern of worship" given all mankind to follow*

It is to this pursuit that Mary and I have devoted our lives. We feel compelled to share with you these truths for your evaluation and instruction. Not all readers will agree to say the least but if you will respect my attempt to illuminate you and in response lay your emotions aside and begin your own personal study into these areas you will see and confirm for yourself what I am showing you in each article after article. **Please understand, much of what I will share will be different from what you have heard, but understand that does NOT mean it is untrue.** I will never expose something as "false" without showing you the truth to which we must turn. That is a promise.

**Answer for yourself:** Is something "true" just because you believe it?

Most of you have not been told the truth by your spiritual leaders. We call upon you to judge the facts for yourself, for without them you cannot hope to make an intelligent decision on the matter.

Lastly, we at Bet Emet Ministries are devoted to understanding the Scriptures as God intended: from both a linguistical, cultural, historical, and cultural perspective. From this, and only this, can you and your family be assured **you have not worshipped God in vain.**

**Answer for yourself:** If you could be shown that much of what we both believe in our Christian lives based upon these Roman texts we inherited as well as do in Christian worship today is vanity and disobedience to a higher Divine Revelation in God's opinion then would that make a difference to you? Would you change?

**Answer for yourself:** Surely you would not continue to worship the Father in vain once you came to the knowledge of the truth would you? Well such study will set you free.

Well, dear one, that is to be seen once you are challenged with facts and evidence that cannot be denied; both in this website and the others provided by Bet Emet Ministries. God has allowed you to see this information for a reason and it is my belief that He is calling you to see Him like never before and hear, maybe for the first time in your life, the true message of God intended for all mankind since the beginning of time.

Shalom.

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## CHRISTIANITY IS "JEWISH"..OR AT LEAST IT SHOULD BE

Edith Schaeffer, wife of the late Francis Schaeffer, wrote a book with the title, Christianity is Jewish. Her point is that Christianity, no matter how un-Jewish some of its current forms of expression may be, and there are many, has its roots in Judaism and in the Jewish people.

The facts are simply not a matter of debate. Think with me for a second. The New Testament depicts all the disciples of Jesus were Jewish. The New Testament has been traditionally believed up until late with modern scholarship to have been entirely written by Jews (Luke being, in all likelihood, a Jewish proselyte). The very concept of a Messiah is nothing but Jewish. The Messiah was never promised to the "non-Jew". Finally, "the Christ" is depicted in this New Testament as Jewish and following Judaism. He attended a synagogue *"as was his custom" where Moses is read on the Sabbath and "not Sunday"*. No where in the New Testament do we find texts that say or suggest that he has ceased to be a Jew can ever desired to start a new religion or convert to emerging Christianity. It was Jews who brought the "good news" to Gentiles. Paul, the chief emissary to the Gentiles was an observant Jew all his life [even after the time of the death of of this Jesus as depicted again in the New Testament]. Indeed the main issue in the early Church and the crux of the whole New Testament is whether without undergoing complete conversion to Judaism a Gentile could be admitted to the Israel of God (be a "Christian" at all) [Acts 15 council]. The Lord's Supper is rooted in the Jewish Passover and Sabbath traditions; baptism is a Jewish practice which is linked to being "born again" in the mikvah; and indeed the entire New Testament is built on the Hebrew Bible, with its promise of a "New", or in reality a **"Re-Newed" Covenant**, so that the New testament without the Old is as impossible as the second floor of a house without the first.

But it is more than that even.

Moreover, much of what is written in the New Testament is incomprehensible and easily misinterpreted and misunderstood apart from sound knowledge of Judaism. In fact I learned the hard way in my studies that if I ever desired to *"let this mind be in me that was in Christ Jesus"* then I would have to get into my mind what was in this "mind of the Jewish Christ" since being a "Jewish mind" to begin with. This Jewish Christ expressed the truths of the Divine thought Judaism and not Roman Christianity. Constantine will later try to nullify and change this and sadly I must say he will be successful beyond even his wildest ambitions. Not possessing this necessary knowledge of Judaism then the New Testament for me was at first most difficult because not possessing at the beginning of my studies a comprehensive and competent understanding of Judaism and its dogmas then I was not able to discern when the New Testament departed from this "mind of Christ" and this "Jewish religious belief system" of this Jewish Christ. But that would all change since following Seminary I would earnestly and intently study Judaism for the first 5 years of my pastorate. Amazed I was that after 3 years and a Masters Degree in Divinity that I was not taught basically "anything" about the Jews or the Jewish Jesus. It was in this serious study of Judaism, the faith of the Jewish Christ, that I was able to read the New Testament as a detective of sorts noting when the later New Testament of Rome's creation departed from the "Divine Pattern" given the Jewish people and their Rabbis and



substituted a "replacement religion" that goes without notice by most who read the New Testament not possessing this most necessary information and knowledge of Judaism.

Jesus tells us in the Sermon on the Mount, *"If thine eye be evil, thy whole body shall be full of darkness"* (Mt. 6:23). This is where the Christian Church makes his biggest mistake....they don't approach the Bible and Jesus with **"Jewish eyes of understanding."** **Failure to do this guarantees that one will miss this "Divine Pattern" given the whole of humanity; a pattern that can be traced to the beginning of the human race and a "pattern" will will die with the pens of the Roman scribes and monks.**

## LET US LOOK AT ONE EXAMPLE...WHY WE NEED "JEWISH EYES" OF UNDERSTANDING

**Answer for yourself:** What is an evil eye?

Someone not knowing the Jewish background might suppose he was talking about casting spells. But in Hebrew, having an "evil eye," means being stingy; while having a "good eye," means being generous. Jesus is warning against lack of generosity and nothing else. Moreover, this fits the context perfectly: *"Where your treasure is, there will your heart be also.... You cannot serve both God and money."*

The Jewishness of Christian faith is clear throughout the New Testament. Because Judaism and Christianity have long been separate entities, we tend to read the division between the two faiths back to the very beginnings of the Christian church. Yet the truth is that the majority of the first generation of Christians regarded themselves as faithful Jews, and saw their faith and hope in the Jewish Messiah as the fulfillment of Judaism. Paul makes it explicit in the book of Romans. He writes, *"In the first place, the Jews were entrusted with the very words of God,"* (Rom.3:2) **meaning the Hebrew Scriptures and Bible,** and then expands on the theme, adding that the people of Israel were made God's children, the Shekinah [God's glory manifested] has been with them, the covenants are theirs, likewise the giving of the Torah, the Temple service and the promises; the Patriarchs are theirs; & from them, as far as his physical descent is concerned, came the Messiah. ...(Rom. 9:4-5).

**Answer for yourself:** If it is the Jews who have the "very words of God", are "God's children", have the "Shekinah", the "Covenants" (plural), the "Torah given to them", the "Temple and Temple services", and the "promises of God" then what does the "non-Jews" have then? **A need to be taught the Divine Truths of God by these Jews.**

**Answer for yourself:** Does the New Testament teach us that salvation is of the Jews?

*John 4:22 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. (KJV)*

Christianity self-consciously saw itself as the continuing outgrowth, the fulfillment, of true Judaism. As such, Christianity didn't start in the first century but long before with King David (in reality the Pharaoh Tuthmose III, with King Solomon (the Pharaoh Amenhotep III), Moses (the Pharaoh Akhenaten), Abraham, and ultimately the first man, Adam. Everything in older Judaism was the repetition of the ancient Divine Spiritual Wisdom of the ancients and was building up and pointing to the work of the "indwelling Krst/Karest/Christ" in the hearts of mankind.

So when we start thinking about Christianity, we have to understand its very Jewish roots and even behind them we find the ancient Egyptian Roots which lie behind the altered personages of the Pharaohs made out to be "Jews" by Ezra when he rewrote the Jewish Bible when the exiles were returned home to Israel by Persia. We should assume that Christianity ought to look and sound like Judaism except when it explicitly claims to change something. These "changes" should bother you in light of the fact that the revelation of our Bible



teaches us that ***"God changes not"***. We should expect that the Scriptures, institutions, basic principles, laws, meditations, family life, etc. of Judaism would carry over into Christianity. The problem is that don't; a "radical reinterpretation" of Jewish beliefs and practices has occurred and these changes have been recorded in our Sacred texts in the Christian Bible as the "status quo". The shock of all shocks is when one gets studying hard and runs across the fact that all forms of Christianity display strong but yet "blurred" parallels to the rituals found both in Judaism as well as ancient Egypt.

Thus although the Gospel message is for Jew and Gentile equally, the context of Biblical faith is Jewish and behind these "Jewish Roots" we find "ancient Egyptian Roots" if we but look. Even if one were to accept the false premise of Replacement Theology that the Jews are no longer God's people, and millions have, this would not change the fact that Christianity is Jewish (or should be "Jewish") if the "Divine Truths" and "Divine Pattern" expressed in it are to properly and correctly understood since again it is expressed through "Jewish Eyes". **To try to understand it differently, lets say with "Roman eyes" and with a bent toward "replacement religion" can only distort God's message and we have the witness of the Dark Ages and the tragic history of the Gentile Christian Church as confirmation of this tragic loss of truth.**

If you are not familiar with what "losing our Jewish Roots" did to this "movement of the indwelling Christ" then I suggest that you read The Dark Side of Christian History by Helen Ellerbe. But have some kleenex handy since this horror story will break your heart and bring tears to your eyes that we have unknowing followed such a distortion of Divine Truth most of our lives.

***There is no higher religion even given man by God than Truth***

Blessings.

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## IMPORTANCE OF RETURNING TO OUR JEWISH ROOTS AS CHRISTIANS

Each of us living in America, with the exception, perhaps of native Americans, who were already here when our ancestors arrived, has family who came from other cultures. They brought with them a wealth of traditions, including delicious and strange new foods, folk tales and religious practices. Whether we realize it or not, we are shaped by these traditions - in our views, our words and our actions. When we are sad, we reach for "comfort" foods from our past; when happy, we choose foods which remind us of past celebrations. We have expressions passed down to us from parents or grandparents which we use to describe our feelings. Then there are the religious customs with which we grew up, which we teach to our own children. Or, perhaps we choose a different path from the one we were taught, which gives us a more fulfilling expression of our beliefs.

The great Hebrew leaders of ancient times, who lived on the continent of Asia, particularly in the Middle East, had similar life experiences. Some changed their views after being led by God to new discoveries. Abraham began his life in a family that practiced the customs of his "birth nation". But down deep he knew that other nations had similar beliefs as his with differences only being in the cultural expression. He believed there was an order to the universe that had to have been formed by a single entity - a Creator. From this man, Abraham, and his wife, Sarah, grew a nation of people who were destined to carry a message of this "Divine Order" and "Pattern" from this Creator to the rest of the world, outlining a way of life and a justice system designed to bring peace and harmony to peoples who were not yet aware of this "Divine Order"; peoples living in violence and sexual immorality. This body of teaching of "Divine Order" and this "Divine Pattern" was called by the Hebrew people, the Torah, and by many others "The Law". But before Abraham other nations knew of this "Divine Order" as far back as ancient Egypt and even Sumer. Abraham and his faithfulness to live and model this "Divine Pattern" for humanity has forever changed the scope of human experience. The prophet, Moses, himself a Pharaoh of the 18th Dynasty of ancient Egypt, both inherited and later received an elaborated form of this "Divine Message" on Mt. Sinai, passing it, in both written and oral forms, from generation to generation, until the present. But this Torah of Moses can be found to exist long before the time of Moses where we find the ancient Egyptians possessing the 42 Negative Confessions which were written on their hearts in preparation for their deaths and ascent to their God. It is from these teachings that we have modeled our own justice system in America although of late it appears not to be esteemed by many the way God intended. The 10 Commandments, or should I say the "10 Categories of 613 Laws", purportedly inscribed by the "finger of God" on stone tablets, shapes the principles of many religious systems, and the traditions continue to be taught today. There truly is nothing new "under the Sun" as this basic "formula" for human existence can be found existing thousand of years before Moses.

Yeshua, (Jesus' Hebrew name), is taught to have also practiced the customs and traditions of his people. His teachings on brotherhood and morality came from the Jewish Torah, and his life, the archetypal "pattern" for all as the Christ, as Horus before his time had as well, reflected the strength of his convictions and this "Divine Pattern" for mankind's Soulsh evolution. He shared his love of his tradition with individuals who had never before experienced these views. Many were uneducated country people, ignorant of the teachings of Torah, or rebellious Jews, engaged in acts of debauchery and lawlessness, who needed to be reminded of the consequences of their behavior. But this could be said about other nations as well.

Today, most of us reading these informative articles from Bet Emet Ministries, find ourselves as either Christians or "thinking believers" who used to be traditional Christians who grew up under a religious expression which denies the validity of these Laws in the Jewish Torah and which existed in ancient Egypt thousands of years earlier as the pathway given by the Creator for the Soul's Spiritual evolution in our incarnational experience. We most likely grow up under the preachers of our churches reminding us that *"we are not under the Law but under grace"* and that *"Christ is the end of the Law"*; never stopping to study out the contexts of these passages in their original language behind our English texts let alone the reliability of the texts in the New Testament that we inherited from ancient Rome which can be shown today to have "radically reinterpreted" and "purposefully mistranslated and altered" the ancient Spiritual Wisdom of the world during the 2nd through the 5th centuries. The Jewish people carried this ancient Spiritual Wisdom that finds its origin in the earliest recorded records on this planet; a revelation that Constantine the Great decided for the whole world would not be part of his "program for world dominance".

**Answer for yourself:** Why do we, today, both Jew and Non-Jew need to know the teachings of the Torah? Why are the Laws of God so important for us in spite of their negative treatment by the Romanized Paul and others in the New Testament given us by Rome?

Because we live today, much like in ancient times, in a world of violence, anarchy, lawlessness and chaos. We are bombarded with messages that condone, even encourage violence and sexual freedom which harm us physically and emotionally, and destroy our values, our homes, and our self-esteem. The traditions which gave us purpose and stability have been replaced by fragmented life-styles, which isolate and separate us from one another.

Our Creator intended for us to support one another, and to behave responsibly in the management of our environment and our lives. Our work has always been to refine the creation with which we were gifted, continuing and improving upon it, striving for perfection "without as well as within" until, as a final act of love and support, this Creator would reward us with the life of peace and harmony which He promised us from the beginning. The blueprint for such a grand plan has always been God's Torah and this Jewish Tanakh and the ancient Spiritual Wisdom before that. It is the Heavenly Blue-Print for a God-centered and purposeful life which cannot properly be understood or achieved without a Hebraic mindset.

This might sound almost unbelievable to those who are highly indoctrinated by typical Christian teachings today but as our studies advance this will become as plain to you as the nose on your face. Let us investigate this important subject together.

[Let us continue our studies.](#)

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## SEARCHING FOR THE HEBREW ROOTS OF THE CHRISTIAN FAITH...WHY SHOULD I?

For quite a while now I have had requests from some of you studying with us or those who only receive the newsletters to address the topic of *"Why should I study the Hebrew roots of the Christian faith" or "How can I get started in this area"*. Many have asked me to give them something to pass on to their friends, or to their pastors. It seems like there is so much that comes to light in such a study that it literally scares people away.

**Answer for yourself:** How do we launch out?

- How do we begin our search for our Jewish roots?
- Could it be that the study of our Jewish Roots will enlighten our path to the greatest Spiritual Revelation that was ever given to mankind, a revelation that is sadly missing in Christianity today?
- What if any link is there between Biblical Judaism and the ancient Egyptian Religion?
- Could this great Egyptian Religion be the backbone of Christianity only later "tragically and radically reinterpreted"?

We will come to answer these questions with ease as our study increases.

Since I found myself called of God to reveal these truths to my fellow Christians and followers of "the Christ" I decided that I would try to reach back in my memory of my twenty years of study and try to be basic with you and to kick things off for you in such a vein. It is my desire to take you step by step as you are introduced to this magnificent and rich world of the study of our Jewish and Egyptian roots that lay hidden under a Roman reinterpretation of Christianity as it so stand today. So I want to risk erring on the side of clarity and simplicity, assuming you possess little background.

Though I have been working in these areas of study for many years, I've learned that you can't take anything for granted when you try to teach others for we are all at different levels of spiritual growth and maturity. We at Bet Emet Ministries are confident that this letter will be a beginning point for many of you. It will be a refresher course for others of you. I do believe, however, it will be a useful overview for growing deeper in our understanding of the Foundations of our Faith; Biblical Judaism in the first century. My aim is to make this a "practical, hands on, how to" type of teaching. The theoretical is important but I'm concerned with helping people in this particular area to get started, because if we never start restoring our lost Spiritual heritage, we can never be, in my estimation, truly what God desires for us to become during our Earthly incarnation.

## MOTIVATION FOR RECOVERING THE JEWISH ROOTS OF CHRISTIANITY

So let us begin to provoke ourselves to "think"; possibly think thoughts we have never thought before.

- **Answer for yourself:** Why did the "non-Jews", both in Israel in the first century and in Asia, Minor, practice a **Jewish-centered "Pattern of Worship"** up until the fourth and fifth centuries?
- **Answer for yourself:** What was the impact of Constantine in destroying the "Jewish Roots" of Biblical Faith for the "non-Jewish" Christians and followers of "the Christ"?
- **Answer for yourself:** In light of those facts then ought we as "Christians" and "followers of the Christ" be interested in restoring these Hebrew Roots to our lives, faith, and practice which were annihilated with Constantine and others?
- **Answer for yourself:** Why should people in all types of different "denominational" and "non-denominational" churches study their Hebrew Roots?
- **Answer for yourself:** Why should we come together and study "outside the box" although we "go to church"? Is it proper to do such a thing? What is the value of Truth when it incriminates Religious experience? Is Emotion or Truth more important?
- **Answer for yourself:** What should motivate us? What role does "truth" play in your life? What would God think of you desiring "hidden truth" concerning Him and His will for your life?
- **Answer for yourself:** Why is it imperative that we study Jewish Roots of our faith and that we understand the history of Christian-Jewish relations?
- **Answer for yourself:** Is this "Jewish-Roots" thing a "cult" or a "passing fad"? Where does the door of "recovery of our Hebrew Roots of our Christian faith" lead? Could recovery of our Jewish Roots be just the beginning of the "awaking of our Soul" to a higher Divine Revelation than we have ever received in our lives up to now?
- **Answer for yourself:** Is this idea of restoring our Hebrew Roots to the Christian faith just some fad by some wierdo out there in the fringes of the church or does the very nature of Biblical faith require that we understand and give heed to these issues?

So up front I want to give very careful attention to these questions concerning motivation and why we bother to study Hebrew Roots.

## 4 REASONS WHY AS CHRISTIANS WE MUST STUDY OUR JEWISH ROOTS

### #1 THE BIBLE CANNOT MAKE SENSE TO ANYONE WHO IS NOT SPIRITUALLY A JEW

The first reason I would give for motivating Christians in this task is the realization that the Bible cannot make sense to anyone who is not spiritually a Jew. This needs to be repeated a thousand times or more.

**The Bible cannot make sense to anyone who is not spiritually a Jew and who does not study the texts in their original language.** You know that this is true. By your own experience reading the Bible for yourself you have come to see that many parts are cloudy and full of terms that simply don't make sense in English. Many are confused when reading a document that is **not** written from a "Western Mind Set". Words, ideas, customs, and language differs from ours and they should be since this Bible is an Egyptian-Jewish Spiritual Revelation. Boy, do I have news for you. Archeology today has verified that whom we think are Jewish Patriarchs in our Bible, men like Abraham, Jacob, Moses, Joshua, Ephraim, David, Solomon, etc., are really not Jewish at all; rather they are historically Egyptian Pharaohs whose true identities have been altered by Ezra in the rewriting of the Hebrew Scriptures and traditions when the Persian "captive Jews" were returned home after the Babylonian war. That means that the vast majority of our Hebrew Scriptures is Egyptian Region filtered through "Jewish Eyes"; thus the importance of understanding the "Jewish Roots" of our Bible because it is the retelling of the ancient and most glorious religion of Metaphysical Truth ever given mankind, the great Egyptian Religion. That means the Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Judges, I and II Samuel, I and II Kings, I and II Chronicles, the Song of Solomon, Psalms, Proverbs and Ecclesiastes is in reality Egyptian Religion filtered later through the "Jewish people" who departed from ancient Egypt under Moses (the Pharaoh Akhenaten).



**Answer for yourself:** Let me ask you a simple question? Do you know your relatives? Who are our relatives in our Christian Faith? Is it our Church Fathers or should it rather be the Jewish people and their Egyptian parents (again archeology and history shows us that the Jewish people as late as the first century were "black skinned" offspring of ancient Egypt). There is no denying archeological facts and these "lighter skinned Jewish people of today" are the later European converts to Judaism, itself a world religion).

There are a lot of people in the church today who do not know their relatives. It appears that sadly means us in our Churches today who can look no further than Rome for their origins.

**Answer for yourself:** Do you know those in your own family?

**The non-Jewish believer, the Christian, has been grafted into the Israel of God (Rom 11).** Most of us are not naturally-born Jewish people, but spiritually we're all Semites and Hebrews ("Hebrew" means one who crossed over...as Gentiles we have *"turned from idols to serve the living God" (1 Thess. 1:9)*. So, in a similar way every "non-Jew" who has turned to God has had his "personal Exodus" or sorts and has "crossed over from death unto life".

**Answer for yourself:** Have you come to know the family that gave you spiritual birth and life and wisdom? Most likely not if you attend typical Christian Churches today. Few, if any teach "Jewish Roots" and if they do they will "dress up" like Jewish people and sing and dance to "Jewish Music" but at their very core they still teach Roman Replacement Religion as their main Spiritual Dogmas. This is tragic and deceptive beyond belief and needs to stop immediately and be seen for what is truly is; Carnal Worship that appeals more to the senses of our animal nature than our Spiritual Nature.

John 4:22 says, *"Salvation is from the Jews,"* and **not of the Christian Church (Catholic or Protestant)!** This means your life, your deliverance and all that you have makes you part of the redeemed community today has come from the Jewish people who only repeats for us in the pages of our Bible the ancient Egyptian Spiritual Concepts given the race of mankind in its very beginning. The realization of this fact in my own life prompted me to study what it means to claim a Jewish heritage in the faith of Christianity. This is especially important in light of the fact that along comes Rome in the 2nd through the 5th century and "radically reinterprets" the existing Divine Spiritual Wisdom regarding the Soul which had remained intact for over 10,000 years "basically unchanged".

**Answer for yourself:** What difference should this make to you?

**It seems to me it ought to make a great difference in the way we READ, the way we INTERPRET OUR BIBLES, the way we UNDERSTAND, and the way that we LIVE and OBEY the Bible.** This means it should make a great difference in **how we LIVE our lives. The Bible is a Jewish-Egyptian book. It cannot be read, understood and expounded correctly unless we are prepared to become spiritual Jews and Hebrews with the Jews of today (in thinking, understanding, attitudes, ideas, etc.). Many Christians fail to see this their whole lives. Our faith is tied to the Jewish Scriptures and to the Jewish people and as our studies increase we see the connections within Judaism with the ancient Spiritual Wisdom of the Egyptians and other ancient nations who likewise possessed this Sacred Science.**

Tertullian asked, *"What indeed has Athens to do with Jerusalem"*.

Buy the way he would not only renounce entirely Christianity toward the end of his life but he also answered his own question incorrectly; it has everything to do with the Jewish people for it was the Greeks who were at first taught these Divine Spiritual Truths whose children several hundred years later will invade Egypt and steal the world's Sacred knowledge from the Egyptians who are also the very "fathers" of the later Jewish race. Take time to read a great book entitled by George James entitled The Stolen Legacy and see how ancient Egypt is the cradle of world for almost all of human advancement for over 10,000 years and the very core of all Sacred Knowledge originally imparted to mankind. This Sacred Spiritual Knowledge was later entrusted to the

children of their intermarriage with Semites which form the later Jewish Nation once they left Egypt. Add the later Roman "reinterpretation" of this Jewish Sacred Wisdom along with their boast that it was Rome who was the source for this knowledge and the world would lose these precious Divine truths and their original meanings held sacred for thousands of years by both Egypt and the Jews. Be not mistaken this Sacred Wisdom lies sadly misunderstood and tragically misinterpreted through the "literal" interpretation of these same Sacred Texts at the hands of Rome. This later Roman "reinterpretation" which we have in our approach to our Bibles which carry this Sacred Wisdom down the halls of Egyptian and Jewish Religions is tragic beyond belief. You can deny such ever happened, you can pretend it never occurred, you even think you can debate others about what I say but those who have done the studies and seen this personally realizes the folly of such ignorance. **The facts speak for themselves, you just have to know them.**

The bedrock of the early church, the bedrock of "the Christ" and his teachings, was the Hebrew Scriptures which are to be seen by the reader later to be the same Divine Revelation given in The Egyptian Book of the Dead and Egyptian Religion. **It may not be the tradition of the Roman Church but it sure is the facts of history and archeology that the early church was ALL Jewish for many years until the "Constantine problem".** So the Biblical view of reality was profoundly Egyptian and Hebraic, not Western-American, Greek, or Roman until very late.

**Gentiles have been grafted into an all Jewish olive tree (Rom 11) according to Paul. Israel is the root which supports us (Rom. 11:18), so every Christian has, or should have a Jerusalem Connection.** The church was born in Jerusalem. The New Testament depicts "the Christ" teaching this ancient Sacred Spiritual Wisdom thought Judaism as a Jew in Jerusalem. **It was from Jerusalem that momentous outreaches were made to the "non-Jews" of the world whereby they were taken the Covenant of Noah within Judaism along with the Laws of Noah whereby a "non-Jew" might make himself acceptable to God.** You don't know yet but these same Laws of Noah, so called for convenience, can be traced as far back as Sumer and before ancient Egypt. So we should have a Jewish history and link today as Christians but our Churches and Roman theology and religious calendar seems to be absent in most if not all of our Christian Churches. Israel's history is our history. Israel's patriarchs, even if they are in reality Egyptian Pharaohs, have become ours. Israel's prophets have become ours. Israel's Scriptures, even if they can be shown to have Egyptian origins and affinity with the great Egyptian Religion, have become ours because we have become grafted into this people of God, this olive tree, the Jewish people. Abraham is our father. Little did we know that he most most likely a Pharaoh according to some traditions.

**Answer for yourself:** Have you read Galatians lately? Gal. 3:29, *"If you belong to Christ," Paul says, "then you are Abraham's seed."* You do not have an option. Abraham is our Spiritual father. He is the father of all who believe (Rom. 4:11...the father of believing Gentiles; Rom. 4:12...also the father of believing Jews). So we are Abraham's spiritual children and before we can become fully "Christian" and "follower of the Christ" we must also know what it means to be a Jew and understand they were entrusted with the **"Pattern of Worship" and Spiritual Knowledge** for the whole world! I believe to the degree that one understands and models the truths of Biblical Judaism then the stronger a person's Christian faith will be. This is a huge problem since most Christian religious beliefs are "contradictions" of earlier Jewish Spiritual Beliefs. Here is where our study begins. We have to come to terms with why the Christian faith, a faith that can be shown beyond any doubt to be a Jewish expression of Sacred Truth given to the non-Jews in the earliest centuries of our epic, has today become antisemitic to the core and an antithesis of the Jewish Biblical Faith. Here is where we start. Only by getting to the core of this "radical reinterpretation" by Rome and seeing it yourself can you then be freed from fear, ignorance, and oppressive Religious darkness that has ruled mankind for the last 1,800 years.

In summary, the Bible cannot make correct sense to anyone who is not spiritually a Jew. We are Abraham's spiritual children, we have been grafted in the Jewish people. The consequences of this in-grafting is that we take on the likeness of the Olive Tree. We need to "look a like Israel" and not Rome.

**Answer for yourself:** Have you as a Christian taken on the likeness of the Olive Tree? If not, why not?

As Gentile Christians we haven't taken over the olive tree, we haven't replaced it, but we have been grafted into it and we partake of the richness of that olive tree, the fat, the sap of the olive tree, to use the Apostle Paul's metaphor. The result of all this is that the Biblical view of reality is profoundly Hebraic (actually hidden Egyptian Region as we shall see much later).

As believers in "the Christ" or the example of "Jesus" we have a Jerusalem connection. If we're Christians we'd better find out what this is all about.

## #2 TO LIVE A MORE AUTHENTIC BIBLICAL LIFE-STYLE

In the second place we ought to study Jewish Roots in order to live a more authentic Biblical life-style. We need to know we have a Jewish family and that the Bible is a Jewish document, but the study of our Hebrew heritage and the things we will learn from such a study should motive us to live a more authentic Biblical life-style according to the "Divine Pattern" given to the whole of mankind in the beginning of time, a "pattern" which was later entrusted to the Jewish People and which remains intact today due to their staunch integrity of being a "people of God" and not a "people of the world".

As John, in his very Hebraic way puts it, we must **LEARN TO DO THE TRUTH** (1 Jn). Some may study Hebrew and Jewish culture in order to impress others with their learning, others because of prophetic or end-time reasons in regard to Israel. Some in this category view the Jewish people as the key piece to some kind of eschatological jigsaw puzzle which they have devised. Unfortunately such motives have usually had very little to say about how to live in the "here" and "now". Our study of the Jewish people and Jewish history ought to impact how we live; this is the goal of such Hebraic study. Such Hebraic, and even Egyptian study, ought to make us love God more and to aid us in emulating in our lives what He taught about the Kingdom of God, about spirituality, about love, about compassion, about forgiveness, about marriage and the family, about the celebration of life, about the festivals, about faith, even about salvation.

It seems to me if this is one of our primary motivations for studying Jewish roots that we will reap great dividends.

## #3 DEALING WITH NEO-MARCIONISM IN TODAY'S CHURCH

Marcion, a second-century Greek Gnostic church father around 130-140, is a very complicated man; a man misunderstood by most except those fluent with Gnosticism. Those unknowing of Gnosticism, or the early attackers of the earliest Christians and Gnostic "Christians" tell us today in their writings that Marcion sought to do away with the entire Hebrew Bible and to divest the church of all traces of Jewishness. They say that he wanted to rid Christianity of anything of Jewish flavor. **That is not the case.** Marcion saw the world with a higher Spiritual Consciousness than most of the Romans in his day. Eventually he was condemned as a heretic by this early evolving Roman Church. Justin Martyr, a church father of the second century, considered Marcionism one of the most dangerous heresies of his day, but ironically Justin was an antisemite. Go figure.

**Answer for yourself:** So what is the truth about Marcion?

The issues here are very complicated as to why an "anti-Law" stance would be taken both by Marcion and Justin yet they opposed each other "theologically". Let me say in summary fashion that once you understand why Marcion, a Gnostic, considered the Laws of God not "applying to him" any longer and having passed away for Spiritual Gnostics, as the Gnostic Paul often responds as well, then you will come to see that it is possible for men and women to live at level of Spirituality whereby they live the "laws of God" on their hearts as a total expression of the love of God and need not a "blue-print" any longer. This, dear one is a Goal to be reached not easily accomplished by all. Let me give you an example, Moses, a Pharaoh himself who grew up with "images" and a religion full of "symbolic images" that represented various aspects of the Creator would later turn and say that no longer are they to use such "images", or even make them. There comes a time when we hopefully evolve Spiritually whereby we progress beyond the primary understanding of God and evolve from "flesh" to "Spirit" within ourselves, no longer needed visual reminders of God but have become in our actual experience

**the living manifestation of the Divine in this animal body.**

***Rom 8:14 14 For as many as are led by the Spirit of God, they are the sons of God. (KJV)***

These Gnostics were "mystics" and were known for a special level of righteousness that made others uncomfortable and make them second guess their own Spiritual attainment. It was not that Marcion was wicked; quite the reverse, he lived "in the Spirit" at such a high level and understanding that he has moved beyond simple "do's" and "don't's" that less spiritually inclined people still need as a pattern for themselves to "mature" their Souls. Marcion is an example of one who understood what Paul mentioned in Galatians:

***Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)***

But most of us don't attain this level in our actual existences for many reasons and still need teaching in the "elementary" things of God and the "milk of the Word" never arriving at the "meat of the Word". The Torah severed that purpose in maturing the Soul within mankind only so far in hopes that the evolving Spirit within would transform the believer into the fullness of the stature of the Christ. So before you read anti-Marcion comments from early Church Fathers it is important to thoroughly understand just what these Christian Gnostics believed and when you do then you will understand why "carnal" Christians like Justin and Irenaeus, these early Church Father and others opposed them so viciously. These Gnostic Christians like Marcion and Paul lived at a level in the Spirit that dwarfed others who would not "pay the price" for such a relationship with the living God.

Today the churches are full of modern "Justins" and "Marcionists" who decry anything Jewish or the Laws of God. There are many of them around as we can see them when they try to relegate the Hebrew Scriptures, the Old Testament, the Biblical Feasts and Festivals, and the Sabbaths to secondary importance in preaching and teaching. Neo-Marcionism manifests itself in many ways today in the Christian church and needs to be rejected because this is the "elementary school" of the Spirit that helps mold us into living examples of God. Such Mystical and Spiritual secrets lie behind these so called "Jewish customs" that in time can be opened to the minds of Christians and in so doing in reality take their breath away. But that is a level to be obtained through a lot of "unlearning" and further "learning of the truths" which have been kept from us in Christianity today by a totally anti-Jewish tradition in Christianity that has been the foundation for Christianity now for over 1,800 years. This anti-Judaism can be seen in the local churches that tend to have almost exclusively classes in the New Testament and rarely in the Old Testament. It is seen in preachers who get up and you can almost predict like a clock on Sunday morning the text is going to come from the last twenty percent of the Bible rather than from the first eighty percent of the Bible. Check the courses taught at Christian colleges and seminaries around the country. Greek is often required and Hebrew, as best, is offered at all or at best it is optional. Or, you have twice the courses in New Testament studies than you do in the history of the Jewish people and Old Testament studies.

Sometimes Neo-Marcionism displays itself today with the teaching that Israel has been permanently cast aside, displaced forever, and the church now has been given her blessings and has replaced Israel.

**Answer for yourself:** How many theological faculties espouse that view? Way too many! We have some in this city of Dallas, at Dallas Baptist Seminary for example, that are very popular but tragically stand upon faulty exegesis of the text as well as Biblical History. Sometimes the position of anti-Zionism denouncing Israel's right to a national homeland may be nothing more than Neo-Marcionism in disguise.

However, when Neo-Marcionism rears its head in today's church, Christians who know the origins of their own faith in the Jewish people and in the Hebrew Bible will be prepared to call people back to the Old Testament, the Jewish Scriptures, the Hebraic foundation of the early Gentile church for almost five centuries. Your studies will reveal this to you as we continue.

## **#4 WE NEED TO IMPROVE CHRISTIAN-JEWISH RELATIONS**



**We desperately need to improve Christian-Jewish relations. You may not be aware of the statistics of antisemitism in this country, but they are rapidly on the rise in the last few years. There is a dark side to the history of Christian-Jewish relations about which most Christians are uninformed. A dark side that goes back to the early Christian centuries and has extended to this very day and lie concealed behind many of the religious dogmas of our Churches.**

**Anti-Judaism in the teaching of the early fathers of the Christian Church that led to a long history of anti-Semitism, hostility and hatred tragically acted out toward the Jewish people. That was climaxed in that indescribable event which we know today as the Holocaust. The Holocaust years are 1933 to 1945. During those years six million Jews were slaughtered by German Christians simply because they were Jews! Most of the church stood idly by and that includes the Vatican who later sheltered the Nazis from the world courts. No wonder the credibility of the Christian message has suffered great damage when exposed to Jewish ears over the centuries.**

**Many within the early church sent the same message through the Crusades, Inquisitions, pogroms, torturings, expulsions, and other such things; or simply by the guilty silence of the church in the face of these atrocities.**

**There are bridges that need to be repaired between our communities. It is time that a new image of a true "Jewish-Christianity" emerge, and this takes time and is impossible without knowledge. Misunderstandings and hostility between Christians and Jews must give way to a new relationship. That relationship will be thoroughly informed about the history of the past. But it will also seek to ensure the future of the Jewish people by maintaining a strong and secure Israel.**

**In America Christians and Jews really don't know each other, largely, because of geographical isolation. We have a need to dispel faulty images and popular stereotypes and caricatures that we have one for the other. Lack of personal encounter has resulted in the creation of these prejudices and distortions and faulty perceptions that we have one for the other. Jews have been called Christ killers, Pharisees, elders of Zion, money grubbers, legalists, and a whole host of other offensive labels. Christians have been called red necks, anti-intellectuals, Bible thumpers, narrow-minded bigots, and you can add to these lists.**

**We are tragically strengthening that barrier that has divided us for nearly two thousand years when we tolerate and condone this type of language or behavior or theology in our Churches, but who knows this without serious study since the early Church Fathers did much to disguise their antisemitism within the New Testament texts which underwent redaction by the pens of the Monks. When we don't speak out against antisemitism our silence condemns us.**

**We must acknowledge our debt to the Jewish people, but we must also seek meaningful and constructive ways to repay it. One of the most important ways our debt to the Jewish people can be repaid is by informing the Church about the history of antisemitism and the Holocaust and by encouraging opportunities where Christians and Jews can come together in our communities and learn from each other.**

**I have developed for you four reasons why we must study and reclaim our Jewish Roots:**

- **One, the Bible cannot make sense to anyone who is not spiritually a Jew. We must be knowledgeable about the foundations of our faith.**
- **Two, we ought to study Jewish Roots in order to live a more authentic Biblical life-style.**
- **Three, our studies are crucial in order to combat a disease in most of our local churches and certainly in the church at large: Neo-Marcionism.**
- **Finally, we desperately need to improve Christian-Jewish relations in the light of the history of antisemitism hidden in Christianity, Christian doctrine, and lives of Christians like Hitler and other. Only in such a way can we assure that there will never be another Holocaust.**

**Let us ponder these reasons for the rest of our lives.**

**[Let us continue our studies.](#)**



searching for my "hebrew roots" ....why should I?

[\*\*Home\*\*](#)

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## TILL WE ALL COME IN THE UNITY OF THE FAITH...WHICH FAITH...WHICH ONE?

Before we begin we must understand one thing. When a definite article is used in a sentence such as the word **"the"** it means **unique, special, only one of a kind.** When a definite article is used such as an "a" it means "one of several". Notice now that when Paul says:

**Ephesians 4:13 "Till we all come in the unity of **the** faith" he was referring to only ONE faith...and that the faith that existed at that time.**

**Answer for yourself:** To what was Paul referring as this "the" faith? Which "one" was it? Was it to normative Biblical Judaism? Was it a "literal" interpretation of these texts we have today in our Bibles? Does our Bible have considerably "more texts" and "alterations" than the theology of which Paul spoke 2,000 years ago? Or could Paul have been referring in this Ephesian texts to a more Gnostic understanding of the ancient Spiritual Wisdom which we find expressed not only in every major world religion including Judaism as well as early pre-Roman Christianity and at various "places" in our Bibles today? Could it be that this ancient "faith" called "the faith" by Paul refer to the ancient Egyptian Religion and its Metaphysical understanding of the Soul which is later shadowed by the Jewish cultural expressions of this "same" faith in God we find in the Bible? Or have we failed to understand the real message of the Bible because our approach and interpretation is basically one of "literalism" instead of "allegory" as this Paul originally intended? What should this passage in the Book of Ephesians mean to you? Do you practice this "same faith" that Paul speaks or is your faith "another" in Paul's mind and you don't recognize that it is since your study of your own faith is lacking in this regard? Does this mean we need to become Jewish and convert to Judaism or does it more correctly mean that in coming to this "unity of the faith" we are called to uncover the hidden "mysteries" of this ancient "faith" that are suppressed and hidden from us today in the ashes of Roman Church history and the altered Scriptural texts we have inherited? Does our typical Baptist, Methodist, Catholic, or other such Christian typical experiences today fulfill this desire of Paul for this "unity" of this "one faith" for all believers or could it be that in our typical Christian experience are we so far afield of the truth that Paul refers in this passage 2,000 years ago that we don't know that we are inadvertently involved in a Roman "replacement religion" that rejected totally "the faith" of which Paul spoke 2,000 years ago? Do you want the truth about these questions and should it matter to you?

You must decide when reading the materials from Bet Emet Ministries if you are in "the" faith that Paul was referring to at the time of the writing of this above passage. Either your faith is grounded in the faith and principles expressed in the first century church, expressed on the pages of our Bibles as a Metaphysical expression of Biblical Judaism or, it is not. If you think that our typical Christian experiences today reflect and mirrors what Paul was speaking about then have I got news for you. If you think that Messianic Judaism is this "faith" with a "literal Jesus Christ" then you are sadly mistaken. In a nutshell let it be known up front that as seen today **Gentile Christianity with its "literal interpretation" of these ancient Scriptures is a sad replacement religion that opposes much of what this ancient "faith" which Paul says was "once given to the saints" not only possessed but desires be taught to all of God's children.** Now, on with the

article.

Slowly over the years of my Pastorate in Dallas, Texas, I have witnessed a slow awakening, and I stress "slow" awakening of the Gentile Christian Church to the Jewish roots of their faith. This is encouraging, especially in light of the great need for such a "restoration" once you come to the knowledge of the truth concerning how Gentile Christianity has strayed from the ideals and original Apostolic Religious Doctrines that James and the Jerusalem Church desired for her and her Gentile brothers and sisters. I have witnessed over the years a new emphasis within the Church on the singing of the Psalms in their worship, the use of banners at various occasions in the tradition of the Tribes of Israel, the celebration of the Biblical feast days (Passover, Unleavened Bread, Pentecost, Rosh Ha Shannah, Yom Kippur, Tabernacles, etc.). But this is but a small start in the awakening of the Spirit within man to the Divine Truths of the ancients who first gave us these Scriptures we read today. **This awakening is wonderful and necessary for our repentance if we ever wish to return to "the faith" and the Spiritual Truths embodied within it which we read on the pages of our Bibles which dear ones we see is Biblical Judaism and not 2nd century Roman Christianity.** Not only that but sacred dancing, especially in Charismatic churches, is prominent. But it needs be said emotionalism is not wrong except when such expressions are used to deceptively reinforce Spiritual untruths. Then we are deceived in not obtaining the truth behind these texts we read but we "feel good" about our experience any way. Spirit and Flesh are never to be confused together but sadly usually are in our Churches today. Never forget that the intellect works with the Spirit in one's worship of God and the criteria given for us to judge all things is expressed in a duality: ***"Spirit and Truth"***.

***John 4:24 24 God is a Spirit: and they that worship him must worship him in spirit and in truth. (KJV)***

With the deplorable condition of our public school system home schooling has become a viable alternative for many. This is a great opportunity to teach truths you learn from your personal study of the "Jewish Roots" of Christianity along with the many vistas to which it such study leads such as the true comparison of the Biblical texts when compared in the Hebrew, Greek, and English, the alterations of the Messianic Promises in the Hebrew Scriptures when purposefully misrepresented in both our Christian Old and New Testaments supposed translations, the radical "reinterpretation" of the Biblical texts as it changed from "allegorical interpretation" to "literal interpretation", the celestial days of worship of God called the "Feasts and Festivals" which are the hidden story of the salvation of the Soul, the parallel study of comparative religions with their own "Jesus Story" and "Christ Story" as found over twenty times in ancient religions since the beginning of time, the correct understanding of Gnosticism along with the Gnostic "key" to unraveling this puzzle behind Rome's alteration and approach to the "Christ Story", astronomy, archeology, etc. Let it be said that Sabbath celebrations in homes of traditional Sunday Christians are very encouraging and likewise great opportunities for spiritual enlightenment and growth instead of the standard Sunday church fare which we are so accustomed. One hour in serious study can do more for the Spirit and Soul than ten hours of erroneous preaching reinforced by emotionally charged music and songs in our Churches. **Study was and yet is considered in Judaism to be the "highest form of worship" one can give God. Study, not preaching, is one of the Gifts of the Spirit according to this same Paul.** This awakening today of Christianity's "Jewish Roots" has even progressed in some congregations so far as to teach the correct doctrine regarding the Biblical Tithe. Many are even beginning to use the Hebrew name of God (Yahweh) where this was unheard of only a few years ago. Little do they know in beginning to restore the Hebrew Roots of their Christian Faith that long before the name Yahweh was used by the Jewish People it was known in Ancient Egypt thousands of years earlier. Even more startling is the same can be said about the name "Jesus Christ". What we have to consider is if this reference to "Jesus Christ", the "Egyptian Messia or Messiah" was some "Jewish Rabbi" that was to come some time in the future or have we lost the true meaning of "the Christ" today due to inheriting Rome's antisemitism and alteration of Judaism in their dogmas and texts. Some Christian Churches are displaying Jewish symbolism (Menorahs, Stars of David, Shofars, etc.) in their congregations; again not aware that we find such things as the Star of David expressed thousands of years earlier again in Ancient Egypt as the very central piece of their Religion **("So Above, So Below")**, the intersecting of two triangles, one pointing up to Heaven and one pointing down to Earth). But all of this you will learn as our studies advance. These are but a few of the

elements drawn from our Judaic heritage that are now becoming common place in the worship, practice and teachings of many Christian congregations today who are studying their Jewish roots of their faith. **What is startling is that what beings to look like "Jewish Roots" is in truth "Egyptian Roots"!** It is but a short step taken in the "right direction" that connects Jewish Roots with their earlier Egyptian Roots. This is the most fascinating study one can ever undertake in their life but it is so necessary that we don't get the cart before the horse and we take things step by step and in order if we are to fully grasp what is ahead for us in the study of the Soul, which by the way, is the "key" to all religious texts and symbolism one way or the other. But you will come to see this as your studies advance.

But not all are open to such attempts at recovering the truth and the rich heritage of their Christian faith before it was tragically altered by Rome during the 2nd through the 5th century. Although many of these activities are not yet the accepted norm in all Christian circles, it is only the beginning of a rapidly developing trend which can hardly be ignored. **But the restoration of "Jewish Roots" to the Christian Faith is not the final goal, but only one step of many needing to be taken today toward the restoration of Spiritual Truth which the ancients cherished for thousands of years which sadly almost passed totally from mankind knowledge in the fires and ashes of Rome and their purge of the world's Sacred Spiritual Wisdom and Knowledge during the 2nd through the 5th centuries. But in spite of the many who have failed to "discern the times" those who have are contributing to a Judeo-Christian restoration that was prophesied in the Jewish Scriptures which is but another opportunity for the Spiritual advancement of the human species that is connected today with the changing of the age (from Pisces to Aquarius).** Mankind is taking a step into a Higher Spiritual Consciousness as we speak and all of this might sound strange to a typical Christian but believe me the scope of this is mind-boggling when you see it and Bet Emet Ministries has for twenty years been diligent to put the pieces of this puzzle together for the betterment of mankind and we make it a gift to you, the "truth seeker" and "lover of God".

## **BUT MAINLINE CHURCHES SEEM DISINTERESTED WITH THIS JUDEO-CHRISTIAN RESTORATION**

However, some in Christian leadership are expressing apprehension in returning to ***"the' faith once given to the saints"***. I can remember speaking about this great need with my previous senior Pastor and he could only say over and over again "we are not living in the first century any longer". True, but what escaped him, as well as many, is that the Commandments of God are Eternal; whether it be the first century or the twentieth century, or the Dynasties of ancient Egypt. God's word and Laws are immutable. Man's fears were born out of a fear of legalism which is propagated by an incorrect emphasis on the Pauline writings as well as their "alterations" as you will come to see as your studies advance.

***May God hasten the day when something is judged, not by whether it is Jewish or Christian, but by whether or not it is Biblical centered***

## **JUDEO-CHRISTIANITY...WHAT THE CHRISTIAN CHURCH NEEDS TO MODEL**

I find that most people are familiar with the term "Judeo-Christianity". The term can be found to be used frequently by scholars, Bible students and commentators who write on the early church. Simply said, it means ***"having roots in both Judaism and Christianity"***. Judaism and Christianity were publicly coined words. The word "Christian" was first used in A.D. 42 in the city of Antioch as seen in Acts 11:26. Yet we find that the word "Christian" was adopted later than the text implies for the purpose of differentiating between developing groups of "believers"; one group who had faith in the inherited oral traditions of this "Christ" as a "historical and literal person" and Jews who did not accept this idea of this "Jesus Christ" as their Messiah let alone the

altered concept of the indwelling "Christ within" all humanity which was accordingly modified by this "literal Jesus" teaching. This will become plain as our studies advance but for now know that the concept of the "indwelling Christ" was altered to the "external Christ" who is "limited to but one person" by Rome.

**Answer for yourself:** What did I just say?

In this last sentence is the great division on the road to Spiritual Truth; one you will be called to travel. Bet Emet will help you discern the correct path to be taken in this regard by presenting to the reader many infallible proofs which will enable the student and "truth seeker" to discern the truth behind the "Jesus Story" which we have inherited at the hands of Rome. Let me say there are abundant reasons why the Jewish people for over 2,000 years don't believe our simple "Jesus Story". You need to see and understand the reasons for such a rejection of the "literal Jesus Story". Recovering our Jewish Roots is but the first step of many whereby the goal of recovering the truth of the ancient Spiritual Wisdom that existed before the rise of Rome can be successfully restored and obtained by the "truth seeker" in his life. Even more so the word "Christian" is a play upon the long existing name for the lovers of Wisdom, called "Gnostics" and who were likewise known as "Chrestains" or "lovers of the good". Under Rome's efforts and their Replacement Religion the word "Chrestian" will become "Christian" and will also come to be used to identify the entire Gentile Church over time, a church which is now directed by Rome and not Jerusalem and which has lost the "keys" not only to this ancient Spiritual Wisdom of the Soul but its "Jewish Roots" as well, many of which were vistas into this deeper Spiritual understanding of the Scriptural texts we mistaken interpret "literally" today. The irony of the whole thing is that the vast majority of those who call themselves followers of the "Christ" (the term "Messiah" in Hebrew) and identify with the term "Christian" have little in common with the religious belief system of this Jewish Jesus or first century Biblical Judaism. Take a second to read the "link" and the article above which compares numerous religious dogmas between Judaism and Christianity and ask yourself:

- **"Why is Christianity the antithesis of Judaism?"**
- **Why are the key religious dogmas in the Christian Faith diametrically opposed to the Jewish Faith of this Jesus of whom we read in the New Testament?**

If you have ever put on your "thinking cap" it is time now to do so. When you are finished with this above "link" it is time for another exercise in intellectual expansion. Read and wonder why the typical Christian have little if anything to do with a "Jewish Jesus" and his "religious belief system"! Such a statement is an undeniable fact to those who study the "Christ of Judaism" in the first century and then compare what the example of this "Jewish Jesus" believed in the first century as concerning his "religious belief system" with what they have been taught by their Gentile Churches and their current "Christian religious belief system". **They are not the same!** This second "link" is a must read if you are serious about your studies and desire to acquire the "Truth" about the true origins of Christianity today.

**Answer for yourself:** Are you aware that the "Jewish Christ" taught a completely different "Gospel" than the one that the Romanized Paul of later Roman theology taught?

**Answer for yourself:** Are you aware that the "Jewish Christ" taught a completely different way of inheriting Eternal Life than the way that the Romanized Paul taught inheriting Eternal Life?

**Answer for yourself:** After having read the above articles then is there any doubt in your mind that as a typical Christian that you are not a follower of this Jesus or "the Jewish Christ"?

**Answer for yourself:** Where do we find the real Paul and the real "Mind of Christ" in a Bible we inherited full of later Roman alterations of the texts as seen when compared to the Hebrew originals? Where do we find the truth about the real "Jesus" and the real "Christ" following the Roman invention of a "literalized" Christianity as a replacement religion for Judaism?

Let me assure you that you are closer to the truth than you have ever been in your life before now. In these



articles and in other websites from Bet Emet Ministries puzzle pieces of knowledge come together one after another in order to help paint for the reader and "truth seeker" the hidden truths behind the allegories and stories of our Bibles which were never meant to be taken as historical narratives as we are taught them today. The "keys" to the proper interpretation of these Sacred Texts come one after another as your studies advance. Diligence in such study will be rewarded by clear vision and Spiritual Understanding in time because it is not easy to investigate 2,000 years of altered theology as the hands of the monks but that is what we have to do if we ever hope today of recovering the Divine Spiritual Wisdom imparted to humanity in its beginning long before the rise of Rome and its "radical reinterpretation" of the ancient Divine Spiritual Wisdom.

Now take a break and don't get upset at what I just said and showed you. You are blessed to see this and begin to "think" of what God just allowed you to both hear and see. Behind these shocking truths lies a **"Pattern of Worship"** that you don't understand yet; a "pattern" given to all mankind in the beginning of time which was handed down by God to ancient Egypt and later to Moses and Israel as the "pattern in the Mount" for all mankind. It is this "pattern" which through Israel was taught to whole Gentile world in the earliest centuries of the Christian era; well that is until the 3rd century when the great antisemite Constantine will emerge and change this "Pattern of Worship" for the whole known world and give the world a "replacement religion" that goes by the name of Roman and Protestant Christianity today. It is time to learn the truth of what has happened long ago to *"the faith" once given the Saints!*

The term "Judaism" was born of similar circumstances and was, no doubt, coined for the purpose of implying a "divorcement" from Christianity and their errant beliefs which often contradicted the ancient Divine Spiritual Wisdom, the Hebrew Scriptures and the teachings of great anointed people like Moses, the later Writings, and the Prophets of the Hebrew Bible, etc.

*the proper system of worship and practice for the people of God is not "Christian" in a religious sense, but "Jewish" simply because "Jewish worship" **patterns** for us best the Divine example and "idea" in a Biblical sense and therefore remains eternal and universal for all nations*

What a truth that you will come to see. Nevertheless, there are acceptable terms which we will use for identification and orientation as we continue in our studies. The phrase **Judeo-Christianity** is perhaps most ideal of these terms in that it expresses and maintains the inherent bond between that religious faith which Yahweh gave and reiterated at Sinai.

*Eph 4:5 5 One Lord, **one faith**, one baptism, (KJV)*

*What most Christians fail to grasp is that when they read Ephesians 4:5, the "One Faith" of Scripture is not "Gentile Christianity" that emerged in the 2nd through the 5th century but "Biblical Judaism"...quite simply the Faith of God and the **ONLY** Faith ever given by God to man which is contained within it*

**SO WHY THE DIFFERENCE BETWEEN THE TWO RELIGIONS OF JUDAISM AND CHRISTIANITY? IS NOT CHRISTIANITY TO BE THE FULFILLMENT OF JUDAISM AND IF SO THEN WHY THE CONTRADICTIONS?**

In the Book of Malachi God, through the prophet said: *For I am the LORD, I change not; therefore ye*

*sons of Jacob are not consumed. (KJV)*

**Answer for yourself:** Do you really believe the above Scriptures? Do you really? If you really believe that God is the same yesterday, today, and forever, then I challenge you to be brutally honest with yourself in answering the following questions:

**Answer for yourself:** Why then is there such a [startling difference between Christianity and Judaism on so many religious doctrines and beliefs?](#) Have you ever studied these "contradictions" between earlier Judaism and later Christianity for yourself? Have you ever studied both "when" and "why" such changes were made? Well I have and it will take your breath away when you see just how divergent that Biblical Judaism and Roman Christianity really are along with the reasons why Christianity decided to "split" from its mother's faith. Take time right now and follow this above link and "think" how Christianity can be the "fulfillment" of Judaism when Christianity basically denies the whole of Judaism and its religious belief system. Carry with you the thought that God "changes not" since this "Divine Pattern" of Spiritual Knowledge and Divine Wisdom can be found reproduced faithfully from nation to nation, from every major religion over and over again until the rise of Roman Orthodoxy in the 2nd century when this "pattern" is "radically reinterpreted" at the hands of Rome.

**Answer for yourself:** How can two religions, Judaism and Christianity, that came from the same God who is One and a complete Unity have so many conflicting doctrines like those on atonement, sacrifice, salvation, Christology, Messiah, the Soul, Sabbath, days of worship, etc.?

**Answer for yourself:** Did Jesus start an entirely new religion in spite of the fact that he is recorded saying in Matt. 5:17: *Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.* (KJV) Then "who did"?

**Answer for yourself:** Is Jesus responsible for all of the differing doctrines and practices that bear the name of Christianity today as found in over 2,000 different Christian denominations in the world today which all claim to represent the truth about this Jesus?

**Answer for yourself:** Is there a difference between the "Christ of Faith" and the "Christ of History" and if so do you know what it is?

Well we are not ready to tackle all of these big problems yet but understand that the "Christ of Faith" and the "Christ of History" are **NOT** the same by any stretch of the imagination. But this understanding will come in time. You will come to see how there have been 3 different understandings of "the Christ" taught since the beginning of time; two are correct and one is in error and the one we inherited in Christianity given us by Rome is the one "in error". But this again this fact will become plain as the nose on your face in time.

**Answer for yourself:** Who is the "real Jesus" and the "real Christ" as distinguished from the various thousands of different Christian denominations and non-denominations that exist today who claim to follow this Jesus but have so many conflicting doctrines, rites, ceremonies, dogmas, canons, tenets, observances, liturgies, formalities, services, festivals, Sabbaths, etc.?

**Answer for yourself:** Now for a horrible thought. Could it be that the Jews, who follow the same religion that the Jewish Jesus supposedly did, and have for thousands of years since ancient Egypt by the way, be right in their religion and its dogmas and those who follow the Roman New Testament and its theological doctrines, which can by the way be shown to "opposed to Judaism" when its New Testament texts are compared to the unforged Hebrew Scriptures, be incorrect? Of course such an answer and the "Truth" to this question is the quest of Bet Emet Ministries but let me also say that this question predisposes that the reader must become aware of the adulterated and forgery and purposeful mistranslation and misquotation of Scriptures and texts that is abundant in our Christian Old and New Testaments. Study is not an option for the "truth seeker". You probably never knew these alterations in our Christian Bible exist but know it now for certain that the above statement is tragically true as you will personally see for yourself as our studies advance. **In seeing the facts**

**for yourself your eyes and heart will slowly turn from Rome to Jerusalem and the faith of the Jewish people as the depository for Divine Truth, truths we will have to acknowledge are not taught in our Roman "New Testament" under it current "literalistic" method of interpretation in vogue today.**

**Answer for yourself:** How trustworthy are the copyists of our Christian Bibles? As your studies increase you will see and I did upon my own personal investigation into the "translation of the Hebrew Texts" when used in the New Testament that these copyist strayed from the intended reading of the prior Hebrew Texts with free license in hundreds of example, many of which are "key" parts to this replacement religion which we have today.

Our modern New Testament contains copyist additions such as Mark 16:9-20 which most are aware of today. Added to that this "free license" to corruption of truth is found outside of the Bible as well. A reference to "Jesus" in Josephus' Antiquities of the Jews (18.3.1) is such a blatant Christian forgery that even Christian scholars admit as much. There are many such "insertions" into the ancient writings that modern scholarship show us today were "added" in order to bolster the claims of the early Church concerning the "literal existence" of Jesus which was received by all from "oral traditions". Also, keep in mind that the same Christians that we are trusting with an accurate transmission of the Bible also are the ones who burned down whole libraries full of Gnostic Scriptures in order to hide and destroy the Ancient Divine Wisdom of God that undergirded mankind's responsibilities to live as incarnated Souls the very same Divine Order of the cosmos that God exhibited to man in the operation of the Laws and cycles of Heaven and Nature. Man was to observe and learn that his existence is follow and be ordered by these same Laws which are to be worked out in his life. Thus, the anti-Law biases of Rome which we read about in our New Testament texts today has no firm foundation other than Gentile's hatred for the Jews. Eusebius, the Church historian, confessed to being more concerned with spreading the Christian faith than recording history accurately. Eusebius is but one example of a known "liar" who helped steer the Christian faith upon the rocks of antisemitism with both his writings that are full of "lies". Lastly let me saw that almost every Messianic Promise recorded in the KJV can be found to be a purposeful "mistranslation", "misquotation", "taken out of context passages", and outright pure "invention of texts" when compared to the Hebrew originals in the Jewish Tanakh. I have done these studies and was absolutely shaken to my very core when in my Pastorate to see that that I had trusted my whole life for "truth" in my Christian Bible concerning the "Jesus Story" was an outright deception. Don't believe me now but as we get to these texts and investigate them one by one when compared with the Hebrew from which they were taken you will see this for yourself. And these are only the beginning of the problems with our Christian texts given and accepted by us as "infallible, inerrant, and inspired". When doing these types of studies will open your eyes to the "Truth" like never before and pay the way to our later study of Gnosticism, Astronomy, the ancient Egyptian Religion and the "keys" to correctly interpreting the ancient Divine Secret Wisdom concerning the Soul which is so tragically altered and misrepresented in our "Jesus Story" as it stands in our Christian Bibles today. We have much to "unlearn" and "learn" in the forthcoming months of study.

## **HAVE WE COMPLETELY MISSED THE MARK IN THE GENTILE CHURCH?**

**Answer for yourself:** One may question what I have said and might ask himself: "What difference does it make as to how I worship God so long as I have accepted Christ as my personal savior?"

***As startling as it may sound to you, the vast majority of Biblical texts are devoted NOT to the message of redemption, but rather how one is to obey and please God, serve God, and honor God AFTER becoming a believer in God***

Perhaps you need to sit down and contemplate on the above thought. The statement is true. Ministries like Bet Emet are called to share such insights with a Gentile Church which has departed from ***"the faith once given***

*to the saints". (Jude 1:3).* Much of what the Gentile Church teaches the non-Jewish believer today are unfortunately "falsehoods" which are recorded in the New Testament by the antisemitic writers of the New Testament. I know you have been taught that the New Testament was written by the Apostles, but other than a few authentic writings by Paul (7 in total), the vast majority of this literature defies identification as to authorship and internal evidences in the texts by this "unknown authors" often betray Gentile hands of authorship. One thing is certain, however; modern scholarship today can prove that most of these writings were drafted by non-Jews with strong antisemitic leanings. Thus we have a document that is full of Replacement Religion and replacement religious dogmas and doctrines which conflicts with the Bible that Jews like this Jewish Jesus would have used, the Hebrew Scriptures, written by "holy men of old". That means those who follow the teachings in the New Testament without comparing them against and with the writings of Moses and the Prophets as taken ONLY from the Hebrew Bible and Hebrew Scriptures of Judaism and NOT the forged Greek, Latin, and English Old Testaments of our Christian Bibles cannot be assured they have Divine Truth let alone are being obedient to the God they say they love.

**Answer for yourself:** How much do we love God? Well, I cannot answer that for you but I only hope to make the reader consider such a question for himself as our studies advance.

One's love for God must motivate us to be "sure" we are right in what we believe and how we respond and live His truth out in our lives. That means you will have to study hard and often be exposed to materials which will challenge you to your very core. But love for God demands we pay whatever price to ensure we are not opposing Him and disobeying Him out of misdirected zeal or out of ignorance of the truth which has been "tragically altered" and "changed" in the Bibles we were given by Rome.

The precaution given to ancient Israel is a valid one for the Church today. God pleaded with them on several occasions not to worship Him through learning the ways of the heathens. There is a "pattern" of worship and all mankind is called to follow this "pattern". In this day of restoration and renewal of the Church, there is a turning away from many of the man-conceived concepts of worship which have been handed down to us by the historic church fathers with a return to "Biblical patterns", even if they do appear Jewish in nature. You will come to see that behind this Jewish "cultural adaptation" that a higher Divine Truth awaits than you have ever learned before in your Christian life. What I would find for myself and will teach later in forthcoming articles is that behind these "Jewish Patterns of Worship" are deeper Divine Truths about the Soul of man, its incarnation, its growth, its life, its development, its maturation, its trials and tests, and finally the death of its bodily temple whereby it is set free of the prison of the body having learned the lessons intended by its incarnation not in just one person, as Rome will have us believe in this "Jesus:", but in all of God's Sons and Daughters (this means you and me).

*Dear child of God...if you have not already you soon will see that "Jewish" means "Biblical"*

## PILATE'S QUESTION....IT MUST BECOME YOURS AS WELL

Pontius Pilate asked a significant question of public concern, both for our day and his, when he inquired of the Jewish Jesus, *"What is truth"? (John 18:38).* The greatest of men still struggle to find the answer to this all-consuming question as they seek to please the living God. We at Bet Emet Ministries are dedicated to finding the truth in order to assure that we are worshipping the Father in Spirit and Truth. Our dedicated study for the past twenty years has shown us that much of what we were taught by Christianity has strayed far from the truth and surely was not given by the Spirit of God to mankind but rather the "flesh" of mankind. Repentance

is the order of the day in light of the facts of the current studies that you will have a chance to see for yourself.

Failure of multitudes of believers to fully answer this profound question for themselves has left the Gentile Church in a quagmire of conflicting doctrines and practices. I know many of you who read this article might say that the Jewish Jesus, "the Christ" said, *"I am the Truth"*; but sadly this question can not be answered satisfactorily with such a simplified answer. Nearly everyone at some time has found himself a victim of these conflicts only to ponder the same question: "What is truth"? Perhaps one of the greatest mistakes to be made in our pursuit of Divine truth has been the failure to acknowledge the source of truth...the Jewish people who were entrusted with Divine revelation for the whole of mankind.

*THE SOURCE OF BASIC TRUTH FOR ALL THE WORLD...INCLUDING THE CHRISTIAN CHURCH CAME FROM GOD THROUGH THE JEWISH PEOPLE AND THEIR TEACHINGS. MANY TEACHINGS IN CHRISTIANITY THAT ONCE ORIGINATED WITH THE JEWISH PEOPLE CAN BE SHOWN TO BE CORRUPTED BY THE HANDS OF ROME AND TODAY ARE SHOWN TO NOT BE SOUND DOCTRINALLY AND INVARIABLY FLAWED IN ITS CONCLUSIONS AND APPLICATIONS...NO MATTER HOW NOBLE IT MIGHT SOUND...*

Because of the anti-Semitism of the early Gentile leaders of the Church, we have the gradual drift of the Christian Church from its Egyptian, Hebrew and Jewish Roots that has robbed the believers of their rightful heritage, the power that goes with the Word of God when obeyed, and has rendered the Christian Church a very divided people (over 2,000 different denominations containing multitudes of conflicting doctrines concerning the Christ). We are without an answer when we look to that "one faith" and "one Lord" and "one Baptism" which today has become a myriad of conflicting doctrines and practices within the corporate body of Christ. Somebody got off track and it was not the Jew who yet today follow the SAME faith and PATTERN of the religion of Sinai.

**Answer for yourself:** Can you guess who erred?

**Answer for yourself:** Where is the *"faith once given to the saints"*? (Jude 1:3). *Can it be restored?*

## **WAS THE JEWISH CHRIST TO CREATE A NEW RELIGION AND REPLACE JUDAISM WITH WHAT WE HAVE TODAY IN CHRISTIANITY OR WAS HE A REFORMER WITHIN JUDAISM?**

Any time Judaism is mentioned along with the Law you can hear sincere Christians respond: *"I am not under the Law"*. Such responses come from a fear of legalism and a failure to understand the Torah, its purpose, and the true salvation message of God. In fact, when properly understood, it is the Jewish Holy Days and Festivals that teach God's true salvation. But such anti-Law statements are based upon an inadequate knowledge and understanding of Judaism in the first place. It is because of differences in dogmas concerning these "Holy Days" that our study must begin with a comparison of Judaism vs Christianity. Although we as Christians and followers of "the Christ" are most likely not well versed in Judaism we must learn right now that when one does something that appears to be Jewish in nature we must stop and remember that the Jewish Jesus said, *"Think not (although some still do) that I am come to destroy the law..."*.

We need to quit "thinking" anti-Law ideas and spend some time in study of Judaism and role and purpose of the Torah and its role in the salvation of mankind. Then, if you do this, then you can never say such things again like *"Christ is the end of the Law"*; even if Rome wrote such sentiments in their supposedly "infallible" New Testament.

Contrary to what you might think or have been told "the Christ", as seen in this Jewish Jesus, our



example, was not advocating a legalistic system for achieving righteousness, nor was he attempting to terminate the Law, which is the guideline or pattern for moral discipline, praise and worship. Biblical Judaism was simply God's chosen system of praise, worship and service entrusted to the Jewish nation and it is through them God's "Pattern" of worship was made available to the "non-Jewish" world in the early Christian era. This is so important to grasp. We are not to become "Jewish" for God made us as "non-Jews" but we are to learn from them that *"Salvation is of the Jews"*! Within the true Jewish expression of "faith in God" and its "outworkings" is a "Divine Pattern" for both the Jew and the non-Jew to follow in their devotion to God and his "Pattern" for all life.

The Jewish Jesus did not come to start a new religion for the world, let alone a church which some believe he was to build. This "Jewish Jesus", as depicted in the New Testament, is shown to be a reformer within Biblical Judaism (Sinai faith). It is this faith, Biblical Judaism, mind you that was to be taken to the Gentiles in Acts 15 and later in the Great Commission as well because within it we find God's "Pattern" for all mankind beginning with the Covenant of Noah and the Laws of Noah for the Gentile world as their introductory covenant with God along with the Covenant of Moses and the Laws of Moses for the Jewish world.

I mentioned earlier the passage that "Christ is the end of the Law". Here is the type of study you will find in our forthcoming articles.

*Rom 10:4 4 For Christ is the end of the law for righteousness to every one that believeth. (KJV)*

**Answer for yourself:** Have you read that Christ is the "end" of the Law and heard it preached from the pulpits of your Churches? Have you ever understood the passage correctly or just was led to think that the Law for mankind is over with the death and resurrection of Jesus as taught by mainline Christianity?

Clearly *"Christ is the end of the Law. He always has been and will be forever. But this Law will NEVER pass away."*

**Answer for yourself:** What is it that we don't see here that makes us want to set the Law aside like we have been taught by the majority of Christianity our whole lives?

*[the Greek word for "end" in this verse is actually the word "goal"] of the law for righteousness" (Romans 10:4). Christ-likeness is where we live out these Laws and Commandments of God in our lives on a daily basis, like our example in this "Jewish Jesus". So doing ensures that our Souls are matured properly in this physical existence and doing so lead to Eternal Life with God.* "Patterning" our lives after the example given us of the "Jewish Christ" by and so following these Laws in the Torah in our lives assures that our Souls Spiritually mature correctly and thereby we accomplish the purpose of our Earthly incarnation. When we examine the life of "the Christ" then we see that he adhered to Judaism his whole life and taught repentance toward the Laws and Commandments of God which frame one's Covenant with God. This is the example we are to follow and emulate in our lives; not one of antisemitism and anti-Law biases based upon incorrect understanding of the Sacred Scriptures.

For example, the Jewish Jesus never terminated the Passover celebration. He never intended that we replace the Passover, and its mystical meanings given to it by God and substitute Easter observance for the Passover. It was the Passover and not Easter which was given and commanded by God for both Jews and Gentiles alike. Abraham, long before there were ever Jews, can be shown to observe and keep this Passover. Egypt as well had been keeping the Passover thousands of years before Moses and even before Jacob brought his family down to Egypt. There is a "Divine Pattern" here that escapes us completely today in Gentile Christianity along with God's Divine Message for you and me that is associated with this "Divine Pattern of Worship". We must restore it. Sadly for most of us, although most of us are unaware, our churches, some on a weekly basis, substitute "crackers" and "grape juice" as a type of pseudo-Communion for the Passover which was to be celebrated only

**ONCE A YEAR.** There is a "Divine Pattern" in the working of the cosmos which is the expression of the Mind of God to mankind and taking this Celestial Event, this Spring Equinox, and transforming it into a weekly "reminder" destroys totally this so important part of the "Divine Plan" for the Soul of mankind and its "salvation". This "alteration" goes unnoticed by most Christians until they are "awakened" to the Spiritual Reality around them, a reality that challenges to the very core Rome's Replacement Religion. The Passover, as you see has an astronomical origin but has as well a Divine Message attached to the Salvation of mankind which is totally missed in Christianity today. When this principle of reform of errant Christianity today is understood and the "fear factor" is eliminated, the Church is going to see an accelerated restoration of Judeo-Christianity. Charges of legalism and of being Judaizers in the historic context will diminish. Taking the former as an wide example for all the Festival day, we as Christians have failed to heed the Jewish Jesus' warning to worship the Father in Spirit and in Truth for our worship is flawed and unacceptable to our Father for the most part if we follow the traditional pattern of most Christian churches where we deviate from the "Pattern of Worship" given by God and which is represented clearly to both Jew and "non-Jew" in Biblical Judaism. The sad fact is that most of the church is unlearned and uninformed about such things because their focus has been limited to redemption only to the exclusion of other important doctrines in the Bible such as worship and teaching that undergirds the Soul's progressive perfection in this incarnational world of our present existence.

## THIS IS NOT TO BE UNDERSTOOD AS LEGALISM...BUT OPPORTUNITIES TO DRAW CLOSER TO GOD THROUGH REPENTANCE & OBEDIENCE TO HIS WORD

Having understood the above warning from the "Jewish Jesus" in John 4, the return to Judeo-Christianity through intense study and repentance, thus leading to a return to a more Biblical centered "Pattern of Worship" of the Father as well as perfecting our Soul cannot be construed as legalism or a return to religious bondage. Those who say different are simply wrong and have failed to grasp the real message of the Scriptures.

*"An over-Hellenized over-Latinized Christianity needs a re-Judaizing process to bring it back to its founding Jewish roots and RENEW it more in keeping with its own inherent ideals." (Edward Flannery- Catholic scholar)*

Discerning Christian scholars are beginning to recognize the record of the Holy Scriptures and the truth of history. In a very real sense Gentile Christians have been discriminated against by their own leadership. They have been denied their right of equal access to the Judaic heritage guaranteed them by the New Testament. Presbyterian scholar Harry E. Gaylord described it accordingly, *"The Christians, as they were eventually called, did not have a uniform approach to Jewish law, but they were not trying to break away from Judaism. They were a group within Judaism trying to make their views normative. First generation Christianity was a part of Biblical Judaism, but the next generation would depart from it."*

**Answer for yourself:** This mind you occurred long after the time of the supposed death of this Jesus which was supposed to "change everything". The facts of history of both Israel and Judaism tell us that "nothing changed" during the 40 years following this supposed death of Jesus. Since the inherent Jewishness of the gospel of the Jewish Jesus is so clear in the first century, the obvious question is, "What brought the massive divorcement of Christianity from Biblical Judaism?"

For the answer one need only trace the course of history. After the death of the apostle Paul and the destruction of Jerusalem in A.D. 70, subsequent generations, which included more and more Gentiles, made every effort to remove all traces of Jewishness from the Divine message within Judaism. As the Church became increasingly Hellenized (Greek) and Latinized (Roman), many of the concepts of a "literalized" polytheism (the

literalization of other gods and emanations from this One God [called angels today]) began to appear, gain prominence and become entrenched in the Church. Not only that but the Gentile Church began to collect the writings of the earliest believers of the "Christ Within" (called Gnostics) and corrupt them through numerous alterations whereby purposeful misquotations and mistranslations of the Hebrew Scriptures were used to create new ideas that were foreign to the original Hebrew writers of the Hebrew Scriptures (like a LITERALIZED CHRIST EXCLUSIVE TO ONLY ONE PERSON and not longer shared "within" by all). Like I said there is much to "unlearn" and "learn" truthfully that has been kept from us. That is why when learning all of this over the early years of my Pastorate that I had to resign my Pastorate. Truth is paramount in one's relationship with God, not religious traditions. You will come to see as I did that many Jewish texts were taken out of context on purpose and edited in the Gentile Church's canon of Scripture called the New Testament and such practices only further propagated Rome's Replacement Religion. Purposeful Scriptural misquotations, mistranslations, and misapplications of the "inspired Old Testament", the Bible Jews like this "Jesus used", became overflowing on the pages of the Christian Bible you carry today. And you are not aware most likely because you have, since you are a New Testament Christian instead of an Old Testament Christian, never verified for yourself if what you are reading in your Christian Old and New Testament is a faithful representation of what the Prophets and Moses wrote. You have taken for granted that the New Testament is correct, for after all, it has a black binder which says "Holy Bible" on it. You accepted such a document without question...or should I say "by faith". Dear ones you have been deceived and not know it; that is up to now. I once was where you are most likely at today in the knowledge of Christianity; didn't have much since I only went to Church and ever cracked a book "about my faith or the Bible I was told was inerrant". The Church remains a victim of many of these elements today because few study such things and if you do you are "suspect" by your Pastor and labeled a "troublemaker". Today's Christian has been brainwashed to prefer "preaching" instead of "study". Yet when I try to find "preaching" as gift to the body of Christ it is not there; I only find the gift of the "teacher" instead. Sadly the Christian Church today needs to pray that God send them courageous teachers for only when the teacher does his job is the congregation equipped to be the real proclaimers or "preachers". We have it just backwards today. In spite of such deception restoration and doctrinal renewal for the Church is on God's agenda (Deut. 32:2).

*Deut 32:2 2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: (KJV)*

Many are beginning study for themselves and come to the point in their lives where they are beginning to "...ask for the old paths, where is the good way..." (Jer.6: 16). They will be the prophetic ones who *"....shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (Isaiah 58:12)*. Bet Emet Ministries is one of many who have felt the call to return to the old paths which is the good way, and in doing so, build the waste places destroyed by Gentile Christian antisemitism and anti-Judaism. In our pursuit to return to the *"faith once given to the saints"* we may not have Gentile Christianity's support, but rest confidently in the fact that we are raising up David's tabernacle in fulfillment of Scripture by helping to restore the paths and foundations for many who seek the truth about the God of the Bible. Glory!

## WHERE DO WE GO FROM HERE?

The present renewal of the Church in Spirit is going to result in a renewal and restoration of Biblical truth in the area of worship and practice.

**Answer for yourself:** What is the end purpose of and need for this Judeo-Christian restoration?

Quite simply Paul said it best in the book of Ephesians. Notice this was written to the non-Jew and not the Jew. This is of utmost importance and remains so for the Gentile Christian today.

*Eph 2:11-12 11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called*

***Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)***

After reading the above verse you can more easily understand why ***"salvation is of the Jews"*** and not the Roman Church not her illegitimate sister Protestantism. The non-Jew has nothing apart from Israel and the Revelation of God given to them by the Jews. ***Only when the "non-Jewish" believer come to the startling understanding that much of his religious belief system is based upon a corrupted, adulterated, an flawed document, his Christian Bible, will he be able to fully understand that not only that many of his "trusted" dogmas and beliefs are in error and he does not know it as well as why the Jews, who do not accept the New Testament, are, in my opinion, the best bearers of God's true salvation in the world today.*** Only after verifying through diligent personal study for yourself what I said is the truth will you then be able to "fulfill" the following passage, not only in your life, but before the God you love.

***Eph 4:13 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Messiah: (KJV)***

The trip for the contemporary Christian believer to acquire such knowledge is long and hard. Many, many tears will flow as he is confronted with the startling facts and realization that he has believed "the lie" which we were warned about to avoid. Anger for being victim to such deception is unavoidable. Only by the grace of God will compassion come to cleans such anger whereby you can experience the compassion of God for your fellow believers who are still trapped in such lies and false religion. May God speed your hunger for truth and your discipline to acquire it. You are a valuable piece of God's puzzle, for without you "unity of the faith once given to the saints will impossible". Shalom. Craig Lyons M.Div.

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## COMING TO A BETTER UNDERSTANDING OF GOD AND HIS PEOPLE ISRAEL

**Answer for yourself:** Can the teachings and nuances of first century Israel be fully understood from the perspective of twentieth century?

As far as settlement of peoples other than the American Indian, our nation is only about 220 years old. Our nation was established in 1776, a little over 200 years ago. The Americas were settled a little over 500 years ago. This gives us, at best, a historical perspective of five centuries. In the "New Testament:" we are looking at a culture half-way around the world some 2,000 years ago. This same culture started some 4,000 years before that. Continuous in the same place for about 6,000 years is a people from which our faith springs.

I will quote some statements that will clarify my position. I trust these will help you to understand why I have the interest that I have and spark some interest in you as well.

*"The Jews constitute but one percent of the human race. It suggests a nebulous dim puff of star dust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of; but he is heard of, has always been heard of. He is as prominent on the planet as any other people...he has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him...the Egyptian, the Babylonian, and the Persian rose, filled the planet with sound, and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed and made a vast noise, and they're gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was...all things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"*- by Mark Twain

"To explore and understand the Jewish roots of our faith is to expand and to enrich our Christian experience. This premise is at the heart of the educational endeavors of Bet Emet Ministries, and other Ministries like it, that are restoring to the Church an appreciation of its full Hebrew heritage."

It is my hope to assist believers in developing a deeper, more intimate relationship with God through Yeshua His Messiah by way of the study of Hebrew language and culture.

The Babylonian Talmud (Sukkah 42A) states that Jewish boys were taught Deuteronomy 6:4 (Shema) as soon as they could speak. The Talmud specifies that "The father must teach him." Early sources suggest that this must have been the first portion from the Hebrew Bible that Yeshua committed to memory. We may assume that Joseph was responsible for fulfilling this task. This portion of scripture is known simply as "The Shema."

In HEBREW it is... *"Shema Yisra'el Adoni Eloheynu Adoni Ehad"*

In ENGLISH... *"Hear, O Israel: The Lord our God, the Lord is One."*



The Shema was to be recited first thing in the morning and last thing at night. Countless martyrs through the ages have died with the Shema as the last utterance from their lips, leaving this world with the proclamation of God the last words spoken. This is an affirmation of monotheism in opposition to a polytheistic environment. The Hebrews were/are to know there is only one God, not many.

**Answer for yourself:** From the beginning there were only two classes of people; Jews and Gentiles, those who believed in the one true God and everyone else...who, then, are we?

We believe in the one true God. This is a Hebrew concept. We are therefore no longer Gentiles, regardless of our ethnic or geographical background. We, in fact, are spiritually Jewish. Spiritual Hebrews. We have not replaced the Jews as some would have us believe, the Jews have not passed away or become irrelevant with the advent of "the Jewish Christ" seen in Jesus. Judaism, as an avenue to God for both the Jew as well as the "non-Jew", is just as valid today as it was 2,000 years ago. We as non-Jewish believers are now grafted into the root of the Olive Tree, Israel, according to the eleventh chapter of Romans.

Paul, or a later Pauline writer, teaches us that God did not reject His people, Romans 11:1-6. The elect obtained what Israel so earnestly sought, the rest rejected it, and because of this, salvation came to the Gentiles according to verses 7-12. This Pauline writer seeks to arouse the Jews to envy and save them. Verse 16 says that ***"If the root is holy, so are the branches."*** ***Paul declares that the root is holy! Furthermore, he declares that the grafted in branches are holy! We are not to despise the Jews, we are to embrace them. They are our spiritual kinsmen and, as such, we have much to learn from them.*** We as Christians and followers of "the Christ" have much to learn from our Jewish brothers, but it must be done in love and not from arrogance thinking that we are citadel of all truth when we carry forged Hebrew texts in our Bibles. We see that branches have been broken off and wild olive shoots are grafted in to the Olive Tree of Israel - we, Gentiles, and most likely Christians in the Western Hemisphere, have accepted God through the ministry of this "Jesus" and thereby are grafted into Biblical Judaism [not Christian denominationalism or non-denominationalism] - we do not support the root but the root supports us! We are warned not to be arrogant for if the natural branches were not spared, neither will the grafted in branches be spared. We are part of the same tree by grace, God is also able to engraft the natural branches again if they believe (verses 17-24.) The Christian Church is blinded to her Jewish heritage and Jewish Roots of her faith and has experienced a hardening ***in part*** until the full number of Gentiles have been saved (grafted in) and then all Israel will be saved. Understand that this Israel is a mixed multitude of "Jews" and "non-Jew". We are all candidates for mercy (verses 25-32.)

Quite simply said Paul said it best in the book of Ephesians. Notice this was written to the non-Jew and not the Jew. This is of utmost importance and remains so for the Gentile Christian today.

***Eph 2:11-12 11 Wherefore remember, that ye (non-Jews) being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)***

After reading the above verse you can more easily understand why ***"salvation is of the Jews"*** and not the Church. The non-Jew has nothing apart from Israel and the Revelation of God given to them by the Jews

This is why I feel it is important to study our Jewish background. ***Christians are "grafted in Jews," [Christians are Israel and not Baptists, Methodists, Catholics, etc.].*** We need to know who we are, where we come from and how we are to relate to our roots. Without this understanding, we can hardly expect to grasp the depth of the scripture. I would like to quote David Bivin and Roy Blizzard from their book Understanding the Difficult Words of Jesus:

***"The writers are Hebrew, the culture is Hebrew, the religion is Hebrew, the traditions are Hebrew,***

*and the concepts are Hebrew."*

**Answer for yourself:** If this is true, shouldn't we try to know just who the Hebrews were and are today?

**Answer for yourself:** Should you not know about the fathers of your faith?

***It is interesting that when Jesus was asked the greatest commandment in Mark 12:28-31, He answers by quoting The Shema, the very central core of his faith, Biblical Judaism, and not the "Apostle's Creed" nor the Baptist Faith and Message or some denominational faith and message statement which are so familiar with us today when few Christians have ever heard or know of the Shema!***

**This is something we need to ponder. Shalom.**

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## THE "OTHER" FORGOTTEN MISSION FIELD: THE GENTILE CHRISTIAN CHURCH

*"My little children, of whom I travail in birth again until Christ be formed in you," ( Ga. 4:19)*

Saint Paul, the consummate missionary to the masses was also a missionary to the church. The word "missions" usually suggests an organized effort for declaring the redemptive gospel of Jesus in new frontiers. However, in the foregoing scripture the apostle Paul appears to identify another mission field seldom perceived as such --- the Church! It is such a mission that ministries like Bet Emet and others are called in these last days as the Bride needs preparation before being gathered unto the Bridegroom who stands at the door. The stains upon here wedding garment not only defile, but will preclude her from choice position come the Marriage Feast. It is to the "unwise virgins" we turn.

In stating that these early **Gentile believers needed Christ "formed in them"**, Paul, in his Galatian letter, is not suggesting that the people be saved again or born again - *again*. It was not a case of "Godliness" being absent from their personal religious belief systems; but rather there was the absence and demonstration of the visible manifestation of "true" Godliness in the corporate setting of the local congregation. **What a picture of the Gentile Christian Church as it exists today.**

**Answer for yourself:** Did Paul say they needed "Jesus" formed in them or "Christ"?

Notice that Paul did not say they needed Jesus formed in them, but Christ --- there is a difference. The name Jesus means "savior", while Christ means the "anointed" word. **The form of Christ is a Biblical pattern. The Galatians had forsaken their Godly heritage (which were the Biblical and Jewish ways taught them by Paul and others) and began taking up the "elements [ways] of the world."** In this particular book, in chapter 4, verses 8-11, Paul reproached these Gentile "believers" specifically for having **RETURNED TO AND ADOPTING ONCE AGAIN THE PAGAN CELEBRATION DAYS AND FESTIVAL DAYS OF THE GENTILES FROM WHICH THEY HAD PREVIOUSLY REPENTED AND TURNED AWAY FROM.**

**Answer for yourself:** How can we be sure your right Pastor Craig and that Paul is not rebuking these Gentile believers for celebrating Jewish Holy Days and Sabbaths instead as my Pastor taught? How can be sure that Paul is not rebuking these Gentile "believers" for being "judaizers"?

Simply my dear brother we need only look to the terms recorded in the verses: **How turn ye AGAIN!**

**Answer for yourself:** Before Paul was able to minister the truths of Judaism to these "non-Jews" had they observed and kept Jewish observances? No.

Since addressing Gentile believers who previously before they "knew God and His ways" celebrated their own Gentile pagan days, and since coming to God who teaches in His Word the observance and celebration of Biblical Holy Days and Festivals [just happens to be Jewish...the Jews are His special people who adopted the Biblical Festival pattern at Sinai], **it would be impossible for the Gentiles who previously did not know**

**or observe "Jewish Days" to turn AGAIN unto them since never having them (THINK).** The only possible explanation if you think before you speak, which I wish more Gentile Pastors of Churches would do, is that Paul was rebuking these Gentile believers for returning to their pagan days which they had previously abandoned when they turned to God and left their idols when shown God's salvation of the "non-Jew" within Judaism. **Thus Paul was rebuking the Gentile Church for leaving Jewish Festivals [Biblical Festivals and the Pattern of Worship taught them] and for forsaking the Biblical Sabbaths, hence losing the "form and message of this Christ".**

Simply said, and this fits perfectly, they need not return to pagan fornication rituals like "Easter" when God had expressed His will that the **"non-Jews" voluntarily keep and observe the Passover** like **Abraham** had done. What an example of a "non-Jew" living out the **principles of Isa. 56** "by the Spirit" where he, not having to, was able to ***"choose those things that pleased God"***.

**Answer for yourself:** Are you aware that the **"non-Jewish" believers observed and kept the Passover for several centuries long after the time of the New Testament Jesus?**

**Answer for yourself:** Did the "non-Jews" of the earliest centuries of the Christian era know what we don't today; namely that God had given both the "Jew" and the "non-Jew" a **"Pattern of Worship"** to be shared among them whereby the two sticks in Joseph's hand could become one, thus **breaking down the middle wall of partition among them?** You bet they knew this and **Constantine will go along way to destroy this "Pattern of Worship" and "dejudaise" the Christian Church and his efforts bear sad fruit even today.**

## **THERE IS A LESSON IN THE GALATIAN LETTER FOR EVERY GENTILE CHRISTIAN CHURCH THAT EXISTS TODAY!**

Our historic drift from the Judeo-Christian motifs of scripture into a Greko-Roman value system is evidenced by the absence of Judaic contours in the body of Christ today. However a Judeo-Christian awakening is occurring. A growing awareness that the foundations of Biblical faith are more accurately reflected in our Hebraic heritage is creating a renaissance in Christian thinking and understanding. Academics, Pastors, Church leaders, Biblical expositors, teachers and concerned Christians universally are **beginning to re-evaluate the validity of many of our time-honored traditions and doctrinal concepts of traditional Christianity.**

**To question our Christian faith is not sinful if what we have inherited is WRONG!** Failure to re-evaluate such "errors" taught as "truths" from our pulpits is SIN because it leads to disobedience and disobedience in "ignorance" is yet a sin. You only have to read Leviticus chapter 5 to see this as sacrifices had to be brought for sins committed that you were not even aware!

To follow in such unrighteous conduct and worship is when is disobey God's Laws and Commandments is both sin and sadly quite often idolatry. The tragic sad fact of the matter is that seldom have your pastors and teaches in Gentile Christianity studied the Jewish Roots of the religion they preach. Thus, unknowingly, the "blind" (congregations) follow the "blind" (uninformed teachers and pastors), as well as "unrepentant" pastors who refuse to bow their knees at correction and instruction when shown they are in error.

**Answer for yourself:** Am I describing your pastor and your church and possibly your experience?

These courageous individuals who have come to the knowledge of the truth, and who risk reputation and acceptance in preaching a message of repentance to the Body of Christ could be identified as restoration *missionaries*. They are awakening the Church to important biblical profiles and paths of obedience to God's Word so long overlooked by the Gentile Christian Church.

The effect of this awakening has shown a dramatic increase of interest in such things as the use of banners in worship, dancing in worship, the celebration of Biblical feast days and Sabbaths, drawing lessons from Biblical

**Jewish customs and values that are impacting personal and family life to name a few. Yet there are some who express apprehension born out of a fear of Judaism and/or legalism.**

***May God hasten the day when something is judged, not by whether it is Jewish or traditionally Christian, but by whether or not it is Biblical centered and in agreement with the Law, the Writings, and the Prophets.***

**True! Many of these things are not essential to personal salvation, but they are essential to proper Biblical worship and spiritual growth as we conform to the image of Godliness by allowing the "Christ" be formed in us and not to Constantine who robbed us of our heritage and the true Message of God connected with this "Pattern of Worship". Let us return to the Jewish and Biblical heritage of our Christian faith, thereby anticipating and preparing for the day we will meet God face to face.**

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## BREAKING DOWN THE MIDDLE WALL OF PARTITION... RETURNING TO OUR JEWISH ROOTS

It has always been God's intention to break down the middle wall of partition separating Jew and Gentile, thus uniting both Jew and Gentile as one with Him. It is God who is to be the Savior of the Gentiles (Isaiah 11:10, 42:6; Acts 2:39; Ephesians 2:11-18).

*Isa. 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. {glorious: Heb. glory}*

*Isa. 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;*

*Acts 2: 39 For the promise is unto you, and to your children, and to all that are afar off, [even] as many as the Lord our God shall call.*

*Eph 2:11 (KJV) Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us]; 15 Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: {thereby: or, in himself} 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father.*

## THE GREAT SEPARATION BETWEEN JEW AND NON-JEW

Following the destruction of the Temple in 70 C.E., the assembly of Gentile Messianic Believers (Church) became more "Gentilized," thus Jews and Christians began to go their separate ways. It wasn't long before the synagogues in both Israel and Asia, Minor, were flooded with Gentile unbelievers who embraced the "Jewish faith" but never had a background in the Jewish faith. It is these Gentile "converts" who lacked the foundations of Torah and who at first saw the "customs of the Jews" as foreign. These Gentile "converts" would forget one important thing: Jewish often meant BIBLICAL! Because of this lack of understanding of the Jewish faith,

and distrusting things that are often different, these Gentile "converts" brought their hatred and bigotry against the Jews with them into this new Jewish faith. About the same time, some of the genuine Gentile Christian leaders developed a faulty theology that created an anti-Semitic mentality in the Gentile Church that further divided the Christian world from the Jews. These early anti-Jewish declarations laid the foundation for the tragic future of Jewish Christian relations that would see the Gentile Church lose sight of its Jewish roots and persecute the Jews down through the centuries.

## GOD IS DOING A NEW THING IN OUR DAY...WILL WE NOT SEE IT?

But in these last days, God is doing a marvelous thing. He is breaking down the walls of hate and misunderstanding that have divided the Jews and Gentile believers. He is sovereignly pouring out His Spirit on thousands of Jews to prepare them for the coming of the Messiah. At the same time, God is stirring in the hearts of Christians a holy love for the Jewish people and awakening them to the Jewish roots of their Christian faith.

Many Christians are realizing that the origin of our faith is Jerusalem, not Athens, Rome, Geneva, Wittenberg, Aldersgate, Azusa Street, Springfield, Nashville, Tulsa, etc.

As a result, Christian Churches around the world are reaching out to the Jewish people in their communities, singing songs from the Old Testament, rediscovering their Jewish roots and celebrating the Jewish Feasts as fulfilled in Yeshua. It is clearly God's appointed time to reconcile Jew and Gentile, binding us together by His Spirit.

## THE CELEBRATION OF THE BIBLICAL FESTIVALS BY THE NON-JEWISH BELIEVER

Because of the prophetic season in which we are living, many Christian Churches are realizing that it is proper, good and pleasing to the Lord to celebrate the Jewish Feasts of Passover, Pentecost and Tabernacles (Romans 14:5-6).

*Rom 14:5-6 5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. (KJV)*

Not only that but when we study the original languages of the Bible, both Greek and Hebrew, we find that these Festivals are not merely suggested for the Gentiles to observe, but expected and commanded! [see Have We Misunderstood Paul and The Law].

## THERE A NUMEROUS BENEFITS THAT ARE BEING EXPERIENCE BY CHURCHES WHO KEEP THE FESTIVALS

Some of these are:

- Better understanding of the Bible
- Rediscovery of the Jewish roots of Christianity
- Fuller comprehension of God's plan of redemption for all mankind
- Greater insights into God's prophetic seasons
- Clearer and more powerful teachings through visual aids

- **Discovery of the true Biblical Calendar.**

**Answer for yourself:** What Church that desires more of God would not want these benefits!

You can realize them in your own congregation by celebrating the Feasts.

## GETTING STARTED...WITH THE PASSOVER

Historically, the Passover marks the national liberation of the Hebrews from Egyptian slavery. Pesach, the Hebrew name of the feast literally means "the lamb". God instructed each family to take an unblemished year-old male lamb to their home on the tenth day of the first month, Nisan. This corresponds to the months of March and April. They were to examine the lamb for four days to see that it was perfect. On the fourth day at twilight (the beginning of the fifth day), they were to kill the lamb and take some of the lamb's blood and place it on the two doorposts and the lintel of their house. On the first Passover, according to the Biblical text, the avenging angel of God killed every first born male throughout the land, from Pharaoh, to slave, to camel. The angel would "pass-over" those homes that protected themselves by placing the blood of a lamb on their doorposts and lintels.

Today the Feast of Passover is celebrated by Jewish people and "many" Christian churches around the world with a Passover Seder which commemorates the liberation from Egyptian slavery. This is a picture of the salvation provided by God to those who believe His Word and respond to it in faith and works. The Passover Seder is a meal with special foods, practices and Scripture readings. The Passover Seder commemorates the liberation from Egyptian slavery, in accordance with God's instructions (Lev. 23:1,4, Exodus 12:14,24-27).

- *Lev. 23:1 And the LORD spake unto Moses, saying, ....*
- *Lev. 23:4 These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.*
- *Exod. 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.*
- *Exod. 12:24 (KJV) And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 That ye shall say, It [is] the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.*

## THE FEAST OF PENTECOST...SHAVUOT

The Feast of Pentecost is celebrated on the sixth day of the Hebrew month of Sivan. This corresponds to the months of May and June on the Gentile calendar.

Historically, the main activity on the Feast of Pentecost was the presentation of a wave offering to the Lord, two loaves of baked bread with leaven (Lev. 23:15-21). The wave offering expressed the Hebrews' dependence on God for the harvest and their daily bread. This was a thanksgiving offering.

Later when the Jews were dispersed among the nations, the Feast of Pentecost lost its primary significance as a harvest festival and was celebrated as a memorial to the time when God gave the law at Sinai. This is because the Jews have traditionally believed that God gave the law to Moses on the Day of Pentecost (Ex. 19:1,11).

- *Exod. 19:1 In the third month, when the children of Israel were gone forth out of the land of*

*Egypt, the same day came they [into] the wilderness of Sinai.*

- *Exod 19:11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.*

The Day of Pentecost did not originate with Christianity, but it is the day when the Jews would be in Jerusalem to **celebrate the Feast and the giving of the Law of God to Moses and the nation of Israel.**

From Luke's account in Acts 2 we see the marvelous timing of God. Thousands of Jews had journeyed to Jerusalem to celebrate the Feast of Pentecost. The New Testament texts inform us that it was then that many Jew, waiting in the upper room, were filled with the Holy Spirit. They then began to worship God and a miracle occurred; foreign pilgrims from all over the world who had made a pilgrimage to Jerusalem to keep this commanded Feast, has their "ears" and "understanding" opened and they were able to understand Peter speaking in the Hebrew language although they had not prior understanding of the Jewish language. This is in reality the reverse of the curse of Babel when God confused the languages of man. This marked this event and the commemoration of God giving his Laws and Torah to both "Jew" and "Gentile". There was such a loud noise accompanying this experience, that it attracted the attention of the Jewish visitors who went to see what the commotion was all about. Peter then stood up and preached a bold sermon to this Jewish crowd.

**This outpouring of the Holy Spirit was taking place on the very day when the Jews were offering the two wave loaves to God and celebrating the law symbolizing their dependence on God.**

**Answer for yourself:** Why were there "two" loaves and what is their significance?

**One wave loaf symbolized the "Jews" and the other the "Gentiles" who would also receive the Holy Spirit in like manner as recorded in Acts 10 when we see the "Second Pentecost" when God performed this "same" miracle to a "non-Jew" named Cornelius.**

**Answer for yourself:** What was the significance of that? It was momentous. Now, in spite of the "anti-Gentile" teaching and preaching of the major Pharisee School in Israel led by R. Shammai, God had performed this "same" miracle once performed among "Jews only" and now God was teaching the whole of Israel that God loved the "non-Jew" as He did the "Jews" and that God made no distinction between the two peoples and neither should the Jewish nation. That is when Peter had the biggest revelation of his whole life; namely, he saw that there truly was no division between all the peoples of God, Jew or Gentile, and:

*Acts 10:34-35 34 Then Peter opened his mouth, and said, Of a **truth** I perceive that God is no respecter of persons: 35 **But in every nation he that feareth him, and worketh righteousness, is accepted with him (God) (KJV)***

No longer, once this event was informed of the spiritual leaders of Israel, could bigoted Jews like Shammai and his followers enforce circumcision upon adult "non-Jewish" males and full conversion for them to be accepted in the "Israel of God". This revelation would come to a head in Acts 15 when James would give his ruling that the "non-Jews" who were turning to God from idols are no longer required to make full conversion to Judaism as had been done before but were only required to adhere to their Covenant of Noah which God had originally given them in the beginning of time. But Israel would yet remain divided between the followers of R. Shammai and R. Hillel on this issue. This was a major, major event in the history of Israel and Israel's failure to turn from the dictates of R. Shammai and his "anti-Gentile" philosophy would later be one of the major reasons for the judgement of God falling upon the nation in 70 A.D. when they lose their Temple and are scattered into the "nation" that they had previously "detested". Israel failed to obey the Second Tablet of the law and this lack of love for their "non-Jewish" brothers will be their downfall. **God always judges the sins of the Second Tablet of the Law much harsher than failure and sins of the First Tablet of the Law.**

## THE FEAST OF TABERNACLES (SUKKOT)

The last major feast on the Jewish calendar is Tabernacles. It is celebrated in the Fall in the Jewish month of Tishri, which corresponds to the month of September/October on the Gentile calendar.

The Feast of Tabernacles came at the final ingathering of the harvest season. The fruit of the land had been reaped so the people could rest from their labors. It was a time of great rejoicing and was celebrated from the fifteenth to the twenty-first. Then on the twenty-second (the eighth day), there was a special Sabbath which was a day of rest characterized by further rejoicing (Lev. 23:33-41).

*Levi 23:33 (KJV) And the LORD spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD. 35 On the first day [shall be] an holy convocation: ye shall do no servile work [therein]. 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein]. {solemn...: Heb. day of restraint} 37 These [are] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: 38 Beside the Sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a Sabbath, and on the eighth day [shall be] a Sabbath. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. {boughs of goodly trees: Heb. fruit of, etc} 41 And ye shall keep it a feast unto the LORD seven days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the seventh month.*

The primary activity during this feast is the building of booths or shelters (Sukkah). God commanded the Hebrews to build shelters to live in during the Feast as a reminder of how He cared for them during their wilderness wanderings and the fact that they were pilgrims passing through this life (Lev. 23:42-44).

*Levi 23:42 (KJV) Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your God. 44 And Moses declared unto the children of Israel the feasts of the LORD.*

The shelters were loosely constructed and decorated and the roof covered with branches. This allowed the Hebrews to see through the roof into heaven and be reminded of an even greater rest and rejoicing when Messiah would rule on the earth. Thus, the Feast of Tabernacles symbolizes the Messianic age.

The Feast of Tabernacles has such universal significance in God's redemptive program, that He requires **all nations** to go to Jerusalem to celebrate this feast in the world to come (Zech. 14:16).

*Zech. 14:16 And it shall come to pass, [that] every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.*

I rejoice to see the many thousands of Gentile believers which are returning to the Biblical Roots of their faith in this day and time as a sign of the prophetic season in which we are living.



## WHAT SHOULD THE BIBLICAL FESTIVALS MEAN TO THE CHRISTIAN...AND HOW CAN I BREAK DOWN THIS MIDDLE WALL OF PARTITION MYSELF?

I am aware that many teach that the Festivals were supposedly "spiritually" fulfilled in the life and ministry of the New Testament Jesus. Much of that understanding is taken from the Gospel of John and other passages in the New Testament. It is not my intent here to discuss such a matter, but when one undergoes a serious and intensive study of the New Testament as compared with the Old Testament and Hebrew Scriptures for accuracy one is saddened by the gross misapplication of Old Testament passages, mistranslation of Old Testament passages, and the hundreds of Old Testament passages taken out of context in the New Testament, let alone "invented" out of thin air, which are purposefully manipulated in such a manner to become supposedly "proofs" that Jesus fulfilled the Old Testament prophetic passages and the Biblical Feasts. [It would take a whole website to teach and show this purposeful corruption and misapplication of the Hebrew Scriptures in order to make the New Testament Jesus the Jewish Messiah and "fulfiller of supposed Messianic prophecies".](#) I have studied this out in detail over the years and make, for the reader and student, detailed comparisons of these altered Hebrew Scriptures when compared with the later Greek and English translations which we, as Christians and followers of "the Christ", received in our New Testaments given us by Rome. A website awaits your study in this area when you find the time and courage to tackle this huge problem head on. This is no fun for the Christian who has been brought up with forged texts in his Bible but necessary if you ever hope to come to the truth about this Jesus and "the Christ" and how Rome "reinterpreted" everything in the 3-5th centuries in their attempt to give the world a "replacement" religion in their hatred of the Jews. All you will need to do these studies is a Hebrew Tanakh, Bible, and I strongly recommend the Stone Edition Tanakh (<http://www.artscroll.com>) or a JPS Tanakh (<http://www.bibliofind.com>), a Greek-English translation of the Old Testament, called the Septuagint, and a good KJV in order to trace the Hebrew texts and their corruption as they were fraudulently altered in both the later Greek and English versions of our Bibles (both Old and New Testaments). I strongly recommend as well that you try to find a book by Lillian Freudmann, entitled [Antisemitism in the New Testament. It was while reading this book the "middle wall of partition" separating the Jew from the "non-Jew" crumbled before me.](#) She is the one who opened my eyes to this great deception in my Christian Bible which had given me a false mission in the world to "convert" the Jew to Christianity and the Christian Jesus. [Don't believe anything she says](#), but prove each thing she says, like I did, not wanting to believe anything she said for surely it "could not be true" I reasoned since in the middle of my very successful pastorate in my mega church in Dallas, Texas. Surely God would not have allowed me to arise to my position with my leather chain and seat on the platform before multitudes of people with a "false gospel". But He did. By doing the comparisons of these Hebrew, Greek, and English Old and New Testament texts, and personally tracing the corruption of the Hebrew texts down through the later Greek and later English versions of the Bible we were given by Rome I saw, as will you, "the truth" for myself for the first time in my life. If you do this long and involved study then you have the joy of knowing that no man can lie to you about God, His Message, and His true Messiah ever again! Besides that, you will have a greater appreciation for the "Jewish Roots" of the Christian faith which have been concealed and kept from you.

**Answer for yourself:** Why is this study so necessary and important for the Christian to do?

In so doing you are actively "breaking down this middle wall of partition" between the Jew and "non-Jew" which was artificially raised by Rome and which she maintains to this day by her false texts in the Bible she gave the world.

I used to raise this middle wall of partition myself by preaching a "false gospel" and a "false salvation" message because my Bible taught me to by drilling into me my whole life purposefully forged and corrupted texts. I, like you, believed that the Festivals and Feasts, which are but a part of the "Pattern of Worship" given Israel had "passed away" with the "New" Testament of Rome. But now, after years of serious study, where I compared line upon line of Old Testament texts with New Testament texts, I see the error of my previous Christian religious belief system. [I had put my faith in the wrong document.](#) To twist the Old Testament, the Hebrew

Scriptures, and do great injustice to God's Holy Word in order to "force" an interpretation is no longer an option for me. **Nor should it be for you as well!**

## THE PLAN OF GOD'S SALVATION AS SEEN IN THE BIBLICAL FESTIVALS

**Answer for yourself:** Are you aware that in these Hebrew and Jewish Festivals and Feasts God has inscribed His "true message" of salvation for all of mankind; both Jew and "non-Jew"?

Most likely not but understand I am not referring to a "Christian-Messianic" reinterpretation of these Festivals and Feasts as done by Messianic Christianity today. We must not forget that we make such an erroneous interpretation, a Christian Messianic interpretation applied to these Festivals, by going off of forged, adulterated, manipulated, fabricated, and doctored texts to which most are not aware. Not only that in order for this to happen we have to "literalize" the Christ which the earliest Christians never did. Only later will Rome "literalize" and "carnalize" this Christ in the second century and afterwards.

Having said that, then let me explain the plan of salvation as seen in the Biblical Festivals in the Bible the Jews read in the first century. God makes His salvation available through faith as pictured in the physical salvation of Israel from Egypt. Words accompany such belief for had not Israel responded accurately to their faith and failed to apply the blood to their door "as commanded" then they would likewise have died. Salvation always has come and will always come by "faith in God". Faith without obedience and "works" we learn is a "dead faith". A "saving faith" always responds in obedience to God and His Word. Thus, once we are saved at our personal "Passover" one comes to Unleavened Bread as it is time to get the "leaven" (picture of sin in the Bible) or sin out of our lives. We must repent of the error of our ways when compared to this Word of God in the Hebrew Scriptures and the Torah. This involves the "sanctification" of one's life whereby we make ourselves, through repentance and obedience to the Word of God, [acceptable vessels for God's Spirit to inhabit](#). We are to be experientially the Temple of the Holy Spirit. God's Spirit comes to such a one in the fulfillment of Pentecost. We then leave the first harvest season during the year and encounter the dry period between the Festival year as seen in the example of Israel. This is but a symbol for our life lived out on a daily basis. We have had the "mountain-top" experience and now it is time to live out "whom we have become" in God. This "dry" period is where the rubber meets the road in our daily lives. Once we are saved, cleansed, and filled with God's Spirit, we are equipped by God to live out our lives where we must deal with the good and the bad as we encounter them in life. Each day is an opportunity to grow in God as we further sanctify ourselves "in the Spirit" of truth and righteousness. Sometimes life is hard as seen in this "dry season" following our personal Pentecost; yet we have the Spirit of HaShem to comfort and sustain us in the valleys of life. Time marches on as we move through life. The next Festival given Israel by God is Rosh HaShannah which symbolizes our death at the end of our life and resurrection into a higher and new life following this one. It is appointed for man to once die and then the judgment which is also a second part of Rosh HaShannah. After the resurrection at Rosh HaShannah mankind is to experience the judgment and hopefully the reward for living a "God-centered" life whereby his Soul is elevated by continual repentance and obedience through that "dry period" of life, that daily walk from our personal Pentecost to our personal Rosh HaShannah. Following the judgment of God we experience our final atonement at Yom Kippur. Judaism, the religion of the "Jewish Christ" teaches that man makes atonement for his sins by obedience to the Second Tablet of the Law. There were no sacrifices in the Temple for sins of the Second Tablet of the Laws of Moses. This is not known by many but again stresses the importance for repentance in our lives; a repentance and restitution that provides atonement and prepares us for our final judgment at our personal Yom Kippur. Next, the only thing lacking is the eternal dwelling of the Spirit of God with mankind at the Festival of Tabernacles. This is the eternal Sabbath where God and man are one for all Eternity.

Now this is only a summary to say the least of what the Biblical Festivals reveal...the Plan of Salvation of God. If the "non-Jew" knew the truth about his Bible and the truth contained in God's salvation message given to Israel and which lies beneath the surface of the Biblical Festivals and Feasts then he can certainly make ***"his***

*calling and election certain''.*

**Answer for yourself:** Something is missing here? Did you notice?

**And if you noticed, this plan is very understandable to the Jew and non-Jew without trying to "force" a New Testament Jesus to fulfill passages that honestly yet remain unfulfilled according to the unforged Hebrew Scriptures**

**It is these Biblical Festivals, correctly understood as given above, which will further enable the Jew and the "non-Jew" to break down this middle wall of partition that separate them today.**

**If you would like to more detailed study on the Salvation Plan of God in the Biblical Festivals then I suggest that you follow the link.**

**Let us continue our studies in this series.**

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# DOES YOUR CHURCH PREACH AND CONTEND FOR "THE" FAITH ONCE DELIVERED UNTO THE SAINTS?

Ironically, the New Testament exhorts Christians to *"contend for the faith once delivered"* to the saints.

*Jude 1:3 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. (KJV)*

- **Answer for yourself:** What was "this" faith, when was it delivered, and who delivered it, and to whom?
- **Answer for yourself:** Do you agree with some Christians that the teachings expressed by the founder of their church are unchangeable?

However, simple analysis surely dispels this notion.

- **Answer for yourself:** Why, for example, so many Christian denominations? There are over 2,000 different competing and conflicting Christian "denominations" and "non-denominations" today in the world. That makes it rather hard to find this one faith, "the" faith once delivered to these earlier saints.

Yet we are told again in this New Testament that there exists this "one" faith.

*Eph 4:5 5 One Lord, one faith, one baptism, (KJV)*

- **Answer for yourself:** Were all these Christian leaders "inspired" in their widely different doctrinal directions and beliefs concerning this New Testament Jesus? Were they all led to different conclusion and religious dogmas and doctrines by the same Holy Spirit?
- **Answer for yourself:** And if they claim inspiration why do they sometimes admit error--evidenced by a doctrinal change?
- **Answer for yourself:** Isn't it just possible, therefore, that the "great teacher" simply got it wrong--or only partially right?
- **Answer for yourself:** Was he (or she) infallible?
- **Answer for yourself:** Did he claim Divine inspiration? Some have.
- **Answer for yourself:** But could his view perhaps be colored by his background, by prejudice, by limited scholarship or simple lack of access to all the facts? Did he study enough before he got behind a pulpit? Did his zeal substitute for knowledge?
- **Answer for yourself:** Could he even have deliberately set out to deceive? Some have.

**Few Christians would quarrel with Jude's exhortation to "carry on a vigorous defense of the faith that was once for all entrusted to God's people" (Jude 3).** It is surely a praiseworthy goal to which all of us should aspire. But we must be quite clear on what it means!

## **We are exhorted in Scripture to grow in knowledge.**

**Answer for yourself:** Doesn't this imply that we may have imperfect knowledge of "truth"?

**Answer for yourself:** Is it possible that truth, garnered in one generation, can be buried through persecution, martyrdom, deception and lost to the next generation? And later be rediscovered?

No church can remain as some kind of doctrinal fossil!

In fact, my original questions as to **what was that faith, when was it delivered, and who delivered it are at the heart of the matter.** Let's consider them.

## **WHO IS RIGHT...THE JEWS OR THE CHRISTIANS?**

Specific "doctrines" the Bible teaches is largely irrelevant in this study except for the mention of a few. My goal is for you as Gentile believers to see for yourself what you have not been taught and its importance in personally defining truth for you in your spiritual walk. It is our hope at Bet Emet Ministries that you, having evaluated and will study out this information for yourself. If you do then you will see that the Law of God has not passed away as many of you have been taught, but instead, continues today as a yardstick that should determine our religious belief system. It is our hope that you will see that this Law, God's Law, when obeyed in your love for God, will instruct you to properly worship the Father in Spirit and Truth by revealing God's intention for both Jews and Gentile believers to observe and celebrate the Biblical Feasts and Sabbaths, as well as instruct you how your finances and tithes must be used in building the Kingdom of God.

The central fact is that there is a single, specific body of belief, of teaching (doctrine), that is "true" Christianity as opposed to a "false" Christianity. A study of the twentieth century's two thousand-plus Christian denominations goes a long way in revealing the conflict and competition between them is based on a multiplicity of contrasting doctrines.

**Answer for yourself:** Can the Holy Spirit be responsible for guiding professed Christians such as Adolph Hitler, Jim Jones, Pope John Paul, and David Koresh, let alone the Church of England and the Brethren Church *and* the Mormons and the Jehovah's Witnesses -- and the Church of God, International [even your denomination] with so much disagreement in beliefs among them?

- **Answer for yourself:** Can the Holy Spirit be responsible for guiding this maze of millions of Christians from these thousands of conflicting denominations and religious belief systems who have it seems only one thing in common... that they name themselves by the name of Jesus?
- **Answer for yourself:** Do the Scriptures in our New Testament, which are supposedly "given by inspiration of God" (II Timothy 3:16), teach one group to baptize infants, and another to sprinkle infants and immerse only adults?
- **Answer for yourself:** Do the Scriptures in our New Testament, which are supposedly "given by inspiration of God" (II Timothy 3:16), teach one group to insist on salvation by faith alone while another demands "works" also?
- **Answer for yourself:** Do the Scriptures in our New Testament, which are supposedly "given by inspiration of God" (II Timothy 3:16), teach one group to venerate images or the crucifix, another to abhor them?
- **Answer for yourself:** Do the Scriptures in our New Testament, which are supposedly "given by inspiration of God" (II Timothy 3:16), teach one group to speak in tongues, another to regard this as demonic?
- **Answer for yourself:** Do the Scriptures in our New Testament, which are supposedly "given by inspiration of God" (II Timothy 3:16), teach one group to celebrate the mass and another to consider it pagan?
- **Answer for yourself:** Do the Scriptures in our New Testament, which are supposedly, "given by inspiration of God" (II Timothy 3:16), teach one group to observe Easter and others to shun its paganism and observe Passover as Moses commanded?
- **Answer for yourself:** Do the Scriptures in our New Testament, which are supposedly "given by inspiration of God" (II Timothy 3:16), teach one group to observe and celebrate pagan holidays in the church to



which we have affixed the name of Jesus and others to shun them as abominations and observe Biblical Feasts and Sabbaths as God commanded of both Jews and Gentiles?

Notice these examples are taken from mainstream Christianity. Include other groups claiming to be Christian and we could also contrast those who observe Sunday with those who consider the seventh day as the Sabbath (many millions of Christians, in fact!); those who keep Christmas and Easter with those who consider these festivals pagan; trinitarians with non-trinitarians; the immortal soul concept with "soul sleep"--almost *ad infinitum*!

*There is one thing for certain...both camps cannot be right and somewhere between both camps is the truth whereby, if we can obtain it, we can be assured of worshipping the Father in Spirit and in Truth.*

**Answer for yourself:** Do you, a typical Christian, possess the knowledge whereby you can discern between truth and error perpetrated in the name of God when reading your Bible?

**Answer for yourself:** With such variation--who is right? Is anyone?

**Answer for yourself:** And if all conflicting "religious doctrines" represent "the truth" (and do any proclaim themselves to be *teaching error*?) where does that place the Holy Spirit? Should we blame God for such conflicts?

**Answer for yourself:** Is the Spirit perhaps confused? Clearly not.

*There is only one expression of the truth, of the mind of God. Paul wrote:  
"There is ...One Spirit, One Faith..." Eph. 4:5*

The challenge, surely, is for the Church of God to extract the nuggets of truth from the Scriptures! That is where truth lies. Not from added traditions, not from the ravings of some prophet or prophetess, not from long-hidden plates dug from a mountain-side, nor from hoary traditions of "the Fathers."

*Sanity and stability can return only when we recognize that we dare not add to, or detract from the Word of God as expressed in the Hebrew Scriptures, the Jewish Old Testament! When once considers the purposeful hundreds of mistranslations, misquotations, and misapplication of Old Testament Scriptures in the New Testament there is only one conclusion the "thinking believer" can have:*

*Only in the Old Testament lies "the faith once delivered to the saints"*

## THE HOLY SCRIPTURES

First, let's look at the writings of our "Old Testament."

Few Christians would challenge the idea that these writings of the Old Testament represent the foundation of New Testament teachings. For example, there are in the New Testament over six hundred direct quotations and

references to the Old Testament. But what few Christians are aware of, unless they have studied the issue for themselves, is that numerous of these "quoted" Old Testament texts are purposefully misquoted, mistranslated, misapplied and some even invented out of thin air as used in the New Testament by the writers who applied them in such ways to suit their antisemitic and anti-Judaic "agenda". This means that there is a lot of teachings in the New Testament that is not rooted in the "Holy Scriptures"--that is, the thirty-nine books into which modern versions of the Old Testament are divided. Although one must be cautious in reading the New Testament for truth because of these error, **much in the New Testament is of value and Divine Truths of God are within it....in "places". Discernment is the "key" and this comes by knowledge.** But one must have knowledge of such errors and be able to recognize them if one is to read the New Testament with discernment; separating truth from error. This will require your personal study, make no mistake in that.

Indeed, Paul, or as believed by modern scholars a later pro-Pauline writer, wrote to his "pupil" Timothy that these same Holy Scriptures (that we call the Old Testament) are ***"inspired by God, and useful for teaching, for reproof, for correction, for training in doing what is right" (II Timothy 3:16).*** The first Christians initially had no other writings from which to learn the truth! At Thessalonica they were commended by Paul for ***"carrying on a daily study of the Scriptures [i.e., the Old Testament]"*** to see if Paul's message were true (Acts 17:11). This is hardly the view of most twentieth century Christians!

***Acts 17:11 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. (KJV)***

The New Testament "Christ", himself, identified these Scriptures as "the Law of Moses, the Prophets and the Psalms" (Luke 24:44-45). In the language of those times, He thus described the entirety of what Protestants today call the "Old Testament" and which Judaism terms the "Holy Scriptures."

***Luke 24:44-45 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me (the Christ). 45 Then opened he their understanding, that they might understand the scriptures, (KJV)***

**The Hebrew Scriptures, and not the later altered Greek translation of the Hebrew Scriptures, is certainly a reliable source for discovering "the faith once delivered to the saints."** Without it the writings of the New Testament would be largely gobbledygook and incomprehensible! Yet most Christians all but ignore it and relegate it to history's dust bin. Few pastors and teachers teach from it in their churches today, unless of course they are taking up an offering, then Malachi gets a "work out".

## INSPIRED NEW TESTAMENT? INFALLIBLE? INERRANT?

Here is how the problem developed and which plagues us today as non-Jewish believers who have Bibles containing the Old Testament Scriptures as well as the New Testament passages. **The primitive Church of God relied on the Old Testament writings, but supplemented by the words--through letters and sermons--of the apostles and prophets.** Many teach that God was directly inspiring these men to lay the foundation of Christianity through the writings of the New Testament.

**Answer for yourself:** But to these we must ask: "Did God lead these men to misquote, mistranslate, take out of context, and misapply the Old Testament in order to promote "truth"? **THINK....I think not!**

Wrote Paul to the Ephesian Christians: ***"for you are built upon the foundation of the apostles and prophets, with Christ Jesus himself the cornerstone" (Ephesians 2:20).*** Indeed Paul claims that the words he spoke were ***"in words taught by the Holy Spirit" (I Corinthians 2:13).***

**Answer for yourself:** Were they?

**Today it is very hard to determine because of the above mistranslations and misquotations that abound in the New Testament and especially in Paul's writings.** One thing is for certain: either Paul is guilty of such errors or those who came after him who altered his writings (presuming they were not incorrect at the time) and needed Pauline authority for their antisemitic and anti-Judaic doctrines in Rome's theology spread throughout our New Testaments. My other website deals with this subject matter extensively and I suggest you investigate for yourself.

In his final counsel to the disciples prior to his death, Jesus is supposed to have said, *"when the Spirit of truth comes, he will guide you into the whole truth" (John 16:13).* He also told them, *"But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (14:26).*

Many look to these verses and claim that the Holy Spirit enabled the writers of the New Testament to preach and teach--and later to have written down--the whole counsel of God. These writers of the New Testament contend that they were inspired to perfectly recall all that the Jewish Christ taught them during his three and a half year or one year ministry (depends on what Gospel you read) --and also that burning instruction imparted to them in the nearly six weeks following his resurrection (Luke 24:32, Acts 1:3). Indeed throughout their lives we are taught that the Holy Spirit guided them writes of the New Testament into all truth.

**Answer for yourself:** Once you see the hundreds of conflicts in the New Testament as compared to the Old Testament you need ask yourself only this: "Is the Holy Spirit" responsible for such misquotations of God's Word as found in the New Testament or was it men who purposefully wrote to deceive the "non-Jews" and lead them away from Biblical Judaism? **What a question!**

It was therefore to these men and by these means and at that time that the entire structure of Christian belief was laid! **The sad fact is that almost the entire structure of Christian belief was laid in error when you compare what they wrote with the source texts from which they supposedly drew in the Hebrew Scriptures.**

Paul urged the young evangelist Timothy to entrust to reliable men **the same teachings** Paul had imparted (II Timothy 2:2).

*2 Tim 2:2 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. (KJV)*

**Having seen previously that Paul taught the Old Testament, then there was no room for variety of belief in the fundamentals of the faith!**

**Answer for yourself:** But can that be said for today, and is the New Testament responsible for such chaos and confusion that exists today in the over 2000 different denominations which all claim to follow the "one and same Jesus"?

***Let us never forget that the early church of Jerusalem continued steadfastly in the Apostle's doctrine (the Old Testament and its doctrines...the "One" faith once given to the saints) and not in every wind of doctrine as we see today (Acts 2:42)***

**Answer for yourself:** Do you have and does your church, one of those two thousand conflicting and contrasting

denominations, have the Apostle's Doctrine and how can you be sure?

**Answer for yourself:** Do you want to know what this Jewish "Christ" taught as opposed to the replacement religion we so often find in the New Testament epistles?

**Answer for yourself:** Have you ever compared what the Jews and the New Testament Jesus believed in the first century and what you have been taught today in your Christian theology? Are there differences, and if so, have you every wondered why the [original Gospel of the Jewish Jesus](#), as [compared with the Gospel of the Romanized Paul](#), changed and who is responsible for the change?

***Look to the Old Testament and not to your church's doctrine for truth...because they are not often the same!***

**Answer for yourself:** Ought you to accept a "new" teaching that Christianity has never taught you? Only if it is perfectly in harmony with the writings of the Hebrew Scriptures. This is where your personal study is of such value.

**Answer for yourself:** And should you, when having what you considered once to be spiritual truths, now upon your personal study are shown to be nothing more than the traditions of men which replaced the commandments of God, abandon your traditional teachings or doctrines of your church when they can be shown to be in error? I surely believe you should.

Only when the change in dogma and doctrine is clearly proven, without a shadow of doubt from your personal study, to be corrupted from what the true Hebrew Scriptures taught, should one repent of their former Christian beliefs and turn to the newly discovered "Divine Truths" from your personal study.

## NO INFALLIBLE TEACHERS

Having said all of that, in our day we need both the Old Testament **and** the New Testament; even with the many mistakes within it.

There are no living witnesses to the life and words of this Jewish Christ. Not since the death of the apostle John at the end of the first Christian century have there been living apostles whose words are directly inspired by God. The leadership of the churches of God are "inspired" in their words and teachings **only** as they reflect the written Word of God....the Hebrew Scriptures and the Jewish Old Testament. There are, today, no infallible teachers! Sadly, though, there are many who assume such a role. And many thousands who willingly and gullibly are deceived by their claims!

Too often Christians will flit to a new but powerfully presented doctrine without thorough examination of the Bible texts! Paul urged, ***"Prove all things. Hold fast to what is good" (I Thessalonians 5:21)***. I highly recommend that for that is what I had to do after Seminary having left there knowing that something was "wrong" and I could not put my finger on it at that time. In time, after serious personal study, for a great time, would amass the knowledge necessary to know the problem thoroughly which was but "blurred" in Seminary. Elsewhere he said: ***"For a time is coming when men will not tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies, and will close their ears to the truth and will turn away to fables" (I Timothy 4:3)***. Wow, what an indictment on the antisemitic Gentile Christian Church today.

## COULD YOU BELIEVE A LIE, AND HAVE YOU DONE SO ALREADY AND NOT KNOW IT?

The apostle Paul gave a solemn warning that's of special application today. Writing to the church at Thessalonica about the crisis at the close of this age--our day--he warned of a coming time of worldwide deception perpetrated by a **"lawless man."** This wretched being *"is produced by the spirit of evil and armed with all the force, wonders and signs that falsehood can devise. To those involved in this dying world he will come with evil's undiluted power to deceive, for they have refused to love the truth which could have saved them"* (II Thessalonians 2:9,10).

I need but remind you that the Jewish Christ said *"Your Word is truth"* (John 17:17)!

If we fail to measure our beliefs against the yardstick of the divinely inspired **Word of the Living God** as found in the Hebrew Scriptures and the Jewish Old Testament, then we are in deep trouble considering the forgery of the Christian Bibles. For the apostle **Paul went on to tell the Thessalonian Christians that for those who don't love the truth "God sends upon them, therefore, the full force of evil's delusion so that they put their faith in an utter fraud"!**

A fearful warning indeed.

***Failure to love and study God's Word leads to a fatal creeping spiritual dementia in which we end up believing downright lies.***

**Answer for yourself:** Do you "love the truth"?

**Answer for yourself:** Are you willing to compare your current Christian religious beliefs with the inspired Word of God as found in the Hebraic Scriptures, the Law, the Writings, and the Prophets?

**Answer for yourself:** When you hear "new doctrine"--from whatever source--are you, like the Bereans (Acts 17:11), eager to *"search the Scriptures, the Hebrew Scriptures, [for the Bereans this meant the Old Testament!] to see if these things were so"*?

**Answer for yourself:** Or do you simply accept your church's teachings without question?

In the Hebrew Scriptures, the Jewish Bible protected and security by the blood of millions of Jews, God has given us all we need to know about Himself, about the way of salvation, about how we ought to behave to assure our acceptance with Him. Admittedly there are areas where the fine details are cause for legitimate debate. But the broad brushstrokes of vital truth are clear for all who have the spiritual eye to see. It is there for us to prove--personally!

***Yet virtually the whole of Christianity feeds off traditional teachings that are pure falsified and purposefully altered Hebrew Scriptures gift-wrapped in Christian clothing...never comparing their "traditional religious beliefs systems" with the true Hebrew Scriptures and the faith of the Jewish Christ***

**Answer for yourself:** Where do you get your beliefs? the Jewish Hebrew Scriptures, the Bible Jews like this New Testament Jesus would have used or the Bible of Rome which its copious adulterations and forgeries of these Hebrew texts?

**Answer for yourself:** How do they compare with the Scriptures this Jewish Jesus would have used and considered "infallible"?

**Answer for yourself:** Are you certain your view of Christian doctrine isn't just a veneer of Bible-sounding words



does you church preach and contend for "the" faith once delivered to the saints?

**that hide ancient lies? Let all of us who claim to be followers of this "Jewish Jesus" and "the Christ" fine-tune our love for the truth, and earnestly contend for the faith once delivered to the church in the Holy Hebrew Scriptures!**

**And if you are not yet committed to this Jewish Christ and to his teachings, you are invited to investigate further.**

***True Biblical Faith is built on the foundation of sound Bible knowledge and not off hearsay or purposeful mistranslations, misquotations, and misapplications of the Holy texts of the Old Testament...without this knowledge and understanding you could "believe" yet be "deceived"***

**Bet Emet Ministries publishes a wide range of titles which highlight the core teachings of the Hebrew Scripture as free from faulty human tradition as we know how!**

**Before your proceed any further let me forewarn you that "cherished lies and man's traditions" will be shown in the light of the Hebrew Scripture as understood in the original languages, along with historical and cultural verification, and exposed by the light of the truth for what they truly are....lies which have robbed you of a more authentic Biblical life-style and a life more pleasing before God. May we all commit ourselves before God to contend for the faith once given to the saints. Shalom.**

**[Let us continue our studies.](#)**

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## RECOVERING TRUTH BY COMING TO A CORRECT UNDERSTANDING JESUS AND THE TRUE MESSAGE OF GOD

Many modern scholars today teach us the following:

*Jesus and all his followers were Jews who were faithful to Biblical Judaism and never intended to separate from or start a new religion; after their deaths the Gentile Christian church will condemn the Jewish Christians as heretics...in time fruit of the Jewish Church (Gentile Christianity) will destroy it's mother*

We have a unique paradox in Biblical history; one which touches every follower of Jesus and "the Christ" yet today and which reaches to the very core of our own culture and time. It is impossible to understand Jesus, "the Christ", or his message until we come to a correct understanding of the events that fashioned such persecution of the Jews by the Gentile believers and which contributed to the alteration of the faith of Jesus as can be found to have existed in the earliest centuries following the destruction of the Temple in the first century of Second Temple Judaism. As stated in an earlier article the first and greatest division that faced the Jerusalem assembly was the Gentile problem in Asia, Minor and this, if you recall, concerned the relationship of the "non-Jewish" believers in the God of Israel through the ministry of Paul and their relationship toward Judaism; it shaped everything that was to follow. One of the greatest problems facing Christianity today is how to reconcile what it has become since these earliest centuries when it was not "antisemitic" in doctrine and practice. We today must consider God's intended vision for the Gentile nations of the world whereby they were to become part of the "Israel of God" in these earliest centuries and not part of a "replacement religion of Rome's later creation. The answers for such a problem come only when one personally acquaints himself with an unbiased presentation of the facts of the tragic events of this part of Biblical history and traces the repercussions of such events down through the corridors of history as well as our inherited religious texts given us by Christianity and ultimately seeing the shock waves from them that are present in our own religious belief systems and Christian cultures of today.

Today many scholars tell us the truth today about the early church and courageously break from "church traditions", "mind-control" and "indoctrination" to present the facts concerning these "events" and the corruption of the early faith given the "non-Jews" by God and sanctioned by the Jerusalem church in Acts 15. It is so simple today to find this information, but sadly few look or even know the need to see if *"they be in the faith."*

*2 Cor 13:5 Examine yourselves, whether ye be in the faith; prove your own selves....(KJV)*

The word "the" is a key word in the above passage. It is a "definite" article meaning "unique, special, one of a kind" as opposed to many. You see there is "one faith" given to mankind by God in the beginning of time and this faith has been handed down through recorded history and traveled down through nations and we find it today represented the best in Biblical Judaism and within this we also find a place for the "non-Jew" having a relationship with God through the Covenant of Noah.

Sadly today, the Christian, instead of coming to a knowledge of his real Covenant with God is being indoctrinated and influenced by an antisemitic Roman Church tradition, as well as being hampered in coming to this knowledge by being unknowledgeable of the true origins of his Christian faith. Thus, we accept the "spin" of antisemitic Christian religious fathers and various other leaders who walked in their paths down through history and the real message of "the Christ" and this "Pattern of Worship" given the "non-Jew" is never heard, or at best, is overlooked for more "orthodox teachings" espoused by Orthodox Christianity which have taken its place. Jewish Christianity consisted of those early Christians (followers of "the Christ", and no I did not misspell it for they were "Christians" before they were "Christians", who remained loyal to the Jewish law of Moses as they understood it. Messianic Judaism was not to replace Biblical Judaism with a new faith; it was the goal and zenith for which the prophets wrote and hoped. This simple statement is of profound importance, because the Jewish messianics, a sect within first century Judaism were eventually rejected both by orthodox Judaism and by orthodox Gentile Christianity later. We need to make a distinction here. Judaism prayed for and hoped for the fulfillment of the Prophets regarding the coming of their "human" Messiah who would judge the Gentiles that persecuted Israel but that does not negate the Spiritual fact that they all believed that "the Christ/also a Messiah" lived within them as well. We see this Divine Principle understood since Ancient Egypt in Paul's teaching of the "Indwelling Christ".

*Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)*

This verse is again of unbelievable importance. The Jewish people, carrying the legacy of Egypt, understood the realm of the Spirit much better than unlearned Gentiles like Rome. The Jewish people understood that that this Creator God lived within this "temple made without hands", their bodies. Thus the need for ethical and moral conduct as taught by the Laws of Moses and the Laws of Noah found in the Torah given to all nations. This Covenant of Noah and the Laws of Noah were given to the Gentiles and the Covenant and Laws of Moses were given to the Jewish nation later as Moses elaborate and enlarged upon the Covenant of Noah. There is overlap of 66 laws of Noah which are the very foundation for the Laws of Moses which we find amplified upon by Moses later.

So let us not fail to make this distinction; one "Christ/Messiah" was a hoped for human being who would follow in the footsteps of the Jew's King David, a military conqueror, who was believed would come and save Israel from the Gentiles and their harsh treatment of Israel and the other "Christ/Messiah" was the "Divine Principle" residing in the flesh of mankind (the Soul within matter or the flesh of mankind). Now we have it so let's go on but not let us confuse this concept of "the Christ" any longer for it is not just "one" to the "exclusion of all".

The understanding of the Jews concerning their Jewish Messiah was not anything like that of later orthodox Gentile Christianity where this Jewish Messiah, as the Christ, is "reinterpreted" and seen more like a "literalized" sun-godman figure as found in other Gentile nations if taken "literally". Unknown to us at this point in our studies is that these other "sungods" and "sungodmen" were NOT taken literally by these other Gentile nations but were understood allegorically and were but symbolic understandings of the Descent of the Soul/God into matter (the flesh of mankind). Rome will later "literalize" this concept and in so doing alter the traditional understanding of the Jewish Messiah and teach it incorrectly to the other "non-Jewish" nations of the world. The expected human "anointed", like King David, who had a father and mother, will become a mixture of "human" and "Divine Principle"; first by the Essenes of Qumran in the Book of Enoch where they apply this to their Teacher of Righteousness and later this same idea is picked up by Rome where they "literalize" this Divine Principle residing in all mankind and limit it to one man who is made to be a "God-

man" of a virgin birth. We know him as the Roman Jesus of their New Testament.

Before this synthesis will occur at the hands of Rome we find historically that the Messianics in Israel and "followers of the Christ within" possessed an understanding of the law of Moses that was the same as orthodox Judaism, but yet this view would later be rejected under the influence of Paul in some degree and later, picking up on this idea, we find that the later Pauline churches of Asia, Minor, and Rome will reject this Law of God totally. We discuss this Pauline rejection of the Law in the series of articles on the [Antioch Incident](#) later on this site. Rome will later add much to this Gnostic Paul and his "theology" and forge many letters in his name to make it appear that the authentic Paul is not Gnostic at all but his does not take away from the fact that this historical Paul was compromising several commandments in his attempt to *"become all things to all men"* and thereby enlarge his Gentile Churches in Asia, Minor.

The Jewish Messianics believed that when the Messiah appeared that he would be the "true prophet" who would lead the people back to God's Eternal Law that commanded simple living and nonviolence. They saw in this "hoped for Messiah" their hopes for physical redemption and the fulfillment of the prophets. It was their hope that the Law would go forth from Zion with the Jewish Messiah at its head as the long awaited King of Israel. It was their hope that the enemies of Israel would be vanquished by the word of this anointed one of the Lord as taught in the Psalms of Solomon (not the psalms you are familiar with but a separate Jewish book that was recognized by Jews as authoritative in the first century). The law, which was cherished by all God-fearing Jews, had been given to Moses; indeed, it had existed from the beginning of the world (in the rudimentary form of the Laws of Noah), and this Law was intended to be cherished and observed by both Jew and non-Jew alike because in the Commandments one finds the unique Covenant stipulations of his Covenant before God, whether Jew or "non-Jew". In sharp contrast with the gentile Christian movement, which emerged in the wake of Paul's teaching, and others who follow him in "Pauline fashion", like Ignatius, Justin and Irenaeus, Jewish Christianity strove to make the Jewish law stricter than the Jewish tradition seemed to teach ("you have heard it said but I say unto you... 'much more'"). Such was the Christ's love for God and His Word. But this cannot be said for the later Gentile churches in the earliest centuries of Christianity which strove to find ways to lay aside the law for the laxity that was taught under the guise of "grace." In other words, the non-Jews loved the large "gray areas" that came from the teaching of Paul at Antioch and others who negated the Law through their own personal "revelations" and their own personal "gospels" similar to Paul's (Paul is found saying in Rom 2:16 16: *"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel"* and again in 2 Tim 2:8 8: *"Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel"*).

It is a little early in this article to address this concept but if your study continues you will reach a point in your understanding and knowledge where you will see beyond any doubt that there are two entirely different "Gospels" that the New Testament gives the readers. It would be worth your time now to contrast the [Gospel message of Jesus](#) as against the [Gospel message of Paul](#) as presented in the Roman New Testament. Do it right now and then compare the conflicting and discordant Gospel messages of Jesus and Paul. *"Not only that, but Jesus in the New Testament teaches a completely different way to inherit Eternal Life than does the Romanized Paul."*

*Every Christian needs to do these above studies and take them most seriously!*

**Answer for yourself:** How can this be? Two different messages and gospels that conflict and contradict each others? Who should we believe, Paul or Jesus? Which view above, Paul's or Jesus', and whose "gospel" above is supported by the Hebrew Scriptures? Which "gospel" came first? Which view and whose "gospel" is supported after the Hebrew Scriptures are corrupted and forged by Rome during the earliest centuries following the time that Jesus was supposed to live? Well I have to let the reader figure that one out. I already have over the years of my study. If you want a hint or the answer then read the articles and email me and I will discuss this with you if you fail to see the implications of such study for your life.

Modern scholars often say that Jewish Christianity is the blind spot in virtually all accounts of the New Testament Jesus. Everyone agrees that, according to the New Testament, this Jesus was a Jew and that his initial followers were Jews. Yet of the thousands of books written about this Jesus, almost none acknowledge the central importance of Jewish Christianity; at least not until the end of the 1800's and continuing to the beginning of the present century. That central importance of Jewish Christianity for the "non-Jew" was true up until the latter part of the last century when Jewish, as well as European scholars began to reevaluate this "Jewish Jesus" and his message and contrast the reputed Historical Jesus with the Christ of Faith. There are many who are eager to focus specifically on the Jewishness of Jesus and the historical Jesus until they get deeply into such study. I remember wanting to quit several times as a Christian Pastor but I deep-down knew that truth is paramount with God so I kept at it. If one attempts an unbiased study in these areas and comes to the point of examining those of his followers who, like their teacher, were also Jewish, then they see for themselves that actually nothing really changed within this community of the closest followers of "the Christ" in Judaism, either for the Jew or the "non-Jew" until the 3rd and early fourth century when Rome would effectively destroy the faith of the Jewish "followers of 'the Christ'" by declaring them official heretics and destroying the First New Testament of Marcion and replacing it with one of their own making. Understand that this movement as followers of "the Christ", told through the "Jesus Story" were both Jews and "non-Jews" and they both attended synagogue together, celebrated and observed the Biblical Festivals and Feasts together, both fasted together, and both followed the same "Pattern of Worship" together. The only difference in the early centuries is that the "non-Jews" were responsible for only 66 Laws in the Covenant of Noah and the Jew was responsible for the whole of the Laws of Moses totaling 613 Laws. Of course matters of interpretation will differ from different Schools of Pharisees and we will get to that eventually but you get the point. Rome will begin to bring to an end this unity of faith between Jew and "non-Jew" effectively with their Second New Testament and this is the one we have today which is so terribly corrupted which we will likewise see shortly as our studies increase. The power of Rome would propagate a Gentile understanding and not a Jewish understanding of the Messiah (see [Constantine's Easter](#) letter if you have any doubts) and in so doing rise again this middle wall of partition between "Jew" and "non-Jew" which had fallen after the destruction of the Temple in 70 C.E. as seen in the accounts of Jews and "non-Jews" fellowshiping together in Asia, Minor, following this time period. Even the book of Acts substantiates this when you examine it in the Greek. The "Olive Tree" had come together in fulfillment of prophecy; that is until Constantine and his hatred of the Jews burst upon the scene and coupled with fear of damnation, the power of the sword, and indoctrination through forged texts Rome will effectively separate the two branches of the Olive Tree of God once again.

The "Jewishness" of these early followers of "the Christ", both Jew and "non-Jew", does not refer to their ethnic group or nationality, but rather to their beliefs and their "religious belief system". Important to note is that Paul was a convert to Judaism (H. Maccoby, [The Mythmaker, Paul And The Invention Of Christianity](#)) and only later converted to Judaism; first a Sadducee, and after rejection by the Chief Priest he turned to the Pharisees, again only to be rejected by them for his prior cruelty to them as an agent of the Temple police who routed them out and killed them (the Messianic believing strict branch of the Pharisees called Nazarenes/Essenes). Paul also preached freedom from the law regarding dietary laws contained in the Laws of Noah as seen in the "Antioch Incident" and therefore explicitly rejects some Jewish beliefs held in common in both the Laws of Noah and the Laws of Moses. This is a problem we will address momentarily in detail. Paul, and some of the other Jews who became followers of the Jesus movement (Christians), renounced the law of Moses and, therefore, were no longer part of normative Judaism. The churches of Paul today (vast majority of Christianity as it exists today) lay outside the true faith of this reputed Jesus and will continue to do so unless they encounter the truth about this man of Galilee and the truth about their own religious history and how a lawless faith like Christianity actually was created.

*Without understanding Jewish Messianic Judaism or "intended Christianity", we cannot understand correctly this New Testament Jesus let*



***alone the earliest church nor the corruption of it due to the forged texts in New Testament. Lacking this knowledge we are doomed to misinterpret most of what we read in the New Testament and our worship of God and our conduct before Him will be in error...much of which is defined as sin in the Torah.***

**Thus there exists the great need to study and come to the truth about the religious documents we cherish which we inherited from Rome in order that we discern truth from fiction when reading them in order that our religious beliefs be founded upon the truth and facts available to us which can be validated and in so doing ensure that our worship of God not be in vain.**

**[Let us continue our studies.](#)**

**[Home](#)**

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## HAS GENTILE CHRISTIANITY FAILED TO TEACH THE REAL MESSAGE OF JESUS?

Many Christian scholars, whether liberal or conservative, assume without argument that modern Christianity began with Jesus and moved outward to become a world religion on that basis - perhaps elaborating on or modifying the teachings somewhat, but retaining this basic structure. But not all modern scholars agree with such an assessment. Modern scholarship today believes that such a view is drastically flawed as well as most scholarship upon the historical Jesus as well because finding of archeology and Egyptology in the last 200 years is blowing the lid off the "Jesus Story" as never before. Most Christians have not heard of such discoveries emanating from the finds of archeology let alone Egyptology and its Astrotheology for if they had they would be bombarding their clergy with questions all day long. The sad fact is that their clergy are equally uninformed about such events. Only because I began to seriously study the Dead Sea Scrolls many years ago did my subsequent studies advance into these fields and it was there that I uncovered these earth-shattering finds in these fields that have overturned 1,800 years of traditional understanding of Christianity as we were given it from Rome and the early Church Fathers like Ignatius, Irenaeus, Justin, and others.

The New Testament, like any other literature, is easier to understand and more interesting when it is seen in its **historical context**. For a still better picture of the age in which the books of the New Testament were written, it is necessary to step back a bit and review important events in Jewish history leading up to that period. **The social, political, and religious conditions in Judea at the time of Christianity's birth are of great significance in understanding the direction which that religion took. The sects or parties prevalent in Judea at the dawn of Christianity had an impact on early Christians, as well as on Jews.** The names- Sadducees, Pharisees, Zealots--are mentioned throughout the Gospels, Acts, and Epistles. The Sanhedrin occupies a significant place in the recounting of Jesus' trial as does the Roman procurator, Pontius Pilate. No study of the New Testament is complete without an awareness of the character and influence of Paul, the great proselytizer, if not founder, of Christianity. **Paul's role and his anti-Law bias is pivotal in transforming Nazarene Judaism into Gentile Christianity.** Even a cursory analysis of the historical evidence shows that Christianity was filled from the very start with internal controversy over basic issues running the gamut from the true Jewish Messiah, supposed fulfilled Messianic prophecies, and the identity of "Jesus Christ". **The differences between those claiming to be Christian in the first four hundred years after the time reputed for Jesus were greater than at any other time in history - greater even than that of today.** Regardless of what view we take about Jesus, and there are many I must tell you, we must acknowledge and come to grips with these schisms, and in so doing, try to understand all sides of this issue as best we can. This is unfortunately necessary before we can understand correctly this "Jesus". At the basis of all these schisms is the first and most divisive question in the first centuries of Christianity:

**Answer for yourself:** What is the relationship between the followers of Jesus with Judaism, both Jew and "non-Jew"?

## THERE WERE MANY WAYS TO SEE JESUS WITHIN JUDAISM

Early Christians interpreted this "Jesus" within Judaism in many different ways. This, we must understand comes from the fact that most who came to believe in "Jesus" did so based on oral traditions and no eyewitness reports. Let me say again how important it is that we recognize that the "Jesus Story" we have today in the gospels is the fruit of oral tradition.

It's rather clear from the way that the stories develop in the gospels that the Christians who are writing the gospels are doing so from a stock of oral memory, that is, stories that had been passed down for centuries if not longer since this same "Jesus Story" can be found in Ancient Egypt and the Old Kingdom if not earlier. And it's around that memory of "the Christ" and this "Jesus", around that set of concerns that a lot of the earliest oral stories about Jesus must have circulated and must have been built. So we have to imagine the followers of this Jesus and "the Christ" getting together around the dinner table probably and talking about their memories, maybe it was the memory of something that "the Christ" actually said once upon a time or maybe it was a glimpse of an image that they had of him in their minds or dreams. But the thing that keeps coming back is they tell the story of who he was in retrospect from the experience of what he became through his death and through the story of his resurrection which, by the way, can be seen today to have been told since Ancient Egypt. Story telling was at the center of the beginnings of the Jesus movement long before there were any written documents of this new faith. And I think we're right to call it the Jesus movement here because if we think of it as Christianity, that is, from the perspective of the kind of movement and institutional religion that it would become a few hundred years later, we will miss the flavor of those earliest years of the kind of crude and rough beginnings, the small enclaves trying to keep the memory alive, and more than that, trying to understand what this Jesus meant for them. That's really the function of the story telling since it's a way for them to articulate their understanding of Jesus and "the Christ". And in the process of story telling, when we recognize it as a living part of the development of the tradition, we're watching them define Jesus for themselves. At that moment we have caught an authentic and maybe one of the most historically significant parts of the development of Christianity. In the development of the oral tradition then, it seems that over time some of these stories came to be written down, and the use of these summary statements about the contents of the "Jesus Story" are what much later came to be thought of as the gospel, the good news, the story of Jesus. But the term gospel, or good news, itself, means just a proclamation of the information, of what happened and interesting to note the first quote of a "Gospel" by name by any Christian writer cannot be found, even today, till after 180 A.D. So much for the Roman tradition that these gospels were written early. And that's what the gospels are, a narrative tradition, the story of Jesus and "the Christ". In light of this we must also admit that modern scholars teach most convincingly that the accounts we have to Jesus in the gospels are not eyewitness reports or first hand accounts or biographies of some first century person but rather later propaganda intended to reinforce the various oral traditions of this Jesus woven into a synthesis of sorts.

We have to remember that the gospels themselves and their full account of the life and death and resurrection of Jesus came a good bit after the fact, in some cases perhaps even sixty to one hundred years later. So those stories had a long time to evolve and develop. But we can see that they're based on some smaller units of oral tradition that had been circulating for many years before. We see this even in Paul's letters. Paul himself, remember, doesn't write a gospel. He actually doesn't tell us much about the life of a historical Jesus or Nazareth at all. He never once mentions a miracle story of this reputed historical Jesus. He tells us nothing about the birth of this Jesus. He never tells us anything about teaching in parables or any of those other typical features of the gospel tradition of Jesus. In fact he mentions only two of the sayings of this Jesus and at best devotes no more than a one sentence for each. What Paul does tell us about this Jesus is the death, and he does so in a form that indicates that he's actually reciting a well-known body of material.

**Answer for yourself:** I am getting way ahead of myself but I cannot contain myself so let me give you a nugget and provoke your thought. What was the understanding of the "death of the Christ" as far back as Egypt and what are the implications for the later "Jesus Story" and could this explain why Paul never mentioned much about a historical Jesus in all of his writings? Have we lost the Gnosis of "death" in the Scriptures and mistakenly interpret it to be the cessation of human life by mistake?

So when Paul tells us,

make no mistake about it; he's referring to his

***"I received and I handed on to you,"***

preaching, but he's also telling us that what he preaches, that is the material that he delivers, is actually developed through the an ancient oral tradition itself. We just don't know that today because we also have lost this "gnosis" of the "death and resurrection" of "the Christ" within us! There, I have given you a great nugget for later studies on other sites.

Now one of the most important examples of this comes in the First Corinthian Letter. On two separate occasions in First Corinthians, he actually gives us snippets of early pieces of oral material which he repeats in a way, so as to remind his audience of what they've already heard. In other words, it presupposes that they will recognize this material. Paul is "hinting back" at what his audience had already heard in some fashion an that is staggering to the idea that the "Jesus Story" was a new revelation at best. And because we can isolate it out of his letters, the way he describes, we then are able to reconstruct what that early body of material would have looked like at a time before it's ever written down.

**Answer for yourself:** What is an example?

Let us focus on First Corinthians 11 where Paul describes Jesus instituting the last supper. This is one of the early pieces of oral material. The other one is First Corinthians 15 where Paul describes the story of the death, burial and resurrection.

**Answer for yourself:** What is so important about I. Cor. 15? First Corinthians 15, Paul's description of the death, burial and resurrection of Jesus is the earliest account that we have in any written form. And it's clearly what Paul himself had heard and learned over a period of several years. So it's one of those little blocks of material in Paul's letters that pushes us that much farther back toward the presumed historical time of Jesus. Now here's what he tells us, he says that Jesus died, was buried, was raised on the third day in accordance with the scriptures, he relates it to prophecy. But there is a problem.

**Answer for yourself:** What is it? There is no existence anywhere to date of any Jewish prophecy of this "Jesus" or the Jewish Messiah being killed and resurrected 3 days latter. We have to go to Astrotheology to find such a Divine Concept at it is connected to the Equinoxes. Just remember this one fact as we continue and one day as we grow ready for such studies we will see this in detail and how it related to the "birth" of "the Christ" within each of us.

Then he says, "Jesus appeared". He doesn't tell us about the empty tomb. There's no reference to that part of the story at all. Instead he tells us Jesus appeared, first to Peter and then the twelve, next to 500 people, some of whom had already surely had died by the time Paul heard the story. Now in each of these two cases it's interesting that we have information that we don't get anywhere else in the gospels tradition.

**Answer for yourself:** What should this teach us? Simply that this is a unit of oral material that was not included in the gospel tradition long before the time of this Jesus and is very important to the development of the later Jesus tradition.

Now what happens as an oral tradition arises is that the first oral tradition is not an attempt to remember exactly what happened, but is rather a return into the symbols and allegories of the earlier tradition that could explain an important event. Therefore, one has to imagine that legend and myth and hymn and prayer are the vehicles in which oral traditions develop. This is exactly what occurred with the "Jesus Story" over time.

There are many reasons for doubting if this "Jesus", historical or otherwise, could have, or would have then founded a Christianity as it developed in its antisemitic trends later when "the Christ" was depicted as a Jew from which this new Gentile religion would later develop. The new religion that emerged from the events of the life and death of this Jesus contained too many divergent movements to have been the product of a single creative mind. Many scholars attest that if Jesus had intended to found a new religion, he did not succeed in doing so in any coherent form. They maintain that he had no intention of doing so. The Jesus newly revealed by the study of his Jewish environment is not likely to have founded the movements that collectively constituted

early second century Christianity. Historians used to suppose that early Christianity was united in the legacy left by Jesus; only later did disunity arise, as new and unorthodox interpretations of the tradition developed. We now think it was far otherwise. **Early Christianity moved in several divergent directions, and it was not possible to unify them by appealing to the authoritative teaching of a founder.** Only in the second century did it begin to be unified around a form of Gentile Christianity, as a result of strenuous efforts by some of its leaders, most of them associated with the Church of Rome. These men were men like Clement of Rome, Mathetes, Polycarp, Ignatius, Barnabas, Papias, Justin Martyr, and Irenaeus in the second century. The effort was never completely successful, and in later centuries new forms of disunity set in. But Christianity never again became as diverse as it had originally been. If we look back to the state of the Christian movement at the end of the first century and the beginning of the second, we find amazing variety and diversity. However, scholars usually group the many versions of Christianity flourishing then into three main tendencies, **only one of which is at all familiar today:**

In broad terms, there were three schools of thought in early Christianity as to what this relationship between Jew and "non-Jew" should be:

- **Jewish-Christian "Messianic" Believers** desired to maintain good standing with Biblical Judaism. For the Jewish Christians, Jesus was the messianic prophet predicted by Moses who had led the people back to the true law revealed to Moses but forgotten by the traditions of men. This lesser-known movement was composed of Messianic "Christian" Jews, remaining faithful to their Jewish heritage, while adding to it belief in Jesus as the Messiah. Scholars refer to the various movements that attempted to remain faithful to Christianity's original basis in Judaism as **Jewish Christianity**. Obviously, there were sharp disagreements between these movements. Gentile and Jewish Christianity soon parted company. Behind them both however was a "literal-historical" interpretation of "the Christ" and "Jesus".
- One of these competing movements was **Gnosticism**, which has come into public attention recently as a result of new discoveries; in particular the discovery of the Nag Hammadi Library in Egypt. The Nag Hammadi Library, a collection of thirteen ancient codices containing over fifty texts, was discovered in upper Egypt in 1945. This immensely important discovery includes a large number of primary Gnostic scriptures -- texts once thought to have been entirely destroyed during the early Christian struggle to define "orthodoxy" -- scriptures such as the Gospel of Thomas, the Gospel of Philip, and the Gospel of Truth. **The discovery and translation of the Nag Hammadi library, completed in the 1970's, has provided impetus to a major re-evaluation of early Christian history and the nature of Gnosticism.** Until the texts' discovery, knowledge of Christian gnosticism was confined to highly biased and negative reports and quotations of their orthodox opponents, such as Irenaeus and Tertullian. In the second century the Gentile or early Catholic church fought a sharp, and in the end, largely successful battle to rid itself of Gnosticism and to put down the independent Gnostic communities. At the same time, it stigmatized as heretical all those groups that still held on to Jewish observance. Gnostics wanted a complete break between the followers of the "literal Christ/Jesus and Judaism. Many gnostics thought that the God of Jesus and the Jewish God who created the world must have been two entirely different gods altogether because they did not want to lay the blame for the existence of evil in the Cosmos at the feet of a "perfect-loving" God. This led the gnostics to reject the world and adopt asceticism, because it was believed to be a botched creation of a lesser god. They believed that their special knowledge ("gnosis") from this highest God, the father of Jesus, "the Christ", led to salvation after death in a spiritual realm that was separate and independent of this world which was "fleshly" and full of suffering and death. In this group we find the authentic Gnostic Paul and his 7 epistles. Behind this was the ancient allegorical understanding of "the Christ".
- The **Pauline Roman Christians**, who saw in a "literal" Jesus the culmination of Judaism and the Messianic hope and redemption apart from the Law. Like the gnostics, they wanted their own brand of Messianic Judaism ["Christianity "] to have a fundamentally different basis from Judaism. These Pauline Christians considered the basis of Christianity **not** to be the revelation of God's law to Moses on Mt. Sinai, but rather the revelation of God himself through Jesus as the anti-Gnostic Paul, or literalist Roman Christians, writing in Paul's name, revealed him and for them this new and unique revelation of Jesus superseded that of Law. **This might not sound like a problem on the surface by when the one being**



**revealed by the Roman-Pauline writers has more in common with "literalized" sun-gods and paganism and "literalized" mystery religions than Biblical Judaism then we have a serious problem.** But first you have to know that such a situation exists but that of course entails prior comprehensive knowledge of both Biblical Judaism as well as comparative world religions and Gnosticism. **Once possessing this information one sees through the writings of this false-Paul as if they were cellophane and this explains the schizophrenic epistles of Paul where contradictions and conflicts abound between the original writings of the Gnostic Paul and the anti-Gnostic Roman Paulinists in the same New Testament.** One thing was held in common however. Like the Jewish Christians, these Pauline Christians worshiped the same God of Israel as did the Jews. But even though that was good they were taught to see in Jesus the fulfillment of the Messianic hopes of Judaism and that ruse is the biggest lie ever foisted upon the world. This is easily seen when contrasting the true Hebrew Scriptures with the forged texts created by this same ideology and their proponents. The prophecies of the Jews, as maintained by Israel and verified by the unforged Hebrew texts, can be shown to not be fulfilled yet today but the Gentile world never knew this because the Greek translation of the Bible had been cleverly altered 200 years prior to the time for the reputed Jesus whereby the doctrines and beliefs of the "literalized-sun-worshipping" Essenes of Alexandria, Egypt, were written in among other Greek texts and these concepts only later applied to the "literalize" Jesus by pseudo-Pauline writers. **Added to this the later forgery of New Testament texts then we arrive at both a forged Old and New Testament presented to the world as the Divine Revelation of God and His Christ.**

Now don't react and don't believe anything I have said. Let us study together and examine the evidence together and see if I can prove all of this to you beyond any doubt. I can and I will and I say that humbly for I have done these corroborative studies for twenty years and am certain of my findings. Nowhere in anything I teach is a "private revelation" or a "God told me" but hard-nosed factual study of texts, Biblical history, archeology, comparative religion, Gnosticism, the writings of the Early Church Fathers and their shameful admissions to such deception, Astrotheology, the Essenes and their theology, Roman Church history, and all other related disciplines necessary for such studies and I will share the results of such studies with the reader as we move from article to article and gather all the needed puzzle pieces where we can see clearly the truth about the "Jesus Story" and "the Christ". Don't make any changes in your religious beliefs now at all. I recommend you study hard for 6 months, step back, look at the puzzle pieces you have collected, reevaluate what you have been shown and then make any adjustment in your religious belief system and worship of God at that time. Then begin another 6 months of study and do the same. Over time you will collect enough truth and puzzle pieces to this "Jesus puzzle" and you will arrive at a point in your relationship with God that no man can lie to you about God any longer for you will know the truth for error no matter how "religious" it might sound. All you need do is follow the train of thought in these articles and do your own validating studies as I show you the sources for such information that reveal the truths I teach and expose the errors we have been led to accept as truth. Our recommended book list will become your best friend. The Rabbis say that it is good to gather around yourself your best friend and "good books" are your best friends. Something to think about in light of where we are in Christianity today.

So in summary we have three basic but different views of Jesus but only one I have found to be correct from my studies. If you do the same then I am confident your finding will lay next to mine.

**Answer for yourself:** Which one of these Jesuses and Christ are the real? Which have you been taught by your church is the correct one?

**All these views were differing ways of coming to grips with a fundamental problem: that being that "the Christ" had been depicted to have been born in a human body as a Jew, lived as a Jew, worshipped as a Jew, and died a Jew.**

But the problem of the "non-Jew" remained. The problem was bigger than just Jesus and understanding of "the Christ". Yet in the years after the time allotted for the life of Jesus, and following the dispersion of the Jews after the destruction of the Temple and the Jewish War of 135 C.E., the number of gentile Christians

came to greatly surpass the number of Jewish Christians. Christianity, instead of a Jewish movement, came to consist less and less of those who continued to acknowledge their Jewish roots by remaining loyal to the Jewish law, and more and more of those who believed that they had little if any responsibility to have allegiance to the law of Moses but only to the revelation of Jesus and Romanize Paulinism and their particular brand of Judaism. **Ironically, this brand of Judaism will become what we call antisemitic Gentile Christianity apart from its Jewish Roots.** Eventually, as you would expect, under the early Church Fathers this brand of Christianity came to regard any faithfulness and adherence to the Jewish law as a heresy and bondage. This is to be expected since many in the Gentile nations never had or understood the Torah before they heard the preaching concerning the "risen Christ" of Paul. No longer possessing the Ancient Wisdom and proper understanding of these allegorical sungods then this "literalized Jesus was for them just another in a long line of "risen sungods." No longer possessing the Ancient Wisdom and the "keys" necessary to its proper interpretation this debased teaching of "the Christ" becomes in its final manifestation, when "literalized", the hideous sin of idolatry. No longer possessing the Ancient Wisdom and the "keys" necessary to its proper interpretation mankind lost the identity of this "Jesus Christ" and the teachings on "the Christ" later changed at the hands of antisemitic Rome. This website, then, is in part a re-examination of the history of Jewish Christianity and the place given the "non-Jew" within as intended by God and as was taught in the earliest centuries of the Jewish Church. **This will go a long way in helping us correctly understand the Jewish Messiah as seen from the eyes of Judaism as well as the implications for understanding the truth concerning the historical Jesus and the Mystical Christ.**

Anti-Semitism throughout Gentile Church History has given the Jewish Christians an unusually bad rap. In fact they persecuted them to death quite often. Romanized Pauline writers portrayed them as narrow-minded, the later Roman Church condemned them as heretics, and modern scholars have ignored them. These assessments, however, are not justified. I believe that the depiction of "the Christ" as a Jew for us was not done by accident. **My studies have proven to me that the true salvation message of God is to be found in the Biblical Festivals and Feasts given to the Jews which coincidentally coincides with the Equinoxes and Solstices as Egypt taught them thousands of years earlier and expressed in their own "Jesus Story" and their Astrotheology.** This "Jewish Christ" and his message is of such importance that we must understand this "Christ" and the message of "the Christ" correctly within the Judaism in which it is expressed. **When the larger Roman Gentile Christian church drove out Jewish Christianity it also lost the true message and core of Jesus' or "the Christ's" teachings.** Therefore much which the traditional Christian is taught today is a "replacement doctrine" which is in error. The values of simple living and nonviolence became increasingly marginalized in a church that came to accept the very materialism and violence against which Jesus had protested.

Modern Christianity, whether Protestant, Catholic, or Orthodox, has, because of Rome and their Second New Testament, misunderstood not only the "Jesus Christ", but the very message of this Jesus as "the Christ" as well! By the 3rd and fourth century, the wake of the Nicene Creed had its tragic affect; it stripped a Torah obedient life-style from the religion of the followers of this "Jesus" and "the Christ" and in its place made mental ascent to a solar-godman's "identity" paramount for Eternal Life; an identity by the way remanufactured and reinterpreted by Rome and in so doing denied the prior understanding of "the Christ" as understood not only by Egypt but by Judaism as well. In the place of "Jesus" and "the Christ's" emphasis on living the Commandments of God for one's Eternal Life we find a new way of living where a complex and unintelligent Trinitarian theology replaced Ethical Monotheism of the Jews and their Torah for both Jew and "non-Jew". **Christ now tragically is the end of the Law where, if we look this word for "end" cleverly put in this verse really means "goal" as in Christlikeness is the "goal of living the Torah and the Laws of God". Just BACKWARDS and on purpose to reinforce the anti-Law bias of Rome and its anti-Judaic doctrines!**

With Rome we find emphasis upon the historical virgin birth of Jesus in the similar pattern of the ancient sun-godmen instead of the accurate teaching of the allegorical birth of "the Christ within" of all mankind. Instead of an uplifting doctrine for all mankind we are given a doctrine restricted to only one person in which we can

never relate since having fathers and mothers. Instead of teaching the truth about the awakening of "the Christ" within these fleshly temples, our bodies, which was taught in symbolic language of the virgin birth of the sungods we are led to believe that these who taught such uplifting and illuminating Divine Truths are supposedly nothing more than the basest "heathen" and "pagans" and "heretics" when what they taught, when correctly interpreted by restoring the "keys" to their Divine Allegories it can be shown that they only taught man of the internal birth of the Divine Soul within him and all of this again can be traced all the way back to Horus, as "the Karast", or "Christ" of Egypt. Likewise, emphasis of the infant Jesus, his life and death, and rising from the dead has lost the ancient understanding of the awakening of the infant soul in its infancy within the flesh of mankind, its growth to maturity where it grows to control the animal nature in mankind in preparation for death the judgment of the Soul in the Halls of Ma'at (the hereafter).

**If you think I am wrong then I challenge you to read the 2/3 of the New Testament written by Paul and find more than 2 single sentences referring to what this Jesus both believed and taught!** The preparation of one's Soul for the final judgment was of no concern for Rome if it required obedience to the Torah and the Law of God let alone the Laws of the Jews. You won't find more than sentences in these Romanize Pauline epistles because it is not there. Rome was not concerned about what this Jesus or "the Christ" stood for or believed; only that he be recast in the image of the prior pagan Godmen to give validation to the Roman godman known as the Emperor. Look at the world today and you can see for yourself the fruit of such a Lawless and Torahless message as we examine the low morality and ethical nature of our country which boast of being a Christian nation. We cannot build prisons fast enough for this Christian nation. We have in America 2/3 of the world's incarcerated and we have only 13% of the world population. Yet we are taught to believe in "this Jesus;" we are just not taught that to live like him in his Jewish setting brings Eternal Life. Instead of a call to change our lives in repentance and our improve our relationship with God and the world we have an all-powerful Jesus presented as the Messiah which is denied by the Jews and their Hebrew Scriptures.

By and large the vast majority of Christians today have not been taught the truth concerning this "Jesus" and the true "Gospel." In place of it they have been handed a "substitute Gospel" that has more in common with the "literalized" mystery religions and "literalized" sun-worship or Rome than with Biblical Judaism. Recovering the real message and teachings of this "Jesus Christ" and understanding the real message of "the Christ" is as important for the modern world as for the historian. Many today are concerned about the environmental crisis and the pillaging of the earth's resources by rampant consumerism, the spiral of escalating violence, the victimization of the world's poor, and the slaughter of animals for food. Perhaps these problems are quickly remedied if the Christian Church repents of Roman theology and recovers and returns to the real "Jesus Christ" and his message of simple living and nonviolence which is so relevant for today's world - even though it has been lost from most of modern Christianity.


In this website we will examine several major doctrines held dear by mainline Protestant and Catholic Christianity in light of Hebrew and Greek original Biblical languages, Biblical history, Biblical culture, the findings of archeology, comparative religions and comparison with Christian "literalized" doctrines and dogmas, and Gnosticism in hopes of recovering and restoring the pristine and elementary teachings of the early Chrestian, or should I say "Christian" faith as it existed in the first 3 centuries of the so called Christian era. These teachings have escaped the gaze of millions and much of this information and knowledge has only come to the light of day in the last 200 years or so. Once confronted with this evidence, it is our hope at Bet Emet Ministries that the reader will take to heart what he has learned, repent of his theological error and sin, and begin a renewed worship of the Creator in Spirit and in Truth. Shalom.


**[Let us continue our studies as we contrast the conflicting gospels of Jesus and Paul.](#)**

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## BET EMET MINISTRIES

*Hebrew For "The House of Truth"*



## CONTRASTING THE GOSPEL OF JESUS VS THE GOSPEL OF PAUL #1

Most Christians live their whole lives never noticing or reading closely the New Testament to recognize that the gospels of the New Testament Jesus is 180 degrees opposite when compared with the gospel of the Paul of the Roman New Testament. I was one of those whom I just described until I began to study Judaism and read various scholars and writers that opened my sight and understanding in these areas of divergence. Many of you probably are startled at the at the title of these articles since never dreaming that these "gospels" contradict each other but let me assure you that when you are finished reading just these three presentations and articles, you will begin to see deeper into the deceptions and the conflicting "messages" of the New Testament than ever before. You may not be aware of it but there are "two" conflicting messages or "gospels" contained in the New Testament; one of which agrees 100% with Biblical Judaism and the religion of Jesus and "the Christ" who is depicted as a Jew and one totally alien to it which is laid at the feet of this "Romanized" Paul. With such new perspective which we will teach you will come your realization that there are two completely conflicting messages and doctrines in the New Testament which are presented as the "ONLY" way to inherit Eternal Life. Since these "salvation messages" are contradictory then it goes without saying that such "opposites" cannot be right therefore one of them is wrong and the other right; the problem for the New Testament believer today is to not only recognize that "conflicting gospels" exist within the teachings of the New Testament, but arriving at an intelligent decision regarding which "gospel" to accept and which "gospel" to shun.

Often I hear from someone who will write us or call us at the Ministry and respond by saying "there is no contradiction" within the New Testament. Such shallow perspective by good-hearted people will be shown to be foolish let alone critically flawed in these next three articles. I would hope you muster up the courage to deal with what will be shown to you in the following pages as often the material will be "heavy" and one's "heroes" often exposed for what they really were: false teachers who opposed the "real salvation message" if God given mankind in the beginning of time. Now let us seriously sanctify the Name of the Lord by studying in earnest the Revelation of HaShem as it has come down to us; all the while picking the "meat" from the "bones" as we find it in the New Testament.

## UNCOVERING THE HIDDEN MESSAGE IN THE PARABLE ABOUT THE GOOD SAMARITAN

**Answer for yourself:** We have all heard of the "Good Samaritan" but have we all understood the real message of this parable?

This is the question before us as the implications from such in-depth study challenge the validity of the New Testament and Gentile Christianity's teachings regarding inheriting Eternal Life in many places. This will be a shock to many as you see what follows so just stay with it.



I will begin with what is known as the Parable of the Good Samaritan, but will rename it "The Parable of the Priest, the Levite and the Samaritan."

The parable is chiefly remembered by most for what it is taught as in Bible classes: as a lesson to be kind to your neighbors and to alleviate suffering. Although this is true these lessons are incidental only, and of quite secondary in importance to the main issue which the parable teaches; the main issue in the parable escapes the awareness of most readers and in reality concerns the very foundation of the religion of this Jewish Jesus before us and is not concerned with just "loving" others. True, the parable is the gem of the narrative; but its value, nevertheless, is in the setting of it, and not in the lesson of kindness which it incidentally instills. We must go beyond the surface and its elementary meanings understood by most to grasp the real intent of this parable.

*The Gentile Christian Church desperately needs to hear this message and repent of many of their doctrinal positions which oppose the real meaning of this parable.*

## NECESSARY BACKGROUND INFORMATION BEFORE WE START

To understand the real and full significance of this parable we must note what has led up to it. A lawyer came to heckle this Jesus. Like every great reformer, Jesus is depicted in the New Testament to have had his opponents, great and small. There were those who were uncompromisingly hostile either from a mental bias or from personal motives. There were the sectarians who opposed the new and deeper teachings of Jesus on doctrinal grounds. And there were those who claimed to be liberal-minded, but who regarded the doctrines preached by Jesus as far-fetched, utopian and altogether impracticable.

To this latter class belonged, evidently, the lawyer who is depicted standing up and "tempting" Jesus, saying, "Teacher, what shall I do to inherit eternal life ?"

**Answer for yourself:** What a question that goes to the very crux of God's salvation message. We need to open our ears to hear this message of salvation like never before because it applies equally to the Jew and the "non-Jew". What was the core issue addressed in the previous questions posed to this Jesus?

## HOW TO INHERIT "ETERNAL LIFE" ACCORDING TO JESUS

Every believer desires to inherit Eternal Life. This is beyond question. But you will be amazed to find out that it is not as easy as you have been taught. Read on please.

We are talking about "eternal life" and Jesus' understanding of God's salvation. We must not lose sight of this for the parable of the Good Samaritan is really about how to obtain "salvation" and inherit "eternal life". You will better understand as we delve further into the parable and Jesus' message within it.

Notice up front, that the lawyer who asked Jesus the question about "eternal life" did not ask the question as one desiring to be instructed, but "temptingly." It was a challenge, as from one knowing what answer he would get and who is prepared to oppose this Jesus if he were to answer the question incorrectly; as if Jesus had some strange doctrine considering "salvation". But in this we find this lawyer to be mistaken. Notice will you that in answering this Jesus, symbol for "the Christ of God", simply referred him to the Law of Moses, the Law of the Jews...the same Law that Gentile Christianity today teaches has "passed away"! Spurgeon, a great Christian preacher sums up the orthodox Christian position of history let alone today when he says that "Jesus is the 'termination' of the Law of the Jews. He goes on to reiterate the Christian position by saying, speaking of this Jesus, that "He has terminated it in two senses. First of all, his people are not under it as a covenant of life. *"We are not under the law, but under grace"*. Again, Christ is the terminator of the law, for we are no longer under its curse". This says it all. But the words of this Jesus should grab our attention more than Spurgeon or any other Christian preacher when he answers forthwith the lawyers' question by stating: "What is written in the law ? How readest thou?"

Man, what an answer.

**Answer for yourself:** How do we read this Bible we were given by Rome? How do we interpret it? Are we interpreting it correctly? To whom was this message of the salvation of God, intended for all mankind given; Rome or the Jews? Did God ever change His salvation message given to these Jews? Did God forget to tell them? How come today the Jews don't accept this Christian way of salvation and this "end of the Law"? What do they know that we don't? Who do you think is best qualified to interpret the Hebrew Scriptures and this message of salvation given to all mankind, Rome or Jerusalem? What are we to do with this Jesus when he says in this same New Testament which teaches that the "Law is ended"?

*John 4:22-23 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. (KJV)*

**Answer for yourself:** To whom was this Jesus speaking in the above verse? Would you believe it was a Gentile like me and you?

**Answer for yourself:** Don't you find that somewhat surprising; that Jesus would teach a vital relationship between receiving Eternal Life and the keeping of the Law; something the Gentile Christian Church prides itself in having been "abolished" according to tis Romanized Paul and his writings?

**Answer for yourself:** Did Jesus really connect "eternal life" with the "Law" and what does that mean to the Christian who believes he is "under grace and not under Law"? Have we as "non-Jews" following the texts in our Roman Bibles been possibly misled and don't know it? Did Rome hate the Law of the Jews? Did Rome have reason to reject Judaism and did they? [Have you ever read Constantine's Easter Letter](#)? Well you better do it right now! Do you know he did this before commissioning 50 Bibles, or New Testaments, to be written over which he oversaw their production? Are you aware that happened 70 years before the official canonization of the New Testament by the Constantinian influenced Roman Church? Can we think and think hard about this for a second and the implications it has for us today? Can we read between the lines? Does this help explain why this New Testament is full of purposefully misquoted, purposefully mistranslated, purposefully taken out of context Hebrew Scriptures, and even "invented" Scriptures when compared with the Hebrew Bibles used by the Jews? Were you aware of this? What implication does this have for the true salvation message of God given to all mankind? Have you ever done these studies or should you might consider now to do them to confirm what I said is true?

**Answer for yourself:** Don't you find it rather odd that obtaining "Eternal Life" for this Jesus involved the "Law" when the Christian Church today, which considers themselves followers of this Jesus and "ambassadors for Christ," pride themselves as not being "under the Law" and even call the Law a "curse"? What is this when even prophecy in the Old Testament shows that in the world to come that these same Laws will be observed in the New World and in the New Age to come?

**Answer for yourself:** The most serious question is: "Has the Gentile Christian Church" of today inherited the antisemitic "traditions" of Rome for their salvation message and completely rejected the true "salvation message of God" which involves man's responsibilities to this same "Law" of the Old Testament [the Laws of Noah and the Laws of Moses]? The answer is "yes". Are our Bibles faithful representations of the message of God entrusted to the Jewish nation?

I assume the reader understands that the Laws of Noah and the Covenant of Noah was given to all "non-Jews" long before there were any Jews on this world and later only reiterated by Moses (Akhenaten) at the waters of Marah when Moses built upon the Laws of Noah in giving Israel these Laws of Moses which only elaborated and enlarged upon the Law of Noah as the Jew's Covenant with God. Let us read on. I hope you recognize here that there exists common ground in these two Covenants and Laws that will allow the unity of Jew with "non-Jew" as the one people of God.

*And in Romans 11: 17 And some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree.* Here is clear reference to both the Jews and the Gentiles being grafted together into ONE tree in the ONE ROOT. This is impossible if their Covenants are in conflict but you see they are not! There is and has been for most of the New Covenant era, enmity between the Christians and the Jews. Labelled wrongly as "Christ killers", Jews have been slaughtered and persecuted by the world and Christians alike. Christians have erroneously believed that they have replaced the Jews as God's chosen people. But the Word is very clear, there are two Olive trees which will become one in God and their enmity will be put aside. But this will never occur without the truth being taught and the Christian possessing the necessary knowledge of how this separation of these two peoples of God occurred at the hands of Rome and their forged Bibles which we carry today.

## SCRUTINY OF THE PARABLE...LOOK WHAT WE FIND

The lawyer rattled off: *"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."*

So far so good.

**Answer for yourself:** Is your understanding of Christianity's "salvation" as you have been taught by the Gentile Church the same as we read in the above discourse? Before you say "yes" let us keep reading for I assure you it is not as simple as you suppose.

**Answer for yourself:** Is your understanding of Christianity's "salvation" the same as Jesus both understood and taught it? Already we saw that this Jesus, "the Christ", connected salvation and Eternal Life to the Law of the Jews (including the Laws of Noah) and **Christianity prides itself "not being under this Law"** so before you rush to say "yes" I would suggest you wait till the following articles have been read and digested before you answer in the affirmative as we will address each word of the above answer in the Hebrew to make sure we understand completely what this Jesus was saying.

*And Jesus said to him: Thou hast answered right: this do and thou shalt live" (Luke 10:27-28).*

The narrative goes on to say that the lawyer, willing to justify himself, said unto Jesus, *" And who is my neighbor ? "*

## WHO IS MY NEIGHBOR?

Here let us pause for a moment to analyze the situation. It will be noticed that the lawyer's question, *"And who is my neighbor?" will*

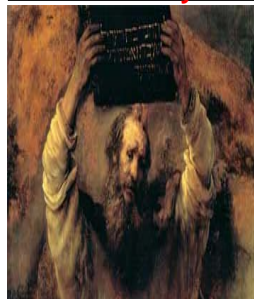
culminate in Jesus referring to the Commandments within the Second Tablet of the Law only, whereas the reply of Jesus, "this do," made no such discrimination but referred to both tablets of the law. This might seem rather strange at present but I assure you that you will quickly come to understand Jesus' intentions and answer as we let, according to Phil 2:5 5, this mind of Christ be in us as it was in this Jesus: *"Let this mind be in you, which was also in Christ Jesus:" (KJV)*

**Answer for yourself:** How can we do this? How can we think like this Jesus? How can we "believe" like this Jesus? How can we truly be follows of this Jesus and "the Christ" in our lives today when taught differently by an antisemitic, Romanized and Paulinized Christianity for the last 1,800 years?

**This is done only by studying the Jewish Roots of Gentile Christianity.** After Seminary I set on a concrete bench and talked with God where I said "Lord I have been privileged to be here and truly became a man of God here but Lord I did not learn one thing about a Jewish Jesus here. I can preach and build churches like Paul but Lord I don't know much about this Jesus who is a Jew in my Bible? Lord, I said, what do I believe leaving here today that Jesus, if he were setting next to me right here, would not believe as I do being taught for 3 years a Baptist and Christian doctrine? And Lord, if Jesus were setting here what would he believe that I don't and why not on both counts Lord? What do the Jews not believe in my Jesus? What do the Jews believe that I don't and why not? What does this Jewish Jesus believe differently from me and why?" Having read one Jewish Jesus book before Seminary I found myself 3 years later not increasing my knowledge of a Jewish Jesus one bit so I said: "Lord, I don't have the answers to these questions but I am going to get them" whereupon I got up and left the beautiful grounds of the Seminary and began a serious study of Judaism and the Jewish Roots of Christianity and this led eventually to the establishment of Bet Emet Ministries. The rest is history and that leads to this article.

Now, To appreciate the meaning of the lawyer's question as to "who was his neighbor" we must understand the issue about which the lawyer intended to heckle Jesus.

**It is mandatory we understand that the First Tablet of the Law contained the commandments and obligations given to man concerning maintaining his relationship with God.** In other words these commandments were "vertical"; between man and God. These commandments in the First Tablet of the Law dealt with man's relationship with God and when obeyed guaranteed man's continued acceptance with God. These Laws, or should I say "categories" of Laws were manifestations of man's Covenant stipulations with God whereby if observed "kept" man in good relationship with God within his respective Covenant. **The Second Tablet of the Law contained the commandments and obligations given to man concerning man's relationship with man [remember mankind is created in the Divine image of God].** These "horizontal" commandments, when observed, guaranteed man's rightness with his brothers and neighbors and thereby his "rightness" with God as had the prior commandments from the First Table of the Law. Ironically, man's worst relationship with others is a direct indication of his "best" relationship with God.



Now we see that this Jesus, "the Christ", next said something very interesting; he said that the "second" was "LIKE" the "first". Let me explain further. Man was created in the image of Ha Shem and when we relate to mankind we are in reality relating to God at the same time for mankind carries the Divine Image. Egypt was the first to teach this concept believe it or not over 10,000 years ago. **Thus the relationship between the "Two Tablets of the Law".**

There were two "laws" or "commandments" which were fundamental in Jewish philosophy. These were *"Thou shalt love the Lord thy God"* and *"Love thy neighbor as thyself."* Again this is the picture for us in the "Two Tablets of the Law". In both ways, when we are observing and obeying the commandments, we are loving God. It has been said that our "worst relationship with man" is a direct picture of our "best relationship with God". **Many but not all of the Sadducees, Scribes and the Pharisees that is, the religious ruling classes, laid all the emphasis on the "FIRST" tablet of the Law but our Jesus did differently; he laid all the emphasis on the "SECOND" tablet of the Law and its commandments.**

***This is the secret to the whole parable and has momentous importance in one's understanding of "inheriting Eternal Life".***

The "Pharisees" interpreted the "love of God" to mean prayer, adulation, sacrifice and worship. This is all great but these religious leaders glorified God in a manner that would gratify a human despot. As for the second commandment (*"Love thy neighbor as thyself"*), it was entirely subordinate and its fulfillment consisted at best in almsgiving.

**Answer for yourself:** Remember Cornelius? Why did God remember this Gentile and make an example of him?

**Acts 10:2 2 A devout man, and one that feared God with all his house, which gave much alms to the people (Second Tablet of the Law), and prayed to God alway (First Tablet of the Law) (KJV)**

Cornelius, not a Jew mind you, and not a convert tot Judaism, keeping the Laws of God written on his heart which just happens to be parallel to the Laws of Moses.

**Answer for yourself:** Remember Dorcas? What is so special about her? What did she do? To whom did she give her alms; to the church or to needy people?

*Acts 9:36 36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did (Second Tablet of the Law) (KJV)*

**Answer for yourself:** Did you notice if you read on in Acts 9 that Dorcas died.

*Acts 9:37-40 37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. (KJV)*

**Answer for yourself:** Did you notice that both Dorcas and Cornelius were given alms to the needy? This is always taught by Judaism to result in a life that is honoring to God and the fruit of which earns one Eternal Life! Is it an accident that we see a resurrection from the dead of a person where the only thing mentioned is that she "did good works" and "gave alms" which just happens to be obedience to the Second Tablet of the Law? No, not at all. Is this a coincidence or a "Pattern"? When I studied Judaism for 5 years and even had Rabbis on my television shows in Dallas we taught this to the Gentile Christians; especially since every Christian Church I know of robs God of his tithe from where these alms are to come and go directly to the people and not to parking lots, gymnasiums, insurance, remodeling, rent, functions, hotels, bigger ministries, or pastor's houses or dinners, and I could go on! Christians don't know the tithe and how God commanded it be given and all that they know is that a man stands in front of them admonishing them to "not rob God" but to bring all their tithes into the "storehouse" which the Church defines as "themselves" when the truth of the matter is that is a "food barn" to feed the homeless, widows, orphans, crippled, sick, lame, blind, deaf, paralyzed and instead the Church makes us accessories to robbery of God by using these funds in ways not commanded by God. That is why when I learned the truth about the tithe by myself I told the senior Pastor where I was on staff that no longer will I tithe to this church but will give my tithe "only" to these areas since God said it! Sad, but we teach error misleading millions who never know the truth because they have little or no personal study of the Bible in their lives. Preaching is a poor substitute for teaching when "teaching is the highest form of worship of God" we can give according to the religion of a Jew like this Jesus.

Jesus, on the other hand, regarded the second commandment as arising out of the first, and, therefore, as its corollary. There was no way of loving God except by taking care of his children. God was the Father of us all. We must hallow him in His fatherhood: "*Our Father . . . hallowed be thy Name.*" This can only be done by a full recognition of our brotherhood. There is no room for racism here. "*One is your Master and all ye are brethren.*" This idea of the Fatherhood of God of all mankind is the foundation of all Jesus' precepts and teachings of "the Christ". It was the will of "*our Father which is in heaven*" that none of his children should suffer at the hands of each other. "*Inasmuch as ye have done it to one of these, ye have done it unto me.*" "*If any offend one of these little ones, better a millstone were hung round his neck, and that he were drowned at the bottom of the sea.*" Or again, "*If thou bring thy sacrifice to the altar and there rememberest that thy brother hath fought against thee, leave there thy gift before the altar and be reconciled first to thy brother.*" "*Thus, and thus only, can you glorify your Father which is in heaven*". Therefore THE FIRST COMMANDMENT CAN BE FULFILLED ONLY BY THE OBSERVANCE OF THE SECOND. This the pivot of all Jesus' teaching, and it is on this point that Jesus met with the strongest opposition.

**Answer for yourself:** Why was that? Obeying the Second Tablet of the Law will cost you something!

This led to quibblings as to the relative importance of the two commandments, the first, on which the "scribes and Pharisees" relied; or the second, on which centered the teaching of Jesus and which he contended was "like unto the first."

When, therefore, Jesus simply referred the lawyer to "the law," he made no distinction as between the first and second commandment, for to Jesus the two meant one and the same thing.

**Answer for yourself:** Does it appear to you that this Jesus thought that he was to be the end of the Law of God to you? You see, you can forge books all day long, and Rome has, and you can change the message of God in these books, but you cannot change the evidence and fruit of obedience of these Laws of God. Even in this New Testament with its host of problems and problem passages the light and truth yet shines forth if you know where to find it and how to recognize it. For me, studying Judaism, the religion of this Jew, I learned these precious Divine Truths over those 5 years and am able to spot this truth in the New Testament and separate it from the falsehoods and theological lies that also are in it.

But the lawyer in this parable disagreed with this Jesus and his view on the Law. Not having received the answer in the form in which he had expected it, and he said to Jesus, That is, he challenged this Jesus on



*"willing to justify himself,"*

*"And who is my neighbor?"*

the second commandment, evidently trying to show the impracticability of his teaching.

And now the illuminating parable, which I will quote in full:

*Luke 10:30-36*

- *30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.*
- *31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.*
- *32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.*
- *33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,*
- *34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.*
- *35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.*
- *36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves*

Jesus asks him a question. Reluctantly and evasively the lawyer admitted, "He that showed mercy on him." Again he was made to answer his own question.

But the chief significance of the parable he evaded, as do most of our Bible expositors of today. Nor, had it been the object of Jesus merely to teach the lawyer that "he that showed mercy was neighbor," Jesus could have chosen any three men for his parable, whereas he selected on purpose a priest, a Levite, and a Samaritan.

**Answer for yourself:** Why these three people?

It is just in the selection of the characters that the importance of the lesson is constituted. For the first man whom Jesus made to pass by on the other side was a priest, a man of prayer and fasting, of rites and ceremonials, looked upon as holy by his people. The second man was a religious man as well, equally conscientious in all the rituals of the synagogue.

**Answer for yourself:** And the third? Jesus chose you and me for this 3rd example which was shot heard round the world in the ears of bigoted Jews such as the School of Shammai who hated Gentiles and "non-Jew". Jesus chose for this 3rd person a despised alien, a Gentile, an unbeliever, a pariah, loathed by every self-respecting Jew in those days as is a "minority" to-day in Christian America.

Among these Jesus bade the lawyer to choose:

*"Which now of these three, thinkest thou, was neighbor to him that fell among thieves?"*

The lawyer cleverly evaded the main issue by ignoring the status of the three persons named, and according his verdict to "*him that showed mercy.*" To say outright, "The Samaritan", was perhaps too much to expect. He could not so debase priest and patrician, co-religionists and compatriots, as to prefer a Samaritan to them by name. But in this example we should see Cornelius, Dorcas, and ourselves as "non-Jews"!

## IS THE HEART OF YOUR FAITH "CREED" OR "DEED"?

But, the lawyer had to admit more than he was probably aware of at the time, and that is, that religion of deeds comes before profession of creeds. And that is the lesson of the "Parable of the Priest, the Levite and Samaritan." To speak of it as the "Parable of the Good Samaritan" only is to ignore its chief lesson.

*Jesus explained to the lawyer, and to us, what his religion was: Creed, mental assent to religious "dogmas" and "doctrines", prayer and fasting; patriotism, race, nationality, clanship; wealth and social position; were all brushed aside so as to accord place of honor to a good deed (Second Tablet of the Law), even though performed by one of the least of the sons of "our Father which is in heaven."*

*In the view of Jesus conventional piety, unsupported by good conduct, counted for nothing; whilst a good deed did not lose anything of its merits because performed by a person not belonging to a particular or to any sect.*

We shall see further on that the absence of creed and ascent to "denominational belief systems" was an essential feature of the religion of Jesus, as in true religion it is bound to be. Said more simply, God cares more about how we live our lives than



**what we believe.** We can be wrong about such things as "Who was Jesus, was he the Messiah, did he exist in history" for this does not really matter; **what does matter with God is if we live according to the Laws of our Covenant; that "we live like this Jesus and "the Christ" for this is our example and ticket to Eternal Life".** Such reliance on "creed" by Gentile Christianity, is the very heart of Gentile Christianity today and it should not be. You have to admit that you are either "in or out", "accepted or rejected" in Christianity by what you "believe" more than what you "do". At altar after altar, Sunday after Sunday, multitudes of people seeking God are led to "accept the current theology" of this church or that church and reassured that if they "believe" they shall be saved. The problem is what one is taught to "believe" changes between churches. Literally the Christian Church, due to the misunderstanding of Paul's epistles, rely on acceptance of "creed" over "deed" for salvation. **This Jesus, "the Christ" does not agree with them and neither does God. Think!**

This narrative is by no means an isolated passage, but one out of many, all to the same purpose. As our investigation proceeds it will be seen that this Jesus, "the Christ", never uttered a word that is ever so remotely inconsistent with the spirit displayed in this brief but telling narrative. That there are many sayings in the Gospels attributed to this Jesus which are diametrically opposed to it is, of course, admitted and problematic to the discriminating reader. But too few study to this level to see such things. But we shall not find it difficult to show that all such passages are doubtful as today's scholars teach us. **The New Testament is forged and not accurate to the religion of this or any other Jew who is the light to world and possesses the true salvation message of God for all mankind.** Dear one, we have two conflicting messages in the Gospels concerning "obtaining Eternal Life" and if you have not seen such conflicting dogmas of this later Romanized Paul then either you have not looked deep enough or you don't study enough. Superficial reading of the Bible profits little.

**In this parable we have the key to the religion of Jesus, "the Christ".** Traditional Gentile Christian theology extracts nothing more from this parable than an exhortation to be kind and to succor the weak. Blinded by its own dogmas, it never noticed the two leading principles that inspired it, that are the essence of it, and that must be the basis of true religion, if a true religion is possible at all. That true basis for all true religion is living by the Laws of God. Egypt taught us this in the beginning and did so 15,000 years B.C.E. They have the first Torah seen in their 42 negative confessions which they carved on the tombs and ossuaries. They lived their lives prepared to die and receive a good judgment from the Creator. **These ancient Egyptians truly were righteous people and their children, the Jews, inherited these same Divine Concepts through Moses and Israel shines bright in a dark place today having the keys to Eternal Life to all those who look.. I did!**

We will but briefly note these at present, for we shall see these two principles permeating the philosophy of Jesus.

Take, for instance, the lesson just noticed which Jesus imparted to an antagonist. The lawyer asked, ***"Who is my neighbor?"*** Jesus made him answer his own question and in a way he neither anticipated nor intended. In this instance a bigoted Jew had to answer his own question contrary to his prejudices. We might submit the same problem, thus clearly stated, to every man and woman on this planet, to every Christian, to every Brahmin, Buddhist, Mohammedan or Freethinker with the same result. **Its universalism and eternal truth is clearly due to the total absence of any suggestion of theology, creed or dogma.**

Even the name of the author might be eliminated without weakening the force of the lesson; for the fact that Jesus was the propounder of it clearly could not weigh in its favor with the heckling antagonist. **It is characteristic of all the precepts of Jesus that they intrinsically make for unity, peace and concord, without needing any other support. This the mark of truth and the verification of the true message of God's and His Christ!**

**Obviously there can be but one true religion, and therefore such a religion—if possible at all—must tend to unite mankind. Indeed, this is the test whereby to distinguish true religion from its counterfeits: "By their fruits ye shall know them."**

**Answer for yourself:** What are the fruits of the pseudo-religions with which we are acquainted—not excepting any ?

They are known to history as religions dissensions, religious feuds, religious wars, religious frauds, and even as religious crimes. Surely no sadder commentary is possible on the general conception of religion than the linking of the word with ideas which stand for its opposite, without anybody being shocked by the incongruity of the combinations, or the paradoxes which they suggest. Such blindness affects the Christian Church yet today.

## ANOTHER EXAMPLE...NOTICE...IT IS THE SAME MESSAGE

**Matt 22:36-40**

- ***36 Master, which is the great commandment in the law?***
- ***37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.***
- ***38 This is the first and great commandment.***
- ***39 And the second is like unto it, Thou shalt love thy neighbor as thyself.***
- ***40 On these two commandments hang all the law and the prophets.***

On a certain other occasion another lawyer asked Jesus—also "temptingly"—"*Teacher, which is the great commandment in the law ?*"

Except for the purpose of challenging a statement or an argument, there would be no sense in asking this question of a Jew; as well ask him whether he knows his own name.

Nor was this Jesus an ordinary Jew, or considered such by the heckling lawyer, who addressed him as "rabbi," i.e. "teacher." To assume, therefore, that the lawyer merely wanted to find out whether Jesus knew the commandment is too absurd for even a moment's consideration. Moreover, the narrator plainly says that the question was asked "*temptingly*," which in itself indicates that an argument was at issue between the lawyer and Jesus. The context not only shows this to have been the case, but from the answer of Jesus, as well as the conversation that followed it, we are able to gather the nature of the argument.

As I have already been pointed out, Jesus laid great stress on the second great commandment—"*Love thy neighbor as thyself*" (*Second Tablet of the Law*); whereas the "scribes and Pharisees" held the first great commandment (First Tablet of the Law) to be the supreme law. Hence the challenge of the lawyer, as if saying, "In your concern for mankind you are forgetting God. Do you not know the great commandment in the law ?"

In answering Jesus recited the law and then added: "*This is the first and great commandment. By the second is like unto it: Thou shalt love thy neighbor as thyself.*"

This makes sense of a narrative which, in the form in which it is presented in the English Version, is meaningless. There Jesus is made to say, "*And the second is like unto it*"—rendering the Greek particle "de" by the conjunction "and" instead of the argumentative particle "but"—which robs the passage of its meaning. For it is not likely that Jesus would have thought it necessary to inform an exponent of the law what the wording of the second commandment was.

Jesus said the "*second*" commandment is "*like*" the first. Let us see his thought by examining the word "like" in the Greek":

3664 homoios-

like, similar, resembling:

- a) like: that is, resembling
- b) like: that is, corresponding to a thing

You can see for yourself that to Jesus the "second" commandment corresponds and resembles the first.

## ANOTHER EXAMPLE....SAME MESSAGE

### Mark 12:31

*31 And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.*

This, or a similar incident, is also recorded in Mark, the wording being slightly different. Jesus is there said to have added, "*There is none other commandment greater than these two.*"

There is no contradiction in the two accounts, but rather corroboration. Very probably both versions are correct, the different wordings having been used on different occasions. The accusation that Jesus was ignoring the great law, and that he was teaching heretical and revolutionary doctrines, could not have been an isolated occurrence, but must have followed him. As constant must have been his reiterations that "*the second law was like unto the first.*" Had the incident occurred once only, it would scarcely have survived or been handed down to us. Common to all these accounts we find Jesus emphasizing "deed" over "creed" and let us not forget that the religious leaders of his time had influenced just the opposite ("creed" over "deed" just the way Christianity does today!).

According to Mark: there was a dramatic sequel to this episode. The lawyer was struck by the answer and the interpretation Jesus gave to the two commandments. "*And the scribe said unto him, "Well, Teacher, thou hast said the truth: for there is one God and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God (Mark: 12: 32-34).*

Hidden beneath these texts again is the idea of Eternal Life!

## “DO THIS AND LIVE”....SURE IS DIFFERENT FROM “BELIEVE IN OUR DENOMINATIONAL BELIEFS & DOGMAS AND LIVE”

Note the consistency with his reply given to the other lawyer: *"Thou hast said right, this do and thou shalt live." That is, obey these two commandments "and live".*

And now again when this lawyer says that the observance of these two laws *"is more than all the burnt offerings and sacrifices,"* Jesus said to him, *"Thou art not far from the kingdom of God"; "On these two commandments hang all the law and the prophets";* and *"There is none greater than these two commandments."* True, indeed, that he had not come to destroy the law or the prophets, but to fulfill. It will Roman Christianity and their continued concealment of the truth due to their antisemitism that will rob the Gentile world of this true message of salvation given to all mankind.

## THE KINGDOM OF GOD...WHAT DOES IT MEAN TO A JEW...LIKE THIS JESUS FOR EXAMPLE?

But now we must digress in order to restore to the phrase **"kingdom of God"** its original meaning and to correct a grave blunder committed by the early Gentile Christians and which has been perpetuated to this day in the Christian Church. The Greek word "basileia," here and elsewhere translated "kingdom," has two meanings. Like the English word "dominion" it may refer to the role of a king (which is the original meaning of the word) or, metaphorically, to the territory ruled over.

Jesus never used the phrase in the whole of the New Testament in any other sense than "the rule of God" or "reign of God," as is clear in each case from the context. When, for instance, he said to the lawyer *"Thou art not far from the kingdom of God,"* the phrase can have meaning only if Jesus meant—as evidently he did mean—that the lawyer was not far removed from the "rule" or "law" of God.

Dear Christian believer, if you have understood what I have shown you so far as to what this Jesus believed and taught over and over again as opposed to the "accepted" religious theology of our day in the Christian Church with our Bibles which says such things as "...you are not under law but under grace" and "Christ is the end of the Law, then this has vital importance for you although you might not have realized it. If your standing in your faith and your "salvation" is founded on your mental ascent and corresponding faith and belief in a Christian doctrine and dogma concerning "this" theology or "that" theology about this Jesus and what is described in the New Testament to have been done him, which I remind you this religious document given us by Rome can be shown to be a crass purposeful adulteration of the Hebrew Scriptures which is again misquoted in the New Testament as well. This book, mind you, is shown by modern scholarship today, to have been created and written long after the time of this reputed Jesus of Nazareth by the Roman church and amended and changed throughout successive centuries and successive Catholic Church Councils as their antisemitic theology evolved century to century. This book, and the preaching of traditional Christian Churches assures us that only have to "believe in Jesus" and that our salvation is based upon what we "believe" all the while down-playing the importance of good works and assures us that they are not required for salvation. Little do Christians know that in the earliest copies of the book or Romans missing is this key "salvation" passage:

*Rom 10:9-10 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. (KJV)*

Our earliest copies of Romans do not contain chapters 9, 10, and 11 and, for our purpose here, we must see and it the startling fact that the above "salvation" passage was not in the original writings of the Gnostic Paul and was not there for a reason; that reason being that he did not believe in such a thing in the first place. Paul, whom Rome has writing 2/3 of our New Testaments was truly a Gnostic at heart but you rarely will see that in our corrupted New Testaments without much study and discernment on your parts. Our salvation, according to Christian dogma, is founded on one's mental belief in the doctrine that is attached to this Jesus and your confession of it to others. That doctrine, mind you, is that this Jesus "died for your sins" and "rose from the dead" and the "belief" is the only thing one needs to do in order to be "saved". This then assures one of salvation when they die. Surely any Christian person knows that *"a man is justified by faith without the deeds of the law"* (Romans 3:28).

*Contrary to what we saw Jesus, "the Christ", teach above the traditional stance of Christianity today, and since the earliest centuries of the Christian era, is that NONE of the Old Testament law applies to the Christian today.* When Jesus died on the cross, he supposedly put an end to the Old Testament law (Rom 10:4; Gal 3:23-25; Eph 2:15).

*Rom 10:4 4 For Christ is the end of the law for righteousness to every one that believeth. (KJV)*

*Gal 3:23-25 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster. (KJV)*

*Eph 2:15 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; (KJV)*

Now we must pay attention closely to what I say next. Here is the ultimate paradox. In place of the Old Testament law, we as "believers" in this Jesus and "the Christ" are told we are under the law of Christ and not under the Laws of Moses any longer. Then we are told, in the same breath, that as Christians we are to *"Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments"* (Matt 22:37-40). If we do these two things, we are told that we will be fulfilling all that Christ wants for us to do, *"This is love for God: to obey his commands. And his commands are not burdensome"* (1 John 5:3).

**Answer for yourself:** What? This is circular reasoning at its best and we are back at the beginning of what this Jesus taught but why all this anti-Law rhetoric then in this New Testament given us by Rome? Who can follow this train of thought correctly from beginning to end? Few. Most read one passage like "Christ is the end of the Law" and get up from there thinking that the Laws of Noah and the Laws of Moses are ended and passed away not comprehending the big picture or the message of this spiritual book.

I have heard other preachers say that the Ten Commandments are not even applicable to Christians.

**Answer for yourself:** Are you aware that you can find 9 of the Ten Commandments repeated in the New Testament (all except the command to observe the Sabbath day), but yet examples where "non-Jews" kept the Sabbath? We must read with understanding and for that to happen we must ask God to open our minds and hearts to see what we have not seen before when reading this book. We must ask God to allow us to see what He wants us to see and not what our Christian tradition and Churches and Pastors want us to see. We need to fall on our knees and stay there till our sight and spiritual perception is opened to the truth of God's message which is not always what traditional Christianity teaches.

**Answer for yourself:** Now for a big, big question. How do we love the Lord your God with all our hearts and with all our souls and with all our minds? How do we love our neighbor as ourselves?

There are many things we do which we think are right and good but actually in light of what God has commanded in the Hebrew Scriptures is not and we don't know it. Take tithing for example. It is good to give and God has commanded how this is to be done in the Hebrew Scriptures and laid it out plainly for all to see yet we are led in our Christian Churches to give our money and tithes to the Church were almost all don't follow the commandments and laws regarding the Tithe in the Old Testament and don't place and uses these funds correctly only in the areas and manners "commanded by God". You see **God has stated clearly "how much" and "where" these gifts are to be used and USED ONLY!** God has no slush fund where these fund can be used for whatever purpose the Pastor or board or directors so desires. So, in giving our gifts to God in our churches, we think we are doing good but by giving our funds to such people and not making sure these gifts go to the *"places where I placed My (God) name"* we become accessories to robbing God and not know it because we again don't know what the Word of God has to say on this matter. Like me once, you just trust your Pastors never knowing these texts well enough to spot disobedience. We may think we are loving God with all our hearts when we give and it "feels right" and we might cry with emotion but actually we are disobedient and never know it having insufficient knowledge of the Hebrew Scriptures. Again, our emotions and our church tradition deceives us. You see dear one, it is impossible to love God with all our hearts and with all our souls without knowing "How" to do it and this is the beauty of the Torah given to both Jews and "non-Jews" because it shows how. This Law, which this New Testament and our preachers assure us that we are no longer "under" is the way whereby God defined for all mankind how to make themselves pleasing to Him and in so doing gave them absolutes whereby they might know what is the perfect and acceptable will of God for all mankind. This Torah is a collection of Two Tablets of the Law containing requirements of mankind in his relationship with God and with his fellow man. There are 613 Laws in the Laws of Moses and 66 Commandments in the Laws of Noah. **These Positive Commandments teach us what God "is" and what God "does" and the Negative Commandments teach us what God "is not" and what God "does not do". We are called by God and this is the "PATTERN" given us to shape, train, and mature our Souls in this plane of existence.** When we take upon ourselves to live by this pattern of positive and negative commandments, and when the "non-Jew" fulfills the Laws of Noah and applies Isaiah 56 to his life where he goes beyond the minimum and *"keep My sabbaths, and choose the things that please me, and take hold of my covenant"* then we are assured that our conduct and deeds are acceptable with God. We are admonished to rely not upon our understanding for a reason: *"There is a way that seemeth right unto a man, but the end thereof are the ways of death."* (Proverbs 16:25). Only in obeying these Commandments which result in righteous deeds and behaviors can we be assured that our deeds and motives are pure and proper before God and that such obedience is greater than any sacrifice that could be given. **These Commandments, mind you, are our Covenant stipulations and which frame our individual Covenants with God.**

Let us not forget that "mental assertion or belief in a religious dogma", even if about this Jesus, is not a "deed" but "creed". And within Christianity such mental accent in this "Jesus Story" is rampant to the neglect of the real message of this Jesus, "the Christ", regarding Eternal Life where "deed" is more important than "creed" or "mental belief". If our "dogmas" are correct then our "deeds" will be correct. Thus, the need to study to make sure we have "the truth". It is obvious from the teachings of Jesus that merely by agreeing, accepting, or assenting to a proposition or "religious belief or dogma" that one (the lawyer in the story) could not be any nearer to a locality. Compare also *"Thy kingdom (i.e. 'rule' or 'reign') come: Thy will be done on earth,"* etc. **Believing "IN"**



**someone is meaningless if that person's alleged teachings are not obeyed, or made of no effect by some later doctrine and this is the crucial issue involved with the Roman New Testament and its antisemitic and anti-Law bias.**

The Gospels, containing both truth and error, are sadly full of such blundering errors of translation and misinterpretation when compared to the Hebrew Scriptures; sometimes due to the ignorance of the scribes and sometimes on purpose because of Gentile theological biases which were carried over from their past religious beliefs which were transferred and attached to the figure of Jesus. In so doing we lost the truth concerning the "Jewish Messiah" and "the Christ" as well. This might be news to you but serious study into these very difficult areas, such as Comparative religions, Gnosticism, Astronomy, Egyptian Religion, and Astrotheology, areas which makes the student's task often very tedious and are emotionally unsettling at times, will result in such an undeniable conclusion which I have elaborate above concerning the true Gospel vs the false Gospel in this Roman New Testament. **Right now many will disagree with what I have said but they do so only because of prior indoctrination in error and because they have not done the necessary studies and evaluated the vast amount of existing evidence from these areas of study for themselves.** I have done this type of study going on twenty years now and so have hundreds of other Christian and Jewish scholars who, when having done such exhaustive and competent scholarly study, will tell you the same truth on the matter. In doing these studies from these above areas and sources and when reading good books we all see the same picture unfold and the same things since the truth is out there and has never changed since the beginning of recorded time; it changed in the 3rd century with Rome and today this same "truth" since the beginning of time lies hidden behind 1,800 years of lies, forgeries, ignorance, and deceptions. The bottom line from such studies is that you will see that **Rome has given the Gentile world a false gospel, a false assurance, a false salvation message, a false atonement, a false Jewish messiah, a false Christ, and a false representation of this "Jesus".** You will not find such materials that reveals these "changes" in Joshua's Christian Book Stores or at Zondervans, or at a "Family Christian Book Store" but this does not mean such overwhelmingly convincing evidence does not exist. Start by going to Barnes and Noble Book stores or Borders and spend a few hours reading the titles of books in their non-Christian religious sections. Browse their "theology" sections and their "Jewish" sections along with their "Egyptian" sections and begin to set yourself free of this falsehood fed us since we were children in this country. Bet Emet Ministries stands in the gap to instruct in sound doctrine, reprove, rebuke, and exhort in order that you might find yourself in the true faith of this Jesus and not in a counterfeit faith that has lapsed from the truth.

## ONE LAST EXAMPLE...SAME MESSAGE AGAIN...COINCIDENCE?

**Matt 19:16**

**16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?**

A certain ruler came saying, **"Good Teacher, what good thing shall I do that I may have eternal life?"**

Now we find that another approaches this Jesus but not temptingly this time, but comes to Jesus only with a pure desire for information that has an affect on his salvation. We should all hopefully identify with this truth-seeker for it should be us who does the same.

Three of the Gospels record this incident - Matthew, Mark, and Luke; and, barring verbal differences, their agreement as to everything that is essential leaves little to be desired. This seeker of truth was not a heckler. According to all the accounts this man was genuinely desirous of knowing what he should do to inherit eternal life. **Notice that he knew what most Christians today do not know; namely, that there are things we must "do" for Eternal Life.** Read the passage again and try to convince yourself that "do" should have been "believe" as the Roman New Testament and their Romanized-Paul would have us believe. **It says "do" in all three Synoptic Gospels.** This "seeker of truth" was a true disciple, for we are told that Jesus, beholding him, **"loved him."**

**Answer for yourself:** Are we to deduce that "the Christ" loves "truth seekers" who ask the tough questions in life? I will let you figure that one out for yourself.

Therefore, if ever there was an occasion or an opportunity in the whole career of Jesus to declare his scheme and message of salvation for all mankind, if there was even a time in the ministry of this Jesus to teach and reinforce Pauline doctrine that only those who will come to trust in his soon coming death, burial and resurrection for the payment of their sins and thereby inherit Eternal Life by "believing" in what he was soon to accomplish, surely this was the supreme moment. **But this Jesus does not say anything like this at all; in fact he says just the OPPOSITE!** And his answer cuts to the very core of his own personal faith. **Jesus' answer is the very heart of what Judaism had taught for thousands of years concerning "mankind's salvation" and how mankind is to "obtain Eternal Life". The same can be said for Egypt as well from where the Jews arose. The "Gospels" of Egypt and Judaism are the same!**

**Answer for yourself:** What should we notice now? Dear one consistency is to be strongly noticed and appreciated here. The three Synoptic Gospels stand in complete unity about this "message of Salvation" as opposed to both the Hellenistic Gospel of John and its "message of Salvation" as well as the later forged "Romanized Pauline epistles" which have hundreds of Gentile "footprints" to which the uninformed reader misses when he reads them.

Back to our study notice that Jesus rebuked this disciple for giving him a distinctive predicate: **"Why callest thou me good ? there is**



***none good but one, that is God."*** If you were a Jew then you would know that **"good"** was a euphemism for God and there is only One God and Only One Good....that is the Creator. This is a "key" that Gentile readers of the Gospel of John, uninitiated with the facts of the Jewish faith fail to catch. Then he gave him this simple direction in answering his question as to the method of obtaining Eternal Life: ***"Keep the commandments."*** ***Again we see the same message over and over and over again and it agrees with thousands of years of Jewish and Egyptian teaching on Eternal Life and can be traced even to 13,000 years B.C.E. in Egypt which is long before the first of the Jewish race ever existed and we see this same consistency and this same message in Jesus' "Salvation Message" in all 3 Synoptic Gospels and this dear one is how one was to obtain Eternal Life.***

Now notice closely for we are almost finished. The man responded to Jesus' statement where he said ***"Keep the commandments" (Laws of your Covenant)*** with a question: ***"Which?"*** Jesus' answer was explicit: ***"Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and mother, anti Thou shalt love thy neighbor as thyself" (Mat. 14:16-21).***

**Answer for yourself:** Did you notice anything peculiar in Jesus' answer that was missing from what you have been taught by Gentile Christianity today about the Laws of God regarding how to obtain Eternal Life?

***There is NOT ONE word whatsoever in Jesus' answer about "believing" anything or any religious dogma or belief about him, or anything else for obtaining Eternal Life! Its all about "Keeping the Commandments" in our respective Covenants.***

No hint about the necessity of baptism for inheriting Eternal Life is mentioned here. There is not even an intimation about attendance at the synagogue or about going to "Church" for receiving Eternal Life. There is not one hint about burnt offerings, blood sacrifices, fastings, or believing in any doctrines or religious dogmas connected somehow with Jesus' later death or believing in some forthcoming resurrection or death on the cross that is connected by Jesus with obtaining and inheriting Eternal Life. One would think that if these issues were integral and necessary for Eternal Life then Jesus would have taught so and warned this man to "don't miss it now". ***To fail to mention this and hide the truth from this man and teaching just the opposite concerning obtaining Eternal Life would make Jesus a false teacher and the penalty in the Torah for that is death!*** To do any less or to purposefully deceive this man who asked the most important question of his life is incriminating to the character of one believed by many to be Messiah or God no less. Surely Jesus did not have amnesia. It must be then that this Jesus told the truth!

**Answer for yourself:** Now some thought provoking questions. Was Jesus out to mislead us? Why did he not refer to the later Pauline doctrines of salvation that would be developed subsequently and afterwards connected with his death or even mention the forthcoming Gospel of John and its theology of the "crucified godman" if these doctrines and beliefs in them would be "necessary" for obtaining Eternal Life as the Gentile Church teaches us today? Why didn't Jesus tell this man to believe in "his identity as the Messiah or 'the Christ'" and "who he was" and "what he was about to do"? Why did Jesus not refer to the "creed" that Paul supposedly would write later in Romans 10: 9-10 where all mankind only needs to "believe" and "confess" this creed or believe in this creed and Christian doctrine about Jesus to be "saved"? Did you know that this part of the Book of Romans, chapters 9-11, were not in the original Book of Romans and added in the Second Century? I did not know that Paul was on life-supports that long, did you? Did Jesus have the salvation message of Judaism wrong? Was he an illiterate Jew unknowing of his own faith?

You see this Jesus knew, as all good Jews know, that salvation is not about believing in a doctrine about a dying god or godman who is later raised from the dead but about life and how one lives his life before God. That is why we were given these Laws of God in the first place for they are the pathway to Eternal Life and "Heaven" when obeyed and repented of when we fail. them These Laws are to be a life-style!

Now I apologize for jumping so far ahead as we wrap this up.

**Answer for yourself:** Could it be possible that this Jesus knew, as did many Jews and Rabbis **back then**, that such doctrines as the "dying and rising god or godman" or "the crucified godman", which had been by the way taught for thousands and thousands of years since the beginning of time in "so-called" and Roman defined "pagan" nations, all the way back in Ancient Egypt some 10,000 years or more, was **NEVER** to be understood "literally" in context but was **ONLY symbolic and allegorical for the Descent of the Divine Soul into matter, into flesh, where it was to be trained daily by these Commandments and Laws of God to control the animal nature of the body and in so doing perfect itself Spiritually in preparation for its return to Heaven one day and its reunification with the Father of Light?** A corruption and a false "literalization" of this Ancients spiritual wisdom will be created by Rome in their New Testaments and in so doing the very vehicle given all mankind for his perfection is taken away from them and rendered as a "curse" and "null and void". In its place Rome's replacement salvation message will be built upon a mental belief and assent to a "theology" which they created when they "literalized" the "godman" and taught that such a belief in this Jesus, as this godman, was necessary for salvation and Eternal Life. But such a teaching and "literalization" of the "godman" I found has absolutely no place within Biblical faith, Sinai, Israel, Egyptian religion, or anything to do with the saving God of Israel! That is why you don't find such things as taught by this Jesus, or "this Christ", in the Synoptic Gospels when he was asked concerning the way to inherit Eternal Life.

Dear ones this is the problem that most Christians today are confronted with when they study. If you study long enough and hard

enough you will eventually encounter the truth about this Jesus and "the Christ". You, not knowing this Ancient truth, have believed in a book handed down to you by an antisemitic Rome which is a propagandist mixture of "literalized 'pagan' religious doctrines" blended with a little truth from Biblical Judaism. Antisemitic Roman theology has created a "hybrid Jesus" whereby he is pictured in the New Testament both as a Zeus and an anointed Jewish Rabbi positioned to be the Messiah of Israel. Well-intentioned people have put their whole faith into what the New Testament teaches never noticing the many outstanding contradictions concerning doctrine after doctrine that exist when compared with Biblical Judaism which birthed this movement in the beginning let alone Egypt where these first understandings of God, the Divine realm, and Eternal Life began. Dear one it is these "doctrines" regarding the Descent of the Divine Soul into matter, into this fleshly temple made without hands, and its maturation and spiritual development through training by obedience to the Commandments and Laws of God which, when "believed", lead to "doing", and "doing" unto Eternal Life. We either do it right or we do it wrong. If we do it wrong because we are led astray by much in the New Testament then we sin and our Souls lay anemic and unchanged. By declaring the New Testament "inspired, infallible, and inerrant" we have taken from most the initiative to study thereby falsely assuring its readers that this New Testament is "Divine truth" from page to page. No one ever approaches the New Testament desiring to prove it wrong. I did not. It was only after consistent study over the years that these things surfaced to my understanding. Like most I wanted to "believe" and accepted everything in the New Testament as "true". I was "saved". The more I studied Jesus the Jew and his faith did I begin to see the irregularities and contradictions within it when contrasted with what I had been taught as a Gentile Christian. The more study I did when comparing doctrine with doctrine, line upon line, and precept upon precept was I able to detect the forgery and the corruption of the true Salvation Message given us by God and how we are to obtain Eternal Life. Over time I began to see that in many places this Paul and Jesus disagreed on their "salvation" messages. Over time I began to see that the New Testament pitted "creed" against "deed" as connected with Eternal Life. Over time I began to see how the Gospel of John was a total denial and contradictions of the Synoptic Gospels regarding obtaining Eternal Life which stressed "deed" over "creed". As I later began in-depth study in comparative religions I was horrified to find the "Christ story" repeated over and over again in almost every Gentile religion that existed prior to the time of Jesus' life; even as far back as Ancient Egypt where I found the names for "Jesus Christ" and "the Christ". Egypt got it right and so did their children the Jews and today in Judaism we find this sacred truth which is terribly blurred almost beyond recognition in Rome's New Testament. Now pay attention please. Over time I came to understand why these "Jesus Stories" were the same and were copied from nation to nation for thousands of years down through history where only the "names" were changed but the "events" and "sayings" remained intact. These prior "Jesus Stories" were not to be stories of "literal godmen" who died and were raised to life again but pictures, symbols, metaphors, and allegories of the awaking of this God and His Christ within mankind and man's partnership with God in redeeming this Soul as well as this physical plane on which we live and this is done through exerting God's will toward it by obedience to His Laws and Commandments. This is how we "till the garden" of this Earth we call Eden. I soon came to realize I was a "creedal Christian" which held dear to himself hundreds of erroneously understood ancient and "pagan" beliefs that had nothing to do with a "literal Jewish Jesus" at all. This whole Bible was an allegory of a Divine truth interpreted through the development and evolution of a Jewish people, written through the unfolding of a Jewish nation and through their eyes to teach the Souls of all mankind to grow up into God's image. I came to realize that this Earth is a training ground whereby we, as God's Souls and life principles in matter (flesh), a long way from home, develop and mature spiritually to the degree we submit to and obey God's Laws and Commandments. I realized that I had been a follower of a "literalized" Roman Jesus heavily influence by an anti-Law biases from a Romanized Paul and a forged New Testament. That meant simply that I had a false salvation message. I had the wrong "gospel" and only when I discovered the "Jewish Christ", when looking deeply into a "Jewish Jesus", an example for all mankind which had not forsaken the Laws of God but loved and taught them, did I find the real truth of God given to mankind in the beginning of time. The world's oldest and purest religion, the religion of Egypt, testifies to this and the Jews are their biological offspring and carry their parent's revelations of the Divine yet today. Greece destroyed Egypt but try as they may no one has succeeded to destroy their Jewish children and it is here we find the truest reflection of that original message given mankind by God in the beginning of time which shows all how to inherit Eternal Life. Such a "Romanized Jesus" never existed nor these anti-Jewish doctrines about him. I had been deceived. Fifteen years of intense study had paid off for me; but what about you?

You can either read this article and discount it completely or you can open you mind and realize that you need to begin serious study in order to prove you yourself what I have shown you to be true; hopefully in time for your repentance from this Romanized Jesus and Paul before you die and meet the God you love who never gave you such "anti-Jewish and anti-Law beliefs" in the first place. The choice is yours.

Again, not a word was mentioned by this Jesus about "believing" this or that for Eternal Life.

**Answer for yourself:** Should we suppose that such instruction had been given, but had been lost in the transmission? Is the account as it has reached us perhaps incomplete? Not so. The narrative does not leave us in any doubt for we have two other Gospels in complete agreement on the issue concerning obtaining Eternal Life. Besides that, it goes on to say that the young man, wishing to be certain about his duties, said: *"All these I do already, what lack I yet?"*

*Jesus said that if he wanted to be perfect, all he could do was to sell what he had, give it to the poor, and help him to preach the SAME gospel to the rest of mankind.*

**Answer for yourself:** Here is almsgiving again and we mentioned that above several times since it is a "deed" that leads to Eternal Life as seen in the examples of Dorcas and Cornelius and showed you how incorrect tithing is an abomination of such a truth! Now do you think you have been taught the "same" Gospel "the Christ" taught or a substitute one?

There is not only agreement between these scattered narratives, in sharp contrast to the substance of the rest of the Gospels, but a most remarkable consistency of aim and purpose. This consistency is not merely between the three incidents we have noticed, but also with the exhortations of the Sermon on the Mount, which, by universal admission, constitute the essence of the teachings of Jesus.

Here as elsewhere, that is, in those portions of the Gospels which in style and diction no less than in doctrine are so easily distinguishable from the rest, Jesus is laying emphasis on what he himself calls "*the greatest of all commandments*": "*Love thy neighbor as thyself.*" In so doing, that is, in loving our "*neighbors,*" whosoever they may be, we are hallowing the Fatherhood of God.

Rites and ceremonials were of no account at all. This is what the Catholic Church is all about..."creed" for salvation. Before you begin to bash Catholics understand Protestantism is little better. Understand that rites and ceremonies were not condemned in Judaism, but at the same time were admissible only after proper observance of the Law. Every trespass against a fellow-man, even the slightest, was an error which no amount of prayer or sacrifice could condone without repentance. All his precepts and all his arguments are centered around this principle. Our ideal was to be the image of God in this world, the Father which is in heaven.

Contrast now what we have learned above with the following words which are put into the mouth of this Jesus by the Gentile redactors of the Gospel of Mark:

*"And he [Jesus] said unto tract, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall he saved, and he that believeth not shall be damned."*

**Answer for yourself:** Is this the same Gospel that this same Jesus has been teaching or has someone tampered with the texts again? I may point out that it is known to me that it has been questioned whether Mark wrote the verses in which this passage occurs. But if he did not, some other scribe did; and the words, forged as they are, summarize well the basic doctrine of Christianity which opposes the truths of Judaism even yet today.

Compare this illogical, incomprehensible and brutal decree ("damned for not believing and damned for being sprinkled"...by the way millions were murdered by Rome for not being sprinkled and for immersing their infants as well as themselves down through church history) with the reasoned, humane and gentle exhortation:

*" Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that you may be the children of your Father which is in heaven."*

**Answer for yourself:** Is it possible to believe that the same teacher, so consistent, so clear and logical, and so meticulously just and gentle as is the author of the Sermon on the Mount could have pronounced so unutterably absurd a decree ?

**Answer for yourself:** What, if we accept this as genuine, are we to make of the other injunction which bids us to *be "like our Father which is in heaven" ["deed" again...remember?]*? The proposition is too absurd for serious argument.

Dear one take this to heart and understand that Gentile Christianity today follows a religious belief system that in most parts is totally alien to what the true Christ actually believes and has taught men for thousands of years to do to inherit Eternal Life. Decide today to come to know better this symbolic "Jewish Jesus" as symbol and "the vehicle of the Christ", follow this example, learn this religion of the Jew, and help expose the lies taught in the name of the Roman Zeus. Shalom.

[Let us continue on the second in this series where we look at the Gospel of the Romanized Paul](#)

*Recover "The Faith Once Given To The Saints" Which Has Been Perverted By Gentile Christianity And Their "Literal" and "Historical" Interpretation of the Sacred Texts*

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## CONTRASTING THE GOSPEL OF JESUS VS THE GOSPEL OF PAUL #2

In the previous article I provoked your thoughts by sharing with you that the New Testament consists of two competing and conflicting Gospels:

- One ascribed to Jesus
- The other ascribed supposedly to the Apostle Paul.

In the previous study we saw that one of these two different Gospels represented the faith of this "Jewish Jesus" which stresses "deeds" and "good works" as manifestations of one's obedience to the Laws and Commandments of God in one's respective Covenant with God for salvation and inheritance of Eternal Life. The other conflicting gospel and plan of salvation we deal with now stresses adherence to an accepted orthodox "belief", "creed" or "religious theology" in order to inherit Eternal Life which is ascribed by the writers of this New Testament as being the Gospel of Paul. We will see in this article and the one to follow that this second "Gospel" ascribed to Paul is 180 degrees opposite from the one taught by this "Jewish Jesus" represented as "the Christ" in the New Testament. Let me show you as we continue this study. But first of all some questions to prepare us for this study.

**Answer for yourself:** Can we have two conflicting, antagonistic, clashing, contrary, and contradicting Gospels and both be correct? Needless to say one is wrong and one is right! Hopefully after you finish these studies you will be able to determine which is which and truth from fiction and which of these two contrary Gospels is truly the "Word of God" that God wanted all mankind to have and which is not.

**Answer for yourself:** Now this might sound crazy on the surface but "How many different Pauls are there in the New Testament"? Are you aware that modern scholarship today both teaches us and shows us quite expertly that **not all** the epistles bearing Paul's name or ascribed to him in the New Testament are actually his writings and accurately reflected the true religious beliefs of the authentic Paul?

At the outset of this study, let us realize, that what we have today in the "New Testament" and which is attributed to the apostle Paul, may well never have been written by him! Sections no doubt have been inserted and tampered with and subsequently removed. Other sections are very "un-Jewish" for a learned orthodox Messianic Jew, the likes of Paul, to proclaim like the whole Church leadership system of "elders and deacons" which is a pagan concept unknown to Judaism (which was the initial Messianic Faith). Sections like this and others are believed to have been inserted by the Roman Catholic establishment which had almost exclusive rights over the original new Testament Scriptures (which are "lost" to this day) and during a time when there were no printing presses or means of copying outside of the powerful hold of the Church.



**Answer for yourself:** Are you aware that modern scholarship today teaches us how many of the writings and epistles ascribed to this Paul in the New Testament were written much later by other "literalistic" pro-Paulinists that lived long after him and that these writings can be shown to be conflicting with the earlier authentic Pauline writings "theologically"? At the root of this is the tension between a "Gnostic" and "anti-Gnostic" Paul and theology and this will come to be apparent to you once your studies progress to this level.

Take a breath and let that sink in. Modern scholarship today, using the results of close scrutiny of these New Testament texts and findings of archeology, teaches us today that what is commonly believed about the Bible and New Testament as a book, its date, authorship and "inspiration", is all quite erroneous. There is scarcely a single item of the common man's presuppositions about the Christian Scriptures concerning such things as "who wrote these books, when they were written, how the composition was "dictated" or "inspired", what its message really means, in what language it was written, what its assumed historical reference, how and why these "particular" books were selected out of hundreds to become "the Bible," and other subsidiary questions by the score" are seen as "truthful" today when exposed to the light of critical modern religious scholarship today. Your personal study into the origin of the New Testament will this reveal to you, as it did me, and if one does such studies he easily sees today that this Roman New Testament became subjected to the human inclinations of tampering, altering, and religious dishonesty of many sorts. **That these earlier sacred writings met with this treatment at the hands of Rome is not only admitted by the historians of Christianity in its early stages, but is even boasted of by the scribes and some of the Church Fathers, who thus initiated the moral justification for such falsification and alteration of the earlier Scriptural wisdom of the Ancients.** In other words they "forged" the texts we have today and had the gall to brag about it in much of their writings. Much evidence exists that substantiates the flagrant practice of literary forgery in the early stages of the emerging Gentile Roman Christian Church beyond anyone's doubt and cannot be denied in view of the facts and comparison of these texts with accurate historical and archeological analysis. We have done this extensively and the results of such comparisons are in many of our Ministry's websites. Once one reads the boasts of the early Church Fathers which attest to this practice and bragging of it then any denials by Christians who read our informative articles will be quietened had they only read the massed evidence to this deception and forgery of the Ancient Wisdom texts; texts by the way that revealed from the foundation of mankind God's true message to all His creation which both was and is yet today transmitted to all mankind by "the Christ" and the "Jewish Jesus" and Judaism but sadly is lacking in the Romanized Gospel of Paul.

**Paulinism with its many implications has become a real heresy.** The natural result of this warped system will undoubtedly be to discount the Words of God, abolish the underlying true essence of the Message of the Kingdom for this age, and present seeking believers with **another Gospel, which is called the "Gospel of Grace"**. No greater lie has ever been foisted upon the people of God than this terrible misrepresentation of the True Purpose and Plan of the Creator God for man. This great lie is embodied in the so-called "New Gospel of Grace", which is accredited to the apostle Paul according to "his" interpretation. Church tradition states that this "Paul" wrote 13 letters, and each one of them started with his own name! He used the personal pronoun "I, me, or my", 949 times! In the twelfth chapter of 2 Corinthians, the big personal pronoun was used seven times in the sixth verse alone; 60 times in the same chapter of 21 verses! This is rather amazing since each of the Gospels is "nameless" and authorship unknown. We find this Romanized Paul declared that he was **"not a whit behind the very chiefest apostles" (2 Cor, 11:5);** and again: **"In nothing am I behind the very chiefest apostles" (2 Cor, 12:11).** These are assertions which are rather hard to accept in light of the historical evidence to the contrary.

**Answer for yourself:** In comparing this **claim of Paul to superiority**, with Hebrews 3:1, where Messiah is also referred to as an "Apostle", we find cause to wonder if Paul, the former Gentile "Saul of Tarsus", perhaps thought himself to be **"not a whit behind"** the "Christ"? Did he actually think he was equal with the "Christ"? Would a real person say all of these things when there are many warnings in the Bible against self-exaltation: **"I am YHWH; that is My Name; and My Glory will I not give to another" (Isa.42:8).** And James reminds us (chapter 3, verse 5), **"the tongue is a little member, and boasts great things"**.

**In any event, masses of Christians today regard Paul as just such - and even more, considering that they allow this Paul to have authority over the Law of God, claiming it to have been replaced, done away with, nullified, "nailed to the Cross!" As such, they regard him as author of a "New Gospel"; a Gospel that contradicts the Gospel of the Jewish Jesus and "the Christ".**

The writer of these epistles, definitely not the Gnostic Paul, in his constant reference to himself, has thrown an element of confusion into his message, which has blinded the eyes of many. According to these texts in the Roman New Testament this Paul did, unquestionably, have a divine revelation - **but not a new Gospel.** He was instructed of the Lord; not of men; **but he was not given a different Message!** Paul consistently preached the Gospel of the Kingdom to the very end of his ministry: **"Preaching the Kingdom of God" (Acts 28 : 31); "The glorious Gospel of Messiah" (2 Cor. 4:4);** also 2 Thess. 1:8; Rom. 15:19 - **all of these statements deny that this apostle was the chosen herald of a New Gospel. But yet we have one ascribed to him in this New Testament.**

Devotees of the heresy of "grace unlimited", find abundant support for their distorted teachings in the epistles of Paul. There are millions of present-day professing Christians who actually believe that this apostle was the founder of a "New Gospel of Grace". **It is this teaching that has opened the door of the church to the world: unrestricted license, freedom and liberty from all law to any who will accept and believe the new Gospel. It is this interpretation which has heralded these present times of lawlessness and crime without proper judgment in the world.**

This fact of doctrinal manipulation by Rome and others increasingly complicates our study not only of these conflicting "gospels" we find in the New Testament but the true Paul himself. I have a website devoted to the "Pauline Problem" where I take to task this "literalistic Paul" of Rome's invention and the forgeries of the Hebrew Scriptures and the anti-Law bias penned in his name by Rome which "reinterprets the Christ". In tension with this study we offer a website as well dealing with the authentic Gnostic Paul where I can be much more kind to this man when dealing only with his authentic writings which are full of "Spiritual Truth" and, when compared with the message of the Jewish Jesus (the Christ), does no damage to the Gospel of this Jewish Jesus. This authentic Gnostic Paul is not without problems however, but we will see this pales in comparison when considering what Rome did to the revelation of God to all mankind and the alteration of His Christ along with this anti-Law bias and we will look at this small Pauline problem later on in this site when dealing with the Antioch Incident. **But understand from this moment on that what we have before us in the New Testament is a convoluted puzzle of religious contradictions of immense proportions created by the hands of Rome who consistently added to and changed the earlier Ancient revelations of God, His Laws, and His "Christ" in order to separate themselves from the "Jewish way" which carried and still does carry today these Ancient understandings of God and His Christ in their purest forms.** Now don't resign your church or make any changes yet to your religious beliefs; let us continue to study for quite a while until you see and acquire enough "puzzle pieces" to see these truths about "the Christ", the two Pauls, the forgery of the Hebrew Scriptures in the New Testament, and the conflicting Gospels in this New Testament for yourself. Only then should you repent and speak to God about what you have learned and necessary corrections in your "religious belief system".

**Now let us begin the study of the Romanized Paul and what the Gospel reputed to be, as he says, "my gospel" which contradicts the Gospel of Jesus.**

It is not difficult to trace Paul's conversion and the genesis of his philosophy out of his own writings. His mind at the time when he journeyed to Damascus was obsessed by two sets of ideas: the heresy of the Nazarenes and the Scriptures. **Paul, at first a Sadducee, would later come to find out he was wrong and the Nazarenes, instead of being a heresy, was indeed orthodoxy. That was not the only thing Paul is wrong about as we are seeing. Yet in fairness to Paul, there is a great chance that much of his writings and thoughts were, as mentioned above, "reworked" and "edited" by Rome in the production of their New Testament as many of his supposed later "anti-Gnostic beliefs" have the marks of tampering and a closer affinity to Rome's "literalizing" of the Ancient Wisdom than with Judaism.**

As his zeal drove him from place to place hunting for heretics (at first Paul was a Sadducee working for the Chief Priest and carried letters to arrest the Nazarenes), he actively searched the Scriptures for arguments to confound these dissenters from orthodoxy, with the result, as happens so often in like circumstances, that suddenly the other side of the proverbial "coin" flashed into view and gave a new direction to his thoughts. Paul came to understand that he had been simply wrong in many of his "beliefs". This is what I hope happens to our readers when provoked to deeper thought than usual when confronted with undeniable facts which expose the fallacy of much of our inherited Christian faith which is based often more in fiction than truth.

Paul was present at the stoning of Stephen, and heard the latter's defense of his belief. He must have listened to many such speeches and arguments (based on Scripture texts) from those of the sect whom he hunted down and dragged before the priestly tribunals. Their arguments are bound to have left impressions on his mind, which gradually would create doubts as to his own beliefs. If at any time such a doubt arose in Paul's mind, and we know that it did arise, there was but one way of settling it; namely by the Scriptures.

We have seen what were Paul's conclusions and the kind of arguments on which these were based. The Messiah, it occurred to him, had been promised; therefore that promise **"needs must have been fulfilled."** There was no getting over that "fact" since the Prophets had spoken repeatedly of this "coming one". Not only had Paul nothing more substantial to start with or to build upon, but it would have been quite impossible to suggest to him anything more convincing or reliable than Scripture prophecy. For him, at that time, there was, and there could be, no more solid fact. **In later years, however, Paul, or should I say a pro-Paulinist writer, would substitute "his own gospel" for the message of the Hebrew Scriptures** (Ignatius Singer, *The Rival Philosophies of Jesus and of Paul*, London: George Allen & Unwin Ltd., p. 26). This rare book is quite excellent and I recommend it highly if you can find it. This substitution of "anti-Law ideas" to the degree that it is done along with the "literalization" of "the Christ" is the crux of this "other Gospel" which cleverly these New Testament forgers, using Paul's name, fake us into accepting all the while warning us to stay away from this "other gospel" which ironically happens to be the true one as taught by this "Jewish Jesus" as "the Christ".

**Gal 1:6-8 6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (KJV)**

**Very clever!**

The Messiah had been promised, so that promise must have been fulfilled. This is Paul's reasoning.

**Answer for yourself:** But who was this Messiah ?

There seems to have been some doubt at first whether this distinction belonged to John the Baptist. I cannot get into this now but there will come a time in your studies, hopefully, when you can tackle seriously Gnosticism and become aware of the "Joshua-Jesus" concept

of antiquity and the role of John the Baptist and I will leave it at that for right now for it plays strongly in the "historical Jesus" discussion of today. The question of John the Baptist being the hoped for Messiah was no small one, but following his death it was settled, if not by Paul, then by someone before him, in the only way in which everything relating to Christ has been settled from the days of Paul down to our own time: *"It is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee" (Mark 1:2).* That settled it. With the death of John the Baptist he must not have been the expected Messiah but only "the messenger" for the one to come. The Messiah is yet to come. Unknown to many Christians today is the fact that John the Baptist was believed by many to be the expected Messiah of Israel. But John was killed. Therefore, the theology attached to John the Baptist had to be changed again. John came first, so following his death he was made the "messenger" and therefore this provided again the opportunity of God's Salvation (the word "Jesus" means in Hebrew and Greek "God's Salvation") to come in the wake of the death of John the Baptist. You see John the Baptist was not in the final analysis this "Yeshua" or this "Jesus", or the hoped for "Gods' Salvation" (note the word and its true meaning and the way it is used) awaited and prayed for so long by these persecuted Jews, so it was believed that this "God's Salvation" or this "Jesus" was yet to come. This had to be in light of the death of a physical and historical John the Baptist who really lived in the first century whom the Gnostic Essenes had hoped to be the reincarnation of their slain Messiah of Egypt, the son of Moses, the Pharaoh Tutankhamun (one of the 4 Hebrew Pharaohs of the 18th Dynasty), who the Rabbis and the Talmud teach us was slain on the eve of the Passover and hung on a tree (sound familiar....kind of like the "Jesus Story"? ) at Sinai in and around 1,350 B.C.E. Wow, that was a loaded sentence for your further study. These Essenes and soon to be "Christians" had prayed for the return of their "Joshua-Jesus" since their Hebrew forefathers had killed this Egyptian "Messa" or Messiah many years before when the Pharaoh Tutankhamun had attempted to reconcile Egypt with Moses and his followers. Such compromise of the Laws of Moses on Tutankhamun's part got him crucified on a tree on the eve of the Egyptian Passover in and around 1,350 B.C.E. Yet, this "coming one" was not the reincarnation of this "Living Image of the Lord" then it was again believed and hoped that their slain "Teacher of Righteousness" who died in and around 70 B.C.E. would return to "save" Israel from the "wicked priests" and Roman invaders. These Essenes needed Gods' salvation to come, they needed this "Joshua-Jesus" to come in any fashion that God would send. That is all the "rabbits" I will chase for now but know that these two figures play prominently in the later "historical Jesus" search. Search as we may for the historical Jesus one thing must be kept in focus; namely, the message of this "Joshua-Jesus" and the "Christ".

But no sooner had one such difficulty been solved than others cropped up, which kept Paul busy all his life and others after him to the present day. It seems satisfactorily settled that this "Jesus", whomever he would be, was to be the embodiment of "the Christ", the Saviour. But, being God's Saviour, then this "Jesus" should have saved Israel but Israel suffered and eventually was destroyed in 70 B.C.E. and no Messiah appeared to fulfill the Hebrew prophecies as written by the Prophets and Israel was conquered and exiled at the hands of Rome. There appeared "no Salvation from God". No "Jesus, as God's Salvation" appeared. The later oral traditions, long after the failure of God's Salvation to manifest for Israel, maintained that that "this Jesus", like John the Baptist and the earlier Teacher of Righteousness and the Egyptian "Joshua-Jesus" (Tutankhamun) long before, died as well, and left things pretty much as they had existed for Israel. This "God's Salvation", this "Jesus" must have come but Israel missed him or obviously did not "merit" him. This Jesus, or "God's salvation", in hindsight, was believed by man to have had supposedly come and unrecognized, failed to be revealed and likewise failed to fulfill the Hebrew Scriptures and was believed to have been one of thousands to have died by the hands of Rome in these troubled times. Israel had missed the day of her visitation and judgment was her reward. Israel was guilty of violating the Second Tablet of The Law of God and had been judged unworthy of being God's "Royal Priesthood" to the world.

Paul, drawing upon the oral traditions would ask in light of the failure of the Scriptures to be fulfilled right before his death: *"Shall it be said then that Christ has failed in his mission? " God forbid,"* says Paul; let us search the Scriptures.

Paul never went to the Scriptures in vain. He discovered what till then had been hidden from all the wise, that in and through Adam all have sinned: and so he argued that

*1 Cor 15:21-22 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. (KJV)*

Therefore, according to this "literalized" and "Romanized" Paul, this "Jesus" must have come and died and in dying saved us by dying for our sins. Repentance is not needed for this atonement. His death was the very act of salvation: he gave himself as a ransom. Notice however, according to Paul, Jesus died not, however, for everybody, but for those ONLY who will believe "in him".

*Rom 10:9 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (KJV)*

The Pauline influence in Christianity has been felt now for almost 2,000 years. Christians believe that our soul will live after our death and everyone will receive either salvation, which is the blessed eternity or damnation, which is the cursed eternity. Salvation is simple in parts of the New Testament.

Luke, a follower of this Paul and chronicler of his ministry tells us how to receive salvation in Acts 16:30-31: *Act 16:30-31 "Sirs, what must I do to be saved?" They [Paul and Silas] replied, "Believe in the Lord Jesus and you will be saved, and thy house".*

The answer is to believe on the Lord Jesus Christ for this salvation. This same friend and travel companion of Paul will also tell us:

**4:12 Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.**

This verse refers back to Jesus mentioned in verse 10.

Pauline Christianity reiterates that one must ask and have accepted Jesus into your life, your whole life. This will require faith. Let us look again at Romans 10:9 *"That if you confess with your mouth, 'Jesus is Lord', & believe in your heart that God raised Him from the dead, you will be saved."* It's not enough to believe that Jesus was a man who lived at some point in history. We must believe that he is our Lord and that God raised him from the dead. We must believe in our hearts, which is to say, we must be sincere in our belief and be fully committed to that belief. It cannot be any simpler. Getting saved is so simple and we are assured that all we need to do is just **believe in a set "doctrine" connected with this Jesus** say something like this: "I come to you God in the name of your son Jesus Christ. I now confess Jesus as my Lord and Savior. I believe Jesus died on the cross for my sins and was raised from the dead. I confess I am a sinner and ask you to forgive my sins and I put my eternal soul into your hands. Jesus please save me." Nowhere here is the idea of repentance, a contrite and broken heart, restitution to the wronged, renewed obedience to the Laws and Commandments in our Covenants with God nor progressive sanctification and progressive salvation of the Soul which Judaism teaches. Nothing is mentioned about "deeds" and "good works" as the manifestation of our obedience to the Commandments of God which Jesus teaches in his "Gospel".

Paul continues to elaborate on this easy salvation message: *1 Cor 15:2 By this gospel (Paul's gospel) you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. Paul, or a later Roman "falsifier" of religious texts, just nullified the Gospel of Jesus in this verse.* Paul tells his listeners that they are saved by the gospel "he" preached. We must not only read or hear the gospel, but also believe it. As can be seen by the other passages, the main theme is it takes a belief in Jesus to be saved.

**Answer for yourself:** Are we to have "faith in Jesus" or "the faith of Jesus"?

Christianity maintains that there no amount of money we can spend or any good deed we can perform to buy our salvation, but instead we must only make the choice to freely accept God's offer of salvation and respond only with a "mental acceptance" of the orthodox "creed" or "beliefs" associated with this Jesus as taught by my denomination or non-denomination. But if we think real hard there are things we have to "do" just like what this "Jewish Jesus" said "must be done" although they are drastically different:

To be saved as a Christian under this "Romanized-literalistic" Pauline Theology we must:

- We must turn to God, in other words, believe in God (that's good, in fact it is great)
- We must believe "in Jesus" (which "beliefs" and what about the many differences and conflicts in beliefs about Jesus? What about historical or mystical or mythological Jesus for all 3 exist down through history? Should we believe in a Catholic Jesus, a Methodist Jesus, a Baptist Jesus, or a Seven-Day Adventist Jesus, or a Lutheran Jesus or any other 2,000 or more denominations and different Jesuses out there today?)
- We must confess aloud that Jesus is Lord (which one again of the 3 is the right one or could 2 of the 3 be proper understandings of Jesus?)
- We must believe, not only that Jesus died for us, but also that God raised him from the dead (is this to be understood as a historical-literal death and resurrection of a body from the dead or an allegorical and metaphysical depiction of the Descent of the God's Soul into matter/flesh as this "death" and its subsequent "awakening from death" when man discovers "the Christ within" himself and surrenders to the Lordship of "the Christ within"?). You see, right here we have the real problem. The Ancient understanding of "the Christ" and the later "Roman reinterpretation" of it and along with it the change in the message of "this Christ" from "deed" to "creed". Now you have to figure out which one is real and that is no easy task today because of what Rome has done to this Divine Revelation.
- We must be sincere in our beliefs and be fully committed to those beliefs (sounds like we better know the difference between these different "Jesus" and how they developed and were altered in the 3rd century by Rome and garbled in their later New Testament).

According to this Romanized Paul's Gospel, I sure would not have wanted to live in the first century, say in Iceland, because if I had, according to this Romanized Paul, the chance of the news of this Jesus's death for my sin and his presumed resurrection from the dead surely most likely would not have arrived in Iceland in time for my consideration and I would have most likely died "damned" by God. I guess God did not love me or like me even. Most likely, not having radio or television in the first century, I would have died in Iceland never hearing such a "gospel" and the inability of Jesus to make sure such a "necessary" message be taken to me would have surely doomed me. God and this Jesus would have let me down. Somehow the "necessary" part of this salvation message would have passed me by and I would not have "believed" correctly and been damned. For me, such a salvation message always bothered me as a child and is a stretch to the serious thinker that the arbitrariness of Jesus and God is at stake. But good news is here. In other other websites I detail where this Romanized Paul got such ideas of this "sacrificial atonement" along with the prior Essenes since it never existed in Judaism except with the fringe movements like these very Essenes and only then in the inter-Testamental times. When one studies true Biblical Atonement one sees through the falsehoods of this Romanized Salvation message. Again I cannot get into this now but it behooves the reader to come to an understanding of Gnosticism and "literalized sunworship" where the ancient Divine allegories of God and "His Christ" and this "Descent of the Soul" into matter/flesh are later "literalized" and in so doing see how Rome distorted and corrupted the Divine Truths expressed for thousands of years up and until the 3rd century when Rome produces their forged Bibles and their "false Christ" along with the "false Gospel" given to us in Paul's name. Never will a more profitable study be done by anyone who calls



himself by the name of "Christian".

In summary fashion, according to this Romanized Paul all are under the wrath of God from the start (Eph. 2:3) and are lost without exception (Rom. 15; 1 Cor. 15:18), all are without hope and without God (Eph. 2:12), for Satan has power over all (Rom. 3:9; Gal. 3:22; Col. 2:14). There is a judgement of damnation by God against everyone without exception (Rom. 5:16; cf also Rom. 8:1). This wrath of God (which also applies to new-born babes as well who have never "sinned") can, according to to this Romanized Paul, only be averted by the death and the blood of this literal Jesus, and only the death and the blood of this literal Jesus can atone for the 'original guilt' (cf Col. 1:22 ; and Heb. 9:22): ' . . . and without shedding of blood is no remission'. By adopting this idea of the vicarious sacrifice of the first-born son, this Romanized Paul slips off the path of Judaism and teaches a different atonement than the one know to the Patriarchs, Moses, Joshua, the Prophets and Judaism as a whole. This Romanized Paul and his anti-Law bias as well as his anti-Gnostic presentation by Rome through altering and forging epistles in his name along with other non-Pauline alteration in their New Testament turns Jesus' teaching of Salvation upside down and changes it and nullifies the true message of God whereby mankind can make themselves acceptable to Him.

According to the teaching of this Romanized Paul, the human individual is unable to attain Salvation and atonement before God by any good works of his own, or by any change however good (Rom. 3:24, 3:28, 9:11, 9:16; 1 Cor. 1:29; Gal. 2:16): *'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.'* This of course is again 180 degrees opposite to the first five books of the Bible and the Laws of Moses as well as the Prophets of the Hebrew Scriptures. Consequently the precondition for the action of God's Grace is the acceptance of the Pauline teaching on Grace; that means membership in the Church of Paul and of course this is the Roman Gentile Church which has separated itself from its Jewish Roots and rivers of life long ago.

Based on Paul, the Christian churches today still teach that the Salvation of all was perfectly finished once and for all by the blood sacrifice of Jesus on the Cross, and that men would have absolutely nothing to contribute to it, apart from simply accepting this kind of Salvation in a single act of conversion (baptism) along with "mental assent" and "belief" in this doctrine. Nothing more is needed to reach the purpose and goal of life, for Jesus has already done all that is needful for us anyway, as our representative. This leads on to the idea that any attempt to participate in Salvation by one's own effort can be taken as a belittling of the service rendered by Jesus, and even as an original sin, as a futile attempt at self-salvation. According to this view anyone holding different beliefs, however exemplary the life he has led (such as Gandhi), is considered to be lost if he does not accept the Cross sacrifice for himself, in other words if he refuses to profess the Pauline Christianity.

Naturally it is an attractive and tempting offer, to be released from all responsibility for one's actions and the consequences of bad acts and thoughts, in a simple and comfortable way, by a few splashes of water. One only needs to ask Constantine who deferred his baptism until the approach of death in order to obliterate a life of murder; baptism supposedly washing away all his sin. The reader is probably anxious to be informed of the details of these crimes. The father-in-law that Constantine strangled was the Emperor Maximian, whom, in February, AD 310, he defeated and captured at Marseilles. The brother-in-law whom he punished with the same fate was his rival Licinius, who fell into his hands after the siege of Byzantium, in AD 324, and who was secretly executed after being publicly pardoned. The deaths of these relatives may be explained by the rules of statecraft, but no such excuse can be offered with respect to the other victims of Constantine's cruelty. In July, AD 325, he publicly disgraced and privately murdered his eldest son Crispus, for no other crime than his virtues and his reputation. The Caesar Licinius, a nephew of Constantine, was involved in the ruin of Crispus and shared his fate, notwithstanding his youth and amiable manners, and the tears and entreaties of his mother. The first Christian emperor soon afterwards completed the list of his domestic murders by suffocating his wife Fausta in "the steam of a bath, which, for that purpose, had been heated to an extraordinary degree." This unfortunate lady was accused of adultery, and "her condemnation and punishment," says Gibbon, "were the instant consequences of the charge." After the commission of these atrocious crimes, it is no wonder that the people were discontented, and that satirical verses were affixed to Constantine's palace-gate, comparing him with the bloody and ferocious Nero. And Constantine was "saved" as the very last. Sure he was???

Such conduct is the fruit of a "Torahless" Salvation Message and an anti-Law Salvation Message. Jesus and "the Christ" never taught such a doctrine and never could and would never dream of connection such thoughts with inheriting Eternal Life. The doomful consequences of this form of Salvation doctrine finally lead to a kind of trade in indulgences, where the offender can count in advance on the annulment of his guilt before God and his conscience. Therefore even the worst misdemeanors against any fellow creatures have no consequence. That is why the Roman Empire-Church-State ruled the world with this theology for 1,800 years and the world calls this time "the Dark Ages". Lawlessness abounded supported by Roman Religion.

But this idea is completely alien to the teaching of "Jesus" and "the Christ". Honest scholars today, not brainwashed by Roman theology, state, when speaking of this Jesus, that it was far from his mind, to form a hierarchical bureaucracy with laws and scriptural doctors, with belief in the letter of the law and arguments about interpretations, with cult and image worship, with 'churchianity' and claims to exclusive rights to bless. He wanted to preach the intimacy between the Divine/Soul and the human individual, and not self-aggrandizing channels of official instances set up by self-righteous administrators of God. "The Christ" teaches us through the example of the New Testament Jesus in the Synoptic Gospels the true message of God and His true Salvation Message. The "Pattern for Life" is given us through this example of "the Christ" as this "Jesus "of the Synoptic Gospels. This is the same "Salvation Message" uttered in these Synoptic Gospels that existed in Egypt as told through the "Osiris/Horus Story" that we find handed down throughout Ancient times which culminated in the "Jesus Story" in the Oral Traditions of "the Christ" which is later written down in the Synoptic Gospels. "The Christ" of God teaches us this Divine Truth by giving us a



symbolic living example in this "Jewish Jesus" which reveals to us the way to Eternal Life through the renunciation of self-concerned thinking and acting, unbiased care for all living beings, giving and sharing, the greatest possible tolerance towards people of other convictions, taking on the suffering of others and feeling compassion for them, in other words unlimited love in action for all fellow beings. For those who have studied with us for some time recognize this as obedience to the Second Tablet of the Law which brings "Eternal Life" for all who live according to these principles and precepts.

**Answer for yourself:** How can we know how to "do" these above things correctly? Well, simply the Torah of the Jews and well as the 42 Negative Confessions of Egypt teach us how to train our Souls to master our animal bodies with their carnal instincts and in so doing elevate that part of our fleshly home to the Kingdom of God through submission to our Souls within! This dear one is the "Christ Within" who grows to Lordship in our lives. This is the "Pattern" for our salvation given since the beginning of time and passed down from nation to nation by the true Spiritual Masters of every nation under God.

What we today refer to as Christianity is a misinterpretation of this Ancient Wisdom and twisting by Rome of these precious concepts and their disparaging reinterpretation and transformation of the Gnostic Paul who taught the true teaching of "the Christ" before being turned into a Roman Frankenstein with a twisted gospel in these forged New Testament texts. Knowledge about this misinterpretation, and the doctrine of Salvation by the vicarious sacrifice of Jesus which is given a central place in it, has long belonged to the truisms of modern theological and church historical research. Unfortunately until now these truths have been suppressed by all possible means, and therefore they have not penetrated to the minds of the average Christian "believer". Even at the start of the eighteenth century the English philosopher Lord Bolingbroke (1678-1751) noticed two completely different religions in the New Testament, that of Jesus and that of Paul. Kant, Lessing, Fichte and Schelling also clearly distinguished between the teaching of Jesus and what the later supposed 'apostles' made of it. A large number of reputed modern theologians have come to acknowledge this fact and having read their books my eyes were opened to this fact like never before and I feel constrained to warn my other brothers and sisters in God to this terrible deception that goes unnoticed by so many.

One can now ask why it took 2,000 years before the Pauline Salvation idea could be shown as absurd by these modern methods, by considering the legacy left by Jesus. One possible answer is that there has never been such an urgent need for an honest study of the heritage of Jesus, to finally get back to the true message of his teaching. But those times are changing due to advances in archeology and the information age that is bringing this information and knowledge to our homes and bookstores.

As if the above is not enough to show the contrast between a Salvation message of "deed" with "creed", as mentioned in the first article in this series, when one investigates Ancient Gentile religions long before Judaism by studying Gnosticism and Comparative Religions one finds these same religious tenets connected to mankind's salvation in much of Pauline theology associated with Eternal Life but you have to sift them out from the muddled mess given us by Rome where Gnostic and anti-Gnostic passages are mixed together in the same epistles that carry Paul's name. Instead of being interpreted "literally" as the New Testament depicts and as we have been instructed to do our whole lives, we find if we study these areas mentioned above that these same religious tenets attached to obtaining Eternal Life were ALWAYS understood allegorically and symbolically as attached to godly symbolic characters or "sungods" which were to serve, not only as our example, but vehicles and anthropomorphic examples to express to us the metaphysical concept of the Descent of the Divine Soul into our flesh where the daily battle of Spirit and Flesh rages. It is our task to awaken to the fact of the "Indwelling Christ Jesus" within and allow this Divine Spark to grow within us and energize our bodies to be servants of the Most High God and His vehicles in manifesting His will on this plane of existence we call "life".

Plato himself said that "men (the Souls of God/Divine Conscious Energy of God) are placed in the body as in a prison." He even considered the body as the sepulcher of the soul, an idea that carried one step farther the ancient Egyptian representation of the body, personalized in the Goddess Hathor, as the "bird-cage of the soul." The Ancients understood that this imprisonment of God in matter, the Soul in this fleshly body, was like an imprisonment and was equated with the idea of "death". This might be hard to comprehend for you at first but the Soul, in leaving a perfect home in Heaven to become matter or the flesh of man was expressed as a "death" or a "sacrifice" of God Himself.

*Phil 2:5-8 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (KJV)*

Unknown to Christians is that the idea of this above passage has been taught since time immemorial about the Descent of the Soul and the death of God/Soul in becoming "matter/flesh" when leaving the plane of Spiritual existence we call "Heaven" and in so doing this Divine God/Energy intersected with physical matter (incarnation) which was symbolized by a cross (intersection of two planes of existence). This pouring out of God's life was likened by the Ancients to God pouring out his Life-Energy or "blood", since "Life is in the blood) for the salvation of the Soul/Mankind. Rome changes this Divine Concept by "literalizing" it and in so doing changes the truth about "the Christ" by "literalizing" it and at the same time changes as well the "Message of this Christ Within" by nullifying the goal of the Souls' incarnation in mankind in the first place. The Soul was sent here by the First Cause, God, to complete its spiritual maturation and growth which is accomplished by obedience to the Laws of God which is accomplished only by living a life of "deeds" done in the flesh of existence. This was nullified by Rome by changing the true Salvation Message of God from "deeds" to "creeds" in their anti-Law New Testament along with the forgery of Paul and mankind is not aware today, without much study, that the pathway for the Soul's achievement of Eternal Life and return to the Father God has been tragically altered by Rome and their antisemitism.

Let me give you one example. Taylor, in commenting on the writings of Macrobius, writes: "The soul in the present life may be said to die, as far as it is possible for a soul to die; occultly intimating that the death of the soul was nothing more than a profound union with the ruinous bonds of the body." To impart to the body **its life** by linking to it the soul's more dynamic voltage (the Cosmic Conscious Energy/Spirit we call God), nature exacted from the higher principle the plenary quantum of its life to be offered as an oblation for the benefit of the lower order. So the body lived the "death" of soul, as soul died unto the life of the body", as Heraclitus would have put it .

All this is explicitly set forth in appropriate phraseology by Taylor Thomas who, in his Select Works of Porphyry says: "What is here said by Plato is beautifully unfolded by Olympiodorus in his MS Commentary on the Gorgias, as follows: 'Euripides (in *Phryxo*) says that to live is to die, and to die is to live. For the soul, coming hither, as she imparts life to the body, so she partakes through this of a certain privation of life; but this is an evil. When separated, therefore, from the body, she lives in reality; for she **dies here**, through participating in privation of life, because the body becomes the source of evils. And hence it is necessary to subdue the body.'"

The logic of all this is at least on the face of it unquestionable, unarguable. If the soul is called upon in incarnation to give away its life to the lower organism (the physical realm of mankind) it certainly can not retain possession of it for itself. Here we have the ground foundation of the great central arch in the temple of religion known as the **sacrificial oblation of the Son of God (the Sons of God when speaking of souls in the plural), who gave his life for the world of men**. He threw his energetic powers into the bodies of mortals so that they might have this connection with a battery of higher dynamism (God the Father), by drawing upon which they might rise to a higher and more abundant life than as natural creatures they could ever gain without such condescension of the gods. The Sons of God had to give their life and die on the cross of matter, that lower orders might have a viable link with divinity.

**Answer for yourself:** Did you know the Ancients spoke of a "Cross" of Matter? Since we know it was the 6th century before Christianity attached a man to the crucifix then what was the original meaning of the "Cross" in Ancient Religions and does it have anything to do with the need to subdue the body which is mentioned above?

A "cross" is two intersecting planes or lines which reflect different planes of existence. In our discussion the Ancients understood that the realm of Invisible, Uncreated, Intelligent Energy of the Cosmos and Universe, this God had entered into the physical visible realm of existence and all things that consisted were comprised of God in various manifestations. So this simple cross depicted for them religiously that they were made in the image of God for this God has "breathed into physical visible clay" His Spirit/Soul and this animated and energized this animate matter and it became a "Living Soul". These two realms of existence merged and through the death of the Soul leaving its Spiritual perfect home to become associated and imprisoned within sinful matter and flesh the Ancients likened this to a death of sorts. So general was this conception among the intelligent in the Greek sphere of culture that the soul's entry into body at the latter's birth was called its **burial**. One needs but recur to the Epistles of St. Paul to find evidence of the great Apostle's accord with this element of Greek philosophy. He speaks of the **"law of death" "which is in my members."** Flesh and body at war with the Soul and Spirit. The clamor of the sensuous desires long overwhelms the still small voice of the spirit. A hasty and too simple deduction from all this seemed to dictate the drastic subjugation of the fleshly appetites and crucifixion of body by various asceticisms but that is not the case. **God, in His infinite wisdom, gave Egypt and the Jews the Torah, when read, studied, and patterned elevates a person to Heaven, enabling a person to break beyond the limits of earthly nature, thereby becoming holy like his Father in Heaven.** The Torah, when obeyed, sanctifies all actions of mankind and elevates them from the "secular" to the "sacred". All animals eat but by saying a "blessing" we set apart such a mundane action and sanctify it and make it "holy"; thereby we elevate the Soul within along with this carnal body and separate ourselves from the basest desires of the flesh. This is but one Law of the Torah that perfects us and changes us into the image of God. Our Souls are perfected by such actions and we learn these "actions" and "how they are accomplished" by patterning our lives to the Torah and the Laws of God given us for our Salvation contained with this Torah of the Jews. This Torah, which the Romanized Paul assures us is a curse and passed away in the New Testament.

It is Rome's clever "synthesis" and "reinterpretation" of these same truths in the Ancient Wisdom and religious doctrines that eased the spread of "literalized" Christianity and Romanized Paulinism as well as the ease of the Catholic Church's world-wide propagation of a "literalized Pauline Gospel" since it had a little bit of something from everywhere which almost everyone who heard it was somewhat familiar. Only now instead of an allegory whereby they could personally relate to "the Christ Within" now it was altered, the keys to its proper interpretation lost, words and concepts redefined and "literalized" and in so doing "another gospel" was being formed. The "Christ Within" has become the "Christ Without" localized in a historical Jesus only and he is long gone only to hopefully return to make things right one day. All the while we miss our visitation of God within while He waits for us to discover "the Christ Within" us all and awaken to the fact that we are God's messiahs here in this world today.

The "myths of the dying/rising godman" had become "literal" and "historical" with this Roman "Jesus" no more did man understand that behind the "Jesus Story" one finds the awesome truth of the deposition of God's Soul (the Christ) within this dark matter of the flesh was termed by the Ancients the "crucifixion of the Christ on the cross of matter" and the subsequent awakening of his Soul within mankind was his "resurrection" and the end of one's physical life was ironically the end of this "death" which is really his "resurrected life again" and the beginning of this "life" occurs at his death. Well, we got part of it right. In the Gorgias of Plato, Socrates says to Cebes: "For indeed, as you also say, life is a grievous things. For I should not wonder if Euripies spoke the truth when he says: 'Who knows whether to live is not to die, and to die is not to live?' And perhaps we are in reality dead. For I have heard from one of the wise that we are now dead; and that the body is our sepulcher; but that the part of the soul in which the desire are contained is of such a nature that it can be persuaded and hurled upwards and downwards."

**Answer for yourself:** What is he saying here? The intimation here clearly is that Socrates is speaking of the Soul in man, which, standing midway between the physical body and the Divine Spirit above, is capable of being drawn either downward into "death" under the

dominance of sensual appetites or upward into Heavenly life by the attraction of the beauty of virtue (Alvin Kuhn, The Lost Key To The Scriptures, Kessinger Publications, p. 24).

This is the "key" missing from Christianity today that when understood correctly along with its corresponding message restores God's true Salvation Message to mankind. All this is explicitly set forth in as mentioned above by Taylor when he says in light of this revelation that "it is necessary to subdue the body" and this is done through submitting to the Torah and the message of the "Jewish Christ".

But note also that this Paul, at the hands of Rome, limits this "Salvation" offered by Paul's Gospel to ONLY those who "believe it". This limitation was obviously necessary, or there would have been no further need for Paul or his gospel. Salvation, therefore, was made conditional on belief in the gospel of Paul, and this again was crafted by Rome in "Paul's" name quite often. The true and conflicting Gospel of Jesus the Jew, a message of "deeds" over "creeds", reiterating the Ancient Egyptian "gospel" found in the 42 Negative Confessions was not taught by this "Romanized Paul" nor by Rome who forged so much in his name.

**Answer for yourself:** Are you aware that in all of Paul's writings given us in the New Testament that he mentions only 2 of Jesus's teachings, two sentences only, and after doing that, Paul is quick to bring his own interpretation on the matter as if we needed it? According to Paul, mankind were still in their sins, repentance and renewed obedience to the Laws of God had no place for this Law and its requirements of mankind "ended with Christ". By "believing the accepted 'creed'" and by "baptism" anybody could bring himself within the operation of this "new dispensation" or Salvation. This is where "faith" came in, and explains the necessity for the strangest of all doctrines, that faith counts for more than works ["creed" counts more than "deed"]. If you remember we proved in the first article in this series that this is not what Jesus taught on the matter. The question remains: who will you trust to for your Eternal Life: [Paul's message on inheriting Eternal Life](#) or [Jesus' message of inheriting Eternal Life](#)?

Following such reasoning it follows almost as a logical necessity that *"he who believes and is baptized shall be saved, and he who believes not shall be damned."* There you have it in a nutshell. Case closed!

Above all this Romanized Paul wants his audience to believe that his "gospel" is the word of the Lord. The Greek word is Strong's # 3056...Logos:

- 1) of speech
- a) a word, uttered by a living voice, embodies a conception or idea
- b) what someone has said
- 1) a word
- 2) the sayings of God
- 3) decree, mandate or order
- 4) used of the moral precepts given by God
- 5) Old Testament prophecy given by the prophets
- 6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim

Notice that Paul is referencing his "vision" as the "word of the Lord". There is only one problem. This same Paul says in 2 Cor 13:1:

*1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. (KJV)*

We have Paul's own admonition that every Word from God must pass the test of being verified in the mouth of two or three witnesses. We simply do not find such a "Pauline doctrine of salvation" as espoused by Paul in the New Testament in the Old Testament or in the writings of the Prophets of the Old Testament. It is just not there; thus our major problem. We have a unique and contradicting revelation of just one person!

In fact just the opposite of what Paul taught is found in almost every book of the Old Testament and the Hebrew Scriptures.

Verification of Paul's doctrines, by two or three other witnesses as taught by Paul himself, are simply wanting.

This brings into question the veracity of such a doctrine as taught by this Romanized Paul.

When one has a through understanding of the Hebrew Scriptures, as they exist in the Hebrew texts and not the forged Greek texts, and these committed to memory, then when one approaches the Pauline corpus of literature in the New Testament, one finds hundreds of misquotations, mistranslations, verses taken completely out of context, as well as the lifting of parts of two or three Jewish passages and

combining them in order that they say something completely different than what the original authors intended. Not only that you can see pure Scriptural inventions for what they truly are; lies! With such an understanding of the texts one see just how there prior "religious beliefs" of Judaism, for example which exalts the Law, were subsequently changed along with the identity of "the Christ". This escapes most Christians who have not dedicated themselves to such intense study as I and others.

When, for instance, Paul was spurned by the Jews (among whom he had only a scant following) and had to turn to the "heathen" to get a hearing, though still insisting on "the Jew first", he had neither difficulty nor scruples in "proving" that "uncircumcision was no bar to salvation," since the Law no longer applied in his understanding. For, he argued, *"if they (the Jews) which are of the law be heirs, faith is made void and the promise made of none effect"* (Rom. 4:14).

**Answer for yourself:** What "promise"? One possibly made by Jesus?

**Far from it. Jesus is never so much as quoted by this self-appointed apostle of "Christ" in his epistles.** In Acts 20:35 Paul is represented as quoting from Jesus, *"It is more blessed to give than to receive."* But nowhere in his epistles does he quote him.

It is another Scripture text which Paul had unearthed, a "prophecy", that had not the slightest bearing on the matter he was discussing, and the sole office of which was to lend support to his fanciful theories. Here is the "promise" as quoted by Paul: *"its it is written, I have made thee a father of many nations"* (Rom. 4:17). Therefore, argues Paul, *"if they which are of the law be heirs, faith is made void and the promise to Abraham of none effect."*

In this wise Paul argued difficulties out of his way, showing from the Scriptures how this or that proposition of his must needs be so, until, by a master-stroke, he proved— from the Scriptures—that the Scriptures were no longer of any account at all:

*"For Christ is the end of the law for righteousness to every one that believeth" (Rom 10:4). "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).*

*"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. 7:6).*

*"For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12).*

*"Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:4). "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom 6:14).*

**This is the way Paul met the objections of the Jews when they opposed the Scriptures and his use of them in his anti-Law teachings. Not being able to meet their arguments, he got rid of the Scriptures themselves.**

*The old "covenant" has lapsed and a new one has taken its place. " In that he (God! says, A new covenant, he bath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13).*

*"Christ has redeemed us from the curse of the law" (Gal. 3:13).*

*" The law was our schoolmaster to bring us unto Christ." (Gal. 3:24).*

**How convenient for Paul....but the Jewish people and their Rabbis knew and know today different.**

**Answer for yourself:** Then what has taken its place?

I will let Paul himself answer this question: *" Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel" (2 Tim. 2:8).*

No longer, be it noted, *"according to the Scriptures,"* but *"according to my gospel."*

*" In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16).*

*"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).*

**Answer for yourself:** Where did Paul get his gospel, for which he claimed such authority that he would tolerate no interference with its decrees even by an angel from heaven?

I will again let Paul give his own answer:



*"I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:12).*

Now we are supposed to believe that this Jesus Christ, a supposed Jew and hoped for Messiah, just did away with the Laws of Moses and the Laws of Noah and yet is the hoped for Messiah. That is impossible to a "thinking believer".

Paul admits that he got "his" Gospel in a trance, that is; for, as we shall presently see, Paul never had any communication with a historical Jesus himself either directly or indirectly; never even troubled to inform himself what Jesus taught by consulting those who might have known. The texts supposedly teach us that after his conversion he waited 3 years before he went and spoke to the Apostles, and then after a short visit where he saw Peter and James, it would be another 14 years before he would see the Apostles again. This does not sound normal to me. This same Paul boasts that his knowledge is all derived by "inspiration" obtained from a trance where there is not any collaboration for "two" or "three" witnesses which he already attests is the mark of truth. Here are his own words: *"I conferred not with flesh and blood, neither went I up to Jerusalem to them which were apostles before me"* (Gal. 1:16-17). Again, *"It pleased God . . . to reveal his Son in me, that I might preach him among the heathen"* (Gal. 1:15-16). Notice if you will Paul's comment that the Son was "revealed in me" and not "to me." This dear ones is the Gnostic Christ who lives with, the fruit from the Descent of the Soul into this physical realm we call mankind. Paul awakened to "the Christ Within" and His saving role in his life.

We cannot know, of course, what communications Paul had with God; but we can prove for certain that he had none with Jesus; for his conversion did not take place until after the death of this Jesus. How long after may be surmised from a statement of Paul's to the Corinthians: *"He (Jesus) was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep"* (1 Cor. 15:5-6).

All these are cited as witnesses to the resurrection of Jesus, so they are witnesses of the resurrected Christ only. There is no mention of any one of them having known Jesus when still living. Now, whatever may be the value of their testimony in this connection, it is good evidence that Jesus had been dead at the time when there was a sect in existence of "above five hundred brethren" whom Paul had persecuted (Gal. 1:13); I which again is good evidence that Paul did not join them until years after, when "some had fallen asleep."

These believers evidently were among those who believed in the resurrection of the body, a doctrine which, according to Josephus, was held by some of the Jewish sects. Some of these evidently believed that Jesus had risen. Many scholars believe that the disappearance of his body—removed probably by his friends so as to protect it against desecration by his enemies—may have given rise to this belief. The memory of Jesus was held in reverence by many of the Essenes, and particularly by the "Nazarenes," as the sect was called when Paul joined it. "For we have found this man (Paul) . . . a ringleader of the sect of the Nazarenes" (Acts 24: 5). But he was not known to them as "Christ," and they were not known as "Christians," until after Paul had become a convert and succeeded in convincing some of them of his theories, as is plainly set forth in Acts 6:25-26. These earliest follower of "the Christ" were called "Chrestians".

*"Then departed Barnabas to Tarsus, for to seek Paul: and when he had found him, he brought him to Antioch. And it came to pass, that a whole year they assembled themselves with the church [of the Nazarenes], and taught much people. And the disciples were called Christians first at Antioch" (Acts 11:25-26). The "disciples" were those of Paul, of course.*

When, therefore, Paul claims to have received his apostleship directly from "Jesus Christ," it must be understood that he refers to the Christ of his vision and internal revelation, and not to a historical Jesus, whom he had never met.

So we see more clearly now how the Salvation Messages of the "Jewish Jesus" of the Synoptic Gospels which pointed mankind to the Law and the Commandments of God was later re-invented as an anti-Law Gospel when Rome altered the Salvation message of God and changed it from "deeds" to "creeds".

[Let us continue our study in article 3.](#)

*Recover "The Faith Once Given To The Saints" Which Has Been Perverted By Gentile Christianity And Their "Literal" and "Historical" Interpretation of the Sacred Texts*

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## CONTRASTING THE GOSPEL OF JESUS VS THE GOSPEL OF PAUL #3

After studying the glaring differences and contradictions between the Gospel of Jesus and the Gospel of Paul we now move on. Many scholars will tell us that Paul, if not the actual originator of the Christ-myth, was certainly the author of the Christian scheme of salvation, which in every essential is the antithesis of the teachings of Jesus. **This Romanized Paul had help by the Johannie writer who is definitely influenced by this earlier Pauline literature.** This statement about Paul is close to the truth for the documents that carry his name today definitely give us "another gospel" different from the one taught by the "Jewish Jesus" and "the Christ" in the Synoptic Gospels but we cannot lay the total blame of this upon this Paul for we have **concrete evidence that many of his writings were tampered with by Rome long after his death.** This is tough medicine for the Christian to see yet acknowledge. In hope and in courage let us continue our investigation in order that our faith be grounded in truth and not in errors inherited from the Roman Church.

It will be interesting here to continue to contrast this Gospel of Paul with that of Jesus in this final article in this series.

We possess an excellent summary of the Gospel of Jesus in the Parable of the Last Judgment, which I will quote in full:—

*"And before him [the King] shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left." " Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me." " Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? Or thirsty, and gave thee drink? Or when saw we thee a stranger, and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me".*

**Answer for yourself:** What should I have noticed here? Well, several things the last of which is not only the "deeds" of love done but it was not unto Jesus, that is, but unto the "King", who is the speaker, were these acts or "deeds" done. The King tells us that when we do acts of charity and righteous to these "brethren" of his it is as we did it "personally to him".

The Thayers' Greek Lexicon is interesting here when looking at the Greek word for "brethren":

80 adelphos-

- 1) a brother, whether born of the same two parents or only of the same father or mother
- 2) having the same national ancestor, belonging to the same people, or countryman
- 3) any fellow or man
- 4) a fellow believer, united to another by the bond of affection
- 5) an associate in employment or office
- 6) brethren in Christ
  - a) his brothers by blood (the Jewish people)
  - b) all men

*"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." "Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" "Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25:32-45).*

**Answer for yourself:** Does this message agree with the Gospel of Paul? No, it does not!

As may readily be seen, in all that is essential this parable which stresses "works" and not "faith" is the very antithesis of the gospel and philosophy of Paul. On the other hand, after reading the first two articles in this series, you should not fail to note the remarkable agreement of this parable, down to the smallest detail, with the narratives already quoted; not only as regards doctrine, but also in respect of style and diction. Without a doubt Jesus speaks of "deeds" done which leads to Eternal Life and "deeds" not done which leads to Eternal judgment. You have to admit that there is not one word from the mouth of Jesus concerning if these addressed in this parable believed in or failed to believe in such things as his death, his Messiahship, his resurrection, his death as an atonement, sacraments, his divinity, etc.

A study of Paul's life will reveal to you that he was a mystic, ever following after the supernatural, the mysterious, and the miraculous. Paul's emphasis in "his" gospel concerns "cosmic salvation" and not an "earthly salvation" which merits Eternal Life when one dies. We find nothing of the king in the Gospel of Jesus. All of Jesus' utterances relate to the mundane affairs of man in "this" life and little is said about the "world to come". Jesus' emphasis, as we as his Salvation Message was always "earthly-centered"; where the rubber meets the road. Paul's Salvation Message was "other-worldly"; manly because he never knew an earthly or historical Jesus and only by a vision did he meet a "Cosmic Jesus". Jesus' parables are all centered around some familiar, some "earthly" and homely event that is manifested in some form of obedience and "works" as the fruits of one's obedience to the Laws and Commandments of God as the fruit of one's faith. Jesus spent over 95% of his time teaching his followers about how to live this life and in all of Paul's epistles he references only "two" of Jesus's teachings. If we did not have the Synoptic Gospels, which were written after Paul and his writings, then we would not know the slightest things about this Jesus, the Jewish Christ and his message to mankind, what he believed and taught as God's way to Eternal Life and Salvation and any differences when compared to this Romanized Paul and his writings. In other words, without Jesus's teachings contained in the Synoptic Gospels we would not know what this Jesus Christ believed to be God's message for all mankind. We would only be left with this Romanized Paul and the forged epistles in his name given us by Rome and we would never know that this Romanized Paul and his message of Salvation contradicted that of Jesus. This Paul, it appears, was more concerned with "his" gospel being received by the non-Jews than Jesus's message of mankind's necessary obedience to God's Laws and Commandments which James reiterates when agreeing with the Holy Spirit in Acts 15 that the "non-Jews" must keep and obey these Laws of Noah and the Covenant of Noah and writes letters containing such a command for the Pauline Gentile Churches in Asia, Minor, which were to be taken and taught to the Gentile churches in Asia Minor following the Acts 15 council.

Oh by the way Paul was given such letters in Acts 16 and one would think that if Paul was obedient to James and the first Church Council then the bulk of his letters would yet be written and one would expect them to have these Pauline epistles to contain many references to these very same Laws that James commanded of these Gentile Churches; a message by the way that agreed completely with Jesus' Gospel. They these Pauline letters denigrate the Laws and Commandments of God. Still, Paul makes both pro-law statements and anti-law statements in his letters which he never reconciles. Indeed he can't! Either God expects us to live by His Law or He doesn't. There is no in-between. But to be fair, I must make mention the fact of his pro-law statements. One reason I do this is because among the growing sect of Messianic believers, there is a small number who call themselves "observant" Messianics. They continue to believe, as Jesus taught, that the Law stands today. But in their endeavor to try and maintain some semblance of credibility with other Messianics, (who are really little more than Christians with a Jewish flair... and an umbilical cord attached directly to mainstream Christianity) these observant Messianics will engage in bend-over-backwards apologetics for Paul and do everything they can to argue he was pro-law. Apparently they continue to feel the need to embrace the picture of an infallible New Testament. We shouldn't at all be surprised about the fact that Paul made both pro, and anti-law statements because of other statements he made... like the following;

*"...to the Jew I became as a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak, I have become all things to all men, that I might by all means save some." 1 Corinthians 9:20-22*

At the very least, it is apparent that Paul was a chameleon who blended with his surroundings whatever they were at the time! Paul clearly taught contradictory messages for the purpose of making everybody happy... something you would never find "the Christ" doing. There is no simple misunderstanding about it. Even Paul's contemporaries accused him of encouraging others not to practice the law of Moses. It is the main issue in much of the book of Acts 21.

*Acts 21:21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. (KJV)*

They even had him there in the flesh to explain himself and straighten out the misunderstanding if indeed it was so simple, but the obvious seems to go unnoticed that the issue is never settled in the book of Acts. James, the leader of "myriads" of Messianic Jews, never does come to Paul's rescue when everyone would naturally think he certainly would have if it all were just a simple misunderstanding of Paul's teaching. This fact I have established earlier on other of our websites. Paul was more concerned with making a reputation for himself by mass conversions of non-Jews which he figured would help with his acceptance by the Jerusalem establishment who was wary of him being a former Sadducee who persecuted their very ranks.

One of Christianity's favorite Pauline passages that clearly suggests we ought not bother trying to keep God's Law comes from the first part of the book of Romans. Right off... in chapter 1, Paul tries to establish some fundamental premises on which to continue building his doctrine. He says;

*For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith". Romans 1:17*

This was a favorite passage of the Christian reformer Martin Luther. He believed, as Paul clearly lays out later in Romans and Galatians, this faith that the just are supposed to live by is as opposed to living by the law. Paul eventually turns it into an either-or... mutually exclusive incompatibility of faith and law. Notice again that Paul feels compelled to prove his doctrine by quoting Scripture. This observation alone should make it go without saying that the Scripture he quotes had better paint the same picture, or his premise is groundless. Here again Paul or this pro-Pauline writer misquotes Scripture albeit slightly. The passage he quotes is Habakkuk 2:4.

*"Behold the proud, his soul is not upright in him, but the just shall live by his faith."*

In this passage's context, and more accurately translated, it is obvious that what God is saying here is that the just person (someone who is righteous) shall live (as opposed to dying) "by" (literally "because of") "his" (personal, as opposed to general) faithfulness: (literally, "steadfastness", ) to righteous living. Let me shorten this up for better understanding. It is this: The righteous person will survive if he is steadfast in his righteousness. Nowhere in this picture is the idea: If an unrighteous person wants to become righteous, he must live by the phenomenon of faith.

This one subtle abuse of Scripture by Paul is only the beginning. From here, he builds on his doctrine by continuing to make more blatant abuses that end up taking him and his doctrine into extreme error. By the end of the book of Romans, Paul is so far off the mark and from God's Revelation to mankind concerning His Law and Commandments it's hopeless! Watch where he goes from here in chapter 3.

Whenever someone suggests to a Christian (most particularly evangelical Christians) that the law of God still stands today, one of the first things out of their mouths to refute the suggestion comes from Romans 3. We are quickly informed that no one is able to keep the law according to Paul, and all are guilty of breaking it and forever remain labeled by it... unrighteous. Here is the quote we hear:

*"There is none righteous, no, not one". Romans 3:10*

This passage is a quote Paul makes from the Tanakh in an effort to prove his case. From verse 10 on through 18 is Paul's apparent direct quote from Scripture that is supposed to prove to us that no one is righteous, but all are full of evil. Please read all eight verses for yourself.

**Answer for yourself:** But is Paul honest in this quote? Were these texts quoted by Paul or this Pauline writer used in the same context as the original writer from the Hebrew Scriptures? No.

No such single passage exists in the Hebrew Bible! What Paul quotes is a compilation of no less than SIX separate passages that have been jerked out of their original context from the Psalms and the book of Isaiah... and they are all strung together in such a fashion as to appear as one. We have seen this deceptive practice of Paul's before, where in Romans 9, he pastes together two short passages from Genesis and Malachi concerning Jacob and Esau! Paul's or this pro-Pauline anti-Gnostic writer's accuracy in quoting from the Psalms is not any better. The first passage he quotes in verses 10-12 comes from Psalm 14. Here is his version first.

As it is written: *"There is none righteous, **no, not one**; there is none who understands; there is none who seeks after God. They have all gone out of the way; they have together become unprofitable; there is none who does good, **no, not one**."*  
**Romans 3:10-12**

Now here is the passage quoted accurately, and in its context.

*"The fool has said in his heart, 'there is no God'. They (of these atheistic fools) are corrupt, they (of these atheistic fools) have done abominable works, there is none (of these atheistic fools) who does good. The Lord looks down from heaven upon the (corrupt) children of men to see if there are any who understand, who seek God. They have all turned aside, they have together become corrupt; there is non who does good, **no, not one**. Have all the workers of iniquity no knowledge, who eat up my people as they eat bread, and do not call on the Lord? There they ( these evil people who devout God's people, the unrighteous who devout the righteous) are in great fear, for God is with the generation of the **RIGHTEOUS**. Psalm 14:1-5*

In David's picture there are no atheistic fools who do good! This passage is obviously not speaking of every human being, but of a very distinct group of people whom David describes as:

- fools,
- atheists,
- workers of abominations,
- corrupt,
- ignorant, and
- workers of iniquity.

Of course, not one of **them** do good. And these evil people are contrasted with a second group of real people known as "my people" and "the generation of the RIGHTEOUS".

**Answer for yourself:** Then is Paul correct and have the churches taught this passage correctly? Did God ever say that "that there is none righteous, no not one" as we have been led to believe in Roman 3:10 and by Paul or this pro-Pauline writer? No, He did not!

Even in these very passages that Paul or this Romanized Pauline writers quotes from, there are obviously those whom God calls "righteous"! This is hardly the picture Paul wants us to get from this Psalm or from his anti-Law bias in the Book of Romans. Notice also Paul's embellishment of this passage. He would have us believe the phrase, "no, not one" is used twice when it is only used once. The first time Paul uses the phrase is where it doesn't exist, and it is coupled with the word "righteous" which Hebrew word doesn't exist in this part of the Psalm, or anywhere near the words "no, not one". Instead the Hebrew word for righteous shows up later in verse 5 and directly implies that there are those who are righteous! So much for "no, not one".

In Paul's string of quotes from Romans 3:10-18, he continues in verse 13 to take Scripture snippets out of their context from Psalm 5:9 and Psalm 140:3. In verse 14 he snips from Psalm 10:7. Verse 15,16 and 17 he yanks from Isaiah 59:7,8. And verse 18 he jerks from Psalm 36:1. In each and every case, the people spoken of in these passages are specifically evil men, and in the greater context of these passages, the evil men are contrasted with people who are called "the righteous", "the upright", and "the innocent". Please check for yourself. Not only is there no support for Paul's picture in these passages, but in each of the passage he takes out of context we find a comparison of people who are "unrighteous" and people who are "righteous". This is the very opposite of what Paul said in Roman 3 and we have been led astray. God is teaching us here that it is possible for man to make himself acceptable to God!

In Psalm 5 we find again a contrast between two different people;:

- *Ps 5:5 5 The foolish shall not stand in thy sight: thou hatest all workers of iniquity. (KJV)*
  - *Ps 5:11 11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. (KJV)*

In Psalm 140 we find again a contrast between two different people:

- *Ps 140:3 3 They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah. (KJV)*
  - *Ps 140:13 13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence. (KJV)*

In Psalm 10 we have again a contrast between two different people:

- *Ps 10:3 3 For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth. (KJV)*
- *Ps 10:7 7 His (the wicked...see above) mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. (KJV)*



*Ps 10:17-18 17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: 18 To judge the fatherless and the oppressed, that the man of the earth may no more oppress. (KJV)*

In Isaiah 57 we again find a contrast between two different people:

- *Isa 59:7-8 7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. 8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. (KJV)*
  - *Isa 59:20 20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. (KJV)*

In Psalm 36 we again find a contrast between two different people: Ps 36:1 1 The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. (KJV)

- *Ps 36:7 7 How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. (KJV)*
  - *Ps 36:10 10 O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart. (KJV)*

Answer for yourself: What is this writer of the Book of Romans, the first epistle in the New Testament names "Romans" which gives conscious credibility to Rome and authority for later Church doctrine, wanting us to know and believe by misquoting and taking these Hebrew Scriptures out of context?

**Antisemitic Rome, through either this Paul or a later pro-Paulinist writer, wants us to believe that no one becomes righteous through the works of the law.** But there are many whom God called righteous. From Genesis 7:1 where He says to Noah, *"I have seen that you are righteous before Me in this generation"*, all the way through to the New Testament where Jesus says, *"many prophets and righteous men desired to see what you see, and did not see it..."*, there are many references to righteous men. Take an exhaustive concordance and look for yourself under the word righteous.

After supposedly proving his premise that no one can be righteous under the law with his deceptive quoting of Scripture, Paul is forced to try and find for us a good working reason as to why God gave man the law at all in the first place! Here is his logic.

*"Now we know that whatever the law says, it says to those who are under the law, that (for this purpose) every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin." Romans 3:19,20*

**This begins to defy words to describe the profane lie that it is.** But understand if you are going to destroy and nullify God's Laws given to all mankind since the beginning of time then you have to come up with some reason for the law's existence in the first place; especially after annihilating the truth!

**Answer for yourself:** Are we really to believe that it's God's purpose to make man guilty before Him?

**Answer for yourself:** If God intentionally made His law impossible for man to keep, would that not make God the author of unrighteousness and guilt?

Now for some fresh air. Here's God's version of why He gave man the law.

*"Oh, that they had such a heart in them that they would fear Me and always keep all My commandments, that (for this purpose) it might be well with them and with their children forever!" Deuteronomy 5:29*

*"And the Lord commanded us to observe all these statutes, to fear the Lord our God, for our good always, that (for this purpose) He might preserve us alive, as it is this day. Then it (observance of God's Laws) will be righteousness for us, if we are careful to observe all these commandments before the Lord our God, as He has commanded us." Deuteronomy 6:24,25*

But Paul disagrees in Romans 3:22. Instead of righteousness coming by obeying the Laws and Commandments of God we find according to Rome's antisemitism and altered Hebrew Scriptures given us in Paul's name it comes by "faith":

*Rom 3:22 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: (KJV)*

One more example. I dare you to contrast the following two verses and not go crazy trying to figure out this schizophrenic Paul in the

## New Testament:

*Rom 2:13 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. (KJV)*

*Rom 3:28 28 Therefore we conclude that a man is justified by faith without the deeds of the law. (KJV)*

**Answer for yourself:** So which is it? Do we follow this Jewish Jesus as our example of "the Christ" and his message of Eternal Life and Salvation or this Roman Paul and his message or messages since they conflict? Does this Paul breed confidence that he can be trusted let alone knows up from bottom?

**There are two different Gospels here;** one by a Jewish Jesus and "the Christ" and one opposing it given to us by Rome in the name of Paul or a later Pauline writer. **One is a lie and one is true.** Since I showed you that the Roman Pauline Gospel is a mishmash of forged Hebrew Scriptures and Hebrew texts taken out of context then a blind man can see the deception. And I only touched the surface with this Pauline Problem in this article. One of these Gospels is a lie and one it the truth. Sadly as a Christian I never was taught the truth and had to find it out on my own; but if I had never studied for myself I would have died a deceived Christian and been labeled by God after my death as one who is "wicked" like the texts above showed us because I followed the wrong message of Salvation my whole life as a typical Christian and lived without the Law in my life thinking another lie that *"Christ" is the end of the Law.*

I have shown you but a few of the Pauline lies in the New Testament given us by Rome which has shaped the horrible history of the world for the last 1,800 years. This blasphemous lie by itself should finish this Romanized Paul off and reveal him as a false prophet worthy of death according to the Torah. The Synoptic Gospels and the Salvation Message of God from the mouth of the "Jewish Jesus" and "the Christ" never taught anything remotely close to this.

The next time you read Paul's epistles notice how much space is devoted to his defense of his apostleship and understand he is defending himself to the Jerusalem church which knew that he *"teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs"* of the Jews. These "customs" happened to be manifestations of obedience to the Law and Commandments of God. So before you are misled by Christian teachings about Paul understand historically why Paul was rejected by Jerusalem. We have devoted a large amount of space on another of our websites to the [Paul problem](#) and we hope you investigate it.

## THE PARABLE OF THE GOOD SAMARITAN

Now let us get to the parable at hand. Though there are many lessons crowded into the parable of the good Samaritan, but the one which, by way of contrast with the teachings of Paul, is perhaps more obtrusively manifested than any other is the parable's implied scheme of "salvation." We must look deeply at the hidden message and not the obvious context. If you contrast Paul's views on salvation, as seen in Rom. 10:13 [For whosoever shall call upon the Name of the Lord shall be saved (faith only)], we find that Jesus and Paul had two completely different ideas as to what constituted God's Salvation. Because of the Gentile influence this and many other such key words, such as "salvation", have been invested with theological meanings they were not intended originally to convey. But a typical Christian would never know this unless he investigated for himself what Judaism taught about salvation. Over the years, as my studies increased, I found that on the whole one of the main fallacies of the Gentile Church and its hermeneutics (interpretation of Scriptures) was its failure to apply a rationalist interpretation but rather an allegorical or "spiritualized" interpretation to the Jewish Scriptures. Words have been mistranslated or misinterpreted on purpose by Gentile theologians in order to make them fit in with either their existing pagan doctrinal theology or its evolutionary projections. Jesus certainly did not understand by "salvation" transportation to a kingdom in the clouds, as has already been explained in prior articles on "salvation" as well as the first two in this series; and this will become abundantly clear the more you study and contrast the different views on salvation as held by Jews and Gentiles.

According to this Paul them, anybody might save himself most easily by *"believing on the Lord Jesus Christ according to my Gospel"*. Well we saw that ain't so.

I wish something so easy was true but we stand amazed when viewing the Jews who for two thousand of years now have refused to receive the "free gift" of salvation contingent only upon mental ascent to a dogma. In place of this easy salvation, the Jews continues to observe their Covenant and endeavor to observe its Covenant stipulations which is the only guarantee of acceptance and fellowship with God under such a Covenant. This is our responsibility as non-Jewish believers as well; adhere to and observe our Covenant stipulations and responsibilities.

According to Jesus, you cannot save yourself at all, except only by saving others. Those who seek to save themselves, heedless as to what happens to their neighbors, are deceiving themselves. This is the meaning of that seeming paradox that *"Whosoever will seek his life shall lose it: and whosoever will lose his life because of me shall find it."*

**Answer for yourself:** What does "because of me" mean? "Because of me" is understood by many scholars to mean "in consequence of my teachings, or by obeying these 'laws' which I preach unto you." The Greek words unfortunately have been translated *"for*

*my sake";* a rendering which is agreeable to Pauline theology, but quite inconsistent with the character and teachings of Jesus, and not warranted by the context.

When Jesus said *"Whosoever will seek his life shall lose it: and whosoever will lose his life **because of me** shall find it"* is not mere sentiment, but a necessary truth. It means that you cannot save yourself by fasting, incantations, baptisms, or mental assent to an accepted dogma about Jesus or what his death was later interpreted by Gentiles to mean. Your individual safety is bound up with that of your neighbors. Therefore to save yourself you must "save others"; you must see to it that there shall be none neglected or oppressed; that there are no pitfalls (or temptations), and that none are menaced. In short, you can assure your own salvation only by making sure that none need perish within the grasp of your influence. This is true salvation.

I was never more amazed in my life when studying the word for "salvation" over ten years ago, when after looking up every one of the seventeen different meanings for the word "save, saved, and salvation" in the Strong's Concordance that sixteen of the meanings for the word "salvation", as used in both the New and the Old Testaments, refereed to this life and not the next life after death. Overwhelming God was showing me that salvation is something for this life more than the next. But the sermons I heard since a child had told me otherwise. My Christian and Pauline doctrine had focused on "other-worldly" salvation almost to the exclusion of "salvation as manifestations of earthly deeds in response to correct doctrine". My Christian doctrine concerning Eternal Life was shown to be wrong the more I looked into things like this as my experience in scholarly study testified to my errors of Christian doctrine accepted as Divine Truth. Consequently my study confirmed my worst thoughts; my "deeds" were either lacking or in short supply or were the "wrong ones". No longer could I feel confident of my salvation based upon what I believed that Paul wrote which was no more than "his gospel" and "his theology" which I was seeing diametrically opposed what Jesus taught. I was a follower of Paul more than Jesus. The last time I checked Paul is believed by no one to be Messiah, yet we believe Paul over Jesus. This is not noticed by most, so Bet Emet endeavors to bring this to the readers attention in order that he can have a better grasp of his faith in view of hidden truths which bring correction to Christian error.

## BOY ARE YOU SURPRISED...CONSIDERING WHAT YOU WERE TAUGHT

Another remarkable feature of the parable is the surprise of both the "blessed" and the "condemned"; for apparently neither of them expected things to turn out as they did. The wonder is, how this lesson could have remained all these centuries buried in the Gospels unnoticed and unheeded.

The "blessed" were quite unaware of having done anything meritorious. They probably were simple folk who attended to the daily affairs of life, feeding and clothing those dependent on them, and giving help where such was needed; not with any ulterior motive or expectation of reward, but just as part of the daily round of duties. And as part of those duties they fed the hungry, clothed the naked, succored the weak, visited the prisoners, and comforted those that mourned. It was these deeds that constituted them "the blessed of the Father." We are not told of any other merits of theirs, whether they ever attended the synagogue or whether they were Jews even.

There is again no mention about "faith," which is so strong a point with Paul; no mention about Paul's or anybody else's gospel; about Adam's "fall" or a "promise" to Abraham; nor about "believing on the Lord Jesus Christ." Sorry to break your bubble but it simply is not there. The silence of such doctrines and their absence from the teachings concerning Eternal Life and the religious belief system of Jesus is deafening!

Just as the "blessed" were rewarded in virtue only for their good deeds towards their fellow-men, and without reference to their creed, dogmas, doctrines, sect, Pauline theology, or nationality, so the others were condemned solely because they did not attend to the needs of their neighbors. They failed to observe the Second Tablet of the Law (horizontal commandments between man to man); the same tablet we saw that Jesus referred to consistently as "necessary" in an earlier article when asked concerning inheriting Eternal Life. For all we know, the "blessed" may have been Gentiles who never attended a synagogue; and the "cursed" pious Jews, priests and Levites, who spent most of their time in prayer and in fasting (First Tablet of the Law). Of such little account did Jesus consider these rites that, as on other occasions, he did not even mention them; but rather Jesus choose to give greater prominence to the importance of good works, so little thought of by Paul. This is the deception. It basically boils down to this: we must either believe Jesus and "his gospel" or Paul and "his gospel". But be not deceived; these two gospels are in direct contradiction of each other. You might never have seen this but that does not change the fact that they oppose each other.

## WHAT WAS THE RELIGION OF JESUS ANYWAY THAT TEACHES SALVATION CORRECTLY?

**Answer for yourself:** But, I hear many ask, if this is as you say, what was the religion of Jesus ? Was he an advocate of "grace" to the exclusion of "works" as Paul would have us believe? Was Jesus a secularist?

I desire the reader to note the antithesis suggested by the two words and then to reflect why or whence that implied contrast. When he has found the answer, it will be the severest indictment of the Churches that have created this antithesis and a complete condemnation of their pseudo-religion.

If we turn to the dictionary we find the word "secular" thus defined:

*"pertaining to this present world, or to things not spiritual or holy; relating to things not immediately or primarily respecting the soul, but the body; worldly; temporal."*

It is quite obvious that theology is responsible for this definition. "Religion" and the "affairs of life"; "holiness" and "temporal duties"; "body" and "soul"; "piety" and "duty": these have not only been divorced, but made antagonistic; with the result that a religion and a piety have been evolved that are the consummation of selfishness.

To prove this we need only contemplate a piety as free from "worldliness" as conditions of life permit and the result will be, not a saint but an ascetic; a person who has renounced this world with all its duties, who has debased even his own body, in the hope of thus being able to save his own soul. As if such a pitiful human wreck could have any soul left worth the saving! Yet the irony of the whole thing is that the above scenario describes perfectly the Catholic Monks of the Dark Ages who were the poster children of the Catholic Church and their Gentile theology during the Dark Ages. This is typical of Christianity and not of Judaism; the religion of Jesus the Jew.

I am aware that no sane person is likely to carry his fervor so far as the ascetic I am contemplating. Yet the latter would but carry to its logical conclusion the doctrine which denounces this world and its duties as "temporal" or "secular" in opposition to what the Churches consider as "spiritual" or "religious". The result is not "saintliness," but selfishness run mad.

There is a counterpart to such a "saint." It is the self-indulgent, pleasure-seeking, sensuous egotist who cares as little about what becomes of the rest of mankind in this world as the ascetic cares about their fate in the next. They are the two extremes of a false conception of existence, actuated by like motives. The ascetic sacrifices the pleasures of this world as a price for future and eternal bliss; and the "worldling" who does not believe in the future life is trying to get what "pleasures" he can out of this. Each of them is trying to get the most for himself; they differ only in taking opposite chances. That there are duties in this present world which are sacred because pertaining to this present life, does not occur to either; and in consequence both are classed in the parable among "the cursed."

If the parable teaches anything at all, it is this, that of all the iniquities and abominations none is greater than the doctrine which would divorce the duties of this life and of this world from religion, or would stigmatize such duties as "secular," "temporal" or "worldly," in opposition to "holy," "spiritual," or "religious." The classification is an erroneous one, based as it is on false conceptions of life, duty, and religion. Not that which is secular or temporal is opposed to religion, but that which is sordid, selfish, and iniquitous. This is the criterion that is decisive in the Parable of the Last Judgment. The whole religion of Jesus consists in "temporal" or "secular" duties, and of course could consist in nothing else. The aphorism of "serving God rather than man" is but an easy way of trying to escape one's duties and responsibilities under the Second Tablet of the Law.

You cannot serve God save by serving God's children; this is the teaching of Jesus. Your praise is blasphemy; your gifts, if given as bribes for future rewards, sacrilege; and your fasts hypocrisy. The essence of religion is this: *"Inasmuch as ye have done it to one of the least of these, you have done it unto me."*

To live a life of love, of justice, of mercy, of forbearing and forgiving, helping the weak, succoring the needy, seeing in each fellow-creature a child of the "Father which is in heaven," sanctifying that Fatherhood by recognizing your brotherhood, is not worldliness, but righteousness; and to neglect these duties and to devote all your time and thought to praying to God for your own welfare is not "spiritual" or "holy," but sordid and selfish.

The Parable of the Last Judgment leaves no room for doubt as to what constituted righteousness in the eyes of Jesus. The Christian Church who has traded "works" for "faith" should reexamine the parable of the Good Samaritan and prepare to repent of following a "false gospel". They and their Pastors must come to understand that the Law, that Paul tell us we are no longer under, is the EXACT WAY that man is assured, though his obedient actions, that his efforts were the "loving way" of God as each Commandment and Law is nothing more than as aspect of the Holy God; 365 negative Commandments which God is not and which God does not do; 248 positive Commandments which reveal what God is and what God does. Let me remind you that it is "these loving aspects of God, called Laws, that Paul teaches that we are no longer under!

Long habit of thought and association of ideas have invested the words "religion," "spiritual," and "pious" with a theological flavor that assigns to them meanings that are opposite to "secular," "temporal," or "worldly." But, as I have already pointed out, the life of a praying and ascetic may be as sordid and selfish as that of the sensuous egotist; whilst a person who never goes to church or chapel may, notwithstanding, be unselfish, religious, and "spiritual" in the strict sense approved by the head of the Church and Christianity.

I grant that, to the eye, the priest's example in the parable of the Good Samaritan makes for a prettier picture. The priest's religion is also much the easier to follow. But do not tell me that it is the "warmer," or that it can satisfy that secret yearning of a truly devout soul which seeks happiness in the consciousness of having done its duty. Do not misunderstand me. I am not speaking against church, pastor, or priest. Far from it. I am one. Both have a mission, and a sacred one. It is their errors I am trying to expose; errors inherited from



**Gentile Christianity and their fraudulent document which contains them...the New Testament.** It is good for people to congregate and to join in prayer, in communion of thought and of sentiment. Such acts stimulate religion, but are not religious in themselves. They may be aids to religion, but cannot be substitutes for it. Go to church by all means. But if you should pray or sing a hymn to God that shall be acceptable and the acceptance of which you shall feel in your heart, I challenge you to take home with you that hungry mother with the half-starved infant in her arms standing at the street corner in the hope of alms that you passed up on your way to church or when you decided to give your pastor and your church your tithe which God has already said cannot be used for such things as building funds, rent, insurance, pastor dinners, television ministries, blacktopping the parking lot, remodeling, symposiums, etc. Feed the child and then watch the mother's eyes. Hymn after hymn and prayer after prayer will ascend, and no doubt the divine spirit in your own heart will receive and respond to songs and prayer, but although never a sound is uttered in such good "works" as the fruit of your faith, there will come the promised response to you: *"Inasmuch as ye have done it to one of the least of these, ye have done it unto me."*

But your duty does not end with feeding mother and child and dismissing them with a present, however generous. You cannot buy your salvation in this easy fashion. You will have to find out the cause of that woman's distress, and if it be due to some social wrong or some social institution, then the fault is at your own door. No amount of praying can relieve you of the duty to help to remove the iniquity through which that woman has been reduced to that pitiable plight. **The rabbis teach us that such confrontation with religious error is the sanctification of the Name of God and failure to confront one who teaches contrary to the only true religion God gave mankind profanes the Name of God.** That is why Bet Emet writes hard-nosed truthful articles that grab your attention and your hearts. Nor can you be safe yourself while that pitfall is allowed to remain.

There is an unmistakable correspondence between the character of Paul and his teachings, as there is between the character and teachings of Jesus. But there is no correspondence whatever, nor any point of contact, between the two philosophies or the characters of their respective authors.

**Whether we compare their lives, doctrines, or trains of thought, this Romanized Paul is in every respect the antithesis of Jesus. Paul was austere, narrow-minded, bigoted, doctrinaire, superstitious, and intolerant. Jesus was in every respect the opposite. Paul cursed those who dared differ from him (Gal. 1:8); Jesus enjoined "love your enemies"—and practiced it, too.**

- "He that doeth the will of my Father which is in heaven" was the formula of Jesus; "He that believeth on the Lord Jesus Christ" was the formula of Paul.
- Paul believed in the efficacy of oaths, and thought it necessary even for God so to confirm his promises (Heb. 6:17); Jesus said, "Swear not at all . . . but let your communications be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil" (Luke 6:35).
- Paul's God was jealous and vindictive (Heb. 4:12), from whose wrath he endeavored to save the elect. Jesus knew no such vindictive deity. His God was a loving Father, who sendeth his rain on the just and on the unjust, and who "is kind even to the unthankful and to the evil" (Luke 6:35).
- Hence Paul speaks of "saints" or the "elect"; Jesus never uses either of these terms, but speaks of the "righteous" and the "unrighteous," and of both as "the children of the Father."
- Paul's sole concern was for his saints. Jesus came to call sinners to repentance.
- Paul's reasoning is always specious, superficial, and plausible. Jesus appealed to reason and to the facts of nature. "As it is written . . ." said Paul. "Ye have heard that it was said by them of old time . . . but I say unto you" was the form of address used by Jesus.
- Paul argued much against the "law," as being no longer of any account. But Jesus, when asked "What must I do to inherit life?" answered, "Obey the law."
- Paul is as insistent that "works without faith" are of no avail as Jesus is emphatic that piety of any kind without good deeds in the service of others is useless.
- Paul had practically abandoned all hope in a possible uplifting of mankind. "There is none righteous, no, not one" (Rom. 3:10). Jesus, on the other hand, believed in the potential goodness of man: "Ye are the salt of the earth"; "Ye are the light of the world." "Be ye therefore perfect, even as your Father which is in heaven is perfect."
- Paul saw no hope for any regeneration. "By the deeds of the law there shall no flesh be justified" (Rom. 3:20); and the only salvation of mankind he could see was in his gospel of the atonement of Christ. He did not think it was in man to save himself at all, save through being "ransomed." The very idea of ascribing to Jesus such a senseless and mischievous doctrine as that one man's disobedience should be visited on all mankind, or that by merely believing in the goodness of someone else people should be able to atone for their own, misdeeds, is too ludicrous for serious discussion.
- According to Jesus there can be no such atonement as is so confidently proclaimed by Paul. You are warned off the altar even, and advised to "agree with shine adversary quickly . . . lest at any time the adversary deliver thee to the judge.... Thou shalt by no means come out thence till thou hast paid the uttermost farthing" (Matt. 5:25-26).

**Thus we might go on showing that every doctrine or dogma of this Romanized Paul was a negation of something which Jesus enjoined on mankind as necessary for their regeneration.**

**Indeed, if it were not for the misuse of terms, Paul might be described as the veritable "Anti-Christ," in the sense of being an adversary of the only true religion God gave mankind; the religion of Jesus which stressed obedience to the Laws and Commandments of God as the Will of God for all mankind.....which**



**just happens to be Biblical Judaism whereby the non-Jew, by faith and works, is grafted into Israel of God and does not find his standing with God apart from the Israel of God as tries the Christian Church in a Covenant of their own making!**

[It would do you well to study right now the truth concerning true Biblical Atonement.](#)

[Now let us continue our studies as we look at the conflicting and opposing views on Eternal Life between Jesus and Paul.](#)

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## BET EMET MINISTRIES

*Hebrew For "The House of Truth"*



## THE TRUTH ABOUT BIBLICAL ATONEMENT

In the 18th chapter of Ezekiel, the prophet was teaching his people a fundamental biblical principle: **A righteous person cannot die vicariously for the sins of the wicked.** This notion was identified as thoroughly pagan and was to be avoided by the Jewish people at all costs, and is taught emphatically throughout the 18th chapter of Ezekiel. **In verses 20-23 the prophet declares that repentance alone provides full forgiveness of sin.**

*Ezek 18:20-23 20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. 21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. 22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. 23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? (KJV)*

Never are blood-sacrifices or the veneration of a crucified messiah mentioned throughout Ezekiel's thorough and inspiring discourse on sin and atonement.

Ezekiel's teaching was not new. The Jewish people were warned throughout the Torah never to offer human sacrifices. When Moses offered to have his name removed from the Torah in exchange for the sin that the Jewish people had committed with the golden calf, the Almighty abruptly refused Moses' offer.

*Exod 32:31-33 31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32 Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. 33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. (KJV)*

Moses, who was righteous with regard to the golden calf, could not suffer vicariously for the sin of the nation. Rather, only the soul that sinned would endure judgment.

Now let us look at the Biblical Doctrine of Atonement as taught in the Hebrew Scriptures and by Judaism today; a teaching I might add that has not changed for over 3,500 years I might add.

- [Thoughts On The Death Of Jesus As Related To The Sacrificial System no.1](#)
- [Thoughts On The Death Of Jesus As Related To The Sacrificial System no.2](#)
- [Thoughts On The Death Of Jesus As Related To The Sacrificial System no.3](#)
- [Thoughts On The Death Of Jesus As Related To The Sacrificial System no.4](#)

- [Thoughts On The Death Of Jesus As Related To The Sacrificial System no.5](#)
- [Thoughts On The Death Of Jesus As Related To The Sacrificial System no.6](#)
- [Thoughts On The Death Of Jesus As Related To The Sacrificial System no.7](#)
- [Thoughts On The Death Of Jesus As Related To The Sacrificial System no.8](#)

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## CONTRASTING THE GOSPEL OF JOHN VS THE GOSPEL OF JESUS (THE JEWISH CHRIST) #1

If you have not already done so let me refer you to an earlier article in this series that goes into depth concerning the [Gospel of Jesus for Salvation and Eternal Life](#). We want to compare what Jesus, the New Testament "Christ" taught for Salvation and Eternal Life in the earlier article with what supposedly John the Apostle taught concerning Salvation in Jesus' name and see if both Salvation Messages are the same. Theoretically it should be the "same" but as I will show you it is NOT!

**Answer for yourself:** Why are there again conflicting ways for the salvation of the Soul? Where is this "one faith" we read about in Ephesians? How many "roads" to salvation are there?

*Eph 4:5 5 One Lord, one faith, one baptism, (KJV)*

**Answer for yourself:** What if we have misunderstood the "only" road for salvation for our Soul and read unknowingly corrupted versions of it which were added later to the Sacred texts in our Bibles, salvation messages thousands of years removed from their original meanings?

Well, remembering what the New Testament Christ taught; namely that the true gospel of God is that Eternal Life and Salvation comes to man as the fruit of his belief in God and his earnest attempt to obey the Laws and Commandments of God and live an ordered existence of love and peace, then let us examine the Johannie literature and see for ourselves if John's "gospel" is the same as that taught by the "Jewish Christ" or if it conflicts and contradicts it as does the gospel of Paul and later "pro-Pauline" writers. Let me state right now for those not aware there are "two" different Pauline Gospels in the New Testament; one Gnostic and one "pro-Roman". By the reference above I mean the "pro-Roman" Gospel and not the Gnostic Gospel which is correct. This basic introductory study is only for the purpose of showing the readers on a deeper level the contradictions that are within our New Testament regarding the salvation of the Soul; in time I hope to steer the "truth-seeker" to the only true Gospel and salvation of our Soul which has been taught unchanged from the beginning of time and the Old Kingdom of ancient Egypt until the second century where we encounter the Roman "radical reinterpretation" of the ancient Sacred Wisdom and the birth of "Plan B" regarding the salvation of the Soul of mankind.

Biblically and historically, justification through faith in Jesus Christ (or salvation by grace through faith) has been the center of the Christian Gospel. There is a great controversy growing today within our churches and theological schools threatening the unconditional Gospel of grace by compromising faith alone as the condition for salvation. From the beginning of the church, defense of the Faith focused largely on the Paul's explanation, reiteration, and defense of faith alone as the condition of salvation. This is the explicit concern of the epistles to the Romans and Galatians, and it surfaces as well in some other epistles, such as Ephesians, Colossians, Philippians, and First John. Don't get me wrong "faith" is very important but it is not the "whole" of the salvation process; in fact "faith alone" is deficient. Action upon one's faith is necessary to active faith into a "living" and "creative" faith. More on that later.

John's Gospel explicitly states that it, the Gospel of John, was written to bring people to salvation and faith. Yet its message and language does not receive preeminent treatment in the Gospel debate. When it does, its simple message is often obscured or tainted by theological baggage or presuppositions. In this article, I will discuss the purpose of John's Gospel and its message for obtaining Eternal Life and Salvation as contrasted with the opposing message of the Jewish Jesus and "the Christ". We will come to see that the writer of the Gospel of John supports "faith alone" as the one and only condition for salvation where Judaism and the ancient World Religions and Sacred Wisdom of the ancients taught "faith plus works or action" for the Spiritual progression of the Soul that leads to salvation! This is where the Laws of God come in as the "teacher of our Soul" that leads to a higher life ethic and progressive Spiritual evolvment of our Soul into the "fullness and stature of the Christ" of which we read. So to say "*Christ is the end of the Law*", a statement that nullifies the very purpose of our incarnation, is a blasphemous lie of theology never believed by the real Paul; only the later "Romanized Paul".

A favorable distinctive of John's Gospel is his unequivocal statement of why he wrote it. He declares in John 20:30-31: *And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*

Three corresponding emphases are evident in this purpose statement; of course here we are referring supposedly to a "literal-historical" person and not the Divine Mind of God, the Mystical and allegorical Christ that indwells "all of mankind".

- First, the "literalized" Gospel of John declares that this historical Jesus is the divine Son, the revelation of God: "*Jesus is the Christ, the Son of God.*" This merely continues the obvious emphasis on the human being named Jesus and his deity in the Gospel. This "Jesus" is God! Along with this statement that this "Jesus" is the "Son of God" or "God manifested in the flesh" it also relates "salvation" with "believing" in this theological statement that this one person born in Galilee is the "only Christ". In short, the book begins and ends with Christ's deity; the deity of one man among the whole human race. Absent from such a theological statement is the true passage of Paul which related to all mankind: "*Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:*" The quandary for us is to come to the knowledge of the truth regarding "the Christ"; is he limited to one person and separated from the whole of humanity as Rome maintains or is he birthed into the life of every human being. This lies at the very basis of such a theological position in the New Testament.
- A second emphasis, more germane to our discussion, is the presentation of belief as the proper "saving" response to this revelation about Jesus Christ: "*that you may believe.*" The evangelistic intent is obvious. It is hardly necessary to show that Christ's deity revealed by word or miracle in this Gospel is typically followed by someone believing or by an appeal to believe. We are distinctly told to "believe that "the", a definite article referring to "only one" (as in the Only Christ), Christ is found ONLY in the historical person of Jesus of Nazareth, the Jesus Christ of the Gospels. Again, this "Christ" is limited to but one person; a Christ whose access is again limited to the door of the Roman Catholic Church "only" and there is "no salvation" outside of the Roman Church where "this only Christ" can be found! Make no mistake about it; this has been and "is" Roman dogma not only during the Dark Ages but today as well.
- The third emphasis that presents Eternal Life as the result of belief: "that believing you may have life in His name."

Given John's clear purpose, we would expect to see a clear condition for receiving Eternal life, and we do. That condition is most frequently expressed by the verb "pisteu") "believe," which is used 98 times in John



**(compared to 34 times in the 3 Synoptic Gospels and 16 times in the rest of the NT).** Now put your "thinking hats on" and ask yourself why this "theme" of "believing" is not stressed equally throughout the New Testament if it is the very core of "salvation". It should strike you rather strange that only one Gospel, the Gospel of John stresses believing 98 times when 3 other whole Gospels only stress this same "dogmas" ten times each let alone only 16 times in the whole of the non-Gospel writings that make up the whole of the New Testament. Surely this is out of balance to say the least; it is almost crying out that someone has an "agenda" in the writing of the Gospel of John not found in the rest of the New Testament.

Another pattern we see is the consistent **effect of believing, which is salvation.** Though sometimes faith is underdeveloped, faulty, weak, or minimal, it is always sufficient for Eternal life according to the writer of the Gospel of John. Faith alone is sufficient for Eternal Life apart from "works". According to this writer Jesus said that whoever believes **"has"** (present tense) eternal life and **"has passed"** (perfect tense) from death into life (5:24).

*John 5:24 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (KJV)*

This is the present possession of the believer. The blind man who was given sight was able to declare **"Lord, I believe!" (9:38)**, though it took him some time to come to that point of faith. In John, salvation is not conditioned on how one believes, **but whom one believes "in"**, or not the kind of faith, **but the object of one's faith; in particular this "Jesus only"**.

This is more than convenient for a church who is developing at the same time a dogma that there is "no salvation" outside of the Roman Church where one can find "Jesus only". If you think that I am not stating the truth of the exclusive salvation of Christianity obtained only through the Roman Church and their dogmas then read this:

Concerning this doctrine the Pope of Vatican I, Pius IX, spoke in an allocution (address to an audience) on December 9th, 1854 he said: **"We must hold as of the faith, that out of the Apostolic Roman Church there is no salvation; that she is the only ark of safety, and whosoever is not in her perishes in the deluge"** There are many such pronouncements.

This dogmatic position only leads to others like the notion of feeding on Christ (John 6:57),

*John 6:57 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. (KJV)*

including eating his flesh and drinking his blood (6:54) (the Eucharist or Communion),

*John 6:54 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (KJV)*

is another analogy of the faith that supposedly obtains Eternal Life, as is clear in 6:35 and 6:47.

*John 6:35 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. (KJV)*

*John 6:47 47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. (KJV)*

This is similar to the drink of living water (eternal life) offered to the Samaritan woman (4:10, 14).

*John 4:10 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. (KJV)*

*John 4:14 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. (KJV)*

To eat and drink is to appropriate or receive something upon which life depends. Notice please that there is no work or merit associated with these activities, there is no "training of the Soul" and no progressive Spiritual development and perfection of our Soul in such activities; in other words there are "no works" or "deeds" that elevate our Soul to a higher righteousness. Rather, the benefit is from what is appropriated, which corresponds to the object of faith, which is Christ.

John's Gospel is distinguished from the Synoptic Gospels by its unique selection of material not found in Matthew, Mark, and Luke. It is commonly observed that 92% of its material is unique when compared to the Synoptics. It is also commonly agreed that this material presents a more doctrinal reflection in contrast to the more historical approaches of the Synoptic accounts. This can be clearly seen when John's prologue is compared to those of the Synoptics.

A fortunate distinctive of John's Gospel is his unequivocal statement of why he wrote it. He declares in John 20:30-31:

*And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*

Three corresponding emphases are evident in this purpose statement. First, it declares Jesus is the divine Son, the revelation of God: *"Jesus is the Christ, the Son of God."* This merely continues the obvious emphasis on Jesus' deity in the Gospel. Here a man is made God. This my friends is idolatry according to Laws of Moses and the Laws of Noah and this blasphemy is treated as a Divine revelation in the Gospel of John worthy of man's acceptance and reverence.

This opening purpose statement also explains why John declares in v 30 that only certain miracles were recorded. Besides the explicit statements, it is commonly observed that deity is revealed through the selection of miraculous signs that Jesus performs (cf. 10:37-38; 14:10-11)

*John 10:37-38 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. (KJV)*

*John 14:10-11 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. (KJV)*

Consider as well the *"I am"* statements He makes. In short, the book begins and ends with Christ's deity. The evangelistic intent is obvious. It is hardly necessary to show that Christ's deity revealed by word or miracle in this Gospel is typically followed by someone believing or by an appeal to believe. Furthering the argument for evangelistic intent is the third emphasis that presents Eternal Life as the result of belief: "that believing you may have life in His name." John's purpose was to induce and foster faith in

this supposed "literal" and "historical" Jesus as "the Son of God" for Eternal Life and in so doing guarantee the dominance of the Roman Church as a world power. One commentator expressed John's purpose as the "birth, growth, and completing of faith in the disciples." The church at large has always taken John's purpose in 20:31 at face value and understood this Gospel's intent to lead people to faith and a full life that comes only through the organized Church. Through the ages, believers have probably used John more than any other piece of literature to confront people with the Gospel. A modern illustration of this is the millions of pocket Gospels of John that have been distributed for over a century to share the Good News.

Given John's clear purpose, we would expect to see a clear condition for receiving eternal life, and this of course is "belief". Belief in Jesus as the Son of God is the expected and hoped for response to the revelation of Jesus Christ as the Son of God and this again comes from the texts which declare it so. Had the texts had a different message then of course I hope you understand that that people would have believed "otherwise".

The doctrines of the deity of Christ and the atonement are existing religious teachings coming from false "literalizations" applied to the Mystery Religions which all non-Jews would have been familiar long before Paul. These teachings were only reinforced later by a Romanized Paul which further was made to look at he supported a "literalized Jesus Christ"; no so when you begin to study and see for yourself the Gnostic Paul beside the Romanized Paul in the New Testament.

**Answer for yourself:** Were these doctrines something Paul made up or borrowed? [What did Jesus teach regarding the atonement?](#) Did Jesus teach a different atonement than Paul and later "pro-Pauline" writers? He sure did and the above set of studies will show clearly that the New Testament depiction of atonement is false.

The writer of the Gospel of John uses the word "come" in a rather interesting way. Another metaphor for "faith" is his use of the word "come" with has connotations with both **eating and believing. Coming, drinking, and believing are used synonymously in 7:37-38 as the condition for salvation.**

*John 7:37-38 37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (KJV)*

To come is to trustingly approach Christ for help. Again, please notice, that such an response by a person entails no human merit or effort as would doing "good works" or "practicing righteousness" or "righteous deeds" which are laid out in the Commandments of the Torah and other ancient Sacred Books.

Another word that may represent faith is word often used by John as "receive". The promise that any who receive Christ will become children of God is closely linked to believing in 1:12.

*John 1:12 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: (KJV)*

"Believe" appears to be in close proximity to "receive" here in order to explain it. In 1:12 to receive is to welcome or accept as true the person or words of Jesus Christ (3:11, 32-33; 5:43).

*John 3:11 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. (KJV)*

*John 3:32-33 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. (KJV)*

*John 5:43 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. (KJV)*

This is in contrast to those who "did not know" and "did not receive" Jesus as the Christ in 1:10-11. Not only in the earliest centuries would accept this Roman "radical reinterpretation" of the ancient Sacred Religion and scholarly estimates indicate around 18 million of these "true believers" were slaughtered over the course of the Dark Ages by the vicars of Christ and Roman Church.

**These pictures of "faith" in the Gospel of John all denote "receptivity, agreement, or trust".**

**Answer for yourself:** What do all of these responses to the dogmas in the Gospel of John have in common?

They are all essentially simple activities and essentially **passive. None communicates the idea of merit, work, effort, or achievement.** They require the "believer" to do "nothing". Neither do they communicate an exchange of one's life or the ongoing submission of one's life to Jesus as Master in order to obtain eternal life. When we observe the clear statements in John about the condition for salvation, the effect of this condition, and the pictures of this condition, we conclude that **John presents "faith alone in Christ alone" or the "dogmas created around him" as the only condition for salvation.** One only needs to believe the "dogmas" of Christ; few are aware that these dogmas of Christ were in a perpetual state of "flux" and "creation" over the earliest centuries of the Roman Church and their Church Counsels.

**Answer for yourself:** Have you read the [article on "Jesus" and "the Christ" and their message of "Salvation"?](#) If you have then you see clearly that this message in the Gospel of John concerning "obtaining Salvation" is 180 degrees opposite to what is taught in all 3 of the Synoptic Gospels concerning obtaining "Eternal Life" and "Salvation". Please read this and see this for yourself! **This presents a real problem for the "thinking" believer and it should because the salvation message of the Synoptic Gospels contradict 180 degrees the "faith only message" in the Gospel of John!**

Let us continue.

Critics notice that besides what "John says" the very important "things that John does not say". It is extremely significant that we do not see qualifiers with the word "believe". John does not condition salvation on whether one "really believes" or "truly believes." Neither does he speak of "genuine faith," "real faith," or "effectual faith." There is only one kind of faith. One either believes in something or he does not. Therefore, those who speak of "spurious faith" or "false faith" are psychologizing faith as the Scripture neither does, nor provides a basis for doing. In contrast, John does use qualifiers to distinguish the real from the fraudulent in other concepts. He speaks of the "true light" (1:9), "true bread" (6:32), "true vine" (15:1), "true worshipers" (4:23), and "true God" (17:3). When he shows that even the unsaved can be referred to as disciples (6:60-64), he later calls the saved who adhere to His word "disciples indeed" (8:31).

Also in John, we do not see other conditions attached to faith or any condition replacing faith. **For example, the word "repent" (in reference to obedience to the Laws and Commandments of God) does not even occur even once in John's Gospel but yet "repent" was the very "first" word mentioned by Jesus as conditional for receiving "the Kingdom of God" into one's life.**

**Answer for yourself:** [Can we really consider the Gospel of John "Good News" if it does not teach repentance which is foundational to "entering the Kingdom of God" as does the other 3 Gospels?](#)

In spite of the strained efforts of some to impose repentance on the salvation accounts in John, scholars find the opposite and little if any mention of repentance in John's Gospel. In the incident of the woman at the well (4:1-26), Jesus' disclosure of the Samaritan woman's multiple mates would have been a perfect time to call her to repentance from her sin. But yet we find none as if Jesus condones here behavior and infidelity and adultery. Instead we find Eternal life offered on the condition of asking (4:10) and drinking (4:14), **both expressions of believing "only"; no works or repentance needed here!** Again strange but true Jesus makes no mention of "repentance" to this sinner. John makes God's salvation totally and absolutely free and makes it clear that salvation is not conditioned on human merit but let the reader understand that the Torah and the Books of

Moses say different as well as the Prophets.

Now pay close attention to what I say next. Here is another "dogma" connected to Roman theology.

**Christianity teaches that Salvation is not based on "human merit" and that there is nothing that a person can do to make himself "acceptable to God". This is the foundational teaching that is connected to the doctrine of "original sin".**

**Answer for yourself:** Are you aware that Biblical Judaism does not teach nor believe in the Christian doctrine of "Original Sin" but yet Christianity teaches this as if the Hebrew Scriptures teach it; it should grab your attention that Biblical Judaism teaches that the Hebrew Scriptures do "not" teach this! Many Christians who profess to believe in the doctrine of "original sin" do not know what it teaches. Even more Christians are ignorant of its history and origin: that it had its roots in a heathen philosophy, that it has evolved, and that it was made a dogma of the Roman Catholic Church in the fifth century A.D., primarily by the influence of Augustine. **Finally, most Christians do not know the fact that the doctrine of original sin is really a theory.**

It is probably shocking for the Christian who has been taught the "theory of original sin" as Bible truth to be told that not one word of any of this horrible teaching can be found in the Bible. Christians believe the theory of "original sin" to be a Bible doctrine because Christian theologians, preachers, and Sunday school teachers teach it as if it was a Bible doctrine that they are quoting directly from the Bible, and give this teaching a semblance of credence by spouting Bible texts quoted out of context. However, this theory is not a Biblical Doctrine at all. You cannot find the Bible teaching this "concept" in either the Old or New Testament unless you "read" into texts ideas not present in the text in the first place. Here is another "man made" dogmas that litters the pages of our Bibles; no different from the many in the Gospel of John addressed above.

**Answer for yourself:** Where can you find written in the Bible that "The whole human race existed in Adam at the time of his transgression"? Or that "Adam's will was the will of the species"? Or that "In Adam's free act the will of the race revolted against God and the nature of the race corrupted itself"? Or that "All men existed as one moral person in Adam, so that in Adam's sin we sinned, we corrupted ourselves, and brought guilt and merited condemnation upon ourselves"? Or where can it be found written in the Bible that "Adam was the federal head and moral representative of the race, and God made a covenant with Adam, agreeing to bestow upon all his descendants eternal life for his obedience and making the penalty for his disobedience to be the condemnation of all his descendants"? Or where in the Bible can it be found written that "All men are guilty and condemnable for the depraved nature with which they are born"? Nowhere! These theories are not in the Bible. You can search the Bible through from cover to cover and you will never find a word of these theories on its pages. The fact that mere men have had the boldness to teach these theories as Bible truths is a serious and sobering fact. God has twice warned men not to tamper with his Holy Word, neither adding to it nor taking from it. Deut. 4:2, Rev. 22:18, 19. **But yet we continually "add to" and "take away" from this Divine Revelation because we fail to study the Hebrew texts and listen to the Rabbis expound upon God's Word as we should being "Gentiles" in need of the "light God gave to the nations, the 'Jewish people'" who are equipped to teach the Hebrew Scriptures better than any "non-Jew" ever born.**

Now back to "merit" mentioned above as related to the "salvation message"; merit of course being denied by Christianity as necessary to "faith" for man's salvation. Let us see who is true here.

**Answer for yourself:** Have you ever looked up the word "grace" in the Hebrew? Have you examined the contexts in which it is used. Christianity teaches over and over again that we are "saved" by "grace" and never stops to see what the word means. We saw above that Christianity teaches as well "faith only".

**Answer for yourself:** Would you believe that the word "grace", when looked up in the Hebrew, to get it full and complete meaning when connected to "salvation", has hidden in the original language the concept of "merit"; that man "merits" grace from God does which is based upon his "obedience to the Laws and Commandments of God"? Probably not but you need to know this and I hope it gets your attention.



Now you see the importance of "repentance" and "obedience" to the Laws of God as our Covenant responsibilities. [Let us look when we have time to a "eye-opening" article on "grace" and "merit" which now brings the whole of the Gospel of John and its "salvation message" under "suspicion".](#)

I hope you took time to read the above link; having done so then let us continue.

[Let us continue on with the second article in this series.](#)

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## CONTRASTING THE GOSPEL OF JOHN VS THE GOSPEL OF JESUS (THE JEWISH CHRIST) #2

We continue from the first article in this series.

**Also, we do not find salvation conditioned on continual obedience in the Gospel of John.** If anything, we could argue that John's Gospel purposefully introduces us to those who believed in Jesus as Savior, but were less than fully committed as disciples or were partially obeying Him. Martha believed and was obviously saved (11:27; and we can assume Mary and Lazarus were too), but there is no indication that she followed Christ in the fullest sense of leaving home and family. Less than full confession and commitment to God are also found in the "secret disciple," Joseph of Arimathea (19:38). The same could be said for Nicodemus.

*John 19:39 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. (KJV)*

*John 19:38 38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. (KJV)*

In addition, the Jewish rulers mentioned in 12:42 believed in Christ, but did not confess Him publicly for fear of being ostracized by the other Jewish leaders.

*John 12:42 42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: (KJV)*

The significance of John's lack of embellishment of faith and the absence of any other conditions, like repentance or righteous works, emphasizes this one condition of **"mental ascent or faith only"** as the sole and sufficient means of obtaining Eternal life. **In terms of the data, what is present and what is absent, there is an overwhelming case presented in John for "faith alone in Christ" alone and "belief alone in dogmas of Christ" (which come through the Roman Church) as the only condition for salvation but Judaism and the Hebrew Scriptures and the Gospel preached by the 3 Synoptic Gospels say differently.**

In spite of the teaching of the ancient Spiritual Wisdom, the righteous teachings and Laws of ancient Egypt and Judaism, the Jewish Gospel of "the Jewish Christ" which can yet be found within this adulterated New Testament given us by Rome, the Roman Church continued to teach and presently teaches today:

*John 20:31 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (KJV)*

**Answer for yourself:** Does the Gospel of John begin to look more like religious "propaganda" the more we look at it and is it possible that this "easy salvation" was intended to "grab the minds" of common Gentiles who were ignorant of the requirements of Eternal Life in the Hebrew Scriptures and ancient Spiritual Wisdom and build a "group" or "movement" among the ignorant "non-Jews" of the world? Let me encourage you not to underestimate the "agendas" of selfish men with ulterior motives who represented various "sects" desiring authority among men in the early growth of the Roman Church. The destruction of "truth" is a small price to pay for such power and authority over men's minds and resources.

John has spoken definitively on what it takes to be saved in his opinion. His presentation carries the weight of his purpose for writing, *"that you may believe."* Let the debate over the Gospel begin with John's Gospel, unless we would accuse John of preaching half a gospel or "easy-believeism", or charge him with "compromising the Gospel of 'the Christ'", acceding to the modern culture, or cheapening the Gospel.

Contrary to what the writer of the Gospel of John has to say the Books of Moses and the Prophets agree that one's eternal existence in the hereafter is determined by moral behavior and attitudes which are defined in detail by the Torah and the Laws of God!

Although there is no "Christian notion" of saving grace in Judaism, it is taught that God always offers even the most evil men the possibility of repentance (teshuvah, "turning"). Such is God's grace we saw above in the article that ties "mankind's merit" to receiving "grace from God"! After such repentance one can atone for one's rebellion against God's ways by positive action and proper deeds in obedience to the Laws and Commandments in our Covenant with God. This action is delineated in both the "Positive" and "Negative" Commandments and Laws in the Two Tablets of the Laws of Moses. But understand that the notion of individual salvation and heavenly existence is not prominent in Judaism. I found long ago that there are 17 words in the Old and New Testament for "save, saved, salvation, and saving" and all but "3" uses of all these words refer to the "here and now" and only 3 times does the concept of "salvation" refer to the time "after the death of our physical bodies". It sure appears that God desires to "save us now" and in so doing this prepares us for the "salvation" to come after we die. This is something you need to ponder.

In fact many Jews criticize Christianity for being a "selfish" religion, too concerned with personal eternal rewards. The notion of an afterlife is not well developed in the Old Testament but it certainly is in Egyptian religion from where Judaism arose. Later writers speculated unsystematically about a final day of judgment. Jews still hope for the coming of the Messiah, who will hand out eternal judgment and reward to all. This hope is largely communal; the entire Jewish race and the whole of creation is in view more than individual men. In the end the moral life of man here on earth is considered the most proper concern of man; final judgments are best left to God. Salvation is achieved through faith and continual prayer to God, strict adherence to Divine commandments (Jewish Torah and Law), giving to the poor, "loving your neighbor as yourself," and bringing God's message to humanity by your example (a responsibility of God's "chosen people"). Confessions and repentances are expressed through Yom Kippur when one fasts, asks forgiveness from others and from themselves, and commits to do good deeds in the future. If this sounds familiar to you then you are aware of the true "Gospel of Jesus" and if not then I invite you to study this out for yourself whereby you see clearly how the Gospel of Jesus was later replaced by the Gospel of the Romanized Paul and later "pro-Pauline" writers with a "pro-Roman" and antisemitic agenda.

## NOW I DON'T WANT TO UPSET YOU ... BUT...

I wish to relate what a host of modern scholars are teaching us today in light of the archeological discoveries made in these last two hundred years as well as the restoration of the Hebrew language and the true Hebrew Bible which was for all practical purposes lost to most for some 1,700 years. Despite all of this literature continuously being cranked out about Jesus today and the significance of the issue of the "Jesus Story", in the public at large there is a serious lack of formal and broad education regarding religion and mythology.

**and most individuals and the vast majority of Christians today are highly uninformed in the areas of Gnosticism, Egyptian Religion, and Astrotheology. This is tragic for each of these areas of study make a dramatic contribution to "truth-seekers" coming to see and understand the "Jesus Story" accurately today.** Concerning the issue of Christianity, for example, the majority of people are taught in most schools and churches that Jesus Christ was an actual historical figure and that the only controversy regarding him is that some people accept him as the Son of God and the Messiah, while others do not. This is something you need to study out for yourself and come to your own personal conclusion concerning the truth behind "the historical Jesus" and the "Jesus Story". Don't believe anyone about this very important aspect of your "faith", even me, until you have personally done the scholarly studies to find this truth for yourself!

**Answer for yourself:** Why is this so important? Simply because the Gospel of John attaches belief in this "supposed" historical person with Eternal Life along with accurate orthodox "belief" in both his "identity" and his "death, life, works, burial, and resurrection". However, whereas this is the raging debate most evident in this field today, it is not the most important. **Shocking as it may seem to the general populace, the most enduring and profound controversy in this subject is whether or not a person named Jesus Christ ever really existed.**

**Answer for yourself:** If it can be shown upon serious scholarly study that the "New Testament Jesus Christ" is a "literalized" adaptation of prior "allegories" and "Divine myths" of the Ancient Sacred Spiritual Wisdom concerning the Descent of the Soul into matter, God's incarnation into flesh and His mediation via "the Christ" and Divine Mind in mankind, otherwise known as the Descent of the Christ into all flesh as told through the vehicle of personification and anthropomorphic language, then what does this do to one's trust in his "personal salvation" which is based upon an assumed historical character which is now shown upon serious study to never existed historically? Add to this the total forgery of every Hebrew Messianic Prophecy when translated into our English Bibles and our Jesus vanished in textual dishonesty. Add to this the total silence of history, Roman, Greek, and Jewish writers who fail to utter one sentence concerning this supposed miracle worker in the time frame in which he lived, then the Gospel of John is exposed for what it truly is; a literalistic piece of propaganda created in parts to bolster the authority of the emerging Roman Church. Now don't get me wrong, when you get enough "keys" to understand and interpret the ancient Spiritual Wisdom then you will be able to read the Gospel of John and spot the "truth" from the "error" and "corruptions" in it. But this only comes with much study of the ancient Spiritual Wisdom.

**Answer for yourself:** Where do we stand before God when we come to terms with these problems and discover for ourselves that a "historical Jesus" never existed as we have been taught by Rome? **Where is our "acceptance with God"** then when we live our whole life with a "false Gospel" of "belief only" and denigrate and flaunt our lives before God "outside" of His Laws and Commandments of our Covenant that we were taught since childhood and by our Christian birth faith were supposedly "ended" and in their place a "Plan B" substituted which proves us only a cheapened "grace" falsely teaching us that we are no longer under these "Laws" for Spiritual progression and development of our Soul?

**Answer for yourself:** Are you aware that if this "Jesus" can be shown to not be a historical person then the whole of Christian theology and their Salvation Message is built upon sinking sand and crumbles before the light of modern scholarship? All the more reason to seek out and study out the Jewish revelation of God and their Messiah "from a Jewish viewpoint" and having done that then look to ancient Egypt from which all later religions find their origin. I found that by such personal study over the years when coupled with scholarly studies into other areas of critical importance impacting "key" Christian dogmas developed during the 2nd through the 5th century; dogmas concerning **the truth about the Hebrew Messianic Prophecies, the truth about the Jewish Messiah, Gnosticism, Egyptian Religion, and Astrotheology**, I had all that I ever would need to plow through religious propaganda inherited from a religion gone astray as a child in this Christianized Western Hemisphere and in so doing come to clearly see, without a doubt, the Divine truth behind our "Jesus Story" which is so tragically misrepresented to us today as a "supposed-historical" person who is made to be a "false salvation" to billions. You can well see you take the challenge of Bet Emet Ministries and begin to seek truth over fiction.

Although this raging debate behind this "Jesus Story" today may not be evident from publications readily found in popular Christian bookstores, when one examines this issue closely, one will find a tremendous volumes of literature that demonstrates, in the minds of many scholars, logically and intelligently, time and time again, that the New Testaments' depiction of this "Jesus Christ" is but a later "literalization" or earlier ancient Spiritual allegories and Spiritual myths of the "Descent of the Soul" into mankind which is captured through symbolical and anthropomorphic language over thousands and thousands of years. You will come to see that the ancient Spiritual Wisdom, from nation to nation, from Sacred Book to Sacred Book, has always been about the Descent of the Soul and Divine Mind of God "into matter"; this Divine Mind being God's Krst/Karest/ Christ; called by different names from nation to nation but having the same Divine idea behind each one. Sadly this "Christ in you", "your hope of our glorification" as Divine Mind in an animal body, has been taken from us, from you and sadly limited to but one person; Rome's created "Jesus of Nazareth"; a city that was not even built yet in the first century in Israel. This Christ in you, when striped from you is created and transformed by the monks of Rome into Rome's "historical person" to be equated with the Jewish Messiah expected of the Jews. Now don't believe a word I say and you should not until you do the studies like I have. After creating a Roman fraud that is perpetrated to the ancient world of ignorant Gentiles, then mankind has lost the very truth of his Identity, that as Plato and other Spiritual giants have said: **"man is a god (Christ) in an animal body"**. If you take the challenge I offer and do these studies then you will have the eyes of your understanding opened like never before and you will see clearly which "Gospel is true" and which is "not", which "Salvation Message is true" and which is "not". I have found the truth. I only wish to help others find their way in this theological maze that exists today. I will leave such a study up to you, the reader, as well as the conclusions from your personal examination of the evidences; but by all means examine the evidence that exists outside your Church class room. But let it be said that the parallels between the "Jesus Story" and prior "sungods" and "Sungodmen" which are replayed in our New Testament goes a long way in substantiating that the this New Testament "Son of God" is little more than a "literalized" and "historicized" replay of the allegorical Divine Nature that exists in every Child of God; never limited to but one person as Rome has done. No wonder all the ancient nations had their "Christ Stories"; false termed "Pagan Christ" by Roman Christianity in hopes that you never go looking there for knowledge that will expose their falsification of the indwelling Christ in you. Our "Jesus Story" is the same story as the "Christ Stories" found in mythological characters along the same lines as the Greek, Roman, Egyptian, Sumerian, Phoenician, Indian or other godmen, who are all presently accepted as myths rather than historical figures. But even at that they are "literal" when you come to understand that this is Your True Nature, the Christ is the Divine Mind of God tabernacling in you as the Bishop and Savior of your Soul. This is our Consciouenss; a god in an animal body awaiting awakening to empower you to your Spiritual Destiny since imprisoned in this body of fleshly death.

This means that the Gospel of John must be reevaluated for truth and rather than being a "historical revelation" of a human being as "the Christ" separated from the whole of mankind it has to be seen correctly as an "allegory" of the life of "the Christ" in all of God's Children; it is the story of the Divine Soul within each of us; it is the story of "The Christ" in each of us from the birth of the Soul in our incarnation, its life, development, maturation, and its release at the death of our physical bodies and then its rebirth anew once again. Such is the true Salvation of God and always has been. If you doubt this then begin to study ancient Egypt and see for yourself Luke chapters 1-3 on the walls of the Temple of Luxor as referring to the Horus or Christ "birthed" in mankind thousands of years before Rome's created "Jesus of Nazareth".

If one ever decided to delve deeply into this large body of work, and I did over the last twenty years, one uncovers evidence that the Jesus character is based upon much older myths and heroes from around the globe that has existed thousands and thousands of years. One discovers that this story is not, therefore, a historical representation of a Jewish rebel carpenter who had a physical incarnation in the Levant 2,000 years ago. In other words, it has been demonstrated continually for centuries that this character, a "literalized" and "carnalized" Jesus Christ, was invented and did not depict a real person who was either the "Son of God" or was "evemeristically" made into a superhuman by enthusiastic followers. "Evemerism," named after Evemeris, a 4th Century B.C.E. Greek philosopher who developed the idea that, rather than being mythological creatures as was accepted by the reigning intellectuals, the gods of old were in fact historical characters, kings, emperors and heroes whose exploits were then deified. Evemerists have put forth a great deal of literature attempting to prove that Jesus was a great Jewish reformer and revolutionary who threatened the status quo and thus had to



be put to death. Unfortunately for historicizers, no historian of his purported time, either Jewish, Greek or Roman, even noticed this "great reformer" and no "unforged" testament to his existence outside this one Book, the Roman New Testament, exists today that can substantiate his physical existence. In *Ancient History of the God Jesus*, Dujardin states, "This doctrine [Evemerism] is nowadays discredited except in the case of Jesus. No scholar believes that Osiris or Jupiter or Dionysus was an historical person promoted to the rank of a god, but exception is made only in favor of Jesus. . . .It is impossible to rest the colossal work of Christianity on Jesus, if he was a man." The standard Christian response to the Evemerists has been that no such Jesus, stripped of his miracles and other supernatural attributes, could ever "have been adored as a god or even been saluted as the Messiah of Israel." (Dujardin) This response is quite accurate: No man could have caused such a hullabaloo and hellish fanaticism, the product of which has been the unending spilling of blood. The crazed "inspiration" that has kept the Church afloat merely confirms the mythological origins of this tale. "The general assumption concerning the canonical gospels is that the historic element was the kernel of the whole, and that the fables created round it; whereas the mythos, being pre-extant, proves the core of the matter was mythical, and it follows that the history is incremental. . . . It was the human history that created round the divinity, and not a human being who became divine" (Massey, *The Historical Jesus and the Mythical Christ*). The bottom line is that when one removes all the elements of those preceding deities and myths that contributed to the formation of this Jewish god-man - which is what Evemerists insist on doing - there is nothing historical left to point to. As Massey says, *" . . . a composite likeness of twenty different persons merged in one . . . is not anybody.*

When one does the necessary studies into Egyptian religion, Gnosticism, Comparative religions, and evaluated the evidence both "for" and "against" a "historical Jesus" and then, equipped with this information, examine both Judaism and the Hebrew Scriptures and traces their purposeful forgery into both the Christian Old and New Testaments along with a serious study of Astronomy and the Ancient's allegories of the path of the Sun through the Zodiac yearly and how these, when personified, match almost 99% exactly the chronology of the "Jesus Story" in the New Testament, for example from the Gospel of Matthew, chapter 1 through chapter 28, then it seems rather pointless to believe in a religious dogma of "faith only" in someone who never lived or "faith only" concerning this Roman New Testament and its supposed identity of this "Jesus" for Salvation or Eternal Life as the writer of the "Gospel of John" would have us believe!

When you do such studies then you can say that this "allegorical Jesus Christ", this same "Jesus", the "personified Christ", in the New Testament, agrees almost 100% with the Salvation message given mankind in the beginning of Creation. From Egypt all the way down to Biblical Judaism we trace a continuous thought among the Ancient Wisdom, from nation to nation, which is centered on faith "in God" and "man's responsibility to obey the Laws and Commandments of God" in his respective Covenants made with his Creator. Here we find the true Salvation message of God that progressively elevates our Soul and its perfection into the true Image of God our Father and sadly, having lost the "gnosis" or "keys" to interpret and understand these prior "sungods" of the Ancients which were nothing more than personifications of the path of man's Soul and its path to its salvation, which was again but symbols and myths symbolizing the Descent of the Divine Soul into human kind, whether on purpose or by accident Rome presented the world with a "literalized Christ" limited to but one person instead of the "indwelling Christ within" and the truth of our True Being and the Divine Nature of man has been lost for the last 1,800 years. This loss of Divine truth of man's Divinity is tragic because Rome attached to and their supposed "literal-historical" Jesus Christ a religious dogma that teaches a "believe or be damned" theology that replaced the true Salvation Message of God given Egypt and Israel of "faith" and "active response" to our faith in living God's ordered existence as seen in Laws and Commandments of God which elevate our Soul to perfection. There is really "Good News" today; today like never before we can recover the truth today concerning God's true Salvation Message given mankind and although Egypt has been destroyed along with mankind's earliest Monotheism their children, the Jews, try as mankind will to eradicate them and their Divine Revelation, have paid the ultimate price in personal sacrifice to preserve and offer this true message of Salvation to the World yet today. For that we must be forever humble and thankful. Baruch HaShem!

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## CAN JOHN'S GOSPEL BE TRULY CONSIDERED A "GOSPEL" ... "GOOD NEWS" ... SINCE IT NEVER MENTIONS REPENTANCE?

One of the most striking facts about the doctrine of repentance in the Bible is that this doctrine is totally absent from John's gospel. There is not even so much as one reference to it in John's twenty-one chapters! Yet one lordship writer states:

*"No evangelism that omits the message of repentance can properly be called the gospel, for sinners cannot come to Jesus Christ apart from a radical change of heart, mind, and will."*

### THIS IS AN ASTOUNDING STATEMENT

**Answer for yourself:** Since John's gospel does omit the message of repentance, are we to conclude that its gospel is not the biblical gospel after all?

The very idea carries its own refutation. The fourth evangelist explicitly claims to be doing evangelism (John 20:30-31). It is not only the theology of the gospel of John that is deficient; it is the theology found in lordship salvation. Indeed, the desperate efforts of lordship teachers to read repentance into the fourth gospel show plainly that they have identified their own fundamental weaknesses. Clearly, the message of John's gospel is incomplete and inadequate without any reference to repentance whatsoever.

In fact it is even plain that John the evangelist avoids the doctrine of repentance at a point where it could have been introduced with ease. The point in question is found in the very first chapter, for it is in this chapter that the fourth evangelist reports a dialogue between John the Baptist and a delegation from the religious leadership of Jerusalem. After listening to John deny that he is either the Christ or Elijah, or "the Prophet," the delegation hears him identify himself as simply a "voice of one crying in the wilderness" (Jn 1:19-23). Exasperated, they pose a new question: "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?" (Jn 1:25).

As everyone who has read Matthew, Mark and Luke knows, John the Baptist preached a "baptism of repentance" (Mk 1:4; Lk 3:3; see Mt 3:11). At this critical moment in his dialogue with this influential delegation of Jews, we expect John to announce the purpose of his baptizing ministry in terms of repentance.

But this he doesn't do. Instead, he simply says:

I baptize with water, but there stands One among you whom you do not know. It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose (1:26-27).

**Not a word-not a syllable-about repentance. And if ever there was a perfect place for the evangelist to inject this theme into his gospel, this is the place.** But his silence is deafening!

Many Bible scholars have thought-no doubt correctly that the unnamed disciple of John the Baptist who is mentioned in John 1:35-40 was none other than the fourth evangelist himself. But if the evangelist was a personal "pupil" of the Baptist before he attached himself to this new teacher (Yeshua), his silence on the theme of repentance is made all the more amazing.

The silence of chapter one persists to the very end of the book. The fourth gospel says nothing at all about repentance, much less does it connect repentance in any way with eternal life.

Only a resolute blindness can resist the obvious conclusion: **The writer of the Gospel of John did not regard repentance as a condition for eternal life where as the other Apostles did!** If he had, he would have said so.

**Answer for yourself:** After all, that's what his book is all about: obtaining eternal life..is it not (Jn 20:30-31)?

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## GRACE AS AN ACT OF GOD'S UNMERITED FAVOR...OR IS IT MERITED AFTER ALL...AND AGAIN HAS WE BEEN MISLED BY PAUL'S OVEREMPHASIS UPON GRACE?

In the previous articles earlier listed in this website I have tried to make the reader and "truth seeker" think on a deeper level than maybe he has ever done before in his life. I have tried to expose the contradictions in these contrasting "theologies" in order to show the reader that this "One Faith" of which we read in the Book of Ephesians is anything but that! I have tried to expose what we call today "Paul's message gospel" as one of his own creation and one which so often contradicts the very teachings of Jesus as the "Jewish Christ"; a gospel which in reality is not "good news" to anyone who is trying to pattern their lives after Jesus and his teachings concerning the Kingdom of God, let alone the same teaches earlier given man by Moses and the Prophets. A hint is in order to save the reputation of the "true Paul". Our inherited Bibles from Rome contain two completely different Pauls; a Gnostic Paul teaching Metaphysical ideas that express accurately the Divine Realm as well as a counterfeit Paul of Rome's making. Cleverly done these "contradictory" Pauls are synthesized together in such a way that only those with a "keen Spirit" and "sharp eye" notice the "Pauline Problem" in our New Testaments. Let me emphasize again that I take no joy in having to expose Paul in this manner which I must, but you deserve the truth about God and what He has really said to mankind. "Hath God said"? Yes! He has, and if you only read Paul and his epistles without balancing them with the teachings of Moses, the Prophets, and the "mind of the Jewish Jesus" and likewise fail to do comparative studies from the sources from which Paul quotes, I can guarantee you that you have not heard God but rather a humanly conceived "reinterpreted" Spiritual Wisdom which Rome gave the world which deviated from the path of God which had been given to the world "unchanged" for thousands of years previously. The Jewish people, and a few Christians, have always understood and knew this. But most don't because "preaching" has replaced "study"; study being the highest form of Worship one can give God as understood in first century Biblical Judaism. It is part of our calling at Bet Emet Ministries to get the truth to you in order that "you make your calling and election certain."

## IS GRACE "UNMERITED FAVOR" AS PAUL WOULD HAVE US BELIEVE?

We most likely grow up in church hearing over and over again that "grace is unmerited favor"; at least I sure did. It may surprise you but I will show you in this article that nothing could be further from the truth. As our study advances I will often mention "Paul"; we must remember that what we often assume is the authentic writings and beliefs of Paul are not that at all; rather, they are the contradictory theology of the later writers of the New Testament replacement theologies emanating from Rome. Having said that then Paul's writing, or a later "pro-Pauline writer", makes it seem that God's "election" of an individual or group to a favored status was a capricious or whimsical decision which "did not depend on man's desire, effort, obedience, or works; but on God's mercy alone". Let us begin to see this by looking at Rom. 9:16:



## Rom 9:16

*16 So then it is not of him that willeth, nor of him that runneth [Paul's reference to actions or works of man], but of God that sheweth mercy. (KJV)*

Here again in Romans 9:13 Paul reiterates the same thought; that the grace of God is to be received by faith alone (without works), however clothed in slightly different attire.

## Rom. 9:13

*As it is written, Jacob have I loved, but Esau have I hated.*

God's love, as well as his grace, according to this "Romanized" Paul, is unmerited. Paul make it look as if it is arbitrary. In Romans 9:13 Paul illustrated his thesis this time with lines from Malachi 1:2,3: *"Jacob I loved and Esau I hated."*

**Answer for yourself:** Could it possibly have been Edom's actions (works) which caused God to hate Esau?

**Answer for yourself:** Far more than an arbitrary decision by God, can you see that God's grace is measured out to those who deserve it (Let us remember that Edom did not because of their harsh treatment of Israel and the Spiritual seed of God).

Now please pay close attention. Malachi wrote these words in memory of Edom's (Esau's descendants) malicious treatment of Judea and its people. Esau was the ancestor of Edom, therefore his name is used symbolically for that nation as Jacob's is for Israel. The Edomites had gloated over Judea's fall to Babylonia, had cut off the escape of Judean fugitives, and had joined in the plunder of the Temple. Their treachery and malice knew no bounds. Their conduct, like ours as well, brings either the blessings of God or His punishment. Their conduct influenced God's attitude toward them as it does ours as well. Their persecution of Israel brought harshness from God toward them.

**Answer for yourself:** Have we forgotten God's promise to Abraham in the Abrahamic Covenant which states (Gen. 12:3): *"And I will bless them that bless thee, and curse him that curseth thee:"*?

*The above passage definitely refers to "merit" and its role in receiving from God His blessings.*

**This is another way of saying faith is fulfilled with obedience and God "ordained works"!**

These "ordained works" are the Commandments and Laws that frame our very Covenant with God. That is why the Torah, the Laws of God, are in Hebrew called "Instruction"; not a curse as Rome's New Testament maintains. In the last article we showed you Paul's stance on the matter from Romans 4:5 *"But to him that worketh NOT, but believeth on him who justifieth the ungodly his faith is counted for righteousness."* We showed you the folly of such in the last article. **God NEVER justifies the "ungodly" but** such a condition sure was connivent for Rome and their religious reign of terror called the "Dark Ages". This passage is just another example of a lie written into the Sacred Texts espousing connivent theology for Rome.

Again we encounter the same thought expressed just a little different. Paul ignored the historical reason for God's antagonism to Edom (Esau) which the prophet Malachi expressed in God's name in Mal. 1:2-3. It was because of Edom's conduct (works) that God was displeased with them. Let me remind you that Edom believed in the God of Israel, for it was Esau's seed. Edom failed to "obey" the God they "believed in". **But "faith alone" apart from "works" was not enough to justify Edom before God. The Christian Church of today needs to re-think their stance on "faith" and "works" and realize the real reason for the Torah as the "Instruction" of God for mankind; it trains the Soul to practice righteousness which leads to**

the evolution of the Divine Mind within man and his Spiritual evolution of his Soul. Their violation of the commandments of God brought a strong rebuke from God. It does the same for us regardless of what this Romanized Paul is made to say.

**Answer for yourself:** Is it misleading for Paul, or the Romanized Paul, to use a quote from an Old Testament Scripture that is tied to a historical event and use it completely differently to reinforce one's own agenda in the New Testament without instructing the readers that you are doing so? You figure it out. To me it sure is!

**Answer for yourself:** Can you see that God's blessing is not arbitrary or based upon "faith alone" as Rome's Paul would have you believe, but comes in response to man's actions, in this case the blessing of Israel by others and not the punishment of them?

**Answer for yourself:** Can you see that this Roman Paul's choice of Edom for his example betrays his own doctrine; that he chose a nation which had "faith" but their "works" caused the rebuke of God? It sure seems to me that if Paul were correct, as he wants us to think, then Edom should have been approved of God apart from their works....but they were not!

But when reading this New Testament given us by Rome which was canonized in 380 A.D. we find this Romanized Paul assuring us that “But to him that worketh NOT, but believeth on him who justifieth the ungodly his faith is counted for righteousness”, but the example of Edom given by this same Paul for his proof, in reality, proves the exact opposite! This is where we must put our thinking hats on and if we do then we see beneath the deception that lays before us looking "sacred" in a Black leather book.

The prophet Malachi's words did not condone random or arbitrary rejection by God of Esau's descendants; Malachi gave the reason for God's rebuke of Edom, even if Paul didn't. We we look at Malachi and compare what he says with this Romanized Paul's misrepresentation of the truth then we see the deception in the Pauline writings for what it truly is; a theological lie created by Rome that profits not and leads billions astray in their relationship with God.

## THE DECEPTION OF PAUL DOES NOT END THERE...HE CONTINUES

Even more devious is the way this Romanized Paul portrayed God in Rom. 9:15 which is derived from Ex 33:19. I say “devious” for his audience was primarily Gentile in its makeup and unaware of the nuances that are inherent in the Hebrew language from which he wrote and spoke. The same surely applies to day to pews filled with Christians who don't know the slightest things about the Hebrew language and how it has been so badly misrepresented in their Christian Bibles. The Greek is not immune from the alteration of these prior Hebrew Sacred ideas either. I want you to notice that in the Greek and English translation below we come to the same conclusion from an English reading and interpretation that would make us think, incorrectly by the way, that God does arbitrarily dispense grace to whom He desires.

The original verse translates as follows:

### Exod 33:19

*19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. (KJV)*

## LOOK WHAT IS HIDDEN BEHIND THE HEBREW WORD FOR

## "WHOM"

“Whom” in Hebrew is the Strong’s Number 834. 834 'asher-

- 1) (relative pronoun)
  - a) which, who
  - b) that which (what)
- 2) as a conjunction:
  - a) that (in an objective clause)
  - b) when
  - c) since
  - d) as
  - e) "if" (this means "conditional")

**Answer for yourself:** Now we must look at all the meanings inherent in the word "whom" as given in the Hebrew language. Now, having read them above, then did you notice that the Hebrew word "whom" carries with it the context of receiving the grace of God as a "conditional aspect"? It is not "automatic"!

**Answer for yourself:** Can you see for yourself that the passage from Exodus, from which this Paul quotes NEVER contained an idea that God will be gracious arbitrarily to anyone, yet the exact opposite is true, that God's grace toward man is "conditional" upon man's beliefs and his resultant obedience and conduct which flow out from his beliefs?

**Answer for yourself:** What if our Spiritual "beliefs" are incorrect, lets say about the Jewish Law, and we don't know it because we never studied enough to know what lies beneath the texts we read in our Bibles? What if this "Law" never has ceased and we live like it does not matter being basically ignorant of the 66 Laws that frame our Gentile Covenant before God? Could we be blocking receiving the "grace of God" in our lives and not know it? Could this "conditional" aspect of God's grace apply to us and we not know it? And who better merited God's grace (in this instance to have God revealed to him) than Moses to whom the passage is addressed?

The intent here in the Exodus passage, as seen within the context of the entire Torah, is that God will have pity on those who deserve it, who "merit" it!

*The whole Pentateuch is unequivocal and open-and-shut in its message of reward and punishment based upon human behavior. Thus the role of the Torah and the Law and Commandments of God given to teach man the way to receive the Grace of God in his life. Such human behavior is or is not the consequence of obedience to the commands of God which are nothing more than opportunities to exhibit and live out our faith correctly and thereby receive and "merit" the conditional "grace of God"*

Exile was the penalty for disobedience to God's laws; prosperity of the nation in its own land was compensation for adhering to God's commands. There is nothing arbitrary, capricious, or random about who enjoys "election" or favor and when he is compensated. It depends on man's effort, not God's whim. This is the message of James and his epistle; not the Romanized Paul which says "Christ is the end of the law".

I am not wanting to kick a dog which he is down, but again, in this instance the Romanized Paul is incorrect in

changing the meaning of the original text when he writes about such a doctrine in the New Testament. We need to know this because in recognition of this one very truth is your opportunity to awaken to the truth of the Law and Torah for your life. This truth and reality is beyond doubt to those who will look deeply enough to see if for themselves through their personal study. We at Bet Emet Ministries will help lead you through this Roman maze of convoluted theology created over 2,000 years that has captured your mind and Spirit with a "false gospel". We again are led into deception and error by much but not all of the Pauline literature; the "key" is discerning the "truth" from the "error" when reading Paul. This is not impossible; it only requires your diligent effort to study to find the truths hidden from you by Rome and their "radical reinterpretation" of the Ancient Spiritual Wisdom which we have received in our Christian Bibles today.

As a child growing up in church I heard with regular frequency the phrase **"grace is unmerited favor"** as it was the fruit of Pauline theology. Now that you have seen past the deception and misinterpretation of the New Testament and just one of the Pauline writings, let me ask you this question.

**Answer for yourself:** So, is the grace of God "unmerited favor" or "merited favor" as you have now discovered that grace (the word "whom", remember) is always conditional between God and man. It is determined by man and his actions which are a product one way or the other of his faith or lack of it as applied to the Laws of God. Definitely faith "works" either obediently or the lack of faith manifests itself in acts of disobedience to the commands of God. It is either one way or the other.

**Answer for yourself:** What other foundational doctrines have we learned in error because we have listened to Paul more than Jesus, Moses, and the Prophets, and what sins do we commit unknowingly because we are brainwashed by Pauline theology? Our comprehensive CD has it all for those who want the "truth" and consider themselves "truth seekers".

**Answer for yourself:** Could you be like Edom, and be "hated" (allegorically) by God and not know this truth until you die, because you, like Edom, have faith with the "wrong works" or "no works at all" and have trusted a Romanized Paul your whole life and therefore stand today guilty before God of having lived your life under "faith only" paying no regard or little toward obedience to the 66 Commandments of God that frame your Covenant with God?

**Answer for yourself:** Have I caused you to rethink what you have accepted in church unquestioningly? I hope so.

**Answer for yourself:** What sins do we commit unknowingly because we are brainwashed by Romanized Pauline theology and have failed to understand the message of the real Bible due to reading the New Testament which is full of mistranslations, misquotations, and verses taken out of context to promote "another gospel"? The irony of accepting a Romanized Pauline theology, which is in reality "another gospel" never ceases to amaze me. Oh God give us the desire and ability to study to find Your truth. Shalom.

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*Hebrew For "The House of Truth"*



## WHO ARE YOU GOING TO BELIEVE FOR YOUR ETERNAL LIFE: JESUS OR PAUL? #1

**Disclaimer:** It is important for the reader to understand that in this website, in comparing first century Judaism and the "pattern of worship" given to the "non-Jew" by God as well as unveiling of the historical truths concerning the non-Jewish "believer" in the first century against the later alterations and changes made to this "pattern of worship" by the emerging Roman Gentile Church of Rome in the 3rd century I will use a "literal-historical" approach to the "Jesus Story". If you have studied and ran across some of our other websites then you know that "the Christ" can be interpreted from 3 different perspectives down through recorded history: **"mystical", "mythological", and "literal-historical"**. Only after one has spent a considerable time in dedicated and scholarly studies in such areas as Biblical Judaism, the Jewish Messiah and true Messianic prophecy as taken from the Hebrew Scriptures and not the later forged texts of Rome, comparative manuscript evidences, the history and origin of the Roman New Testament, the true origin and creation of the New Testament, the Gnostic Paul vs the falsified Roman Paul, the Essenes and their "literal godman", Ancient Wisdom literature, Jewish and Gentile Gnosticism, Egyptian religion and the ancient "Jesus Story" that beings with Ancient Egypt, Comparative religions, Astronomy and Astrotheology can he **understand and be certain** which two of the above three methods of interpretation of "the Christ" are accurate and factual. Again for purposes of comparing Judaism's truths vs Christianity's alterations of it over the early centuries and the implications that this holds for the "non-Jew" and "Godfearer" today then we adopt in this website and for all studies in this website a **supposed "literal-historical" interpretation of "the Christ" as well as the Jesus of the New Testament**. Only in so doing can we adequately contrast the truths of Judaism vs Christian theology and by so doing follow the lineage of these "Divine Truths" back down the corridors of history to the earliest Divine revelations given to mankind by the Creator which were intended for both "Gentiles" and "Jews" as well. You will, in time, come to see that there is a **"Pattern" to the worship of God given all mankind in the beginning of recorded history of the race and this "pattern" can be traced throughout recorded history and will culminate with Biblical Judaism and will subsequently be destroyed in the 3rd century by the emerging antisemitic Roman Church**. I will let you be the judge of the results of such studies and leave to the reader to draw the necessary conclusions as we attempt to compare Jewish and Christian theological perspectives all the while dealing with the "New Testament Jesus" in a "literal-historical" manner in order for such an accurate comparison to be done effectively. Craig Lyons M.Div.

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## EXAMINING YESHUA AND HIS TEACHINGS CONCERNING ETERNAL LIFE

For many of our readers the information in this article will be startling. After reading this article you will see for yourself that if you follow contemporary Christianity and its teachings then you are following Paul and not Jesus/Yeshua, because **Yeshua' message of redemption is entirely opposite to what Paul teaches**. I can hear many of you say...."that's not so" or "he is wrong." Let me sincerely tell you that in the beginning, even after my seminary training I did not see it as clearly as I do today. But I beg of you to read



this article and THINK...THINK....of what I will show you. For in the end, you are directly responsible before God, and HaShem is sending you and many of His children today appeals to repent and return to the true faith once given to the saints. Time is of the essence, and it will be horrible to die and find out that you followed the wrong faith...a faith that does not save.

One last thing; you might wonder what the end-result should be of such a series of studies. It is our hope at Bet Emet ministries that when you complete these articles the reader will be able to understand that Christianity is best understood and practiced from a Jewish viewpoint which restores the Sabbaths and the Seven Biblical Festivals. Such emphasis is almost totally lacking in the Christian church today. Also, a renewed emphasis in proper tithing and righteous giving hopefully will replace the current perversion of giving as seen in most churches and on televisions today. What you will come to see is that all these above things, and more, embody the true salvation experience. Let us begin...shall we?

## YESHUA WAS A JEW...AND TAUGHT BIBLICAL JUDAISM

I think few will take issue with my statement that in the New Testament Yeshua is pictured as a Jew who believed in Judaism and taught others to be faithful to his religion's precepts and laws forever!

In this article I will quote many verses from the New Testament, and it is important to understand from the outset that although much in the New Testament is unreliable, when we find places in it which agrees with Moses and the Prophets we have found a witness to the Word of God as recorded in the Tanakh (the Jewish Bible). Let us not stagger at the comment that "much in the New Testament is unreliable," because in this article I will show you that many of these New Testament verses oppose Moses and the Prophet, let alone Yeshua's teachings, and are irreconcilably contradictory to the Gospel Yeshua preached which can be found along side them in the New Testament. Both passages confirming that Yeshua believed and both taught Moses and the Prophets regarding salvation, as well as verses contradicting what Yeshua taught, have remained included in the New Testament through the ages. These verses remain for a purpose today. They remain to show the careful reader and student the truth amidst fiction as written in the New Testament.

Likewise, the purpose could well be to reassure Jews who are in doubt about their Judaism, and are thinking of leaving Judaism for Christianity, that **Judaism and Torah has always been and will always be the road to God for the people of God; both Jew and Non-Jew.** Those unsure Jews and deceived Christians perhaps can have their belief in God, Torah, and Israel (Judaism) kindled and can be kept on God's pathway by the very same Christian Book through which they have unknowingly deserted their true people and God! Indeed, Jews who already have left their faith as well as Christians who are returning to the Jewish faith once given the saints are daily having their eyes opened to the truths I will reveal in this article. Prayerfully, many will return as baal teshuvah and through repentance turn to the God of Israel, who surely is waiting with fatherly understanding and forgiveness. **Believe Yeshua in this matter - Eternal life is obtained through Judaism. Paul teaches otherwise and contradicts Yeshua on this matter.**

For devout Jews who were once Christians and Christians who have studied to see the errors of their prior faith and have returned to a more correct and Biblical Sinai faith, the revelations in this article will be very comfortable corroboration of their firm faith in the holiness of the religion of Yeshua; namely Biblical Judaism. Others who read these verses will bring to them their own heritage and will make of them what they will. In other words they will continue to selectively hear what they choose regardless of the facts presented here.

These pages of reverse proof-texts are intended to strengthen the course God set up for Jews as well as Non-Jews and to fortify their faith and devotion to His plan of salvation for all mankind. In effect, here you will discover confirmation of Biblical Judaism's everlasting truth and validity through the words of Yeshua and others in the New Testament. Often this confirmation will conflict with what Paul taught, but more on that later. Now, let's get into it.

## WHO WILL YOU BELIEVE.....YESHUA OR PAUL? LISTEN.....YESHUA SPEAKS!!!!!!!!!!!!!!

**Matt 5:17-19 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (KJV)**

Try and read the above passage over three or four times. Get the intent of Yeshua into your mind and soul. You can read this over and over and never end your astonishment; especially in light of what you have heard preached in your churches. **Remember, these are Yeshua' words saying he is here to follow the law of Moses, not end the law. Until the world ends, the law as written will be in effect.** Jews and Non-Jews who obey the law and teach it are greatly loved by God, while those who transgress the law and teach its transgression are not. Notice that although the word "fulfill" could mean "to complete or end," in this case and context it clearly means "to obey and do." We know this because the following sentence continues the idea that the law will not change until the world ends, which still has not occurred two thousand years later. Just look outside your window.

**Luke 16:16-17, "The law and the prophets were until John (the Baptist): since that time the kingdom of God is preached,**

*and every man presseth into it. And it is easier for heaven and earth to pass, than one little of the law to fail."*

Preaching the kingdom (God's rule and reign over mankind through submission to the King's decrees....laws and commandments) is emphasized since John the Baptist, Yeshua said. But the laws of the Torah are still effective and good, to be fulfilled until the world ends. Notice for yourself that in no way does "until John" signify the end of the law, because the very next sentence substantiates the law's validity forever (easier for heaven and earth to pass....notice again that this has not occurred yet).

*Luke 16:19-20,22-24,27-31, "There was a certain rich man, . . . And there was a certain beggar named Lazarus, . . . the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, . . . And he cried and said, Father Abraham, have mercy on me, . . . I pray thee . . . send him (Lazarus) to my father's house: . . . that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent (Yeshua and not Paul). And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."*

**Answer for yourself:** Is this a New Testament teaching?

**Answer for yourself:** Did you notice that Yeshua in the New Testament is teaching that making it to Abraham's bosom (Heaven) was connected to listening to Moses and the Prophets?

**Answer for yourself:** What is this parable from Luke really teaching?

Notice first that it is Yeshua and not Paul who is doing the teaching in this story. Yeshua clearly relates in this story that the laws of Moses and the words of the prophets which teach repentance lead the faithful to Abraham's bosom, instead of hell. Moses and the prophets are the pathway to eternal life in heaven according to Yeshua. Yeshua taught this and not Paul. If you will be honest with yourself most of you are typical Christians who read our articles, and the vast majority have been told by their Pastors and Churches that they are not under the Law (Moses and the Prophets), but rather, they are under grace (Paul). They have been told that the Law (Moses and the Prophets) has passed away for Christians and they are no longer under the Law but under grace (Paul's gospel). In other words you have listened to Paul more than you have to Yeshua.

**Answer for yourself:** But how can the teaching of Paul in this regard be opposite to what Yeshua said, and since opposite, who are you to trust for your eternal life?

*Matthew 19:16-19 (Mark 10:17,19) (Luke 18:18,20), ". . . Good Master, what good thing shall I do, that I may have eternal life? And he said unto him . . . if thou wilt enter into life, keep the commandments . . . Which? Yeshua said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, thou shalt love thy neighbor as thyself "*

**Answer for yourself:** Did you notice that "having eternal life" is connected by Yeshua with "keeping the commandments" (all of these except one are categories of the law and commandments called The Ten Commandments and under each of these categories are grouped 613 other laws)?

**Answer for yourself:** Is Yeshua just referring to the Ten Commandments or is there something we as Non-Jews unacquainted with Yeshua's religion are missing in this teaching?

It may amaze you but upon my study of Biblical Judaism I have discovered that each Tablet of the Law was separated by commandments between man and God and between man and man. In other words, the First Tablet of the Law is dealing with how man relates to God according to God's commandments, and the Second Tablet of the Law is dealing with how man relates with mankind. But more than that, each of the Ten Commandments is best understood as categories consisting of many commandments within the 613 Commandments grouped under each of the ten headings. So in effect, when Yeshua tells this man "thou shalt not steal" he is telling the man to obey all the different facets of the broad commandment, because under such a heading the Bible enumerates the various ways such a commandments can be kept and broken.

**Answer for yourself:** Is Yeshua teaching that eternal life and salvation in Heaven is connected to keeping and observing the Laws of God? The answer to that question is yes.

There you have it. The way to eternal life for both the Jew and the Non-Jew and salvation in heaven, according to Yeshua, is living like a good Jew and submitting to the laws of the commandments of God. These detailed instructions by Yeshua are plainly presented.

Notice that in the following verses the man asks what more he needed do. And Yeshua replies, to be perfect he should sell everything he owns and give it to the poor and receive treasure in heaven: "and come and follow me." The man, on hearing this, leaves disturbed because he has great wealth and doesn't want to lose it. There is no indication that the "follow me" means anything else but to accompany Yeshua penniless. The message remains intact that observing Torah law gives eternal life. Perfection is another story.

*Mark 12: 28-31 (Matthew 22:36-40), ". . . Which is the first (great commandment in the law) commandment of all? And Yeshua answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (On these two commandments hang all the law and the prophets)."*

So, Yeshua selected Deuteronomy 6:4-5 and Leviticus 19:18 as the greatest two laws. This was very Jewish of him, as most rabbis would completely agree, especially Rabbi Hillel. He chose the Shema prayer, the Jew's affirmation of God's oneness and dedication to love of Him together with Judaism's great moral teaching of loving people with the love you have for yourself. What could be more indicative of the essence of Judaism?

*Luke 10:25-28, ". . . Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readeest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he said unto him. Thou hast answered right: this do, and thou shalt live."*

**Answer for yourself:** Did you make the connection between “inherit eternal life” and “thou shalt live” as also referring to eternal life? I hope you did because this is typical of Hebrew parallelism.

**Answer for yourself:** Have you noticed that in Luke 10:25-28, Matthew 19:16-19, Mark 10:17-19, and Luke 18:18-20 something very important is **repeated?**

**Answer for yourself:** What is it?

**Namely, that possessing and inheriting eternal life is always connected with doing something.....not with believing something!**

**Answer for yourself:** How does Luke 10:25-28 teach us more than we learn from Mark 12:28-31?

The writer of the Gospel of Luke goes one step further than the just given, Mark 12:28-31. **Here we have the New Testament teaching us of the indisputable link between the “doing” of the commandments of God and eternal life, which is the reward for obeying them.**

**Answer for yourself:** Are you aware that Yeshua is teaching in the New Testament that eternal life is to be taught from the Law.....the same Law that tells us “what to do” and what you most likely have been told has passed away or which you are no longer under?

**It is evident that Yeshua said, in the New Testament no less, that the law of Moses, as epitomized in Deuteronomy 6:5 and Leviticus 19:18, is the pathway to personal salvation and eternal life. Yes, Yeshua said this as found in the New Testament.**  
Let us continue.

*Mark 12:32-34 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.... (KJV)*

**Answer for yourself:** Did you notice that acknowledging the oneness of God, and not the Trinity or triuneness of God, is connected with the reward of God's kingdom and eternal life?

**Answer for yourself:** Did you likewise notice that loving God and one's neighbor who is created in the likeness of God is connected with inheriting God's eternal life?

*I John 5:3, “For this is the love of [for] God, that we keep his commandments: and his commandments are not grievous*

**Answer for yourself:** Since we are told that loving God is connected to eternal life, did you notice the New Testament teaches **“how” the love for God is to be manifested?**

**Answer for yourself:** Does the New Testament teach us **that loving God is manifested through the keeping of the 613 commandments?** It sure does!

This is a straight follow-through of Mark 12:28-31, which connects the acknowledgment of the oneness of God, loving Him, and loving ones neighbor as written in the law, with the reward of God's kingdom. Burnt offerings and sacrifices are secondary to the

commandments in Judaism and always have been. With no Temple, there is no doubt about this low degree of importance. This passage demonstrates Yeshua' Judaism through and through. Notice likewise that the term "Master" means good teacher, not anything more.

*Matthew 7:12 (Luke 6:31), "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."*

If you thought that "do unto others" is not Judaic or that it is different from "love your neighbor as yourself" you see here that it is totally of Jewish origin. Yeshua declared that it is the law and the prophets. It is Judaic.

*Luke 11:28, ". . . blessed are they that hear the word of God and keep it."*

Notice also with me that when the writer of Luke penned this verse, that there was not a New Testament in existence and that the only possible identity we can give to "the word of God" is the Law, the Prophets, and the Writings....the Jewish Bible.

*Matthew 7:21, "Not every one . . . shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."*

Again we find the expressed will of the Father in the Law, Prophets, and Writings...the Jewish Bible.

*Matthew 3:15, ". . . it becometh us to fulfill all righteousness . . ."*

These powerful statements are tucked in between verses which emphasize other ideas. But they can stand alone. And, standing alone they are Judaism's own. Yeshua believed that the will of God is revealed in the word of God, the Hebrew Bible. In the Hebrew Scriptures we learn the law of Moses (Torah) and the Prophets. Thereby, we can perform righteousness as God desires by adhering to what they teach. This Yeshua believed.

*Luke 19:8-9, ". . . half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Yeshua said unto him, This day is salvation come to this house forso much as he also is a son of Abraham."*

What comes next is very important to keep your ears open. It appears that Yeshua believed that even a partial fulfillment of the commandments of the Torah is sufficient to be accepted by God. In the above verse it is recorded for us that Zaccheus repented by observing 2 commandments. In fact, as taught by Yeshua, even by rectifying transgression of the Torah's laws and doing good deeds a person is deserving of salvation. As Jews trust, it is the trying to please God, it is the effort, not the success in total compliance with God's ordinances which is required of us to be righteous and gains us salvation.

**Answer for yourself:** How confident should we feel about our salvation if we have followed teachings that state that obedience of the law or the striving to observe the laws and commandments of God don't matter any longer because we are saved by "grace" or that this same law that Yeshua connects with eternal life has been taught to us as if it has passed away and of little importance in our lives any longer?

**Answer for yourself:** Are we absolved by God to not try to choose those things to please Him by keeping His commandments? Is this conduct really connected to eternal life as Yeshua taught, or is he wrong and Paul right?

All the more reason to study to learn how to acquire mitzvot and commandments, thereby taking upon yourself the yoke of the Kingdom of God. Such obedience to commandments is both pleasing to God as well as our demonstration of our love for Him and our fellow man. To do otherwise is not to love God, but rather, show our ambivalence toward Him and our neighbor.

*Luke 13:28, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."*

Keep your ears open for this as well. Here Yeshua said that the fathers of Judaism and the goodly Hebrew prophets are all accepted into the kingdom of God. Evidently, good Jews need nothing more than the Hebrew religion for life eternal in Yeshua's own belief.

Now for the hard part.

Notice that Yeshua also said that many of his followers (the "ye" in the above verse) will not get into God's kingdom and inherit eternal life and salvation because of their sinfulness.

**Answer for yourself:** Does this same New Testament teach that "transgression of the law is sin"? Yes.

**Answer for yourself:** Did you notice what is missing from the above words of Yeshua?

*There is no Pauline religious belief system mentioned as a means of salvation for the followers of Yeshua!*

*There is no Christological "belief" presented here as an antidote for spiritual wickedness for mankind.*

*There is no "easy believeism" taught by Yeshua or his Apostles as a way to eternal life; on the contrary, every time he and the other Apostles emphasize the same thing: namely an earnest attempt to live by the commandments and laws of God for eternal life!*

*If you have paid attention so far in this article I have shown you repeatedly that Yeshua repeatedly connects eternal life with keeping and observing the Law and Commandments of God.*

*Nowhere does Yeshua teach that a belief "in him" brings for its adherents eternal life! In fact he teaches just the opposite!!!!!!!!!!!!!!*

*John 4:22, "(to Samaritan) Ye worship ye know not what: we (the Jewish people) know what we worship: for salvation is of the Jews."*

*Yeshua "worships" what Jews worship, namely God.*

**Answer for yourself:** Salvation is of whom...the Jews (Jewish theology) or the Christians (Christian theology)?

*This passage from John 4:22 is even more startling when one realizes that the Samaritan woman who is part Non-Jew mixed with Jewish heritage and ancestry. In other words, she is a mixture: not only of blood line but religious teaching as well. She is a perfect example of the Christian today who follows Paul instead of Yeshua. He has part right and part wrong.*

Lets look at Paul where he get some things correct.

*I Corinthians 6:9-10, (Paul) "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."*

**Answer for yourself:** Who are these people? These are people who break the Laws and Commandments of God. [Take a look at the Second Tablet of the Law and read the article on the true Gospel Message of Jesus as he reiterates that Salvation is based on the Second Tablet of the Law more than the First Tablet of the Law.](#) Then contemplate what I show you on that article seriously.

**Answer for yourself:** In this passage are you aware that Paul is in full agreement with Yeshua and his teachings on eternal life?

**Answer for yourself:** Are you aware that there are commandments in the Torah forbidding each of the above conducts?

Although Paul adds some of his own ideas, the listing of "thou shalt nots" is derived from the commandments. He stresses what he considers unrighteousness **and Paul says that transgression of the Law prevents people from earning reward of heaven.** Paul, here, reveals his faith in the teachings of the Torah and its stance on eternal life. Paul is in agreement with Yeshua and the other Apostles and their teachings on inheriting eternal life. So far so good.

But I wish I could end here but I cannot. In the next article we will look intently to where Paul deviates from and teaches against Yeshua's teachings concerning eternal life. This exercise will be difficult for many, but as I have tried to show you, such an exercise to recover truth is very necessary because your eternal life is dependent upon whom you believe and follow....Yeshua or Paul. More to follow in the conclusion to this article. Let us now look at Paul's Salvation Message and see if it agrees with what you just read.

[Let us continue our study in conflicting message concerning Eternal Life between Jesus and Paul.](#)

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*Recover "The Faith Once Given To The Saints" Which Has Been Perverted By Gentile Christianity And Their "Literal" and "Historical" Interpretation of the Sacred Texts*

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*call us...we would love to help you with your studies...Shalom...and Baruch Hashem*

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## BET EMET MINISTRIES

*Hebrew For "The House of Truth"*



## WHO ARE YOU GOING TO BELIEVE FOR YOUR ETERNAL LIFE: JESUS OR PAUL? #2

### EXAMINING WHERE PAUL DEPARTS FROM YESHUA AND HIS TEACHINGS CONCERNING ETERNAL LIFE

Paul shaped the Gentile Church after 70 C.E. in a manner which stripped away all links to Judaism and cursed it at the same time. The New Testament in places says Judaism is bad and abandoned by God, while Christianity is good and beloved. In other places the New Testament teaches just the opposite as you were shown in article one of this series. In places the New Testament says the law of Moses is not valid and the Covenant is dead for the Jews. Instead of Moses being taught to all mankind, Paul teaches that the Church's laws and the existing Covenant is dead for the Jews as well as Non-Jews. Instead, the Church's laws and the New Covenant take their place. While Paul advanced separation from Judaism, Yeshua announced Judaism's greatness. The same New Testament in which you just saw Yeshua promote Judaism, in other places debases Judaism through Paul. I just showed you that Yeshua was a practicing, believing Jew who taught faithfulness to his religion's Torah and the Jewish way of salvation. Yeshua affirmed Torah, Moses, and the Prophets as the way to God and eternal life. He and his family all observed the Jewish customs, holidays, and Saturday Sabbath in the synagogue. Yeshua said personal salvation is obtained through Judaism and not another way. In fact Yeshua would command that such teachings be taken into all the world whereby all Non-Jews be taught to "observe those things" Yeshua had commanded of his followers. Paul and his brand of Christianity, in contradiction to all that had been both believed and taught before by Moses, the Prophets, as well as Yeshua, has announced a new way to salvation, through belief in Yeshua's vicarious atonement for sins and resurrection, not through faith in God and obedience to Him through His commandments, but through belief in Yeshua's death for sins and resurrection from death.

**Answer for yourself:** Can you find just one time where Yeshua teaches the same salvation doctrine as espoused by Paul?

What I ask you to do is keep the teachings of Yeshua in focus as you read Paul. **The New Testament, in places, contradicts itself. That is a fact.** You must be sharp enough to see it for yourself when you read. **No matter what Paul says he cannot invalidate Yeshua's own words in the same book.** It is a matter of who you will believe. If you listen to Yeshua, as I have laid out for you, you see that he proclaimed continually Judaism's eternal truths. Paul will not. Now let us look at Paul.

### PAUL CONTRADICTS HIMSELF...DID YOU EVER SEE IT BEFORE?

What is the most perplexing for me when studying Paul is that he is not consistent in what he says. Most of you have never probably seen this but I will in the remaining pages attempt to reveal to you the contradictions that come from the mouth and pen of Paul

regarding salvation. When we look at Yeshua his message is consistent with what has always been taught by Moses and the Prophets. But with Paul we have another matter because he won't always agree with what he has said before. But if you are not sharp in your Bible study you can easily overlook such things. Let us begin our critical examination of the message of Paul on salvation.

Remembering what Yeshua just said about eternal life and observance of the commandments let us contrast Paul's view on the matter.

**Answer for yourself:** Does Paul in Romans 2:13 agree or disagree with what Yeshua has said about eternal life and the observance of the commandments of God? Well, let's read it and see.

**Romans 2:13 For not the hearers of the law are just before God, but the doers of the law shall be justified.**

So far so good. Paul in this verse agrees with the message of Yeshua regarding acceptance and eternal life with God..

But just wait. Now on the back of the same page in my Bible where the above verse was quoted from Paul, we see **Paul writes something totally different and contradictory to the teachings of Yeshua in Romans 3:28:**

**Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.**

**Answer for yourself:** In light of what I just showed you can you justify Paul's quick turn-around on this doctrinal stance so quickly, let alone a change in the same epistle?

**Notice that within the space of 44 verses Paul reverses completely his stance on justification and righteousness through obedience to the law and commandments of God. Just 44 verses!**

**Answer for yourself:** Did Paul teach "doing the Law" for justification AFTER THE CROSS in Romans 2:13? DEFINITELY YES!

**Answer for yourself:** Does Paul contradict himself in Romans 3:28? DEFINITELY YES!

**Answer for yourself:** So what are we to believe in the face of such contradictions of Paul when contrasted with the teachings of Yeshua and the other Apostles which teach otherwise than Paul?

**Answer for yourself:** Seeing this material for yourself, who are you going to believe for your salvation....Yeshua, Moses, and the Prophets and their message of salvation or Paul and his message whatever it is in its final form?

## **I Corinthians 6:11**

**And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Yeshua, and by the Spirit of our God.**

Please take note that the above verse says that those who "were" transgressors had been helped by the Christologic message of Paul and belief in his gospel which taught justification of the unGodly through belief in the death and resurrection of Yeshua for eternal life.

**Answer for yourself:** How did that happen?

Let us understand what is really being said by Paul in this verse. Let us remember that Paul has just previously taught in 1 Corinthians 6:9-10 that the heathen who are guilty of the transgression of the Laws of God is led to death and separation from God, let alone the loss of eternal life. Having understood this, then we can understand his message intended for Non-Jews whereby he uses "Yeshua" literally as bait to get the Non-Jew to believe in "Paul's Yeshua" as a way for their eternal life. Let us understand that Paul used cunning (become all things to all men in order to win some) in not telling the heathen he has to accept the Torah right off the bat, but rather shrewdly uses this "Pauline Yeshua" and relaxation of the Torah in his effort to win converts from the heathen gradually. Because Paul's adherents among the Non-Jews, in patterning themselves after such a Jewish Rabbi and his ethical teachings, would gradually develop lives of ethical and moral conduct which would assure that they **become more Godly than before. Such is repentance which is the first step in coming to God. Of course, if you give up evil you are closer to God, Christianity's way, Judaism's way, or any other way.**

But there is one important difference from those who Paul was attempting to teach and you...the reader of this article. You are not like the heathen, but rather, most likely have been raised in church most of your life. With your religious background and your love for God most of your life what excuse do we have not to obey God fully and choose those things which please him which I have demonstrated is His Law?

**Luke 1:46-47,50-55, "And Mary said, My soul Both magnify the Lord, And my spirit hath rejoiced in God, my Savior. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath helped his servant Israel in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever."**

**Answer for yourself:** Did Mary, Yeshua' mother, call the God of Judaism, the same God who gave her People the Torah for salvation her Savior or did she, based on her new revelation, call her son Yeshua the “new” Savior?

Mary knew what most Christians don't. That's because today's Christians have read and believe Paul more than the Gospels. **God alone is the Savior not Yeshua or His Messiah.** Hence, Jews have salvation by God the Father and need no second or alternate source of salvation. She spoke of God's greatness and His help of His servant, Israel. She spoke of God's message to Abraham's children, that the Covenant is eternal. This was the understanding of Mary after she was allegedly informed that she would have, according to the New Testament, a miraculous virgin birth and that the child would be the Messiah. As you surely can see, she spoke as a traditional, believing Jewish person, not the holy figure of Christianity.

**Luke 1:6, (Luke) "And they (Zacharias and Elizabeth) were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."**

**Answer for yourself:** According to the New Testament does “walking in the commandments and ordinances of the Lord” allow a person to be “blameless” before God? It sure does.

Jews as well as Non-Jews can be free of sin, blameless, following the law of Moses, as exemplified by these two people. **Therefore, we know according to the New Testament witness that the law does give justification for eternal life.**

Again let us see what Paul has to say on the matter.

**Romans 4:3, (Paul) "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."**

**Answer for yourself:** You most likely have heard this passage your whole life. But do you know what believing truly consists of as spoken of in this verse?

Believe without response, or as James said it “faith without works is dead” is the meaning of the passage. Abraham believed God according to the revelation of God and **RESPONDED** because of that belief. He took his son to Mount Moriah to be offered to God. Abraham had faith and he had a concrete response to that faith. **Consequently, righteousness in God's eyes is believing God's instructions and doing as God commands.** In Abraham's situation, it was offering his son Isaac as a sacrifice. **In our situation, it is obeying and following God's commandments in His Torah and His laws, not just believing they exist.**

**Answer for yourself:** Do you find that following God's commandments somewhat difficult or foolish to keep and observe since the vast majority of Christianity today teaches because of Paul that the Christian is no longer under the law but under a grace which allows him to break and not keep these laws at will?

Lets see what Paul has to say about being righteous and walking in the commandments and ordinances of God.

**Answer for yourself:** Is this Paul's doctrine as well and does he agree with Yeshua and the Apostles on this major issue? No, again we see where Paul contradicted the teachings of Yeshua.

**Rom 3:20-22 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Yeshua Christ unto all and upon all them that believe: for there is no difference:**

Remembering what you previously read in the first article concerning the teachings of Yeshua, let us examine closely the above passage from Paul for contradictions to what both Yeshua, Moses, and the Prophets taught.

1. Moses (the Law) and Prophets NEVER taught that obedience of God's laws did not justify, in fact it was just the opposite they taught; namely, that obedience to the laws of God does justify.
2. Moses (the Law) and the Prophets NEVER taught that righteousness existed apart from obedience to the laws of God, in fact they taught just the opposite.
3. Paul discounts what Moses, the Prophets, and Yeshua all taught and held in common, and substitutes his own theology that replaces 4000 years of Biblical Truth with a “BUT NOW” theology of justification before God through belief in Yeshua' death and resurrection.

**Answer for yourself:** Who are we to believe? What do the other Apostles have to say?

**1 John 5:2-3, (John) ". . . we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."**

Earlier I stated that we love God by keeping his commandments. Now we see the second phase of the Greatest Commandment: loving His children and our neighbors. Notice also that ironically only by loving our neighbor are we actually loving God! **Such loving of God**

and our neighbor requires fidelity to His laws, which are not hard to bear or perform. So, we read here in the New Testament that the commandments of the Torah are to be kept and can be kept. These laws should be observed to demonstrate our love of God and our fellow man.

**Answer for yourself:** Can I obey literally all of God's laws?

It may be beyond human ability to perform all our duties to God, always and perfectly. But, God gave the commandments which are not hard to uphold, when you use all your good intentions with all your heart. God's laws require your effort, not perfection; thus the gift of God in giving man repentance whereby mankind can make himself "acceptable to God".

Again let us look at Paul.

*Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Yeshua*

Again you should notice Paul is teaching a completely different message from what Yeshua, Moses, Prophets, and the Apostles taught. Again Paul stands alone in his belief. No where is any of Paul's theology can we find references to what Yeshua, Moses, the Prophets or other Apostles taught.

**Rom 10:9-16**

*9 That if thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

Again we see that Paul has a different way of salvation from what was taught by Yeshua, Moses, the Prophets, and the Apostles as demonstrated in the first article in this series. Paul stresses "faith only" or a "creed" and not "deeds" for righteousness and this message of salvation and way of inheriting Eternal Life is NOT what Yeshua, Moses, the Prophets, and the other Apostles taught; namely walking in the commandments of God for righteousness.

**Answer for yourself:** Who are you going to trust for correct teaching for eternal life...Paul or Yeshua, Moses, the Prophets, and the Apostles?

If you are honest with yourself up to now I have repeatedly shown you that Yeshua's message revolved around keeping the Commandments and ordinances of God. Yeshua both taught and knew for certain that love for God and those created in His image could only be accomplished by adhering to a standard of righteousness (God's laws) set by God and not by man. Thus the need and availability of God's laws and commandments, which when earnestly attempted to keep produces acceptance and salvation. Remember God requires our effort and not our perfection.

Again look at Paul and his views on the law.

*Romans 7:12,14,16,22, (Paul) "Wherefore the law is holy, and the commandment holy, and just, and good. For we know that the law is spiritual: . . . I consent unto the law that it is good. For I delight in the law of God after the inward man:"*

*I Timothy 1:8, (Paul) "But we know that the law is good, if a man use it lawfully;"*

**Answer for yourself:** Does it stand to reason that God would need to replace something that is holy, just, spiritual, and good?

**Answer for yourself:** Did you notice that Paul even said that he delights in the law of God after the inward spirit?

*2 Timothy 3:16-17, (Paul) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."*

**Answer for yourself:** Are you aware that when Paul wrote this in his letter to Timothy that there was only the Jewish Scriptures (Law, Prophets, Writings) in existence and that the New Testament would not be canonized till 397 A.D. (almost 300 years later)?

**Answer for yourself:** Are you also aware that Paul is saying that the Law, the Prophets, and the Writings are, at the time of writing of this epistle which is around 30 years after Yeshua's death, profitable for DOCTRINE, REPROOF, CORRECTION, AND INSTRUCTION?

**Answer for yourself:** Don't you find it rather strange that something that is profitable for doctrine, reproof, correction, and instruction



for the first church is considered passed away by today's church?

**Answer for yourself:** Are you aware that Paul's writings and his theology were not, even by him, considered Scripture?

*You should not find these facts surprising since the creation of a New Testament or the creation of an alternate view of salvation and how to attain it was the furthestmost thing from anyone's mind at this time....except Paul's.*

*I Peter 1:25, (Peter) "But the word of the Lord (the Law, Prophets, and Writings) endureth for ever...."*

Understanding when Peter wrote this Paul's teachings were very limited in scope and accepted by only a few. In fact scholars today teach us that in no time during Paul's life did he have over 50 adherents to his message. In fact Paul would later say "all in Asia have forsaken me." All in Asia? This again shows you his message had a very limited scope since men from James continually followed him around to "undo" his teachings. Thus you can better understand why Paul was required to appear before James twice in his life. Literally this was to answer charges as seen in Acts 21:21: "And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs."

What I have demonstrated to you in this article is that Yeshua continually walked after the customs of Moses and the Prophets. Paul did not. Tragically we have grown up in Churches which did not follow Yeshua, the Prophets, or the customs as well. We grew up most likely in Churches that followed Paul and literally oppose the teachings of Yeshua, the Prophets, and the Apostles.

**Answer for yourself:** How are we to reconcile that the Law endures forever but your church teaches that Christ is the end of the Law and that the Law has ceased and that we are no longer under the Law but grace?

Amazingly, the verses presented above from the pen of the Apostle Paul and Peter affirm the validity of the laws and the commandments of the Torah. They are described as sacred and beneficial, effective and everlasting. So you must face the fact that after the cross Paul at one time believed the laws of God to be holy, just, spiritual and good. So did Peter for that matter.

Stop here and ask yourself this:

**Answer for yourself:** If the Torah is all these things of God, shouldn't the laws be performed and Biblical Judaism, which is the embodiment of such laws, be observed by all Jews and Non-Jews?

*Romans 10:5, (Paul) "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."*

**Answer for yourself:** Did you again notice that the Apostle Paul states in agreement with Moses that "righteousness is of the law" and "that those do those things in the law" shall "live" by them (eternal life)?

But again another conflict of Paul is seen below.

*Romans 3: 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

**Answer for yourself:** How are we to understand Paul's comments about a righteousness "without the law" in light of Yeshua's teachings that connect all righteousness with observance of the commandments?

**Answer for yourself:** How do you reconcile that Paul speaks of "righteousness without the law" in Romans 3:21 and "righteousness which is of the law" in Romans 10:5?

**Answer for yourself:** Are you willing to trust contradictions like this from Paul for your eternal life?

**Answer for yourself:** Although we are warned by Paul not to believe another "gospel," is it not evident to you that in comparison to Yeshua and his message about eternal life that ironically it is Paul who teaches "another gospel"?

**Answer for yourself:** Which of the two teachings are we to trust for our eternal life as taught by Paul...."the man which doeth those things (law) shall live (eternal life) by them" [Romans 10:5] or [Rom 10:9] "That if thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved"?

The Hebrew Bible teaches that the Torah's laws lead to virtue, which is rewarded by everlasting life. Paul, in this passage from Romans 10:5 admits that this is the message of Moses in the Holy Scriptures, who communicated God's will to the Hebrew people. Then he contradicts again this only 4 verses later!

*James 5:16, (James) ". . . The effectual fervent prayer of a righteous man availeth much."*

*I John 3:22, (John) "And whatsoever we ask, we receive of him, because we keep his commandments, and do*

**those things that are pleasing in his sight."**

**Answer for yourself:** Could some of our prayers not being answered and our lack of receiving what we ask of God be because we believe we are under grace and not under the law and commandments of God and don't attempt to know let alone keep as many of them as possible?

**These two verses, from two different Apostles, show that keeping commandments and being righteous are connected.** Both lead to God's hearing us, being pleased, and helping us. The verse quoted is very Judaic in nature, and that's a fact.

**James 2:8, (James) "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well."**

**Answer for yourself:** Is James telling us we "do well" if we fulfill and keep the law? Sure is.

A person is good if he obeys the golden rule as given in the law of Moses.

**James 1:27, (James) "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."**

Here is the golden rule made specific and said to be the basis of religious requirements. Also, to be pure from worldly evils in general makes for a religious person. These are Jewish ideas, totally.

Let us look again at Paul.

**Galatians 3:21, (Paul) "Is the law then against the promise of God ? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law."**

Here is where you have to read close as well as remember what you have already learned from reading Yeshua and the other Apostles regarding the law and its connection with eternal life. Strange as it may be to read, Paul is, in the first part of the verse anyway, seemingly lending support to the validity of the law of Moses. Now for a problem which most fail to grasp its significance. Paul is double-minded. Remember I told you that he contradicts not only himself but Yeshua and the other Apostles? Here again is another place where Paul deviates from the message of the other Apostles as well as the early church. For Paul says **"if" the law could be effective Moses' law would suffice for salvation. Paul is in reality stating that it is his personal feeling that no such law exists which is connected to salvation. For Paul the condition "if such a law existed" indicates that such a law and condition does not exist...at least for Paul!**

**Answer for yourself:** What? Is this a complete reversal by Paul of what he has said previously in some of his other epistles let alone a complete contradiction of the teaching of Yeshua and the other Apostles? It sure is.

**Answer for yourself:** Well, have you with your own eyes earlier in this article already seen that Yeshua said that keeping the commandments is the path to salvation and the law is effective to this end? If you read the article you have. This produces quite a dilemma for the Christian.

**Answer for yourself:** Does Paul agree or disagree with the teachings of Yeshua regarding salvation and eternal life? He does not!

**Therefore, Paul, if he "believes" Yeshua, must conclude that righteousness is obtained by one's effort to follow and pattern one's life after the Scriptural laws. But this is not the message of Paul therefore we must question if Paul really "believed in Yeshua."**

**Notice that Paul actually contradicts Yeshua on this essential matter and, in effect, created Christianity's separation from its Hebraic roots in Judaism.**

**Paul claims that sin is not overcome, but is created, by the law. Ironically, it is Paul's teaching, not Yeshua's, which invalidated the law for the budding Church. Such destroys the teachings of Yeshua and the other Apostles!**

## **WERE WE WARNED ABOUT PEOPLE LIKE PAUL BY YESHUA? AND HAVE WE HEEDED THE WARNING?**

Let's read what Yeshua said about this kind of opposition. In Matthew 10:24 (Luke 6:40) (John 13:16) Yeshua said, **"The disciple (Paul) is not above his master (Yeshua), nor the servant (Paul) above his lord (Yeshua)."**

**Answer for yourself:** So we ask, whose statements take precedence...Yeshua's or Paul's?

**Answer for yourself:** Who is to be believed...Yeshua or Paul?

You have to decide that for yourself. We only desire to lay the materials out for you in such a way that you can make an intelligent decision.

**Answer for yourself:** What will you trust for your salvation...the message of Yeshua or Paul?

**Answer for yourself:** Which is truly linked to eternal life and God's salvation.....Christologies (believing in Yeshua) or Judaics (following the faith of Yeshua)?

**Answer for yourself:** What is the real message of salvation of God since the New Testament teaches two ways which are mutually exclusive of each other.....faith in Yeshua or adopting the faith of Yeshua?

**Let me warn and encourage all of our readers that if you should "believe" on Yeshua to be saved, believe his teachings about the eternal and effective holy law of God revealed by Moses and begin to do them. Begin a life before God where you tell Him that His laws and commandments are important to you and that you choose to try to do them to the best of your ability because you know they please Him. Begin to live by as many as possible for in them you demonstrate your love of God and those created in His image. And you will be saved as a Jew or a Non-Jew when you leave this physical existence we call "life"**

Paul also writes as follows:

*Romans 14:14, (Paul) "I know. . . that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean."*

Certainly, this is true. Jews consider things unclean because God announced it in the Torah, not because they are unclean of themselves. The law of kashruth (kosher) is God's law, as detailed by those who seek Him. God's ordinances create uncleanness, not the thing itself. And Jews and Non-Jews who want to please God and get close to Him keep the kosher laws. This is what God desires of us.

*Romans 3:1-2, (Paul) "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God."*

*Romans 9:4, Romans 10:2, (Paul) "Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: For I bear them record that they have a zeal of God . . ."*

*Romans 11:29, (Paul) "For the gifts and calling of God are without repentance."*

*Acts 2:5 (Author) "And there were dwelling at Jerusalem Jews, devout men . . ."*

Jews have a fervor for God and are devout, said Paul. In other words, Biblical Judaism promoted enthusiasm for God. Jews were given the Covenant, the law, the prophets, and the promises. Jews minister to God by being His Chosen People. There is benefit, much benefit, in being Jewish. Paul even bolsters the firm foundation of the Torah, God's gift, lasting for eternity, without God changing His mind, without repenting of His Torah. That is what Paul actually said.

**Notice that Paul, however, in a complete reversal of what he said elsewhere, is recorded to having believed that all these positive features of being Jewish are canceled, and of no avail, due to the Jew's lack of belief in Yeshua the Christ.** We will leave Paul's reasoning and reversal to others. Instead, we ask you to keep in mind his positive appreciation of Judaism. **And also remember that Yeshua said, in effect, that Judaism is of God. Yeshua, himself, taught that "Jews for Judaism" is the way even for the Non-Jew.** We have shown abundant evidence of this in our present article.

**Answer for yourself:** Who is the authority you choose, Yeshua or Paul?

*Ephesians 6:2-3, (Paul) "Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth."*

*Matthew 15:4 (Mark 7:10), "For God commanded (Moses said), saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death."*

These verses are Paul's and Yeshua's utterances, condemning anyone who doesn't bestow honor upon his parents, as taken from the Ten Commandments. This means dutifully regarding them and respecting them, and **implicitly honoring your heritage as well.** This commandment is considered important enough to be put forward separately. Therefore, shaming your parents and their teaching by turning from them and the God of their heritage is prohibited and deserving of worldly death as well as loss of life in the hereafter. This

is also what we read elsewhere in the New Testament.

***Luke 5:37-39, "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better."***

Yeshua's saying appears to fit Judaism and its offspring, Christianity. To carry this analogy through, the new wine, Christianity, should not be placed into the old, Judaism. This, of course, is just what happened. In order for it to be good, the new should be nurtured separately. Both are then properly maintained, the old as it should be and the new as it should be. This did not occur. Sadly, the new has caused great harm to the old by claiming to succeed it, while mixing with it. And the new, by so doing, has harmed itself. Isn't that the proper conclusion to be drawn? Taken one step further, Yeshua also said that those who know the old, Judaism, prefer it.

**Answer for yourself:** Shouldn't you, as a Non-Jew and most likely a follower of Yeshua, prefer it too?

**Answer for yourself:** Whose teachings will you trust to lead you to eternal life...Paul's [which are filled with contradictions of Yeshua, Moses, the Prophets, the Torah, as well as the other followers and Apostles of Yeshua who knew him personally and walked with him 40 days after his resurrection], or Yeshua's [which agree totally with Moses and the Prophets and which contains not one contradiction among them]?

I would think having read this article it is rather obvious.

## NOW FOR THE BIG QUESTION

Since now you have seen for yourself that Yeshua's and Paul's way of salvation differ, that their Gospels differ and their methods of inheriting Eternal Life differ, then you should be asking yourself "Why"?

**Answer for yourself:** How did we get a supposed religious Divine book, our Bibles from Rome, with contradicting messages regarding both keeping and observing the Laws and Commandments of God as well as rejecting and discarding these Laws? How can these Laws be "necessary" for our salvation and then have "passed away" and "ended" at the same time? How can a supposed book from God be so backwards in approach; one minute reading a life devoted to "deeds" for eternal life and then the next reading "not by deeds will one be justified before God"? Something seems wrong here and it is and the core of it is Rome's hatred for the Jews and their faith that produces righteousness. We can lump this attitude under the key phrase "Antisemitism and anti-Judaism" for this is what we find in the various forgeries of these reported Divine texts given us by Rome which so contradict the salvation and gospel message of "the Christ" and "Jesus the Jew".

What you will come to see if you continue your diligent search for truth is that the New Testament documents which you have relied upon since your childhood as "received from God" are no such thing at all. Upon close scrutiny you will come to find that they are a collection of both truth and error; the problem is discerning one from the other. As you have already seen we cannot have two conflicting paths to salvation. There are many other discrepancies contained within these documents; many of which go unnoticed by those who do not devote a considerable amount of time for study into these areas. We at Bet Emet Ministries have and continue to do so in order to present you, our readers, the absolute best of scholarship in these areas in hopes you will be led to the truth before you die. Your rewards and standing in the World to Come hinges upon it. We realize that the reason for so much confusion today in the Christian community stems for the multiple contradictions within the New Testament which blurs "the faith once given to the saints". It is our hope by revealing to you the hundreds of misquotations of the Jewish Scriptures, the numerous Jewish Scriptures taken out of context by the New Testament writes to serve their own anti-Semitic agendas, and the gross mistranslations contained within it as well that you might come to see the truth for yourself....Yeshua was not a Christian and does not want you to follow such Gentile Christian doctrines that destroy the Sabbath, the Biblical Festivals, Monotheism, true righteous giving of the Tithe, true spiritual warfare, etc. Today we have a collection of writings that billions of people have accepted as "authoritative" for their faith and practice which are anything but that. If you have the courage to continue your study...you will be shocked, saddened, broken, and ashamed before you finish. You will see for yourself the greatest deception foisted upon mankind by the Roman Religious Establishment....a substitute faith that opposes what the real Yeshua believed at almost every turn of his life. You might be saying to yourself now: "those are big charges...can he prove it"? I would only ask that you prayerfully study and use the intellect that God has given you to see if what I say does not add up. You will never be sorry you did, and eternally grateful you continued in this rather difficult study. Shalom and may the LORD'S blessings overtake you.

[Let us continue our studies into Jesus' further teachings on the Gentile's Salvation.](#)

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## JESUS' RELIGIOUS BELIEF SYSTEM...DID YOU KNOW IT CHANGED...WHO DID IT...AND WHEN?

If one consults a multitude of books on early church history one comes away from such an experience seeing that traditional Christian understanding of its own history - and the implicit understanding of most scholars - is that **the evolution of Gentile Christianity was a gradual or incremental evolution away from Biblical Judaism and a gravitation backward to a "literalization" of the Ancient mystery religious doctrines that have more in common with astral and solar worship than with Moses and the Torah.**

Answer for yourself: What did I just say? This is very complicated when you first begin to consider these "mystery religions" and their host of their "rising-dying sungods" but if you hang with it you eventually come to see that none of these "sungods" and their "lives" were ever believed to be "literal" by the devotees of various "gods" and "goddesses". I could go on and begin to teach what lies behind these "sungods" like they being the "personification of the Spirit of God in matter (flesh)" and further representations of "personifications of the Soul of man which is trapped in these fleshy bodies" but time and space will not allow. What you do need to hear and understand is that the evolution of Gentile Christianity away from Judaism was not good primarily because the antisemitic Gentiles would, in time, "literalize" almost all prior Ancient and Jewish metaphysical beliefs and understandings of the Divine Realm and in so doing create at the center of their "literalization" and "carnalization" of the "Divine" a similar "godman" figure we have come to know today as "Jesus". But this "Christ" or "Messiah" whom we as Christians call Jesus today was in the beginning intended to be a Jewish vehicle of Divine Truth and the human embodiment or vehicle for mankind to hear and receive the Ancients knowledge of the Divine as seen and expressed through the Jewish nation. Every nation has come to see this Divine Realm through their uniqueness as a nation and Israel was no different. They saw these Divine Truths through Jewish eyes as Babylon saw them through Babylonians eyes and as Egypt has previously seen them through Egyptian eyes. The "Christ" as the messenger and bridge between God (Spirit/Energy) and mankind (matter/flesh) was not unknown to these Ancient nations for all nations had their "Karsts, Christs" or "sungods". They were the same.

What we need to understand here is that Judaism received and carried these Ancient Divine and Religious truths as had earlier nations, like Egypt, and considered such Divine knowledge sacred no less than other nations which worshiped the One True God. They might have had different names for this One God but the concepts and central themes and ideas overlapped quite often. There is a "pattern" to be discerned here if you look at comparative religions and see the similar stories over and over; only the names have been changed.

**Answer for yourself:** Was this evolution away from Judaism and its "literalization" of all Ancient Spiritual allegories good or bad? Why does Christianity denigrate all "Ancient Religious Wisdom" and call it "pagan"? What is wrong with "pagan" mystery religions, astral worship, and solar worship? Why are we told by Christianity not to even read this information as many consider it a sin?

Well, honestly if you have done a lot, and I mean a lot of study into Gnosticism, Egyptian religion, Astronomy, and Anthropology then you will be equipped to answer the above question with a "maybe nothing" or with an "everything". You see, it is how you interpret and understand the Ancient Mystery religions that you either end

up with either the most lofty Spiritual understanding of God that man can obtain in this physical existence or the basest idolatry and blasphemy known to man. In order to understand this answer it will take a whole website or two for your study in order to see the beauty and Spiritual superiority of the Mystery Religions when they are understood as "allegories" and "myths" of the highest Divine Truths ever known to mankind. Behind the current doctrinal and sacerdotal forms of "literalized Christianity" lie a deep Spiritual truth, a real Gnosis (Greek for "knowledge") of mankind's origin, nature, and destiny which has simply been "materialized" and "literalized" by the antisemitic Gentile Church of Rome in their traditional interpretation of the Hebrew and earlier Ancient "pagan" Scriptures. In so doing Rome destroyed the very beauty and awesome revelations of the Divine Realm that the Ancient civilizations cherished and revered. It is through the purposeful "literalization" and "carnalization" of these Ancient mystical understandings of the Invisible God that Christianity fell away for the Divine Truths that the Creator desired all mankind to come to understand. Very few professing lay Christians are aware to what extent the commonly received conceptions as to the origin of Christianity, based on the supposed historical veracity of the Gospel narratives, are in serious question today by those scholars who have made the closest study of the actual historical evidence. The correspondence of the Bible allegories with those of earlier Mystery Cults, such for example as those of Orpheus and of Mithra, as also those of more ancient Egyptian and Aryan sources, implies some historical connection in origins; and although this is exceeding obscure owing to the destruction by the early Gentile Roman Church creed-makers of every particle of evidence of this connection which they could lay their hands on, many clues still remain to which I must inform my readers. Although "literalized" almost beyond recognition, this Ancient Spiritual Knowledge and Wisdom or Gnosis is embodied in the Christian Scriptures, albeit sadly overlaid with "the precepts and doctrines" of men. I am not using the term "Gnosis" as applying merely to the tents of certain Gnostic sects which were more or less in evidence in the early centuries of the Christian era, but in connection with a "super-knowledge" which can be traced back to the remotest ages and the oldest Scriptures of which we have any literary records, and which was taught by Initiates, Adepts, and Masters of the Ancient Wisdom in the inner circles of those Mysteries and Mystery Cults which are known to have existed in Egypt and elsewhere, even in the remotest times. That is the sense in which the term "Gnosis" must originally be understood. Central to this "Gnosis" is the understanding that the God of the Cosmos has fashioned all things after a "Pattern", on "Order" that is maintained and functions through the operation of God's Laws. These Laws were seen "central" for all existence in the Heavens above and the Earth below. Such Laws, when modeled by mankind, assured mankind that God's Kingdom in Heaven would be manifested "on Earth". The very center of Egyptian Religion has as its creed: "So Above, So Beneath". Hidden in the New Testament we find a glimpse of this earlier "gnosis":

*Matt 6:10 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. (KJV)*

The revelation of this Divine Principle was brought to man by "the Karast/Christ" which is the Divine Spark that animates all matter. This Christ "indwells" every man and woman and when man "awakens" to this "Christ within" then his Soul is "birthed" into a Spiritual awareness not known before and this Divine Energy within empowers man to rise above the carnal and animal impulses that reside in his fleshly body. Through patterning one's life after the Laws of God one attains a Spiritual perfection and maturity which is the goal of his existence. This indwelling Spark of the Divine God, Creator of the Cosmos, is the "Christ within", the Logos, the "Word" which illuminates and empowers man to be "Sons of God" in this earthly plane of existence. Gradually however, as "Christian" doctrine became hardened and more and more dogmatic, and the government of the Church fell into the hands of ambitious antisemites who were ambitious for worldly power, and quarrelling among themselves for precedence, this higher knowledge of the "Divine Christ within" became a heresy and along with that the "Laws of God" were made to "cease" through the forgery of the Roman New Testament and its purposeful misquotations and misapplication of Hebrew Scriptures. What records of this earlier The absolutes of God were negated and every man became a "law unto himself" and chaos ensued; we call it the Dark Ages. This "Ancient Wisdom" yet remains today but much of it is nothing more than gross misrepresentations from the pens of its bitter opponents among the Church "Fathers". The traditional dogmas of the Church which have come down to us through the centuries are seen in light of this restored "Ancient Wisdom and Gnosis" today as little more than gross "materializations" of the real teachings as to the Spiritual Nature and origin of mankind as contained in

this Gnosis. These "materializations" of the real teachings and dogmas of the Ancients are found in the Gentile Church's literal historicizing of narratives of Jesus as "the Christ"; narratives which were originally intended as allegories covering deep Spiritual Truths which were not only identical but can be found as far back as 10,000 B.C.E. The stories of these "sungods" and "christs" are the same, the sacred "sayings" of these various nation's "christs" are the same; there is little if anything different between them from nation to nation for thousands of years other than what was originally understood and intended to be comprehended as stores depicting the "Divine birth, life, growth, temptations, spiritual maturation, and death of God/the Soul in matter (flesh)" as a picture or paradigm for all mankind to emulate became not that; rather became at the hands of Rome an isolated "literalized" event of only one person separate from all the others of mankind. "The Christ" was taken from mankind and confined into the supposed historical body of only one person; a person by the way who is no longer here but ascended. **The real fact, therefore, is not that Gnosticism was a "heresy," a departure from the true "Christianity," but precisely the opposite; i.e. that Christianity in its dogmatic and ecclesiastical development was a travesty of the original Gnostic teachings of God's Law and the "Christ Within" all mankind and not limited to but one person as does the New Testament with its depiction of "Jesus" as "the Christ"** (William Kingsland, The Gnosis or Ancient Wisdom in the Scriptures, p. 11-17). On several of Bet Emet Ministries websites I show you in detail how such a lofty and wonderful Spiritual Revelation can be debased into the grossest idolatry possible by mankind. Rome chose the latter. This "idolatry" goes unnoticed in our churches today in the worship of this "literalized Jesus" where the Torah and Ancient Wisdom understood that these "christs" are within all mankind and that mankind's worship is to be reserved for the One True God alone. This is the problem with Gentile Christianity who not only "literalized" the Christ but denigrated God's Laws and deemed them "old, archaic, and obsolete and passed away" in the New Testament. No wonder there anarchy in the world today when you have no longer Divine Absolutes and a judgment at the end of life as we know it as Egypt and Judaism teaches; in its place Christianity have its devotees a "get out of jail free" card with Jesus' picture on it this simply does not exist. Only only has to follow the logical thought and study of Bet Emet's Websites to see this for yourself and it begins with this website as we see the conflicting dogmas of Christianity as opposite Judaism and how Christianity so tragically misrepresented the Hebrew Scriptures.

If you think the above statements are not true then I challenge you to do your own personal study into these areas and disciplines above. Detailed and sustained study in these areas, when done in an unbiased way, can do nothing but confirm the the truthfulness of my answer. My assessment of Rome as bringing the world the grossest idolatry in the name of "Jesus" cannot be proven wrong once you possess adequate knowledge to see the whole of the "Jesus Puzzle". Humbly, if you do these studies then my position is invincible; you won't be able support the Roman Christian position any longer because the facts uncovered by your diligent study and hard evidence that comes before your face will not change; fables do. It can be proven by the testimony of many scholars today as well as the overwhelming evidence from archeology along with comparison of manuscripts that the later Gentile church modified or added to the Ancient Wisdom tradition once handed them and in so doing taught a "materialized" and "carnalized" historical Jesus (Bart Ehrman, The Orthodox Corruption of Scripture). What started with the teachings of "the Christ", understood as the vehicle in mankind's flesh to accomplish God's Salvation (the Hebrew name Joshua=the name Jesus=which means "God's Salvation") as the basic structure and true "gospel" which brought Biblical Judaism to it's zenith, **ended up when remanufactured by Rome, as a rejection of almost all of what Judaism believed and stood far.** This salvation from God for all mankind is ironically His "Joshua/Jesus", or should I say "Jesus"; but sadly this "literalized-materialized-carnalized Jesus" Rome gave us is not the "Jesus" God first gave mankind in the beginning of time and which was cherished among the Ancients for thousands of years. **Simply said, Gentile antisemitism and aversion to the Laws of God successfully mutated Biblical Judaism and almost successfully destroyed all traces of it.** Rome had to to this since the "anointed" Messiah promised since Egypt to Israel was to be a Jew and the Jews revered the Laws of God. Rome will not. This "Christ" given to Israel came teaching the same "gospel" and "message" which had been taught since the beginning of recorded time and as found in Egypt for thousands and thousands of years. It was the same message of Moses, himself better known as the Hebrew Pharaoh Akhenaten of the 18 Dynasty. **This Ancient Wisdom and message stressed the Laws of God for mankind's welfare and salvation:**

***Matt 5:17-19 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (KJV)***

This "Christ/Anointed" was to be God's "Joshua/Jesus" to Israel and anyone familiar with that fact and what it entails would have a hard time swallowing Roman replacement religion which was "lawless" and without God's Torah.

The history of Christianity that B. Ehrman, and a host of other scholars propose, by contrast, is not one of smooth and natural development. It is rather a bumpy ride with a succession of crossroads and turning points that confronted the Jewish and Gentile followers of the Jewish Christ (we can call him "Jesus" because the logia, or teachings of the Jewish Christ are really "God's Salvation". Note the word play with the word "Jesus".

**Answer for yourself:** Since I have repeatedly said that Rome "literalized" and made historical "the Christ as this Jesus" when it can be shown up to this time all Divine and Ancient Wisdom taught only "the Christ within all mankind as his Soul" then can you see how Roman Gentile writers would later "literalize" the very message of "God's Salvation" in the form of this "Jesus" as a historical person? THINK. This dear ones is what was done.

**Events will occur that will cause fundamental alterations in the then current "orthodox" beliefs of Judaism and separation from these doctrinal positions by the "non-Jews" which create a separate movement which will come to be known as Gentile Christianity. Coming to grips with these changes in the "faith of Jesus" is essential to understanding the teachings of the Jewish Christ (Jesus), because it is through these changes that the Gentile church not only altered, but destroyed the "Jewish Messiah" and the "Jewish Christ" and replaced him with a "Christ of faith" of their own making who was patterned after the "literalized" godmen of the ages.** Early Christian history seems so contradictory because it was "contradictory" - so many people were saying so many different things at such an early stage of Christian history. Religious pluralism thrived in this age of apocalypticism. This is the fruit of the apocalyptic enthusiasm that had gripped the nation prior to and after the first century when the Jews' were desperate for deliverance and the hope of the prophets drew near.

The evidence for diversity in early Christianity is widespread and comes from the writings of early church leaders, from historical accounts, and the New Testament itself. The literature of early Christianity is often strongly controversial, and the bitterness of the attacks on other followers of Jesus who are "misrepresenting" Christianity is quickly apparent. If you read the above articles on the contrasting and conflicting ["Salvation Messages" of Jesus](#) and ["Salvation Messages" of Paul](#) you saw such an example of conflicting teachings as both "paths" to salvation are diametrically opposed.

- Paul describes an angry confrontation he had with Peter in Galatians as with the host of Jews that continually followed him to undue his teachings let alone often beat him for the doctrines he was teaching that contradicted Moses and the Prophets
- Ignatius' letters to the churches on his way to martyrdom in Rome, around 100 A.D., literally castigate severely Judaism and Jewish Christianity. The Writings of Ignatius: Bishop of Antioch in Syria [ca 1-2 century] martyred in Rome by beasts (ca 105-116). On his way to Rome, he visits and then writes to various churches, warning and exhorting them to reject the Jews and anything Jewish (at that time the present faith of Jesus). He also writes ahead to Rome, and writes to Polycarp, bishop of Smyrna. Warned the church against heresies that threatened peace and unity, opposed Gnosticism and Docetism. In the



- Epistle to Smyrna, insisted Christ came in the flesh not just in spirit.
- Ireneaus, around 180 A.D., writes his Against Heresies where he attacks all beliefs others than his and labels all other "interpretations" except his as heresy.
  - The Epistle of Barnabas [ca 130]: This letter, probably not authored by the NT Barnabas, repudiates the claims of Jewish Christians at the time who advocated adhering to observance of the Mosaic Law (Laws of Noah are in these Laws of Moses as well). This Epistle argued that Christ provided salvation and man is no longer bound by the Law and goes so far as to compare living a holy life to unrighteousness. Just think on these absurd statements.
  - The Epistle of Mathetes (Believer/Disciple) to Diognetus: This Apologetic treatise written perhaps ca 200, presents a rational defense of the Gentile's interpretation of Christianity and their rejection of Judaism.
  - Justin Martyr, around 150 A.D., writes his Dialogue With Trypho the Jew where we find replacement religion at its best as he builds his case that his brand of "Christianity" has replaced the Jewish faith and they the Gentiles are the new Israel of God and have again replaced the Jews in this distinction.
  - Justin also wrote Apology and Second Apology where he attacked Docetism (the non-historical and physical Christ but the mystical Christ). Justin admitted that traces of truth were found in the writings of pagan authors since all people shared in the generative or germinative Word (logos spermatikos), but he insisted that only Christian had a truly rational faith.
  - Quadratus (second century) introduced himself as a Christian philosopher. Thus he began the dialogue which has extended to our own times between philosophy and theology. We knew of him only through Eusebius until a portion of his Apology was discovered written in Armenian. It was published at Venice in 1878. A complete version was found in a Syriac version on Mt. Sinai in 1889. According to Eusebius this apologia was delivered to Emperor Hadrian along with one by Quadratus; however some scholars believe that it was really delivered to Antonines Pius (D. 161). Whatever the occasion, Aristides defended the proposition that Christians had a more complete understanding of the eternal God than Jews or barbarians. He justified this by arguing that Christianity had a higher notion of God and more perfect rules for human conduct.
  - Hippolytus, (170-236), in the third century wrote his The Refutation of All Heresies. According to his refutation, the Ebionites (the earliest Jewish followers of Jesus) followed the heresy of Cerinthus and Carpocrates. Cerinthus held that Jesus was born of Mary in the same way as all men and that Mary was not a virgin. He claimed that Jesus was more just and more wise than all the human race. And then Hippolytus adds: They live conformably to the customs of the Jews, alleging that they are justified according to the law, and saying that Jesus was justified according to the law. And therefore it was (according to the Ebionaeans,) that (the Savior) was named (the) Christ of God and Jesus, since not one of the rest (of mankind) had observed completely the law. For if even any other had fulfilled the commandments (contained) in the law, he would have been that Christ. And the Ebionaeans allege) that they themselves also, when in like manner they fulfill (the law), are able to become Christs; for they assert that our Lord Himself was a man in a like sense with all (the rest of the human family). But Ebionism was not only addressed as he ran the gamut of religious sects of his day; especially gnosticism.
  - Origen (third century) comments that "many" Christians had differences of opinion with each other on "subjects of the highest importance" (De Principiis, Preface, section 2).
  - Tertullian is our earliest extensively preserved Latin Christian author [140-230], who aligned himself around 207 with the "Montanist" Christian movement that was considered "heretical" by the representatives of emerging mainstream Christianity. He is credited with writing five books Against Marcion, in addition to less lengthy polemical works such as Prescription Against Heretics, Against Hermogenes, Against the Valentinians, and Against Praxeus. Tertullian details for us his ideas on heresy in his Prescription Against Heretics, but like I said he himself joined the Montanists, who were themselves declared heretics at a later date by the official church.
  - Epiphanius was a bishop who is noted in the history of the early Christian church for his struggle against beliefs he considered heretical. His chief target was the teachings of Origen, a major theologian in the Eastern church whom he considered more a Greek philosopher than a Christian. Epiphanius' own principles were later discredited by the harsh nature of his attacks. He is credited with writing the Panarion which is a rather lengthy work directed against heresy in which he details and delineates the views of eighty various religious groups and of course denounces each one.
  - Theodoret was the bishop of Cyrus and a theologian, born at Antioch in Syria about 393; died about 457.



His major works are the Compendium of Heretical Fables in which he describes and attacks sixty heretical groups.

**From this short summary list above anyone can see for themselves that early Christianity was not at all stable and had not one set of adopted and supported consensus of religious opinion. That would come but not after centuries of councils where these ideas would be debated and even submitted to murder and violence before a consensus would be achieved in order to stabilize Gentile Christianity.** Glory to God in the highest; God has given the Gentile church His will after they cleaned up the blood off the floor of their Councils as they determined and added to this "Jesus Story". The winners of these battles and blood-baths gave us the New Testament which is the rejection of Judaism and its Divine Revelation which can be traced as far back as Ancient Egypt.

"Stability" is a characteristic of later Christianity, beginning about the time of Constantine and the council of Nicaea (in the year 325). It will take the power of Rome to bring religious ideas together and that itself will take centuries. After Constantine and the controversies raised at the council of Nicaea, there were still serious disputes, but they had a much narrower focus and did not occur nearly as frequently. **Nicea was the theological watershed and the death knell for Jewish Christianity.** In fact, there were only three truly great heresies after this point.

The first was the monophysite controversy, which concerned whether or not Christ had one or two natures; later there was the split between Roman Catholics and Eastern Orthodox over the authority of the pope; finally, there was the greatest heresy of all, that of Martin Luther and others, which launched the Protestant reformation (Akers, The Lost Religion of Jesus, p. 10).

For over 1600 years following Constantine, controversy over doctrinal matters - while it did occur - was the exception rather than the rule. **But during the first four centuries after Jesus, Christianity was even more doctrinally divided than it is today. Moreover, these disputes did not involve political questions of church authority, nor obscure theological points that most ordinary Christians had difficulty understanding; they involved the very nature of God, Jesus, and salvation.**

In Christian history, these early theological disagreements are both admitted and denied. Eusebius' fourth-century Ecclesiastical History details for us these various theological disagreements which threatened the church but they are not presented as serious but just as bumps on the road of church history, due to the sorts of misunderstandings that were bound to arise as any message was carried forward. Eusebius, in his Ecclesiastical History, distorts the truth of the events he reports. He presents a story of the followers of Jesus as having established a church and who wrote down the teachings of the Christ. They, according to Eusebius, faced opposition, persecution, and even setbacks along the way, but in general the gospel gained increasing numbers of adherents as time progressed. What the casual reader of Eusebius fails to note is that all along this route of theological diversity the religion and religious belief system of the Jewish "Jesus" and his first followers is continually being altered and changed by the antisemitic Roman Gentile juggernaut called "Roman Christianity". **Three hundred years after the supposed death of Jesus the Roman Empire is made to look as if only "embraced" and "sanctioned" an exiting faith instead of altering it almost beyond recognition as it conformed it to their already existing "literalized" pagan ideas surrounding their sungods.** Eusebius portrays Christian history as the record of revelation gaining increasing acceptance over time. That it did, but at the expense of the truth about a religion that carried both the legacy of Egypt and beyond as well as the Sacred Wisdom of the Ancients which promoted mankind's adherence to the Laws of God. Today we have the task of recovering the faith of the "Jewish Christ, the Jewish Jesus", ***"the faith once given to the saints"***.

From the above information alone you should have seen that Christianity did not emerge as a gradual and natural evolution or development from the teachings of Jesus, Moses, or the Prophets. Rather, you should have seen that Christianity, as it has become today, is a rejection and continual modification of Biblical Judaism

**whereby the "non-Jew", instead of finding his place within the Israel of God, has totally replaced God's message in Judaism along with the Jewish understanding of its "Christ/Messiah" and in so doing has destroyed the Ancient Spiritual Wisdom given mankind for all Eternity. Due to these theological diversities or, as some have called it, theological crises that shaped the direction of the Gentile church, we have almost totally lost today the truths once held dear and sacred by Abraham, Moses, and the Prophets. If you see and understand what has been said then the reality of the situation should hit home hard; namely, that the "historical Jesus" as depicted in the Gospel of John and often in the Synoptic Gospels, has little if anything in common with the religious doctrines that exist in his "Name" and are cherished by those who believe to be his followers or the followers of the "Jewish Christ". I guess you might have to ask, in light of what I have shared with you on this article, [if you are really a follower of this Jewish Christ or this Jewish Jesus at all?](#)**

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## TZEDAKAH AND ITS CONNECTION WITH OBTAINING ETERNAL LIFE

Tzedakah, the Jewish term for helping the poor, is often translated as "charity." However, the Hebrew root tzedek is more closely translated as "justice" or "fairness."

**Answer for yourself:** What is the connection between giving to the poor and justice?

The word **tzedaka** derives from the Hebrew word tzedek, "justice." Performing deeds of justice is perhaps the most important obligation Judaism imposes on the Jew. In fact it goes deeper than that; the Hebrew Scriptures imposes the same for the "non-Jew" as found in the Laws of Noah. "Tzedek, tzedek you shall pursue," the Torah instructs (Deuteronomy 16:20).

*Deut 16:20 20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee. (KJV)*

### Strong's Concordance:

6664 tsedek (tseh'-dek); from 6663; the right (natural, moral or legal); also (abstractly) equity or (figuratively) prosperity: KJV-- X even, (X that which is altogether) just (-ice), ([un-]) right (-eous) (cause, -ly, -ness).

### Brown-Driver-Briggs Hebrew Lexicon:

6664 tsedek- justice, rightness, righteousness

- a) what is right or just or normal, rightness, justness (of weights and measures)
- b) righteousness (in government)
  - 1) used of judges, rulers, kings
  - 2) used of law
  - 3) used of Davidic king, Messiah
  - 4) used of Jerusalem as seat of just government
  - 5) used of God's attribute
- c) righteousness, justice (in case or cause)
- d) rightness (in speech)
- e) righteousness (as ethically right)
- f) righteousness (as vindicated), justification (in controversy), deliverance, victory, prosperity
  - 1) used of God as covenant-keeping in redemption
  - 2) in name of the Messianic King
  - 3) used of people enjoying salvation
  - 4) used of King Cyrus

Leviticus 19:9-10

*And when you reap the harvest of your land, you shall not reap to the very corners of your field, nor shall you gather the gleanings of your harvest. And you shall not glean your vineyard, nor shall you gather every grape of your vineyard; you shall leave them for the poor and stranger; I am the Lord your God. (Note: To glean is to gather the remains of the harvest left after the reapers collect)*

#### **Deuteronomy 4:19-22**

*When you cut down your harvest in your field, and have forgotten a sheaf in the field, you shall not go again to fetch it; it shall be for the stranger, for the orphan, and for the widow; that the Lord your God may bless you in all the work of your hands... And you shall remember that you were a slave in the land of Egypt; therefore I command you to do this thing.*

#### **Deuteronomy 19:28-29**

*At the end of three years you shall bring forth all the tithe of your produce in that year, and shall lay it up inside your gates...and the stranger, and the orphan, and the widow, who are inside your gates, shall come, and shall eat and be satisfied; that the Lord your God may bless you in all the work of your hand which you do.*

The reason for doing tzedakah is because these are acts necessary to bring justice and healing to our world. We believe every member of our community, whether single or married, young or old, healthy or ill, should have the basic things they need to live a decent life. In doing the work to make this world more just, we bring our traditions and our connection with the Eternal into our daily lives.

The Torah legislated that Jews give 10 percent of their earnings to the poor every third year (Deuteronomy 26:12), and an additional percentage of their income annually (Leviticus 19:910). Hundreds of years later, after the Temple was destroyed and the annual tithe levied upon each Jew for the support of the priests and Levites was suspended, the Talmud ordered that Jews were to give at least 10 percent of their annual net earnings to tzedaka (Maimonides, Mishneh Torah, "Laws Concerning Gifts for the Poor," 7:5).

Hundreds of years later, the Talmud taught: "Tzedaka is equal to all the other commandments combined" (Bava Bathra 9b). From Judaism's perspective, therefore, one who gives tzedaka is acting justly; One who doesn't, unjustly. And Jewish law views this lack of justice as not only meanspirited but also illegal. Thus, throughout history, whenever Jewish communities were selfgoverning, Jews were assessed tzedaka just as everyone today is assessed taxes.

Traditional Jews give at least ten percent of their income to charity. Traditional Jewish homes commonly have a pushke, a box for collecting coins for the poor, and coins are routinely placed in the box. Jewish youths are continually going from door to door collecting for various worthy causes. In many ways, charitable donation has taken the place of animal sacrifice in Jewish life: giving to charity is an almost instinctive Jewish response to express thanks to God, to ask forgiveness from God, or to request a favor from God. According to Jewish tradition, the spiritual benefit of giving to the poor is so great that a beggar actually does the giver a favor by giving a person the opportunity to perform tzedakah.

The Meaning of "Tzedakah" "Tzedakah" is the Hebrew word for the acts that we call "charity" in English: giving aid, assistance and money to the poor and needy or to other worthy causes. However, the nature of tzedakah is very different from the idea of charity. The word "charity" suggests benevolence and generosity, a magnanimous act by the wealthy and powerful for the benefit of the poor and needy. The word "tzedakah" is derived from the Hebrew root "Tzade-Dalet-Qof", meaning righteousness, justice or fairness. In Judaism, giving to the poor is not viewed as a generous, magnanimous act; it is simply an act of justice and righteousness, the performance of a duty, giving the poor their due.

Giving to the poor is an obligation in Judaism, a duty that cannot be forsaken even by those who are themselves

in need. Some sages have said that tzedakah is the highest of all commandments, equal to all of them combined, and that a person who does not perform tzedakah is equivalent to an idol worshipper. **Tzedakah is one of the three acts that gain us forgiveness from our sins.** The High Holiday liturgy states that God has inscribed a judgment against all who have sinned, **but teshuvah (repentance), tefilah (prayer) and tzedakah can reverse the decree.**

According to Jewish law, we are required to give one-tenth of our income to the poor. This is generally interpreted as one-tenth of our net income after payment of taxes. Those who are dependent on public assistance or living on the edge of subsistence may give less; no person should give so much that he would become a public burden. The obligation to perform tzedakah can be fulfilled by giving money to the poor, to health care institutions, to synagogues or to educational institutions. It can also be fulfilled by supporting your children beyond the age when you are legally required to, or supporting your parents in their old age. The obligation includes giving to both Jews and gentiles; contrary to popular belief, Jews do not just "take care of our own." Judaism acknowledges that many people who ask for charity have no genuine need. In fact, the Talmud suggests that this is a good thing: if all people who asked for charity were in genuine need, we would be subject to punishment (from God) for refusing anyone who asked. The existence of frauds diminishes our liability for failing to give to all who ask, because we have some legitimate basis for doubting the beggar's sincerity. It is permissible to investigate the legitimacy of a charity before donating to it.

We have an obligation to avoid becoming in need of tzedakah. A person should take any work that is available, even if he thinks it is beneath his dignity, to avoid becoming a public charge. However, if a person is truly in need and has no way to obtain money on his own he should not feel embarrassed to accept tzedakah. No person should feel too proud to take money from others. In fact, it is considered a transgression to refuse tzedakah. One source says that to make yourself suffer by refusing to accept tzedakah is equivalent to shedding your own blood.

There are levels of Tzedakah. Certain kinds of tzedakah are considered more meritorious than others. The Talmud describes these different levels of tzedakah, and Rambam organized them into a list. There are eight degrees of tzedaka, each one superior to the other. The highest degree . . . is one who upholds the hand of a Jew reduced to poverty by handing him a gift or a loan, or entering into a partnership with him, or finding work for him, in order to strengthen his hand, so that he will have no need to beg from other people" (Maimonides, Mishneh Torah, "Laws Concerning Gifts to the Poor," 7:7).

The levels of charity, from the least meritorious to the most meritorious, are:

- 1. A person gives but is not happy when s/he digs into the pocket in order to give.
- 2. A person gives cheerfully, but gives less than s/he should.
- 3. A person gives, but only when asked by a poor person.
- 4. A person gives without having to be asked, but gives directly to the poor. The poor person knows he gave the help, and the giver knows who was benefited
- 5. A person gives a donation in a certain place, but walks away so that the giver does not know who received the benefit. The poor person knows the giver however.
- 6. A person makes a donation to a poor person secretly. The giver knows who was benefited, but the poor person does not know who the giver was.
- 7. A person contributes anonymously to the tzedakah fund which is then distributed to the poor.
- 8. The highest level of charity is to give money and help to prevent another person from becoming poor. For example, teaching a person a trade, finding them a job, lending money, teaching them to sustain themselves.

"Tzedaka may not save us, but it makes us worth saving" (Professor Reuven Kimelman, "Tzedaka and Us," rephrasing the words of Abraham Joshua Heschel, "Prayer may not save us, but it makes us worth saving").

**Answer for yourself:** Is "tzedakah" connected to obtaining Eternal Life? I believe it is. Let me explain.



**Answer for yourself:** Do Jews believe in an after life? Simply put, yes this "after life" is better called "life after life." The belief in an eternal life is one of the basic teachings of Judaism as well as Christianity. As a matter of fact, Maimonides (a foremost Jewish philosopher and expert of Jewish Law) included this belief in his **Thirteen Principles of Jewish Faith**. The Jewish soul is "Godly," meaning it is invested with an infinite quality that is not subjected to the limitations of time and space, just as God Himself is. According to Jewish belief, it is only the body that dies, while the soul lives on into eternity.

**Answer for yourself:** Where does the soul go after death? This question implies travel and movement, which only exist in this physical universe. So, the soul "goes," if that can be said at all, to a "place"--a state of existence--that is completely drenched in Divine Radiance, unlike our current existence. Here, Godliness is hidden. There, Godliness is manifest. In Judaism, this place is called the World to Come, while life on Planet Earth is referred to as "This World." After death, then, the soul goes to the World to Come. Our souls' eternal life makes it so important for us to maximize our time in this world. **Because the amount of radiance the soul is capable of absorbing in the World to Come is directly proportionate to the spiritual acts performed by the soul in This World.** It's kind of like taking a test--the more you study, the better you do. **To prepare our souls for the World to Come, the Jews study Torah and perform mitzvot like "tzedakah" mentioned above.** These spiritual acts feed and nourish our souls. However, they do not study the Torah or perform mitzvot merely to earn a reward in the World to Come--this is seen as selfish. In summation, the question may be rephrased: do Jews believe in death? And the answer, ultimately speaking, is "no." For a fundamental part of Jewish belief is a state of existence in which the World to Come and This World will merge, restoring our dear departed loved ones to robust life and wiping physical death away forever. But key to overcoming this "death" is the ability to perform acts of "justice" like "tzedakah".

Tzedakah" is charity; charity of money, charity of words, charity of right things. Actually, tzedakah is much more than "Charity." Charity just means checks, cash or change, but "tzedakah" is so much more. "Tzedakah", as we saw above, literally means "righteousness." It means the right response for the situation. Look for the guy on the sidewalk begging for handouts and try to understand that he may not be mentally equipped for society right now, but until he gets some serious help, he needs to eat, just like you; don't judge him but rather love him and dump a few coins in his cup. The next time you see someone in need you might stop and think and give of your time and resources like taking time out of your busy day to get your battery cables out of the trunk of your car to give a someone's dead battery a jump. Use your connections and influence at work to get a man a job. Listen with a sympathetic ear to another's pain and cry for help. Help an old lady across the street. Give directions to a lost tourist, or direction to a lost soul. Do what is good by giving of our self, your life, your "Soul" to others and that form of "giving" can be defined as your time or your finances which are but by-products of your very life and Soul. Try loaning a friend a good sum money if she really needs it and don't make a point of asking for it back—they won't forget, believe me. Help a widow put her kids through school or feed the poor whom we have with us always. **We don't need "bigger ministries", you are the ministry.** We need to involve everyone and not send a few. The opportunities are endless and you partake in that grand scheme of the Creator called "salvation". Literally, God's "salvation" comes only through you and your love, sacrifice, and actions toward. If you don't go and if you don't give then God cannot reach them. Mourners can keep their loved ones' values and beliefs alive in the world by committing time and effort to a worthy cause. From volunteering in the soup kitchen where their deceased love one used to work, to welcoming out-of-towners visiting sick relatives in the hospital, to setting up a bereavement support group, helping others embodies the Jewish idea or principle of **gemilut hasadim--acts of lovingkindness** which is **"tzedakah in action"**.

Jewish tradition singles out six particular acts as gemilut hasadim:

- providing clothes for the naked,
- visiting the sick,
- comforting mourners,
- accompanying the dead to the grave,
- providing for brides, and

offering hospitality to strangers. (Sotah 14a, Eruvin 18a, Shabbat 127a-b).

These deeds considered especially holy because, according to rabbinic legend **God performed them for human beings**. In the Midrash, God attended Eve at her wedding to Adam, comforted Isaac as mourned for his father, and buried Moses. (Sotah 14a).

**Answer for yourself:** Does this not remind you of what you read in the New Testament?

*Matt 25:32-40 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous (Hebrew-tzedakah...remember?) answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*  
(KJV)

The Talmud has high praise for such efforts: "He who gives a coin to a poor man is rewarded with six blessings. But he who encourages him with friendly words is rewarded with 11" (Bava Batra 9a). That is why "tzedakah" delivers from death and the evil decree.

*Prov 10:2 2 Treasures of wickedness profit nothing: but righteousness delivereth from death. (KJV)*

*Proverbs 10:2: "Tzedakah delivers from death."*

We just saw this principle in Matthew 25 in the judgment of the "nations".

In the Talmud, Baba Batra 10a

It has been taught: R. Judah says: Great is tzedakah, in that it brings the redemption nearer, as it says, *Thus says the Lord, Keep judgment and do righteousness [tzedakah], for my salvation is near to come and my righteousness to be revealed.*"

R. Judah also used to say: Ten strong things have been created in the world. Rock is hard, but iron splits it. Iron is hard, but fire softens it. Fire is hard, but water quenches it. Water is strong, but clouds bear it. Clouds are strong, but wind scatters them. Wind is strong, but a body can bear it. The body is strong, but fright crushes it. Fright is strong, but wine banishes it. Wine is strong, but sleep works it off. Death is stronger than all, and tzedakah saves from death, as it is written, *Righteousness [tzedakah] delivers from death.*"

Jewish folk tradition took this Proverb 10:2 literally; according to ancient belief, the dead spent 11 or 12 months being judged or atoning for sins in preparation for entry into Paradise. While in this state of limbo, tzedakah given in the name of the deceased was thought to hasten the redemption of the soul.

Three of the six acts of gemilut hasadim are particularly resonant for mourners: visiting the sick, comforting mourners, and showing respect for the dead. Bereaved people who found consolation in Jewish tradition and within their communities sometimes wish to "return the favor" by getting involved in programs and committees directed toward other mourners, or even starting new programs for unmet needs.

**I want the reader to understand the connection between tzedakah and the judgment of the Soul after death.**

**Answer for yourself:** What do we remember about Dorcas as mentioned in the New Testament? It only mentions one thing; she was resurrected from the death and she gave "alms" which is tzedakah "which delivers from death" (THINK)!

*Acts 9:36-40 36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. 37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. (KJV)*

**Answer for yourself:** Why was Cornelius, a "gentile" singled out in the New Testament for a deeper revelation of God in Acts 10? It only says that his prayers and alms came up to God.

*Acts 10:1-2 1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. (KJV)*

**Answer for yourself:** What did we see above that delivers from the "death" decree uttered by God yearly that many receive at the High Holidays of Judaism? We saw above that God has inscribed a judgment against all who have sinned, **but teshuvah (repentance), tefilah (prayer) and tzedakah can reverse the decree.**

**Answer for yourself:** Do you see a "Pattern" developing as to how to obtain more of an "earthly life" as well as an "Eternal Life" in these Hebrew Scriptures which are in places echoed in the New Testament?

Let us look at this Jewish Christ and see what we can learn about the **role of tzedakah and obtaining Eternal Life.**

*“As Jesus started on his way, a man ran up to him and fell on his knees before him. ‘Good teacher,’ he asked, ‘what must I do to inherit eternal life?’” Mark 10:17*

**Answer for yourself:** Did you understand the magnitude of the question asked: "What Must I Do To Inherit Eternal Life"?

To most people, there is no question of more concern than, “what happens after death?” Is there really eternal life? If so, how do we attain it? The Jewish Christ is recorded as teaching upon this issue and these questions in the tenth chapter of the book of Mark as seen above. As is recorded that the Jewish Christ was passing through town, a rich young man approached Him and asked this troubling question. “Good teacher, what must I do to inherit eternal life?” The young man was quite sincere in asking. Unlike some of the Pharisees, he was not trying to trap Jesus; he was honestly seeking an answer to the mystery of Eternal Life. The reason that the young man asks such a question is that Eternal Life is not a topic clearly addressed in the Scriptures. An afterlife is rarely mentioned, and when it is, it is cloaked in the vagueness of prophecy. The fact is, that after reading Scripture, the Sadducees concluded that there was no afterlife. The Torah and the Prophets are all but mute on the subject of life after death. Topics, such as, the resurrection of the dead and the world to come are only alluded to in the Tanakh. Indeed, even Messiah’s coming is unclear. So, we can assume that the rich young

man was one who had thoroughly searched the Torah, the Prophets, and the Writings. That, he had listened to the teachings of the Pharisees and was still wondering about the after life.

*“Why do you call me good?” Jesus answered. “No one is good—except God alone. You know the commandments: ‘Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.’” Mark 10:18-19*

This Jesus is recorded responding to the young man’s question by challenging him, *“Why do you call me Good? No one is Good—except God.”*

**Answer for yourself:** What did He mean?

Jesus' answer, *“Why do you call me Good? No one is Good—except God”* can only be understood in light of the daily Jewish prayer called the **Amidah**. In this prayer, God is called “The Good One.” It is not used as an adjective. It is a title. He is “The Good” and His Name is “The Good.” While this blessing of the Amidah does not date back to Jesus', but 50 or so years after the time of the New Testament Jesus, it clearly shows Rabbinic thought of the day. The seventeenth benediction of the Amidah reads:

*“the Good One, for Your compassions were never exhausted, the compassionate One for your kindnesses never ended... Everything alive will gratefully acknowledge You, And praise and bless Your great Name sincerely, forever, for your Name is The Good.”*

We can also find this thought in the Talmud, Menachot 53a:

*Let the good come and receive the good from the Good for the good...“And receive the good” — this refers to the Torah, as it is written, “For I have given you a good teaching.” ‘From the Good’ — this refers to the Holy One, blessed be He, as it is written, “The LORD is good to all...”*

So we learn that in Rabbinic thought “The Good” is a title ascribed to God, and goodness is something derived solely from God. **We also learn that the revelation of that “goodness” is found in the commands of the Torah.** Jesus is telling the young man that there are no secrets to inheriting Eternal Life, but that it is a matter of doing what is right and good as outlined in the commands of the Torah (mitzvot, tzedakah). Jesus then goes on with a list of those commandments. It is of utmost importance that the readers take a second and note that Jesus neither lists all of the commandments nor does Jesus imply that one is more important than another, but Jesus ONLY mentions the commandments from the Second Tablet of the Law, commandments between "man to man" and in so doing he uses a few to represent the whole of the Torah concerning the treatment of his fellow man.

**Answer for yourself:** Is Jesus answering that Eternal Life and its obtainment is more connected to what "man does to his fellowman (deeds) rather than what how man responds to God (the First Tablet of the Law)? Yes he does. Is Jesus saying that Eternal Life is more connected to how man responds to the only God he can see, the one in his fellow man than the Invisible God whom He cannot see? He sure is.

*Mark 10:20-23 20 And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 22 And he was sad at that saying, and went away grieved: for he had great possessions. 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! (KJV)*

**Answer for yourself:** Even though the lawyer believed that he had done adequately the requirements of God in His Torah notice if you will that Jesus mentions that something is "lacking" in this man's pursuit of Eternal

Life?

**The man was lacking "tzedakah" which "delivers from death".**

Jesus sees that the young man has a genuine sincerity and, in Mark 10:21, we are told that He “loved him.” Jesus looked at him and loved him. *“One thing you lack,” he said. “Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.”*

In Matthew’s version of this encounter, the young man further asks, *“What do I still lack?”* Surely there must be something hidden, some more difficult thing that I must do to receive Eternal Life. There must be something more than just Torah! If we look again to Matthew’s account, Yeshua replies:

*“If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.” Matthew 19:21*

The key word here is perfect. Now, He is not saying that the way to Eternal Life is to sell everything and give it to the poor. Eternal life, Jesus has already stated, was partly making and partly keeping covenant and the commandments within it. In addressing the young man’s question, “What must I do?” Jesus adds “to be perfect” to it. Jesus tells the rich young man that, *“if you want to be perfect”* or, we could say, *“if you are serious and want to live your life to the highest standard,”* then *“go, sell all your possessions and give them to the poor.”*

**Answer for yourself:** As you have seen above on the teaching of "tzedakah" the Sages considered ‘giving charity’ one of the highest acts of righteousness. The word for righteousness in Hebrew you know know from this article is "tzedakah". Thus, the term tzedakah became equated with giving to the needy. In Rabbinic usage, the word tzedakah is generally understood as charity given to those in need. Every synagogue has a tzedakah box where one may give to the poor. In fact the Tithe requires that 2 years out of 6 ALL THE TITHE IS TO BE GIVEN TO THE POOR!

**Answer for yourself:** Does your church allocate 2/3 of its tithe collected 2 years out of 6 like the commandments of the Hebrew Scriptures mandate? Do you tithe to your church and allow your money and tithes to be "robbed" from God by the traditions of your denomination or the agenda for your church board or pastor? Are you unwittingly being made an "accessory to robbing God" by giving your tithe to places which misappropriate the use of the tithe in God's name? What about its connection to YOUR ETERNAL LIFE? Because of the way you tithe are you going to hear one day after you die "you lack on thing"?

Got you attention with that I bet. Let us go on in a spirit of "repentance" concerning your tithe and the good news is that repentance, like prayer and tzedakah "also delivers from the evil decree" of "death Eternally". Yet, while selling all you have and giving it to the poor would be extremely righteous this went against the Rabbinic teaching of that day. Even though the Rabbis always encouraged charity and generosity, they also warned against excessive charity, saying that one giving charity should be cautious that he should not become impoverished and in need of charity himself. We find this in the Talmud Kethuboth 50a:

"Rabbi Elai said, 'It was decreed that if a man wants (to give charity) he should not give more than a fifth of what he has.' Likewise it was also taught, 'If a man wants (to give charity), he should not give more than a fifth of what he has, otherwise he himself might come to be in need (of the help) of people.'"

**Answer for yourself:** So, if this is the advice of His fellow Rabbis, why would Jesus ask the young man to risk poverty? What we are seeing is Jesus calling His disciples to a higher standard of righteousness and trust in God? We see only that Jesus, this Jewish Christ, is calling his followers to listen and learn than they should not concern themselves with the wealth of this world, but should exchange it for the wealth of the coming age. A calling we find alluded to in the Talmud Baba Bathra 10a:



**"R. Yosef b. R. Yehoshua said. He was sick and had an out-of-body experience [where the soul briefly leaves the body and then returns]. His father asked him, 'What did you see in your out-of-body state?' He replied, 'I saw a topsy-turvy world; those that are on top in this world [respected for their wealth and power] are at the bottom in the World to Come; and those that are on the bottom in this world [the poor and downtrodden], are on top.' His father told him, 'You did not see an upside-down world but an unconfused, sensible world.'"**

The Kingdom of Heaven is topsy-turvy. If you want riches in the world to come, then give your wealth to the poor in this life. The young man was standing before the God's Jewish Christ, His oracle of the moment. Jesus ends the discussion by inviting the rich young man to discipleship. ***"Come, follow me,"*** is the invitation to become a disciple. But, the cost of discipleship, for the young man, was too high...and, "he went away sad." It is no less high for us. This Jewish Christ is still asking us to follow Him. He is still calling us to a higher standard of righteousness.

**Answer for yourself:** Will you heed what you learned in this article or will we go away sad? If you do then you might not be as popular with your pastor or not have lunches with him if you divert your tithe knowing these truths but your popularity with God goes sky-high!

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# JESUS AND HIS TEACHINGS ON THE GENTILE'S SALVATION

The Noahide Commandments are the Commandments given by the Torah to the Gentiles (first given to Adam and later given to Noah), which according to rabbinic tradition and the First Church Council in Acts 15:17-19 and Acts 15:28-29 (which was headed up by James, the Lord's brother and head of the Jerusalem church) were given by God to Gentiles like Adam and Noah, that if obeyed, will be rewarded with eternal life! According to rabbinic teaching & Acts 15 (which Yeshua believed and would have agreed with himself), those Gentiles who observe these precepts are assured their share in the World to Come, regardless of what fanciful interpretations were later to be invented by both the Catholic & Protestant churches and most probably heard in your modern churches. Jesus was and is a Jew. He never ascribed to Baptist, Methodist, Catholic, Assembly of God, Church of Christ, or Mormon church doctrine. He believed and taught the truth as received from his Father in Heaven.

The Christian must come to an understanding that the religion of Jesus (Judaism) has always recognized two different religious codes:

1. **the 613 Laws and precepts given to the Jews following their liberation from Egypt, and**
2. **the earlier Noahide system of legislation for all mankind.**

## DID JESUS INTEND TO REPLACE OR ABOLISH JUDAISM AND START A NEW RELIGION?

The eighteenth century Talmudist Rabbi Jacob Emden wrote a letter that has been discovered which states:

***"Jesus never intended to abolish Judaism, but only to establish a new religion for the Gentiles based upon the ancient Noahide Commandments transmitted by Moses on Mount Sinai."***

Let me say that Emden more correctly should have said "RE-ESTABLISH" for the Gentiles the religious foundations that had previously been given by God to the Gentiles since the Garden of Eden and Sinai. Emden stressed in his letter that Jesus brought about a "double blessing" to the world, by strengthening the Torah of Moses and at the same time removing idolatry from the midst of the Gentiles. Unfortunately, Emden's thesis in the letter never gained a substantial following by fellow Jews. The most obvious reason would seem to be the frequent harsh statements made by Jesus against the rabbis and Jews of his time (Matt. 23). This chapter in Matt. 23 has seldom been correctly interpreted by the Christian Church because the church, for the most part, lacks the facts & information concerning the historical, religious, and political background surrounding Yeshua's statements which are necessary to correctly understand such a chastisement of a particular "sect" within the Pharisees, and not the Pharisees as a whole! Jesus was not condemning the Pharisee movement, for he was proud to be one, especially a Pharisee belonging to

## the School of Hillel. Jesus was not replacing Judaism with Christianity!

Emden helps us understand the original intentions of Jesus and Paul as he analyzes the beginnings of Christianity. According to the Jewish rabbi, Jesus and his Apostles, which were later sent by Jesus to the Gentiles acted entirely within the Halakhah (correct and accepted Jewish law) in re-creating and re-establishing the religion God had previously given to the Gentiles which was based on the Noahide Commandments (the basic seven Noahide Laws consist of prohibitions against idolatry, blasphemy, killing, stealing, sexual sins, eating the limb of a living animal (cruelty to animals), and the imperative to establish courts of justice). According to the Jewish Talmud and Tosefta, those Gentiles who observe these statutes are considered to be of the Hasidim (pious ones) of the Nations and merit a share in the World to Come. Even within the *Alenu* prayer which is prayed by Jews and "God-Fearers" every Sabbath, it states "May all inhabitants of the earth recognize and know....". This means the Gentiles. This prayer for Gentiles is another proof that the will of God is for Gentiles not to perish but have everlasting life. In the Mishnah (the Oral Law), in *Pirke Avot* 4.1 it states: *"Every assembly that is for the sake of Heaven will in the end be established."* Christian assemblies are for the sake of Heaven, yet I must sadly inform you that they have accepted "IN PART" the Noahide Commandments, but not totally! God had given them all to the Gentiles!

## THE "FIRST" GREAT COMMISSION...NO...IT IS NOT WHAT YOU THINK

Jesus and Paul were acquainted with the Essene authors and their Scrolls. Many passages in the New Testament bear striking similarity to the Scrolls (see my previous newsletter about Jesus and the Secret of the Dead Sea Scrolls). A comprehensive overview of the writings and materials available to us today reveal the Essenes to have been extremely pious Jews who scrupulously followed the Torah (the instruction and teaching of God, more commonly called the "Law"), whereas Jesus and Paul are by many portrayed incorrectly as having forsaken their Jewish origins and replaced the Torah with a new religion-Christianity. This never happened; at least not by Jesus! At least this is the general picture one is presented with; and one will not be able to see through it without diligent study. But this premise goes against Emden's letter. A Christian should know that the Talmud records for us that Moses commanded the Jews to spread the knowledge of the Noahide commandments to all mankind!! Did you hear that? God commanded Moses to spread the knowledge of the Covenant with Noah and its requirements to all Gentiles in the world. Judaism acknowledges this "Gentile Covenant for Salvation" as from God since the time of Mount at Sinai. The questions we have to ask ourselves is this:

- Does history record for us such an ambitious attempt to bring the Noahide Laws to Gentiles, and if so, who was behind it and when did it occur?"
- Were the pious Essenes the ones who attempted such a mission to the Gentiles in the generation preceding Yeshua's birth?
- Did Jesus and Paul, through their ministries, follow in the Essene's footsteps and try to bring to fruition what the Essenes began in the generation before their birth?
- Where do the Gentiles correctly fit into the teachings of Jesus and Paul?

As Christians, we must constantly search for the correct interpretations of such an event if we are to correctly understand the Bible and its message to the Gentile and his salvation.

## WE NEED TO STUDY THE HISTORY OF THE CHURCH

A passage in the Jerusalem Talmud records for us:

*"Menahem the Essene and 160 Essene disciples left the Jewish community"*

*(remember not all Essenes lived in & around the Dead Sea) "about 20 B.C. on a mission to the Gentiles to take the "world" the Noahide Covenant, thus assuring obedient and observant Gentiles a place in the World to Come."*

This Menahem served as a vice-president of the Sanhedrin under the sage Hillel who was the Nassi (President of the Sanhedrin) some thirty years before Yeshua's birth. The Mishnah makes quite clear that Menahem subjected himself totally to Hillel's authority (who loved the Gentiles), thus establishing a link between the Essenes and Hillel (who was a conservative Pharisee). Also of importance is the link between the two camps (Essenes & Pharisees) in that they were both known as "Hasidim." Menahem the Essene left Hillel's Sanhedrin for his mission to the world and was then replaced by the sage Shammai (who did not like the Gentiles). Shammai succeeded him as vice-president, probably about 20 B.C., and the influences of Hillel began to be replaced with those of Shammai.

## STILL MORE QUESTIONS THAT NEED ANSWERS

- Was Menahem forced out by Shammai and his followers?
- Did Hillel's disciples join Menahem in his mission to the Gentiles?
- Did later rabbis approve of Menahem's mission to the Gentiles?
- Did Shammai lend his support to the Gentile mission or did he discourage the Jews from being a light to Gentiles?
- In the time of Jesus did the teachings of Hillel or Shammai have influence over the people of Israel and direct the course of the nation?
- Which of these two Pharisee schools supported Jesus and which did Jesus rebuke in Matt. 23?
- Was Jesus against all the Pharisees?

## THE STORMY RELATIONSHIP BETWEEN HILLEL AND SHAMMAI

The first disputes regarding the Oral law (that was passed down for some 1700 years from Moses at Sinai) took place at this time between the sages and students of Hillel and Shammai (beginning about 20 years prior to Yeshua's birth). Their respective schools (Bet Hillel and Bet Shammai) were to clash over 350 times on issues of the Oral Law during the next hundred years. Nor were these always minor disputes for even once the Zealots connected with Shammai massacred and killed many of the Pharisees. The issues between Bet Hillel and Bet Shammai went to the very core of what Judaism stood for (and what Jesus stood for). One of the major areas of contention was Judaism's attitude toward salvation of the Gentiles.

**Answer for yourself:** What side would Jesus agree with?

The Schools of Shammai and Hillel both accepted all of the commandments contained in the five "written" books of the Torah (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). But the written law of Moses is too brief to be applied to practical issues of everyday life, and it was accepted that God also gave an oral and more detailed tradition was originally given to Adam, then to Noah, and finally handed down to Moses at Sinai. The debates of Bet Hillel and Bet Shammai centered on this oral tradition.

This oral tradition was passed down by Moses and it was forbidden to be set to writing. It was this Oral Law that later caused controversy among the rabbis; especially Bet Shammai and Bet Hillel. Finally, out of fear it would be forgotten due to all the persecution of Judaism and the deaths of its leaders at the hands of Gentiles, the sages permitted it to be committed to writing. The first major works were the Mishnah (200 A.D.) and the Tosefta (4th century), followed by two Talmuds; the Babylonian Talmud and the Jerusalem Talmud (5th century). The Babylonian version is more popular than the Jerusalem Talmud. Also at this time, books of homilies known as Midrash began to appear. The two major commentaries to the Babylonian Talmud are those of Rashi and the Tosefta. Why did I mention these works? The Mishnah, Talmud and Tosefta are the works of

primary interest and authority when researching the Jewish law and tradition that surrounded Jesus and his teachings in the first century.

## GOD CHOSE HILLEL'S INTERPRETATION FOR ALL TIME....A VOICE FROM HEAVEN

The School of Shammai came upon the Jewish scene 20 years before Yeshua's birth, and flourished for around 100 years. After the destruction of the Temple in 70 A.D., the seat of the Sanhedrin was relocated to Yavneh, where the Halachah (accepted interpretation of Jewish Law) of the School of Bet Hillel became once again the established Halachah (accepted interpretation for all issues of Jewish law). Also at this time it is recorded by the Rabbis that God, in a "bat kohl" spoke from Heaven and a Heavenly Voice was heard declaring the Law was to be from that time forward decided in favor of the interpretations of the School of Bet Hillel. Since that time all Jewry has accepted the teachings of Bet Hillel.

## HOW COULD JESUS REPLACE WHAT GOD APPROVED?

Now listen closely. Jesus' debates with the Pharisees recorded in the New Testament were actually disputes with the Pharisees representing the School of Shammai and NOT the School of Hillel. Jesus adopts the views of Hillel on "all" matters of halachah (interpretation) except on the matter of divorce, where he sides with the School of Shammai (strict interpretation). At the time of Jesus the interpretations and teachings Bet Shammai were influencing Jewish life and institutions more than Hillel's, and it was this way for almost 100 years. Through Shammai's teachings Israel was "loosing her way." Hillel had died when Jesus was 13-14 years old, and Hillel's influence in Israel was rapidly being replaced with the contemporary teachings of Shammai. Jesus (who accepted and agreed with Hillel) and Shammai (and Shammai's many students) were to clash continually! The Shammai Pharisees (and not the Hillel Pharisees) were responsible for handing over Jesus to the Chief Priest, and Sadducees and Romans for crucifixion, and this was a violation of Jewish Law. Couple this with the relationship the Shammaites had with the Sadducean Zealots in the priesthood, little wonder that the Chief Priests (Sadducees) capture Jesus and hand him over to the Romans to be crucified. Notice that the Hillel Pharisees (whom the majority of the people supported and followed) had nothing to do with Yeshua's crucifixion (it was they who warned Jesus to flee for his life in Luke 13:31). When you read Matt. 23 you cannot help but see Jesus chastising the Pharisees; but what we fail to notice is that there were many sects within Phariseism and Jesus says "Pharisees who"....indicating that many were not to be included in his rebuke of the insincere Pharisees. Jesus took odds with the Shammaite Pharisees, not the Hillel Pharisees!

*The Christian Church's failure to understand this has led them to erroneously believe that Jesus was rejecting his own religion rather than calling for repentance within it!*

## WE MUST UNDERSTANDING THE TIMES OF THE BIBLE IF WE ARE EVER TO GLEAN TRUTH

The Jewish people knew from ancient prophecy that their Temple in Jerusalem would be destroyed by the Gentiles (Dan. 9). Bet Hillel believed that reaching out to the Gentiles (since historically Israel had failed to be "a light unto the Gentiles" and had thereby violated the Second Tablet of the Law which carries the more severe punishment for its violation) was the correct approach to possibly avoiding the coming destruction. Hillel and his students maintained that righteous Gentiles merit salvation just as Jews do (Hillel, like Jesus, accepted the teachings connected with the Laws of Noah), and it was their hope that a mission to the Gentiles could avert the destruction of their land and win God's approval, thus influencing God to repent of the destruction prophesied. Bet Shammai however looked down upon the Gentile world,



holding that NOT even the most righteous Gentile could merit a share in the World to Come. Shammai believed the Gentiles deserved "hell" and no attempts should be made to alter their destiny. The Jewish people and their teachers have since declared Bet Shammai's views to be null and void, as did the Heavenly Voice toward the close of the first century (just the way God spoke at Yeshua's immersion). Shammai and the Bet Shammai were indeed the Pharisees and priests that Jesus of Nazareth and Paul of Tarsus had to contend with within the pages of our Bibles, and not the Hillel Pharisees. Paul the Apostle's insistence that Gentiles be admitted into the early Messianic Jewish Church was based on Bet Hillel's position that righteous Gentiles merit salvation. Let us not forget that it is recorded that Paul had studied under Rabban Gamaliel the Elder, a grandson of Hillel where he received such instruction! Now you can better understand that the anti-Jewish passages contained in the New Testament were directed against the Shammaites, and not the Judaism which followed Bet Hillel, or even today which follows the instruction and interpretations of Hillel.

## UNDERSTANDING JESUS AND PAUL

Jesus and his disciples, especially Paul, warned all men everywhere not to "destroy" the Torah of Israel. A Jew is not permitted to leave his Torah, for Paul wrote in his letter to the Galatians Chapter 5 (remember Galatians was written to Gentiles) "I, Paul, say to you that if you (writing to Gentiles) receive circumcision (along with immersion that makes you a Jew), the Messiah will do you no good at all" [the opportunity to become part of the Israel of God without circumcision will be available to you since it will be through Yeshua's ministry that the Laws of Noah, which did not require circumcision, were to be taken to the non-Jewish world. I will deal with the meaning of that last phrase in more detail in a future newsletter. But for now, Paul goes on to say "You can take it from me that every man (Gentile) who receives circumcision [conversion] (whether a Jew by birth or a converted Gentile) is under obligation to keep the "entire" Torah" (613) [this is simply because when a non-Jew underwent circumcision he was making "full conversion" whereby he would be obligated for the whole 613 Commandments anyway]. Paul is teaching us that a Gentile (like you and me) who is immersed in repentance and who is circumcised [makes conversion] is obligated to keep the entire Torah!

**Answer for yourself:** Did you hear that?

**Answer for yourself:** What about Paul and his teaching that the Law is passed away? It must now be obvious that Paul never intended for that to be your understanding; he never said that! Our problem is that we misinterpret the teachings of Paul not having a proper background necessary to understand correctly what he is saying. Let us begin with what happens when we are "Born-Again".

## WHAT DID "BEING BORN AGAIN" MEAN TO JESUS? THEN SHOULD I NOT AGREE WITH HIM? JOHN 3 AS YOU HAVE NEVER SEEN OR UNDERSTOOD IT BEFORE

Before going on we must address a very important question: What happens when I am Born-Again? In answering this we must deal with a very important issue that is often overlooked. When a Gentile turns from idols, repents, and accepts the faith of the One God of the Universe, he identifies with God. As Gentiles we identify with God through the one he sent to reveal Himself ; namely Jesus and his ministry which brought the non-Jews of the world the knowledge of God, Torah, and Israel. Sadly, however, by the time Jesus came knocking on your door he had been completely altered whereby he no longer was a Torah observant Jew, but rather came dressed like Zeus and Constantine. As Christians you were taught that you were buried into the likeness of Yeshua's death, and raised in newness of life through identification with God through the mikvah bath (water immersion). Christians call it baptism. A more correct understanding is

that the non-Jewish believer in God (in the act of repentance and faith) literally stands at his own Sinai, is immersed and repents of sin and begins a new life with God as did his Gentile forefathers (the Egyptians are a type and shadow of Ephraim, the other house of Israel) and says, like the Jews of old did, "All that the Lord has spoken we will do" (Ex. 19:8). Notice that the Bible say "all" the people said it at Sinai (this included the mixed-multitude of Gentiles and Jews together)! Included in that group were a mixed multitude of Gentiles along with Jews/Semites that teaches us a very important lesson for our lives. At Sinai both Gentiles and Jews/Semites confessed adherence to the Covenant offered by God. God had previously instructed that they "wash their clothes", which is an idiom for immersion in water of their bodies (this was their Born-Again experience with the God of Israel). This might be startling to you but the concept in the Gospel of John, chapter three, concerning being "Born-Again" is not the invention of Jesus. Being "Born-Again" is a Jewish concept that has existed since the Garden of Eden with Adam. Now hear this, this immersion and repentance from sin is to be repeated throughout one's life. Examples in Scripture that the Children of Israel were "Born-Again" repeatedly (immersed and attained a new-heightened status before they met with God) are before each Sabbath, each Feast and Festival, following repentance of sin, and for a lady, after her menses on a monthly basis before she could return to her husband's bed. Jesus was immersed repeatedly in his life, yet the only one recorded for us is the one immersion the day before he observed the Yom Kippur Festival (Day of Atonement). Being "Born-Again" is not a concept originated by the Gentile church. It is a Jewish concept!

Amazing! As the repentant person entered into the immersion bath (this "watery womb" and "watery tomb") he would then emerge as if "Born-Again" from a watery grave and a watery womb (with a renewed status before God). He is then considered a new creation (2 Cor. 5:17)! If you were Jewish you would have been instructed correctly concerning the mechanics of Biblical Immersion (being Born-Again) since you were a child, and would not have to be like many Christian Gentiles who have not had the truth concerning such an important doctrine, not to mention is resultant responsibilities of obedience to Torah. It is startling that such a Jewish concept is considered the backbone of the Christian faith and the Christian fails to have the correct understanding regarding immersion and being Born-Again as Jesus understood it. As believers we should have understood it correctly from the beginning, which we have not. A Gentile entered into the watery tomb and watery womb and emerged, no longer considered a Gentile, the old things have passed away (his condition of being a Gentile), behold God made all things new (he now is a part of Israel)! He was now considered a citizen of the Israel of God! Upon emerging from the watery tomb in which he was "Born-Again" he had the status of a Jew. He became Israel! He was considered as if he had always been Israel, for he had no past and it was forbidden to bring up his past for it was as if he had always been Israel.

## ARE YOU TRULY GRAFTED INTO ISRAEL OR NOT?

The Gentile, after turning from idols and repentance (as a sign of his faith in the One God of Israel), and after following immersion in the Mikvah (baptism), was grafted into Israel as Paul would later tell us. The repentant Gentile believer chose God and His Torah. He chose to become "chosen". Since he is Israel, then these commandments given to "Israel" now apply to the Gentile Christian who considers himself a follower of Jesus, his teachings, and His God. Is that your understanding? It was Yeshua's understanding and still is his today. The tragedy of the matter is that the Contemporary Christian Church has not studied to know who they are. They are included in the House of Ephraim; they are Israel. The Commandments of God as seen in the Torah are for them, not just the Jew born in the land!

## LET US BE SURE WE UNDERSTAND EACH OTHER

A "Gentile" is a term signifying a non-Jew, who is NOT a "son of the covenant" and is only subject to the seven Noachide Laws. Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. These were the **"God fearers"**, who accepted certain basic Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Jesus) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel (it was James as leader of the Jerusalem church who referred back to the Noahide Laws in addressing the question of Gentile salvation). It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be "saved" and accepted in the "family of Israel". **It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as the minimal condition for Gentiles to be recognized as "God-fearers"**. These were so understood by the uncircumcised "God-fearers" themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full proselytes (Sabbath, festivals, Tallith, etc). This was also the attitude of Gentile Christian "God-fearers", as may be seen from the Epistle to the Galatians; many of them wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the mother Church in Jerusalem decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential "Noahide" ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). **Rather than interpreting the apostolic decree of Gentiles adhering to the Laws of Noah as a minimum, Paul saw in the Noachide precepts the maximum obligations of Gentile Christians. Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect.**

## GET IT CORRECT PAUL ...OR DON'T TEACH IT AT ALL

The more you study the more you see that all this "Pauline" literature in the New Testament was not written by him but since we grow up with the "tradition" that Paul wrote these epistles and established the doctrines contained within them then for simplicity sake in this website I will "assume" that Paul is the writer. Only later on another website will I show the reader the truth about the Gnostic Paul. So now we look at the Romanized Paul and the antisemitic doctrines attributed to him which were "penned" in his name long after his death by an antisemitic Rome.

Paul remarks in a letter to the Corinthians (1 Cor. 7) that the circumcised (Jews or converted Gentiles) should not remove the marks of circumcision, nor should the uncircumcised (Gentiles become Jews) circumcise themselves. Wait a minute. **Paul contradicts himself (like a lot of preachers today)**. In Galatians 5 he says "if you Gentiles get circumcised" and then he says "don't do it", can't he make up his mind?

**Answer for yourself:** In Acts 16 Paul circumcised his disciple Timothy. Timothy was not a Jew was he?

**Answer for yourself:** If he was a Gentile why bother, right?

This contradiction of Paul is very puzzling.

**Answer for yourself:** Sadly many have incorrectly interpreted Paul as teaching that circumcision was abandoned with the coming of Jesus, but was it? **Acts 16 is over 20 years after the time of this Jesus and Paul is still "circumcising"**.

**Answer for yourself:** We have failed to understand properly, so what is the clear truth of the matter?

Jesus and his Apostles did not wish to destroy the Torah (Law) from Israel, God forbid; for it is written so in Matthew 5:17, Jesus having said, "Do not suppose that I have come to abolish the Torah. I did not come to

abolish, but to fulfill. I tell you this: So long as heaven and earth endure (*do they yet exist today?*), not a letter, not a stroke, will disappear from the Torah (*the Law*) until it is achieved. If any man therefore sets aside even the least of the Torah's demands, and teaches others to do the same (*the majority of Pastors who preach the contemporary Christian message*), he will have the lowest place in the Kingdom of Heaven, whereas anyone who keeps the Torah, and teaches others so, will stand high in the Kingdom of Heaven."

***Bet Emet Ministries teaches Gentile and Jewish commitment and observance to the Torah, not because we desire to be "high" in the Kingdom of God, but because we love God and His Word, and would never think of destroying it by misinterpreting it or failing to study to arrive at the correct meaning of these truths for the people of God today.***

***It is therefore exceedingly clear that Jesus never dreamed of destroying the Torah as have the majority of churches today that carry his name but substitute "another Gospel" for the true Gospel of Christ.***

## WHAT TO DO WITH TIMOTHY?

Paul does not contradict himself because of his circumcision of Timothy, for the latter was the son of a Jewish mother, and a Gentile father (Acts 16), and Paul knew that the child of a Jewish mother is considered a "full Jew", even if the father should be a Gentile. Paul thus acted entirely in accordance with the Halakhah (interpretation of Jewish Law) by circumcising Timothy. This would be in line with his position, following the Jerusalem Council of Acts 15 in 50 A.D., that no longer will Gentile believers be required to "become fully converted Jews" to be accepted into Israel; that the Gentile believers could now remain as "God-Fearers" and be accepted fully by the Jews (1 Cor 7, Acts 15). Gentiles no longer had to "convert" to Judaism and become "fully Jewish" for inclusion with equal standing within the Israel of God. The Gentiles as "God-Fearers" were to also be accepted as grafted into Israel (as demonstrated by Cornelius in Acts 10 who was a "God-Fearer" and who had not yet been circumcised). It is important to note that as a "God-Fearer", Cornelius yet observed the Noahide Laws, honored the Sabbath, and ate kosher (proper killing, dressing and preparation of animals intended for food as well as the removal of all blood). The baptism of Cornelius into the Holy Spirit as had been the Jews earlier in Acts 2 during the Festival of Pentecost was the evidence needed to convince the Jerusalem church that the middle-wall of partition was being removed between Jews and "unclean Gentiles". From this we learn that obedience to the Noahide Laws, without circumcision (to remain only as a "God-Fearer" and not fully convert to Judaism), was no longer to be a barrier between the "unclean Gentiles" and the Jews.

For example, table fellowship at the Shabbat (Sabbath observance) and the Festivals could now be shared together! This was understood from Peter's vision in Acts 10 concerning "unclean foods" which the Lord cleansed (symbolic of cleansing of men, and not the animals designated as unclean in Leviticus). Shammai's "Eighteen Measures" (one of which commanded Jews not to eat or enter into the homes of Gentiles-remember Shammai hated Gentiles) was overturned by God with the revelation at Cornelius' home. God corrects Shammai and those that followed his teaching. Peter's vision of the unclean foods represented the "unclean Gentiles" which God had cleansed; the vision was not meant to tell Peter that God had cleansed the "unclean foods". Let us not confuse this issue.

## HOW DOES GOD VIEW YOU TODAY KNOWING THIS?

Timothy had to be circumcised since he was Jewish (because his mother was Jewish) and, therefore, was required to observe all the commandments of the Torah (613). Gentiles who observe the Noahide Laws are



forbidden to observe "ALL" the Torah like a Jew is required, unless they desire to be circumcised and identify totally with the Jew and his Torah (full-conversion); if so then they are no longer "God-Fearers" but have become full-fledged Jews and undertake all the 613 Commandments. Following Immersion into Israel the Gentile is no longer considered a "Gentile", he is now Jewish (either partly or completely depending upon circumcision). All who become circumcised (converted) following immersion are bound by all the commandments (613). Understanding the immersion process is crucial for the Christian; once you are immersed in faith and repentance, and you identify with Israel, you emerged from that watery womb and tomb as a Born-Again "God-Fearer" who is grafted into Israel. You became "Israel" and are a Spiritual Jew (regardless if you were aware of it or not). You are not considered a "partial-Jew" unless you are uncircumcised. If you are circumcised you are then considered a "Full-Jew"!

**Answer for yourself:** Did you hear that?

The majority of you set in your churches thinking you are "Christians" and God's Word says you are "Jewish" (children of Abraham) and are the Israel of God. You have not replaced Israel, you became a part of Israel. You are obligated to observe the Torah (that part of the Law that refers to you according to your Covenant stipulations) and, because of your lack of study, you have let your unlearned pastors and teachers tell you repeatedly that you are "under grace" and "not under Law." You are under both! I just showed you that a proper understanding of immersion and the teachings of Jesus & Paul tell you otherwise. Now, let me ask you as a Christian an important question.

**Answer for yourself:** Who are you going to believe; your pastor or Jesus and Paul?

**Answer for yourself:** With such an obligation to the "Christian" who now becomes aware that he is either "part-Jewish" or "fully-Jewish" (Judaism is not a race but a religion; the religion of Jesus) what are you to do concerning the Commandments which are addressed to you requiring your obedience to the Shabbat (Sabbath), Pesach (Festival of the Passover), Hag HaMatzah (Festival of Unleavened Bread), HaBikkurim (First Fruits), Shavuot (Festival of Pentecost), Rosh HaShannah (Jewish New Year), Yom Teruah (Festival of Trumpets), Yom Kippur (Day of Atonement), and Sukkot (Festival of Tabernacles)?

Surely you should want to begin to observe and keep them according to Scripture. Failure to do so is sin!

## IS IT BEGINNING TO MAKE SENSE?

Christian scholars have assumed from certain passages in the Gospels that Jesus wished to give a new Torah to take the place of the Torah of Moses. He could not do such a thing unless he sinned.

**Answer for yourself:** How could Jesus have then said explicitly that he came only to fulfill it?

The truth of the matter is that Jesus never came to abolish Judaism, but only to re-establish the religion for the Jews and the Lost Sheep of Israel (assimilated Gentiles from the captivity of Northern Israel). In the unique situation we find in the first century this referred from that time onward the faith that God had given them from the beginning-Noahidism! Nor was this religion new, but actually ancient; it being the observance of the Seven Commandments of Noah, which were forgotten purposefully by Shammai and his students in their bigotry toward the non-Jews. Such men and ideas were influencing the people of Israel in Yeshua's day; thus Jesus came not for those who are well but those who need a physician and who are sick; sick with hatred for the Gentiles whom God loved and to whom He had called Israel to be a light unto to show them the Torah (the Noahide Laws). God had intended for the Gentiles to be redeemed all along. Jesus came for the "lost sheep of the house of Israel"; who had lost their way and purpose for the truths that they had been entrusted with. These truths were not only for them, but the Gentiles as well. It is important to understand that as there were "people who were lost" in Israel, there were others like the Essene Menahem and the Hillel Pharisees who had not "lost their way" and needed little if any correction by



**Jesus!**

## WHAT REALLY HAPPENED WITH THE GREAT COMMISSION?

Yeshua's Apostles, in fulfillment of the Great Commission of their master, established these Seven Commandments anew (Acts 15, Acts 21). However, those born as Jews (with Jewish mothers), or those Gentiles where were immersed and circumcised as "full-converts" to Judaism (Ex. 12:49; one law shall be to him that is home-born, and unto the stranger) are obligated to observe all 613 of the commandments of the Torah without exception.

**Answer for yourself:** Are you a circumcised Gentile Christian who has been immersed in Yeshua's name and "Born-Again" into Israel? Then that means you!

For the uncircumcised Gentile God reserved the Seven Commandments which they have always been obligated to be adhered to and fulfilled by non-Jewish believers. It is for that reason that they were forbidden pollution of idols, fornication, blood, and things strangled (Acts 15). Yeshua's Apostles also forbade them circumcision (to do so would mean full conversion) and the Sabbath observance (exactly like the Jews observed it). The mandatory observance by "God-Fearers" was similar, but not exactly alike the Jewish observance.

**This may sound so different from what your traditional Christian message has been, but your Christian message is incorrect if it does not agree or line up with the Apostle's Doctrine.** All of what I have shared with you is in accord with the law and custom of the Torah, as expounded by the Jewish sages, the true transmitters from Moses at Sinai, and understood by Jesus of Nazareth in the first century (they sit in Moses' seat...listen to what they say). **Our understanding today is incorrect if it violates the truths as Jesus understood them.** We do not know more about salvation than Jesus. **It was to the Hillel Pharisees Jesus referred to in Matt. 23 who set in Moses' seat and to whom we are to listen for correct doctrine. We are not to follow the examples of any leaders if they do not line up with the Apostle's Doctrine of Acts 2:42. This teaching on immersion and conversion is Apostolic Doctrine as Jesus taught his disciples, and any other interpretation other than his is NOT correct. We are not to follow any Pharisee's examples unless they live what they preach (that means the Pharisee Preachers of today who fail to teach and live the truth of Apostolic Doctrine)! Jesus tells us not to follow them unless they agree with him! Good advice. This same admonition is given in Deut. 17:8 ff., where the authority to teach and lead the people were given to the religious leaders God put over the people of "Israel". These occupy Moses' seat.**

## IT IS TIME TO GET SERIOUS ABOUT WHAT WE LEARNED

**Answer for yourself:** Do the Baptists, Methodist, Catholics, Assemblies of God, or any other denomination or non-denomination occupy Moses' seat? **No.** The Catholic and Protestant denominations are far from being Jewish. Salvation is of the Jews according to Jesus.

**Answer for yourself:** Do you dare tell him he made a mistake?

It was these Sages and Pharisees who said that it is forbidden to circumcise a Gentile who does not accept upon himself the yoke of "ALL" the Commandments. In America male babies are circumcised apart from the truths of God's Word (we are commanded to circumcise on the 8th day and no within the first 2-3 days of a newborn's life) and thus their circumcision would not apply. That means circumcision that does violate Scripture does not automatically make you a "full-fledged" Jew. You are still a "God-Fearer". **Identification with Israel is by faith and free will.** You must choose to stand at your personal Sinai and say to God ***"I will do all that you say"***.

**Answer for yourself:** Do you want to obey God? Do you want to honor His Name with your life?

Going to churches that teach error does not accomplish anything. It is bondage just like Egypt!

**Answer for yourself:** Have you ever been to Sinai? Will you ever go? Have you chosen to return to your Egypt of ignorance and false traditions and false religion that amount to idolatry?

The Sages likewise said that the Gentile is commanded NOT to "fully" observe the Sabbath as does the Jew (yet he is to remember and keep it). Acts 20:6 recounts for us the Gentile believers and how they were taught by Paul to remember and keep the Sabbath. It is here we find the Gentile Church keeping Jewish ordinances well over thirty years after Yeshua's death.

**Answer for yourself:** What would later change this pattern?

As far as the Gentiles ("God-Fearers") were concerned, they were **not** commanded to observe all the Torah (the 613 mitzvot). The Gentile "God-Fearers" did not have to accept all the 613 mitzvot and are not enjoined to observe all of the 613 commandments. However, it is completely different as far as Jews are concerned, for they became obligated to fulfill the Torah because God delivered them from the bondage of Egypt to be the people of His possession. Therefore they and their children became subject to it forever and so are those Gentiles who make full-conversions to Judaism.

## LET US PUT IT ALL TOGETHER NOW

It should be easy to see that Jesus and his Apostles never meant to abolish the Torah of Moses from one who is born a Jew. Likewise, did Paul write in his letter to the Corinthians (1 Cor 7) that each should adhere to the faith in which each was called. They therefore acted in accordance with the Torah by forbidding circumcision to Gentiles, according to Halakhah, as it is forbidden to one who does not accept the yoke of the commandments (all 613). They knew that it would be too difficult for the Gentiles to observe the Torah of Moses. Let us not forget that the Gentiles never had the Revelation of the Torah at Sinai, the Ark of the Covenant, the Tabernacle, the Two Tablets, the prophets, or the Temple & Tabernacle services as were given to Israel. The Gentile's only experience was that they were strangers from the Covenant promises of Israel, aliens for the commonwealth of God's people, without hope and without God in the world.

The rabbis thus took the Gentiles the revelation of God and instructed them not to be circumcised unless they wished to be fully converted to Judaism (this had no bearing upon immersion since it was required for "partial" as well as "full" conversion). It would suffice that the Gentiles observe the Seven Noahide Commandments, as commanded upon them through the Halakhah from Moses at Sinai. This was the minimum requirements for inclusion into Israel.

Rabbi Emden was correct; Jesus brought a double kindness into the world. On the one hand, he strengthened the Torah of Moses majestically. Acts 24:20 states that many thousands of Jews were believers in Jesus as Messiah in the first century and zealous for the Torah (Law); this was over 30 years after Yeshua's death and resurrection. The ministry of Jesus helped return the "children of Israel back to their Fathers; the Patriarchs and their faith" and thus fulfill Malachi's prophecy.

On the other hand, Jesus did much good for the Gentiles (provided they do not turn about his intent as they please, as some foolish ones have done because they did not fully understand the intent of the authors of the Gospels and epistles). Jesus obligated his Apostles to fulfill the Great Commission by taking the Gentiles (as a minimum) the Seven Commandments of Noah so that they should not be as the beasts of the field and continue to live their lives as pagans and animals. He also bestowed upon them ethical ways, and in this respect he was much more stringent with them than the Torah of Moses. It is not necessary to impose upon Jews such extreme ethical practices, since they have been obligated to the yoke of Torah since Sinai. Israel took the oath at Sinai and are already trained in proper practice and nature of the Second Tablet of the Law (ethical monotheism and

the horizontal relationships man-to-man). It would be for Paul to constantly correct, reprove, teach Apostolic Doctrine, and instruct the Gentiles in his travels since it was to his audience he would write "you are strangers from the Covenant promises, aliens from the commonwealth of Israel, without hope and without God in the world".

*If Christians would study they would understand what I have detailed in this teaching. No longer would the Church erroneously teach to abolish the Torah of Moses and Jesus. Such sin and foolishness would and should cease.*

Because of these errant scholars, hatred has increased toward the Jews who are blameless of any guilt concerning Yeshua's death and proceed innocently to observe their Torah with all their heart (intellect), soul (dedication and commitment to action) and might (resources and property). The leaders of the Churches of Jesus should study to learn correctly for themselves before they lead their people into sin and astray from the will of God for their lives. The Jew is the brother of the Christian. Ephraim (the grafted-in Gentile) and Judah make up Israel. As members of the Christian faith, how good and pleasant it might be if you would observe what was commanded to you by your first teachers, sent directly to you by Jesus, with his message, and not the message that Roman anti-Semitism has created these last 2000 years.

Now...you have heard the truth....maybe for the first time in your life. Let us act according to the truth as Jesus understood it.

[Now let us further our studies in looking at Rabbi Hillel and what he had to say concerning the Gentile's salvation.](#)

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# RABBI HILLEL AND THE GENTILE'S SALVATION

Tradition records for us three heathen who appeared before the two leading rabbis of their time, Hillel and Shammai (both contemporaries of Jesus in the first century) for the purpose of coming to the God of Israel through "conversion". The first potential convert was interested in accepting only the written law's authority, but not the oral tradition; the second, and most famous, asked to be taught the entire Torah (the main essence of the religion of Jesus) while standing upon one foot, while the third aspired to become a convert so that he might attain the office of high priest. Shammai rebuffed them and drove them off with a "builder's measuring rod" harshly, while Hillel's gentleness and patient instruction won them over to the faith of Jesus. Hillel and Shammai flourished during the era of the Second Temple, or end of first century B.C.E. and the beginning of first century C.E., and were contemporaries of Jesus.

## LET US TAKE A CLOSER LOOK...TO UNDERSTAND WHAT WE JUST READ....

Shammai's actions are rather baffling. He scolded the first heathen and had him removed from the premises whereas the latter two were repulsed with a "builder's measuring rod". Many have believed that Shammai was either in the building business or a carpenter by trade. This is all the more puzzling since one of Shammai's favorite teachings was (Avot 1:15) "to receive all men with a cheerful countenance." Was it generally his practice to use his building rod on those he disagreed with?

And Hillel's instruction to the famed second heathen defies comprehension. To his request to be taught the entire Torah while standing on one foot, Hillel replied, "What is hateful unto thee, do not do unto thy neighbor-this is the entire Torah; the rest is commentary." This negative metaphoric contraction of the 613 commandments of the Torah finds no counterpart in Talmudic literature. Two interpretations exist today: 1). God is referred to in scripture as "neighbor" or "friend," or 2) that the prohibitions of theft, adultery and "most commandments" of the Torah can be classified in this vein. Later commentators adopted the more literal view that Hillel was referring to the Golden Rule, love thy neighbor as thyself (Lev. 19:18), but his reference to it in a negative form was in order to incorporate certain halakhic principles into the teaching.

## TWO TYPES OF "GRAFTING OF GENTILE BELIEVERS INTO ISRAEL" EXISTED IN ANCIENT TIMES...THE GER TZEDEK & GER TOSHAV....& THE LAWS OF NOAH

Gentiles were grafted into Israel as either a "Ger Tzedek" or a "Ger Toshav."

- **The Ger Tzedek accepted all 613 commandments of the Torah, and after circumcision and or ritual immersion, was recognized as a full Jew.**
- **The Ger Toshav obligated himself only to the Seven Noahide Commandments, after which he was permitted to settle in the Land of Israel, and the Jewish community became liable to see to his economic well-being.**

Judaism considers the Seven Noahide Commandments to be the cornerstones of all religion and civilization, having been incumbent upon the human race since the time of Adam. Judaism accepts the opinion today of Rabbi Hillel (a contemporary of Jesus) that a non-Jew who accepts these Commandments as divinely ordained and practices them is considered one of the Hasidim (righteous ones) of the Nations, and merits a share in the World to Come. Judaism has always viewed other religions from the perspective of whether or not they conform to the Noahide Commandments.

According to Exodus 23:33, idolaters were not permitted to live in ancient Israel, lest they cause the people to sin. If a Gentile wished to settle there, he would appear before three learned men, accept the Noahide Laws, and would then be permitted to settle with the status of the Ger Toshav. Convert #2 sought this Ger Toshav status from Hillel. When he inquired to be taught the entire Torah while standing on one foot, he was not jesting; he was referring to the Seven Noahide Commandments, which can easily be imparted in a brief span of time (as one stands on one foot). Hillel's reply to "thy neighbor," was referring to the second party involved which was understood to represent God, one's fellow man, and the animal world as well. Hillel was actually offering a brief synopsis of the Noahide Commandments.

## A CLOSER LOOK AT RABBI SHAMMAI AND HIS VIEWS ON GENTILE SALVATION

Rabbi Eliezer ben Hyrcranus, a leading sage of the first century A.D., was a member of the School of Shammai. He held the opinion, as did Shammai his teacher, that a Gentile who observes the Noahide Commandments does NOT merit a share in the World to Come. This was also the stance of the School of Shammai and was prevalent in Israel before the time of the death and resurrection of Jesus. It would a direct result of Yeshua's ministry that this situation would change.

Unlike Shammai, Hillel and his students maintained that righteous Gentiles merit salvation just as Jews do (Hillel, like Jesus, accepted the teachings connected with the Laws of Noah), and it was their hope that a mission to the Gentiles could avert the destruction of their land and win God's approval, thus influencing God to repent of the destruction prophesied in Daniel chapter nine (now you understand another reason for Hillel's and Yeshua's support for a Great Commission to take the Gentiles the Torah). Bet Shammai (the school of Shammai) however looked down upon the Gentile world, holding that NOT even the most righteous Gentiles could merit a share in the World to Come. Shammai believed the Gentiles deserved "eternal separation from God" and no attempts should be made to alter their destiny. The Jewish people and their teachers have since declared Bet Shammai's views to be null and void, as did the Heavenly Voice toward the close of the first century (just the way God spoke at Yeshua's immersion). Shammai and his students from the School of Bet Shammai were indeed the Pharisees and priests that Jesus of Nazareth and Paul of Tarsus had to contend with within the pages of our Bibles, and not the Hillel Pharisees. Paul the Apostle's insistence that Gentiles be admitted into the early Messianic Jewish Church was based on Bet Hillel's (School of Hillel) position that righteous Gentiles merit salvation. Let us not forget that Paul had studied under Rabban Gamaliel the Elder, a grandson of Hillel where he received such instruction! Now you can better understand that the anti-Jewish passages contained in the New Testament were directed against the Shammaites, and not the Judaism which followed Bet Hillel, or even today which follows the instruction and interpretations of Hillel. Jesus was closer to Bet Hillel positions than Bet Shammai's positions as recorded in the New Testament.

When each of these three heathen in our story requested Shammai to instruct them concerning the Noahide Commandments, Shammai would have advised each that a Ger Toshav, Ger Hashav or even an observant Noahide, received no reward in the afterlife. It was this figurative "measuring rod" (his erroneous interpretations of Torah which in this instance taught obedience without immortality) that repulsed the Gentile. The allusion to the tool is not to be taken literally. Shammai would use the same "measuring rod" on the third heathen, by advising him that a Ger Tzedek (a full-convert) had no rights to the high priesthood.



Hillel gently pointed out that any Jew not born as a Kohen (descendent of Aaron) was similarly not entitled to the office.

In the case of the first convert, who expressed an interest in the written law only and not the Oral Law or tradition (a Sadducean position-like the Christian church of today) was a blatant act of heresy. Therefore one can understand another reason that Shammai threw him out. Hillel's (who believed in the Oral Law as well) gentleness won him over.

The gratitude of the two Ger Tzedeks and the "one-footed" Ger Toshav to Hillel are expressed in the Talmud's concluding comment:

*"Some time later the three met in one place; they said, Shammai's impatience sought to drive us from the world, but Hillel's gentleness brought us under the wings of the Shekhinah (Divine Presence)."*

*Thus we can conclude that the term "conversion" was to be understood as the transformation of a pagan into an observant Noahide who observed the Seven Laws of Noah as seen by James' insistence in Acts 15*

## A FIRST GREAT COMMISSION AND MISSION TO THE GENTILES BY THE HASIDIM

Moses obligated the Jews to spread the knowledge of the Noahide commandments to all mankind. A well known statement of Hillel states (Avot 1:12), "Be thou of the disciples of Aaron, one who loves peace, pursues peace, loves mankind, and draws them nigh to the Torah." Hillel was alluding in this quote to a movement to spread knowledge of the Noahide Commandments to all mankind (Gentile Torah). What better way could one show love for all mankind than to try to bring personal salvation to the Gentiles through faith and observance of the Noahide Laws? With that understanding it is not surprising that Hillel acts as he does with the three heathen men as he explains to each what the Torah expected of them as observant Noahides.

Jesus exceeds Hillel in that he desires that his followers, as Hasidim of the Nations (righteous Gentiles), do even more than the required minimum (Laws of Noah). Such is seen in Yeshua's positive statement: "do unto others as you would have them do unto you," which when observed, goes far beyond the minimum observance of the Seven Laws of Noah. Hillel thus lays the halakhic groundwork for the salvation of all mankind, and Jesus concurs. Historically such an outreach to the non-Jewish nations was undertaken by Hillel and various Essenes in 20 B.C.E. in hopes of averting the destruction of the Temple as prophesied by Daniel.

## THE "SECOND MISSION" TO THE GENTILES...THE GREAT COMMISSION OF MATTHEW 28

Jesus would later command his Apostles to go into all the world and make disciples of all nations (the Gentiles). Inherent in this is the commandment for the Gentiles of all nations to adhere to the Laws of Noah as the basic minimum that God required for the gift of eternal life. It is in this message that a Gentile becomes a "God-Fearer", is immersed in Yeshua's name and identifies with his God, and is "Born-Again". He now is no longer a Gentile but is a "new-creation" and has become a citizen of the Israel of God. He has the option to later convert fully (circumcision) to the religion of Jesus if he so desires.

Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God

of Israel. Such Gentiles were the "God fearers", who accepted certain basic Biblical and Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Jesus) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel. James, the pastor of the Jerusalem Church, calls these Noachide Laws and Commandments "necessary" and mentions as well that they seemed good to the Messianic believers as well as the Holy Spirit in Acts 15. For me this puts Divine approval of the decision of the Church Council to impose these "necessary" things upon the non-Jews for acceptance into the Israel of God. It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved. It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as the minimum condition for Gentiles to be recognized as God-fearers. These were so understood by the God-fearers themselves, who were attracted to the Jewish way of life and accepted many Biblical and Jewish commandments without becoming full proselytes (Sabbath, festivals, etc). This was also the attitude of Christian "God-fearers", as may be seen from the Epistle to the Galatians; many of these Gentile believers wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the Mother Church decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). Rather than interpreting the apostolic decree as a minimum, Paul saw in the Noachide precepts the maximum obligations for Gentile Christians. Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect (see Isa. 56 where God is pleased that the non-Jewish believer goes beyond the minimum).

## SEPARATION IS INEVITABLE

The liberation of Gentile Christianity from the responsibility to the Biblical and Jewish commandments was a necessary step in order for Christianity to become a Gentile religion, separate from Judaism. It is impossible to know whether Paul was aware that by his "Gospel" he helped to achieve this aim in that he does not speak explicitly about the necessity of separating Christianity from its Jewish roots and he never says that this was his intention, but it is clear that in fact such was his historical role. Paul would later teach that the Jewish way of life in many aspects would had no validity for Christians, but the mother Church in Acts felt differently. For Christian "God-fearers" it was not easy to accept Paul's demand; the complete or partial rejection of Jewish precepts was for many Gentile Christian "God-Fearers" a painful operation. But if Christianity was to become a world religion it had to become "free from the Law". Only a Christian free from the law could separate himself from Judaism and embark upon a path that rejected the very tenants and foundations of Biblical Judaism; the religion of Jesus.

## FULL CONVERSION AND THE GER TZEDEK

With the rise of Christianity the teachers of Israel sought to distinguish between the heathens of the past and those Gentiles who were subject to religious values and morality. The very term "Ger Tzedek" (righteous gentile) stands for the gentile who turned from idols and made a sincere conversion to the faith of Jesus in the first century. Such a person was respected and welcomed by the Jewish community. The "Ger Tzedek" submitted to circumcision, immersion, and brought a sacrifice to the temple. Upon completion of such, he was considered as "one born in the land." He had full status as a Jew.

## PARTIAL CONVERSION AND THE GER HASHAR/GER TOSHAV

There are two other terms for righteous Gentiles: Ger Hashar, and Ger Toshav. In the Bible the Ger Hashar is

seen as "the stranger in the gate", and the Ger Toshav was known as "the stranger in the land." These also accepted the faith of Israel (ethical monotheism) and were immersed, but withheld themselves from circumcision. Such "Righteous Gentiles" had a place in the world to come, and it was believed that in the age of the Messiah all Gentiles would come to recognize the one true God according to Zech 14:9.

## LETS MAKE IT EASIER STILL SHALL WE?

Once the Ger Tzedek was accepted as a Jew, he was entitled to all the privileges that Jews born into the faith enjoyed. Such converts to Judaism were numerous before the rise of Christianity. Within Palestine and outside, wherever Jews came into contact with pagans, Judaism held a strong attraction. It was expected of the Gentile that given enough time, he would develop from the Ger Hashar to the Ger Tzedek (make a full conversion to Judaism). The later development of Christianity offered the attraction of monotheism and at the same time imposed fewer restrictions on its new adherents than did Judaism. Commencing with the fourth century, when Christianity became the official religion of the Roman Empire, Jews were restricted in their own worship and were no longer permitted to continue their missionary activity and we find the conversion of the Ger Hashar, Toshav and Tzedek dwindling. In spite of the peril to Jews and proselytes alike, we read throughout history of various instances where Christians joined the ranks of the oppressed Jews once they had been shown and taught the truth.

## TRINITARIANISM AND NOAHIDISM...WHAT IS THE TRUTH FOR THE CHRISTIAN?

Judaism ruled that Trinitarianism is not to be considered an idolatrous practice if adhered to by a Gentile, whereas it would be so if practiced by a Jew. The above opinion was rendered by R. Jacob Tam; an outstanding twelfth century Tosafist and grandson of Rashi. R. Tam expressed such a concept as within the idea of "Shittuf" (belief in God the Father, along with an additional deity). Such a belief is permitted to Gentiles (Christians) without them being considered idolaters by Jews and Judaism.

Traditional Christians believe in the divinity of Jesus, and many have even sought to convert Jews to this belief. This is not allowed for a Jew as it constitutes gross idolatry before HaShem. Gentile Christianity needs not make Jews idolaters by spreading their own corrupt theologies. In this regard we can find only two occasions where Jesus is asking Jews to believe in him as the Son of God (notice I did not say as God the Father or God the Son):

- **When healing a blind man in John 9:35.**
- **Before raising Lazarus from the dead in John 11:26.**

A blind man was considered by the Talmud to be the equivalent of a dead person, and this had halakhic implications (a blind person was exempt from all the Commandments of the Torah). Thus he is exempt from the commandment requiring him to believe in only "one" God. It is believed that Jesus is introducing an halakhic concept here, namely, that Shittuf (Trinitarianism) is permitted in order to save a Jewish life (both the blind man and Lazarus were considered dead, exempt from idolatry as understood by normal Judaism, and could now believe in Jesus as God's Son for healing and life after death). For although the Talmud rules that a Jew must give his life rather than practice idolatry (murder and sexual immorality as well), Jesus would have interpreted this to apply to actual idolatry (worship of sun, rocks, fertility cults, etc.), or at least a lesser form of it. Such a belief in a second deity is permitted to Gentiles in Judaism, despite the Noachide Laws and their ban on idolatry. The ban on idolatry in Noahidism accepts Shittuf (it allows the belief in Jesus as God). Let me also note that the Messiah of God has a beginning and no end where as God has no beginning and no end. God created from Himself the Spirit of the Messiah before the foundation of the world to act as the redemptive aspect of God to man! This anointing has come upon many but on Jesus I believe unlike any other.

At the same time we must remember that even some Christians do not interpret Yeshua's references to himself as the Son of God, as an allusion to his divinity or equality with the Father.

## WHO WERE THE LOST SHEEP OF ISRAEL?

In Matthew 10:5 Jesus informs us that he came to preach "only to the lost sheep of Israel." We can now understand that he wished his fellow Jews to accept Bet Hillel's view that Gentiles too merit salvation. Much Jewish suffering could have been avoided, including the Temple's destruction in the first century, had the Shammaites abandoned their hatred of the outside world and accepted Yeshua's message of love for God and your neighbor (the Gentile).

We can even see in Yeshua's statement to his disciples in Matt. 28:19 (the Great Commission), that following his death, they are to "make disciples of all the Nations (Gentiles).

In this we see Yeshua's love for the Gentile. Again Jesus is negating the views of Bet Shammai (which had poisoned the people of Israel with hatred for the non-Jews (Gentiles) after Hillel's death), while actually confirming Bet Hillel's position that the Gentiles too merit that the message of salvation be given to them.

## BIRD'S EYE VIEW OF EARLY CHRISTIANITY...IT WAS JEWISH

Such a restoration of the Early Church's Belief System as taught and handed down by Jesus reveals to us what "true Christianity" is to be all about. Gentile converts to Yeshua's movement within Judaism were first taught the "Noahide Laws" which consisted of laws on idolatry, blasphemy, unchastity, bloodletting, robbery, eating the flesh of still-living animals, and courts of justice.

Every Gentile entering the Jesus Movement was obligated to obey the Noahide Laws. In addition they adhered to the Ten Commandments. Besides remembering and keeping the Sabbath observance, they refraining from riotous living, they supported the Temple with the Temple 1/2 shekel tax (notice this is a "usage tax" and is not the tithe), and they observed and kept the Festivals of the Lord. They were not required to be circumcised, but they were required to observe the laws of Kosher and refrained from eating unclean foods in order to not become an obstacle that would prevent worshipping with the Jews and sharing Sabbath meals where they both partook of the Lord's Supper together, as well as share the Feasts and Festivals.

**Answer for yourself:** Has your church or Pastor taught you "THE" Faith Once Given To The Saints as I have shown you in this article?

**Answer for yourself:** If not, maybe you should look somewhere else where in truth the real message of Jesus is being taught? Shalom.

[Now let us continue our studies into how Jesus teaches the "non-Jew" to get to Heaven.](#)

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# HOW TO GET TO HEAVEN ACCORDING TO JESUS...DOES JESUS CORRECT CHRISTIAN DOCTRINE?

Many people in the Gospel asked that very same question directly to Jesus and let's see what the reply was;

*"And behold, one came up to him, saying, "Teacher, what good deed must I do, to have eternal life?"*

*"And he said to him, "Why do you ask me about what is good? One there is who is good. If you would enter life, keep the commandments." Matthew 19:16-17*

**Here according to Jesus, to enter Heaven, we follow the commandments.**

**Answer For Yourself:** A question to the Christians is: why would Jesus mislead this man if the only way to heaven was through the blood of Jesus? Surely Jesus would know that later "some" of his followers would teach that we no longer are under Law (Commandments) but grace as Paul would teach in Rom 6:14:14 For sin shall not have dominion over you: for ye are not under the law, but under grace?

**Answer For Yourself:** Was Jesus misleading this man by teaching that Works will open the Gates of Heaven?

## CAN WE BELIEVE WHAT WE READ WITHOUT STUDY?

*"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Matthew 5:10*

**Answer For Yourself:** Is Jesus in this verse saying that those who are persecuted for living life devoted to righteousness and who are possibly martyred will go to Heaven and those who die and suffer for a good cause will go to Heaven? **NO**

According to Thayer's Greek Lexicon...the word for **RIGHTEOUSNESS**:

1377 dioko-

- 1) to make to run or flee, to put to flight, to drive away
- 2) **to run swiftly in order to catch a person or thing, to run after**
- a) **to press on: figuratively, used of one who in a race runs swiftly to reach the goal**
- b) to pursue (in a hostile manner)
- 3) in any way whatever to harass, to trouble, to molest one
- a) to persecute



- b) to be mistreated, to suffer persecution on account of something
- 4) **without the idea of hostility, to run after, to follow after someone or something**
- 5) **metaphorically, to pursue, to seek after eagerly, earnestly endeavor to acquire**

Often words have more than one meaning as in this case so one must look at the context of the passages before and after the questionable one to clarify meaning. In the Sermon on the Mount Jesus' theme is holy and righteous living that elevates man toward God. Martyrdom has nothing to do with it but since asceticism is the backbone of Roman Catholicism and they controlled the Greek manuscripts that would later make up the New Testament they made sure their doctrines replaced the meanings Jesus intended when it suited their purpose. No greater example can be found than this for as you can see the meaning intended by Jesus is:

- **to run swiftly in order to catch a person or thing, to run after**
- **to press on: figuratively, used of one who in a race runs swiftly to reach the goal**
- **without the idea of hostility, to run after, to follow after someone or something**
- **metaphorically, to pursue, to seek after eagerly, earnestly endeavor to acquire**

*As you can see Jesus is teaching that those who pursue, seek swiftly after, sets as a goal a righteous live, and who earnestly endeavor to acquire righteousness are those **BLESSED OF GOD!***

## WHAT IS THIS "RIGHTEOUSNESS" THAT WE ARE TO RUN SWIFTLY AFTER TO OBTAIN?

We need only to again look at Thayer's Greek Lexicon for the answer as we examine the Greek word used which means:

1343 dikaiosune-

- 1) in a broad sense: state of him who is as he ought to be, **righteousness, the condition acceptable to God**
- a) **the doctrine concerning the way in which man may attain a state approved of God**
- b) **integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting**
- 2) in a narrower sense, **justice** or the virtue which gives each his due

**Answer For Yourself:** Is Jesus teaching that there is a "way" in which man can attain a state of approval with God and, according to Jesus, that way is the way or "righteousness"? WOW! Why doesn't Jesus make mention of the Cardinal religious doctrines which will later be formed around him and his life that his later Gentile followers will teach as necessary for Eternal Life and the Kingdom of God like "belief" in his death, his resurrection, or this death as a sacrifice for one's sin? Is it not puzzling that directly from the mouth of Jesus we find no such "teachings" recorded in all his sayings in the New Testament? Could it be that the message of salvation taught by Jesus is not the one the Gentile Church would later teach in his name?

The answers for the above questions are both easy and difficult. Unless one has done some considerable study in comparative religions of the non-Jewish nations and their influence upon certain "sects" within Judaism then one is incapable of seeing that the "salvation message" as taught by the non-Jews in Jesus' name is nothing more than the replaying of the Osirian legend; the only things new is that the doctrines surrounding Osiris are applied to Jesus. You might not want to know this, admit this, or accept this. That is "ok" by us at Bet Emet, by your denial of this does not change the fact **THAT THIS PLAGIARISM BY THE GENTILE BELIEVERS IN JESUS EXISTS AND IT IS IN DIRECT OPPOSITION TO WHAT JESUS TAUGHT HIMSELF AS THE WAY**

## **OF SALVATION FOR THE WORLD.**

**Answer For Yourself:** According to the certain selected passage, as recorded in the New Testament, are we led to believe otherwise than a way of live lived in obedience to the Commandments of God culminating in a life of righteousness as the way of Eternal Life? We sure are!

**Answer For Yourself:** And is Jesus again being misleading since all Christians claim that the one and only way to Heaven is through the blood of Jesus as the church teaches since Jesus was persecuted and killed?

## **A LAWYER ASKS A VERY IMPORTANT QUESTION....HOW TO ENTER HEAVEN**

*And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?"*

*Jesus said "What is written in the law? How do you read?"*

*And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself."*

*And he said to him, "You have answered right; do this, and you will live." Luke 10:25-28*

The lawyer asked the teacher Jesus how to have eternal life and Jesus replied **"Read"... "The Law"..... "Obey the Law" believe in God and love your neighbor.**

**Answer For Yourself:** Why in front of all these people would Jesus not tell them the so-called "only way that the Christians of today are saying" as the way to Heaven..." no way to heaven except through the blood of Jesus", why would Jesus contradict today's Christians and Pastors? Could we innocently be incorrect in what we believe because we have been taught in error because the document we look to for "salvation" has been corrupted from the Eternal Truths such a document should have contained?

**Answer For Yourself:** Are Christians freed from the Law as the modern Christians teach?

*"Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven." Matthew 5:19*

**Answer For Yourself:** Why would Jesus teach this if he came so that his blood can relax the Law, why is it when he was on earth, he taught not to relax the Law? And notice Jesus says that those who follow the Laws will be the Highest in Heaven.

*"Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is I heaven." Matthew 7:21*

**Answer For Yourself:** Salvation according to some Christians comes from taking Jesus as your god and accepting the claimed blood sacrifice, while on the other hand, Jesus seems to be saying the opposite. Why is that?

**Answer For Yourself:** Aren't Christians supposed to follow the Teachings of Jesus?

**Answer For Yourself:** As far as Salvation is concerned, many over the world, in other religions no less, are following the Teachings of Jesus better than most Christians, why haven't the Christians started yet?

*"For whoever does the will of my Father in heaven is my brother, and sister, and mother." (Mark 3:35) If Jesus is god, why would he claim that who ever follows the Commandments would be the brother or mother of god ?*

**Answer For Yourself:** What does being a brother or mother of God mean? Try examples of those who are in RELATIONSHIP (in this instance relationship with God)!

*"Jesus said to him, 'If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.'" Matthew 19:21*

Jesus said that having treasure in Heaven is accomplished by "giving to directly to the Poor." Jesus is Teaching Piety to Enter Heaven.

*"Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Matthew 19:24*

This Verse was very revealing to me, Jesus is repeatedly saying, a rich man will not enter Heaven.

Some Christians of today claim that Jesus died for all sins, yet Jesus repeatedly taught that greed will prevent you from entering Heaven.

**Answer For Yourself:** What about those Christians who are rich? Aren't they saved according to the 10% that they give their church? Remembering Jesus mandate to obey the Commandments of God for Eternal Life, it is not very comforting to learn that the vast majority of Christian Churches which collect the Tithe violate the Commandments regarding Tithing in the way they collect it and how they allocate the funds. In reality they are robbing God by not using the funds collected in the prescribed manners as commanded in the Law. That makes the givers accessories to robbing God as they give to institutions which do not themselves obey the Commandments of God in this regard. Make no mistake about it this is a violation of the Commandments which Jesus already said are necessary to inherit Eternal Life since the Church never used the funds collected in the percentages required by the Commandments which say where the moneys collected are to be used and allocated. Such is robbery of God and few know it! **It will be a terrible thing to wake up "dead" one day and find out that all the money you gave to your church financing the "Kingdom of God" did just the opposite and your introduction to God will be as a robber and one who thwarted the Kingdom of Heaven with each check you wrote to your church!**

## THE TRADITIONAL CHRISTIAN MESSAGE OF SALVATION

Now according to the vast majority of Christian Churches and Christians of modern day, who ever believes in the blood of Jesus, believes in his resurrection and lordship, and accepts Jesus as god, then that is the only way that person is saved, not through works.

*Rom 10:9 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (KJV)*

I must say this is a very "convenient" passage in the New Testament that makes "salvation" so easy; all you have to do to be saved and inherit Eternal Life according to Paul is simply "believe in Jesus," or in a certain doctrine about him; in this case just believe and say that you believe that Jesus was raised from the dead and that makes him Lord then you have received the most precious gift God can give...Eternal Life.

**There is but one MAJOR problem with the above verse.**

This "convenient verse" cannot be found in the earliest New Testament manuscripts; in fact it is absent in the

first New Testament collected by Marcion in and around 150 A.D. In fact, this "convenient verse" does not show up until we reach the second century and then "poof" we have it. I guess Paul was on "life supports" in order to write this verse some 150 years following his death. The attempted humor is to offset the tragic implications that one who is equipped with the facts must realize. The New Testament, in places, is a concoction of religious jargon that has gone a long way to destroy the truth of the faith of Jesus and what he actually taught and believed himself concerning the way of God. Oh my friends, the tragedy of this is our love for God is often compromised by lies taught as truth. Discernment is the key and this comes with a price; much study and knowledge must be amassed before one can find his way through this maze of conflicting religious doctrines in this supposed "Divine" revelation called the New Testament. Oh, by the way, one does not find Romans chapter 9, 10, or 11 till the second century as well, and remember is is there we find "Israel" blinded by God to truth. Again, so convenient to blaspheme the whole of Jesus' people as untrustworthy and incapable of teaching the non-Jews about God in light that they are Eternally called to do so as the "light of the world."

Now let's see if Jesus again contradicts the church;

*"Truly, truly, I say to you, he who hears my word and believes Him who sent me, has eternal life; he does not come into judgment, but has passed from death to life." John 5:24*

It is clear that according to Jesus the way to Heaven is to believe in God (who Sent Jesus) and to hear (follow) the words of Jesus (which happen to be G-d's words) and not the words of the later Gentile Church which is filled with anti-Semitism, so much so that they will change the whole of the salvation message and pretend it was given by God in their altered and forged documents which today find their way into the collection called the New Testament.

**Answer For Yourself:** Does Jesus want us to believe in his blood or to believe that he and his message is from God?

*"Jesus said to them, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. John 6:35*

Therefore Jesus is telling them that if they believe in him (While he was Alive) that they will receive paradise.

*"Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father." John 14:12*

Truly, Honestly, I give you my Word Jesus Says: the Human who does Works as I do (Jesus followed the Laws of Moses) then that human will follow me to the Father (God).

*"Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." John 8:12*

**Answer For Yourself:** What does a light do? it guides, directs, it shows you the Right Path, A light does not symbolize one to be sacrificed, but instead, one to Guide.

Therefore I am Puzzled as to why Jesus would name off all these specific teachings and keys to enter Heaven except the one that the Christians teach (his blood). Are you?

According to Jesus, all men are blessed and will be in Heaven because they believe God sent Jesus and they follow works (which is nothing more than the Commandments of God actualized and lived out practically and concretely). I pray that Christians will at least follow the words of Jesus and may "his teachings" lead them to Truth.

**ARE YOU SAVED BY WORKS? NO...FAITH AND WORKS**

**This is not to say that we can work our way into Heaven which is a common misunderstanding of Christians. But faith in God, a living faith that obeys, coupled with the knowledge of the Commandments of God, as aspects of Covenant responsibility, as well as obedience to them, are required to inherit Eternal Life according to Jesus. Paul taught otherwise.**

**You have to decide who you are going to believe; Jesus or Paul. The problem is the corruption of the documents which report to be Divine Revelation and within this New Testament document we have differences and conflicting doctrines on Eternal Life as taught by Paul and by Jesus. Often I hear some say "you are wrong, they don't conflict." Let me say that only betrays the shallowness of one's study; again one might deny, or refuse to admit, or even study such things out, but my justification is that one can never disprove it for in-depth and objective study will reveal it to the honest seeker. The facts are that these documents comprising the New Testament have been altered from the original "mind of Christ" and are not a true picture of the events recorded to the teachings held by the original followers of Jesus. But you have to study this out to see. So hopefully you will do that.**

**This is to clarify that we can not be saved by Faith alone, even in religious doctrines about the life of Jesus as interpreted by the Gentile Church to inherit Eternal Life; nor can salvation be obtained by adhering or accepting this or that doctrine about Jesus which is nothing but the fruit of Catholic debates over the centuries as they hammered out their own version of Osirian Christology and applied that to Jesus. Again, according to Jesus, our way to Heaven is to obey those Laws of Moses respective of our Covenant to inherit Eternal Life. For the non-Jew he must realize that within these 613 Laws of Moses one finds the residue of a prior Covenant containing 66 Commandments for non-Jews. It is called the Covenant of Noah. That is where the non-Jew must start and hopefully graduating with the knowledge of Isa 56 that he can choose to take upon himself other Commandments and Sabbaths of the the LORD to demonstrate his love for God. Such is love my friend. A love that obeys and reaches out for the righteousness which only comes as fruit from Commandment obeyed and not "passed away" by some new religious interpretation by the anti-Semitic church of yesteryear.**

**It is said well by Jesus's younger brother and disciple (James) who said; *"Faith without works is Dead"* {Jas 2:26}**

**Answer For Yourself:** Have you fallen into the deception of death faith?

**It is time for serious study to recover the truths about the Historical Jesus, as well as the corruption of the New Testament as a fraudulent representation of the true faith of Jesus before it is too late. What we at Bet Emet will hope you will do is begin a serious study of the early Faith Once Given To The Saints and if you do, then you will discover, as have thousands who have read our Ministry, as well as others, how the New Testament was corrupted by Gentile sun-worshippers who today are called Early Church Fathers and how the oral traditions and manuscripts were altered and passed down to the unsuspecting like you and me today. We have inherited "lies" passed off as religious truths because we accept without question a document which is blend of pagan sun worship in many doctrines, many of which have been passed off as divine truth. Basically, the New Testament is nothing but a re-hash of Osiris and the original G-dman Savior replayed through the life of a Jewish Rabbi. Every Gentile nation has one almost and the many of the doctrines of the New Testament can be traced directly back through successive Gentile nations whereby you can see this for yourself. Surely Jesus is more than a replay of Egyptian Sun Worship.**

**Answer for yourself:** If Jesus is sent by God, and he came to die and his blood was to redeem as parts of the New Testament says as the way to inherit Eternal Life, then why come at all as many pagan myths existed where this was done before prior to Jesus by a whole host of crucified g-dmen? Why come at all if he has nothing new to offer?

**Surely Jesus' ministry was a correction to the status-quo and a hope for the non-Jewish world caught up in such false worship!**



**I got news for you. Little has changed in the non-Jewish world. Sun-myths reign in 2.5 billion of the world's population today. They are called Christians. Now it is up to you to see if what I have said is true. Sadly, if you look you will find such deceptions in the texts you believe to be Divine and Infallible in the New Testament once you undertake such a serious study. Have faith and above all have courage for the truth can be recovered. You just read it in the mouth of Jesus. But not all who are portrayed with a message from God in the New Testament have one! But understand the faith and beliefs of the historical Jesus stand apart from vicarious atonement and many of the doctrines of Paul and the Church. Many will try to read vicarious atonement" into texts and even alter them to suit their purpose. You can begin with Isa. 53 which the scholars say the Essenes worked over more than any texts they had! That is why the Isaiah in the Christian Bible, for the Septuagint, reads COMPLETELY different from the Isaiah in the Jewish Tanakh! The Essenes to which many look to day for hidden truth developed into little more than sun-worshippers in the days of Jesus in rejection of Judaism toto. Their alteration of the Tanakh proves a different theological agenda from the Jews in Jerusalem. Basically in closing, you have to make a big decision and decide if you want to be a follower of Jesus or a follower of the other doctrines of the New Testament which contradict Jesus' message on how to obtain Eternal Life. The choice is yours. Shalom.**

**[Let us continue our studies by examining what the phrase "Born Again" originally meant.](#)**

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# THE HISTORICAL MEANING OF “BEING BORN AGAIN” AS CONTRASTED WITH WHAT CHRISTIANITY TEACHES TODAY: WHAT ARE WE TO BELIEVE? #1



- **Answer for yourself:** Are you “born again” according to what Jesus taught or according to what your Gentile Pastor teaches?
- **Answer for yourself:** Is there the remotest possibility that you might not be “born again” according to the Hebrew Scriptures and what it meant to Jesus, but "born" again according to Gentile theology?

Before you say "no way" you better get seated and read the whole of these two article for I promise you an eye opening experience if you do.

- **Answer for yourself:** Do you know the difference alluded to in the above two questions when the concept of "born again" is viewed in its Jewish context and later in its Gentile context?
- **Answer for yourself:** If we today in the Christian Church attach a different meaning to the Hebrew concept of “being born again” which is all together foreign and different from what it meant to Jesus when he spoke about it to Nicodemus, then what does Jesus think about our misinterpretation of such an important concept, or even more, what is the result of such a misunderstanding when we are judged in the world to come (Heaven)?

*2 Cor 5:17 17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (KJV)*

- **Answer for yourself:** Are you a “new creation” as taught by Paul, or are you just “another creature”?
- **Answer for yourself:** If you call yourself a “new creation” and your Pastor or those on TV call you a “new creature,” does calling yourself a “new creature” make you one, and do you know what being “one” actually entails?
- **Answer for yourself:** Have you fulfilled the requirements in the Bible to actually be a “new creature”

according to Paul in II Cor. 5:17, and do you know what they are?

- **Answer for yourself:** What are you to do when most of you find out that you have not been taught correctly about what is required to be a “new creation in Messiah?”

Those are thought-provoking questions to say the least. I know most of you who are reading this article are tempted to put it down and consider what I have asked you to consider as absolute folly. I can only plead with you to read these two articles in full, and understand for yourself what I discovered over fifteen years of in-depth Bible study which was never taught to me by the Christian Church or even Seminary.

In order to peak you curiosity to read this article in full, I will expose at this time the real meaning Paul intended his Gentile hearers to have when he taught them about being a “new creation in Christ.” Let us examine the passage in II Cor. in detail from resources like a Christian Greek Lexicon.

## **2 Cor 5:17**

*Therefore if any man be in Christ, he is a new **creature**: old things are passed away; behold, all things are become new. (KJV)*

First of all it is mandatory we understand correctly what the word “creature” means in the original language in which Paul spoke and later was recorded in Greek.

The Thayer’s Greek Lexicon [a Christian book no less] defines “creature” in II Cor. 5:17 as follows: 2937 Strong’s Numbers: ktisis- the act of founding, establishing, building, etc.

- a) the act of creating, creation
- b) creation, that is, a thing created; used of individual things, beings, a creature, a creation
  - 1) anything created
  - **2) after a rabbinical usage (by which a man converted from idolatry to Judaism was called)**
  - 3) the sum or aggregate of things created
  - 4) an institution, an ordinance
- **Answer for yourself:** Don’t you find it almost startling that the concept accompanying the idea of being “new creature” carries with the intended meaning of turning from idols and idolatry to Judaism and not a religion like Christianity which is full of idolatry and considers itself a replacement for Judaism?
- **Answer for yourself:** Don’t you find it almost startling that the concept accompanying the idea of being “new creature” carries with the intended meaning of turning from idols and idolatry to Judaism where Biblical Feasts and Festivals are observed instead on pagan holidays to which the early Catholic Church attached the name of Jesus centuries ago?
- **Answer for yourself:** Don’t you find it almost startling that the concept accompanying the idea of being “new creature” carries with the intended meaning of turning from idols and idolatry to Judaism where the Sabbath is both observed and remembered instead of replacing it with the day already set aside by the pagans for sun worship?
- **Answer for yourself:** If your church does not teach and model for you the correct interpretation of the Bible by promoting the interpretation of these Hebrew Scriptures from a Jewish perspective since it is a Hebrew document, then how comfortable should you feel considering your faith and the practice of your faith since it probably contains very little that is Jewish; especially in light that you most likely have been taught to reject the Sabbath and the Seven Biblical Festivals?
- **Answer for yourself:** If your church does not teach and model for you the correct interpretation of the Bible by promoting the correct interpretation of the Hebrew Scriptures from a Jewish perspective [especially since it is a Jewish book] then how comfortable should you feel considering your Gentile Christian faith and the practice of your faith when it finally dawns upon you that you have been following a religious belief system that deviates drastically from what Jesus believed?

## **WHERE WE MUST BEGIN TO UNDERSTAND CORRECTLY “BEING**

## BORN AGAIN"

I guess I could just dive right in and tell you that we as Christians and followers of Jesus has completely misunderstood the Jewish concept of being "born again" but it would serve us well to first understand the historical context of such passages in order to fully appreciate the Jewish concept of being "born again" and the discourse between Nicodemus and Jesus as found in John chapter 3.

The **Noahide Commandments** are the Commandments given by the Torah (the Old Testament) to the Gentiles of the world (first given to Adam and later given to Noah), which according to Rabbinic tradition and the **First Church Council in Acts 15:17-19 and Acts 15:28-29 (which was headed up by James, the Lord's brother and head of the Jerusalem church)** were given by God to Gentiles like Adam and Noah. It is these commandments which **if obeyed by the non-Jews of the world will be rewarded with eternal life! According to Rabbinic teaching & Acts 15 (which Jesus believed and taught himself along with his followers), those Gentiles who observe these precepts are assured their share in the World to Come,** regardless of what fanciful interpretations were later to be invented by both the Catholic & Protestant churches and most probably heard in your modern churches today. **Jesus was and is a Jew. He never ascribed to Baptist, Methodist, Catholic, Assembly of God, Church of Christ, or Mormon church doctrine. He believed and taught the truth as received from his Father in Heaven. The Christian must come to an understanding that the religion of Jesus (Biblical Judaism and not Rabbinic Judaism) has always recognized two different religious codes:**

- **1) the 613 Laws and precepts given to the Jews following their liberation from Egypt [the Laws of Moses were added upon the existing Noahide revelation and commandments]**
- **2) the earlier Noahide system of legislation for all mankind predated the Laws of Moses**

## DID JESUS INTEND TO REPLACE OR ABOLISH HIS RELIGION?

The eighteenth century Talmudist Rabbi Jacob Emden wrote a letter that has been discovered by archeologists which states: ***"Jesus (Yeshua) never intended to abolish Judaism, but only to establish a new religion for the Gentiles based upon the ancient Noahide Commandments transmitted by Moses on Mount Sinai."*** Let me say that Emden more correctly should have said **"RE-ESTABLISH"** for the Gentiles the religious foundations that had previously been given by God to the Gentiles since the Garden of Eden and later renewed at Sinai. Emden stressed in his letter that Jesus brought about a "double blessing" to the world, by strengthening the Torah of Moses and at the same time removing idolatry from the midst of the Gentiles. Unfortunately, Emden's thesis in the letter never gained a substantial following by fellow Jews. The most obvious reason would seem to be the frequent harsh statements made by Jesus against the rabbis and Jews of his time (Matt. 23). This chapter has seldom been correctly interpreted by the Christian Church because the church, for the most part, lacks the facts & information concerning the historical, religious, and political background surrounding Yeshua's statements which are necessary to correctly understand such a chastisement of a **particular "sect" within the Pharisees, and not the Pharisees as a whole!** Yeshua was not condemning the Pharisee movement, for he was proud to be one, especially a Pharisee belonging to the School of Hillel. **Yeshua was not replacing Judaism with Christianity!**

Emden helps us understand the original intentions of Yeshua and Paul as he analyzes the beginnings of Christianity. According to the Jewish rabbi, Yeshua and his Apostles, which were later sent by Yeshua to the Gentiles of the world, acted entirely within the Halakhah (correct and accepted Jewish law) in **re-creating and re-establishing the religion God had previously given to the Gentiles which was based on the Noahide Commandments (the basic seven Noahide Laws consist of prohibitions against idolatry, blasphemy, killing, stealing, sexual sins, eating the limb of a living animal (cruelty to animals), and the imperative to establish courts of justice).** According to the Jewish Talmud and Tosefta, those **Gentiles**

**who observe these statutes are considered to be of the Hasidim (pious ones) of the Nations and merit a share in the World to Come.** Even within the *Alenu* prayer which is prayed by Jews and "God-Fearers" every Sabbath, it states **"May all inhabitants of the earth recognize and know...."**. **This means the Gentiles.** This prayer for Gentiles is another proof that the will of God is for Gentiles not to perish but have everlasting life. In the Mishnah (the Oral Law), in Pirke Avot 4.1 it states: *"Every assembly that is for the sake of Heaven will in the end be established."* Christian assemblies are for the sake of Heaven, yet I must sadly inform you that they have accepted "IN PART" the Noahide Commandments, **but not totally! God had given them all to the Gentiles and we are not told today about them in our Christian Churches!**

## THE FIRST GREAT COMMISSION...20 BC? YOU HAVE GOT TO BE KIDDING? NO; I AM NOT!

Yeshua and Paul were acquainted with the Essene authors and their Scrolls. Many passages in the New Testament bear striking similarity to the Scrolls (see my previous newsletter about Yeshua and the Secret of the Dead Sea Scrolls). A comprehensive overview of the writings and materials available to us today reveal the Essenes to have been extremely pious Jews who scrupulously followed the Torah (the instruction and teaching of God, more commonly called the "Law"), whereas Yeshua and Paul are by many portrayed incorrectly as having forsaken their Jewish origins and replaced the Torah with a new religion-Christianity. Such a study also reveals many problems with Essene theology but this is a study done elsewhere and is too extensive for this article. **This portrayal of Yeshua forsaking his Jewish faith never happened; sadly I cannot say that for Paul [see Acts 21 where Paul was known to forsake Moses {commandments} and teach Jews to quit circumcising their children]!** At least this is the general picture one is presented with in the majority of churches today; and one will not be able to see through it without diligent study. But this premise goes against Emden's letter. A Christian should know that the Talmud records for us that **Moses commanded the Jews to spread the knowledge of the Noahide commandments to all mankind!**

**Answer for yourself:** Did you hear that?

God commanded Moses to spread the knowledge of the Covenant with Noah and its requirements to all Gentiles in the world. **Judaism acknowledges this "Gentile Covenant for Salvation"** as from God since the time of Mount at Sinai. The questions we have to ask ourselves is this:

- **Answer for yourself:** Does history record for us such an ambitious attempt to bring the Noahide Laws to Gentiles, and if so, who was behind it and when did it occur?"
- **Answer for yourself:** Were the pious Essenes the ones who attempted such a mission to the Gentiles in the generation preceding Yeshua's birth?
- **Answer for yourself:** Did Yeshua and Paul, through their ministries, follow in the Essene's footsteps and try to bring to fruition what the Essenes began in the generation before their birth?
- **Answer for yourself:** Where do the Gentiles correctly fit into the teachings of Jesus and Paul?

As Christians and followers of Yeshua, we must constantly search for the correct interpretations of such an event if we are to correctly understand the Bible and it's message to the Gentile and his salvation.

## LET US LEARN FROM HISTORY

A passage in the Jerusalem Talmud records for us: **"Menahem the Essene and 160 Essene disciples left the Jewish community"** (remember not all Essenes lived in & around the Dead Sea) **"about 20 B.C. on a mission to the Gentiles to take the "world" the Noahide Covenant, thus assuring obedient and observant Gentiles a place in the World to Come."** This Menahem served as a vice-president of the Sanhedrin under the sage Hillel who was the Nassi (President of the Sanhedrin) some **thirty years before Jesus' birth**. The Mishnah makes quite clear that Menahem subjected himself totally to Hillel's authority (who



loved the Gentiles), thus establishing a link between the Essenes and Hillel (who was a conservative Pharisee). Also of importance is the link between the two camps (Essenes & Pharisees) in that they were both known as "Hasidim." Menahem the Essene left Hillel's Sanhedrin for his mission to the world and was then replaced by the sage **Shammai (who did not like the Gentiles). Shammai succeeded him as vice-president, probably about 20 B.C., and the influences of Hillel began to be replaced with those of Shammai [who was strongly anti-Gentile and deemed no Gentile worthy that the message of God's salvation be taken to them].**

## QUESTIONS NEEDING ANSWERS

- **Answer for yourself:** Was Menahem forced out by Shammai and his followers? Yes.
- **Answer for yourself:** Did Hillel's disciples join Menahem in his mission to the Gentiles? Yes.
- **Answer for yourself:** Did later rabbis approve of Menahem's mission to the Gentiles? Yes and No, depending on the particular school of Pharisees to which we refer.
- **Answer for yourself:** Did Shammai lend his support to the Gentile mission or did he discourage the Jews from being a light to Gentiles? He strongly discouraged it.
- **Answer for yourself:** In the time of Yeshua did the teachings of Hillel or Shammai have influence over the people of Israel and direct the course of the nation? Shammai was in ascendancy.
- **Answer for yourself:** Which of these two Pharisee schools supported Yeshua and which did Yeshua rebuke in Matt. 23? The School of Hillel supported Yeshua and the School of Shammai was rebuked by Yeshua.
- **Answer for yourself:** Was Yeshua against all the Pharisees? No, not at all, for he would say only two days before his death that the Pharisees (no longer the Sadducees) are the religious leaders of Israel, for from now on they sit in Moses' seat!

## THE STORMY RELATIONSHIP BETWEEN HILLEL AND SHAMMAI

The first disputes regarding the Oral law (that was passed down for some 1700 years from Moses at Sinai) took place at this time between the sages and students of Hillel and Shammai (beginning about 20 years prior to Yeshua's birth). Their respective schools (Bet Hillel and Bet Shammai) were to clash over 350 times on issues of the Oral Law during the next hundred years. Nor were these always minor disputes for even once the Zealots connected with Shammai massacred and killed many of the Pharisees. **The issues between Bet Hillel and Bet Shammai went to the very core of what Judaism stood for (and what Jesus stood for). One of the major areas of contention was Judaism's attitude toward salvation of the Gentiles.**

**Answer for yourself:** What side would Yeshua agree with?

The Schools of Shammai and Hillel both accepted all of the commandments contained in the five "written" books of the Torah (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). But the written law of Moses is too brief to be applied to practical issues of everyday life, and it was accepted that God also gave an oral and more detailed tradition was originally given to Adam, then to Noah, and finally handed down to Moses at Sinai. **The debates of Bet Hillel and Bet Shammai centered on this oral tradition.**

This oral tradition was passed down by Moses and it was forbidden to be set to writing. It was this Oral Law that later caused controversy among the rabbis; especially Bet Shammai and Bet Hillel. Finally, out of fear it would be forgotten due to all the persecution of Judaism and the deaths of its leaders at the hands of Gentiles, the sages permitted it to be committed to writing. The first major works were the Mishnah (200 A.D.) and the Tosefta (4th century), followed by two Talmuds; the Babylonian Talmud and the Jerusalem Talmud (5th century). The Babylonian version is more popular than the Jerusalem Talmud. Also at this time, books of homilies known as Midrash began to appear. The two major commentaries to the Babylonian Talmud are those of Rashi and the Tosefta. Why did I mention these works? The Mishnah, Talmud and Tosefta are the works of primary interest and authority when researching the Jewish law and tradition that surrounded Jesus and his teachings in the first century.

## GOD CHOSE HILLEL'S INTERPRETATION FOR ALL TIME..IT CAME THROUGH A VOICE FROM HEAVEN

The School of Shammai [anti-Gentiles] came upon the Jewish scene 20 years before Jesus' birth, and flourished for around 100 years. After the destruction of the Temple in 70 A.D., the seat of the Sanhedrin was relocated to Yavneh, where the Halakhah (accepted interpretation of Jewish Law) of the School of Bet Hillel became once again the established Halakhah (accepted interpretation for all issues of Jewish law). Also at this time, God spoke from Heaven and a Heavenly Voice was heard declaring the Law was to be from that time forward decided in favor of the interpretations of the School of Bet Hillel. Since that time all Jewry has accepted the teachings of Bet Hillel. But this was too late to save Israel from the judgment of God for violating the commandments of the Second Tablet of the Law....the Commandments affecting relationships between man and men [Jew/Jew; Jew/Gentile].

## HOW COULD YESHUA REPLACE WHAT HIS FATHER APPROVED?

Now listen closely. Jesus' debates with the Pharisees recorded in the New Testament were actually disputes with the Pharisees representing the School of Shammai and NOT the School of Hillel. Every Christian needs to set down and thing hard upon what I just said; especially in light of the teaching of anti-Semitic Gentile Christianity that all Pharisees opposed Jesus. Such a teaching is simply not true and a tragic misrepresentation of history. Jesus adopts the views of Hillel and the School of Hillel on "all" matters of Halakhah (interpretation) except on the matter of divorce, where he sides with the School of Shammai (which held a more strict interpretation). At the time of Jesus the interpretations and teachings Bet Shammai were influencing Jewish life and institutions more than Hillel's, and it was this way for almost 100 years. Through Shammai's teachings Israel was "loosing her way." It would be primarily the influence of Shammai and his hatred of the non-Jew by which Israel will fail to "merit" the Kingdom of Heaven and her King and the day of her visitation. The prophecies would not be fulfilled and the Messiah would not be revealed to a nation of Priests which hated those to whom she was called to go. Hillel had died when Jesus was 13-14 years old, and Hillel's influence in Israel was rapidly being replaced with the contemporary teachings of Shammai. Jesus (who accepted and agreed with Hillel) and Shammai (and Shammai's many students) were to clash continually! The Shammai Pharisees (and not the Hillel Pharisees) were responsible for handing over Jesus to the Chief Priest, and Sadducees and Romans for crucifixion, and this was a violation of Jewish Law. Couple this with the relationship the Shammaites had with the Sadducean Zealots in the priesthood, little wonder that the Chief Priests (Sadducees) capture Jesus and hand him over to the Romans to be crucified. Notice that the Hillel Pharisees (whom the majority of the people supported and followed) had nothing to do with Yeshua's crucifixion (it was they who warned Jesus to flee for his life in Luke 13:31). When you read Matt. 23 you cannot help but see Yeshua chastising the Pharisees; but what we fail to notice is that there were many sects under the umbrella of the Pharisees and Jesus says "Pharisees who"....indicating that many were not to be included in his rebuke of the insincere Pharisees. Yeshua took odds with the Shammaite Pharisees, not the Hillel Pharisees!

*The Christian Church's failure to understand this has led them to erroneously believe that Jesus was rejecting his own religion by chastising the pharisees rather than calling for repentance within it by whose "who" had departed from God's will!*

## WE MUST UNDERSTAND THE TIMES AND THE TEXTS

Now let us learn something that Christianity has never taught you.

The Jewish people knew from ancient prophecy that their Temple in Jerusalem would be destroyed by the Gentiles (Dan. 9 describes 490 years that are allotted to the Jewish people to either usher in the Messianic Kingdom or else suffer destruction). Bet Hillel believed that reaching out to the Gentiles (since historically Israel had failed to be "a light unto the Gentiles") was the correct approach to possibly avoiding the coming destruction. I cannot stress the importance of the above consideration in the minds of the Jews like Hillel in the times of Jesus. Hillel and his students [School of Hillel Pharisees] maintained that righteous Gentiles merit salvation just as Jews do (Hillel, like Yeshua, accepted the teachings connected with the Laws of Noah), and it was their hope that a mission to the Gentiles could avert the destruction of their land and win God's approval, thus influencing God to repent of the destruction prophesied. Bet Shammai however looked down upon the Gentile world, holding that NOT even the most righteous Gentile could merit a share in the World to Come. Shammai believed the Gentiles deserved "hell" and no attempts should be made to alter their destiny. The Jewish people and their teachers have since declared Bet Shammai's views to be null and void, as did the Heavenly Voice toward the close of the first century (just the way God spoke at Jesus' immersion). Shammai and the Bet Shammai were indeed the Pharisees and priests that Jesus of Nazareth and Paul of Tarsus had to contend with within the pages of our Bibles, and not the Hillel Pharisees. Paul the Apostle's insistence that Gentiles be admitted into the early Messianic Jewish Church was based on Bet Hillel's position that righteous Gentiles merit salvation. Let us not forget that Paul had studied under Rabban Gamaliel the Elder, a grandson of Hillel where he received such instruction! Now you can better understand that the anti-Jewish passages contained in the New Testament were directed against the Shammaites, and not the Judaism which followed Bet Hillel, or even today which follows the instruction and interpretations of Hillel.

## UNDERSTANDING YESHUA'S MESSAGE

Yeshua and his disciples warned all men everywhere not to "destroy" the Torah of Israel. Understand that is Paul's theology early in his life; sadly we have letters later in his life that teach the opposite. It is not my wish to get into the "Paul Problem" in this article but let it suffice that the truth about Paul has not often found the light day; especially in light of Gentile tradition that has overtaken historical truth.

**Answer for yourself:** Did Paul change his religious beliefs during his life or did the Gentile church create theology and put it in Paul's mouth? You might be surprised at the answer to that question.

A Jew is not permitted to leave his Torah, for Paul wrote in his letter to the Galatians Chapter 5 (remember Galatians was written to Gentiles) 'I, Paul, say to you that if you (writing to Gentiles) receive circumcision (along with immersion that makes you a Jew...ie., conversion), the Messiah will do you no good at all.'

**Answer for yourself:** What did Paul mean by the above comment?

I will deal with the meaning of that last phrase in a future newsletter but the core of truth related to this statement by Paul is that the death of Yeshua caused a movement within a Gentile hating Judaism taking God and the Gentile's Covenant to the nations to the world; no longer was forced circumcision of the Gentile and full conversion the only option for the non-Jew to be taken the salvation of the Jews and fellowship with other Jews. Enforced circumcision was the tactic of the Shammai Pharisees to keep Gentiles apart from them. This is not love but rather hatred of the Gentiles. Acts 15 is the turning point on this. Paul goes on to say "You can take it from me that every man (Gentile) who receives circumcision [prior to Acts 15 circumcision was understood as necessary for the Gentile coming to God thereby converting to Judaism]. It was the belief of the early church that Yeshua was the Messiah and because of this belief and his death and expected return that James and the Jerusalem church repented of their bigotry toward the non-Jew and no longer could

enforce circumcision upon the non-Jew as had been done previously. This major step by Jews occurs in Acts 15 and letters were written to strengthen the Gentile churches thereby enforcing this decision for all Gentiles (Acts 15 and 16). A Jew by birth of course was circumcised and is obligated to keep the "entire Torah" but a converted Gentile was also expected to be circumcised and immersed and likewise under obligation to keep the 'entire' Torah " (613). But this was to change with Acts 15 and the repentance of James and the Jerusalem Church in regards to enforced circumcision of the non-Jew. A "converted" Gentile was considered "Jewish" and obligated to keep the 613 mitzvot as were other natural born Jews. Paul is teaching us that a Gentile (like you and me) who is immersed [traditional way of receiving non-Jews into faith with God] and who is circumcised [again part of the conversion process] is obligated to keep the entire Torah as if we were born a Jew! **But since Yeshua's death lead to a movement within Judaism that repented of their stance toward non-Jews and no longer required circumcision of the non-Jew then to not take advantage of this nullifies the benefit of Yeshua's death and the movement that it produced. If one did not recognize this blessings [no longer required of a non-Jew to be converted to be accepted by God] that comes from the death of Yeshua then we better understand Paul's statement that Yeshua [believed to be the Messiah] profited them not at all.**

- **Answer for yourself:** Did you hear that?
- **Answer for yourself:** What about Paul and his teaching that the Law is passed away?

**It must now be obvious that Paul never intended for that to be your understanding; he never said that!** Our problem is that we misinterpret the teachings of Paul not having a proper background necessary to understand correctly what he is saying. Let us begin with what happens when we are "Born-Again". Understand that Judaism was becoming divided in how to handle the non-Jew. The Jewish hatred for the Jews had enforced full conversion and circumcision on the male in hopes of it being a deterrent from having to deal with them since the Jews looked down on the non-Jew. But not all Jews did; as we just saw in Yeshua and the Pharisee School of Hillel. Judaism was torn within on what to do with the non-Jew. Previously being circumcised and then immersed meant full conversion. This was called "Being Born Again" in a Jewish context. This is not a Christian term; only stolen by them and given a new definition much later. **But being "Born Again" has been wrenched from its Jewish context and given a meaning completely different from what it meant to Jesus/Yeshua.** Now the question of enforcing circumcision as part of this process was being rethought by Jews who were repenting of their bigotry toward the Gentiles. Acts 15 again will be the pivotal point in this theological diversity and the Messianic branch of Hillel Phariseism will change their ways. Yet at the same time the Shammai School will continue their repressive measures toward the non-Jew and sadly this will be the dominant stance for Israel and will ultimately lead to its destruction in 70 C.E.

**[More to follow in the concluding article where we will tackle the intricate meanings of being "Born Again." Shalom.](#)**

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## THE HISTORICAL MEANING OF “BEING BORN AGAIN” AS CONTRASTED WITH WHAT CHRISTIANITY TEACHES TODAY: WHAT ARE WE TO BELIEVE? #2



In the previous article we examined the condition of the non-Jew in relationship with Israel and it's responsibility to be a Priest to the nations. We saw historically that Israel had failed in such a mission. Yet at the same time we saw a small section of Judaism which understood Israel's failure to bring the non-Jew to God and had repented of such bigotry toward the non-Jew and had mobilized several movements and attempts to reach the non-Jewish world with the Laws of Noah and the Covenant of Noah that provided Eternal Life for the non-Jewish believer. We also saw how the doctrine of circumcision which had never been required of the non-Jew as used by the Jews as a deterrent to keep the non-Jew from interaction and fellowship with the Jews.

**Answer for yourself:** What was Judaism to do with the non-Jew and how would they be led to God? Would full conversion to Judaism which required circumcision and immersion be required or only immersion and what was the Jewish understanding of the **SPIRITUAL DYNAMICS** that accompanied such immersion?

***You might now be aware of it at present but the answers to above questions have the potential to change you life.***

Now let us continue where we left off in the first article.

### WHAT DID THE CONCEPT OF “BEING BORN AGAIN” MEAN TO JESUS? SHOULD IT MEAN THE SAME TO ME?

Before going on we must provide the reader some background information about immersion and its connection to being "Born Again." We must at first understand that "Born Again" is a Jewish concept and not a Gentile



concept, not a Baptist concept, not a Catholic concept, and not even a Christian concept. If you want to know what being "Born Again" means the way Jesus and Nicodemus used it in John 3 then you have to ask a Jew or a Jewish scholar. To do otherwise and seek the meaning from the Vatican or any Evangelistic ministry that is on our televisions guarantees you receive an anti-Semitic replacement religious doctrine devoid of Divine truth. I apologize for other Christian ministers who have failed to such sufficiently in order to learn what these very important concepts meant to Jesus before they begin to teach them; sadly doing it wrong. **We can change the meaning of "Born Again" and its intricate involvement with immersion as applied to both Jews and non-Jews but in so doing we only deceive ourselves from what God intended it mean.** We can alter religious doctrines all day long and believe me this has been done but down deep in your heart I would hope you would want to know what being "Born Again" meant to Jesus and understanding it as such. For the very life of me I cannot understand how anyone can call himself a Christian or a follower of Jesus/Yeshua and not want to believe like Jesus and accept what he believed about being "Born Again." Startling as it might sound the vast, vast majority of Christendom will tell you that they are "Born Again" never knowing what it really means. Even more tragically such a declaration by the vast majority of Christians make them out to be liars as the fruit of being "Born Again" in the context used by Jesus in John 3 is absolutely lacking in their lives. I will make this very plain in the forthcoming article. So this article will be one of the biggest challenges possibly in your religious life.

**Answer for yourself:** What did being "Born Again" mean to Jesus/Yeshua? What happens when one was "Born Again" according to its Biblical definition and not the later Gentile reinterpretation of it?

In answering this we must deal with a very important issue concerning how a man comes to God and what is involved in it. This spiritual dynamic is often over looked by Gentile advocates of the current teaching of "Born Again" adopted by Gentile Christianity which finds its origins in the false atonement connected with a "literalized" sunworship. There is a "true Biblical Atonement" but due to our forged Christian Bibles which are not truthful to the Hebrew Scriptures we never learn of this; that is until we die and meet God face to face. Roman Christianity changed not only this atonement but many other "major doctrines" as well in their unbelievable hatred of the Jews. If you think I am kidding then I challenge you with all that I can muster to read the following websites over the next months and see if the evidence and facts unknown to presently are not overwhelming and totally convincing.

- <http://firstnewtestament.netfirms.com>
- <http://jesusaastrotheology.netfirms.com>
- <http://www.paganizingfaithofyeshua.netfirms.com>

What you will find is the above studies is that the Spiritual concept of the "dying/rising" godman refers not to some supposed historical person named Jesus but to the God in you, your Soul who is to awaken in your fleshly body and coupled with your awareness of your Divine status and responsibilities before God you hopefully will elevate your existence in this physical plane of existence by feeding your Soul/Spirit on the true bread that comes down from Heaven, the Torah, and in so doing allow your Soul to grow, mature, and accomplish its intended purpose in its incarnation. In such studies you will see how the "pattern" of the dying/rising "godman" was tragically literalized by Rome in earliest centuries of the Christian era and in so doing see as well the altered the "Gospel" of God and His message as to how the Soul is to achieve Eternal Life in this incarnation in "you". Rome, changing this "Gospel" and Message of God for all mankind as robbed us of the truth concerning the Soul and its mission in this world when emphasis is laid on "belief" instead of "deeds in obedience to the Laws of God". Literalizing the "godman" and the "dying/rising godman", which was always understood "allegorically" for the Soul within by these Ancients, termed "pagans" by Rome, we today have been given a false "Christ" let alone "Messiah" by Rome. We tragically live out our existence as Christians never understanding what is required or desired in "being Born Again" and tragically die unprepared for our reunion with the Father. Boy, that is a lot to take in but if can and will this then you will see how important the concept of "being Born again, which I just described to you above, is for you and your Soul

Now it is time for the truth concerning being "Born Again." Biblically speaking when a person, either a Jew or Gentile turns from idols, from sin, and repents, and prays and asks forgiveness, and makes restitution, or bring

alms following his repentance, confession, and prayer then he has received forgiveness of his sin. This is known Biblically as atonement. This is what the historical Jesus understood concerning both his Jewish Scriptures and his faith of Biblical Judaism. Of course Gentile Christianity and its New Testament accepts an alternate atonement. Without study into the origin of this replacement atonement no one will ever know that it is reproduced sun worship applied to a Jew by Rome. Now it is given that such a one who repents, prays, confesses his sin and brings restitution and alms is one already introduced to the God of Israel. Usually of course this is a Jew. Unknown to most Christians is that a Jew was born into Covenant with God unlike Gentiles and was circumcised the 8th day of his life which was the "sign" of that Covenant. When a Jew became a son or daughter of the Covenant then they were immersed according to the teachings of the Tanakh. This was not a simple water dip as we are taught by Gentile Christianity. Something SPIRITUAL happened to the one immersed that was noticed by God but not by man. **These immersions were called "BEING BORN AGAIN" each and every time they were done; it was NOT a one time event!** The Rabbis understood that not all the Commandments from God were the same and one special group of Commandments were called "Hukkim" which was understood by the Rabbis as "commands from God that did not make human sense yet accomplished spiritual realities in the Heavens." Immersion is one such "Hukkim." This gets somewhat technical so I would like to paraphrase if I might. The Rabbis understood such an "Hukkim" concerning immersion as a "spiritual step toward the Throne of God in the Heavens." They understood to the rational mind such immersion would seem to not have any affect on our "spiritual standing before God" but yet understood that it did. This was so important to the Rabbis that we understand the great number of immersion baths located outside the Temple for the worshippers would be immersed become attending "church" if you get my drift. They understood what we as Christians don't; namely that through immersions one was accomplishing something spiritual in their walk before God. Now understand that immersions such as these "Hukkim" were not done indiscriminately; but rather they were commanded at specific times.

- **One was instructed to immerse following repentance from a sin where he was again "moving closer to God in the spirit realm."**
- **But more than that the Rabbis saw that the Tanakh commanded "being Born Again" through these immersions (mikveh) before one observes or celebrates the Sabbath and each of the Seven Biblical Festivals. These "mo'ed" are "appointed times" and "rehearsals" with God and special times with God. One prepares his heart and then "immerses" before sanctifying such "appointed times" with God because at these special times commanded by God one again is "moving closer to God in the spirit realm."**
- **A woman following her menses and her uncleanness since being tainted with blood was commanded to be "Born Again" through immersion before she could take her place again in the community and her husbands's bed.**

As you can see the Rabbis understood such "immersions" and "mikvehs" as Commands by God that did not make rational sense yet God is God and God understands the need for these "immersions" be done by man whereby man was drawing closer to God in the Spirit realm. We find that only one "immersion" by Yeshua is recorded in the New Testament and that is the one right before Yom Kippur. Little wonder that a myriad of Jews had repented of their sins and had grouped themselves to be "immersed" like Yeshua before Yom Kippur. This was mandatory before one could observe or partake of Yom Kippur which was beginning at the dusk of the very day.

This explains the Jewish concept of being "Born Again" but does not explain it as applied to the non-Jew. This we will do now.

## THE GENTILE AND BEING "BORN AGAIN"

The New Testament describes quite adequately the standing of the non-Jew with God:

Paul in writing to Gentiles states:

***Eph 2:12 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)***

That is pretty bleak if you ask me. This is the Gentile's standing with God before he learns how to approach and be accepted with God. Israel we saw in the first article was hesitant in taking the non-Jew his Noahide Covenant and the ways by which he could be accepted with God. In fact we saw that Israel made it very difficult upon the non-Jew by enforcing circumcision upon a fully adult male in hopes that it served as a deterrent to keep them away from the Jewish people. We also mentioned that if a non-Jew desired to identify with the Jewish people and become a son of the Covenant as a Jew than he would be required to convert to Biblical Judaism through circumcision and immersion just like the Jew. **This means that the non-Jew was being "Born Again" just like the Jew in his drawing closer to God following his repentance, prayer, confession, restitution, and alms which he was taught to bring according to the Tanakh.**

This sticking issue if you remember was over "circumcision" or the "lack of circumcision" and the acceptance of such a one into the Israel of God by the Jewish people. We find a perfect example of a non-circumcised Godfearer in Cornelius in Acts 10.

When a Gentile was taught of God through the Jewish people and accepts the faith of the One God of the Universe, he identifies with God. As Gentile Christians and followers of Yeshua we likewise identify with God through the one He sent to reveal Himself; namely Yeshua (Jesus). It is through the name of Jesus we as non-Jews were instructed about the God of Jesus in the first place. The Gentile (in the act of repentance and faith) literally stands at his own Sinai, as did his Gentile forefathers (the Egyptians are a type and shadow of Ephraim, the other house of Israel) and says, like the Jews of old did, **"All that the Lord has spoken we will do" (Ex. 19:8). Notice that the Bible say "all" the people said it at Sinai (this included the mixed-multitude of Gentiles and Jews together)!** Included in that group were a mixed multitude of Gentiles along with Jews and this fact teaches us a very important lesson for our lives. At Sinai both Gentiles and Jews confessed adherence to the Covenant offered by God. **God had previously instructed that they "wash their clothes."**

**Answer for yourself:** Is there any special significance to this mixed multitude "washing their clothes?"

**The Rabbis teach that "washing their clothes" is an idiom for immersion in water** of their bodies. **Here we see the example of both Jew and non-Jew experiencing the concept of "immersion" and being "Born Again" as taught by the Rabbis.**

***This again is the Hebrew "mikveh" where both Jew and Gentile were "drawing closer to God in the spirit realm."***

Having turned from the false gods of Egypt and turning to the true God and Creator Moses was instructed to have both Jew and Gentile (Mixed Multitude) draw closer to God [be Born Again} in the Spirit through immersion. This was not forgiveness of sins since that was already accomplished through their repentance. Let us be clear on that and this was not their salvation as that was already accomplished by faith and their resultant actions based on their faith in the true God. This was more of a SANCTIFICATION of setting themselves apart unto God whereby they drew closer to God. Something that they did not understand was being accomplished through their immersion. The Rabbis call this "Hukkim."

**The Rabbis teach that this is an illusion to both the Jews and non-Jews being Born-Again to the God of Israel. But again understand this was NOT a one time event but an experience to be repeated throughout their lives in their worship of God.**

**JOHN 3 AND BEING BORN AGAIN...WAS THIS NEWS TO ISRAEL?**

**This might be startling to you but the concept in the Gospel of John, chapter three, concerning being "Born-Again" is not the invention of Jesus. Being You have seen if you have read these two articles that "Born-Again" is a Jewish concept that has existed since the Garden of Eden and Adam. Now hear this...being "Born Again" is to be repeated throughout one's life....even your life as a Christian! A typical Jew was "Born Again" with each new encounter with God throughout his life. A Gentile convert had his "hello" experience with the God of Israel through immersion required in conversion [that was his first Born Again experience] but yet this experience of drawing near to God was expected to be repeated throughout his live by continually being "immersed" and "Born Again" after every repentance, before each observance of the Sabbath, before each observance of a Biblical Festival, and for the woman after her menses monthly.**

**Answer for yourself:** Can we find in Scripture examples where righteous Jews were continually "Born Again?"

**Examples in scripture where the children of Israel were "Born-Again" repeatedly (immersed and attained a new-heightened status before they met with God) are before each Sabbath, before each Feast and Festival, following repentance of sin, and for a lady, after her menses on a monthly basis before she could return to her husband's bed. This will be news to most but Yeshua was immersed repeatedly in his life. Yeshua, being a Torah observant Jew, was immersed before each Sabbath service and before each Biblical Festival each year. If you added it up you would find that Yeshua was immersed a minimum of 59 times a year. That being true we are misled in understanding this concept because recorded for us is just only one immersion of Yeshua in the New Testament and that one is the immersion the day before he observed the Yom Kippur. Yom Kippur is the Festival called the Day of Atonement and as I shared earlier every Torah observant Jew had to be immersed before he could participate in observance of Biblical Feasts and Festivals. Thus we would expect Yeshua to be immersed prior to Yom Kippur and we do in New Testament.**

**Sadly Christian scholars debate down through history with large volumes the reason for Yeshua's immersion; never stopping once to try to understand it from a Jewish perspective. I find their lack of insight and scholarship amazing and as an ordained Pastor and Seminary graduate I am ashamed of my fellow colleagues who know so little but profess so much.**

***Being "Born-Again" is not a concept originated by the Gentile church. It is a Jewish concept!***

**Amazing! As the repentant person entered into the immersion bath (a picture of a "watery womb" and "watery tomb") only to emerge as if "Born-Again" from a watery grave and a watery womb (with a renewed spiritual status before God). It was a new start for the believer. If he had sinned and repented God granted him a new status; a new start with God was his. This was perfectly symbolized through the rising from a figurative grave to life anew with God. This was again perfectly symbolized through the emergence from a watery womb to life anew with God. The pictures and symbols and metaphors which help explain this Spiritual advance with God are perfect once you understand that something supernatural happens between the believer and God in time of drawing closer with God. God knows it; He commanded it be done. We look at it without our Hebrew Roots and interpret it incorrectly and try to relegate it to a once in a life-time experience and attach a completely foreign meaning to it that God never intended. We not only have lost truth but the opportunities to draw closer to the God we say we love.**

**The Rabbis call this a "Hukkim" commandment; it does not make human sense but yet God requires it. The immersed one is then considered a new creation (2 Cor. 5:17) as he emerges from the water! Remember that this was also required of a Gentile convert coming to God for the first time. He was drawing close to God for the first time in his life through this Hukkim immersion. But immersion and being "Born Again" was not only to accompany repentance after one sinned or turned to God for the first time in one's life since being a non-Jew but was commanded all the time before one observes and celebrates a Biblical Holy Day**

or the Sabbath. Being "Born Again" was not a once in a life-time SALVATION EXPERIENCE because one believes some theology about Jesus as Paul would make it out to be in Romans 6; rather it dealt with sanctification and dedication to God which is to be repeated throughout one's life. At least that is what it meant to a Jew like Jesus. It many not have meant that to Paul, himself a Gentile convert that often departed from Jewish faith but that is whole other problem that bears your study. Also of note was that immersion and being "Born Again" applied to the non-Jew as he was immersed as part of his conversion to Judaism once he already had faith in God and had repented of his sin. This was in all the above cases a step toward God by the repentant Gentile. After his initial immersion it was then expected of him to be repeatedly immersed just like the Jew when he observed the Biblical Festivals and the Sabbath. In such a way we find the Gentile just like the Jew experiencing this drawing near to God.

*Rom 10:12 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. (KJV)*

I wish everyone really believed the above verse. If you were Jewish you would have been instructed correctly concerning the mechanics of Biblical Immersion (being Born-Again) since you were a child, and would not be like many Christian Gentiles who have not had the truth taught them concerning such an important doctrine. It is startling that such a Jewish concept is considered the backbone of the Christian faith and the Christian fails to have the correct understanding regarding immersion and being Born-Again as Jesus understood it. As believers we should have understood it correctly from the beginning, which we have not. A Gentile entered into the watery tomb and watery womb and emerged, no longer considered a Gentile, the old things have passed away (his condition of being a Gentile estranged from God is over), behold God made all things new (he now is a part of the Israel of God just like the Jew)! He was now considered a citizen of the Israel of God!

*Eph 2:12-13 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh ...(KJV)*

Understand the non-Jews were brought nigh to God not only by the death (blood) of Jesus which began a movement out of a Gentile hating Judaism to them in the world whereby they were instructed in the Covenant of Noah [Acts 15.16] but were brought nigh unto God by faith and immersion whereby they "drew near to God in the Spirit realm" through this Hukkim Commandment called a mikveh!

Upon emerging from the watery tomb in which he was "Born-Again" he had the status of a Spiritual Jew...a child of God. He became Israel! He was considered as if he had always been Israel, for it was said by the Rabbis following conversion that it was if the non-Jew had no past and it was forbidden to bring up his past for it was as if he had always been Israel.

**ARE YOU GRAFTED INTO ISRAEL OR NOT? OR DO YOU WANT TO REMAIN OUTSIDE THE ISRAEL OF GOD AS AN ANTISEMITIC CHRISTIAN?**



The Gentile, after turning from idols and repentance (as a sign of his faith in the One God of Israel), and after following immersion in the Mikveh (baptism), was grafted into Israel as Paul would later tell us. The repentant Gentile believer chose God and His Torah. He chose to become "chosen". Since he is Israel, then the commandments given to "Israel" now apply to the Gentile "Christian" who looks to Yeshua, his teachings, and His God.

Answer for yourself: Is that your understanding? It should be!

It was Jesus' understanding and still is his today. The tragedy of the matter is that the Contemporary Christian Church has not studied to know who they are. They are included in the House of Ephraim; they are Israel. The Commandments of God as seen in the Torah are for them, not just the Jew born in the land!

## LET'S MAKE SURE WE UNDERSTAND CORRECTLY

A "Gentile" is a term signifying a non-Jew, who is **NOT** a "son of the covenant" and is only subject to the seven Noahide Laws. Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. These were the "God Fearers", who accepted certain basic Jewish obligations along with the Noahide precepts. This is more than Noahidism! People often misunderstand because my E-mail address is "bennoah1" but I am not a Noahide; I have gone beyond that and adopted Isa. 56 and consider myself a Godfearer like Cornelius in Acts 10. The Noahide movement stops short of a fuller dedication to God and that is not for me. According to the Laws of Noah idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noahide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Jesus) the admonition for the Gentiles to adhere to Noahide Laws to be accepted in the believing community of Israel (it was James as leader of the Jerusalem church who referred back to the Noahide Laws in addressing the question of Gentile salvation). But this was considered the "MINIMUM." It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be "saved" and "accepted" in the "family of Israel". It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles or Noahides. On the contrary, the Noahide precepts were only seen as the minimal condition for Gentiles to be recognized as "God-Fearers". These were so understood by the uncircumcised "God-Fearers" themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full proselytes (Sabbath, festivals, Tallith, etc). Understand that it would be these Godfearers who were also immersed before Sabbaths and Festivals like converts and Jews. This was also the attitude of Gentile Christian "God-Fearers", as may be seen from the Epistle to the Galatians; many of them wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the mother Church in Jerusalem decided to lay no burden upon the Gentile believers beyond the Noahide precepts, it did not object to their voluntarily observing more.

*Acts 15:19-21 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)*

It would be here that the non-Jews once having come to God would continue to grow spiritually and take upon themselves other Commandments over and beyond the minimum of the Laws of Noah. Needless to say this included repeated immersions and being "Born Again" before Sabbaths and Biblical Festivals.

Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these

essential "Noahide" ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). **Rather than interpreting the apostolic decree of Gentiles adhering to the Laws of Noah as a minimum, Paul saw in the Noahide precepts the maximum obligations of Gentile Christians. They need not do or observe more according to Paul.** Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals **Paul to be incorrect; thus the biased view of the Gentile New Testament which it totally incorrect historically and Scripturally (regarding the Hebrew Scriptures).**

**Answer for yourself:** Are you beginning to wonder how much less of God we have in our lives today because we were never taught correctly the concept of being Born Again by the anti-Semitic Gentile Church and have failed to draw nearer to God through these Hukkim Commandments most of our lives?

## GET IT CORRECT PAUL OR DON'T TEACH IT AT ALL!

**Paul remarks in a letter to the Corinthians (1 Cor. 7) that the circumcised (Jews or converted Gentiles) should not remove the marks of circumcision,** nor should the uncircumcised (Gentiles become Jews) circumcise themselves. Wait a minute. **Paul contradicts himself** (like a lot of preachers today). In Galatians 5 he says "if you Gentiles get circumcised" and then he says "don't do it."

**Answer for yourself:** Can't Paul make up his his mind? Under the Laws of Noah Gentiles were never to be circumcised, and it was this ruling that was given to Paul in Acts 15 and 16 in letters which he and Barnabas and others were to take to the Gentile Churches in their journeys strengthening them.

**Answer for yourself:** But how could a Gentile be told to not remove the marks of circumcision if it was never required of him at all? This is something that was understood by God to be voluntary as seen in Abraham's circumcision; himself a non-Jew.

In Acts 16 Paul circumcised his disciple Timothy.

**Answer for yourself:** Timothy was not a Jew was he?

**Answer for yourself:** If he was a Gentile why bother, right?

This contradiction of Paul is very puzzling.

**Answer for yourself:** Sadly many have incorrectly interpreted Paul as teaching that circumcision was abandoned with the coming of Yeshua the Messiah, but was it? ***Acts 16 is over 20 years after Yeshua and Paul is still circumcising!***

**Answer for yourself:** We have failed to understand properly, so what is the clear truth of the matter?

Yeshua and his Apostles did not wish to destroy the Torah (Law) from Israel, God forbid; for it is written so in Matthew 5:17, Jesus having said, ***"Do not suppose that I have come to abolish the Torah. I did not come to abolish, but to fulfill. I tell you this: So long as heaven and earth endure (do they yet exist today?), not a letter, not a stroke, will disappear from the Torah (the Law) until it is achieved. If any man therefore sets aside even the least of the Torah's demands, and teaches others to do the same (the majority of Pastors who preach the contemporary Christian message), he will have the lowest place in the Kingdom of Heaven, whereas anyone who keeps the Torah, and teaches others so, will stand high in the Kingdom of Heaven."***

***Bet Emet Ministries teaches Gentile and Jewish commitment and observance to the Torah, not because we desire to be "high" in the Kingdom of God, but because we love God and His Word, and***

*would never think of destroying it by misinterpreting it or failing to study to arrive at the correct meaning of these truths for the people of God today.*

It is therefore exceedingly clear that Jesus never dreamed of destroying the Torah or changing the meaning of being "Born Again" as have the majority of churches today that carry his name and substitute "another Gospel" for the true Gospel of Christ.

## WHAT TO DO WITH TIMOTHY?

Paul does not contradict himself because of his circumcision of Timothy, for the latter was the son of a Jewish mother, and a Gentile father (Acts 16), and Paul knew that the child of a Jewish mother is considered a "full Jew", even if the father should be a Gentile. Paul thus acted entirely in accordance with the Halakah (interpretation of Jewish Law) by circumcising Timothy. This would be in line with his position, following the Jerusalem Council of Acts 15 in 50 A.D., that no longer will Gentile believers be required to "become fully converted Jews" to be accepted into Israel; that the Gentile believers could now remain as "God-Fearers" and be accepted fully by the Jews (1 Cor 7, Acts 15) without circumcision. But yet they might not have to be circumcised to convert but in their worship of the God of Israel they will be expected to observe the Hukkim immersions before the Sabbath and Festivals [being Born Again repeatedly]. Gentiles no longer had to "convert" to Judaism and become "fully Jewish" for inclusion with equal standing with Jews within the Israel of God. The Gentiles as "God-Fearers" were to also be accepted as grafted into Israel (as demonstrated by Cornelius in Acts 10 who was a "God-Fearer" and who had not yet been circumcised). It is important to note that as a "God-Fearer", Cornelius yet observed the Noahide Laws, honored the Sabbath, and ate kosher (proper killing, dressing and preparation of animals intended for food as well as the removal of all blood). The baptism of Cornelius into the Holy Spirit as had been the Jews earlier in Acts 2 during the Festival of Pentecost was the evidence needed to convince the Jerusalem church that the middle-wall of partition was being removed between Jews and "unclean Gentiles". Understand this "baptism" of the Spirit was a miracle of hearing for Cornelius, as had the various disciples from seventy different nations in Acts 2 understood Hebrew when spoken by Peter yet never knowing the language. This was a miracle of hearing and not "tongues" as taught incorrectly by Charismatic Christianity. It literally was a reverse of the Babel curse when all nations spoke different languages but understood them. This is what we find with Cornelius and Acts 2 in spite of the erroneous teaching of Charismatics. Cornelius could all of a sudden understand Peter yet spoke no Aramaic or Hebrew. From this experience with Cornelius in Acts 10 we learn that obedience to the Noahide Laws, without circumcision (to remain only as a "God-Fearer" and not fully convert to Judaism), was no longer to be a barrier between the "unclean Gentiles" and the Jews. This event will have a supreme impact in the Acts 15 council which is coming shortly. For example, table fellowship at the Shabbat (Sabbath observance) and the Festivals could now be shared together with the Jews without circumcision of the Gentile. This is what the death of Jesus accomplished; a new repentant understanding of the place of the non-Jew and his acceptance within the Israel of God by Jews previously blinded by their hatred of the Gentile. This was understood from Peter's vision in Acts 10 concerning "unclean foods" which the Lord cleansed (symbolic of cleansing of men [Gentiles], and not the animals designated as unclean in Leviticus). So many Christian commentators get this wrong.

Shammai's "Eighteen Measures" (one of which commanded Jews not to eat or enter into the homes of Gentiles-remember Shammai hated Gentiles) was overturned by God with the revelation at Cornelius' home. God never told a Jew that he could not enter into a Gentile's home or eat with a non-Jew; Shammai did. God corrects Shammai and those that followed his teaching. Peter's vision of the unclean foods represented the "unclean Gentiles" which God had cleansed; the vision was not meant to tell Peter that God had cleansed the "unclean foods". The message to the Jew is that no longer were they to treat the non-Jews like "dogs" and enforce circumcision upon them thereby keeping them away from God or only accepting them if they submitted to circumcision. Circumcision was to be no longer required for non-Jews to be

accepted by Israel for God never required it of them; Israel was to no longer require this of them either. **But immersion, another part of the conversion process understood as being "Born Again," was to continue. This was not to change since it accomplished something Spiritual in the Heavens. Let us not confuse this issue.**

## HOW DOES GOD LOOK AT YOU...A GENTILE CHRISTIAN BELIEVER TODAY?

Timothy had to be circumcised since he was Jewish (because his mother was Jewish) and, therefore, was required to observe all the commandments of the Torah (613). **Gentiles who observe the Noahide Laws are forbidden to observe "ALL" the Torah like a Jew is required, unless they desire to be circumcised and identify totally with the Jew and his Torah (full-conversion); if so then they are no longer "God-Fearers" but have become full-fledged Jews and undertake all the 613 Commandments. Following Immersion into Israel the Gentile "Born Again" and is no longer considered a "Gentile", he is now Jewish (either partly or completely depending upon circumcision).** All non-Jews who become circumcised following immersion are bound by **ALL** the commandments (613). Understand up front seldom if ever a Gentile male in the USA is circumcised on the 8th day as part of his faith or the faith of his parents according to the Bible. Let us understand as well that the immersion process is crucial for the Christian and he needs to understand it correctly as it applies to him. Once you as a Christian are immersed and identify with Israel, you emerged from that "watery womb" and a "watery tomb" as a Born-Again "God-Fearer" who is grafted into Israel without circumcision as part of any conversion process to Judaism. But yet you are immersed into the "Israel" of God and "drew close to God in a Spiritual way in the Spirit realm" and you never knew it. You are at that time considered by God as a Spiritual Jew regardless if you were aware of it or not or whether you Christian denomination or non-denomination recognizes this or not. **Their doctrines cannot change the truth no matter what they think or believe.** As a Gentile male who is immersed you are not considered a "partial-Jew" unless you are uncircumcised. If you are circumcised and immersed then you are yet considered a "partial-Jew" because your circumcision had no bearing upon you converting to Judaism. Of course in America circumcision is done without any spiritual significance whatsoever to the non-Jew and thereby cannot apply in any manner to a voluntary conversion to Judaism even though one is later immersed. That is why a Gentile today when he converts to Judaism still has his male member "pricked" to draw blood by the Rabbi in a token "circumcision" along with an immersion.

**Answer for yourself:** Did you hear that?

The majority of our readers most likely set in their churches thinking they are "Christians" and God's Word says that you are "Spiritually Jewish" (children of Abraham) and are the Israel of God. **You have not replaced Israel no matter what your corrupt Christian Scriptures might fraudulently say; you became a part of Israel. Such doctrines are the fruit of Roman anti-Semitism. There is no such thing as a God ordained replacement religion even though Gentile Christianity might think in such an incorrect manner.** You as a Gentile "Christian" are obligated to observe the Torah (that part of the Law that refers to you as a Godfearer and represents your Gentile Covenant before God), and sadly because of the great lack of true scholarship in Gentile Christianity you have let your unlearned pastors and teachers tell you repeatedly that you are **"under grace" and "not under Law."** **You are under both; just examine your Covenant and you will quickly see this for yourself!** I just showed you that a proper understanding of immersion and the teachings of Yeshua & Paul are in complete opposition to what Gentile Christianity believes "Born Again" means. This concept has been totally stripped from its Jewish context and given a totally different meaning that God never intended it have. Now, let me ask you as a Christian an important question.

**Answer for yourself:** Who are you going to believe; your pastor or Jesus? It is time to do some serious study into the origin of Gentile Christianity and contrast it with what the Jesus of history believed about God and the Hebrew Scriptures before they were altered by Rome to suit their own religious beliefs.



**Answer for yourself:** With such an obligation to the "Christian" who now becomes aware that he is either "part-Jewish" & "Spiritual Israel" (Judaism is not a race but a religion; the religion of Jesus) what are you to do concerning the Hebrew Scriptures which by example teach that the Gentile is expected to observe the Shabbat (Sabbath), Pesach (Festival of the Passover), Hag HaMatzah (Festival of Unleavened Bread), HaBikkurim (First Fruits), Shavuot (Festival of Pentecost), Rosh HaShannah (Jewish New Year), Yom Teruah (Festival of Trumpets), Yom Kippur (Day of Atonement), and Sukkot (Festival of Tabernacles)? More than likely in your Christian Church you don't observe any of these and immersion is a one time event tied not to drawing closer to God at each of these appointed times with God but accepting that particular brand of belief and set of doctrines surrounding Jesus as espoused by what particular denomination or non-denomination you are involved in at present.

Surely if you love God and desire to obey Him more than your Gentile traditions then you should want to begin to observe and keep these Holy Days of YHWH according to Scripture because informed study will reveal that not only the Jews but the non-Jews kept these Biblical Holy days all through the Hebrew Scriptures. Not only that they kept the Biblical Sabbath and not the Roman day of the Sun is our custom today. Along with this goes the concept of continually drawing closer to God at each of these "appointed times" by continually being "Born Again" throughout our lives according to the teaching of the Rabbis and the Hebrew Scriptures that Jesus used and believed in with all his heart.

## PLEASE TELL ME THAT IT IS BEGINNING TO MAKE SENSE

Christian scholars have assumed from certain passages in the Gospels that Jesus wished to give a new Torah to take the place of the Torah of Moses. He could not do so unless he sinned.

**Answer for yourself:** How could Jesus have then said explicitly that he came only to fulfill the Torah (Law). In Hebrew this carried the connotation of rightly interpreting the Torah and not just obeying it but obeying it properly. Yeshua never came to abolish Judaism, but came to re-establish the religion of Judaism not only for the Jews calling for repentance and return to obedience to the Scriptures but also included the same message for the Gentiles because within Judaism exists the faith that God had given the the non-Jew from the beginning-Noahidism! At the waters of Marrah Moses reiterated the Laws of Noah before he built upon them the additive Laws known today as the Laws of Noah. Noahidism is the foundation on which the Laws of Moses rests. Nor was this religion new, but actually ancient; it being the observance of the Seven Commandments of Noah, which were forgotten purposefully by Shammai and his students because of his hatred of the non-Jew. Such hatred of the non-Jew was influencing the people of Israel in Jesus' day; thus Jesus came not for those who are well but those who need a physician and who are sick; sick with hatred for the Gentiles whom God loved and to whom God had called Israel to be a light unto to show them the their own Torah-their Instruction in the Noahide Laws. Along with this was a call for Jews to return to God in repentance and this was necessary before they could be an effective witness to the nations; Israel could not give to the nations what she did not have...righteousness. God had intended for the Gentiles to be redeemed all along. Jesus came for the "lost sheep of the house of Israel"; who had lost their way and forgotten their responsibility as God's Royal Priesthood to the Gentile nations. Israel had been entrusted with Divine truth for the world and she was not sharing it. She was in danger of severe judgment if she failed to repent. These truths were not only for them, but the Gentiles as well. It is important to understand that as there were "people who were lost" in Israel, there were others like the Essene Menahem and the Hillel Pharisees who had not "lost their way" and needed little if any correction by Yeshua! That is why Yeshua said the "kingdom" had been taken from the Sadducees and given to the Pharisees [Hillel School] when he said the Pharisees set in Moses' seat:

*Matt 23:2 2 Saying, The scribes and the Pharisees sit in Moses' seat: (KJV)*



The Greek word for "sit":

**2523 kathizo- 1) to make to sit down to set, to appoint, to confer a kingdom upon one**

Here we find that the rulership delegated by God to the Sadducees was stripped from them by God's representative as a spokesman for God and given to Hillel Pharisees which was the ONLY branch of Judaism that even attempted a Gentile outreach taking the Laws of Noah and the Covenant of Eternal Life to the Gentile world. Sadly the anti-Semitic Gentile New Testament blasphemes all Pharisees whereby one read and thinks that the only good Pharisee is a "dead" Pharisee. Such is the hatred spread by the New Testament; a Roman replacement religious document.

## WHAT REALLY HAPPENED IN THE GREAT COMMISSION?

Jesus' Apostles, in fulfillment of the Great Commission of their master, established these Seven Commandments anew (Acts 15, Acts 16, Acts 21). However, those born as Jews (with Jewish mothers), or those Gentiles where were immersed [Born Again] and circumcised as "full-converts" to Judaism (**Ex. 12:49; one law shall be to him that is home-born, and unto the stranger**) are obligated to observe all 613 of the commandments of the Torah without exception. Notice if you will that the non-Jews partake of some of what the Jews were given but not all. But much was held in common by both and both Jew and Gentile keep the Sabbath, Festivals, and were "Born Again" repeatedly in their walk with God throughout their lives as this article has demonstrated beyond any doubt.

**Answer for yourself:** Are you a Gentile Christian [circumcised or non-circumcised] who has been immersed into the Israel of God through the ministry of Yeshua and his followers and "Born-Again" into Israel? Then that means you!

For the Gentile God reserved the Seven Noahide Commandments which they have always been obligated to fulfill. It is for that reason that they were forbidden pollution of idols, fornication, blood, and things strangled (Acts 15). Yeshua's Apostles, agreeing with the School of Hillel, would no longer enforce circumcision on the non-Jew for inclusion into the Israel of God (to do so would mean full conversion) and they would no longer enforce Sabbath observance (exactly like the Jews observed it) but teach it to the Gentile in a somewhat modified fashion. The mandatory observance of the Sabbath by "God-Fearers" was similar, but not exactly alike the Jewish observance.

**This may sound so different from what your traditional Christian message has been, but your Christian message is incorrect if it does not agree or line up with the Apostle's Doctrine. I just taught it to you as it existed in the days of Jesus. All of what I have shared with you is in accord with the law and custom of the Torah, as expounded by the Jewish sages, the true transmitters from Moses at Sinai, and understood by Jesus of Nazareth in the first century (they Jews today are the legacy of the Pharisees that survived 70 C.E.; they sit in Moses' seat...listen to what they say).**

***Our Gentile Christianity and religious dogmas and understanding today is incorrect if it violates the truths as Jesus and the School of Hillel understood them. We do not know more about salvation than Jesus and the Jewish people and sages that agreed with him no matter what we think or have been taught by our Gentile authorities***

**It was to the Hillel Pharisees Jesus referred to in Matt. 23 who set in Moses' seat and to whom we are to listen for correct doctrine. No greater example need be given than the doctrine of being "Born Again." We are not to follow the examples of any leaders if they do not line up with the Apostle's**

## Doctrine of Acts 2:42.

**Answer for yourself:** Has Rome and their New Testament correctly portrayed Apostolic doctrine and how do you know for sure if have never studied Biblical Judaism and made your own comparisons of religious dogmas between them?

**This teaching on immersion, being "Born Again," and conversion of the Gentile along with the role of the Godfearer is Apostolic Doctrine as Yeshua understood it and as taught by his disciples, and any other interpretation other than this is NOT correct. We are not to follow any spiritual examples unless they live what they preach and unless that line up with Biblical truth that can be demonstrated from historical and linguistic study (that means the Pharisee Preachers of Christianity today who fail to teach and live the truth of Apostolic Doctrine! No greater "Pharisees" have ever lived than the anti-Semitic Gentile Church of the last 1800 years. Jesus tells us not to follow them unless they agree with him! Good advice. This same admonition is given in Deut. 17:8 ff., where the authority to teach and lead the people were given to the religious leaders God put over the people of "Israel". These occupy Moses' seat and it is time for the Christian Church to set at the feet of the Rabbis and learn truth for a change.**

One of the reasons why Gentile Christianity refuses to learn from the Jewish sages and Rabbis and would rather repeat Gentile Religious dogmas which are incorrect without even knowing it because of that one passage in Romans 11 which teaches that Israel was blinded.

***Rom 11:7 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (KJV)***

This is all well and good **UNTIL** you find out that this passage was completely lacking from the original Romans until well after 180 A.D. when it miraculously appeared under the influence of Irenaeus which gave the world the 2nd New Testament in response to Marcion's 1st New Testament which Rome did not like. But even more the whole of Romans chapter 9, 10, and 11 cannot be shown to have existed before 180 A.D. again under Irenaeus' influence. **So much for the Gentile Church's refusal to accept anything Jewish...like the correct understanding of being "Born Again."**

## **IT IS WAY PAST TIME TO GET REAL**

**Answer for yourself:** Do the Baptists, Methodist, Catholics, Assemblies of God, or any other denomination or non-denomination occupy Moses' seat? No. The Catholic and Protestant denominations are far from being Jewish and often very far from having truth. Salvation is of the Jews according to Yeshua and that will never change. Sadly such anti-Semitic doctrines created by Irenaeus has blinded the Gentile from truth; it is the Gentiles who are blinded to truth and not the Jews.

**Answer for yourself:** If by change the Jews were wrong then what does that do to Jesus and what he said concerning who is to take the reign of the Spiritual direction of Israel and the resultant responsibility for enlightening the Gentiles? Do you dare tell Jesus that he made a mistake and he should have said the Crystal Cathedral or TBN sit in Moses' seat?

**It was these Sages and Pharisees who said that it is forbidden to circumcise a Gentile who does not accept upon himself the yoke of "ALL" the Commandments.** In America male babies are circumcised apart from the truths of God's Word (we are commanded to circumcise on the 8th day and not within the first 2-3 days of a newborn's life or a year later as some do) and because of our failure to circumcise according to the Biblical example along with our failure to teach Biblical truth [take Born Again for an example] instead of anti-Semitic doctrines the Gentiles remain "aliens to the commonwealth of Israel." When a Gentile male is finally circumcised it has no connection to the Biblical injunction and therefore the doing so later coupled with a later

**immersion does not render him a "convert" to Judaism. The Gentile becomes a "God-Fearer" and not a convert. Identification with Israel is by faith and free will. You must choose to stand at your personal Sinai and say to God "I will do all that you say".**

**Answer for yourself:** Do you want to obey God?

**Answer for yourself:** Do you want to honor His Name with your life?

Going to churches that teach error does not accomplish anything and your fellowship with darkness surely does not honor God when our worship of Him is in error and our religious beliefs as Gentile Christians are contradicted by Biblical faith.

**Answer for yourself:** Have you ever been to your personal Sinai and told God you will do all that He says?

**Answer for yourself:** Will you ever go?

**Answer for yourself:** Will you choose to return or remain in your Egypt of ignorance and false traditions and false religion that amount to idolatry instead of choosing the freedom of Spiritual truth when it is presented to you?

**The Sages likewise said that the Gentile is commanded NOT to "fully" observe the Sabbath as does the Jew (yet he is to remember and keep it).** Acts 20:6 recounts for us the Gentile believers and how they were taught by Paul to remember and keep the Sabbath. It is here we find the Gentile Church keeping Jewish ordinances well over thirty years after Yeshua's death. At one time the Gentile Church had such truths of which I speak; sadly today under Constantine's influence these truths are buried.

As far as the Gentiles ("God-Fearers") were concerned, they were **NOT** commanded to observe all the Torah (the 613 mitzvot). The Gentile "God-Fearers" did not have to accept all the 613 mitzvot and are not enjoined to observe all of the 613 commandments. However, it is completely different as far as Jews are concerned, for they became obligated to fulfill the Torah because God delivered them from the bondage of Egypt to be the people of His possession. Therefore they and their children became **subject to it forever and so are those Gentiles who make full-conversions to Judaism.**

## LET'S SUM IT ALL UP

It should be easy to see that Jesus and his Apostles never meant to abolish the Torah of Moses from one who is born a Jew. Likewise, did Paul write in his letter to the Corinthians (1 Cor 7) that each should adhere to the faith in which each was called. This being the case after Jesus' death a moment began with Jesus' followers whereby they repented of their hatred of the non-Jew and began to earnestly take the Gentile nations Gods offer of Eternal Life as found in the Laws and Covenant of Noah. Unlike before the disciples of Yeshua/ Jesus **forbid mandatory circumcision of the Gentiles before having anything to do with them. Yet they taught them correctly about being "Born Again."**

The rabbis and teachers like Hillel and the Jerusalem Church [Acts 15/16] thus took the Gentiles the revelation of God and instructed them not to be circumcised unless they wished to be fully converted to Judaism (this had no bearing upon immersion since it was required for "partial" as well as "full" conversion). **It would suffice that the Gentiles observe the Seven Noahide Commandments, as commanded upon them through the Halakhah from Moses at Sinai. This was the minimum requirements for inclusion into Israel.**

Rabbi Emden was correct; Jesus brought a double kindness into the world.

- One the one hand, he strengthened the Torah of Moses majestically (Acts 24:20 states that many thousands of Jews were believers in Yeshua as Messiah and zealous for the Torah (Law); this was over 30 years after Yeshua's death and resurrection). The ministry of Jesus helped return the "children of Israel

- back to their Fathers; the Patriarchs and their faith" and thus fulfill Malachi's prophecy.
- On the other hand, Yeshua did much good for the Gentiles (provided they do not turn about his intent as they please, as some foolish ones have done because they did not fully understand the intent of the authors of the Gospels and epistles. **Yeshua obligated his Apostles to fulfill the Great Commission by taking the Gentiles (as a minimum) the Seven Commandments of Noah so that they should not be as the beasts of the field and continue to live their lives as pagans and a little above animals. He also bestowed upon them ethical ways, and in this respect he was much more stringent with them than the Torah of Moses.** It is not necessary to impose upon Jews such extreme ethical practices, since they have been obligated to the yoke of Torah since Sinai. Israel took the oath at Sinai and are already trained in proper practice and nature of the Second Tablet of the Law (ethical monotheism and the horizontal relationships man-to-man). It would be for Paul to constantly correct, reprove, teach Apostolic Doctrine, and instruct the Gentiles in his travels since it was to his audience he would write "you are strangers from the Covenant promises, aliens from the commonwealth of Israel, without hope and without God in the world".

If Christians would study they would understand what I have detailed in this teaching. No longer would the Church erroneously teach the cessation, abolition, or replacement of the Torah of Moses and Yeshua. Such sin and foolishness would and should cease.

Because of these errant Christian scholars, hatred has increased toward the Jews who are blameless of any guilt concerning Yeshua's death and proceed innocently to observe their Torah with all their heart (intellect), soul (dedication and commitment to action) and might (resources and property). The leaders of the Churches of Jesus Christ should study to learn correctly for themselves before they lead their people into sin and astray from the will of God for their lives and teach gross error in Jesus' name. This does anything but honor him. The Jew is the brother of the Christian. Ephraim (the grafted-in Gentile) and Judah make up Israel. As members of the Christian faith, how good and pleasant it might be if you would observe what was commanded to you by your first teachers, sent directly to you by Yeshua, with his message, and not the message that anti-Semitism has created these last 2000 years. The Christian Church is in desperate need of being "Born Again" into TRUTH that its historic Fathers rejected along with forging religious documents that have almost guaranteed to this day that such truth remain hidden from the Gentile. No greater example could be given than the corruption of what Jesus knew and taught concerning being "Born Again."

**[Let us continue our studies by looking at the example of Cornelius in Acts 10 and the implications that man can make himself "acceptable to God".](#)**

**[Let us continue our studies by seriously evaluating whether, in light of what we have learned in these last few articles, if we can truly say that we are followers of Jesus.](#)**

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# THE JEWISH UNDERSTANDING OF SALVATION

I am asked a lot by our readers to define "salvation" as related in the Christian Bibles we have inherited in the New Testament. This might seem difficult at first but there are two different "salvation messages" in the New Testament. If you have never seen this then let me direct you to these conflicting messages; one given by the "Jewish Christ" and one by the "Romanized Paul". Besides that there are also two conflicting ways to obtain "Eternal Life" as taught in the New Testament; again, one from the "Jewish Christ" and one from the "Romanized Paul". Hidden behind this Paul of Rome's making is the Gnostic Paul who agrees with the "Jewish Christ" but in order to understand and discern the difference in these Pauls the reader must be competent in understanding the different manifestations of Gnosticism and its unique relationship to Natural Law and the Jewish Torah. That is a study well worth the effort.

I believe everyone will understand and agree that we, living in the Western Hemisphere, have inherited a "Judeo-Christian" faith and this is the very foundation of our nation. Mixed in this "Judeo-Christian" faith is a mixture of both "truth" and "falsehood"; again the goal is discerning the difference and such is not possible without effort on part of the reader and student to understand the theological differences between Judaism and Gentile Christianity as it developed apart from its mother's faith.

There are many substantial and vital distinctions between Judaism and Christianity. Of course, there are many similarities as well, primarily because Christianity emerged from Judaism. However, the emergence was not a direct line. Christianity broke from Judaism, forming a new religion, so it is misleading, however comfortable the thought might be, to believe that the two religions are essentially the same, or to see Christianity as the natural continuation of Judaism. No greater example can be seen than in contrasting the very heart of these two contrasted religions; by that I mean the opposing teachers concerning "salvation" as taught by this great faith of Judaism and her separated daughter, Christianity. The differences between the two religions will be explored in this article concerning only the message of salvation.

As a preface, it is useful to repeat Judaism's central belief that the people of all religions are children of God, and therefore equal before God. All people have God's love, mercy, and help. In particular, Judaism does not require that a person convert to Judaism in order to achieve salvation. The only requirement for that, as understood by Jews, is to be ethical and this is accomplished by following a "pattern" for the soul which regulates the behavior of the animal we call "mankind". While Judaism accepts the worth of all people regardless of religion, it also allows people who are not Jewish but who voluntarily wish to join the Jewish people to do so. It is not really possible to summarize either Judaism or Christianity fairly in this one article therefore your personal study is encouraged.

However, the Divine Book we have inherited, by that I mean the Christian Bible, does not present a clear picture or message regarding what "Eternal Life" actually consists let alone how to inherit it and "be saved". Over these last twenty years I have discovered that almost every nation that has ever existed has had its own Divine and Unique understanding of this Creator and "His Christ" and this original message from the Divine concerning "salvation". From Ancient Egypt on down through the hallways of recorded history we find nation after nation having received this same Divine Revelation from the Creator mediated to them by God's mediator, or Christ or "Karast". Having done these studies we find that each of these Divine Revelations are unique to



each nation and interpreted through the eyes and history of each of these succeeding nations. What is amazing when you see this when studying comparative religions is that although these Divine Revelations and "Salvation Messages" are uniquely interpreted by each of these nations as separate and a distinct people they all possess overriding "common themes" and this is what is important. Judaism, like Ancient Egypt, has common Divine Ideas and "theologies" that amazes the students of these religions once they are recognized and compared. It is not a stretch to say that Judaism is but a later "reflection" of the Divine Wisdom of Egypt. Having said that it is important to note that our "Judeo-Christian" nation has inherited this same "Salvation Message" as mediated through the "Jewish Christ" of which we read in our Christian Bibles. **But there is a problem.** The problem is that with the emergence of Rome and their antisemitic "theology" in the 2nd through the 5th centuries then this long standing "Salvation Message" is corrupted and "blurred" almost beyond recognition and it takes one well versed in such detailed New Testament and Jewish studies to sort it all out correctly once again. We at Bet Emet Ministries has done this in our websites. Thus, being asked about "salvation" so often by my readers I thought I would set out in specific terms what the Jewish understanding of "salvation" both "was" and "is" today. Having come to this understanding then all the more do the contrasts and contradictions from the later Gentile Roman viewpoint become apparent and stand apart from this earlier Divine Revelation recognized by antiquity by almost all.

Jews and Christians share a common hope for the redemption of humankind. Both acknowledge that personal **salvation can be achieved in the here and now** and that full redemption for the world is yet to come. Both await the messianic fulfillment the end of time, whether conceived of in terms of a personal messiah or a messianic age. **However, despite these similarities, there are fundamental differences in Jewish and Christian concepts of salvation.** Although the same terminology is often used, Christians and Jews have different frameworks into which this language fits.

For Judaism, salvation is available to Jews in this life through their faithful observance of Torah. Jews prefer to use the phrase "have a share in the world to come" rather than "salvation". Redemption, defined as a share in the world to come, is available through the quality of Torah-living and not through belief in a particular saviour-figure. What most Christians fail to understand in light of what most hear preached erroneously from the pulpits Judaism NEVER taught that "salvation" for the Jew or the "non-Jew" was obtained by fulfilling the "Law" correctly never once breaking one Commandment or Law. Judaism never taught that in reality one is expected by the Creator to live one's life never falling short in fulfilling the Law at times; in reality this happens to all since we all fail at times. But Judaism DOES TEACH that this Law is a "training manual" to develop the Soul and humankind; it, when followed as a "pattern" for life, elevates man over time to a point of Spiritual maturation and attainment before God. **The Torah is the training manual for life and only through repentance and renewed obedience can man lift himself up and make himself acceptable to God and this is attained through a life-time of continued conformity to God's Laws and Torah. This is God's "true salvation" of mankind; both in this physical life and this physical plane and the "world to come".**

**Contrary to popular Christian stereotypes, faith not works, is the key to personal redemption in Judaism. But "faith" plays a huge part in Judaism but faith does not stand apart from "works" and "acts of obedience to the Laws of God" in Judaism as it does in Christianity.** Good deeds are important as a means to verify and substantiate "saving faith" but they are not a substitute for it. Judaism requires "both" where as Christianity does not. Christianity teaches salvation "by faith alone". In Christianity redemption is not the reward "merited" or "earned" through the quantity of good deeds as it is in Judaism but through faithfulness to God "alone"; in reality this "faithfulness to God" is defined in Christianity as a set of orthodox "religious dogmas" or some "creed" connected somehow to the supposed historical life of the Christian Christ. In Judaism the Commandments and Laws of God, incorrectly called the "Law" when in Hebrew it is rightfully called "instruction" or "teaching" as in "the Torah" which is the instrument by which Jews are taught to express their faith in God and they do it through obedience to concrete "positive" actions approved by God and refraining from "negative" actions not sanctioned as "acceptable" by God. These are the "Positive" and "Negative" Mitzvot in the Torah and they number 613 for the Jew (the Laws of Moses) and 66 for the "non-Jew" (the Laws of Noah). In terms of other faiths, Judaism recognizes that the righteous of all

nations "have a share in the world to come" or the possibility of salvation through ethical conduct and behavior. Redemption is available outside the Jewish faith by faithfulness to God through a person's particular religious tradition when it coincides with "the ethical teachings" of the Torah. As we will see shortly Judaism stipulates that for Gentiles to become "the righteous of the nations" there are seven laws, or better understood as the 7 Categories of the Laws of Noah, which are incumbent upon the "non-Jews" in order to be included in "the world to come". These are often called the Noahide Laws. These laws provide the minimum requirement by which non-Jews can share in the world to come. While redemption is a future, undisclosed hope for Christianity I found that Judaism stresses that salvation is a gift immediately accessible in the present. Through Jewish teaching and religious instruction, through the living of such teaching out by following the Divine pattern in one's life as found in the Torah, a Jew becomes a part of the Olam Haba (the world to come, i.e., member of those worthy of salvation). Thus the Torah is the means to salvation, illuminated pathway to achieving such a desired end. In reality the Torah is the measure of a person's worth before God. Basically this teaches that it is not the quantity but the quality of Torah living that is reckoned by God as meriting "Eternal Life".

For Christianity, however and traditionally, salvation is only possible through the Christian Christ whom they define as the "Jesus" of the New Testament and faith in events in his life as connected by Christian theology as affecting one's redemption. The Church believes that Jesus' death on the cross was the once-for-all sacrifice that, in some mysterious sense, atoned for the sin of humanity. Traditionally, personal salvation is attained through one's personal and conscious acceptance of Christ as his "saviour and Lord"; therefore those without such faith in this Christian Jesus as "the Christian Christ" and the life-events in his supposed historical life interpreted as bringing "saving grace" to one's life then all face eternal damnation. This is technically called a exclusivist approach to salvation. Today, however, two alternative Christian approaches to other faiths have emerged. These are the inclusivist and pluralist positions. Instead of seeing other religions demonic, some Christians want to affirm them. There are nuances within inclusivism and pluralism, but in general it would be fair to say that inclusivists argue that the creator God is working through every religion. Christ is saving the adherents of other religions without them realizing. When Christians encounter a person from another faith, we are to assume that God is working anonymously through God's Christ their lives (whether they know it or not). This is the official position of the Catholic Church. On other hand the pluralist theologian would affirm that salvation is available apart from belief in Christ and normative Christian dogmas. Each religious tradition can offer salvation for its adherents if they turn from self-centredness to God-centredness. Although many Christians are sympathetic to such religious pluralism, the the official position of most Christian churches is the exclusivist approach mentioned above where "only Christians" who have accepted the Christian Jesus "are saved" and this is only because they have and maintain a faith in the "creeds" and "theological dogmas and doctrines" of organized Christianity.

It is important for Christians to understand the role of the Law in Salvation. The Jew does not draw down either salvation or redemption from some Heaven, but Jewish deeds are understood as the *preparation* for the righteousness of God to give mankind "salvation" and "redemption". Such preparation for "salvation" and "redemption" come from opportunities during one's life whereby he can conform himself to the Divine Behavior as defined in each of God's Laws and Commandments. Over time, over one's life, the Torah has a Spiritual way to transform and conform one's life to a higher ethic than the animal nature that lays at the heart of each human being. The Yetzer Ra, the evil nature in mankind, is not a desire to do evil in the way we normally think of it in Western society: a desire to cause senseless harm. Rather, it is usually conceived as the selfish nature, the desire to satisfy personal needs (food, shelter, sex, etc.) without regard for the moral consequences of fulfilling those desires. The Yetzer Tov is the moral conscience, the inner voice that reminds you of God's law when you consider doing something that is forbidden. The Torah sharpens one's Divine Nature and allows it to master in one's live and exert control over the Yetzer Ra or the evil and selfish nature in mankind. Mankind, over time, is trained by living as best he can these Torah precepts and Laws to master this baser nature that exists in him and submit it to the higher Divine Self, the Yetzer Ra. Thus the Torah prepares an individual to turn in faith to God; the turning of individuals to God prepares the way for God's gracious act of redemption which comes as a result of man reaching out for Divine perfection in this human plane and again this "perfection" is defined by each of the Laws and Commandments in the Torah which define for man what "God approves" and what "God disapproves". The rest is up to man to "choose life" and "be ye holy for God

is holy". Thus, we imitate God in our lives the more we conform and allow ourselves to be transformed by the Torah and mimic these actions as defined by each Law and Commandment that we incorporate in our lives. The stress in Judaism is on discovering *opportunities* in personal life for the response of faith and *opportunities* in political life for God's reaching out of redemptive power is the key that brings God's salvation and redemption nearer to us in the life we live long before we die. At death, we inherit the fullness of God's salvation and in our lives we inherit and merit the grace according to our obedience to these Laws and Commandments.

Christians in dialogue with Jews often confuse this emphasis on the need for concrete opportunities in which personal salvation and national redemption can take place with a humanistic arrogance. True ecumenical sharing can begin only when the spiritual element of the Jewish hope for salvation and redemption is clearly understood. Christians need to realize that Judaism stresses deeds as a means to faith, not as substitutes for it. Salvation is made possible because God graciously gave a Torah in which opportunities for a faithful turning to God are numerous. **The grace of God should be seen in His giving mankind in the first place the "blueprint", if you will, and laying out clearly these Laws and Commandments to mankind in order to show man what is acceptable and not acceptable with the Divine Creator and then the gift of repentance and forgiveness when man falls short of the Divine Pattern in his life.** The goal is that at the end of man's life he will have grown in "Torah obedience" to a greater degree than when young and then God can judge and reward him with good and not bad. Coupled with this is when older, when mankind's lusts selfishness ebbs to a new low with advanced age, then man can again be judged by God at death for good and not bad. Such should be seen in God's grace working in mankind to help mitigate the judgment when mankind falls short of the desires of God. So then, if you follow what I have said, then the Jew, as well as the "non-Jew", does not actually earn salvation by multiplying large quantities of sterile actions but rather "merits" it through a life-time of practice of the Torah hopefully becoming more Torah obedient the longer he lives before God. Only one action, faithfully performed, is sufficient. God's grace, however, has made the faithful turning possible through the instrument of Torah and this, as I said, is coupled with the gift of repentance and forgiveness when man turns from violating these Laws and turns again to God in Torah obedience.

A final point needs to be made. Torah presents the Jew with opportunities for turning in salvific faith. All human beings, however, are graced with opportunities of their own (whether they know it or not). Every day the Creator allows for opportunities in each of our lives to live out the Torah. As you can see it helps to not only know these Laws but the every nuances in these Laws in order to live a life pleasing to God. At the very least the seven divine instructions given to Noah provide non-Jews with such opportunities for turning in salvific faith. Of course, it goes without saying, Christianity is an antisemitic and an antinomian ("anti-Law") faith and seldom do we encounter Christians with a comprehensive understanding of these Laws of Noah let alone the many nuances contained within them. Seldom have we ever heard preached from Christian pulpits the elucidation of these Laws of Moses and or Noah.

**Answer for yourself:** What is the tragic consequence of such lack of knowledge regarding these Laws? Simply said, a Christian has no way of knowing if his "conducts and behaviors", let alone "religious beliefs" in this Christian influenced Western hemisphere are in violation of these Divine Laws. A typical Christian usually assumes that they are not; after years of study of the Judeo-Christian roots of Christianity I had shed so many tears because my life as a typical Christian was so often opposed to what is taught in these Divine Laws. I would learn a hard lesson, a lesson that will eventually culminate in my resignation as a Christian Pastor, namely, that a huge amount of Christian religious instruction and dogma had rendered me a violator of these Divine Laws in the Torah and I stood as a Divine Law-Breaker before God but yet I considered myself a "good Christian". Tears flowed during those years when my true standing before God became apparent to me as a Christian pastor who had taught so many "untruths" thinking I was "right" before I finally came to study out the origins of my Christian faith and the fruit of such repentance on my part is this article and ministry which God allows to exist today which endeavors to reach out to Christians with the truths they were deprived of by an antisemitic Rome which changed everything in the 3rd century.

A couple of more things need be said.

Judaism does not accept the notion of original sin, the idea that people are bad from birth and cannot remove

sin by themselves but need an act of grace provided by the sacrificial death of Jesus as atonement for all of humanity's sins. For Christians, there are no other forms of salvation other than through Jesus. In contrast, the Jewish view is that humans are not born naturally good or naturally bad. They have both a good and a bad inclination in them, but they have the free moral will to choose the good and this free moral will can be more powerful than the evil inclination. Indeed, Jewish ethics requires the idea that humans decide for themselves how to act. **This is so because temptation, and with it the possibility of sin, allows people to choose good and thus have moral merit.** The Jewish view is not that humans are helpless in the face of moral error. Christianity has the opposite view and stresses that "grace" is "unconditional favor". The next time you hear that from the pulpit or from some pastor's mouth open a Hebrew Lexicon and ask him to explain why the Hebrew word for "grace" is **CONDITIONAL** (as in "conditional" to attempted obedience to God's Laws that falls short at times but renews itself in repentance as one picks himself up once again and embarks upon the path to righteousness once again by attempting to live by these Divine Laws and Commandments once again).

In general, Jewish thinkers have focused on the ways to lead a good life on Earth and improve this world, leaving concerns about death and beyond until the appropriate time. Judaism has stressed the natural fact of death and its role in giving life meaning. Of course, issues of death are inevitably important. The fear of death, concern about the fate of our own Soul and those of our loved ones, ethical concerns that some people die unfairly, all these and many other issues are discussed in Jewish literature. Since God is seen as ultimately just, the seeming injustice on Earth has propelled many traditional Jewish thinkers into seeing the afterlife as a way to reflect the ultimate justice of human existence. Traditional thinkers considered how individuals would be rewarded or punished after their deaths. There are a few rare descriptions of life after death. Traditionalists gave the name Gehenna to the place where souls were punished. Many Jewish thinkers noted that since, essentially, God is filled with mercy and love, punishment is not to be considered to be eternal. There are, similarly, many varying conceptions of paradise, such as that paradise is the place where we finally understand the true concept of God. It is also possible that there is no separate Heaven and Hell, only lesser or greater distance from God after death. In addition, punishment might be self-determined on the basis of suffering in kind the suffering the person brought about. That is, Judaism doesn't have a clear sense of Heaven and Hell, with different places in Hell for different punishments. Rather, the idea is that God uses the afterlife to provide ultimate justice and for the wicked to seek some sort of final redemption. Judaism does not believe people who are Gentiles will automatically go to Hell or that Jews will automatically go to Heaven on their basis of their belonging to the faith. **Rather, individual ethical behavior is what is most important. Many traditional Jews believe that Judaism provides the best guide to leading such an ethical life, and that again because they have always cherished the Torah and given their lives to preserve it while early Roman Christianity discarded it and in so doing gave license to Rome to what whatever they wished without impunity. They call this period of Christian History "the Dark Ages".**

In closing, a basic Jewish presupposition is that the righteous from all nations inherit the world to come (cf. TB *Sanhedrin* 105a). While redemption may be national and particular, salvation, because it is individual and personal, is universal. The Jew denies salvation to no human being; only Christianity and its exclusive theology does that in our world today. Religious traditions may vary, but salvation is possible for the non-Jew no less than for the Jew.

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## BY PRACTICING RIGHTEOUSNESS CAN A GENTILE MAKE HIMSELF ACCEPTABLE TO GOD? TAKE CORNELIUS FOR EXAMPLE...THE SALVATION OF THE GENTILE

We pick up our thought process by relating "obedience to the Law/Commandments particular to our Covenant as "non-Jews". By that I mean the Covenant of Noah and it's relationship to becoming righteous and acceptable before God."

I know that this concept of making oneself "acceptable to God" is foreign to Gentile Christianity yet it finds itself smack dab in the middle of the New Testament buried in the Greek, the original language of the text, which is never noticed unless one studies or reads the New Testament in Greek and not English. What we must be conscious of in our study is that the following religious concepts, like making oneself acceptable to God, are not only found in the New Testament but agree totally with the Laws of Noah and Biblical Judaism as well.

Paul continues to reveal the hidden mysteries of God to the Gentiles in the Book of Ephesians 2:3-5, KJV:

- **3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the CHILDREN OF WRATH, even as others.**
- **4 But God, Who is rich in mercy, for His great love wherewith He loved us,**
- **5 Even when we were dead in SINS, hath quickened us together with MESSIAH (by UNDESERVED PARDON ye are saved;),**

***Before the CONVERSION of these GENTILE EPHESIANS, they lived in SIN.***

**Answer for yourself:** What did we discover in the last teaching as to what "sin" was in the New Testament?

***Matt 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (KJV)***

**The Strong's Concordance:** Strong's number #458 anomia (an-om-ee'-ah); **from 459**; illegality, i.e. violation of law or (genitive case) wickedness: KJV-- iniquity, X transgress (-ion of) the law, unrighteousness.

Now let us look at the root word:



459 anomos (an'-om-os); from 1 (as a negative particle) and 3551; **lawless**, i.e. (negatively) **not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked**: KJV-- **without law, lawless, transgressor, unlawful, wicked**.

Now we have already learned that the "non-Jew", in his Covenant with Noah, was given 66 Laws and Commandments which are again repeated as the foundation in the Laws of Moses. **So we see that those who are told to depart from Christ are those who are ignorance toward, in violation of, and in transgression of the Laws of Moses, especially for Gentiles who share 66 of these same Laws in the Laws of Noah!!!**

*As Gentiles, who were born as aliens to the commonwealth of Israel, strangers from covenant promises, without hope and without God, the Death Penalty for transgression of the Law...which is exactly "what" one earns for committing SIN, as Romans 6:23 says (THE WAGES OF SIN IS DEATH)-hung over Gentiles, just as it does for anyone who PRACTICES SIN (remember transgression of the LAW is defined as "sin" in the New Testament). Only those who turn FROM sin, and turn in OBEDIENCE to God's Every Word" will be given the Gift only God can give...Eternal Life! We will be given access to the Tree of Life!*

As we have read in Isaiah 59: 1-2, it is **OUR INIQUITIES and SINS** (as seen in the breaking God's Laws) that cuts us off from God. These same Scriptures tell us that the reason God will not listen to someone, is because **they are a sinner...they practice sin (they practice breaking the Laws in their Covenant with God)!**

Before the Word of God was given to the Gentile people as a whole, they were cut off from God. Before this, only the tribes of the Children of Israel (Jews) were given God's Laws, which guided one to God's salvation. Israel has ceased, in large part, being a "light" to the nations and there was little hope for the Gentile peoples unless they could come to the saving knowledge of God, His Laws, and His Covenant.

## **SALVATION GOES TO THE NON-JEWS.....**

In Acts 11:18; Acts 10:34-35, KJV:

- Acts 11:18 18 When they heard these things, they held their peace, and glorified God, saying, Then hath **God also to the Gentiles granted repentance unto life**. (KJV)
- Acts 10:34 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: (KJV)
- 35 But <235> in <1722> every <3956> nation <1484> he that feareth <5399> (5740) Him <846>, and <2532> worketh <2038> (5740) righteousness <1343>, is <2076> (5748) accepted <1184> with Him (God)<846>.

Let us set the stage. Peter had, against his will, been sent to the home of an "unclean" Gentile. However this particular Gentile was a "Godfearer" who had accepted the God of Israel and was already living by the Laws of Noah which were part of the faith of the Godfearer. However, since he remained "uncircumcised" he was not accepted by "certain" Jews since lacking this he was not eligible for conversion. So he remained "apart" from the Israel of God in the "certain Jew's" eyes but not in God's eyes as we are about to see. Paramount for our understanding is that such a one who turned from idols to serve the living God was "saved". Notice also that he was "saved" in the text many years after the death of the New Testament Jesus and he had not even yet heard the typical Christian message about this Jesus; in fact he knew nothing about this Jesus or adhering to any established doctrine concerning "Yeshua" for salvation. He was just a Godfearer as pictured all the way through the Jewish Scriptures as an example of non-Jews who had faith in the Only True God and who was "saved" accordingly. Understand as we go on that this condition of "salvation" for the "non-Jew"

was no longer accepted by bigoted Jews who considered Gentiles "dogs" and wished no social or religious contact with them. Only if the "non-Jew" was circumcised was he considered "born" again and acceptable to the Jews, at least in the eyes of "certain Jews" like the School of Shammai. This is the whole issue of Paul and Galatians which is overlooked by most who fail to realize that Paul was talking only about "one" law..the law of circumcision which the "non-Jew" was not under!

*While Peter was in Cornelius' home, before he even talked with him about Yeshua, the Holy Spirit fell upon Cornelius has He had the Jews years before. This will be very problematic for Christian theology because not knowing to be "saved" by belief in Yeshua or his death or his blood as Christians teach, here is Cornelius "accepted" by God and "filled with the Spirit of God" and he does not yet know or accept any of the Christian theology you and I are told are necessary for salvation.*

**Answer for yourself:** According to Peter, are those who practice and work righteousness accepted with God? Yes.

Before we can go on verse 35 bears our investigation. Let us see who the "nation" refers to in that verse.

**Lexicon Greek 1484** 1484 ethnos {eth'-nos} probably from 1486; TDNT - 2:364,201; n n AV - Gentiles 93, nation 64, heathen 5, people 2; 164

- 1) a multitude (whether of men or of beasts) associated or living together
- 1a) a company, troop, swarm
- 2) a multitude of individuals of the same nature or genus
  - 2a) the human race
- 3) a race, nation, people group
- 4) in the OT, foreign nations not worshipping the true God, pagans, Gentiles
- 5) Paul uses the term for Gentile Christians

**Answer for yourself:** Does not Peter say that in referring to "ethnos" that those of a race, or nation who worketh righteousness (who like Cornelius had not yet learned of Yeshua or the theology connected with his death which would be developed later) find eternal life through obedience to righteous acts? It sure does. **Again this negates totally Christianity's salvation message through the death and blood of Yeshua if the account of Cornelius is to be believed.** I personally believe it is to be believed because it lines up with Biblical history and Biblical Judaism correctly.

**Answer for yourself:** Besides, have you ever [studied true Biblical Atonement for yourself](#) and seen how it operates and just what is done in it to accomplish forgiveness of sins and Eternal Life? Well, you must and the time is now. After this study it will be impossible to look at the New Testament's depiction of the death of Jesus as an atonement for your sin any longer!

**Answer for yourself:** Have you ever [studied out for yourself the Hebrew Isaiah chapters 52 and 53](#)? Again if you do then you will see that it is impossible to connect any of this to a New Testament Jesus. The truth awaits you and these two studies alone will show you why the Jewish people, who know their faith, and their Rabbis cannot and will not accept the New Testament Jesus.

## HOW THE NON-JEW BECOMES ACCEPTABLE TO GOD

Now let us reaffirm what these multitude of Gentiles and heathens who were without the knowledge of the True God and who were not worshipping the true God were **to DO** (accomplish righteous works) to become acceptable to God.

We are told they must **WORK RIGHTEOUSNESS to be accepted with God. Notice that**

## **ACCEPTANCE WITH GOD is not belief alone but involves the WORKING OUT OF TANGIBLE DEEDS THAT AFFIRM ONE'S FAITH!**

**Answer for yourself:** Can we be assured of acceptance with God if we have faith and no righteous works? No because faith without "works" is dead.

**Answer for yourself:** Is it possible that this "working out" of practical deeds and manifestation of practical righteousness is nothing more than the accurate and correct response of one's faith in obedience to Laws and Commandments? It sure is.

### **Lexicon Greek 2038**

2038 ergazomai {er-gad'-zom-ahee} middle voice from 2041; TDNT - 2:635,251; v AV - work 22, wrought 7, do 3, minister about 1, forbear working + 3361 1, labour for 1, labour 1, commit 1, trade by 1, trade 1; 39

- 1) **to work, labor, do work**
- 2) to trade, to make gains by trading, "do business"
- 3) **to do, work out (as in "working out one's salvation by fear and trembling)**
- 3a) exercise, perform, commit
- 3b) to cause to exist, produce
- 4) **to work for, earn by working, to acquire**

**Answer for yourself:** Do you not recognize that Peter is saying that those Gentiles who perform acts of righteousness, thereby causing righteous works to exist, are accepted with God? I hope so.

**Answer for yourself:** Does this verse not say that being accepted with God is based upon earning, and working, and acquiring acceptance with God through righteous acts? It sure does.

**Lexicon Greek 2041** 2041 ergon {er'-gon} from a primary (but obsolete) ergo (to work); TDNT - 2:635,251; n n AV - work 152, deed 22, doing 1, labour 1; 176

- **1) business, employment, that which any one is occupied**
- **1a) that which one undertakes to do, enterprise, undertaking**
- **2) any product whatever, any thing accomplished by hand, art, industry, or mind**
- **3) an act, deed, thing done: the idea of working is emphasized in opp. to that which is less than work**

**Answer for yourself:** Is a "work" a deed? Yes.

**Answer for yourself:** Is not the emphasis upon the "doing" of a deed instead of "believing" only? It sure is.

**Answer for yourself:** Did not Jesus say that by their fruits (not their faith) you shall know them? Yes he sure did.

**Answer for yourself:** And what is it that we as Gentiles are to work toward? Biblical Righteousness.

## **WORKING RIGHTEOUSNESS.....BEING ACCEPTED BY HIM (GOD)...ACTS 10:35**

### **The Greek word for "righteousness" is as follows:**

**Lexicon Greek 1343** 1343 dikaiosune {dik-ah-yos-oo'-nay} from 1342; TDNT - 2:192,168; n f AV - righteousness 92; 92

- **1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God**
- **1a) the doctrine concerning the way in which man may attain a state approved of God**
- **1b) integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting**
- **2) in a narrower sense, justice or the virtue which gives each his due**

**Answer for yourself:** Does "righteousness" describe a condition that brings a state of acceptance with God? Yes.

**Answer for yourself:** Does not true Biblical righteousness relate to "doing" more than just "believing?" I hope you said "yes."

**Answer for yourself:** Since "working righteousness" relates to the way one can attain an approved state with God, then does it not stand to reason we must respond in obedience to commandments (like keeping the Commandments of the Seven Biblical Festivals, the Sabbath, and the correct use of the Tithe...all of which most of Christianity violates)? Yes.

**Answer for yourself:** Since Acts 10:34-35 is written long after the time of Jesus and teaches us that a condition of **"acceptance" with God may be attained by working righteousness and practicing righteous deeds**, then are we to trust solely in our faith in Jesus for "acceptance with God" if this verse connects such "condition of acceptance" with righteous works, acts, and deeds? No, and if you have the courage to check out our other web site, even the two links above, we will demonstrate beyond any doubt how such false ideas got connected to the death of the New Testament Jesus!

**Answer for yourself:** Is not "working and doing righteous acts" the correct way to feel and act according to the Greek word used by the Holy Spirit in this Scripture? It sure is.

## INVESTIGATING THE "ROOT" WORD FOR RIGHTEOUSNESS

Now let us focus in more detail on what God says we are to "work" toward. We are to work toward righteousness. Let us now investigate the "root" word for righteousness.

**Lexicon Greek 1342** 1342 dikaios {dik'-ah-yos} from 1349; TDNT - 2:182,168; adj AV - righteous 41, just 33, right 5, meet 2; 81

### 1) **righteous, observing divine laws**

- **1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God**
  - **1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined**
  - **1a2) innocent, faultless, guiltless**
  - **1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life**
  - **1a3a) only Christ truly**
  - **1a4) approved of or acceptable of God**
- **1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them**

**Answer for yourself:** Did we see the word for "righteous" in the Bible means observing Divine Laws like the Laws of Moses for the Jews and the [Laws of Noah for the "non-Jews"](#)? We sure did.

**Answer for yourself:** Did we not see that "righteous" in the Bible means keeping the Commandments and the Laws of God, these same Laws that make up the many stipulations in our Covenants with God, either Jewish or

Gentile? We sure did.

**Answer for yourself:** Does "worketh righteousness" that leads to being accepted by God mean (according to the Greek word "diakaios") observing divine Laws and Commandments? It sure does.

**Answer for yourself:** Does "worketh righteousness" that leads to being accepted by God mean (according to the Greek word "diakaios") keeping the commandments of God? It sure does!

**Answer for yourself:** Can we be considered "righteous by God" if we have a DIFFERENT way of thinking, feeling, and acting that is not totally or wholly conformed to the will of God? No we cannot be considered "righteous" by God.

**Answer for yourself:** Can we be "righteous" by faith alone and be confident of our acceptance with God since this verse directly says that those who practice righteous acts and deeds (and not just have faith or believe) are accepted with God? You better not bet on it.

**Answer for yourself:** If we act contrary to the Laws and Commandments of God which are the expressed manifestations of "righteousness" then can we be certain that we are approved and acceptable of God? No. We can be certain that we have displeased Him and are not approved and accepted by Him.

## THE EXAMPLE OF CORNELIUS....IT COMPLETELY REFUTES WHAT CHRISTIANITY TEACHES ABOUT SALVATION

*God is NO "Respecter of persons". ONLY those who REVERE Him (by OBEYING His word, and who WORK RIGHTEOUSNESS) by practicing God's Commandments, Laws, Statutes, and Judgments in their daily lives, are accepted BY YAHWEH.*

Before God opened the "Way of Salvation" to the Gentiles, it was considered UNLAWFUL, even to the Believers (who were then all Hebrews, by the way), to rub elbows with the Gentiles. However, this was not an Ordinance from God or part of the Written Law, but from the oral teachings of Shammai who hated Gentiles and was the leading Torah scholar of his day. This ordinance was stated by Peter in Acts 10:28, KJV:...it is an unlawful thing for a man who is a Jew to keep company, or come unto, one of another nation...

According to "these" ordinances by a Rabbi named Shammai, it made no difference that any Gentile might be practicing RIGHTEOUSNESS...as Cornelius the GENTILE centurion was doing in Acts 10:1-4, KJV. Cornelius, a DEVOUT man and one that FEARED God with all his heart was accepted by God because his prayers and alms (works) had come up to God as acceptable sacrifices. Let us understand that his prayers and alms were manifestations of Commandments and Laws, they were his works, his faith in action, thus they were "works of righteousness." Notice also that his prayers and alms had come to God and God had declared him accepted BEFORE PETER ARRIVED AND PREACHED JESUS TO HIM! Thus he was accepted by God and Peter will come to that understanding shortly when the same miracle that happened to the Jews at Pentecost in Acts 2, some 17 years ago, will happen to Cornelius. Like the Jews in Acts 2 who gathered from all nations around the globe at the Festival of Pentecost and had their "ears and understanding opened" to understand all languages of mankind once again as man had done before Babel, Cornelius, who did speak Hebrew, had his "ears and understanding opened" to Peter speaking Hebrew. This SAME miracle spoke volumes to Peter and he realized that in spite of "erroneous theology" like that of R. Shammai God has put no difference between the Jews and the Gentiles! And this was before Jesus was preached



**to him!!!**

**Answer for yourself:** Can a Gentile be "accepted by God" by doing and working before he hears about Jesus? Yes.

**Answer for yourself:** Can a person be "accepted with God" by living a life of "active faith and practical righteousness" and be damned to Hell because he has not heard about Jesus yet? NO, not according to what you just saw in Acts 10 concerning Cornelius! **Acts 10 shows us that although one has NOT learned or heard of Jesus, his righteous acts (not his theology about Jesus) brings ACCEPTANCE WITH GOD!**

**Answer for yourself:** Should we not follow the teachings of the Bible concerning what true salvation is regardless of what we have heard others say since childhood about what the church has taught about salvation? Yes.

The word translated 'devout' in Acts 10:2 is as follows:

**[A] devout <2152>** [man], and <2532> one that feared <5399> (5740) God <2316> with <4862> all <3956> his <848> house <3624>, which <5037> gave <4160> (5723) much <4183> alms <1654> to the people <2992>, and <2532> prayed <1189> (5740) to God <2316> always <1275>.

**Lexicon Greek 2152** eusebes {yoo-seb-ace'} from 2095 and 4576; TDNT - 7:175,1010; adj AV - devout 3, godly 1; 4

- **1) pious, dutiful**

**Root Word...Lexicon Greek 4576** sebomai {seb'-om-ahee} middle voice of an apparently primary verb; TDNT - 7:169,1010; v AV - worship 6, devout 3, religious 1; 10

- **1) to revere, to worship**

Just a note about "middle voice" of the adverb "devout". Whenever "middle voice" is used it means....**SOMETHING ONE DOES HIMSELF**.....the action is done to him by himself...

***In other words, Cornelius was making himself HOLY by KEEPING the Laws of God (Laws of Noah) and practicing as a life-style righteous works!***

**Answer for yourself:** Did Cornelius' faith come before God as a memorial or his works? His works.

**Answer for yourself:** Would Cornelius' works have been considered "righteous" by God if they had been works and deeds that violated the Commandments and Laws, yet still being "religious works?" No. Obedience is better than any sacrifice WE can give God. We must give God what He asks and not try to improve on it or go beyond what He asks.

Only "living by" God's Holy Laws and Commandments that frame our respective Covenants, both Jewish and Gentile, can one be "holy" because it separates the obedient person from the majority of mankind who do not obey the LORD but lean on their on understanding and fail to study to learn the truth about God and His revelation given to mankind that was corrected terribly by Rome in the 3rd century when they changed and "reinterpreted" almost everything; even "the Christ" and the "Jesus Messiah" as well as true Biblical Atonement. If one lives any other "way," then he lives in sin and God then, correctly, considers that person to be a sinner. God, assuredly, is no "Respecter of persons", so even **IF a GENTILE OBEYS HIM, then that Gentile is "ACCEPTED BY HIM" regardless if that person is a Jew, Christian, Muslim, Hindu, etc.** God has proven this through the instructions He gave through Moses, saying previously in Exodus 12:48-49, KJV: **And when a "stranger" shall sojourn with thee...ONE LAW shall be to him that is homeborn,**

**and unto the STRANGER (Gentile) that sojourneth among you.**

The word translated 'stranger' in this verse is word # 1616 in Strong's Hebrew Dictionary: the word "ger", and means: *foreigner, alien*. **This is the Gentile like you and me!**

**Answer for yourself:** Did the Text say that there is **"Only One Law"** for both Jews and Gentiles? Sure did!

**Answer for yourself:** Are the Gentiles to yield to the Law given to the Jews because salvation if of the Jews or Jews to decide which of the 2,000 different Christian denominations and their "various and conflicting laws" to obey? I think the answer is obvious! The Gentile is to yield to the law given to the Jews which is the Torah!

**Answer for yourself:** Is salvation of the Gentiles or the Jews? Jews. Have you heard them? Have you studied Judaism and contrasted it theologically and doctrinally with Christianity and noted how Christianity changed everything in the 3rd century because they hated the Jews and did not want to live according to the Laws of God?

**Answer for yourself:** How can the Jew possibly submit to the Law given the Gentile (understand that he is not supposed to) if the Gentile Christian is taught that the Law has passed away? He can't!

Now the Apostle Paul was speaking to the Ephesians, who were *strangers* before God's Word was delivered to them. When they received God, they were **no longer "strangers" to the covenant promises made to Israel (in thy Seed Abraham all NATIONS (Gentiles) will be blessed)!** Through the teaching of Paul, who shared the God of Israel and His requirements of them, they had accepted God's Holy Laws, which they had broken in times past, and these **"non-Jews" were given the opportunity to be justified through repentance to Yeshua's message (which results in works of righteousness). In Ephesians 2:19, KJV: Now therefore you are no more strangers and foreigners, but FELLOW CITIZENS with the saints, and of the household of GOD. The Gentile who comes to faith in God through the ministry of Yeshua and his legacy becomes a fellow-citizen WITH THE JEWS IN THE ISRAEL OF GOD!**

**Answer for yourself:** As a Christian, are you standing alone in your identification with God trusting in a false salvation message of Rome and opposed to the Jew/Israel, or are you, as Ephesians tells us, part of Israel and considered as "fellow citizen" with the people of God in Israel because you have been grafted into Israel and recognize, cherish, and obey the Laws of your Covenant with God (the Laws of Noah for the "non-Jew")? You are "the Israel of God" which is a more true identification and designation than calling yourself a Christian which was a derogatory term used by the enemies of Way and the sect of the Nazarene. I hope you are beginning to see that you are engrafted into Israel and do not stand apart from the root and fatness of the Olive Tree which supports you; nor the Law of God that provide the very foundation of your Covenant with the Creator.

**Answer for yourself:** Are fellow citizens of the "same nation" (both Jew and Gentile) under the same Laws. Sure are!

**Answer for yourself:** For example, in America do the laws of murder apply to everyone or just a certain class of people? To everyone. Get the picture?

Let us end with a big question.

**Answer for yourself:** Are you really a follower of Jesus? [Well read this](#) and then the answer to that become more clear than ever before for there are two different "gospel" messages out there; there is a short study were we [contrast the different salvation messages of Jesus](#) against the [completely different salvation message of the Romanized Paul](#) and then a 3 article series on [contrasting the gospel messages of Paul vs Jesus](#) and show the reader how they are in conflict in "key" places. They plans of salvation and gospel messages are not the same and to the degree that you understand this, recognize this, and follow the correct one then and only then can you call yourself a true **"follower of the Christ" or a "follower of Jesus"**.

by practicing righteousness can we make ourselves acceptable to god?

**Shalom.**

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# THE FATAL FLAW OF CHRISTIAN THEOLOGY: ITS FAILURE TO UNDERSTAND THE SACRIFICIAL SYSTEM CORRECTLY #1

We have read and hear the passage below and many other similar passages just like it our whole lives growing up in the Christian Church:

***"For this is My blood of the new testament, which is shed for many for the remission of sins."  
(Matthew 26:28)***

It seems so plain, so certain. All you have to do is just read it; "Jesus saves!" "Jesus is our Savior!" We read this familiar "saying" nailed to trees as we drive through the country. It is posted on the sides of many trucks I see driving around; "Jesus saves!" In many countries around the world, such messages are displayed on walls of buildings and in other public places. Millions of people who grow up in a Christian dominated society sincerely believe that the "Christian Jesus" is their Savior. If you were to ask them, "How does Jesus save us?" they would probably reply, "Jesus died for us" or, "Jesus died for our sins." Others voice their belief that Jesus' death was an atonement for their sin as prophesied in the Hebrew Scriptures. Some will tell you that Jesus was the "literal" fulfillment of the Jewish Scriptures and the long awaited Jewish Messiah. Many will tell you that this "Christian Jesus" was the long awaited "Savior" of the world and that his coming was prophesied by the Prophets in the Jewish Scriptures. Even the New Testament records for us that Paul believed the same thing:

***1 Cor 15:4 4 And that he was buried, and that he rose again the third day according to the scriptures.**  
(KJV)*

**Answer for yourself:** Have you ever read for yourself when reading the "whole" of the Old Testament, either in the Greek or Hebrew, that the messiah was to come, die, and be raise from the dead the 3rd day as prophesied in the Jewish Scriptures? Have you ever read for yourself when reading the "whole" of the Old Testament, either in the Greek or Hebrew, that Jesus and his death was given by God as an atonement for our sin? Notice that I said the "Greek and Hebrew" Old Testament and not the "English". If you had then you will have a hard time finding the above "theology" in I Cor. 15:4 "anywhere" in the Jewish Scriptures because simply "it is not there at all"! No, we don't find this I Cor. 15:4 statement anywhere in the Hebrew Scriptures simply because there are no Hebrew Scriptures in existence that say such a thing as of 9:15 P.M. today and the "editor" or "editors" of I Corinthians made it up out of thin air! You have to go to the corrupted Isaiah in our Christian Bible which has over 6,000 alterations when compared to the Hebrew Isaiah to begin to find such an idea added to the text but again this "altered" Isaiah is not a "translation" but a re-worked theological document created for the sole purpose to read "Jesus" backwards into the text in "key" places.

I wash shocked when after Seminary trying to run down the reference to which this New Testament passage above "explicitly" referred and never finding one. But this is but one of a multitude of supposed "quotes" or "fulfillments" in the New Testament which have no origin in the Hebrew Scriptures. Sadly we read something

in the New Testament and have been conditioned our whole lives to "assume" that since it is written there, in this "holy book" of Christianity, it has to be a Divine Truth. We should have searched out the origin of these supposed quotes in the real Hebrew Scriptures and then we would have known better than to trust "everything" we read in this New Testament. But many will say "But, I don't read Hebrew" and how could I know?" Well, we have great study aids today that will provide for the non-Hebrew speaking Christian the Hebrew-English translations where he can see these "additions, deletions, inventions, and other corruptions" of the Hebrew Scriptures for himself. Now the purpose of this introduction is for me to actually that that of all these New Testament deceptions that we read in our Christian Bibles the greatest of all apply to the doctrine of "atonement". Let me show you.

Few if any Christians have ever studied Judaism thoroughly. Sadly Christians who write books are the chief culprits and mislead untold numbers by filling their heads with "untruths". Fewer still have ever studied thoroughly the subject of "atonement" in-depth enough as taught in the Hebrew Bible to know how the Sacrificial System actually works and consequently never come to the truth as to how one actually received "atonement" let alone if God has anywhere mentioned in the Hebrew Scriptures that mankind sin can be atoned for by one man's death. Few never study enough to know for certain that nowhere in the Hebrew Scriptures can be found the idea that one man's death, or the death of the "righteous-innocent" can pay for the sins of the guilty or the sins of a multitude. It simply is not there. Again, we have to go to the "altered" books in the English translation of our Christian Bibles to get a "hint" of such an idea. And millions of Christians never study the Sacrificial System and learn how it operated and only hear of "blood" over and over their whole lives and erroneously think the Sacrificial System is focused only on "blood" when actually the "blood" had very little to do with it as we shall see.

**Answer for yourself:** If you were asked, "How can Jesus' death save us?" what would you say? Could you find the basis of this belief that the death of one "righteous" atoned for the sins of the "unrighteous" in the unaltered and unforged Hebrew Scriptures or do you have to go to the corrupted Greek translation of the Hebrew Scriptures that later will become the foundation for all later Christian Bibles to find this idea? Do we have to turn to all the later "doctored" English translations of these Hebrew Books with their purposefully mistranslated, purposefully misquoted, purposefully taken out of context passages, and astoundingly "invented" passages to find such an idea? Or has no one yet told you the truth concerning our Christian Old Testaments and the quotes we find from them as recorded in our New Testaments? Does your pastor know the truth about the Bible from which he preaches? Has he done these studies? If he answers "yes" then you should ask him, after reading these articles, to explain to you why he remains in the pulpit once you see these alterations for yourself.

In the Christian Bible, in the New Testament, we find reiterated often that Jesus died for the remission of our sins. We've all heard that repeatedly in our sermons and Sunday school classes since we were children.

**Amazing the Jewish Faith, Biblical Judaism, and the Jewish people whom were given the Sacrificial System in the first place by God do not believe in such a doctrine that a "man" or "messiah" can die for the sins of another because the Hebrew Scriptures, from beginning to end, teach not nor require the death of the innocent for the guilty but repentance of the guilty for the "forgiveness" of sins.** So we have a two thousand year old theological problem that exists up to our day. We have dealt with Biblical atonement in other articles but there is one point I wish to add in this article and that has to do with idea of "types and shadows" which are often applied to the New Testament Jesus as the "fulfillment" of God's Divine Plan of Salvation for all mankind. Christianity teaches that many events, persons, and objects in the Old Testament and other scriptures were "types", "shadows" or foreshadowings of the coming of Jesus Christ. Prototypes and intimations are constantly used by Christianity as "symbolisms" foreshadowing events in the life of this Jesus as well as the death of Jesus as the "final atonement" for sin.

For example, we are told by Christianity that the scapegoat and purification rites of the Day of Atonement signify Christ's salvation wrought by suffering and death (Heb. 9:7-12). It would behoove us to read this long passage at this time as it is but a picture for all similar passages that assures us that this Jesus' death has achieved for us our atonement and forgiveness for our sin before God:



*Heb 9:7-12 7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: 8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (KJV)*

Again, it seems so simple. We read this passage over and over and never stop to look up in our Greek Lexicons and Dictionaries in order to find the "real meaning" of the Greek or Hebrew words we have read in English translation. Failing to do this we are often deceived by the words we read in our English Bibles and never know it. No greater example could be found that in this passage than where we find the word "errors" used in Hebrews 9:7. If we take the time to consult the Christian Lexicons, like Strong's Concordance we find the word "error" is actually:

51 agnoema (ag-no'-ay-mah); from 50; a thing ignored, i.e. shortcoming: KJV-- error.

That does not tell us much. That does not really tell us much and many will not see the purpose of such exhaustive study but now watch what we see when we use a better book; the Thayer's Greek Lexicon:

51 agnoema- " a sin committed through ignorance or thoughtlessness"

**Answer for yourself:** Did you notice that the idea in the passage is that the High Priest on the Day of Atonement brought blood into the Holy of Holies and applied it to the altar for a particular type of sin which we find in the Greek work are "sins of ignorance"? What is not mentioned in this verse in Hebrew above? Intentional Sins!

**Answer for yourself:** Is there a difference between "sins of ignorance" and "intentional sins" in regard to the Sacrificial System? Oh, you better believe it night now!

**Answer for yourself:** Why do we not find that "intentional sins" are mentioned but only "unintentional sins" or the "sins of ignorance" mentioned?

Simply because the Sacrificial System NEVER atoned for sins done on purpose or done deliberately. Willful disobedience of the Laws of God were never atoned for by the Sacrificial System. That means when we "think" about something before we do it and then we go ahead and do it and such a thought or action on our part can be found written in the Hebrew Scriptures as forbidden then such conduct and behavior by us is then "intentional" and no blood sacrifice can be brought to atone for such an action on our part. The same can be said for things "commanded of us by God" which are positive in nature and we fail to do them. Both are violations of God's Laws and are considered "sins" and our failure to do "right" and what God demands is "sin". We are, as the Bible said, cut off from God whether we "feel it" or "know it". But the good news is that there is a remedy, but surprisingly we find if we study our the Sacrificial System and how it actually operated it is not "blood/death" but rather "life" that "atones" as I will explain in a second.

What we find when we study Judaism and get behind the dynamics of Hebrew 9:7-12 is the fact that historically the whole of the Sacrificial System as taught in the Hebrew Scriptures as well as in Judaism is centered around blood sacrifices for "sins of ignorance" ONLY! Ironically in our "doctored" New Testaments with their "fixed" translations we can find this same truth in our Christian Bibles but it lies buried in the Greek and we will not find these truths in the English of our Bibles and most likely you, the reader, does not know Greek and never

looked up these English words in Greek Lexicons. Thus you never see the hidden truths that lay beyond our sight. Well I have and I spent years, many years, looking up and studying almost every verb and noun in both the Hebrew and Greek and English Bible. I wanted the truth and in Seminary this fundamental Baptist boy saw clearly that there were way to many contradictions for me to believe that God could not say the same thing correctly twice in both the Jewish and Hebrew Scriptures and the later Greek and later English translations. Evident to me is that there are either really ignorant people writing this Holy Book who cannot follow the Holy Spirit or else theological agendas and antisemitism was at work and that this is the reason for the rejection of the prior Divine Revelation from God which is so clearly set out in these same Hebrew Scriptures. Over the years I proved to myself beyond any doubt that this was the sad truth to which we have all fallen as Christians and followers of "the Christ".

Again, Christianity maintains that by "types" and "shadows" that the New Testament Jesus is the fulfillment of the Old Testament; in particular that he is the "final sacrifice" for sins. They call Jesus the "lamb of God"; again making it plain that this human sacrifice is the ultimate sacrifice for sin. I think we all can agree that if this New Testament Jesus is to be a true "type and shadow" of something Divine or of some Spiritual Truth then it naturally follows that he must meet all the qualifications set out in the "Divine Pattern" in order to be God's true "type and shadow and fulfillment" and not just meet one of many qualifications of something if what is to be "believed" about this Jesus is to be trusted as representative of a Divine Truth.

Well that was the introduction. So let us begin this inquiry into a big, big big, big question as we look at this Jesus being an atonement for our sin as the writer of Hebrews 7:12 maintains since he contradicts himself in this passage and says that the Sacrificial System only covered "unintentional sins and sins of ignorance" but yet goes on to say in these same verses that this Jesus and his death procured for mankind "eternal redemption" for ALL sin (which would include "intentional sins"). But yet we have seen that no blood offering of any kind in the Old Testament Sacrificial System could ever be offered for "intentional sins"!

**Answer for yourself:** Is the writer of Hebrew just not familiar with the Sacrificial System? Could God have used someone so ignorant of what he writes that he gets is wrong for the world? Or does the writer of Hebrews have a "theological agenda" and is intentionally saying a distortion of the truth in order to condition his hearers to believe and accept only what he wants his hearers to understand and believe?

Something is wrong here but hey, the ignorant unschooled Gentiles of the first century who lacked theological degrees and who could not read Hebrew were ignorant basically of Judaism and its religious dogmas unless they had "converted" and the writer or editor of Hebrews knew this. His deception goes undetected by the ignorant masses and so little has changed today for we grow up in Christian environments never knowing the need to look up these words in our Bibles in their original languages, both Greek and Hebrew, let alone compare what we are taught in our Christian Churches and our English translations with what the Jewish faith has taught for thousands of years before the rise of antisemitic Rome who gave us this New Testament in the first place.

Failing to do so we never learn that there is only one way to atone for "intentional sin" and it was never through the Sacrificial System but yet we are told that this death of this Jesus paid for "both" somehow. But this is impossible and no amount of "blood" could ever atone for "intentional sin" but we never are told or taught this in our Christian Churches. So much for "types and shadows". The Divine Pattern, if connected to this Jesus, does not have to be "twisted" or "concealed" or "modified" if there is a true fulfillment but don't tell me that it is when it is not and let me grow up believing this error when in fact just the opposite of what I have heard my whole Christian life is true. Ask your Pastor next time you see him how he missed this when he is supposed to be your spiritual guide and preaches such things as normal Christian dogmas from the pulpit which so badly distort the actual Divine Truths behind the Sacrificial System. No wonder the judgment of teachers is to be feared when they err because they mislead multitudes and shape there Eternal judgments; often negatively.

**Answer for yourself:** Is the blood sacrificial system man's only conduit to atonement and is there possible the forgiveness of sin without the shedding of blood? Judaism always knew and taught that fictiveness of sin and atonement is not "connected" ultimately with "blood" and yet knows this today and we never hear of it let

alone are taught by Jews in our Churches when the same Bible says *"salvation is of the Jews"*. You might need to read "salvation is of the Jews" and reflect that it is not saying Rome or Tulsa or the Crystal Cathedral or TBN.

**Answer for yourself:** Does the Bible set forth **ONLY** blood atonement to expiate sin and can Jesus' death, if efficacious at all, be applied to all types of sin, to both "unintentional sin" and "intentional sin"? Can this Jesus and his death be considered efficacious for all types of sin or only "unintentional sin" according to the Hebrew Scriptures? What are we to do with our "intentional sins" since it appears that this Jesus and his supposed death has no bearing on our "intentional sins"? If we have found such a big deception here, as connected with atonement and the Christian historical teaching on Jesus and atonement, then it is possible or likely that there are more "theological" deceptions in our Christian Bibles? Does this deception go beyond just the Christian teachings on atonement and the death of this Jesus? You can be sure it does!

Let me set the stage for this further investigation into these two sets of questions. Evangelical Christians assert that for the past nineteen centuries, since the destruction of the second Temple in 70 C.E., the Jews have lacked the essential and indispensable animal Sacrificial System for atonement. Consequently, they maintain and **assume**, not knowing accurately the Hebrew Scriptures that within them God has provided many "non-blood" atonements, that God must have provided a blood atonement in place of the animal sacrifices of the past and this must be the death of Jesus. This "belief", that the Jews are without an atonement today because they are unable to bring "blood sacrifices", had damned all Jews in the eyes of the majority of Christians because they don't believe in the Jesus of Christianity. What we must realize in considering such a Christian position regarding the Jews is that such ideas are based more off of what we have heard preached our whole lives instead of what we have read and studied in the Hebrew Scriptures for ourselves. Being basically unknowledgeable of the Old Testament and how the Sacrificial System before Seminary and during my early years of Jewish study I was like most Christians when it came to considering "blood sacrifice". I was "pulpit taught" and like most Christians assumed what I had heard was true and was led to believe that the death of this Jesus on the cross is somehow the ultimate atonement provided by God for mankind's sin. In support of the claim that atonement can only be achieved through the shedding of blood, Christianity and my Christian pastors cited often Leviticus 17:11, which reads, *"For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life"*. They conclude from this verse that only by being covered in the blood of the cross can man have any hope of being forgiven by God for his sins. I did not have the answers in Seminary but sure had "questions". But again of troubling concern for me when in Seminary is why the Jews for some 2000 years have rejected this "easy believeism" that we in Christianity have inherited surrounding our Jesus and the New Testament which describes this supposed messiah's death for the world's sin. Surely the Jews can read like us and the New Testament again makes it so plain. But it would not take long for me as my studies advanced to see the truth behind the Hebrew Scriptures that goes lacking when reading the English of my Bible; case in point is this issue between "unintentional" and "intentional" sins as they relate to the Sacrificial System.

**Answer for yourself:** What can we learn from the Hebrew Scriptures and the teaching of Judaism, whom by the way was given this Sacrificial System in the first place and whom is better equipped to explain how it operated, regarding the above crucial verse in Leviticus 17:11?

[We will pick up this study in the next article in this series](#) as we come to the truths behind "atonement" and how the Hebrew Scriptures, for thousands of years, taught how it is to be obtained.

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## THE FATAL FLAW OF CHRISTIAN THEOLOGY: ITS FAILURE TO UNDERSTAND THE SACRIFICIAL SYSTEM CORRECTLY #2

Well we really opened a can of worms with that first article but my intention is to make the reader "think" and hopefully begin his personal study into these areas which I address. That being said contrary to the Christian claim and New Testament teaching that blood sacrifice is the only method of atonement in the Bible, there are three methods of atonement clearly defined in the Jewish and Hebrew Scriptures:

- **The sin sacrifice,**
- **Repentance,**
- **Charity**

**Answer for yourself:** Is it possible to understand the "sin sacrifice" without study of the dynamics involved in such a sacrifice as expounded by the Jewish Rabbis and others knowledgeable of Judaism? No, not really. Without such knowledge one approaches these "texts" and reads concepts into the often repeated word "blood" that are simply not there and you will come to see that very soon.

**Answer for yourself:** Do you know that all 3 of the above methods of obtaining atonement are related and can be thought of as "identical"? Can you see a link?

Maybe you can already. More, on that later when we look at "life" as related to "blood" as Judaism teaches and not "death" as related to "blood" as Christianity has taught for 2,000 years. Early on I saw it clearly in my studies in Seminary in my outside reading and in my early years of study into Judaism following Seminary.

**Christianity, my birth faith, is built upon "death" and Judaism is built upon "life".**

**Answer for yourself:** Have you ever stopped long enough to wonder what the true God and the revelation of Himself to mankind was to teach? Is God focused on teaching us about "life" or "death"? There is only one correct answer to the last question. Take a guess! If you cannot see it yet from what I shared so far on atonement then we must press one for you must see this Divine truth before we finish these articles. Now we go deeper.

You can imagine my shock as a Christian pastor while studying intently the Jewish Roots of my Christian Faith that the sin sacrifice (known in the Jewish scriptures as korban chatat) did not atone for all types of sin, but rather, only for man's most insignificant iniquity: "unintentional sins." I began having thoughts that scared me really as I was beginning to see cracks appear in my "Jesus theology" which I had trusted since I was a child. This is never easy. **The facts of my study were before me; the sin sacrifice and blood sacrifice of animals has always been Biblically inadequate as found in the Hebrew Scriptures to atone for a transgression committed intentionally.** The brazen sinner was barred from the sanctuary, and had to bear his own iniquity because of his rebellious intent to sin against God. The sin sacrifice was inadequate to

atone for a transgression committed intentionally no matter how much "blood" was spilled or sprinkled on the altar. The Torah teaches this fundamental principle in Numbers 15:27-31.

*27 And if one person sin through error (**unintentional**), then he shall offer a she-goat of the first year for a sin-offering. 28 And the priest shall make atonement for the soul that erreth, when he sinneth through error (**unintentional**), before the LORD, to make atonement for him; and he shall be forgiven, 29 both he that is home-born among the children of Israel, and the stranger (**notice....the "non-Jew" as well**) that sojourneth among them: ye shall have one law for him that doeth aught in error (**unintentional**). 30 ¶ But the soul that doeth aught with a high hand (**intentional**), whether he be home-born or a stranger, the same blasphemeth the LORD; and that soul shall be cut off from among his people. 31 Because he hath despised the word of the LORD, and hath broken His commandment; that soul shall utterly be cut off, his iniquity shall be upon him.*

I would like to include at this time a comment by a famous Rabbi on this passage which deals with the subject matter of this article:

The Stone Chumash notes the words of Ramban, Rabbi Moshe ben Nahman, (Moreh Nevuchin 3:41)

*And the nefesh (**SOUL**) that make (**SIN**) with high handedness, {whether} from the native-born or from the convert (**Gentile**), scorns Hashem; cut off the nefesh (**SOUL**) of that one from within the nation. Because he has despised Hashem's Word and broken His Commands, that nefesh (**SOUL**) must surely be cut off; his guilt remains on him.*

This statement from God immediately follows the procedure for atonement of accidental, unintentional and unwitting sins. These were sins that just happened along the way in the normal course of one's life and they just accidentally occurred. They were not premeditated. They were not planned. They were not intended to be defiant. They were thoughtless sins. They were spontaneous sins. Many were unrealized even as sins. There is a very big difference between this category of sin and deliberate, defiant, premeditated, high handed sins. Just the same, that does not let us off the hook for our sins because Leviticus 5 states that man is guilty before for "unintentional sins" and "sins of ignorance" as well.

To understand this better all that is necessary is to look around and to examine our own actions.

- Who among us has not sinned deliberately and defiantly?
- Who has not acted with premeditation in their heart and sinned knowing it was a violation of God's Torah as defined by Ramban?

Each of us knows, we have all at time or times in our lives individually scorned and embarrassed God and His Laws by breaking them thus shaming His Name! That being the case, doomed. Many would say "Yes", God has clearly stated, *"...cut off the nefesh (Soul/life) of that one from within nation."* Even worse, God says, *"his guilt remains"*. Christianity's answer is Jesus but Judaism says differently and they, remind you, don't have these forged Scriptures that we do in Christianity. **Therefore Judaism's answer demands our utmost attention.**

**Answer for yourself:** Does this mean that if we are not believers in the Christian Jesus that we are sentenced to wander through life carrying our increasingly heavy pack of deliberate, defiant, premeditated, high handed sins? Christianity would say "Yes", Judaism says "No". We need to look at examples in the Bible that teach us how God handled sin in the lives of others and apply these Divine Principles to our lives if we ever hope to find the truth about this matter.

King David was also involved in a deliberate, defiant, premeditated, high handed sin by killing Uriah and taking



his wife, Bath-sheba... as his wife. In addition the Prophet, Nathan, said, *"Why have you despised the Word of God to do this evil in His eyes?"* From this we see King David was guilty of this very serious sin.

**Answer for yourself:** What did he do? How did he react?

King David immediately owned his own actions. He recognized his sin! He confessed his sin. He didn't hesitate! He didn't fudge on words. He said, *"I have sinned against God."* The incredible beauty of David, who is just like us, is that he understood his sin was against the Torah of God. He acknowledged his wrong immediately, beginning the path of repentance. David's failure was horrendous. His fall was great, but his rise through repentance was phenomenal. We see the beauty of his rise in Psalms. His tremendous repentance is recorded in Psalms 51. He confesses his sin and requests graciousness, kindness and mercy. He pleads with God to blot out his transgressions and all of this is accompanied with being cognizant of his sin and being broken in spirit and humbled in heart. Anyone who has failings of high handedness and "intentional sin" can, as we learn from King David, be on the road to repentance and forgiveness as he by following his example.

**Answer for yourself:** Let us go deeper for a second. In the above passage did you notice that the same atonement for "unintentional" sin is required by God of both the Jew and the "non-Jew"? Did you notice that the same verdict applied to both the Jew and the "non-Jew" when speaking of "intentional sin"? So does God treat both Jew and "non-Jew" the same regarding how to atone for sin? He sure does!

**If you never noticed this then please take time to notice that God puts a big difference between "unintentional" and "intentional" sin but does not make any difference whatsoever between "Jew" and "non-Jews" as to how to atone for sin!**

The Hebrew Scriptures teach that if a person sins unintentionally, then he shall offer a one-year-old female goat for a sin offering. The priest shall make atonement before the Lord for the person who goes astray when he sins unintentionally, making atonement for him that he may be forgiven. Now "intentional" sin is a whole other matter.

The person who does anything defiantly, whether he is native or an alien ("non-Jew"), that one is blaspheming the Lord; and that person shall be cut off from among His people, because he has despised the word of the Lord and has broken His commandment (Law....66 given to the "non-Jew" in the Covenant of Noah and 613 given to the Jew in the Covenant of Moses), that person shall be completely cut off; his guilt shall be on him. But there is a remedy which we saw above for such "intentional sin".

**Answer for yourself:** If the sin sacrifice was necessary in order to atone for "unintentional sins" only then how can this Jesus atone for "intentional sins" when the blood sacrificial system made no such provision? **That is the \$64,000 question which Christianity cannot answer for all "Jesus Saves" theology falls on this one issue which lies at the heart of the Sacrificial System.**

**Answer for yourself:** If we hold to the rule of "types and shadows" then does it not appear that if Jesus' death was somehow an atonement for sin that it only would have to apply as well **ONLY to "unintentional sins" and not "intentional sins"?**

**Answer for yourself:** What are we to do with our "intentional sins" and how are they to be atoned since the blood sacrifices never applied to "intentional sins"? Would this not apply to Jesus if we are to be true to "types and shadows"? Is Christianity right and Judaism wrong or is Judaism right and Christianity wrong? What of God's Word which is Eternal? Can God change to "Plan B" and not violate Himself? What of the God "who changes not"?

***Mal 3:6 6 For I am the LORD, I change not;.... (KJV)***

This is a serious question going to the very issue of the death of this Jesus for sin. Wow, what a thought and with it should come the courage to investigate the Sacrificial System of Judaism for yourself and see just how

and what role the "blood" actually played in such a process and if it had anything to do actually with "forgiveness" or if it was only a vehicle for the "life" or "soul" to be placed upon the Altar. What we don't see or understand yet without more study is that in such a blood sacrifice it really is the "life", called the "Soul" in the Hebrew, and not the "blood" that is placed on the altar in the form of the "blood of the animal". The blood is but an inert vehicle that carries the Soul whereby one's Soul can be placed on the Altar in communion with God. What we find out when we do such studies is that it is not so much "the blood" which does the actual accomplishment of forgiveness but the Soul which "is in the blood".

**Answer for yourself:** Is this not what we saw with King David? It was he, himself, who cried out to God and had a broken heart and asked for forgiveness earnestly and repented. It was David's Soul, the "Soul/Life" in his blood, as Leviticus 17:11 says, that cried out to God in repentance. Here is a nugget: The "blood" is used in Scripture ONLY as an allegory for the Soul, that Divine Life of mankind expressed through his mind, his will, and character. It is this which is placed on the altar in the Sacrificial System and is the goal of the whole Sacrificial System which begins with repentance which achieves restored communion with God as pictured when the blood (man's Soul) is placed on the Altar with God after identifying with the animal's soul (his blood). It is the Soul, the very person himself, when he repents and turns from sin that gets God's attention and in so doing God responds with forgiveness for such repentant sin. Through the blood it is the "repentant Soul" that is placed upon the Altar with the Presence of God and this is the way it should be and is according to proper understanding of the Sacrificial System. It is the "Soul", your Soul and my Soul which repents that procures our atonement! But we never learned this in Christianity for we could only see the word "blood" and the focus was always on "blood" when the real agent procuring the atonement before God is the "life" or "Soul" in the blood. Let me show you.

Let us read the verse in the Tanakh:

*11 For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life.*

Now the KJV:

*Lev 17:11 11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. (KJV)*

**Answer for yourself:** Do we have an accurate translation in our Christian Old Testament? No! What is missing? "BY REASON OF THE LIFE"!

Again, the Hebrew Scriptures teaches us the truth. The Hebrew Scriptures makes is very clear and apparent as to what actually is the "atoning agent" in the whole of the Sacrificial System as it operated in the first place. Atonement is procured from "life" and not "death"! I mentioned that before.

Brown-Driver-Briggs Hebrew Lexicon: the Hebrew word for "life" in the verse is "nephesh"!

**Answer for yourself:** What does "nephesh" mean? It means "your Soul". It is the "Soul", your Soul which atones and which resides in "the blood" as the passages says:

*life (nephesh-Soul) of the flesh is in the blood*

and it is this same Soul which procures atonement for sin.

*I have given it (nephesh-the Soul which is carried in our blood) to you upon the altar to make atonement for your souls*

So, by proxy, the blood, as the vehicle for the Soul, is placed upon the altar and this placing of the Soul on the

altar following ones repentance, confession of sin, prayer, restitution if needed, and charity atones for "intentional sin" with God. Don't get confused by the reiteration in the second clause of Lev. 17:11 since Hebrew is a language of synonymous parallelism and often says the same things twice in a row as we find here. The second clause reiterates the first. As the Soul is "in the blood" this same blood, by carrying the Soul, allows the Soul to be placed on the altar with God when this same blood is placed on the altar. So goes the blood, so goes the Soul. Understand it is the Soul by being placed on the altar following repentance that the picture is complete; namely, that all is well with this Soul representing the person bringing the sacrifice since he had been assumed to have repented, confessed his sin, been remorseful of his sin, prayer, made restitution if needed, and provided charity before brining his offering and identifying with the innocent animals by laying on of hands. By proxy the animal's blood and Soul will be the actual Soul placed on the altar but through identification it is reckoned by God as if the person had brought his own blood and his own Soul before God and placed it on the altar. Thus you now see how the sacrificial system worked in detail and how now the "death of another" for the guilty has no place in Judaism or with God. This is the true "type" and "shadow" that we should have learned from the beginning.

This is the principle for all atonement; that which required the Sacrificial System (unintentional sin) as well as that which did not (intentional sin).

**Answer for yourself:** What should we learn here?

For "unintentional sin" your Soul was placed on the altar with God by the Priest for you but for "intentional sin" your repentance before God was necessary before God would accept your Soul on the true altar in Heaven (remember the "pattern in the Mount"). **For in this way ONLY, and by that I mean repentance for "intentional sin", would God accept your Soul as atonement for your personal "intentional sin".** And this repentance required several things that we will get into in later articles.

Now let us look at the definition in detail as taken from Brown-Driver-Briggs Hebrew Lexicon:

5315 nephesh- a soulself, life, a creature, a person, an appetite, a mind, a living being, a desire, an emotion, a passion

- a) what breathes, the breathing substance or being, a soul, the inner being of man
- b) a living being
- c) a living being (with life in the blood)
- d) the man himself, a self, a person or an individual
- **e) the seat of the appetites**
- **f) the seat of emotions and passions**
- **g) the activity of mind (uncertain)**
- **h) the activity of the will (uncertain)**
- **i) the activity of the character (uncertain)**

**Answer for yourself:** What do these last 5 statements all have to say about "atonement"? Simply, that it resides in the free will of mankind and in his desires to live for God or not, to repent when it hits home to him that he has sinned against the Laws of God. It resides in the desires and "appetites" of man either to repent or not and of course you see immediately the connection to his emotions such as the presence of brokenness or not and others issues of the heart that affect his heart and his will to repent.

As Christians we have always heard of animal sacrifices and the blood being sprinkled on the altar and that this is how one made atonement for their sin. **Truthfully, this interpretation and understanding voiced by Christianity concerning the Sacrificial System and atonement is not actually correct and fails to teach the truth about the Sacrificial System and how one actually obtained "atonement".** The reader will hopefully now come to see this the more he reads and studies these articles. I would find these truths out when accidentally reading a Christian commentary on Leviticus and would be shocked to read the real dynamics of "how" the sinner actually obtained atonement "before" the actual animal was slain and its blood placed on the

altar. And this, mind you, was never taught to me in church or in Seminary; I would find out accidentally when studying Judaism intently for several years following Seminary while searing out "the mind of Christ" (through the eyes of Judaism). In fact although the blood is a big part of the sacrificial system and although we read "blood, blood, blood" all the time in these passages actually it is not the "blood" at all that obtains one's atonement; the "blood" is actually "inert" and has no power whatsoever. **The "active" agent in procuring one's atonement was one's previous repentance, his prayers, his contrite and broken heart, and his deeds of charity and it was these actions, if he did them and which were done long before he brought a animal or purchased an animal at the Temple, that made his atonement and restored his right-standing before God.** If the sinner was repentant and his life exhibited these spiritual efforts then his soul was "at-that-moment" [notice the word-play with "atonement"] considered by God as "if it had never sinned". **Then and ONLY THEN** was he commanded of God to go to the Temple and bring a "blood sacrifice" and put that blood on the altar.

**Answer for yourself:** And why was that? Simply because the blood of the animal was the vehicle for the animal's soul, his "life" actually. The sinless animal's blood, in reality his "Soul", was put upon the altar in the form of his very own blood. Now the repentant sinner was not required to place his "life" or his "blood" on the altar for obvious reasons but following his authentic repentance then he was able by "proxy" to lay hands on that innocent animal and in so doing identify with this animal and the animal became his substitute and vehicle through this laying on of hands in which the repentant's sinner's life (his own blood, his own Soul) was reckoned as if it were placed on the altar in the form of "blood" instead of "blood/Soul" of the innocent animal. Thus it was not the animal and his life that was in communion with God or restored to communion with God pictured when placed on the altar but the repentant sinner who, through identification with the "innocent animal", was making a statement that his life had been restored to communion with God and it was this same repentant sinner that made a public demonstration of this Spiritual fact through this sacrifice and in so doing well telling God and all mankind that all was well with "his Soul" by going through with the animal sacrifice.

**Answer for yourself:** What should this teach us? The Sacrificial System is but a "picture" demonstrating for us one's Spiritual Condition with God that was obtained "before" he ever brought the sacrifice in the first place. It is but a picture of the spiritual reality that the one bringing the sacrifice was really placing "his Soul" on the altar to commune with God and this was again was done through identifying with the "blood/Soul" of the innocent animal. So if you get what I am teaching the Sacrificial System obtained "nothing" for those bringing the sacrifices. **The "shedding of blood" in the Sacrificial System OBTAINED NOTHING" for the sinner.** It was all about what he had done before God about his sin before he got there.

**Answer for yourself:** What does this say to us about the shed blood of Jesus as some form of atonement for us now that you know the truth? What does that do to the teaching of "types and shadows" as applied to Jesus' death? Could we have been misled as Christians and Judaism be correct all these years and we not know it because our Christian Bibles are "fixed" by Rome to hide the truth about how the Sacrificial System actually worked and this mind you was done to make sure that few, if any, found out the truth behind the Roman presentation of the "Jesus Story".

**Answer for yourself:** But what about Isaiah chapter one where it appears God does not want animal sacrifices and admonishes the people bringing them? That is an often repeated question that must be dealt with.

When you read Isaiah chapter one you see that God says that He is angry with the senseless killing of animals and most Christians read this as God is saying that the Sacrificial System is obsolete and is being "passed away" only to be later replaced by the death of Jesus.

**Answer for yourself:** Is there any validity to this idea?

We need to realize first off that the context of Isaiah chapter 1 refers to where non-repentant sinners were coming to the altar and slaying animals but their unrepentant Souls before God were not worthy to be placed on the altar with God and in so doing they were actually lying to God about their "repentant" condition as well as the Priests and others who witnessed their sacrifices. What we need take note of here is that these sacrificers

were making a false declaration as to their spirituality before God as well as man and although man might not see the true nature of their spiritual standing before God the Creator sure did and seeing the "non-repentant" hearts of those just going through the motions and just killing animals "on the way to church" admonishes the useless and wanton destruction of life when those doing so were only "lying" to themselves and God as well. Thus, as we have learned, the Soul was to be placed on the altar which was to be a picture of the repentant condition of the Soul of the sinner but in this case this was not the true picture of the "blood" or "Soul/life" of the sinner who had brought such sacrifices without repentance in his life. Now you can see the importance of prayer and repentance before God in the Sacrificial System as it is connected with either "obtaining atonement" and "not obtaining atonement" and the senselessness of a later developed theological "vicarious atonement" created by Rome which lies at the very center of Christianity today which required no repentance.

**Answer for yourself:** Then is it beginning to appear that something other than "blood" is really "the" key to one obtaining atonement? It sure is.

Man is responsible, both "Jew" and "non-Jew" to place his repentant Soul before God in order to atone for his "intentional sins". It is rather simple when you see it. Is is our very "life", our "Soul" that resides "in our blood" that is the actual atoning agent if and when it repents, prays, confesses, and returns to God in obedience to His Laws and Commandments. This understanding always has and always will not allow the death of the "innocent" for the guilty let alone one die for another no matter how ennobling such a death might be considered later.

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## THE FATAL FLAW OF CHRISTIAN THEOLOGY: ITS FAILURE TO UNDERSTAND THE SACRIFICIAL SYSTEM CORRECTLY #3

In the previous two articles I have tried to make you "think" once you are given the true "facts" that lie behind the Sacrificial System in Biblical Judaism as it relates to "blood atonement". These facts and information presented, of course as you can see, is crucial and lies at the very heart of the New Testament Jesus and his death which is taught by mainline Christianity as the "final atonement" for mankind's sin. We have seen that Christianity and Biblical Judaism remain 180 degrees apart in their belief in how man is to obtain atonement for his sin.

**Answer for yourself:** Who is right? Well, there are other things we call study and examine to help us gather more evidence which shows us which of the two camps, Judaism or Christianity, are the more correct in their teachings on Biblical Atonement.

We only have to look to Acts 21 to see where James, around 60 C.E., some 30 years following the supposed death of Jesus which we are taught today is the "final atonement for mankind's sins", commanded of Paul to observe the Nazarite Vow, a vow by the way that required animal sacrifices and blood atonement offerings. Think about this for a second. He we supposedly have the closest Jewish followers of this Jesus observing a "vow" long after his death that required the shedding of an animal's blood; blood which obtained for the person making this vow "atonement". This dramatic Nazarite Vow which by the way gain "required the shedding of blood which was placed on the altar" when properly understood shows us that these supposed followers of this Jesus sure did not believe in the slightest that some earlier death of this Jesus was somehow the final sacrifice for sin let alone the final atonement for anything. I challenge the readers to follow this out in their studies by examining Numbers chapter 6 and putting this together with Acts 21 and this Nazarite Vow commanded of Paul by James, the head of the Jerusalem Church, and then ask themselves that if these supposed followers of this Jesus, men whom we are taught knew him best, did not believe that Jesus' death was the final atonement for their sin then answer for yourself why these men of the Jerusalem Church, whom we are told believe the same Christian dogmas about Jesus' death as we do today, evidently did not! **This should make you wonder when this teaching of the death of this supposed Jesus as the final atonement for mankind's sin was really created or "borrowed" for ancient legend by Rome and incorporated in the New Testament which we have today.**

**Answer for yourself:** Could this "final atonement doctrine" as connected to Jesus' death be a political-religious ploy to exonerate Rome of all the hideous things that it did yet claim absolution and pardon before the world that they terrorized? One only has to look at Constantine and his Hitler-like life and death-bed "immersion" that washed away all his sins right before his death to see that righteous conduct mattered not by Rome in these years; all that mattered is that "might made right" and in order to "get away with it" before the eyes of the world they conveniently had their "I get away with it" doctrine attached to a simple belief in "Jesus" and his atoning death that vindicated all they did. The only problem is that the Hebrew Scriptures teach that there is no forgiveness or atonement without repentance.

An interesting Scripture must now be addressed and that is Leviticus 17:11 for it is pregnant with meaning. Contrary to the Christian claim that Leviticus 17:11 proves that man can only atone for his iniquity through the shedding of blood, this verse only explains the prohibition of eating blood. In the immediate context of Leviticus 17:11 we find that the Torah is speaking of the prohibition of eating blood, not the subject of sin and atonement. The Torah discusses blood atonement in this verse only as a by-product of its central theme. This crucial message is lost when Christians quote Leviticus 17:11 alone, without the surrounding texts as its proper background. Leviticus 17:11 begins with the conjunctive Hebrew word "ki" (pronounced kee), meaning "This is because....". Whenever a verse begins with this word, it is explaining what has just been related in the previous verse. The previous verse, Leviticus 17:10, must be consulted and reads,

*10 ¶ And whatsoever man there be of the house of Israel, or of the strangers (non-Jews) that sojourn among them, that eateth any manner of blood, I will set My face against that soul that eateth blood, and will cut him off from among his people.*

Leviticus 17:11 then continues this message and explains,

*11 For the life of the flesh is in the blood; and I have given "it" (the life) to you upon the altar to make atonement for your souls; for it is the blood (the life that is in the blood) that maketh atonement by reason of the life.*

Many things much be said here. First of all Leviticus 17:11 explains Leviticus 17:10 by revealing that consuming blood is forbidden because it may only be used in the act of sprinkling of the animal's blood on the altar for an atonement (the actual red blood is the vehicle for the Soul that resides in the blood...remember?). God tells us that as far as He is concerned, since He is the "life giver" and all "life is sacred", it is a grievous sin to use it for anything else (the "life" is in the blood again...remember?). The Torah therefore commands us in Leviticus 17:13 - only three verses later -- that when slaughtering an animal, the blood must be poured on to the floor and covered with earth, rendering it useless.

Deuteronomy 12:16, also says: *"Only you shall not eat the blood; you shall pour it on the earth like water."*

**Answer for yourself:** What should we learn here?

Leviticus 17:10-11 is therefore declaring two principles about blood:

- **You may not eat it**
- **Among all the various rituals associated with the sin sacrifice, such as the laying of the hands on the animal thus identifying the "sinner" with the animal, slaughtering, collecting, carrying, sprinkling, placing of the animal on the altar, etc., it is only the sprinkling the blood on the altar that brings about the completion of the atonement which began before with the sinner's repentance. Thus, you therefore may not eat the blood which "carries the very Soul and Divine Life of God). Critical to understand right now is that this verse does not state or imply that one cannot have atonement for sin without a blood sacrifice. Such a message would contradict all of the Jewish Scriptures which clearly outline two other methods of atonement more pleasing to God than a sacrifice - heartfelt repentance and charity.**

We must deal with this first issue of eating or "drinking blood" and why it is prohibited.

*Gen 9:4 4 But flesh with the life thereof, which is the blood thereof, shall ye not eat. (KJV)*

*Deut 12:23 23 Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not*

***eat the life with the flesh. (KJV)***

**Blood, representing life or man's very Soul**, was a very important part of the idolatrous religious practices of the people and nations surrounding Israel. Israel was clearly instructed by The Holy One of Israel through Moses not to imitate this abhorrent pagan practice of ingesting blood in any manner. Although the actual blood was later to be substituted with wine in many of the sacred banquets of pagan religions, there is ample evidence to support the claim that literal blood was consumed as part of the ritual worship of pagan deities, and this as a form of atonement. You should see that even these "pagans" understood the very importance of blood and its integral connection with all "life". But this was not the Divine intent as we have seen.

Now we look at Hebrews 9:22 as given below.

**Answer for yourself:** Where is the writer of Hebrews 9:22 taking this verse from the Hebrew Scriptures? From where does he quote it and its teachings?

Again we have another purposeful and terrible misquote of Leviticus 17:11 and a gross misrepresentation of what the whole of the Hebrew Bible teaches in this Hebrews 9:22 verse. First of all the statement *"without the shedding of blood there is no forgiveness of sins"* is **found nowhere in the Jewish and Hebrew Scriptures**; we have to look at the Christian manipulation of these Hebrew Scriptures to find it and we do in Hebrews 9:22.

***Heb 9:22 22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. (KJV)***

**Answer for yourself:** What should the reader notice right off? The author of this book misquotes Leviticus 17:11 when he states *"Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins."* **Although this quote in Hebrews 9:22 is always cross referenced in a Christian study Bible to Leviticus 17:11, it is actually a stunning misquote of the original text and what it actually teaches!!!**

Again what I found during my 5 year study of Judaism as compared with Christianity following Seminary is that my birth faith, the faith that I had studied and become ordained, was a faith built off of purposefully misquoted, mistranslated, and "invented" Hebrew texts. I realized to my horror that my faith and my Pastorate was built upon a misrepresentation of the true faith of Judaism and in reality a false faith that was proclaiming consistently misquoted Hebrew Scriptures and other passages conveniently "invented" in order to present to the world a substitute religion that required no repentance whatsoever. In fact the bottom line is that my birth faith, a faith that stresses only "belief" in this Jesus without repentance, is a faith that is an abomination to the real truth of the Hebrew Scriptures. Thus, my resignation and repentance from organized religion and my Pastorate when the evidence became so overwhelming that I no longer could continue being ashamed before God every time I went to Church all the while trying to justify my position on this mega church staff by the "good" that I was doing and the "Judaism" I was teaching under the disguise of "Christianity". I was really teaching "Judaism" under the window dressing of Christianity the final 4 years that I was there. But finally my tears and shame would overwhelm me the more I studied and saw the depth of this false religion which had captured my life and the lives of so many more. Somebody had to tell the world the truth and this mantle became mine over the years.

We cannot pick and choose parts of Hebrew Scriptures to make our Christian dogmas. If we want to use Leviticus 17:11 to bolster the position that blood sacrifices are indispensable for procuring an atonement, we must use all of the verse, not just a part of it. We cannot take our scissors and cut out "pieces" here and there to make our cardinal Christian dogmas that will validate what we have heard preached about this Jesus. We must take the whole of the verse and apply it if we are to ever see clearly just if this Jesus is all that he is preached to be. Leviticus 17:11 specifically says that the blood of the sacrifice must be ***"placed upon the altar"***

**to make atonement for your souls."** That is to say, Leviticus 17:11 explicitly declares that **blood can only effect atonement if it is placed on the altar.** Jesus' blood, however, was never placed on the altar and it ran upon the earth. If the church is going to take the "blood" part of the verse literally, they must also take the "altar" part literally as well. Jesus' blood was never sprinkled on the altar, and therefore his death could not provide atonement for anyone. So much again for "types and shadows".

But we need not end our thought process quite yet. **The Torah strictly prohibited the Jewish people from offering human sacrifices under any circumstances.** The message of Abraham should have taught us that! There is not one place throughout the entire corpus of the Jewish scriptures where human sacrifices are condoned or taught as the way to God. Rather, throughout the Book of Leviticus we find that only distinct species of animals are permitted for use in blood sacrifices and no where is there any mention that a human sacrifice is pleasing to God or required or even allowed. Just the opposite is taught by God stopping Abraham from sacrificing his son. Again, as you now beginning to see more clearly, the the wanton destruction of "life", the "life in resides in the blood", the "Soul in the blood" is prohibited by God. Such desecration of this Divine Life of God, the Soul, by consumption of blood or eating of blood is not permitted in Lev. 17:11.

Now for a very important thought. **Since this passage in Lev. 17:11 is predominately concerned with the prohibition against consuming blood, we must look elsewhere in the Bible for instructions concerning atonement for sins.** This full import of this passage in Leviticus will become clearer later on. The passage does say that since blood symbolizes the life of the animal, it, "the blood which carries this Divine Soul", can be used as a means of atoning for our sins. **But we must think "Soul" and not really "blood" if we are truly to ever understand the dynamics that are going on behind the scenes and the passages we read.**

**Answer for yourself:** What does this passage in Leviticus 17:11 "not" say? It does not say, however, that blood, used a symbol of the Sacrificial System, is the only means of atoning for sins. Truly, the Holy Hebrew Scriptures tell us of several other things that can be used instead of the blood of a sacrificial ram or bullock and we will see this as we move on. What are some "non-blood" ways taught in the Hebrew Scriptures commanded by God that allows man to atone for his sins?

**Throughout the Jewish scriptures, the prophets declared that repentance, prayer, and charity are more pleasing to God for atonement than a blood sacrifice. This should give us cause to think concerning what we have just learned above.**

The Prophets in the Hebrew Scriptures repeatedly forewarned the Jewish people from becoming obsessed with blood offerings. Other methods of atonement were more efficacious and would even replace animal sacrifices.

**Answer for yourself:** Can you think of a replacement for "blood" sacrifice in the Hebrew Scriptures?

We need look only at King David as he declares in Psalm 40:7 that

***"Sacrifice and meal offering You have not desired; but my ears You have opened; burnt offering and sin offering You have not required."***

**Answer for yourself:** What does this verse state that God accepted as an atonement for sin other than blood? What we find is the "grain" was a substitute for "blood" as found in the Hebrew Scriptures.

These words of the Bible hardly agree with the Christian doctrine that sin can only be expiated through the shedding of blood.

It is important to note that in a Christian Bible this verse appears as Psalm 40:6. Again if we compare this quote in the Christian Psalms with the Hebrew original in Psalms we have again been tragically misled by Christianity which fails to preach the whole Counsel of God. Because the Psalmist's words in the original Hebrew were deeply offensive to the early church, a church by the way that was built upon the death of this supposed Jesus,

we find that the writer of Hebrews 10:5-6 continues to misrepresent and forge the Hebrew Scriptures and here he altered Psalm 40:7 to read instead

*"Sacrifice and offering You did not desire, **But a body You have prepared for Me.** In burnt offerings and sacrifices for sin You had no pleasure."*

Notice how King David's original words, *"but my ears You have opened"* (the intent was that King David was speaking of God opening his understanding to the Hebrew Scriptures and the Torah) have disappeared entirely in the Hebrews quote. Instead, this New Testament author replaced this expunged clause with the words *"But a body you have prepared for Me."*

**Answer for yourself:** What body? Well, this is the body of Jesus because you need a "body" if you are to have an "incarnation" and "infancy stories".

This is but one more startling alteration of the Jewish scriptures out of hundreds that exist and is but another example among hundreds where we find the early emerging non-Jewish Gentile Church rejecting step by step the faith of the mother Jewish Church and in so doing this non-Jewish Gentile Church creates a replacement religion of their own making and in so doing thumb their nose at God while violating His sacred texts as well:

*Deut 4:2 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. (KJV)*

You just saw this for yourself and this is repeated throughout the Christian Bible and we read these Christian passages today never knowing the truth of what we read and "what we should have read" instead. Behind this deception is the total rejection of "key" Jewish theological religious beliefs and doctrine which had been handed down since Egypt and cherished by the Jewish nation for thousands of years and in their place the "reinterpretation" and "replacement" of then by the emerging antisemitic Gentile Church and their own Bibles.

**Ezekiel condemns the doctrine of vicarious atonement.** The prophet Ezekiel warned against Christendom's central doctrine that an innocent human being can die for the sins of the wicked.

Throughout the 18th chapter, Ezekiel warned his people that this erroneous teaching that a righteous man could die for another man's sins was contrary to the will of God. The way for the sinful man to come right by God is to turn away from his rebellious ways, repent, and thereby the penitent is assured complete forgiveness. Throughout Ezekiel's uplifting sermon on the forgiveness of sin, blood sacrifices are never mentioned. Ezekiel 18:1-4, 19-23 reads:

*"The word of the Lord came to me, saying: 'What do you people mean by quoting this proverb about the land of Israel, saying: `The fathers eat sour grapes, and the sons' teeth are set on edge?' As I live, declares the Sovereign Lord, you will no longer quote this proverb in Israel. For every living soul belongs to Me, the father as well as the son -- they are Mine. Which ever soul sins, it shall die.... Yet you ask: Why did the son not bear the sin of the father? But the son, justice and righteousness did he do, all My decrees did he safeguard and perform them. He shall surely live. The soul that sins, it shall die! The son shall not bear for the sin of the father, nor the father bear for the sin of the son. The righteousness of the righteous person shall be upon him, and the wickedness of the wicked person shall be upon him. As for the wicked man, if he should turn away from all his sins which he did, and safeguard all My decrees, and do justice and righteousness; he shall surely live. He will not die. All his transgressions which he committed will not be remembered against him. For the righteousness which he did, he shall live. Do I desire at all the death of the wicked man -- the words of my Lord, God -- is it not rather his return from his ways, that he might live."*



**Answer for yourself:** Ever read the Prophets? Every read about the future and the Biblical Festivals in the "world to come"? If Jesus was the final sacrifice, why is the sacrificial system returning as found in the Prophets in the Hebrew Scriptures? That should give you cause to think as well as well if this Jesus is the final atonement for sin when these same Hebrew Scriptures teach that the world will be partaking of them.

In spite of what we have learned so far the New Testament continue to teach otherwise and is clear that the animal sacrificial system never could atone for sin in any permanent way, and indeed the entire purpose of the animal sacrificial system was, in the language of the Book of Hebrews, supposedly foreshadowing Jesus' death on the cross (Hebrews 10:1). **But we have seen that this not so since the animal sacrificial system did not apply to "intentional sin" above let alone the other issues addressed above.** The New Testament is still not telling the whole truth on the matter.

Hebrews 10:4 insists that the animal sacrificial system had no lasting value. *"For it is not possible that the blood of bulls and goats could take away sins."* Of course we have now learned that this is true; the animal's death and its blood but was a representation of the sacrificer's blood (the animals Soul represented before God the Soul of the repentant sinner after he had laid his hands upon the animal before its death). This statement in Hebrews 10:4 was however a necessary assertion for the author of Hebrews because if the animal sacrifices really worked, then all should wonder why Jesus' death was yet a necessary part of Christian doctrine as it is today. The author makes it appear that it should have been sufficient to keep bringing animal offerings but as we have seen the sacrificial system was not about the "animal" but about man and his animal nature as it repented from its bent toward sin and in so doing purging his Soul of guilt and receiving forgiveness. Such a Soul, once in repentance, was restored to right fellowship with the Creator and this Spiritual Condition was demonstrated publicly to all by the repentant sinner bringing a substitute for his Soul and placing it on the altar with God's Presence and this substitute was the blood (life) not of the repentant sinner but the blood (life) of the animal which he was to sacrifice because this animal had the very life and energy of the person invested in it. The person bringing the animal, or the money he used to buy one, represented his life and energy he had invested in caring for the animal, feeding it, nurturing it, loving it and when offered on the altar the animal and its "soul" carried a part of the repentant sinners' very "life" and "energy" as well to the altar. So by proxy the animal was a fitting picture of the Soul of the person brining the sacrifice after his repentance for the sins of ignorance which often he knew not but desired to atone for as commanded by God in Leviticus 5.

The New Testament therefore repeatedly declares that Jesus was the final sacrifice for all time (Romans 6:10; Hebrews 9:12; 10:10; 10:18) and there would no longer be any future need for the return of the animal sacrificial system. **This doctrine, however, completely contradicts the words of the prophets who clearly foretold that the animal sacrificial system would return in the messianic age** (Jeremiah 33:17-18; Zachariah 14:21; Ezekiel 43-44). Christians often try to explain this problem away by claiming that the reason animal sacrifices will return is to point back to Jesus. This response, however, is a rationalization that is not even used in the New Testament, and thoroughly contradicts the statements in Romans and Hebrews. Moreover, this response makes little sense.

There were other means of atonement.

*"And Moses said unto Aaron, 'Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from [YHWH]; the plague is begun.' And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people." (Numbers 16:46-47)*

Here, incense can be used to atone for sins in the same manner as the blood sacrifices of animals. Notice what else could be used in place of blood:

***"The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto [YHWH], to make an atonement for your souls. And thou shalt take the atonement***

*money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before [YHWH], to make an atonement for your souls." (Exodus 30:15-16)*

The phrase "to make atonement for your souls" in these verses is the same expression as in Leviticus 17:11:

*"We have therefore brought an oblation for [YHWH], what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before [YHWH]." Numbers 31:50)*

In these passages, money could be used to make atonement for the children of Israel. The principle here is not that atonement can be bought [this was the practice of the great Catholic church whose priests routinely sold forgiveness]. Rather, this is about doing charitable things with money. This is where "tzedekah" and "gemilut hasidim" enters into the picture as other forms of atonement. In this case, the money was to be used for the physical maintenance of the temple building.

In spite of all this evidence and knowledge Christianity continues to teach otherwise never heeding or listening to the Jews and their Hebrew Scriptures which correct all later Greek and English versions of our Bibles. In fact Christianity continues to teach that God justifies the "ungodly" and that the "innocent" can die for the sins of the guilty; the Hebrew Scriptures flatly repudiates such a teaching.

**Answer for yourself:** Where did this idea originate that one man, or that anyone for that matter, could atone and pay for the sins of one or more people? It should be perfectly clear by now that such notions stem from the Babylonian mystery religion of ancient Mesopotamia. What is certain is that the idea that an innocent person can be killed instead of those who are guilty is not consistent with what the Bible teaches. After the sin of the Golden Calf, the God of Israel was so outraged that His intentions were to totally annihilate and destroy the Israelite people.

**Answer for yourself:** What does the righteous Moses offers to do? He offers to die in their place (substitutionary atonement).

Notice the response to Moses suggestion: *"Yet now, if thou wilt forgive their sin...; and if not, blot me, I pray thee, out of thy book which thou hast written. And [YHWH] said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." (Exodus 32:32-33)*

Throughout the Bible, Israel's God says that one person cannot die for the sins of another:

*"Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin" (Deuteronomy 24:16)*

*"But everyone will die for his own sin; each man who eats sour grapes, his teeth will be set on edge" (Jeremiah 31:30)*

*"The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself" (Ezekiel 18:20)*

*"He who justifies the wicked, and he who condemns the righteous, both of them are an abomination to the Lord" (Proverbs 17:15).*

*"No man [Jesus included] can by any means redeem his brother, or give to 'God' a ransom for him" (Psalms 49:7)*

**Unlike the Greek Testament, The Holy Scriptures of the One True God of Abraham, Isaac, and Jacob clearly teach that we are responsible for our own actions and sins. We alone must account and pay the price. No virgin born savior deity from Babylonian mythology can contradict the clear instructions of the God**

**Answer for yourself:** Now, are you not fully convinced that there are two different and conflicting theologies evident between the Hebrew Old Testament and the New Testament regarding atonement? What other teachings between the Hebrew Old Testament and the New Testament are 180 degrees opposite?

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## THE FATAL FLAW OF CHRISTIAN THEOLOGY: ITS FAILURE TO UNDERSTAND THE SACRIFICIAL SYSTEM CORRECTLY #4

We all like prophecy but there is some that nails to the wall the distortions of Christian theology regarding atonement. Let me show you.

**Answer for yourself:** If indeed Jesus came as the final sacrifice to atone for the sins of the world, why do The Holy Scriptures proclaim that the Third Temple will be built and sacrifices resumed during the Messianic era?

The vast majority of average Christians are completely ignorant of these prophecies, as they have been cleverly hidden by their editors of the Scriptures they read. Notice the clear teachings of The Holy Scriptures regarding this:

*"Even those I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples." (Isaiah 56:7)*

*"From beyond the rivers of Ethiopia My worshipers, My dispersed ones will bring My offerings." (Zephaniah 3:10)*

*"All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will minister to you; they will go up with acceptance on My altar, and I shall glorify My glorious house." (Isaiah 60:7)*

*"And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever." (Ezekiel 37:26)*

*"And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to [YHWH] offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasant to [YHWH], as in the days of old and as in former years." (Malachi 3:3-4)*

**Answer for yourself:** Convinced yet? Loot at the future atonement connected to this Third Temple and what does this have to say about Jesus' death as a "final atonement" for anything?

*(Ezekiel 45:17) "And it shall be the princes part to provide the burnt offerings, the grain offerings, and the libations...to make the atonement for the house of Israel."*

Apparently, if you have been paying attention, Jesus' death and supposed sacrifice did not make atonement for

the sins of all the world if we are to believe Acts 21, James, Paul, the Sacrificial System, and the Prophets (only "unintentional sins" were atoned by blood...remember?).

**Answer for yourself:** If the death of Jesus had atoned for all sins for all time, why will atonement need to be made during the messianic era? Christian ministers usually stumble badly over this one. This should make you want to know just what and when is this "Messianic Era" we hear so much about but never seems to come. But that is a whole other study.

So, it is evident that in spite of the huge amount of teaching that is in agreement in the Hebrew Scriptures Christianity continually claims that only through bloodshed can atonement be made. This fact also show that Christians and Christian teachers who teach such things are not only ignorant of the Hebrew Scriptures but are unfamiliar with how compassionate and merciful the Holy One of Israel really is. **Sometimes, God forgives us simply because He is kind, loving, compassionate and merciful. Even when we don't seek our Creator appropriately, He has the ability to reach out to us with love and forgive us:**

*"Who is a [Elohiym] like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not His anger for ever, because He delighteth in mercy." (Micah 7:18)*

*"Their heart was not steadfast toward Him, nor were they faithful in His covenant. But He, being compassionate, forgave their iniquity...remembering that they were but flesh." (Psalms 78:36-39)*

*"You have not brought Me the sheep of your burnt offerings...or the fat of your sacrifices, but you have burdened Me with your sins...Nevertheless, I will wipe out your transgressions for My own sake, and I will not remember your sins." (Isaiah 43:23-25)*

**Answer for yourself:** So, let me ask you: "How familiar are you with the Hebrew Prophets"?

**Answer for yourself:** Have you ever tried to validate the Christian atonement message by comparing it with what the Prophets said in the Hebrew Scriptures?

**Answer for yourself:** If Christianity claims that one must be covered by the shed blood of the Messiah in order to make atonement for his sins is valid, why cannot this claim not be validated by the writings of the Prophets? Why does not Judaism teach this since, after all, it is their Messiah to begin with and not Rome's?

**Time and time again, the writings of the prophets emphasize prayer and repentance as the method to atone for sins.** Let me give the reader a challenge and you can call me or email me the answer if you can find one. **I challenge any Christian to produce a scripture from The Holy Hebrew Scriptures and Jewish Bible that teaches us that we must believe in the atoning blood of a Messiah in order to obtain salvation.** What the prophets teach us is that our own obedience to the laws of Israel's God combined with sincere repentance and prayer for forgiveness along with righteous deeds of charity and love will atone for sin if done with the proper attitude of humility.

*"That every man will turn from his evil way, then I will forgive their iniquity and their sin." (Jeremiah 36:3)*

*"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to [YHWH], and He will have compassion on him; and to our [Elohiym]. for He will abundantly pardon." (Isaiah 55:7)*

*"And if My people who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their*



*land." (II Chronicles 7:14).*

*"But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of the righteousness which he has practiced he shall live...When a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life...Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you (Ezekiel 18:21-22,27,30).*

*"By loving kindness and truth iniquity is atoned for..." (Proverbs 16:6). "If you return to [Elohiym] you will be restored; if you remove unrighteousness far from your tent...then you will delight in [Elohiym]..." (Job 22:23-27).*

Clearly, the central teaching of The Holy Scriptures that we must break away from our sinful past and sincerely repent. This is the only way to restore our relationship with the Holy One of Israel. If one strays from the path set forth by the laws of the God of Israel, one must repent and return to the path. This is how forgiveness is obtained. I have shown you that when reading these texts without understanding of the Sacrificial System that the reader misses the fact that when sacrifices were offered, they in and of themselves did not effect atonement but were but a "picture" of the prior repentance of the sinner and the resulting condition of his Soul long before the animal was ever killed. The sacrifice was part of the process; it helped bring them to the core of atonement, which is achieved by repentance.

Isaiah chapter one is critical that we understand it correctly. Many Christians read verses 10-15 and believes that God hates their scarifies and rituals and the texts, without proper interpretation, might appear as such

*Hear the word of the Lord, you rulers of Sodom; give ear to the law of our God, you people of Gomorrah: "To what purpose is the multitude of your sacrifices to Me?" Says the Lord. "I have had enough of burnt offerings of rams and the fat of fed cattle. I do not delight in the blood of bulls, or of lambs or goats. When you come to appear before Me, who has required this from your hand, to trample My courts? Bring no more futile sacrifices; incense is an abomination to Me. The New Moons, the Sabbaths, and the calling of assemblies; I cannot endure iniquity and the sacred meeting. Your New Moons and your appointed feasts My soul hates; they are a trouble to Me, I am weary of bearing them. When you spread out your hands, I will hide My eyes from you; even though you make many prayers, I will not hear. Your hands are full of blood."*

God begins by saying: *"You rulers of Sodom . . . you people of Gomorrah"*.

**Answer for yourself:** What is God saying here? God is obviously trying to get the attention of the leaders and people of Judah, by associating them with two cities synonymous with sin and judgment.

God asks these leaders and people a question: *"what purpose is the multitude of your sacrifices to Me?"*.

That is what these articles are all about. I am asking the reader the same question: "What is the purpose and heart behind the Sacrificial System? Was it substitutionary atonement as Christianity teaches or repentance of the Soul and a return to the Torah?".

Even in the midst of their rebellion, Judah continued its religious ceremony and ritual. They continued the sacrifices, they continued the burnt offerings, they continued offering the fat of fed cattle, they continued burning incense, they continued their assemblies and their sacred meetings - and God was sick of them all! They continued to "go to church" and it became a habit of sort. Now watch what God says and we see how the Lord

describes His reaction to these religious formalities: *I have had enough . . . bring no more futile sacrifices . . . an abomination to Me . . . I cannot endure . . . My soul hates . . . they are a trouble to Me . . . I am weary of bearing them."*

**What a sobering thought! We can offer God all kinds of religious rituals and ceremonies, all kinds of religious service, and God may hate it and consider it an abomination and we never know!** We have fallen into the same trap. As Christians we, like Judah, have been taught by our religious leaders that the answer is in perfect attendance to religious ceremonies and "church attendance" and a few dollars in the offering. But if our hearts are not changed, and humbled, and surrendered to the Lord, it makes no difference. Without the right heart, God hated their religious ceremony and service as he does ours. Just killing animals and "trusting in the blood" without a change of heart was fatal and God was warning them about this here in Isaiah chapter 1. *"When you spread out your hands"* (a posture of prayer in that ancient culture where one prayed with heads bowed and hands folded where one prayed with the face turned towards heaven and the hands spread out to heaven), receives God's response that *"I will hide my eyes from you . . . I will not hear."*

**Answer for yourself:** With all this blood offered and atonement offering being offered by the thousands why was God angry with these sacrifices He had commanded of them in the first place and why is He hiding his eyes from these people and their leaders? What was missing if anything with the blood sacrifices that had worked before? Was it something to do with the condition of the sinner?

Verses 16-20 offer us the clues we need. The Lord offers a cure. *"Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Cease to do evil, learn to do good; seek justice, rebuke the oppressor; defend the fatherless, plead for the widow."* *"Come now, and let us reason together," says the Lord, "Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool. If you are willing and obedient, you shall eat the good of the land; but if you refuse and rebel, you shall be devoured by the sword"; for the mouth of the Lord has spoken.*

There you have it. What was missing was "their free will to repent" so that when the blood was placed on the altar it was to accurately represent "a repentant Soul" and not a Soul that continued in wrong-doing but yet went through the motions of the religious formalism and ritual as was his habit to which he was so accustomed. *"Wash yourselves, make yourselves clean . . . Learn to do good, seek justice, rebuke the oppressor, defend the fatherless, plead for the widow"* paints us a picture describing the corruption of Judah's leaders and people and their bad treatment of one another. Many centuries later, the apostle John would repeat Isaiah's message: If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? (1 John 4:20). The leaders and people of Judah wanted to say they loved God by their religious ceremonies and attendance of religious formalities, but the Lord cared more about how they treated other people, especially the weak (the fatherless . . . the widow). This goes to the very heart of the perversion of the tithe which is rampant in Christianity today.

*"Come now, let us reason together,"* says the Lord: The Lord God invites His people to come reason with Him. What He offers us isn't just offered because He is "bigger" than us and has the right to dictate whatever terms please Him. God's direction for us is reasonable. It is smart. It is the best way to live and that way is life and Soul while lives a life of repentance. True reason will drive any honest man to the most humble adoration and submission towards God. But Israel, like us so often, was not repentant. God thus says, using in Hebrew an antithetical parallelism: "Though your sins are like scarlet, they shall be as white as snow". This is so often misunderstood for what we rally have here is a contrast between two opposing views; God's view who see the people's sins as "scarlet" while they yet maintain that they are "white as snow". We have the repeat of this contrast in the next clause: God again views the people's sins "red as crimson" but yet the people mistakenly consider this sins before God "white as wool". God wins all contrasts and divergence of opinions.

The Lord offers a repentant, humbled Judah true and complete cleansing from sin but only if they repent of their evil ways and do something about their lives. Repentance is in order and a return to the Torah is warranted. Thus God said that there is something that only they can do for themselves and not anything that another can do for them. There is not substitution for their atonement but repentance only:

Wash yourselves, make yourselves clean . . . Learn to do good, seek justice, rebuke the oppressor, defend the fatherless, plead for the widow".

**Notice that God commands mankind in the "middle voice";** you have to "wash yourself", you have to "clean yourself", you have to "teach yourself to learn to do good", you have to "teach yourself to seek justice", you have to "learn to discern right and wrong and begin yourself to rebuke the oppressor", you have to begin to "defend" the fatherless yourself, you have to begin to "plead for the poor and the widows and orphans" yourself. This is true repentance from a selfish life when your focus has only been yourself and other "God wants your rich" sermons.

Now you understand why God rebukes and speaks so harshly about the Sacrificial System once you see that the picture of the blood and Soul of the slain animal was not a true picture of Soul of the sinner who had brought his sacrifices but failed to repent of his sin prior to coming to the Temple. All the slain animals and all the blood in the world from these animals could never be a true picture of the Soul of man had it never repented. Thus God was angry with the non-repentant sinner killing senselessly all these animals never being a picture of the innocent Soul of the animal in the process. **That is why Isaiah chapter one rebukes these people who killed animals at the Temple but failed to bring with them a repentant heart before God!**

**Answer for yourself:** What is repentance? Returning to God by forsaking our evil ways which are all the ways in which we violate the Positive and Negative Commandments in our Covenants with God; either the Mosaic Covenant for the Jew and the Noahide Covenant for the "non-Jew" and praying for forgiveness.

Ok, it now seems much simpler. One will tend to read the Ten Commandments and say to most of them "I don't do that" and feel that he is right with God. There is another Big, Big , Big Problem.

***Matt 22:29 29 ...Ye do err, not knowing the scriptures,...(KJV)***

The Rabbis best of all know how to interpret the Hebrew Scriptures on 4 levels. Just reading them in English is not good enough for so much is lost in the translation even if translated correctly. What I uncovered in my studies over these early years of my Pastorate is that so much of my normative and tradition Christian religious belief system were in violation of so many of these Ten Categories and the subsets of interpretations of them as given by the Rabbis. Our "Jesus Theology" alone renders us as blasphemers and idolators and we only begin there. The way we tithe in our Christian Churches makes us robbers of God as we give money to our Pastors who use these gifts in any way that they see fit. As if that is not enough we are defined by these same Commandments when we give our tithes to others who misuse them as equal to murderers according to the Rabbis because the Rabbis interpret such misuse of the tithe the withholding of life from others and such is murder in their eye and the eyes of God. And the sad fact is that we never hear this and die and enter into the Presence of God thinking as we were taught as traditional Christians that we are "accepted" with God because of our "Jesus theology" only to find out our whole lives as first-pew setters we are in reality "idolators, blasphemers, robbers, and murderers" and never knew it. We might not have killed with a gun but failing to observe the Law of God regarding our finances and tithe properly is tantamount to violating "thou shall not kill" and we do this daily by holding back "life" from others while we build bigger ministries to preach the wrong "good news" and selfish-false gospel that no Jew like this Jesus would ever teach or preach. It is time somebody really sounded an alarm in Zion instead of turning up the music. And we can begin with the truth about atonement.

Now you are beginning to see why the prophets were constantly correcting the Israelite people for relying on blood sacrifices as the essential element of atonement instead of repentance and obedience to God's Eternal laws. Isaiah 1:11-18 is a perfect case in point above.

*"The sacrifice of the wicked is an abomination to the Lord." (Proverbs 15:8).*

**Answer for yourself:** What is the meaning of "wicked" in the above verse?

7563 rasha` - wicked, criminal

- a) a guilty one, one guilty of crime (substantive)
- b) wicked (hostile to God)
- c) wicked, guilty of sin (against God or man)

**Answer for yourself:** What is sin? Let us let the New Testament define that?

*I Jn 3:4 4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. (KJV)*

So the idea I want you to get is that if you don't know the Jewish faith, the faith of the Revelation of God through this Jewish Christ, then you cannot be certain if what you are being taught in Gentile Christianity is the truth or not! Read that statement again. You will find that the more you study Judaism and these Ten Categories of Laws broken down for us in 613 separate Laws and Commandments (66 belong to the "non-Jew") and the proper interpretation of each one of them that multiple and multiple Christian dogmas and doctrines are frightful and horrific violations of these Laws of Moses and Noah thus rendering the "believer" of such Christian dogmas and doctrines and those who follow them and act them out in various behaviors and conducts in their lives apostates from the *"faith which was once delivered to the saints" (Jude 1:3)*. Bet Emet Ministries is a voice truly crying out in the wilderness of Christian apostasy today.

*"To do justice and righteousness is more acceptable to [YHWH] than sacrifice." (Proverbs 21:3)*

**Answer for yourself:** What is "justice"?

Brown-Driver-Briggs Hebrew Lexicon: word for "justice":

6666 tsedaqah- justice, righteousness

- a) righteousness (in government)
  - 1) used of judge, ruler, king
  - 2) used of law
  - 3) used of the Davidic King Messiah
- b) righteousness (of God's attribute)
- c) righteousness (in a case or cause)
- d) righteousness, truthfulness
- e) righteousness (as ethically right)
- f) righteousness (as vindicated), justification, salvation
- g) righteous acts

**Answer for yourself:** Did the Scripture tell us to "believe something" for salvation or to "do something for salvation"? Is "salvation" and "atonement" connected? Notice if you will that these verse said "do" righteousness if more important than sacrifice? Do you remember what God just said in Isaiah 1?

*"Wash yourselves, make yourselves clean . . . Learn to do good, seek justice, rebuke the oppressor, defend the fatherless, plead for the widow"*

**Answer for yourself:** Did you notice it connects "salvation" with "doing" and in particular "doing law" and

connects this with "ethics" and "righteous acts" along with "salvation"? Could this be what the Book of Revelation says:

*Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. (KJV)*

**Answer for yourself:** As shown in this article and others if Christian dogmas and doctrines (atonement for example) can be shown "not" to be the "truth" then can the same Christian doctrines be defined as "righteous"? No.

**Answer for yourself:** Could it just be that when we allow the Rabbis to define each of these Commandments and Laws for us and learn which ones are in our Covenant with God as "non-Jews" then we can know for certain just what God has commanded of us and what He expects out of us along with what our "religious belief system" ought to be? And when these Laws and Commandments, rightfully interpreted by the Rabbis, can be shown to be violated by cherished Christian religious beliefs in our Churches are we to repent and turn from such error when it can be shown that so many of these "Christian Beliefs" as taught about Jesus, or the tithe for example, are in violation of these very Laws that reflect God's "justice" and "righteousness"? Yes we are as hard as it might be since being so highly indoctrinated with error since childhood having learned the wrong faith. These Laws of God forbid traditional Jesus Christology (Jesus is God theology and trinitarianism) taught in almost all Christian churches today. These Laws forbid the worship outside the "Pattern of Worship" given by God whereby all people, both Jew and "non-Jew", observe the same appointed times and Festivals of God. These Law are opportunities for us to "do" what the Hebrew Scriptures call "righteous acts" which God Himself defined as " Absolutes"! Only in this way can we be assured that our "works" are righteous and acceptable by God since it is God who is doing the "defining". We can tithe our whole lives for example and never give according to God's Law. We might have emptied our bank accounts and built a Pastor's dream but the Kingdom of Heaven received nothing from us. We might have trusted in Christian atonement only to wake up dead and find out we have no personal atonement for our lives for we sought not repentance thinking some "godman" of Rome's invention paid our sin debt for us when in fact this is not possible as we have shown repeatedly in these articles. We might have heard preaching our whole lives never knowing that is was error "knowing not the Hebrew Scriptures" and be unprepared for the judgment. This should wake the dead as the consequences of such folly championed by a Christianity today that wants to keep its people "dumbed-down" to its true Jewish Roots.

*"For I delight in loyalty rather than sacrifice, and in the knowledge of God rather than burnt offerings." (Hosea 6:6).*

*"Has [YHWH] as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken more than the fat of rams." (1 Samuel 15:22)*

*"With what shall I come to [YHWH], and bow myself before the [Elohiym] on high? Shall I come to Him with burnt offerings, with yearling calves? Does [YHWH] take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does [YHWH] require of you but to do justice, to love kindness, and to walk humbly with your God" (Micah 6:6-8)*

**Answer for yourself:** Do you now begin to see what the very wise king Solomon was trying to explain in 1 Kings 8, when he said that even though the Israelite people may not always have access to the sacrifices and the Priesthood, they would always have access to the Holy One of Israel? Solomon, the wisest man who ever lived



by gift of the God of Israel, understood that repentance and one's life, his Soul to God given in obedience to God's Laws, and not blood is the Scriptural form of atonement.

Notice if you will that there is no mention of a cross or a dead messiah in King Solomon's prophetic message as to how Israel is to acquire forgiveness of their sins. Surely if the Messiah was to come as part of God' plan and shed his life for the forgiveness of sin and provide Eternal Life for all then Solomon, the wisest man on earth, would have mentioned it to someone. The text is plain; only the contrite and repentant prayer of the remorseful sinner can bring about a complete atonement. Although King Solomon's timeless message stands out as a theological impossibility in Christian terms, it remains the centerpiece of the Judaism's system of atonement throughout its long and bitter exile. **Thus we have a paradox of the greatest extreme between the Jewish and Christian understanding of atonement.**

If and when you ever get the courage to study the "Jesus Story" and delve into Gnosticism and Comparative Religion and Astronomy then the nails are hammered with an Eternal thud into the casket of Christian aberrant theology. It is here you find these solar gods dying and rising and you will learn to expect this as they are personifications of "the Sun" which is the Energy we see that gives all creation life. The Sun, not God, but a symbol of the whole of the Universe and Cosmos which is this God who emanates life to all things, was the pattern for all later personifications of this Intelligent Energy which is expressed to us in cycles of birth, life, death and rebirth like this Sun. The stories of these Sungods are almost all identical and parallel the "Jesus Story" from beginning to end. Not unique to them is that fact since being personifications of the Sun and this Intelligent Energy we call God they all "poured out their blood" for mankind that mankind might live and have life abundantly; easily seen when you study is that this "red blood poured out for us" is the bright sunlight at the Sun's death at sunset only to return at sunrise in a new birth. This is the blood of the gods that we read about in stories personified today to which we have lost the "keys" necessary to interpret their meanings correctly. Once you see the parallel of the "Jesus Story" and his shed blood being replayed over and over again for some 10,000 years beginning with Osiris and Horus and on and on down through history then you come to understand that something is wrong with our "unique historical Jesus" and his crucifixion which again is the way most of these Solar gods all died. To attach forgiveness of our personal sin and affronts to God and His Torah to some "sunset and sunrise" to which is true meaning is long forgotten is utter foolishness of the highest degree. No wonder the Jewish nation will not accept this Christian "Jesus Story".

***Rom 9:4-5 4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5 Whose are the fathers, ...(KJV)***

Is is Israel and Judaism that have the true Holy Scriptures not forged and faked like those in Christianity, it is Israel and Judaism that have the Biblical tradition, it is Israel and Judaism that have the manifestations of God's glory and power in history, it is Israel and Judaism that have God's Holy Law, Commandments, and Torah, it is Israel and Judaism that was given the Tabernacle and Temple and the service and worship before God and the commission to teach the world these Divine Truths, and it is Israel and Judaism that have been given the promises of God as well as having the Fathers of the true faith. It is Israel and Judaism that have been given the truth about atonement.

**Answer for yourself:** And what were the Gentiles given represented very adequately by Rome?

***Eph 2:11-12 11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)***

Amazingly, these Gentiles who are called by Paul "aliens" and "strangers" from all that Israel and Judaism possessed above and who are yet called in the first century strangers from the Covenants of God and who also have "no hope" without Israel and their revelation of God and who stand before the Creator as being "without God in the world" are incredibly today to be believed to have usurped Israel and Judaism and reinterpreted

Judaism from beginning to end and in so doing have given the world a completely alternate and contrasting method of atonement. Even more incredible it is these same Gentiles who are familiar with the Sun pouring out its energy and its "blood" for the salvation of mankind who will in a little more than a hundred years begin to attach this same allegory of "the pouring out of the blood of the god and his dying and rising" to a supposed historical person and in so doing usurp thousands of years of Divine Revelations that not only can be found all the way back to Ancient Egypt some 10,000 years but have the overlapping Divine understanding that man's way to God is through living the Laws of God and repentance when he fails. The Ancients understood that God commands of man to live a life in harmony (ma'at) in the whole of the Cosmos whereby man patterns his life after the Laws of God seen operating above his head and round his life in Nature. This is the witness of both Heaven and Earth to the Laws of God in the Cosmos; Laws that when obeyed bring peace and manifest love. Repentance was for them as it will be later for Israel the key to restoring one's right relationship with God when one strays in sin. Such is the teaching of the Ancients and the teaching of the Laws of Moses and Noah and the backbone of the Sacrificial System and the atonement that it pictured for all.

Lastly, let us remember the story of Jonah who went to Gentiles. He was sent to the evil city of Ninevah to warn them of their impending destruction. Jonah does not come into the city and tell the people that unless they begin offering sacrifices they are doomed. He does not tell them that unless they accept on faith that the shed blood of Israel's Messiah will atone for their sins they are lost. No! **He warns them to repent.**

**Answer for yourself:** What did they do? Did they say: "Hey, the theology about Jesus is not created yet?" No. These Gentiles did what all men know in their hearts to do since God's Laws are first found among the Gentiles and not the Jews. Their response to his warnings is: they fast, pray, and turn from their evil ways and repent and return back to God's laws that restore harmony between man and God and man and other mankind. And they were "saved" and they obtained "atonement" before God which was witnessed by their safety and "salvation" from God's judgment. Now let us look at the text.

**Answer for yourself:** What is God's response to their repentance?

*"When [Elohiym] saw their deeds that they turned from their wicked way, then [Elohiym] relented concerning the calamity which He had declared He would bring upon them, and He did not do it." (Jonah 3:10).*

**Answer for yourself:** Another case in point is good to examine now. How did Daniel advise king Nebuchadnezzar to atone for his sins?

"Therefore, O king, may my advice be pleasing to you:

***Redeem your sins by doing righteousness, and your iniquities by showing mercy to the poor."** (Daniel 4:27).*

**Answer for yourself:** What did these man of old know that we as Christians do not today? They knew God's true atonement resides inside man, it is His Soul that repents when in error and in so doing restores God's favor and life to his life. This is the ONLY atonement ever given man by the Creator.

We have seen in earlier articles the subject of the "sin sacrifice" and we have touched on heavily "repentance" and "charity" and "righteous deeds". We must in closing touch on prayer as a form of atonement.

After the ten northern tribes split away from Judah, a civil war prevented most of Israel from Temple worship. The prophet Hosea addressed this situation and instructed the people accordingly: "Return, O Israel, to [YHWH] your God, For you have stumbled because of your iniquity. Take words with you and return to [YHWH]. Say to Him, ***'Take away all iniquity, and receive us graciously, for we will render as bullocks the offerings of our lips.'***" (Hosea 14:1-2)

We are taught here that we are able to approach our Creator directly with prayer, which is possible at all times

and regardless of the size of our bank accounts; and He assures us that sincere prayer can achieve forgiveness for our sins:

*Ps 51:14-17 14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. 15 O Lord, open thou my lips; and my mouth shall shew forth thy praise. 16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. 17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. (KJV)*

*Ps 69:30-31 30 I will praise the name of God with a song, and will magnify him with thanksgiving. 31 This also shall please the LORD better than an ox or bullock that hath horns and hoofs. (KJV)*

*Ps 86:5-6 5 For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. 6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications. (KJV)*

*2 Chr 6:21 21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive. (KJV)*

The Holy Scriptures of Israel are very clear. Prayer, a humble attitude, and above all, sincere heartfelt repentance is what the Holy One of Israel requires of His people in order to atone for sins. No doubt He knew thousands of years in advance that there would come a time when some would wrongly rely on the blood of a deified human sacrifice to vicariously replace obedience to His laws. It is evident to anyone with eyes to see that a comparison between The Holy Scriptures of Israel and the Greek Ne Testament to 'Baal' will reveal two entirely different religions. One is dedicated to the One True Eternal One of Israel; the other is dedicated to just another of many mythological savior gods of the Babylonian mysteries that are long forgotten to be but personifications of the movement of the orbs of Heaven. Now, interestingly, when you study these movements of the orbs you find the most incredible revelation of the Soul, its birth, its life, its challenges, its failures; its death, and its rebirth. Note the connection to the Soul almost everywhere; not only in atonement, but in blood, the sungods, the movement of the orbs of Heaven. God is teaching us everywhere about this Divine Life which we are and His intended growth of this Divine Life in this physical realm in which we live. This is what makes the study of "the Christ", this Divine Life, this Divine Soul in us, so exciting. Sure its hard because we have to "unlearn" before we can really "learn" the truth. But it can be done.

Right now I will close with a letter from one of the hundreds of E-mails I get daily. This one I hope speaks to you for I understand a voice crying in the wilderness of Christianity today with the message I bring is not popular and is often dangerous. But truth is truth. Now read this and then we close this study on atonement. But remember this is all about the Soul which is the Divine Christ in each of us. The problem is that we also a supposed "literal-historical Christ" of Rome's making that has blurred the true understanding of the Christ. Now the letter:

*"Dear Pastor Lyons, I have now made my way through your Gnostic and Egyptian web sites and am now reading the astrology site. This is just fantastic! Sir, you have given my Biblical and Historical studies direction and understanding. Your love of God and compassion for the human race just shines all through your writings. THANK YOU for your gift. You warned me in the beginning that this was not a quick study. Sir, it's a lifetime study and I pray that I'm up to the task! As a lay student of history, nothing I have ever read has so fascinated me, enriching my life and most importantly my spiritual understanding. Words can not express my gratitude. Please let me know how I can acquire your study CD as mentioned in your article on the famous quote of St Augustine."*

This gentleman finally "saw it". He was able to wade through all the Roman lies and mistranslations and textual forgeries and misrepresentation of the Jewish Messiah by Rome and see that the Divine Truths that the

**Ancient Religion given mankind in the beginning of time has been changed by Rome in the 3rd century to where it almost unrecognizable today without a teacher who can provide the "keys" to get to the truth behind the "Jesus Story" that we have inherited and swallowed "hook, line, and sinker". This reader was able to not only see how the Soul actually worked in obtaining atonement and see how the "Jesus Story" is but a personification of this Soul in matter and a human body as an "example" for us to follow but he also saw the role of repentance so crucial to obtaining this atonement when we fail God's Laws. He was able over time to study through the truth about "the Christ" and the Roman transfiguration of this "Christ" and he did so by coming to terms with the "Mystical Christ" of Gnosticism and the "Mythological Karast/Christ of Egyptian Religion of some 10,000 years ago. He was able to see for himself that Judaism carries these Divine Truths yet today like no other religion in the world and it should as you will come to see is such studies that it is these Jews of the Bible who are biologically the children and offspring of Egypt who kept and revered these Divine Laws in the first place and who taught atonement right in the beginning of time. Sad to say but such study reveals the sorry state to which Christianity has fallen at the hands of the antisemitic Gentile Church for the last 1,700 years since it is they who have tried to destroy this Ancient Divine understanding of the Divine Realm imparted to mankind by the Creator in the beginning of our existence.**


**I hope that time will come when Israel's true messiah will appear and usher in an era of peace when all nations will believe in and seek to worship the one true Holy One of Israel of our fathers Abraham, Isaac, and Jacob. But this day will never come because some Celestial pilgrim will descend upon this planet in some sort of a "return"; it will only come when the truths of Judaism and all other religions which teach this same truth covers this world.**


***Hab 2:14 14 For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea. (KJV)***

**At that time, the expounders of Christianity will deeply repent of the day when they not only Jews but all mankind to break the first commandment and worship another (Jesus) besides the Holy One of Israel and gave the world a false atonement theology that kept from them the important role of repentance and thereby ill-equipped them for their day of death and their judgment by God.**

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# BET EMET MINISTRIES

*Hebrew For "The House of Truth"*



# SO YOU THOUGHT YOU WERE A FOLLOWER OF YESHUA.....YOU MIGHT NEED TO RECONSIDER

**Disclaimer:** It is important for the reader to understand that in this website, in comparing first century Judaism and their Messiah with later Christianity and their presentation of the Jewish Messiah along with the unveiling of the historical truths concerning the non-Jewish "believer" in the first century, I will use a "literal-historical" approach to the "Jesus Story". If you have studied our other websites then you know that "the Christ" can be interpreted from 3 different perspectives down through recorded history: **"mystical", "mythological", and "literal-historical"**. Only after one has spent a considerable time in dedicated and scholarly studies in such areas as Biblical Judaism, the Jewish Messiah and true Messianic prophecy as taken from the Hebrew Scriptures and not the later forged texts of Rome, manuscript evidences, the history and origin of the Roman New Testament, the Gnostic Paul vs the Roman Paul, the Essenes and their "literal godman", Gnosticism, Egyptian religion and the ancient "Jesus Story", Comparative religion, and Astrotheology can he understand and be certain which two of the above three methods of interpretation of "the Christ" are accurate and factual. Again for purposes of comparing Judaism vs Christianity and the implications that this holds for the non-Jew and "Godfearer" we adopt in this website and for all studies in this website a **supposed "literal-historical" interpretation of "the Christ" as well as the Jesus of the New Testament**. Only in so doing can we adequately contrast the truths of Judaism vs Christianity theology and by so doing follow the train of these Divine Truths back down the corridors of history to the earlier Divine revelations given to mankind by the Creator which were intended for both "Gentiles" and "Jews" as well. I will let you be the judge of the results of such studies and leave to the reader to draw the necessary conclusions as we attempt to compare Jewish and Christian theological perspectives all the while dealing with the New Testament Jesus in a "literal-historical" manner in order for such an accurate comparison to be done effectively. I will leave the conclusion you draw concerning the Jesus of the New Testament up to you and your personal study of the materials available to us today. Craig Lyons M.Div.

Let me begin with a quote from the New Testament...from an epistle written to non-Jews like most of our readers.

2 Cor. 13:5

*Examine yourselves, whether ye be in the faith; prove your ownselves.....*

I think that this is a very good idea to prove to ourselves that what we believe is true; in fact I have practiced self-examination of such religious beliefs in light of the facts regarding the "real historical Jesus" for over a decade. Because of such self-examination in light of my discoveries as I combed through 2000 years of Biblical history, culture, as well as in-depth analysis of Biblical language, I have been



forced to change much of my religious belief system along the way. It is my desire that this article challenge you to scrutinize your religious beliefs as I have been challenged over the years. May God witness truth to your soul.

**Answer for yourself:** Was Jesus a Christian and would he ascribe today to the vast majority of doctrines taught in his name in churches which go by his name as well?

Well let us investigate. But first we need to set the stage for what is coming next. Try and be as honest with yourself as possible in answering these next questions.

## TO WHICH RELIGION WOULD A PERSON BE A MEMBER IF HE DID THE FOLLOWING?

- Was circumcised on the eighth day.
- Kept Sabbath from Friday sundown to Saturday sundown.
- Attended a synagogue regularly.
- Kept the Biblical Festivals such as Passover, Hag Ha Matzah (Unleavened Bread), Shavuot (Pentecost), Rosh HaShannah, Yom Kippur (Day of Atonement), Sukkoth (Tabernacles) and Hanukkah.
- Was a citizen and friend of Israel and believed Israel is the example for all non-Jewish people in the world
- His Bible contained the Torah, the Prophets and the Writings ONLY!
- Quoted passages as authoritative from the Mishnah (the Oral Law).
- Taught that Deuteronomy 6:4 was the most important commandment.
- Wore a tallith and phylacteries in religious services
- Did not eat unclean foods
- Taught the eternalness of God's Covenants and His Laws
- Taught that faith without works is no faith at all
- Taught that salvation is more concerned with events in the here and now than what occurs beyond the grave

I suppose that most of you came up with the same answer.....you don't have to be a scholar to recognize that one that practiced such a faith does not practice Christianity.....he holds to the teachings of Judaism.

## NOW, LET'S TAKE A LOOK AT ANOTHER PERSON. SEE IF YOU CAN IDENTIFY THE RELIGION OF THIS PERSON

- Keeps the Sabbath on Sunday which is the legacy of Sun worship today.
- Attends a church which most likely rejects most things Jewish.
- Keeps Easter and Christmas which were pagan festivals made to look religious to those who don't know the difference.
- Carries a Bible containing an Old Testament and a New Testament which ironically contradicts the Old.
- Stresses a person's beliefs over his actions.
- Teaches that people had to be "saved" by acknowledging a creed or an established set of beliefs in order to go to heaven.
- Teaches that they are not under the law and that the Law has passed away and they are under grace.
- Teaches that the church had replaced Israel as God's people and sees itself as the fulfillment of prophecies given to Israel.
- Teaches that you can eat anything...even Biblically unclean foods
- Attaches no special significance to circumcision

I bet you got the right answer again – a Christian.

## GOING DEEPER THAN YOU POSSIBLY HAVE EVEN GONE BEFORE

Now let's take this discussion one more step by answering this question.

**Answer for yourself:** If a Jew wanted to become a member of a Christian religion could he continue practicing Judaism in the church?

The answer is so simple. You would only have to ask your Pastor that one question to get the answer. Probably in the 99.9% of the cases the answer would be - NO!

## TURN ABOUT IS FAIR PLAY

**Answer for yourself:** If a Christian wanted to become a convert to Judaism could he continue practicing Christianity and the items listed

above? Again the answer is rather obvious.

Now, the percentage moves upwards, probably in 100% of the cases the answer would be - NO!

It is very apparent that not only are Judaism and Christianity different religions, they are exclusive in many ways. This reveals an amazing fact which can be seen by asking one very simple question –

## WHICH RELIGION DID JESUS BELONG TO...CHRISTIANITY OR JUDAISM?

- Was circumcised on the eighth day.
- Kept Sabbath from Friday sundown to Saturday sundown.
- Attended a synagogue regularly.
- Kept the Biblical Festivals such as Passover, Hag Ha Matzah (Unleavened Bread), Shavuot (Pentecost), Rosh HaShannah, Yom Kippur (Day of Atonement), Sukkoth (Tabernacles) and Hanukkah.
- Was a citizen and friend of Israel and believed Israel is the example for all non-Jewish people in the world
- His Bible contained the Torah, the Prophets and the Writings ONLY!
- Quoted passages as authoritative from the Mishnah (the Oral Law).
- Taught that Deuteronomy 6:4 was the most important commandment.
- Wore a tallith and phylacteries in religious services
- Did not eat unclean foods
- Taught the eternalness of God's Covenants and His Laws
- Taught that faith without works is no faith at all
- Taught that salvation is more concerned with events in the here and now than what occurs beyond the grave

Now for the easy part. The answer to the above question is a matter of historical record which is easily attested to by the New Testament itself-- Jesus was a Jew, not a Christian and he was certainly not both. It is clear that Jesus was a practicing Jew who lived a very observant Jewish life-style.

In fact we cannot find any instance whatsoever where Jesus ever: Kept the Sabbath on Sunday, attended or affiliated with any group which rejected things Jewish, kept the pagan festival of Ishtar/Easter or the sun god's birthday (Saturnalia...December 25th....Christmas) which were pagan festivals made to look religious to us today, ever taught anything that contradicted the Old Testament as does much in the New Testament, ever stressed a person's beliefs over his actions, ever taught that people had to be "saved" by acknowledging a creed or an established set of beliefs in order to go to heaven, ever taught that people are not under the law or that the Law had passed away and they were under grace alone, ever taught that the church had replaced Israel as God's people, and ever taught that you can eat anything...even Biblically unclean foods.

## JESUS NEVER RENOUNCED JUDAISM OR QUIT BEING A JEW

An amazing discovery for any Christian is the fact that there is simply no evidence that Jesus ever renounced Judaism and quit being a Jew. Also, his teachings do not indicate that he ever wanted any Jew to renounce their Judaism and join a new religion. If this revelation every breaks into your conscious mind then you will have to confront Gentile Christianity for what it has actually become despite Jesus's wishes or example set for us.

**Answer for yourself:** How then, did Jesus get credited with the distinct label that he was the person responsible for creating a new religion?

**Answer for yourself:** How did Jesus get credit for creating another religion which opposed the religion and way of life he continued to live...even up to his death?

Let us try to answer questions raised by such an assumption:

## LOOKING THROUGH THE EYES OF A JEWISH RABBI NAMED JESUS

**Answer for yourself:** Would a rabbi prohibit circumcision or downplay its significance?

**Answer for yourself:** Would a rabbi change the Sabbath to another day...let alone to the day set aside for sun worship by the pagans?

**Answer for yourself:** Would a rabbi create a replacement for the synagogue?

**Answer for yourself:** Would a rabbi substitute a pagan feast which was clearly idolatrous, Ishtar (Easter), for Passover?

**Answer for yourself:** Would a rabbi want his followers to celebrate the birth of a Roman god (Saturnalia -- December 25)?

**Answer for yourself:** Would a rabbi teach his students to not keep the biblical commandments or that they no longer applied when God

already said they were forever?

**Answer for yourself:** Would a rabbi teach Gentiles to hate Jews?

**Answer for yourself:** Would a rabbi add books to the Torah in spite of the warning in Deuteronomy forbidding the changing or adding to the Word of God?

**Answer for yourself:** Would a rabbi replace Deuteronomy 6:4 as the most important commandment?

**Answer for yourself:** Would a rabbi teach Gentiles that it is permissible to eat unclean food when Noah, himself a non-Jew separated animals based on the principle of clean/unclean long before there were any Jews?

*The answer to all the above questions is that a rabbi wouldn't, and that includes a rabbi named Jesus!*

## TOUGH - THOUGHT PROVOKING QUESTIONS YOU NEED TO ANSWER FOR YOURSELF

**Answer for yourself:** If Jesus didn't create a new anti-Jewish religion, who did?

**Answer for yourself:** Who is responsible and what were their motives in [replacing the faith of Jesus with a faith about Jesus](#)?

**Answer for yourself:** Was it the men who acquired leadership after Jesus' departure and the death of the Apostles who did such a thing ?

**Answer for yourself:** Were those responsible for changing the faith of Jesus actually Jews or Non-Jews and were their motives in changing Jewish doctrines consistent with anti-Semitism?

**Answer for yourself:** Did they continue teaching Jesus's message and his gospel or did they change Jesus's message in places, and are you, at the present not yet aware of it at your present level of knowledge?

## THE BOOK OF ACTS PAINTS US A PICTURE WE WOULD DO WELL TO EXAMINE CLOSELY

The book of Acts provides us with some very valuable information too long overlooked by most Christians. Acts 21:17-25 records Paul's return to Jerusalem and his meeting with the leaders of the "church." Keep in mind that these were the men who had been personally taught by and lived with Jesus. Their words provide us with some very enlightening information. The translation given below is based on a cultural and historical methodology. Your translation most probably reflects the doctrines of the Roman church and therefore may differ.

*"You see, brother (referring to the Apostle Paul), how many thousands of Jews have become faithful (observant). All of them are zealous for the Torah (Law). They have been informed that you have taught the Jews of the Diaspora to not keep the Torah, that they should not circumcise their children or live according to the Jewish religion.... Take these men and do the following... so that everybody will know that there is no truth in these reports about your teachings, but that you yourself are living an observant life-style and keeping the Torah."*

## REMEMBERING THAT THIS IS A PICTURE OF JESUS' CHURCH

A quick summary provides us with some very significant information. Understanding that this passage reflects events which occurred long after Jesus's death then I ask you to be truthful to the text as well as yourself in asking yourself this: Is your church producing the same results?

- **Jews who believe in Jesus are becoming more faithful (observant to the Law) because of the message taught by Jesus's followers.**
- **The message of Jesus's church caused adherents to become zealous for the Torah (Law).**
- **The members of Jesus's church kept the Laws of Moses (the Torah).**
- **The members of Jesus's church circumcised their children.**
- **The members of Jesus's church lived according to the traditions of the elders of Judaism (the Jewish religion).**

Notice that Paul did as he was requested - Paul example, at least while he was in Jerusalem under the watchful eyes of the Apostles, wasn't teaching the Jews to abandon their religion. On the contrary, Paul's behavior and example was one as "under the law" and as one who lived an observant Jewish life-style.

**Answer for yourself:** How then could he have been the author of a doctrine that advocated rejecting the law as is ascribed to him by most Christians today?

**Answer for yourself:** Not meaning to over-stress this point, but are you really getting the importance of this message as taught by Jesus's church in Palestine?

## IS YOUR CHURCH PREACHING THE SAME GOSPEL AND MESSAGE AS YESHUA'S CHURCH?

Again looking at Acts 21 for our information.....let us examine what we are taught by this New Testament picture:

- **The message of the apostles caused Jews to repent and become observant Jews who practiced Judaism faithfully.**
- **The apostles were causing Jews to become eager for the Torah and to pursue it with fervor. It is clear that they were not teaching them that "they were under grace and no longer under the law" or that "the law has passed away after Jesus's death" as we have been told today. This one point is in complete opposition to most fundamental teaching of every modern Christian doctrine.**
- **The Jewish members of the early church continued to circumcise their children. In other words, they continued to see themselves as participant's in the Abrahamic Covenant, just as every practicing Jew does today. Their children were Jews, not members of some new mystical religion that replaced Judaism.**
- **The Jewish members of the early church continued to practice Judaism. They did not switch to a new religion.**

## HOW ARE WE TO INTERPRET PAUL'S ACTIONS?

When we look at Paul's actions, after being ordered by James to take several men with him to the Temple, thereby paying for their animal sacrifices in order to prove that he was an observant Jew by bringing blood sacrifices and sin offerings necessary in finishing his Nazarite vow, we are faced with two possibilities: (A) Paul intentionally deceived the apostles and the Jews in Jerusalem; or, (B) Paul's image and/or the teachings attributed Paul may have been altered by the Roman Church a hundred or more years later.

**Answer for yourself:** Did Paul intentionally deceive the apostles by faking his true beliefs when bringing sacrifices in the Temple after Jesus's death?

**Answer for yourself:** If Paul did deceive them, could you put much confidence in his teachings at other places in the New Testament? Remember he already has said that he can become anything to anyone to prove his argument and accomplish his goals.

**Answer for yourself:** On the other hand, if Paul's words were changed by the Roman Church could we base our foundational beliefs on forged documents?

Christianity, almost universally, requires a Jew to convert to Christianity before he can become a member of the church or be saved. This conversion process forces the Jew to renounce his or her Judaism and terminate or redefine many Biblical and Jewish practices.

Having read this article so far, please think deeply while answering these next questions:

**Answer for yourself:** Would your church require a Jew to renounce or stop practicing Judaism if he or she wanted to become a member?

**Answer for yourself:** How many circumcisions have you attended for the children of Jewish members of your church?

**Answer for yourself:** How many of your church's members are Jewish and are zealous for the Torah and are pursuing it with fervor?

**Answer for yourself:** Does your church conduct at least one Torah study per week?

**Answer for yourself:** How many of your church's Jewish members are observant Jews?

**Answer for yourself:** When was the last time you attended a Passover Seder, or a Rosh HaShannah or Yom Kippur service at your church?

**Answer for yourself:** Do you have a rabbi or a minister well educated in the Hebraic Roots of Christianity leading your church?

Your answers to the above questions are probably -- Yes, None, None, No, None, Never and Minister.

I want you take some time to think about the next question before you answer it.

**Answer for yourself:** What would your church require a rabbi to do if he applied for membership?

**Answer for yourself:** Would they allow him to continue to be a rabbi, practice Judaism, teach the Torah, wear his prayer shawl, observe

all the Jewish festivals and teach the members that they were under the Law?

**Answer for yourself:** What if that rabbi was Jesus?

Are you beginning to see the truth?

Without a great deal of effort it becomes glaringly apparent that neither Rabbi Jesus, the apostles nor the Paul of Acts 21, would be allowed to join a Christian Church the likes of which we see today. On the other hand, it is also clear that Rabbi Jesus would not participate in any religion that not only opposes, but is actively dedicated to destroying his Father's religion!

Gentile Christianity has for centuries felt it was given a mandate from God to "save the world." This is the goal and stated mission of Christianity.

## THE SILENT SLAUGHTER OF TRUTH

**Answer for yourself:** How is this mission to "save the world" to be accomplished?

Just ask the Southern Baptist Convention who just last year vowed to win every Jew to Jesus by the year 2000. To put it very simply, the goal is to convert every Jew (non-Christian) to Christianity. The Jewish convert must renounce his Judaism (or any non-Christian religion he may hold), agree to accept the doctrines of Gentile Christianity and oppose any religion that opposes Gentile Christianity.

Instead of a physical holy war (Jihad), Gentile Christianity has engaged in a doctrinal holy war. As I stated above, Christianity is an exclusive religion. Christians are not allowed to simultaneously practice Islam, Buddhism, Judaism or any other religion. Therefore, if Christianity was to attain its goal of "getting every person on the face of the earth to believe in Jesus," including all the Jews, Judaism would be totally destroyed and cease to exist. If this were ever to happen, and I pray it does not, then Christianity would have the dubious honor which Hitler in vain tried to achieve; namely the eradication of not only the Jewish people from the face of this planet, but the total destruction of the true faith of Jesus...Biblical Judaism.

This would accomplish something that the crusaders, the inquisition, Hitler and a number of others have failed to accomplish.

**Answer for yourself:** How do you think a Jewish Jesus would react to the idea that such a mission was being carried out in his name?

This really gets weird when you think about it! Christians base their proof for their ultimate salvation on a Jewish rabbi named Jesus (Jesus), who was an observant Jew who faithfully practiced Judaism. On the one hand, his religion would most probably not allow him to practice modern Christianity. On the other hand, modern Christianity would not allow him to practice its religion without first renouncing his religion -- Judaism!

This should present a very important challenge to every Christian:

*If a Jewish Jesus could not, and would not, practice a religion dedicated to destroying his religion, how can anyone who bases their salvation on Rabbi Jesus participate in and perpetuate it?*

**Answer for yourself:** Would Rabbi Jesus agree with the church's salvation message which is based on such a system? Are you getting the drift of this discussion?

**Answer for yourself:** How did the religion that Rabbi Jesus and his followers practice evolve into what it is today? To begin to unravel this problem lets ask how a religion whose foundational position focused on teaching its members "to keep the Law" became a religion whose main message was that "members are no longer under the Law."

Early Christian writers taught that the Law had been fulfilled with the coming of Jesus. Fulfilled, as they defined it, meant that it had been canceled and therefore was of no importance to Christians. However, to Rabbi Jesus, "fulfilled" meant (1) to keep the Law; and (2) to correctly interpret the teachings of the Bible. There is absolutely nothing said by Rabbi Jesus that would support modern Christianity's doctrine of grace.

Next, the Roman Christian leaders focused on the story of God's unconditional and unending support. However, they claimed that this was something new and was created when God made a new covenant of grace. Again, this was unknown to Rabbi Jesus and his apostles. Early Gentile Christian leaders and theologians continued to develop their new doctrines from the mid-second century on through the seventh century. As they refined their arguments they became much more antagonistic toward Judaism.

This Gentile anti-Judaic movement spanned almost all of Christianity -- from the Roman African communities represented by Tertullian (160-220 C.E.), to the Iranian monk Aphrahat (300-350 C.E.) of the eastern Syriac Christian tradition, and to Bishop John Chrysostom (349-400 C.E.) in Antioch.

Studies have clearly shown the extent to which leaders of the early church attacked Judaism for its position on the law, calling Jews "slavish adherents to the letter of the law." They claimed that Judaism was allowed to continue to exist primarily as an example of degradation.



**Answer for yourself:** What do you think that rabbi Jesus would have thought about that position?

Origin, the third-century leader of the Christian community in Caesarea, summed up the difference between Judaism's and Roman Christianity's approaches to Scripture:

*"It seems necessary also to explain how certain people by failing to read or understand Scripture correctly have given themselves up to a great many errors, since the way one ought to approach the understanding of divine letters is unknown to a great many people. And so, the Jews, through the hardness of their heart and because they wish to seem wise in themselves, have not believed in our Lord and Savior...."*

*Now the reason that those we have just mentioned [Jews and heretical Christians] have a false understanding of these matters is quite simply that they understand Scripture not according to the spiritual meaning but according to the sound of the letter...."*

*[But] a person ought to describe threefold in his soul the meaning of divine letters, that is, so that the simple may be edified by, so to speak, the body of the Scriptures; for that is what we call the ordinary and narrative meaning. But if any have begun to make some progress and can contemplate something more fully, they should be edified by the soul of Scripture. And those who are perfect... should be edified by that spiritual Law (Rom. 7:14) which has a shadow of the good things to come (Heb. 10:1), edified by the spirit of Scripture. Thus, just as a human being is said to be made up of body, soul, and spirit, so also is sacred Scripture, which has been granted by God's gracious dispensation for man's salvation."*

This new scheme for reading Scripture, and the charge that Jews miss all but the literal meaning, made for powerful arguments. Origin's dichotomy between "letter" and "spirit," or in other words, between reading biblical materials either at their face value for norms of behavior and as a more generalized stance toward the world, set the stage throughout history for Christians to increase the fervor of the charge of legalism. Legalism became synonymous with Jewish, and therefore was viewed in a negative light. However, the word "legalism" simply means someone that "lives in accordance with or adheres to a legal system."

**Answer for yourself:** What would you call someone who "did not adhere to or live in accordance with a legal system"-- a Christian? The products of this anti-Jewish tradition still shapes the thoughts of over 1.6 billion Christians regarding Judaic law.

I am challenging every Christian to make a decision to return to the religion, teachings and life-style expounded by Rabbi Jesus. **Don't misunderstand what I am saying: I am not advocating adopting and accepting the current "theology or faith" about Jesus; rather, return to the real faith of Jesus and the place within it for the Gentile Godfearer.** As I stated above, according to the book of Acts, your conversion experience to the faith of the Apostolic church of Jesus as seen in Acts 21 should have made you zealous for the Torah and brought you back to an observant Biblical life-style as defined by the commandments of God.

**Answer for yourself:** Has it?

Becoming a member of Rabbi Jesus's movement should have caused you to become a serious student of the Torah. You should be teaching the Torah to others, especially the flood of Gentiles who are coming to you to be taught.

**Answer for yourself:** Has it?

**Answer for yourself:** Is there any other way for you to be a "light to the Gentiles?"

If you are a Gentile, you will also need to take a very close look at Acts 15. Gentiles who were coming to the movement originated by Rabbi Jesus were given very special instructions. First they were to place themselves under specific laws. For all practical purposes those laws were the Ten Commandments. Of special importance was their keeping the Jewish Sabbath and studying the Torah at the synagogue with the Jews.

Keeping the Jewish Sabbath is something that you can do immediately, however; many of you may find it difficult to locate a synagogue where you will be allowed to study the Torah. For very good reasons, after thousands of years of persecutions, the Jewish community is very cautious. I believe that as Christian Jews return to the synagogue, because of the teachings of Rabbi Jesus, the doors will be opened wider to Gentiles desiring to know the God of Rabbi Jesus.

Two things must be kept in mind as both Jews and Gentile Christians choose to return to the teachings of rabbi Jesus. First, almost two thousand years of conflict between Judaism and Christianity has left many scars. Both religions have developed reactionary doctrines and theologies. A reactionary doctrine created as a reaction to the another religion's actions or doctrines.

An example would be the Jewish position concerning kneeling for prayer. Because Christians knelt for prayer, the Jews took the position that they should no longer kneel but stand for prayers. Judaism altered its form of worship because of this practice of Christianity. There have been many reactionary doctrines created both between and within both religions. This is an area of research that deserves much attention. I would challenge my readers to consider such a research project.

It must be kept in mind that the Judaism of Jesus is not exactly the same as the Judaism of today. Also, the movement attributed to Jesus is not the same as modern Christianity. Obviously, many things have taken place since the time of Jesus which resulted in the separation and numerous differences between the two religions.

It is of the utmost importance for both Christians and Jews to understand these changes. You must know when the changes were made, identify the people who were responsible for making the changes, and discover why they made them. You must come to an understanding which changes were motivated by inspiration, which were produced by the hunger for power and wealth and which were the results of human frailties such as anger, rejection, fear and hatred.

As you embark on this journey you will quickly come to realize that you have stumbled upon the greatest cover-ups in history.

As you become more acquainted with the truth upon your study you will realize two very important things:

- Leaders, especially scholars, have always been aware of this information and have deliberately chosen to ignore it.
- This information has been virtually within the grasp of every American. In many cases it is as close as an encyclopedia or attainable today through the Internet.

Today, there are over 2.5 billion Christians on the face of the earth – the vast majority who believe in their heart they are true followers of Jesus, but as I have shown you, are practicing a different religion from which Jesus practiced. If they all returned to the teachings and life-style taught in Acts, we would see a moral and ethical revolution that would literally rock the foundations of the world and no longer would America, touted to be the most Christian nation in the world, be recognized as the world's most violent and law-breaking nation of the world. That should make you wonder what it would be like if Christians really followed the faith of Jesus and if your church would really allow you to be like Jesus.

*Recover "The Faith Once Given To The Saints" Which Has Been Perverted By Gentile Christianity And Their "Literal" and "Historical" Interpretation of the Sacred Texts*

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## INTRODUCTORY COMMENTS ON THE NEW TESTAMENT

The problem of the divisions in early Christianity raises a further question:

*why can't we just turn to the New Testament to resolve outstanding issues which were confusing in early Christianity?*

This is the instinctive reaction of many Christians, especially Protestants.

**Answer for yourself:** Isn't the New Testament precisely such a guide for anyone needing clarification?

There are several reasons why doing this does not work:

- **First of all, the New Testament itself displays a wide variety of contradictory viewpoints and agendas; the writings themselves are not historical records as much as advocacies for different audiences within the early Christian communities.**
- **Secondarily, the New Testament leaves out a number of viewpoints and ancient gospels.**
- **Thirdly, it was subject to extensive editing and modification.**

All this could be overlooked, perhaps, if early Christianity were otherwise a unified, coherent movement; but early Christianity was anything but unified and coherent, as we have already seen.

**The New Testament can easily be invoked for support of countless mutually contradictory explanations of Jesus.** As a result, even those seeking to interpret the Bible literally often come to a completely different understanding of what that literal interpretation is. On the basis of the Bible, some Christians are pacifist, while others support war; some support capital punishment, others oppose it; some accept alcohol, while others do not; some allow divorce, some allow divorce only in cases of adultery and some do not allow divorce at all; and so on. Each viewpoint can cite its favorite verses or interpretations. **Fundamentalists may object that the New Testament is complete and consistent and provides a reliable guide for life and religion; but if this is the case, it is hard to explain all the contradictions among the fundamentalists themselves.**

### THERE ARE NUMEROUS DISCREPANCIES , BOTH MAJOR AND MINOR, IN THE NEW TESTAMENT ACCOUNTS:

- The conflicting methods of salvation as taught by [Jesus](#) and [Paul](#)
- The conflicting and completely opposite Gospels attributed to [Jesus](#) and [Paul](#) and [John](#)
- The hundreds of purposeful misquotations, mistranslations, scriptural inventions, and purposefully misapplied Hebrew Scriptures found in both the Christian Old and New Testaments.

- The names of the twelve apostles
- The location of Jesus' post-resurrection appearances,
- The completely different genealogies in Matthew and Luke, for example.
- The synoptic gospels (Matthew, Mark, and Luke), called "synoptic" because their pictures of Jesus are similar to each other, but which are sharply different from the depiction of Jesus in the gospel of John.
- The letters of Paul, in turn, present a very different picture of Jesus than that found in the synoptic gospels.
- Sometimes there are even contradictions: for example, Jesus affirms that he has come to fulfill the law and condemns those who violate even the least of the law's commands (Matthew 5:17-19); but in the letters of Paul we find that Jesus supposedly annulled the law and we find that Paul classifies his adherence to the law as "so much garbage" (Ephesians 2:14-15, Philippians 3:8).

**To the impartial reader it is obvious that many different ideas are at play; centuries of exegesis designed to harmonize the New Testament writings cannot overturn the problems that lurk there.**

John Dominic Crossan, author of several books about Jesus, points out that we can construct almost any picture of Jesus we want to by selecting the "right" texts. Jesus can be shown "to be for or against legal observance, for or against apocalyptic expectation, for or against Gentile mission, for or against Temple worship, for or against titular claim, for or against political revolt, and so on" (Quoted in Dart, The Jesus of Heresy and History, p. 156).

**But even putting this aside, the New Testament would be a poor guide to historical reality. The New Testament is highly selective; gospels that did not meet with the approval of the early church were eliminated.** Due to the twentieth-century discoveries at Nag Hammadi, we now know what the New Testament might have looked like if history had turned out a bit differently. As diverse as the New Testament is, it pales in comparison with the diversity of the range of views held by significant numbers of the followers of Jesus just within the first century after Jesus. **It should not be necessary to repeat the statement of Hans-Joachim Schoeps that the New Testament "must surely be regarded as a tendentious, contrived product of the second century" (Schoeps, Jewish Christianity, p. 3), or Robert Funk's conclusion that the New Testament is "a highly uneven and biased record of various early attempts to invent Christianity" (Funk, Honest to Jesus, p. 314).**

Moreover, it may be next to impossible to fully reconstruct what the original texts of even the "approved" New Testament books said. Helmut Koester reminds us that the oldest known manuscripts of parts of the New Testament are over a century later than the presumed original versions; and it is precisely in the first century when the most serious corruptions of the texts (changes, additions, and deletions) are likely to have occurred. Koester concludes that "textual critics of the New Testament writings have been surprisingly naive in this respect" (Koester, op. cit. note 2, p. 19).

Even within the sphere of the orthodox there was disagreement as to which books should be included. The Muratorian canon, based on a manuscript thought to originate as early as the third century, fails to include Hebrews, I Peter, II Peter, one of the letters of John, and James, all of which are in the modern New Testament; it does include, however, the Apocalypse of Peter and the Wisdom of Solomon, which ultimately were not included. Some writers even attacked the Gospel of John in reaction to the Montanist heresy, a heresy with strong apocalyptic and pentecostal elements (Funk, op. cit. note 6, p. 113). **It was not until the fourth century, with Athanasius, that someone mentions the exact twenty-seven books that now constitute the New Testament.** But Eusebius, who lived about the same time, describes the books of James, Jude, II Peter, II John, and III John as disputed (James and Jude are mentioned as disputed in Ecclesiastical History 2.23.25; II Peter, at 3.3.1; and II and III John, at 3.24.17), **indicating that even at this late date there is still some considerable debate going on.**

Bet Emet Ministries has detailed the confusion and constant disagreement, even murder, that occurred over the centuries as the Canon of the New Testament was argued into completion. The sad fact of these horrific details are at another website: <http://geocities.com/faithofyeshua>

Even as late as the Reformation, Martin Luther objected to the inclusion of the letter of James in the New Testament; and Catholics and Protestants disagree to this day over the Apocrypha.

This short introductory article is not a detailed attempt to determine either what the canon should have been, or to determine which of the sayings of Jesus (or the "logia", or the Ancient Wisdom taught through the Jewish Christ as he spoke through the Prophets in Israel) from the canonical or other gospels are "authentic." We do this on the website above. Our task is both more humble and more fundamental. It is more humble, because evaluation of all New Testament and other texts for authenticity is completely beyond the scope of this website; we have done that at another site. But it is more fundamental, because it establishes the framework within which any discussion of the truths and facts about the historical Jesus must take place: the history of Christianity.

**Answer for yourself:** For if we do not understand the basic context and history of his teaching, how can we hope to ever understand the exact words?

The New Testament provides important evidence about the historical Jesus and the history of early Christianity. Please pay attention at my next comment for it is possibly one of the most important facts that I can ever relate to you.

***The New Testament cannot be taken simply at face value: it is a highly edited, inconsistent document put together to support the viewpoint of a single party in early Christianity, namely the victorious party. It is the outcome of early Christian history not just a record of it.***

The starting point of historical Jesus research is history; we must first establish the historical context of the Jewish Christ and his mission and message as filtered through the Jewish nation. We believe that this website along with other others can establish this historical context and its importance for both the Jew as well as the "non-Jew" as followers of the Jewish Christ.

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## HISTORY AND REVELATION

*"But how do you know"?*

It might seem from the foregoing discussion that we are trapped in relativism: we are faced with equally plausible but contradictory interpretations of Christian records.

**Answer for yourself:** Jesus as Gnostic teacher, Jesus as military revolutionary, Jesus as social critic, Jesus as dying savior - with countless equally possible interpretations, how can we decide for or against any of them?

Let me propose a simple criterion for evaluating any theory about Jesus:

**Answer for yourself:** Does it make sense of Christian history? "Christian history" means, of course, the life of Jesus (most Jesus theories do a pretty good job with this); but it also includes later events as well. The mission of Paul, the destruction of Jerusalem, the controversies over gnosticism in the second century, and the council of Nicaea in the fourth century- all of these need to be included.

Pick up any book on the historical Jesus, whether written two hundred years ago or yesterday, and you will most likely find no substantial discussion of Marcion and his role in second-century Christianity, no mention of the destruction of Jerusalem in the year 70 and its effect on Christianity, no mention of Jewish Christianity, no discussion of the other countless schisms in early Christianity, and no discussion of the council of Nicaea. There are only a handful of books in English whose primary subject is Jewish Christianity. Among these are : Danielous, The Theology of Jewish Christianity, 1995; Koch, A Critical Investigation of Epiphanius' Knowledge of the Ebionites, 1976; Ludermann, Opposition to Paul in Jewish Christianity, 1989; Schoeps, Jewish Christianity, 1969; Skriver, The Forgotten Beginning of Creation and Christianity, 1991; Vaclavik, The Vegetarianism of Jesus Christ, 1987.

With a few exceptions, most books on the historical Jesus pass all of this by. A few pages, a few paragraphs, or even a few footnotes are all that you will see on key historical issues. "Let's concentrate on the New Testament texts relating to Jesus," they seem to be saying, "and let the later history of Christianity take care of itself." The texts "float in the air," outside of time, space, and history.

**We cannot understand Jesus or "the Christ" without first understanding early Christian history.** The very records that we invoke for the understanding of this New Testament Jesus were themselves decisively shaped by later events. We must, therefore, turn to these later events to understand the earlier records. The history of early Christianity is exactly what shaped the text of the New Testament - and any criterion of what the "good" and "bad" texts are must rely on some idea of that history. Most scholars, if they are tempted at all to go down the path of Christian history to understand Jesus, quickly turn back after encountering the demons of schism. But it is precisely these demons we must confront.

In this website we have sought to establish a very rough outline of a "road map" for the history of early Christianity. We have also proposed a framework for understanding who Jesus was: the history of early Christianity. **Early Christianity was highly schismatic, and this fact complicates our knowledge of**

**Jesus.** We do not yet want to take sides, or say that someone was right or wrong; we simply want to see the problem and work our way back to the original question that led to the confusion:

***Did the followers of Jesus, both Jew and "non-Jew", see the Jewish law as a guide for their lives?***

***Yes! In spite of what Paul might say, in spite of what Rome did to the texts to present ideas that the Law has passed away, the resounding fact of critical investigation and correct interpretation of the events and times of Jesus is that resoundingly the followers of Jesus revered and kept the Law as part of their covenant stipulations and responsibilities before God. It is this knowledge that the Gentile Church has tried to destroy and has done I might say a very admirable job up to now...it is time to correct such an abomination!***

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## MY CONCLUDING REMARKS...IN PREPARATION FOR MORE SERIOUS STUDY THAT WILL BENEFIT THE "NON-JEWISH" BELIEVER

The idea that Christianity developed gradually from its beginnings, based on the teachings of Jesus but perhaps making certain additions or changes as the tradition developed, has a powerful hold even among the most liberal of scholars. Christianity did not develop this way, however. Rather, there was wide discord in early Christianity - something that was actually to Christianity's advantage, since in the rapid growth of Christianity, those features that had more appeal to the people of the Roman Empire would spread more rapidly and ultimately define what Christianity was. Had the followers of Jesus uniformly remained a Jewish sect, Christianity very likely would not have become the religion of the Roman Empire.

These schisms in early Christianity were not concerned with matters of detail of the Christian message nor with obscure questions of theology. They cut to the very heart of what Christianity was and is. They were the material of the repeated crises that dotted the landscape of early Christian history.

It is against this backdrop that we consider the history of Jewish Christianity.

## THE TWO BIGGEST QUESTIONS YOU WILL EVER HAVE TO ANSWER

**Answer for yourself:** Were the followers of this Jesus, as depicted in the New Testament, a book given us by Rome, following a new path, a new religion that was transmitted from God through this Jesus, and did it supersede everything that Judaism represented and was this "new religion" to be understood as a "correction" of Biblical Judaism?

**Answer for yourself:** Or were these followers of this Jesus, as depicted in the New Testament, simply Jews, who sought to return to the true and original Law of God as revealed to Moses?

This was the issue that continually faced Christians in the first four centuries.

Now for the sad fact of the answer you have been given by Gentile Christianity to the above questions:

***The final resolution of these questions by orthodox Gentile Christianity was that Christians had no allegiance to the law of Moses as such, but rather first to Jesus and the church he founded, which replaced the law of Moses. This resolution created a paradox: in the beginning, Jesus and all his followers were Jews; in the end, the church condemned the Jewish Christians as heretics.***

## **NO GREATER ERROR HAS EVER BEEN MADE IN THE HISTORY OF MANKIND!**

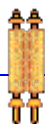
Because of this the "non-Jewish" believers in God have misunderstood so much concerning their own faith. Theological errors abound and escape the sight of most and are tragically called "orthodoxy" today; errors that would horrify one if he possessed the knowledge to see them exposed by the light of personal study. Twenty years of scholarly study will blow the lid off this "Roman Lie" received by the whole of the Western Hemisphere as "Orthodox Christianity" today. Because of such theological errors, fostered by Gentile antisemitism, disobedience within Gentile Christianity abounds and dear ones such sins of ignorance is sin regardless of whether you know it or not. Therefore, it is time for deep teaching and a call for Teshuvah...Repentance. And because of this sad legacy of Gentile Christianity our relationship with God is hindered, whether we know it or not; and so much worse, our love for Him is not in Spirit and in Truth. God desires better, He deserves better! I hope to contribute in some small way to the changing of such a sad state of affairs that exists in Gentile Christianity today. And this is done by my providing the fruit of my scholarly studies undertaken in my personal pursuit of truth; truth long held from us as "non-Jewish" believers in this "Jesus Story" and "the Christ".

With the former studies we have laid a foundation that allows us to march forward in pursuit of truth as we discover and restore the "Pattern of Worship" given mankind; both Jew and "non-Jew".

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## AS A GENTILE CHRISTIAN DO YOU KNOW WHAT COVENANT YOU ARE UNDER?

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- [Does The Christian Know Which Covenant He Is Under #2](#)
- [Does The Christian Know Which Covenant He Is Under #3](#)
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# THE TASK AT HAND: RECOVERING GOD'S PATTERN OF WORSHIP TO THE CHRISTIAN CHURCH...JEWISH WORSHIP AS SEEN FROM THE NEW TESTAMENT

It may be surprising to many of you, but the New Testament, that is, the collection of Christian writings that came into existence in the second half of the first century as well as the next two centuries as well, bears abundant witness to the existence of a "Pattern of Worship" which can be traced backwards to Abraham (a non-Jew) and even beyond. For simplicity sake we will often refer to this as "Jewish liturgy" as we can see this "Pattern of Worship" apply not only to the Jewish Messianic congregations but the Gentile Messianic congregations as well which we will later see emerge in Asia Minor!

## LET ME PREPARE YOU FOR WHAT YOU WILL SEE IF YOU STUDY THIS "PATTERN OF WORSHIP" AS REVEALED TO THE ANCIENTS

We at Bet Emet Ministries often get E-Mails asking *"how do we find a place to worship today which follows the examples we read about in the Book of Acts?"*. Sadly there is no good answer for this since traditional-mainline Christianity does **NOT** follow the "Pattern of Worship" revealed in the Jewish Bible nor really in the New Testament as you will come to see as you study beyond the surface of the stories that we read in the New Testament. You will also come to see that neither does Gentile Christianity follow this "Pattern of Worship" as taught in the true "Apostle's Doctrines" which we should all desire to adopt in our personal lives and worship of God. As you study more into this area of knowledge you can begin to discern a very marked "Pattern of Worship" which you will see reflected by the Jews of the first century which has "roots" that go as far back as Egypt and Sumer. This "Pattern of Worship" not only involves special "appointed times of the Creator" but revolve around the equinoxes and solstices; each of which carry special " messages from the Creator which sadly Christianity today has totally lost.

The parallels between Jewish Worship and this "Ancient Pattern" (once you see it) will be startling as Ancient Divine Revelation from God concerning how He is to be loved and worshiped will be revealed for the simplicity which it possessed which tragically today has been lost to most. As you have seen if you have studied in detail our [Egyptian-Christian Website](#) then you have seen for yourself the undeniable link between the Jewish nation as the descendants of the Egyptian people. That being so then one should expect that the "roots" of "Jewish Worship" should go back to their Egyptian forefathers as well and we should likewise expect Biblical Judaism to express this same "Pattern of Worship" which likewise their forefathers possessed from the earliest Revelations of God to mankind. You will not be disappointed when you both discern and search for this

**"Pattern of Worship" and its links to the earliest Revelation given to mankind on this plant as it is there for all discerning readers to behold. What should concern us however is if we can locate this same "Ancient Pattern of Worship" not only in the earliest understanding and worship of mankind of the Creator but if this "Pattern of Worship" can be traced down through history and if this "Pattern" can be found in Biblical Judaism as well as later when the non-Jews were taught throughout the world by men like the Apostles and Paul as we see in the both the "first" and "second Great Commissions. If we can find this same "Ancient Pattern or Worship" taught to the non-Jews, lets say in second century in various "churches" throughout Asia Minor. then the implications for us today are startling in light of the fact that mainline Gentile Christianity has little in common with this "Revealed Pattern of Worship" today. That should give you cause to think if we are not contemporary "Nabads and Abihus" in our worship of God.**

This is a startling revelation in light of our experience today as contemporary Christians whose worship is patterned after little, if any, Jewish liturgy as was our counterparts in the first three-four centuries! Roman Christianity has changed not only the Sabbath but the Biblical Holy Days as well and we as Christians and followers of "the Christ" has been given a completely different religious calendar filled with "rituals" totally foreign to this "Ancient Pattern of Worship". The witness in the New Testament of Jewish liturgy is unfortunately not descriptive. In other words, it tells us that in the time of Jesus and beyond as seen in the Book of Acts, that certain prayers, holy days, observances, rituals, and ceremonies existed, but it does not tell us in detail their composition, true meaning, or how they were practiced. **But that does not meant that we cannot know this information today as Judaism as preserved this "Pattern of Worship" for all of mankind today.** The New Testament tells us little about the content, structure, and dynamics of such liturgy and that was done on purpose. For example the Greek word for "Passover" (Pesach) is used 30 times in the New Testament and 29 times it is translated the same and we read "Passover" as we should. But in the Book of Acts, the book which expressed the example of the emerging Gentile Christian Church from Biblical Judaism it is not translated as it has been done 29 times before. Instead of "Passover" we find it purposely mistranslated as "Easter" in order to maintain the sun-worship of the Gentiles and their fertility cults. So on purpose we don't see an accurate picture of the Gentile Church observing the Passover historically as we today know they did but instead get a false picture of the Gentile and his worship of God which sadly has survived for over 1900 years at present. This is only the tip of the iceberg when one truly gets involved in such a study.

If you wanted to learn what the realities that are behind the terms, prayers, rituals, observances, and ceremonies recorded in the Hebrew Scriptures and other Jewish writings let alone hinted at in the New Testament then you have only one recourse open to you: you must study hard in order to learn but also to draw your own conclusions as you see this information as yourself. Only by your own study of this "Pattern of Worship" will you be convinced and thereby be fully persuaded that what lies ahead for you is your repentance of the false worship we inherited from antisemitic Rome and your own experience through your own direct participation in such liturgies and observances which is lacking in Christianity today. I encourage you to consult a variety of sources where you can read about the various liturgical rites and texts used in the Jewish worship of God as they follow the "Pattern of Worship" that they have inherited that has its roots in the earliest Revelation of God to mankind that archeologist have found today. But let me caution you and prepare you for such a study. In doing this type of study we stumble at the beginning because we link the words we read to our very own inaccurate personal experiences and the realities that are a part of our very own cultural world, instead of their intended meaning when spoken in their original setting. ***We must be on our toes to remember our quest is to recover "the faith once given to the Saints".***

The apostles and the first readers of the Christian scriptures were in a privileged hermeneutical position: when they read of the synagogue and Sabbath and Passover, they were brought in contact with realities they knew and were familiar with; for example it can be shown that non-Jews, Gentiles, observed "the Passover " long before Moses. Did you catch that? Why? What did they know that you don't? They did it because God has commanded it and later this command is recorded for us in the later Hebrew Scriptures but we miss it since being falsely programmed to think that such things are "Jewish" and does not pertain to the Gentile and non-Jew. It is time to study hard and look for this "Pattern of Worship", not only practiced by the Jews but non-Jews in the Hebrew Scriptures as well. **It is time that things we find observed in the Bible which are**

**labeled "Jewish" be re-labeled as they should have been all along and that word is "Biblical".** We must be modern day detectives of the Hebrew Scriptures as well as the New Testament in order to find the "nuggets of truth" which sadly today have been obscured by Rome's redaction and forgery of our Christian Old and New Testaments. We must become competent "detectives" of the Bible we inherited in order to discern that the Holy Scriptures instructs us to celebrate and observe certain "appointed times with God" and realize that even if such newly discerned observances are foreign and strange to us that that does not mean we cannot repent and return to God in repentance for only in so doing can we be **ASSURED** that we are worshiping the Father in Spirit and in Truth.

***John 4:24 24 God is a Spirit: and they that worship him **must** worship him in spirit and in truth.  
(KJV)***

Instead of Passover the Gentile church adopted Easter which was totally foreign to the Jewish believers in the first century let alone by them considered an idolatrous expression of pagan worship. The same can be said sadly for the Biblical Feasts and Festivals, rituals and prayers, fasts, etc. And it goes even deeper when we see the wholesale replacement of the religious doctrines cherished by Ancients become little more than "literalized Sun Worship" when Rome gets their hands on it. It is called appropriately Replacement Religion and we know it not today in our Churches thinking our "Book" and our experiences is as it should be and accepted by God. One only needs to think of Nadab and Abihu who were killed by God in their false worship of Him. This is our lesson to learn which few ever hear.

Present-day readers (and those of centuries past) of the Christian scriptures find themselves in the opposite hermeneutical situation: a situation of uneasiness and danger. Uneasiness, because they keep encountering terms now outside their cultural horizon; danger, **because they are easily tempted to fill the Jewish words with a content alien to them, a context often 180 degrees opposite their original intended meaning!** Such a failure in correct interpretation of the words of our Bibles have lead Christians to mistakenly believe when reading the New Testament that the Jesus described in the New Testament came to replace Jewish worship with a new variant of Christian worship! This phenomena is extremely important because it shows clearly that the New Testament writings can be approached with different and opposite understandings which may be in harmony or out of harmony with those of the religion of Jesus (Judaism). If they are in harmony, the writings reveal hidden yet luminous meanings which those without the proper understanding of the Hebrew behind the English overlook. **Such conditions result in one reading the New Testament with a mistaken understanding, thus arriving at the erroneous conclusion of seeing Jesus and his followers replace the faith and religion given to them by God with one that denies the eternal truths and precepts enumerated at Sinai and before.**

If then, we are to avoid misinterpreting the liturgical information provided in the New Testament literature, we must have recourse to other sources that are more directly and explicitly Jewish that explain in detail what is only alluded to in the New Testament. This statement explains the series of publications that Bet Emet has recently begun in order to cite some of the many New Testament passages that attest to the existence of Jewish liturgy in early Christianity before changed by Roman paganism. We must reconstruct this Jewish revelation which was taken to Gentile lands in the first through fourth centuries before Constantine at Nicea destroys almost all traces of it. Our studies will contain important documentation concerning implications for the Gentile worshiper of God concerning the liturgy in the Temple and synagogues, the liturgy as seen in the Sabbath, and the liturgy as seen in the celebration and observance of Passover, Pentecost, Tabernacles, Hanukkah, and Yom Kippur. Next we will examine "the prayer" (Shema), and the Lord's prayer. Lastly we will conclude with sources from the Mishnah, the Talmud, and the prayer book (Siddur). **Let us not forget that our inquiry is to ascertain and confirm not only the presence of Jewish worship in the early Christian communities in Asia, Minor, both Jewish and Gentile, but to come to an understanding of the worship service as it existed "THEN" in order to model our lives in such worship that was both THEN and can be NOW "in spirit and in truth."**

## **Shalom and Blessings**

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# GOD'S APPOINTED TIMES IN THE HEBREW SCRIPTURES WITH APPLICATION & RELATIONSHIP TO THE NON-JEWISH BELIEVERS AND GOD-FEARERS

## WHAT IS A MOED?

The order of **Moed ("appointed time")** provides specific instructions for the rituals, observances and laws related to holidays and festivals. **"Moed" is the biblical word used to describe special days that are set apart from non-sacred days. The Torah prescribes six such sacred occasions:**

- **The weekly Sabbath,**
- **The Pilgrimage Festivals of Pesach (Passover),**
- **Shavuot (Pentecost)**
- **Sukkot (Tabernacles),**

*and what have become known as the High Holidays--*

- **Rosh HaShannah and**
- **Yom Kippur.**

Additionally, the Mishnah in Seder Moed depicts the special days of Purim and as well as the 4 fast days. The absence of Hanukkah from this list has engendered considerable discussion, and may indicate the displeasure of the early Mishnah-era sages with the Maccabean dynasty. Thus you can see that the Hebrew term "moed" is a very important term in the Hebrew Scriptures and often goes unnoticed in our Scripture reading in the English. For our purposes it is important that we see just what the term means in its original language.

In the Hebrew the word for "festival" is translated:

Strong's number #4150 mowed, mo-ade'; or mo`ed, mo-ade'; or (fem.) mow`adah (2 Chron. 8:13), mo-aw-daw'; from 3259; prop. **an appointment**, i.e. a **fixed time or season; especially a festival**; conventionally a year; by implication, **an assembly (as convened for a definite purpose)**; technically the **congregation**; by extension, **the place of meeting** also a signal (as appointed beforehand):-appointed (sign, time), **(place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).**

## LAW OF FIRST USE IN THE TaNaKh (BIBLE):



**Genesis 1:14** And God said, *"Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, And let them be lights in the expanse of the sky to give light on the earth."* And it was so.

This idea is repeated in the Psalm to indicate this relationship of an appointed time marked off by the moon:

*Psalms 104:19 The moon marks off the seasons, and the sun knows when to go down.*

Mo'ed in this next passage alludes to a festival. The rabbinic sages believe that this event occurred on Passover:

*Genesis 17:19-21 Then God said, "Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him.*

*And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation. But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year."*

*Genesis 18:10-14 Then the LORD said, "I will surely return to you about this time next year, and Sarah your wife will have a son." Now Sarah was listening at the entrance to the tent, which was behind him. Abraham and Sarah were already old and well advanced in years, and Sarah was past the age of childbearing. So Sarah laughed to herself as she thought, "After I am worn out and my master is old, will I now have this pleasure?" Then the LORD said to Abraham, "Why did Sarah laugh and say, 'Will I really have a child, now that I am old?' Is anything too hard for the LORD? I will return to you at the appointed time next year and Sarah will have a son."*

*Genesis 21:1-3 Now the LORD was gracious to Sarah as he had said, and the LORD did for Sarah what he had promised. Sarah became pregnant and bore a son to Abraham in his old age, at the very time God had promised him. Abraham gave the name Isaac to the son Sarah bore him.*

## MO'ED IS TRANSLATED AS FEAST:

This word "mo'ed" is often translated "feast". God's "feasts" are appointments God made with mankind as we can see in:

*Lev 23:4-7 4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons. 5 In the fourteenth day of the first month at even is the LORD's passover. 6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. 7 In the first day ye shall have an holy convocation: ye shall do no servile work therein. (KJV)*

### The Strong's Concordance #4150:

4150 mowed` (mo-ade'); or moed` (mo-ade'); or (feminine) mow`adah (2 Chronicles 8:13) (mo-aw-daw'); from 3259; properly, an appointment, i.e. a fixed time or season; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand): KJV-- appointed (sign, time), (place of, solemn) assembly, congregation, (set, solemn) feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed).

## **Brown-Driver-Briggs**

4150 mowed` or moed` or (feminine) mow`adah (2 Chr. 8:13)- an appointed place, an appointed time, a meeting a) an appointed time 1) an appointed time (in general) 2) a sacred season, a set feast, an appointed season b) an appointed meeting c) an appointed place d) an appointed sign or signal e) the Tent of Meeting.

Notice with me how God is so specific about these "appointed times and appointed places" with His children:

*Leviticus 23:4-7 "These are the LORD'S appointed feasts, the sacred assemblies you are to proclaim at their appointed times: The LORD'S Passover begins at twilight on the fourteenth day of the first month. On the fifteenth day of that month the LORD'S Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast...*

*Leviticus 23:15-16 "From the day after the Sabbath, the day you brought the sheaf of the wave offering, count off seven full weeks. Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the LORD.*

*Leviticus 23:24 "Say to the Israelites: 'On the first day of the seventh month you are to have a day of rest, a sacred assembly commemorated with trumpet blasts.*

*Leviticus 23:27 "The tenth day of this seventh month is the Day of Atonement. Hold a sacred assembly and deny yourselves, and present an offering made to the LORD by fire.*

*Leviticus 23:34 "Say to the Israelites: 'On the fifteenth day of the seventh month the LORD'S Feast of Tabernacles begins, and it lasts for seven days.*

*Leviticus 23:37 ("These are the LORD'S appointed feasts, which you are to proclaim as sacred assemblies for bringing offerings made to the LORD by fire--the burnt offerings and grain offerings, sacrifices and drink offerings required for each day.*

*Deuteronomy 31:10-11 Then Moses commanded them: "At the end of every seven years, in the appointed time of the year for canceling debts, during the Feast of Tabernacles, When all Israel comes to appear before the LORD your God at the place he will choose, you shall read this law before them in their hearing.*

*Isaiah 33:20 Look upon Zion, the city of our festivals; your eyes will see Jerusalem, a peaceful abode, a tent that will not be moved; its stakes will never be pulled up, nor any of its ropes broken.*

I could go on but you get the point hopefully; namely, God has set aside special times and places for meeting with mankind. These are the Festivals of God that reveal the times and the seasons with attendant Divine messages that are connected with God's equinoxes and solstices and can be shown, as we do on this website as well as the [Egypt-Christian website](http://egypt-christian.com), to have been observed by both Jews and non-Jews in the Hebrew Scriptures as well as shown in extrabiblical sources as well.

**MAN'S PAGANIZED COPIES OF GOD'S MO'EDS ARE HATED BY GOD:**

*Isaiah 1:13-14 Stop bringing meaningless offerings! Your incense is detestable to me. New Moons, Sabbaths and convocations--I cannot bear your evil assemblies. Your New Moon festivals and your appointed feasts my soul hates. They have become a burden to me; I am weary of bearing them.*

Without knowing the history of Judaism as well as how the sacrificial system worked then there is absolutely no way a Christian can read the above verse and come away with an accurate understanding of what is going on in that verse. This passage has always bothered me because God had commanded that Israel keep these "appointed times" and yet here He states that He hates them.

**Answer for yourself:** Is it possible that Israel had changed the meanings and elements of them and returned back to a paganized form of them (a lesson to Christianity if I have ever heard it; like substituting Easter for Passover) as well as observing them out of tradition and not out of repentance? This is what is the problem here and it would do the reader well to study the [true dynamics and meaning of the Jewish Sacrificial System in the Old and New Testament](#) if he ever hopes of coming to terms with this passage. [Bet Emet Ministries has extensive websites](#) detailing the loss of this "Pattern of Worship" as we find in Roman Gentile Christianity today. These two issues are at the heart of the above verse and rebuke in Isaiah.

Two things are at the center of Isaiah's consternation with Israel.

*Galatians 4:8-11: Formerly, when you did not know God, you were slaves to those who by nature are not gods. 9 But now that you know God--or rather are known by God--how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? 10 You are observing special days and months and seasons and years! (Remember- they are turning back to special days and months in their worship that they practiced as pagans before they came to know God!) 11 I fear for you, that somehow I have wasted my efforts on you.*

**WHAT DOES THAT SAY ABOUT THE CHRISTIAN CHURCH SINCE SHE HAS LIKEWISE TURNED BACK TO PAGAN HOLIDAYS AND PUT JESUS' NAME ON IT TO CHRISTIANIZE PAGANISM?**

## **"CONCERNING THE 'END TIMES' WHICH OCCUR AT THE MO'ED-FESTIVALS:**

*Daniel 8:19 He said: "I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time (Strong's # 4150) of the end.*

*Daniel 11:25-27 "With a large army he will stir up his strength and courage against the king of the South. The king of the South will wage war with a large and very powerful army, but he will not be able to stand because of the plots devised against him. Those who eat from the king's provisions will try to destroy him; his army will be swept away, and many will fall in battle. The two kings, with their hearts bent on evil, will sit at the same table and lie to each other, but to no avail, because an end will still come at the appointed time (Strong's # 4150).*

*Daniel 12:6-7 One of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?" The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, "It will be for a time, times and half a time. When the power of the holy people has been finally broken, all these things will be completed."*

*Habakkuk 2:3 For the revelation awaits an appointed time (Strong's # 4150); it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay.*

*Psalms 75:1-8 {For the director of music. [To the tune of] "Do Not Destroy." A psalm of Asaph. A song.} We give thanks to you, O God, we give thanks, for your Name is near; men tell of your wonderful deeds. You say, 'I choose the appointed time; it is I who judge (Rosh HaShanah) uprightly. When the earth and all its people quake, it is I who hold its pillars firm. <Selah> To the arrogant I say, 'Boast no more,' and to the wicked, 'Do not lift up your horns. Do not lift your horns against heaven; do not speak with outstretched neck.'" No one from the east or the west or from the desert can exalt a man. But it is God who judges: He brings one down, he exalts another. In the hand of the LORD is a cup full of foaming wine mixed with spices; he pours it out, and all the wicked of the earth drink it down to its very dregs.*

## LOOKING AT THE FUTURE:

**We have feasts being celebrated in a Temple which has not yet been built because it is too big for Mount Zion:**

*Ezekiel 45:17 It will be the duty of the prince to provide the burnt offerings, grain offerings and drink offerings at the festivals, the New Moons and the Sabbaths--at all the appointed feasts of the house of Israel. He will provide the sin offerings, grain offerings, burnt offerings and fellowship offerings to make atonement for the house of Israel.*

*Zechariah 8:19 This is what the LORD Almighty says: "The fasts of the fourth (17th of Tammuz), fifth (Tisha B'Av), seventh (fast of gedaliah) and tenth (10th of Tevet) months will become joyful and glad occasions and happy festivals for Judah. Therefore love truth and peace."*

## CONCERNING THE TABERNACLE, WE HAVE A VERY UNUSUAL USE OF 'MO'ED.' IT IS USED 140 TIMES!

*Exodus 27:21 In the Tent of Meeting (mo'ed) [again Strong's # 4150], outside the curtain that is in front of the Testimony, Aaron and his sons are to keep the lamps burning before the LORD from evening till morning. This is to be a lasting ordinance among the Israelites for the generations to come.*

*21 In the tent of meeting (congregation Strong's # 4150) without the veil which is before the testimony, Aaron and his sons shall keep it in order from evening to morning before Jehovah: it shall be a statue for ever throughout their generations on the behalf of the children of Israel. (ASV)*

*21 In the tent of meeting (congregation Strong's # 4150) outside the veil, which is before the testimony, Aaron and his sons shall dress them from evening to morning before Jehovah: [it is] an everlasting statute, for their generations, on the part of the children of Israel. (DBY)*

**Answer for yourself:** Could it be possible that this meaning for "mo'ed" could be applied to church meetings and congregations today? And if so, then what about the meaning that the word carries....celebration of festivals?

## CONCERNING WHERE GOD DWELLS:

*Isaiah 14:12-14 How you have fallen from heaven, O morning star, son of the dawn! You have been cast down to the earth, you who once laid low the nations! You said in your heart, "I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly [again Strong's # 4150], on the utmost heights of the sacred mountain. I will ascend above the tops of the clouds; I will make myself like the Most High."*

*Psalms 74:1-4 {A <maskil> of Asaph.} Why have you rejected us forever, O God? Why does your anger smolder against the sheep of your pasture? Remember the people you purchased of old, the tribe of your inheritance, whom you redeemed--Mount Zion, where you dwelt. Turn your steps toward these everlasting ruins, all this destruction the enemy has brought on the sanctuary. Your foes roared in the place [again Strong's # 4150] where you met with us; they set up their standards as signs.*

*Lamentations 2:5-7 The Lord is like an enemy; he has swallowed up Israel. He has swallowed up all her palaces and destroyed her strongholds. He has multiplied mourning and lamentation for the Daughter of Judah. He has laid waste his dwelling like a garden; he has destroyed his place of meeting. The LORD has made Zion forget her appointed feasts and her Sabbaths; in his fierce anger he has spurned both king and priest. The Lord has rejected his altar and abandoned his sanctuary. He has handed over to the enemy the walls of her palaces; they have raised a shout in the house of the LORD as on the day of an appointed feast [again Strong's # 4150].*

## PASSOVER USAGE:

*Exodus 13:6-10 For seven days eat bread made without yeast and on the seventh day hold a festival to the LORD. Eat unleavened bread during those seven days; nothing with yeast in it is to be seen among you, nor shall any yeast be seen anywhere within your borders. On that day tell your son, 'I do this because of what the LORD did for me when I came out of Egypt.' This observance will be for you like a sign on your hand and a reminder on your forehead that the law of the LORD is to be on your lips. For the LORD brought you out of Egypt with his mighty hand. You must keep this ordinance at the appointed time year after year.*

*Exodus 23:15 "Celebrate the Feast of Unleavened Bread; for seven days eat bread made without yeast, as I commanded you. Do this at the appointed time in the month of Abib, for in that month you came out of Egypt. "No one is to appear before me empty-handed.*

*Exodus 34:18 "Celebrate the Feast of Unleavened Bread. For seven days eat bread made without yeast, as I commanded you. Do this at the appointed time in the month of Abib, for in that month you came out of Egypt.*

*Numbers 9:2-3 "Have the Israelites celebrate the Passover at the appointed time. Celebrate it at the appointed time, at twilight on the fourteenth day of this month, in accordance with all its rules and regulations."*

*Numbers 9:7 And said to Moses, "We have become unclean because of a dead body, but why should we be kept from presenting the LORD'S offering with the other Israelites at the appointed time?"*

*Numbers 9:13 But if a man who is ceremonially clean and not on a journey fails to celebrate the Passover, that person must be cut off from his people because he did not present the LORD'S offering*



*at the appointed time. That man will bear the consequences of his sin.*

*Deuteronomy 16:5-6 You must not sacrifice the Passover in any town the LORD your God gives you Except in the place he will choose as a dwelling for his Name. There you must sacrifice the Passover in the evening (the appointed time), when the sun goes down, on the anniversary of your departure from Egypt.*

*II Chronicles 8:12-13 On the altar of the LORD that he had built in front of the portico, Solomon sacrificed burnt offerings to the LORD, According to the daily requirement for offerings commanded by Moses for Sabbaths, New Moons and the three annual feasts--the Feast of Unleavened Bread, the Feast of Weeks and the Feast of Tabernacles.*

*II Chronicles 30:21-22 The Israelites who were present in Jerusalem celebrated the Feast of Unleavened Bread for seven days with great rejoicing, while the Levites and priests sang to the LORD every day, accompanied by the LORD'S instruments of praise. Hezekiah spoke encouragingly to all the Levites, who showed good understanding of the service of the LORD. For the seven days, of the feast, they ate their assigned portion and offered fellowship offerings and praised the LORD, the God of their fathers.*

*So, mo'ed is used, in reference to the Lord's Passover, seven (7) times in the Torah and nine times in the TaNaK. With the exception of a reference to Succoth, below, there is no other feast which is called by name and referenced "mo'ed". None!*

Also, in the Apostolic writings we have the following "appointed times" in reference to Passover:

*Matthew 11:25 At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children.*

*Matthew 12:1 At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry and began to pick some heads of grain and eat them.*

*Matthew 26:18 He replied, "Go into the city to a certain man and tell him, 'The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.'"*

## SUCCOTH-TABERNACLES USAGE:

*Hosea 12:9 "I am the LORD your God, [who brought you] out of Egypt; I will make you live in tents (reference to Festival of Tabernacles) again, as in the days of your appointed feasts.*

In the Apostolic Writings we have the Greek word used in the Septuagint to translate mo'ed:

### DEFINITION:

2540 kairos, kahee-ros'; of uncertain. affin.; an occasion, i.e. set or proper time:-X always, opportunity, (convenient, due) season, (due, short, while) time, a while. Comp. 5550.

5550 chronos, khron'-os; of uncert. der.; a space of time (in gen., and thus prop. distinguished from 2540, which designates a fixed or special occasion; and from 165, which denotes a particular period) or interval; by extens. an individ. opportunity: by impl. delay:-+ years old, season, space, (X often-) time (-s), (a) while.

## CONCERNING THE ESCHATON...THE END

*1 Thessalonians 5:1-11* Now, brothers, about times and dates we do not need to write to you, For you know very well that the day of the Lord will come like a thief in the night. While people are saying, "Peace and safety," destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape. But you, brothers, are not in darkness so that this day should surprise you like a thief. You are all sons of the light and sons of the day. We do not belong to the night or to the darkness. So then, let us not be like others, who are asleep, but let us be alert and self-controlled. For those who sleep, sleep at night, and those who get drunk, get drunk at night. But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of salvation as a helmet. For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. He died for us so that, whether we are awake or asleep, we may live together with him. Therefore encourage one another and build each other up, just as in fact you are doing.

Notice, Paul instructs the early Messianic church to encourage one another and build another up around the festival days.

**Answer for yourself:** When was the last time your church every did that?

*Luke 21:5-36* Some of his disciples were remarking about how the temple was adorned with beautiful stones and with gifts dedicated to God. But Jesus said, "As for what you see here, the time will come when not one stone will be left on another; every one of them will be thrown down." "Teacher," they asked, "when will these things happen? And what will be the sign that they are about to take place?" He replied: "Watch out that you are not deceived. For many will come in my name, claiming, 'I am he,' and, 'The time is near.' Do not follow them. When you hear of wars and revolutions, do not be frightened. These things must happen first, but the end will not come right away." Then he said to them: "Nation will rise against nation, and kingdom against kingdom. There will be great earthquakes, famines and pestilences in various places, and fearful events and great signs from heaven. "But before all this, they will lay hands on you and persecute you. They will deliver you to synagogues and prisons, and you will be brought before kings and governors, and all on account of my name. This will result in your being witnesses to them. But make up your mind not to worry beforehand how you will defend yourselves. For I will give you words and wisdom that none of your adversaries will be able to resist or contradict. You will be betrayed even by parents, brothers, relatives and friends, and they will put some of you to death. All men will hate you because of me. But not a hair of your head will perish. By standing firm you will gain life. "When you see Jerusalem being surrounded by armies, you will know that its desolation is near. Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. For this is the time of punishment in fulfillment of all that has been written. How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people. They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled. "There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. At that time they will see the Son of Man coming in a cloud with power and great glory. When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near." He told them this parable: "Look at the fig tree and all the trees. When they sprout leaves, you can see for yourselves and know that summer is near

*(season). Even so, when you see these things happening, you know that the kingdom of God is near. "I tell you the truth, this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but my words will never pass away. "Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap. For it will come upon all those who live on the face of the whole earth. Be always on the watch, and pray that you may be able to escape all that is about to happen, and that you may be able to stand before the Son of Man."*

*Matthew 24:42-47 "Therefore keep watch, because you do not know on what day your Lord will come. But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. So you also must be ready, because the Son of Man will come at an hour when you do not expect him. "Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time? It will be good for that servant whose master finds him doing so when he returns. I tell you the truth, he will put him in charge of all his possessions.*

*Mark 12:1-11 He then began to speak to them in parables: "A man planted a vineyard. He put a wall around it, dug a pit for the winepress and built a watchtower. Then he rented the vineyard to some farmers and went away on a journey. At harvest time he sent a servant to the tenants to collect from them some of the fruit of the vineyard. But they seized him, beat him and sent him away empty-handed. Then he sent another servant to them; they struck this man on the head and treated him shamefully. He sent still another, and that one they killed. He sent many others; some of them they beat, others they killed. "He had one left to send, a son, whom he loved. He sent him last of all, saying, 'They will respect my son.' "But the tenants said to one another, 'This is the heir. Come, let's kill him, and the inheritance will be ours.' So they took him and killed him, and threw him out of the vineyard. "What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others. Haven't you read this scripture: 'The stone the builders rejected has become the capstone; The Lord has done this, and it is marvelous in our eyes'?"*

*Acts 1:4-9 On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit." So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" He said to them: "It is not for you to know the times or dates (not given to them but how about us if we interpret the Scriptures properly?) the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.*

*Matthew 8:28-32 When he arrived at the other side in the region of the Gadarenes, two demon-possessed men coming from the tombs met him. They were so violent that no one could pass that way. "What do you want with us, Son of God?" they shouted. "Have you come here to torture us before the appointed time?" Some distance from them a large herd of pigs was feeding. The demons begged Jesus, "If you drive us out, send us into the herd of pigs." He said to them, "Go!" So they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water.*

*Matthew 13:24-30 Jesus told them another parable: "The kingdom of heaven is like a man who sowed good seed in his field. But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. When the wheat sprouted and formed heads, then the weeds also appeared. 'The owner's servants came to him and said, 'Sir, didn't you sow good seed in your field? Where then did the weeds come from?' "'An enemy did this,' he replied. 'The servants asked him, 'Do you want us to go and pull them up?' "'No,' he answered, 'because while you are pulling the weeds, you may root up the wheat with them. Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn."*

*Matthew 24:20-22 Pray that your flight will not take place in winter or on the Sabbath. For then there will be great distress, unequalled from the beginning of the world until now--and never to be equaled again. If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.*

*Mark 13:29-33 Even so, when you see these things happening, you know that it is near, right at the door. I tell you the truth, this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but my words will never pass away. "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. Be on guard! Be alert! You do not know when that time will come.*

*Luke 21:7-9 "Teacher," they asked, "when will these things happen? And what will be the sign that they are about to take place?" He replied "Watch out that you are not deceived. For many will come in my name, claiming, 'I am he,' and, 'The time is near.' Do not follow them. When you hear of wars and revolutions, do not be frightened. These things must happen first, but the end will not come right away."*

*Revelation 1:3 Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.*

*II Thessalonians 2:1-8 Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, Not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come. Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God. Don't you remember that when I was with you I used to tell you these things? And now you know what is holding him back, so that he may be revealed at the proper time. For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.*

*Revelation 11:16-19 And the twenty-four elders, who were seated on their thrones before God, fell on their faces and worshiped God, Saying: "We give thanks to you, Lord God Almighty, the One who is and who was, because you have taken your great power and have begun to reign. The nations were angry; and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great--and*

*for destroying those who destroy the earth." Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a great hailstorm.*

*Revelation 12:10-14 Then I heard a loud voice in heaven say: "Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down. They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death. Therefore rejoice, you heavens and you who dwell in them! But woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short." When the dragon saw that he had been hurled to the earth, he pursued the woman who had given birth to the male child. The woman was given the two wings of a great eagle, so that she might fly to the place prepared for her in the desert, where she would be taken care of for a time, times and half a time, out of the serpent's reach.*

*Daniel 12:6-7 One of them said to the man clothed in linen, who was above the waters of the river, "How long will it be before these astonishing things are fulfilled?" The man clothed in linen, who was above the waters of the river, lifted his right hand and his left hand toward heaven, and I heard him swear by him who lives forever, saying, "It will be for a time, times and half [a time]. When the power of the holy people has been finally broken, all these things will be completed."*

*Revelation 22:8-10 I, John, am the one who heard and saw these things. And when I had heard and seen them, I fell down to worship at the feet of the angel who had been showing them to me. But he said to me, "Do not do it! I am a fellow servant with you and with your brothers the prophets and of all who keep the words of this book. Worship God!" Then he told me, "Do not seal up the words of the prophecy of this book, because the time is near."*

*Luke 21:20-28 "When you see Jerusalem being surrounded by armies, you will know that its desolation is near. Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. For this is the time of punishment in fulfillment of all that has been written. How dreadful it will be in those days for pregnant women and nursing mothers! There will be great distress in the land and wrath against this people. They will fall by the sword and will be taken as prisoners to all the nations. Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled. "There will be signs in the sun, moon and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. At that time they will see the Son of Man coming in a cloud with power and great glory. When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near."*

## **MESSIAH'S APPOINTED TIME:**

*Matthew 26:17-18 On the first day of the Feast of Unleavened Bread, the disciples came to Jesus and asked, "Where do you want us to make preparations for you to eat the Passover?" He replied, "Go into the city to a certain man and tell him, 'The Teacher says: My appointed time is near. I am going to celebrate the Passover with my disciples at your house.'"*



*Romans 5:6 You see, at just the right time, when we were still powerless, Christ died for the ungodly.*

*Mark 1:14-15 After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. "The time has come," he said. "The kingdom of God is near. Repent and believe the good news!"*

*Mark 10:28-30 Peter said to him, "We have left everything to follow you!" "I tell you the truth," Jesus replied, "no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel Will fail to receive a hundred times as much in this present age (homes, brothers, sisters, mothers, children and fields--and with them, persecutions) and in the age to come, eternal life."*

*Luke 12:54-56 He said to the crowd: "When you see a cloud rising in the west, immediately you say, 'It's going to rain,' and it does. And when the south wind blows, you say, 'It's going to be hot,' and it is. Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don't know how to interpret this present time?"*

*Luke 19:41-44 As he approached Jerusalem and saw the city, he wept over it And said, "If you, even you, had only known on this day what would bring you peace--but now it is hidden from your eyes. The days will come upon you when your enemies will build an embankment against you and encircle you and hem you in on every side. They will dash you to the ground, you and the children within your walls. They will not leave one stone on another, because you did not recognize the time of God's coming to you."*

Notice this was written to believers in Yeshua like the church today.

*John 7:1-9 After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were waiting to take his life. But when the Jewish Feast of Tabernacles was near, Jesus' brothers said to him, "You ought to leave here and go to Judea, so that your disciples may see the miracles you do. No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world." For even his own brothers did not believe in him. Therefore Jesus told them, "The right time for me has not yet come; for you any time is right. The world cannot hate you, but it hates me because I testify that what it does is evil. You go to the Feast. I am not yet going up to this Feast, because for me the right time has not yet come." Having said this, he stayed in Galilee.*

*I Peter 1:3-5 Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, And into an inheritance that can never perish, spoil or fade--kept in heaven for you, Who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time.*

*Matthew 16:1-4 The Pharisees and Sadducees came to Jesus and tested him by asking him to show them a sign from heaven. He replied, "When evening comes, you say, 'It will be fair weather, for the sky is red,' And in the morning, 'Today it will be stormy, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. A wicked and adulterous generation looks for a miraculous sign, but none will be given it except the sign of Jonah." Jesus then left them and went away.*

*Acts 3:18-24 But this is how God fulfilled what he had foretold through all the prophets, saying that his Christ would suffer. Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, And that he may send the Christ, who has been appointed for you (will die on a Passover)--even Jesus. He must remain in heaven until the time comes for God to restore everything, as he promised long ago through his holy prophets.*

*For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from among his people.' 'Indeed, all the prophets from Samuel on, as many as have spoken, have foretold these days.*

*Ephesians 1:7-10 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace That he lavished on us with all wisdom and understanding. And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, To be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ.*

*I Corinthians 4:5 Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that time each will receive his praise from God.*

## CONCERNING PRAYER:

*Ephesians 6:13-18 Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, And with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.*

## MISCELLANEOUS USAGE:

*Galatians 6:7-10 Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.*

## JOHN THE BAPTIST WAS BORN AT PASSOVER, SO:

*Luke 1:8-20 Once when Zechariah's division was on duty and he was serving as priest before God, He was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. And when the time for the burning of incense came, all the assembled worshipers were praying outside. Then an angel of the Lord appeared to him, standing at the right side of the*

*altar of incense. When Zechariah saw him, he was startled and was gripped with fear. But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to give him the name John. He will be a joy and delight to you, and many will rejoice because of his birth, For he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even from birth. Many of the people of Israel will he bring back to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous--to make ready a people prepared for the Lord." Zechariah asked the angel, "How can I be sure of this? I am an old man and my wife is well along in years." The angel answered, "I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news. And now you will be silent and not able to speak until the day this happens, because you did not believe my words, which will come true at their proper time."*

*Luke 4:9-13 The devil led him to Jerusalem and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down from here. For it is written: "'He will command his angels concerning you to guard you carefully; They will lift you up in their hands, so that you will not strike your foot against a stone.'" Jesus answered, "It says: 'Do not put the Lord your God to the test.'" When the devil had finished all this tempting, he left him until an opportune time.*

*Luke 12:58 - 13:1 As you are going with your adversary to the magistrate, try hard to be reconciled to him on the way, or he may drag you off to the judge, and the judge turn you over to the officer, and the officer throw you into prison. I tell you, you will not get out until you have paid the last penny." Now there were some present at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices.*

*Acts 13:6-12 They traveled through the whole island until they came to Paphos. There they met a Jewish sorcerer and false prophet named Bar-Jesus, Who was an attendant of the proconsul, Sergius Paulus. The proconsul, an intelligent man, sent for Barnabas and Saul because he wanted to hear the word of God. But Elymas the sorcerer (for that is what his name means) opposed them and tried to turn the proconsul from the faith. Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, "You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord? Now the hand of the Lord is against you. You are going to be blind, and for a time you will be unable to see the light of the sun." Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand. When the proconsul saw what had happened, he believed, for he was amazed at the teaching about the Lord.*

*Acts 14:16-18 In the past, he let all nations go their own way. Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy." Even with these words, they had difficulty keeping the crowd from sacrificing to them.*

*Matthew 12:1-8 At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry and began to pick some heads of grain and eat them. When the Pharisees saw this, they said to him, "Look! Your disciples are doing what is unlawful on the Sabbath." He answered, "Haven't you read what David did when he and his companions were hungry? He entered the house of God,*

*and he and his companions ate the consecrated bread--which was not lawful for them to do, but only for the priests. Or haven't you read in the Law that on the Sabbath the priests in the temple desecrate the day and yet are innocent? I tell you that one greater than the temple is here. If you had known what these words mean, 'I desire mercy, not sacrifice,' you would not have condemned the innocent. For the Son of Man is Lord of the Sabbath.'*

*Mark 11:11-13 Jesus entered Jerusalem and went to the temple. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve. The next day as they were leaving Bethany, Jesus was hungry. Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs.*

*Luke 8:11-15 "This is the meaning of the parable: The seed is the word of God. Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. Those on the rock are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away. The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature. But the seed on good soil stands for those with a noble and good heart, who hear the word, retain it, and by persevering produce a crop.*

*Acts 7:18-20 Then another king, who knew nothing about Joseph, became ruler of Egypt. He dealt treacherously with our people and oppressed our forefathers by forcing them to throw out their newborn babies so that they would die. "At that time Moses was born, and he was no ordinary child. For three months he was cared for in his father's house.*

*Romans 3:22-26 This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, For all have sinned and fall short of the glory of God, And are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished-- He did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.*

*Romans 8:18 I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.*

## **THE SAGES UNDERSTOOD THAT ISAAC WAS BORN ON PASSOVER:**

*Romans 9:9 For this was how the promise was stated: "At the appointed time I will return, and Sarah will have a son."*

Notice in this story that both Abraham (because he had to hurry) and Lot served unleavened bread.

**Answer for yourself:** Could this be informing us that this is the passover time and that both non-Jews, Abraham and Lot, were observing the Passover? Did we also mention that Abraham had just circumcised himself which is required of a male who partakes of the Passover lamb?

*Genesis 18:13-14 Then the LORD said to Abraham, "Why did Sarah laugh and say, 'Will I really*

*have a child, now that I am old?' Is anything too hard for the LORD? I will return to you at the appointed time next year and Sarah will have a son.'*

*Romans 11:2-5 God did not reject his people, whom he foreknew. Don't you know what the Scripture says in the passage about Elijah--how he appealed to God against Israel: 'Lord, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me'? And what was God's answer to him? 'I have reserved for myself seven thousand who have not bowed the knee to Baal.' So too, at the present time there is a remnant chosen by grace.*

*Romans 13:10-11 Love does no harm to its neighbor. Therefore love is the fulfillment of the law. And do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed.*

*I Corinthians 7:3-5 The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife. Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control.*

*II Corinthians 6:1-2 As God's fellow workers we urge you not to receive God's grace in vain. For he says, 'In the time of my favor I heard you, and in the day of salvation I helped you.' I tell you, now is the time of God's favor, now is the day of salvation.*

*II Corinthians 8:13-14 Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality,*

*Ephesians 2:11-13 Therefore, remember that formerly you who are Gentiles by birth and called "uncircumcised" by those who call themselves "the circumcision" (that done in the body by the hands of men)-- Remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near through the blood of Christ.*

*Ephesians 5:15-16 Be very careful, then, how you live--not as unwise but as wise, Making the most of every opportunity, because the days are evil.*

*Colossians 4:5 Be wise in the way you act toward outsiders; make the most of every opportunity.*

*I Timothy 2:5-6 For there is one God and one mediator between God and men, the man Christ Jesus, Who gave himself as a ransom for all men--the testimony given in its proper time.*

*II Timothy 4:2-6 Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry. For I am already being poured out*



*like a drink offering, and the time has come for my departure.*

*I Peter 4:16-18 However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name. For it is time for judgment to begin with the family of God; and if it begins with us, what will the outcome be for those who do not obey the gospel of God? And, "If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?"*

*Acts 17:24-26 "The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else. From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live.*

*Galatians 4:8-11 Formerly, when you did not know God, you were slaves to those who by nature are not gods. But now that you know God--or rather are known by God--how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years! I fear for you, that somehow I have wasted my efforts on you.*

## SO, WAS THE ANSWER YES OR NO?

*Matthew 11:2-7 When John heard in prison what Christ was doing, he sent his disciples To ask him, "Are you the expected one, or should we expect someone else?" Jesus replied, "Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. Blessed is the man who does not fall away on account of me." As John's disciples were leaving, Jesus began to speak to the crowd about John: "What did you go out into the desert to see? A reed swayed by the wind?...*

*Matthew 11:25-27 At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure. "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.*

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## LEVITICUS 23: THE PATTERN FOR WORSHIP FOR BOTH JEW AND "NON-JEW"

1 ¶ And the LORD spoke unto Moses, saying: 2 Speak unto the children of Israel, and say unto them: The appointed seasons of the LORD, which ye shall proclaim to be holy convocations, even these are My appointed seasons. 3 Six days shall work be done; but on the seventh day is a sabbath of solemn rest, a holy convocation; ye shall do no manner of work; it is a sabbath unto the LORD in all your dwellings. 4 ¶ These are the appointed seasons of the LORD, even holy convocations, which ye shall proclaim in their appointed season. 5 In the first month, on the fourteenth day of the month at dusk, is the LORD'S passover. 6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD; seven days ye shall eat unleavened bread. 7 In the first day ye shall have a holy convocation; ye shall do no manner of servile work. 8 And ye shall bring an offering made by fire unto the LORD seven days; in the seventh day is a holy convocation; ye shall do no manner of servile work. 9 And the LORD spoke unto Moses saying: 10 Speak unto the children of Israel, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. 11 And he shall wave the sheaf before the LORD, to be accepted for you; on the morrow after the sabbath the priest shall wave it. 12 And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish of the first year for a burnt-offering unto the LORD. 13 And the meal-offering thereof shall be two tenth parts of an ephah of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour; and the drink-offering thereof shall be of wine, the fourth part of a hin. 14 And ye shall eat neither bread, nor parched corn, nor fresh ears, until this selfsame day, until ye have brought the offering of your God; it is a statute for ever throughout your generations in all your dwellings. 15 ¶ And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete; 16 even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the LORD. 17 Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the LORD. 18 And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be a burnt-offering unto the LORD, with their meal-offering, and their drink-offerings, even an offering made by fire, of a sweet savour unto the LORD. 19 And ye shall offer one he-goat for a sin-offering, and two he-lambs of the first year for a sacrifice of peace-offerings. 20 And the priest shall wave them with the bread of the first-fruits for a wave-offering before the LORD, with the two lambs; they shall be holy to the LORD for the priest. 21 And ye shall make proclamation on the selfsame day; there shall be a holy convocation unto you; ye shall do no manner of servile work; it is a statute for ever in all your dwellings throughout your generations. 22 And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleanings of thy harvest; thou shalt leave them for the poor, and for the stranger: I am the LORD your God. 23 ¶ And the LORD spoke unto Moses, saying: 24 Speak unto the children of Israel, saying: In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a holy convocation. 25 Ye shall do no manner of servile work; and ye shall bring an offering made by fire unto the LORD. 26 And the LORD spoke unto Moses, saying: 27 Howbeit on the tenth day of this seventh month is the day of atonement; there shall be a holy convocation unto you, and

**ye shall afflict your souls;** and ye shall bring an offering made by fire unto the LORD. 28 And ye shall do no manner of work in that same day; **for it is a day of atonement, to make atonement for you before the LORD your God.** 29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from his people. 30 And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among his people. 31 **Ye shall do no manner of work; it is a statute for ever throughout your generations in all your dwellings.** 32 **It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even, shall ye keep your sabbath.** 33 ¶ And the LORD spoke unto Moses, saying: 34 Speak unto the children of Israel, saying: **On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto the LORD.** 35 **On the first day shall be a holy convocation; ye shall do no manner of servile work.** 36 Seven days ye shall bring an offering made by fire unto the LORD; **on the eighth day shall be a holy convocation unto you; and ye shall bring an offering made by fire unto the LORD; it is a day of solemn assembly; ye shall do no manner of servile work.** 37 **These are the appointed seasons of the LORD, which ye shall proclaim to be holy convocations,** to bring an offering made by fire unto the LORD, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day; 38 beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto the LORD. 39 **Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of the LORD seven days; on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest.** 40 And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the LORD your God seven days. 41 **And ye shall keep it a feast unto the LORD seven days in the year; it is a statute for ever** in your generations; ye shall keep it in the seventh month. 42 **Ye shall dwell in booths seven days;** all that are home-born in Israel shall dwell in booths; 43 that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God. 44 **And Moses declared unto the children of Israel the appointed seasons of the LORD.**

**Answer for yourself:** What has this got to do with me, a Christian? Everything!

First of all hidden in the New Testament is the depiction of "non-Jewish" believers keeping and observing these "Appointed Times of God" both in the Old and New Testament and we will look at example in the forthcoming articles. But every Festival and Feast of these commanded in Leviticus 23 were observed by both the "Jews" and the believing "non-Jews". This is the fact of the Biblical texts when correctly studied and when we look behind the Greek and the Hebrew of these texts.

The Christian-professing world largely ignores the Biblical Holy Days, God's Holy Days (although many thousands of Christians do observe them today, just as the early Christian church did without fail), and instead observe traditional man-made holidays that are called Christian.

The first Christians were "Jews" and continued to honor the Sabbath and Biblical Festivals and the Jewish people continue to do so today. Evidence indicates that many Gentile Christians also continued to celebrate these Biblical Feasts along with the Jews both in Palestine and in Asia, Minor, for many centuries into the Christian Era until the time of Constantine.

For the first three centuries after Pentecost, the early "church" began falling away from the teachings of James and the Jerusalem assembly. This we will see occur over the next two to three centuries and was due largely to the growing influence of the Catholic Church which grew stronger and stronger through intimidation and threat of death. By the time of Constantine the followers of "the Christ" were divided over key doctrinal issues. On top of this, a vigorous persecution was setting in against any who opposed the Catholic Church.

In Vol. 2 of Philip Schaff's History of the Christian Church, Page 204, we read *"Tertullian, at the close of the second and the beginning of the third century, views the Lord's day (that is, Sunday, my insertion) as figurative of rest from sin and typical of man's final rest, and says: 'we nothing to do with Sabbaths, new moons, or the Jewish festivals, much less with those of the heathen.'"*

Page 205 of the same book, beginning of fourth paragraph: *" The observance of the Sabbath among the Jewish Christians gradually ceased."* Under the order of Emperor Constantine in 325 A.D. a council was called for his bishops to convene a council at Nice in Turkey (modern Isnik) to discuss and to settle various church related doctrines, one being which was the proper day of worship. Here is an interesting passage from Vol. 3 of Philip Schaff's History of the Christian Church, page 405,

*"The feast of the resurrection was thenceforth required to be celebrated everywhere on a Sunday, and never on the day of the Jewish Passover, but always after the fourteenth of Nisan, on the Sunday after the first vernal full moon."* (Passover is always on the 14th day of the first month at evening. - See Exodus 12:6)

Near the end of the passage we read, *"It is our duty to have nothing in common with the murderers of our Lord."*

The battle against the destruction of this "Pattern of Worship" continues. It is up to us study hard in order to find the truth for ourselves and then to hold it for dear life.

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## THERE EXISTS A "PATTERN OF WORSHIP" THAT GOD GAVE TO BOTH JEWISH AND NON- JEWISH BELIEVERS

**Answer for yourself:** Are you aware that within the Hebrew Scriptures that there exists a "Pattern of Worship" given by God that was followed by both Jews and non-Jewish believers in God both in the Old Testament and New Testament times?

**Answer for yourself:** Are you aware that both historically and archeologically we can attest that this "Pattern of Worship" continued until early in the 4th-5th Century A.D. when Rome for all practical purposes changed it for everyone and today we seldom if ever stumble onto this prior existing pattern that God had intended that all His children, both Jew and non-Jew, observe in their worship of Him?

**Answer for yourself:** Are you aware that the tabernacle was built according to the divine blueprint given to Moses by the Lord that followed this "Pattern" that exists in Heaven (Ex. 25:8-9)?

*Ex. 25: 8 And let them make Me a sanctuary, that I may dwell among them. 9 According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it (Tanakh, 1917)*

## LETS LOOK AT THE EVIDENCE THAT A PATTERN EXISTS

When attempting to understand the higher or Spiritual meaning in the Bible, the patterns of the Bible must be observed, marked and understood. If our beliefs go against the patterns in scripture we are in error. It is from Moses and the subsequent oral tradition that we have received the first five books of the Bible. When you read these books you see patterns occurring again and again. For example, again and again, you see the pattern of six periods of work, one of rest, which is the sabbath. We begin to see a cycle of repeating "appointed times with God" that exist not only in this world but the Spiritual World as well. At Bet Emet Ministries we try to point out these patterns along with their original intended meanings before so much of them were distorted by aberrant theology down through history. Not only in the books of Moses do you see these patterns, but in all the books of the Bible.

**Answer for yourself:** How did Moses, a Pharaoh no less, learn of these "Patterns of Worship of God"? Why did Moses and others write down these patterns? It is because God directed this to be done. In Moses' case, Moses was directed to make the tabernacle and all its furniture by the pattern shown to him on the mountain:

- **Let them construct a sanctuary for Me, that I may dwell among them.. According to all that I am going to show you, as the pattern [type or image] of the tabernacle and the pattern [type or image] of all its furniture, just so you shall construct it. (Exod 25:8-9)**



*Exodus 25 8 And let them make me a sanctuary; that I may dwell among them. 9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.*

- See that you make them after the pattern [type or image] for them, which was shown to you on the mountain. (Exod 25:40)

*Exodus 25 40 And look that thou make them after their pattern, which was shewed thee in the mount.*

- Then you shall erect the tabernacle according to its plan which you have been shown in the mountain. (Exod 26:30)

*Exodus 26 30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.*

- Now this was the workmanship of the lampstand [candlestick], hammered work of gold; from its base to its flowers it was hammered work; according to the pattern [type or image] which the LORD had showed Moses, so he made the lampstand. (Num 8:4)

*Numbers 8 4 And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.*

- Our fathers had the tabernacle of testimony in the wilderness, just as He who spoke to Moses directed him to make it according to the pattern which he had seen. (Acts 7:44)

*Acts 7 44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.*

- [Priests] who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, see, He says, that you make all things according to the pattern which was shown you on the mountain. (Heb 8:5)

*Hebrews 8 5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*

- For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. (Heb 10:1)

*Hebrews 10 1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*

- Now these things [in O.T.] happened as examples for us, so that we would not crave evil things as they also craved. (1Cor 10:6)

*1 Corinthians 10 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.*

In fact there was a "law of the burnt offering, the grain offering and the sin offering and the guilt offering and the ordination offering and the sacrifice of peace offerings, which the LORD commanded Moses at Mount Sinai in the day that He commanded the sons of Israel to present their offerings to the LORD in the wilderness of Sinai." (Lev 7:37-38) **These laws were a shadow of things to come (Heb 10:1).**

*Hebrews 10 1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*

## IMPORTANCE OF LEVITICUS 23

In **Leviticus, chapter 23**, it describes the **appointed times ("feasts") of God**: *"And the Lord spoke to Moses, saying, Speak unto the children of Israel, and say to them, Concerning the appointed times of the Lord, which you shall proclaim to be holy convocations, even these are my appointed times" (Lev 23:2).*

Paul will later go on to state that these "appointed times with God" were types that revealed the whole plan of God to mankind including God's true salvation. The examples of blessing and punishment to Israel as well as their obedience unto God and His appointed times were examples whereby not only first century Israel but all of God's children were intended to learn from by God's Holy Nation and Royal Priesthood revealing them and their Divine messages to the non-Jewish world.

*1 Corinthians 10 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.*

*1 Corinthians 10:11 11 Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.*

The Old Testament festivals and Sabbaths were typical representations of things that not only had valid meanings to those alive in the first century but to others who would come afterwards. We will explain these appointed times and show their higher meanings as we go through this website. We will see that the appointed times or seasons pictured in the special times with God reveal God's overall plan for mankind and his salvation to both the Jew as well as the non-Jew. **These Divine Messages in these appointed times with God is the true salvation message of God.**

## THE LESSON OF KING DAVID...HOW DID WE MISS IT?

**Answer for yourself:** Are you aware that Aaron and his sons were consecrated to their priestly vocation according to a "Divine Pattern" as well, and they offered the prescribed sacrifices unto God according to this same "Divine pattern"?

**Answer for yourself:** Are you aware that King David was given the same pattern when told to build the Temple, set aside the Priests, and oversee the **work of the service (worship)** within the Temple (I Chron. 28:13)?

**Answer for yourself:** What was King David told by God?

*1 Chr 28:10-15 10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it. 11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of*

*the inner parlours thereof, and of the place of the mercy seat, 12 And the **pattern of all that he had by the spirit**, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 Also for the courses of the priests and the Levites, and for all the work of the **service of the house of the LORD**, and for all the vessels of **service in the house of the LORD**.*

**Let us look and examine the the Hebrew word for :**service** and see what we find hidden in the Hebrew:**

**Strong's Concordance:**

5656 `abodah (ab-o-daw'); or `abowdah (ab-o-daw'); from 5647; work of any kind: KJV-- act, bondage, + bondservant, effect, labour, **ministering (-try)**, office, service (-ile, -itude), tillage, use, work, X wrought.

**Brown-Driver-Briggs' Hebrew Lexicon:**

5656 `abodah or `abowdah- labor, service

- a) labor, work
- b) labor (of a servant or a slave)
- c) labor, service (of captives or subjects)
- d) **service (of God)**

Now let us look a little deeper into the root word for the Hebrew word "service":

5647 `abad (aw-bad'); a primitive root; to work (in any sense); by implication, to serve, till, (causatively) enslave, etc.: KJV-- X be, keep in bondage, be bondmen, bond-service, **compel**, do, dress, ear, execute, + husbandman, keep, labour (-ing man, bring to pass, (cause to, make to) serve (-ingself,)), (be, become) servant (-s), do (use) service, till (-er), transgress [from margin], (set a) work, be wrought, **worshipper**,

***What we see from these words is that there is a "MINISTRY" and "SERVICE OF OR UNTO God" and a "worship of God" that was given by the Spirit of God according to a "PATTERN" that as bondservants of the Most High we are compelled to follow***

**Answer for yourself:** Did you see the picture emerging from the above passages as these Hebrew words were explained in depth to you?

Now we see that there does for certain exist a "Pattern" of "service" or a "Pattern of ministry" of or unto God in the Hebrew Scriptures in the Old Testament but for our purposes we need to know if there exists such a "Pattern of service" or "Pattern of Worship" in the New Testament.

**Answer for yourself:** Can we find references to this same "Pattern of service" or "Pattern of Worship" in the New Testament? We sure can!

***Heb 8:5 5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. (KJV)***

**Answer for yourself:** Did you notice that we find a similar reference to the word "service" as we did before in 1

Chron. 28:10-15? I hope so for the same reference to "service" unto God is in the New Testament as well.

**The root word for "service" is very important in this context:**

**Strong's Concordance** reveals to us the hidden meanings behind the word "service" in the above verse:

3000 latreuo (lat-ryoo'-o); from latris (a hired menial); **to minister (to God)**, i.e. **render, religious homage**: KJV-- serve, do the service, **worship** (-per).

Now let us look at what the **Thayer's Greek Lexicon** has to say about this save Greek word we read translated as "service" in the above passage in Heb. 8:5:

3000 latreuo- 1) to serve for hire 2) to serve, **to minister to, either to the gods** or men and used alike of slaves and freemen a) in the New Testament, to render religious service or homage, **to worship** b) to perform sacred services, to offer gifts, **to worship God in the observance of the rites instituted for his worship; used of priests, to officiate, to discharge the sacred office**

**Answer for yourself:** Now have we see from passages taken from both the Hebrew Scriptures as well as New Testament examples that teach us that there is for certain a "Pattern of Worship" given to mankind which we are compelled to follow in our service or and worship of God? There certainly seems to be as these texts and the original meanings of the words and concepts reveal to us that this "Pattern of Worship" exists.

***The very issue to which we speak is the WORSHIP OF GOD and this is connected to a "Pattern" which God intends be followed***

**Now it is for us to understand that there exists, whether we know it or not, a "Pattern of ministry" and a "Pattern of Worship" that exists both in the Old Testament and New Testament which is "the pattern of intended service and worship of God given to all mankind. This is called "ministry" according to the Hebrew word. I know that the term "ministry" is so overworked today but it is for us to try to discern what "this ministry" unto God is to entail:**

- Can this "pattern" of service to, ministry to, and worship of God be discerned from the Jewish Scriptures as well as various New Testament texts?
- Can this "pattern" of service and worship of God be shown from examples in the Hebrew Scriptures and the Old Testament to have existed both before and after the time of Moses at Sinai and can it be shown that these examples of worship the same for both the Jew and non-Jew as well in many places?
- Can this "pattern" of service to, ministry to, and worship of God not only be found to exist both before and after Moses in the Hebrew texts but can we find examples of this "same" pattern in the New Testament both before and after the references to Jesus' death?
- Can this "pattern" of service and worship of God can be shown from examples in the Old Testament and New Testament texts to have existed not only before Jesus' death but also existed "unchanged" after Jesus' crucifixion and can we trace this same "pattern" into Asia Minor and see its incorporation through the efforts of Paul as well as other Apostles in their outreach to the non-Jew?
- If this "pattern" of service and worship of God can be shown to have been quite similar if not the same in many instances as practiced and observed by both Jews and non-Jews both before and after Jesus' crucifixion as well as being found existing in non-Jewish congregations for several centuries in Asia Minor through the efforts of the Great Commission then do I have this same "Pattern of Worship" taught to me today and do I follow this same "Pattern of Worship" of God in my life today and if not then why not?

These are powerful questions going right to the center of both our heads and hearts and the answers for them are available but only through hours of study as you personally find them for yourself. Only in this way can you be sure that no one will ever lie to you about these important matters any longer in your life.

If this answers to the above questions can be discerned from both Old and New Testament examples and if they give us evidence that these modes of worship overlap as applying "unchanged" in many regards for both the Jew and the non-Jewish believer who came to God through the ministry of Jesus's disciples and apostles then we need then only ask if our experience as Christians and followers of Jesus is yet today according to this "pattern of ministry" or if our experience is different and if so we must ask ourselves "why?" If we find that our experiences in our worship of God are not according to this "Pattern of Worship" handed down for thousands of years but one which deviates drastically from this "Pattern of Worship" then we have to honestly ask if we have let Israel and their Spiritual message be a light unto us (Israel is a light unto the nations/Gentiles). We have got to be ruthless in such an evaluation in order to determine if we have been misled by our spiritual authorities and ask ourselves if we have "worshiped God in vain".

## ***Matt 15:9 9 But in vain they do worship me, teaching for doctrines the commandments of men. (KJV)***

*In the articles that follow we will present evidence from both the Hebrew Scriptures and the New Testament which proves beyond any doubt that there does exist not only a "Pattern of Worship" as observed by both the Jew and non-Jew before Moses and Sinai but likewise observed and adhered to as well both before and after the New Testament's account of Jesus' crucifixion which indicates that nothing was changed by Jesus' death. One has to look to the official adoption of the Jesus Movement by the state of Rome in the early centuries A.D. in which "Christianity" became the state religion of Rome in order to see the organized changes made to this "Pattern of worship" as a Replacement Religion and Replacement "Pattern of Worship" emerges which has more in common with Sun Worship than with Heavenly Revelation from God. Today few if any know that ever happened and that we have departed from the "pattern" of worship given by God in His Holy Texts.*

Most of us don't know much concerning this "Pattern of Worship" nor that one even exists today. The question that stares you right in the face after just an article of two is if you desire to want to see how as a Christian you have been taught the "deviation" from this "Divine Pattern of Worship" as well as if you, finally having seen this for yourself, can find the desire to repent and return to this "Divine Pattern of Worship of God" which was once given to the Saints.

*Jude 1:3 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. (KJV)*

The "Pattern of Worship" of which I speak is alluded to by Jude in the above passage. This "Pattern of Worship" has been given to all of mankind "ONCE" and it is up to us to "earnestly contend" for "THE" faith that only once spoken to Man by God. Lost for centuries we live in an awesome age where we have the ability today to not only discover this long lost "Pattern of Worship" but recover it for our lives in order to assure that our worship of God is in Spirit and Truth; for many it will be the first time in their lives that they can say this.



there exists a pattern of worship god gave to both jewish and non-jewish believers

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## NADAB AND ABIHU: A CASE STUDY IN DEVIATION FROM THE PATTERN OF WORSHIP

In this article we will be taught a very important lesson that sadly has escaped most of the Gentile Christian Church; namely, that there is a Divine "Pattern of Worship" that God has commanded and any deviation from it is displeasing to the Creator in spite of what we might think or believe. The seriousness of this lesson cannot be stressed enough.

You might have heard of Nadab and Abihu but we will become more acquainted with them momentarily. You need to position yourself to understand that the account of Nadab and Abihu occurs on their very first day to lead in worship the people of God. You might say that it occurs on their ordination day. It was their first day to lead the people of God in worship. As you read this document, please draw the analogy and question if at all possible if you have possibly been led in worship by contemporary "Christianized" Nadabs and Abihus.

Aaron and his sons had spent seven whole days within the tabernacle of meeting and now on this eighth day, they had been more than ready to begin the ceremonies which would complete their consecration to the priesthood. The ceremonies were tedious and difficult and they had to be followed and performed correctly to be pleasing to God. Aaron's brother and God's chosen mediator Moses, had been told by Yahweh,

*"See that you make everything according to the pattern shown you in the mount" (EX. 25:40).*

*Now notice if you will that God tells Moses that there exists "a Pattern" that is to be followed by man when he worships God!*

As you read this article, you will see that we have deviated from the "pattern" and you will quickly see that we (the Gentile Christian Church) have erred today and have not followed the "pattern for worship" as given by God. Let us draw the parallels to our situation as Gentile Christians who consider themselves followers of Jesus and "the Christ" today.

*1 Cor 10:5-6 5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples...(KJV)*

Nadab and Abihu (Leviticus 10) had been very careful to do everything to the Lord's exacting specifications (but that would change). Aaron's sons Nadab and Abihu were very meticulous in slaughtering a calf, a kid, a bull, and a ram, washing and burning the kidneys, fat, and fatty lobe of the liver on the altar, pouring the blood at its base, burning the hide and flesh outside the camp, and then offering a grain offering mixed with oil. Let us not forget that this was done specifically according to the pattern given by God; the pattern He intended to be followed to the very "jot" and "tittle" of each command.

The high point of these preparations came when the glory of the Lord (God's Presence) appeared as a result of obedient worship and a great presence of fire went out from the Lord and entirely consumed the burnt offering and fat on the altar. During this last event Nadab and Abihu were moved with the rest of the congregation to fall on their faces in worship at this miraculous display of their Magnificent God, as He accepted with great pleasure, the sacrifice of His people.

Perhaps it was the emotion of the moment, yet nevertheless, whatever it might have been, it entered into the minds of these two sons of Aaron to make a generous gesture of worship to the Lord. Their hearts were no doubt filled with joy and thanksgiving at being chosen along with their father and the entire tribe of Levi to mediate God's dealings with His special people, Israel. God had taken extreme care to communicate to them the manner and spirit in which He was to be honored and worshipped, and they had been faithful to do all that He had asked of them. God would do the same to King David and Solomon when giving further instructions concerning "the Pattern of Worship" to be followed in the Temple as hopefully you have seen in the study of the prior articles.

*Lev 10:1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. (KJV)*

Nadab and Abihu, however, were not content with worshipping "by the Book" or "by the Pattern of Worship" commanded by God; they wanted to excel in worship, and to do so, they would exceed God's expectations, hoping through their creativity to convey to Him their inestimable thanks and praise. They felt in their emotions and they reasoned in their minds that they were unable to express their gratitude doing only what the Lord had asked. They reasoned among themselves: "After all, if we do all that God required, surely He will approve if we improvise and bring Him what He has not asked for?" I can hear them now as they most likely reasoned and said to themselves: "We will go beyond the 'Pattern' for after all, does not God know our hearts?" This needs some deep thought in order to see if God can or will accept what man decides on his own to give God which God did not ask in lieu of what He did ask that man do and observe. The bottom issue here is the substitution of what the flesh manifests instead of the Spirit. Even more clearly we are speaking about Replacement Religion which is undetectable to the flesh of mankind since most are devoid of the necessary knowledge to even know that such a tragic substitution has even occurred.

So with love in their hearts (like us) and with great satisfaction in their own cleverness, Nadab and Abihu mistakenly devised a plan whereby they thought that they could draw closer to the Lord who chose them. With their father Aaron looking on, each took his censer and put fire in it. With eager hearts they approached the glory which so recently had accepted the sacrifice offered on the altar. "Surely" they thought to themselves drawing ever nearer the expression of Yahweh's presence, "this will assure Yahweh (God) of my appreciation for His selection of me to be a holy priest before Him." Can't you just picture Aaron as he looked on, his heart in similar fashion overflowing with gratitude to His Lord and with pride for his sons on this, their ordination day. Here they were, young men, selected by God to be members of a special class among all of the houses of Israel -- priests to the Most High God, of the order of Levi! They were God's worship leaders!

**Answer for yourself:** Can this apply to the Christian? [Do we offer God "Strange Fire" in worship and not know it today?](#)

Yet God will destroy and kill them for their false worship and their deviation from "the Pattern of Worship" which He had previously commanded. Tragically, they forgot that with God *obedience is better than any sacrifice one can bring God.*

This should hit home to us as followers of Jesus and "the Christ" since as Gentile Christians today we follow a different "Pattern of Worship" created by Rome instead of the "Pattern of Worship" commanded by God to

Israel which was to be the template not only for the Jews but all non-Jews and God-fearers as they made their way to the Temple and the Presence of God.

Maybe not intentionally but surely we do the same as Nadab and Abihu as Gentile Christians at times in our lives when we are led astray by false teaching which we fail to see for what it really is; namely, deviation from what God had commanded in the first place concerning His "Holy Days and Sabbaths" let alone the associated rituals and observance that are parts of these "appointed times" with God.

Now let us pick up the story of Nadab and Abihu. The Hebrew Scriptures teach us that Aaron's worship was interrupted by a sudden commotion which he heard breaking out among the assembly. All of Israel was riveted on the Glory as they beheld again the fire which, having just moments before moved them to fall on their faces, was now once again coming out of God's Presence and began racing rapidly outward. This surely puzzled Aaron, because the sacrifice of the animals had been completely consumed and there remained not so much as a morsel to be devoured by this blaze. But these flames were different than before in that they did not reveal Yahweh's pleasure in the worship and the offerings of His people as they had before.

Screams of horror broke out as the realization settled upon the people of Israel that the flames were directed not toward the altar, but on the two sons of Aaron who had just been worshipping God. Aaron, shattered by what he saw, felt the panic and fear as it filled his soul. It surely seemed like an eternity to the gathering until the flames departed just as swiftly as they had appeared. Where once stood two young men, there were now two smoking carcasses. Unlike the sacrifices which had been totally consumed, the displeasure of the Lord at the institution of perverted worship was manifested in His leaving their lifeless bodies intact and on the ground.

**Answer for yourself:** Should this worship not have been accepted? Did not God know their hearts and their attempts to love Him after their own zeal?

Notice what Moses says immediately who was quick to speak to Aaron about what had just happened. Moses says:

*"This is what the Lord spoke of when He said: 'Among those who approach me I will show myself holy; in the sight of all the people I will be honored.'" Lev. 10:3*

Such honor of God is NEVER done in the flesh or zeal of man but in OBEDIENCE to what God has said and commanded.

Aaron's mouth was quiet! Two of his cousins, being thus commanded of Moses, came forward and conducted the remains of his two sons outside the camp, to the place where the unacceptable portions of the sacrifices were routinely taken.

Aaron, being a prophet and having a heart filled with the knowledge of the purposes of Yahweh, knew that it was obedience and not sacrifice that the Lord desired from His people. This may be news to you but God has not changed; we have! When we fail to observe God's Holy Days and "Appointed Times" and substitute for them our own inherited by antisemitic Rome because of their hatred of the Jewish nation then we must realize that we appear before God as just another Nadab and Abihu regardless of our emotional response that accompanies our feeble attempts to make God accept a substitute worship from what He commanded. Often we don't even know what we are doing and that we are dishonoring God when we lift our prayers and voices as we sanctify man's holidays taken from solar gods and goddesses to which Rome affixed the name of Jesus over 1700 years ago. Instead of the Sabbath of God we congregate on "Sun-day"; a day set apart for Helios the Sun god of Rome. Instead of the Passover we celebrate and observe as Christians a fertility cultic day called "Astarte" or "Easter" which commemorated licentious behavior representing the new life of Spring (Easter and bunnies as prolific breeders, eggs as symbol of fertility). Instead of observing the Festival of Tabernacles which symbolized the gathering of all men with God we celebrate Thanksgiving. And I could go on

but you get the point. Instead of reading the "particular portions" of the Torah on God's Holy Days and Sabbaths along with the Haftorah (Prophets) as He commanded which convey the very specific messages He desires to communicate to His people corresponding to these specific days and time we have today over 2000 different Christian denominations all with a different passage with jumbled messages taken most likely from Rome's New Testament instead of the Holy Hebrew Scriptures recognized by the pre-Roman church. These specific readings may be new to you but if you desire to know more about them I suggest you read S. Spong's great book on this issue entitled Liberating the Gospels. In this book he will show you that basically the Gospel of Mark is little more than a midrash on the Synagogue readings (specific Torah and Haftorah portions read in succession through the Festival year beginning with Shavuot (Pentecost) and culminating at Pesach (Passover). These readings when taken in chronological order are the basic for the commentary of Jesus upon the synagogue readings which we find in his teachings as taken in "order" from Pentecost through Passover. I could not believe this when I first read this so I took the Gospel of Mark in my study Bible and took each paragraph/section, chapter by chapter beginning at chapter 1 through 16, and recorded the references to the Old Testament throughout the whole Gospel of Mark. After comprising the list of Old Testament references from each of the passages in Mark from chapter 1 through 16 I then compared them with the Torah and Haftorah readings for the synagogue in Israel in the first century and I about fell out of my chair. Although not 100 % accurate I found to my amazement that over 90% of the summary teachings of Mark flowed EXACTLY with the Torah/Haftorah readings of the synagogues in Israel in the first century in Israel. That only reinforced for the God's "Pattern of Worship" and I truly came to understand that on certain days and special times with God that God's message commanded for that day needs be read and not another which we usually say "God spoke to me and told me to tell ya". Sadly these are not from God when we have His expressed commands that ONLY certain passages and certain messages are to taught on certain "appointed times" with God. The analogy I make is that we surely don't say "happy anniversary" to someone when it is not his anniversary but his birthday. I hope you get the point. Get the book and begin to see God's "Pattern of Worship" for yourself. Now back to Nadab and Abihu.

Aaron's sons, regardless of the seeming innocence of their intentions, were surely guilty of disobedience in the worship of God. They were guilty of "Replacement Religion" as we today. Nadab and Abihu had been chosen by God to be a warning and an alarm to the congregation that God is to be obeyed to the letter, and that men were not to worship Him in ways He had not revealed. They had been the unwitting mediators of a great lesson by God to His people. And let me remind you that this "Pattern of Worship" has been given to King David and Solomon and handed down to the Holy Men of Old and we can find this "Pattern of Worship" not only in the first century in Israel but adapted and followed by Paul in Asia Minor among his Gentile congregations in the synagogues well into the 5th century before Rome finally succeeds in eradicating it.

God had not given Nadab and Abihu any instructions concerning the origin of the fire to be used nor did he command them to offer fire created by the hands of man. They had begun to think beyond the Word of God, and God, in His great care for the congregation, had given to them a strong reminder of the dangers of worshiping God with methods whose origins spring from the evil imaginations of the deceitful and sinful heart of man.

## THE PROFANE WORSHIP IN MODERN ASSEMBLIES

Nadab and Abihu were by no means the only persons through whom the Lord has demonstrated his displeasure with unrevealed means of worship. We have the examples given to us of Uzzah, who in steadying the teetering Ark, forgot that the ground upon which it was in danger of falling was much cleaner than the hands of fallen man; of Saul, who in offering the sacrifice in the absence of the priest, committed the sin of presumption, losing forever in the process the kingdom to his posterity; of Jeroboam the first ruler of the Northern Kingdom, who created a feast to the Lord in his own heart, a sin into which all who followed him on the throne strayed, a sin which resulted finally in the kingdom entering into the captivity of the Assyrians; of Ananias and Sapphira, who gave of their belongings to the Lord, but in a deceptive manner and were carried lifeless from the



assembly.

Although we have these examples in our Bibles, we have still not responded to Him in obedience when it comes to the subject of worship, in spite of the advantage we enjoy of the Re-Newed Covenant. New hearts have been given to His people and instead of residing in a temple made of stone or skins, His glory, His Holy Spirit has come to dwell within His people corporately and individually. **In spite of these advantages over those who have gone before, most of Christianity is mired deep in worship forms of which not the Lord, but man is the author.** While many would claim that they are in New Testament assemblies, those who are truly seeking after the will of God know that when they read the letters of Peter, Paul, James, John, as well as other passages, they are confused by the glaring differences in practice from the first century assemblies and the assemblies of today. **Christians today are unknowingly offering to the Lord, sacrifices no less profane than that of Nadab, Abihu, Uzzah, Saul, Jeroboam, Ananias and Sapphira and they don't even know of this tragic departure from the "Eternal Pattern of Worship".**

**Answer for yourself:** How you say? When was the last time you ever read Leviticus 23?

Various feast days, such as Christmas, Easter, Palm Sunday, and others, are all products of the heart of man, and are celebrated zealously with exhausting effort and care, while that which our Lord commanded that we do in remembrance of Him (the Passover for instance) is forgotten and replaced by Easter. It doesn't stop there! **These are not just Jewish "day" for serious study will reveal to you that buried and hidden in these Hebrew texts are references to the non-Jews observing these days as well.** Few understand today that the Lord's Supper has nothing to do with the grape juice and wafers taken in reverence in most Churches today, but rather refer to the three meals taken in observance of the weekly Sabbath service (the fourth of the ten commandments). And in our Christian churches we have changed the Lord's Supper entirely from its Hebrew and Jewish context as relating to the Sabbath to the day devoted to the worship of the Sun, namely, Sun-day.

**Answer for yourself:** Have you ever stopped and wondered why you keep and observe the commandment concerning adultery, stealing, murder, lying, etc., yet fail regularly (without remorse) to keep the Sabbath commandment when it is in the same list and more is written about this commandment than any of the others in Exodus 20?

Instead of the "coming together" for the Lord's Supper, (1Cor.. 10:16-17, 11:17-20, ACT 2:42-46, 20:7), the focus of the majority of believer's meetings (church gatherings) has become the glorification of the abilities of one person (usually the preacher) and the passive entertainment of the assembled (the inactive congregation). Though Christ warned his disciples against the taking upon themselves titles such as "Teacher", "Rabbi" (Aramaic "Teacher"), "Father", and "Master" claiming these to belong solely to himself and the Father, these men cling tenaciously to "Reverend", "Father", "Doctor" (Latin, "Teacher"), "Pastor" ("Shepherd") etc. Instead of following in the example of Paul, an itinerant missionary, to provide for himself with his own hands, these are the busybodies, the idle of whom Paul wrote to the Thessalonians, who bleed the church of finances which might be used according to the Hebrew Scriptures to take care of the widows, the infirm, the sick, the lame, the blind, and to share with the poor in keeping the Biblical Festivals and Sabbaths of God. Today in Christianity we don't even know how the tithe was commanded to be used when given and we use it for everything under the sun when areas designated by God to receive the tithe go unaddressed by the vast majority of Gentile Churches today. Instead of recognizing that God dwells in holy hearts and in His assembly, many attempt to build for him lavish buildings made with human hands which is not an area permitted by God in which we are to use "the Lord's Tithe". To make matters worse we rob God of His tithe which assuring the people that they are not yet how we use the funds make the given an accessory to robbery. Neglecting the holiness of His true temple, the temple made without hands, we blindly place our confidence in the majesty of cold stone structures and the architectural monuments to man's creativity.

It is time to cleanse the dwelling place of the Lord (ourselves). If your assembly is not responsive to His Word, and you have made every honest attempt to be the watchman and to warn them of their ways, then you are free from their blood. You must come out and cease being a part of the problem and become part of the solution.

Our publications at Bet Emet will seek to call God's people to obedience in worship. It is not intended to annoy the disinterested, nor is it intended to condemn those who are not practicing the truth. We can also look back to a time when we, being ignorant of these things, also did not practice the truth. We preach the uncompromising Word, convincing, rebuking and exhorting -- but with longsuffering and patient teaching! We know that there are out there many "who have ears to hear", who are waiting for loving words of correction and instruction. God does not save us to live lives of insignificance but to live lives of glory and honor. He warned us that many in that day were going to be in shock to find that they do not truly belong to Him. Many will even make claims to have cast out demons and performed miracles in His name. **They may be sincere, but they are sincerely mistaken.** Paul, for transgressions much less perilous expressed doubt about the reality of the faith of his hearers, saying such things as *"I fear for you, that somehow I have wasted my efforts on you"* (Gal. 4:11) and *"Examine yourselves to see whether you are in the faith. Test yourselves."* (2 Cor. 13:5).

We have a far more compelling need to examine the assembly. At stake is the eternal destiny not only of ourselves, but of those we love.

Please do not rely on a short walk up an aisle or immersion in water as the evidence of your "faith". **You are not going to be judged by your faith, but by your works.** In the great epistle of the gospel of salvation by grace through faith, Paul says this:

**"God will give to each person according to what he has done".**

**This verse applies not only to doing good deeds, but incorporated proper worship of God as well!**

*"Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you -- unless, of course, you fail the test?"* 2 Cor. 13:5

Now that you know the rest is up to you. Blessings....

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## HAVE WE FOLLOWED GOD'S "PATTERN OF WORSHIP" OR HAVE WE OFFERED GOD "STRANGE FIRE" IN OUR CHURCHES AND IN OUR WORSHIP?

**Answer for yourself:** Are you aware that within the Jewish Scriptures we can find a "Pattern of Worship" given by God that was followed by both Jews and non-Jewish believers in God both in the Old Testament and New Testament times (well into the early 5th century and there are some records of this continuing until the 7th century)?

**Answer for yourself:** Are you aware that both historically and archeologically we can attest that this "Pattern of Worship" and God's true message of Salvation connected to it continued down through history until early in the 3rd and 4th centuries A.D. when Rome, for all practical purposes, changed this "Pattern of Worship" and God's message of salvation connected with it?

A typical Christians seldom if ever stumbles onto the prior existing "Pattern of Worship" let alone this existing message of God connected with His "Appointed Times" which God gave to all mankind in the beginning of time, both Jew and non-Jew, to observe in their worship of Him.

**Answer for yourself:** Are you aware that for another 300 years many Jews and "non-Jews" would give their lives to the Roman sword before they would allow themselves or their families depart from this "Pattern of Worship"?

**Answer for yourself:** Are you aware that the tabernacle was built according to "the" divine blueprint given to Moses by the Lord (Ex. 25:8-9)?

**Answer for yourself:** Are you aware that Aaron and his sons were consecrated to their priestly vocation according to a "Divine Pattern" as well, and they offered the prescribed sacrifices unto God according to a "Divine Pattern"?

**Answer for yourself:** Are you aware that David was given the same "Divine Pattern" when told to build the Temple, set aside the Priests, and oversee the work of the service (worship) within the Temple (I Chron. 28:13)?

*1 Chr 28:10-15 10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it. 11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 And the pattern of all that he*

have we followed god's pattern of worship or have we offered god strange fire in our worship?

***had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.***

Let us look and examine the the Hebrew word for "service" and see what we find hidden in the Hebrew:

**Strong's Concordance:**

5656 `abodah (ab-o-daw'); or `abowdah (ab-o-daw'); from 5647; work of any kind: KJV-- act, bondage, + bondservant, effect, labour, **ministering (-try)**, office, service (-ile, -itude), tillage, use, work, X wrought.

**Brown-Driver-Briggs' Hebrew Lexicon:**

5656 `abodah or `abowdah- labor, service

- a) labor, work
- b) labor (of a servant or a slave)
- c) labor, service (of captives or subjects)
- d) **service (of God)**

*What we see from these words is that there is a "MINISTRY" and "SERVICE OF GOD" that was given by the Spirit of God according to a "PATTERN".*

**Even the New Testament alludes to this pattern:**

*Heb 8:5 5 Who serve unto the **example and shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make **all things according to the pattern shewed to thee in the mount.** (KJV)*

**Answer for yourself:** What should we learn from this?

Simply that it is for us to understand that a **"pattern of ministry"** existed both in the Old Testament and New Testament and this "Pattern" of intended service of mankind toward God was shared by both the Jew and the "non-Jew" and that it existed in spite of Roman Antisemitism up until the 5th century when it went "underground" in order to survive. **Adherence by both Jews and "non-Jews" to this "Pattern of Ministry" or "Pattern of Worship" of God is called "ministry" according to the Hebrew words.**

It remains for us to discern if:

- If this "pattern" of service and worship of God can be discerned from the Jewish Scriptures
- If this "pattern" of service and worship of God can be shown from examples in the Old Testament and New Testament texts to have existed not only before Jesus' death but also existed "unchanged" after Jesus' crucifixion
- If this "pattern" of service and worship of God can be shown to have been quite similar if not the same in many instances as practiced and observed by both Jews and non-Jews both before and after the time for the New Testament Jesus.

have we followed god's pattern of worship or have we offered god strange fire in our worship?

Simply that it is for us to understand that a **"pattern of ministry"** existed both in the Old Testament and New Testament and this "Pattern" of intended service of mankind toward God was shared by both the Jew and the "non-Jew" and that it existed in spite of Roman Antisemitism up until the 5th century when it went "underground" in order to survive. **Adherence by both Jews and "non-Jews" to this "Pattern of Ministry" or "Pattern of Worship" of God is called "ministry" according to the Hebrew words.**

I know that the term "ministry" is so overworked today but it is for us to try to discern if this "pattern" of service and worship of God can be discerned from the Jewish Scriptures and if examples of it can be determined to have existed both before and long after the time of Jesus' death as depicted in the New Testament and if this "Pattern of Ministry" and "Pattern of Worship" remained unchanged for both Jew and "non-Jew" long after the time of the New Testament Jesus.

If this "Pattern of Worship" can be discerned from New Testament examples as applying "unchanged" for both the Jew and the "non-Jewish" believer who came to God then we need then only ask if our experience as Christians and followers of Jesus and "the Christ" is yet today one that lines up according to this "Pattern of Ministry" or if our religious experience is different and if so we must ask "why?" Over the years of my study came to honestly recognize and admit that I had not allowed Israel to be a "light unto me" and in doing failed to see and recognize this "Pattern of Worship" given me by God as confirmed by scholarly Old and New Testament studies in both the Hebrew and Greek languages of my Bible. I quickly came to see that I had been misled by the English of my Bible let alone the Christian translators of my Bible which concealed this "Jewish Pattern of Worship" given by God and intended for both the Jew and the "non-Jewish" believers.

## A LITTLE CATCH UP BEFORE WE GO ON

It is not my habit to chase rabbits here but let me give you a little "tid-bid" of knowledge which is shared on our other websites. Archeology today in the last 100 plus years is blowing the lid off the Catholic Church tradition and Christian mind control to which we have fallen prey not only Catholics but Protestants as well. Facts today reveal to us that these Patriarchs and Biblical heroes who were given this **"Divine Pattern of Worship"** were Egyptian Pharaohs and not "Jews" as we suppose. That means that men like King David, Solomon, Abraham, Isaac, Jacob, etc., were linked to Egypt as rulers and we don't know it because of Ezra. We can thank Ezra for that, a Persian no less passed off as another Jew, in the Hebrew Scriptures which he would edit and reinterpret and write with an agenda to cover up this Egyptian link since Persia was at war with Egypt in 600 B.C.E. when the writing of Genesis were done in and Persia and afterwards in the "return". **Having said that then know for now that this "Pattern of Worship" that we find given to King David (Thutmose III) and handed down to Solomon (Amenhotep III) and later to Moses (the Pharaoh Akhenaten) finds its roots in Ancient Egypt and beyond and has its origin in the earliest Divine Revelation given to mankind by God (Elohim).** This "Pattern of Worship" revolves around the Invisible Creator who imparted within His creation the message of **true salvation that is intricately linked with the solstices and the equinoxes (the times where we find the Biblical Festivals and Feasts by the way).** It will take a lot of reading to not only familiarize yourself with these new concepts and the **Divine Instruction and Messages from God attached to them** but how they were later altered almost beyond belief by Rome in the 3rd and later centuries. But only through study will you be able to come to see the very simple message of **God's True Salvation attached to these Biblical Feasts and Festivals**, the **"Appointed Times of God"**, which were given originally by our Divine Creator to all of His creation, both "non-Jew" and Jew, which we have lost almost entirely today. **You can thank Rome and the "Early Church Fathers" and their hatred of the Jews for this.** It is time we recover these truths and return to the "True Pattern of Worship" **"once given the saints"** and which the Jewish people carry with them today (since the Jews are the children of intermarriage of these Egyptians and Semites). Now let us continue.



## UNDERSTANDING THE "WORK OF THE SERVICE" ..CORRECTLY

Having justified for your that worship of God in Israel was according to a "pattern", then let us regress to the events surrounding the beginning of Tabernacle worship. The Bible records for us that the *"glory of the Lord appeared unto all the people."* Fire came out from the Lord and lit the offering on the altar, consuming the sacrifice, *"which when all the people saw, they shouted, and fell on their faces"* (Lev. 9:23-24). We can only imagine the mixture of awe, wonder, and joy which the people experienced on this holy and festive occasion as Nadab and Abihu led the people in worship.

Moments later, the scene changed dramatically, as a terrible judgment fell upon Nadab and Abihu. In the midst of their activities, *"there went out fire from the Lord, and devoured them, and they died before the Lord"* (Lev. 10:2).

**Answer for yourself:** Are you aware that God killed them in their "church?"

**Answer for yourself:** What had they done, to provoke the anger of the Lord?

*The biblical narrative tells us simply that they "offered strange fire before the Lord, which he commanded them not" (Lev. 10:1).*

Nadab and Abihu had done something which was expressly forbidden.

**Answer for yourself:** What had they done that was so bad in worshipping God to demand that their lives be taken?

Surprisingly, they merely added something to the worship of God that He did not command. They added a bit of "strange fire" which the Lord had not commanded. The judgment which came upon them stands as a perpetual testimony against those who presume to worship God by means which lack divine decree and in ways that God has not commanded or sanctioned. It is a solemn warning: *"the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified"* (Lev. 10:3). God means that all false and man-made worship are detestable to Him and will not be accepted by Him and the deaths of Nadab and Abihu remain as eternal testimony to God's will in this matter. This has a very sobering though and warning to you and me that should motivate us to study our faith to be sure that as Christians we are following this "Pattern of Worship" in our Christian Churches.

**Answer for yourself:** Are we to understand by this story that God is displeased with synthetic worship and man-made "replacement" worship that deviates from His expressed commandments regarding how He desires to be worshipped as taught throughout both the Hebrew Scriptures as well as being found in many New Testament examples? We sure are. We must remember that this "Pattern of Worship" was commanded by God and not by man.

In order to gain a better understanding of scriptural principles of worship, we will make a further examination of precepts and examples from the Bible.

## BIBLICAL PRECEPTS

In the book of Deuteronomy, Moses exhorts the children of Israel to keep the law of God. In chapter 12, he reviews scriptural precepts pertaining to worship.

The Lord forbids his people to imitate man-made "false" ways of worship; the Israelites were commanded to eradicate the remnants of corrupt worship from their midst. They were commanded to destroy

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**"all the places"** wherein the heathen served their Gods. They were instructed to purge the land of all the **implements** associated with false worship: *"Ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their Gods."* Even the **terminology of corrupt worship** was to be erased: *"Destroy the names of them out of that place"* (Deut. 12:2-3).

**Answer for yourself:** To the modern mind, this may sound strangely intolerant, but is it?

**Answer for yourself:** Do you believe that God is the same yesterday, today, and forever and that He changes not?

But the Lord warned his people against the danger of imitating the worship practices that deviated from the "Pattern of Worship" given to Israel in the Old Testament: **"Ye shall not do so unto the Lord your God."** The chapter concludes with a further warning against imitating heathen worship. **"Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their Gods, saying, How did these nations serve their Gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God. What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it"** (Deut. 12:30-32; cf. 4:2).

The sufficiency and authority of the Hebrew Scriptures are brought to bear upon the content of our worship. This is the meaning of the scriptural law of worship: **all forms of worship must have express scriptural warrant, if they are to be admitted as legitimate means of worship.** "The acceptable way of worshipping the true God is instituted by himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in holy scripture" (Westminster Confession, 21:1).

***The biblical pattern of worship needs no supplements of human devising; indeed, such man-made innovations are a snare the very seed of idolatry.***

When we consider the fallen nature of mankind, we see why the biblical precepts of worship are necessary. Since the fall of Adam, the nature of man has been thoroughly corrupt. This inherent corruption drives men away from God: *"There is none that understandeth, there is none that seeketh after God"* (Rom. 3:11). **Thus, the native tendency of mankind is to pollute the worship of God, exchanging the truth of God for a lie, worshipping and serving created things rather than the Creator** (Rom. 1:25).

Just as men are incapable of forging a method for their own salvation, so they are incapable of devising proper means to worship and serve God. **Therefore, the only proper way to worship God is through the means established by the Lord Himself and we find His instructions for this worship of God given Israel in the Old Testament, which by the way, can be seen observed in the New Testament by both the "Jews" and "non-Jews" long after the time of the depicted death of Jesus.**

## WORSHIP IN THE WILDERNESS

During the wilderness wanderings, the Israelites had to be schooled in proper principles of worship. Their native tendency toward corrupt worship was shown early, while they waited for Moses to return from Mt. Sinai. Growing restless, Aaron and the people constructed a golden calf to serve as a visible symbol of deity.

Not understanding what really happened here and in these Hebrew texts, let alone the truth of Egyptian history at this time and the division of Egyptian religion, the Amon-Ra Priesthood and the Pharaoh Akhenaten (the Biblical Moses) due to the "changing of the Age" and the Precession of the Equinoxes with the accompanying change of the ruling constellation of Taurus being replaced by Aries, one fails to understand what really

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happened that involved this "golden calf" (Taurus centered worship of God). Virtually all expositors decry the action of the Israelites as idolatry. So did Moses since Osiris worship was at its height at this time in Egypt (the worship of the "godman"). What is often over looked, however, is the manner in which the Israelites justified their action. They did not view the calf as a newly-created deity; rather, they made the calf as a testimony of their divine deliverance from Egypt. The calf-image evoked a sense of the strength displayed in their deliverance. *"These be thy Gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord" (Ex. 32:4-5).*

**Answer for yourself:** Did you notice that Aaron, although using symbolism of a "bull" that was identified with the constellation Taurus which had ruled the Vernal Equinox (the Passover) for some 2,160 years, did not plan on worshipping the golden calf, but rather through the use of this "symbol" desired to re-direct the people's worship toward God by the use of this symbol? But Aaron had "added" to the worship of God something that Moses had forbidden in the Laws of Moses and for this he had "sinned" in his worship of God. To Aaron he appears not to have understood the seriousness of his actions in worshipping God but Moses sure did. All one has to do is remember the Laws of Moses and the 10 Commandments:

*Exod 20:3-5 3 Thou shalt have no other gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; (KJV) Exod 20:3 3 Thou shalt have no other gods before me. (KJV)*

**Answer for yourself:** Aaron was intent on "worshipping" the LORD but did his methods in accomplishing this worship of God "offend God" and bring the judgment of God into his life? It sure did.

Although our intent is to worship God, have we, like the Children of Israel, added to the worship of God in our church or in our denomination, or omitted from our worship necessary elements commanded by God and thus stand condemned like Israel and know it not until we die; unless we study to find out the truth in these areas.

In other words, the Israelites did not claim to worship new deities that would be blatant idolatry. No, they intended the calf to serve as a **symbol of deity**; and Aaron seeks to honor the sacred name of the Lord through this monstrous invention. But even this simple worship, when their intentions were good, was idolatry and a sin of the highest magnitude and it occurred, remind you, when they were attempting to "worship God" no less.

Even the Anglican author, J. Packer, explains this incident as an attempt by Aaron to worship the Lord (not other Gods) an attempt using unlawful means. "Aaron made a golden calf (that is, a bull-image). It was meant as a visible symbol of Jehovah, the mighty God who brought Israel out of Egypt. No doubt the image was thought to honor Him, as being a fitting symbol of His great strength. But it is not hard to see that such a symbol in fact insults Him: for what idea of His moral character, His righteousness, goodness, and patience, could one gather from looking at a statue of Him as a bull? Thus Aaron's image hid Jehovah's glory." Knowing God (Downers Grove: Inter-Varsity Press, 1973), pp. 40-41.

Now, when Moses returned, he did not regard this matter lightly. He did not employ the tactic which Christianity has used for centuries (and which evangelical churchmen presently endorse), simply cautioning the Israelites not to worship false Gods, noting that the image itself was not a deity, and then allowing the image to remain strictly as a symbol. *Moses "took the calf which they had made, and burnt it in the fire, and ground it to powder, and scattered it upon the water, and made the children of Israel drink of it. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon*

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*them?" (Ex. 32:20-21).*

This sin had transpired while Moses was receiving the ten commandments on the mountain. And the Decalogue (the Ten Commandments) forbids not only the worship of false Gods, *but it also condemns the worship of the true God by unsanctioned methods. The same condemnation of false worship of God is called "blasphemy" and "idolatry" and is found in the Laws of Noah and the Covenant of Noah as applying to all "non-Jews" of the world and the Mosaic legislation only builds upon it.*

**Answer for yourself:** More to the point, when shown [presuming that you have read the prior articles in this website] that the celebration and observance of Biblical Festivals and the Sabbath is part of the "Divine Pattern of Worship" for all time (for both Jew and "non-Jew"), then are we guilty as Israel [as ingrafted Gentiles into the Israel of God] by substituting for the observance of the Biblical Festivals and Feasts of YHWH our Gentile Church Calendar which is full of paganized holidays to which we affix Jesus' name to the neglect of the true days of Biblical worship? [Are we observing Easter of Passover this year?](#)

***Stop...read that again...and THINK!***

## **THE SCRIPTURAL LAW OF WORSHIP**

The first commandment declares, *"Thou shalt have no other Gods before me" (Ex. 20:3)*. It is plain that the Lord God is the only proper recipient of worship.

The second commandment continues the focus on worship by telling us *how God is to be worshipped*. It does so in a negative sense, by *forbidding us to worship God with human inventions. "Thou shalt not make unto thee any graven image" (Ex. 20:4).*

A graven image is not merely a statue of a false deity. If that were the case, the second commandment would be redundant of the first. Instead, the second commandment plainly forbids making or revering physical or artistic representations of the true God.

When the Lord revealed himself to the Israelites, He did so by means of His word not by physical images to be imitated or embellished. Therefore, He warned them: *"Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure," etc. (Deut. 4:15-16).*

Let us take time to note that Roman Catholics and Lutherans divide the ten commandments differently than ordinary Protestants. Catholics and Lutherans combine the first two commandments into one, thus subsuming the second command as a mere appendix to the first. They divide the tenth commandment into two commands prohibiting different kinds of covetousness. *Thus, they still maintain ten in number, but the effects on their doctrine of worship is devastating.*

The apostle Paul instructed the Athenians, *"We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:29).* Any attempt to represent God by human devices is an insult to the Lord.

**Answer for yourself:** Can God be a man, a physical man then? THINK!

His pronouncement is clear: *"I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images" (Isa. 42:8).*

## BUT IT IS MORE THAN AN IMAGE

The prohibition expressed in the second commandment reaches beyond what we might call an image, in the strictest sense of the term. In its broader scope, this commandment really forbids the use of all man-made devices in worship. It directs us to a basic concept: that the only acceptable way of worshipping God is to render homage to Him according to the instructions given in His word. Any deviation from his word by adopting humanly-devised forms of worship is, de facto, a violation of the scriptural law of worship. This is devastating to Gentile Christianity which can be shown when investigated through in-depth study that many of it's very foundational doctrines and dogmas are profane to the core and which therefore render the worshipper as an idolator before God!

In practice, many modern Protestants have unwittingly adopted this same viewpoint. The second commandment is expounded as a mere expansion of the first, and restricted in application only to false deities and open homage to images. As a result, they admit images and false teachings into churches, ostensibly for didactic purposes. This modern interpretation is contrary to the Protestant confessions of the Reformation as delineated in the Heidelberg Catechism #96-98, Westminster Confession, 21:2-3; Westminster Larger Catechism, #107-109.

*In other words, all religious ceremonies and institutions must have clear scriptural warrant, if they are to be admitted as valid expressions of worship...those which don't render the worshipper an idolator...and you may never know this until you die and let God tell your face to face (idiom for Yom Kippur)*

## TEMPLE WORSHIP

The designation of a central place of worship did not occur until the Israelites conquered and settled the land of Canaan. A central site for public worship had been anticipated since the time of Moses (Deut. 12:11; cf. 12:5, 14); but it did not reach fulfillment until the reign of David. During David's rule, the ark of the covenant was moved to Jerusalem, thereby establishing the city as the center for the sacrificial ordinances of the Levitical priesthood. Even so, the entire program of worship, from the tabernacle to the temple, was directed by divine revelation.

Tabernacle worship was structured according to the divine blueprint. The Israelites were instructed: "Let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of all the instruments thereof, even so shall ye make it." Descriptions of the tabernacle furnishings reiterated that all things had to be made according to the God-given pattern (Ex. 25:8-9; cf. 25:40; 27:8; Num. 8:4; Acts 7:44; Heb. 8:5). Please take time to read these texts and note the "pattern".

Later, David provided Solomon with the plan for constructing the temple: *"David gave to Solomon his son the pattern of the porch, and of the houses thereof and the pattern of all that he had by the spirit also for the courses of the priests and the Levites. All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern"* (1 Chron. 28:11-13, 19).

*Nothing was left for improvising; everything was ordered by the divine pattern for worship.*



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Solomon built the temple according to the heavenly blueprints left by David, and Jerusalem remained the seat of public worship for the entire kingdom of Israel.

After the death of Solomon, the kingdom became divided and the people slid into corruption and apostasy. The northern tribes swiftly embraced false worship, and never recovered from their apostasy. Within the kingdom of Judah, there were several seasons of reformation, amidst other waves of idolatry. The key to understanding the history of the Israelites is to note the critical connection between the worship of the people, and God's dealings with them in relation to their worship.

## THE APOSTASY OF THE NORTHERN KINGDOM...AN EXAMPLE THE CHRISTIAN CHURCH SHOULD LEARN FROM

When the northern tribes seceded, Jeroboam took a pragmatic approach to worship in the northern kingdom, devising a "local" program of worship suited to his own purposes (1 Kings 12:28-33). Jeroboam's actions were wholly revolutionary. He established a new center for worship, new means for worship, and a new priesthood. It was not so much that Jeroboam encouraged his people to worship other deities, but that he devised new methods which displaced the Biblical means of worship; Jeroboam's offense was akin to Aaron's sin in making the original golden calf.

**Answer for yourself:** If you have read the earlier articles in this series and on this website can you not see the similarities in what Gentile Christianity has done; not only concerning the appointed times of YHWH such as the Sabbath and the Biblical Festivals (substituting Easter for the Passover, doing away with Unleavened Bread, reinterpreting Shavuot/Pentecost, not observing Rosh HaShannah or Yom Kippur or Tabernacles) but the many replacement doctrines concerning Jesus as well (evidence for this is on our other websites)?

Subsequent kings in the north, such as Ahab, blatantly embraced the worship of Baal. Later, when Jehu ruled the northern kingdom, he exterminated the house of Ahab, and repudiated the Baalism of his predecessors. Yet for all his zeal, Jehu retained the "sins of Jeroboam, which made Israel to sin" (2 Kings 10:29-31).

The reign of Jehu indicates that the guilt of Israel came not merely from idolatry, in the narrow sense of the term: that is, the worship of false deities. Jehu eradicated the worship of other deities and claimed to worship the Lord, but he clung to the unhallowed methods of worship instituted by Jeroboam. Thus, Israel was charged with corrupt worship for attempting to worship the true God, the Lord, with unsanctioned means.

The comparison here between Jeroboam and Jehu again illustrates that Jeroboam's original crime was in establishing alternative forms of worship from those enjoined in the Mosaic law (remember within the Mosaic Law are Laws for "non-Jews"..the Laws Of Noah which the Mosaic Laws built upon). Jeroboam's initial action took Israel to the slippery slope of corrupt worship. From there, the nation frequently degenerated into further idolatry by worshipping false Gods as well.

*Therefore, let it be noted that the first step on the path of idolatry is taken when men presume to worship the Lord through means and measures not ordained in the word of God.*

**Answer for yourself:** How much do you know about "idolatry" and just what it is? Is it possible that although we don't bow to fire or stones we yet practice idolatry in our Christian Churches and don't know we do? A sure test is to read the articles on our Laws of Noah Website where we define this according to the Rabbis and their interpretation of it. Hopefully you will take this challenge and then factor in just what we have been taught about this "Jesus" in our Churches and you will the terrible idolatry to which we have innocently fallen and of which we are guilty.

The kings of northern Israel were idolaters; the apostasy of the nation was thorough; and so the Lord destroyed the northern kingdom. A chilling account is provided in 2 Kings 17:4ff., with a summary judgment in verses 20-24 of that same chapter.

The 17th chapter of 2 Kings also explains the origin of the mongrel religion of the Samaritans. After the Assyrians conquered the northern kingdom of Israel, the Assyrian king deported the Israelites; he then used the land of Israel as a relocation center for Babylonians and other displaced persons (2 Kings 17:24-41). These heathen refugees *"feared not the Lord: therefore the Lord sent lions among them, which slew some of them"* (2 Kings 17:25).

Alarmed by this development, the king of Assyria sent back an Israelite priest to instruct the people how to serve the Lord. The people then professed to worship the Lord God, but they attempted to render service to the Lord by resorting to their customary idolatry, employing their own devices and priesthood. *"So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the Lord, and served their own Gods, after the manner of the nations whom they carried away from thence. So these nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day"* (2 Kings 17:32-33, 41).

The technical term for such a religious admixture is **syncretism**. For centuries it has been the "modus operandi" of Roman Catholicism. Sadly this Samaritan approach to worship is only too prominent among professing Protestants and in the church growth movement among contemporary "evangelicals." The trends in popular culture and the deviant worship of the pluralistic masses are adopted as a way to make worship "relevant" and appealing to modern society.

## THE KINGDOM OF JUDAH

After the separation of the northern tribes, the kingdom of Judah often embraced corrupt worship, beginning with the reign of Rehoboam: *"Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every high hill, and under every green tree. And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel"* (1 Kings 14:22-24).

Today, many Roman Catholics and evangelicals decry the sins of abortion and homosexuality as manifestations of our nation's corruptions (which they are); but these contemporary moralists are generally silent about the heinous sin of corrupt worship.

When Asa became king in Judah, he instituted reform. In the scriptural account of his reign, he is commended for removing corrupt worship. *"Asa did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange Gods, and the high places, and brake down the images, and cut down the groves: and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him"* (2 Chron. 15:2-5; cf. 1 Kings 15:12-19).

*Read the above passage in "red" again and THINK!*

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Among the later kings there were both good and evil rulers. What is striking about the biblical narratives is that kings are consistently measured by their approach to worship. Those rulers who made an effort to restore Biblical worship are commended; those kings who resorted to idolatry (or tolerated corrupt worship) are criticized.

During the reign of Godly King Jehoshaphat, the people manifested an attachment to corrupt worship, in spite of efforts by the king to reform the land. *"The people had not prepared their hearts unto the God of their fathers."* Many resorted to sites of corrupt worship, *"for the people offered and burnt incense in the high places," and these high places were not taken away (2 Chron. 20:33; 1 Kings 22:43; 2 Chron. 20:33).*

Corrupt worship reveals a serious problem of the heart. In conducting unsanctioned worship, the people showed that their hearts were not right with God, regardless of what their professed motives might have been.

In subsequent generations, the kingdom of Judah degenerated into further idolatry and Baal worship. *"They left the house of the Lord of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass" (2 Chron. 24:18).*

Answer for yourself: Could anything be clearer? The Lord detests corrupt worship and He punishes this sin.

Hezekiah was a good king, and he issued a call for national repentance; he also established a program of reform (2 Kings 18:5-6; 2 Chron. 30).

The Passover was restored. Moreover, the people *"arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all" (2 Chron. 30:14; 31:1).*

Under Hezekiah's leadership, we see two aspects of reform united:

- the positive work of restoring the Biblical "Pattern of Worship",
- and the negative work of removing the elements of unscriptural worship.

Both aspects are essential components of thorough reform.

As a negative facet of reform, Hezekiah *"brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan [ a piece of brass]" (2 Chron. 18:4).*

The destruction of the brazen serpent is an extremely important event, for it demonstrates the far-reaching scope of genuine reform. The brazen serpent was originally made at the command of God. It had not, however, been designated as an implement for use in the ordinary worship of the Lord. Therefore, because the brazen serpent had been superstitiously abused, it was necessary to destroy it.

Contemporary readers may find it difficult to comprehend this deed. It is easier to discern why Hezekiah led the people to destroy the high places, images, and groves dedicated to unsanctioned worship. But, truly, the brazen serpent was a hallowed symbol of God's former deliverance of the Israelites.

Answer for yourself: Why destroy it?

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**Answer for yourself:** Why not simply caution the people against the abuse of a traditional symbol?

Hezekiah was wiser than both Papists and our modern evangelical churchmen, who would, no doubt, follow a more "moderate" course. The king realized that the serpent had become a snare; it fostered superstition. And Hezekiah knew that this superstition this corruption of worship was sufficient to provoke the wrath of God. Far better to dispense with a sacred relic, than leave it as a temptation for present and future generations.

As noted, the brazen serpent was included in no part of the ordinary worship of God. **By comparison, the Passover was an integral part of the stated worship of God; therefore the Passover was renewed and restored.** But since the serpent had no sanctioned role in the stated worship of God, it was better to remove it altogether.

After Hezekiah's rule the nation again drifted into apostasy. The last reforming king was Josiah. He purged *"Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem"* (2 Chron. 34:3-7; cf. 2 Kings 23:4-14, 24).

In addition to purging the kingdom of corrupt worship, the young king directed repairs of the house of the Lord (2 Chron. 34-35; 2 Kings 22). After Josiah's death, the kingdom of Judah passed again into apostasy. The nation then fell to the Babylonians, and the Jewish people were carried away into exile.

Eventually, the Jews were permitted to return to their homeland and commence rebuilding the temple in Jerusalem. **They were careful to restore the temple and its services according to the scriptural pattern (Ezra 3:10).** When the construction was complete, *"they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses"* (Ezra 6:18). **Moreover, the Passover was restored (Ezra 3:10; 6:18, 20-22).**

## WHAT DOES ALL THIS MEAN TO THE CHRISTIAN?

With this in mind we are forced to confront the worship of God in the contemporary churches today which have substituted profane days of worship for the Holy Days of the Bible and the Lord's Sabbaths. To replace the "Pattern of Worship" in the Bible, given to both Jews and Gentiles with one of man's making birthed out of Roman Antisemitism, is an abomination that has gone unnoticed by most well meaning Christians for much too long. **There is hardly any way you will every know of this or see this tragic loss of "true worship" unless you study and study hard.** I am one who is called to do this to help others see the darkness that has overtaken them. There are many reasons for such neglect and oversight, and it is not our intent to discuss the various factors that contributed to the loss of such Biblical truth in this article. But as I end this article, I behoove you to "consider your ways" and listen to what Bet Emet Ministries, as well as other ministries today are saying about the false worship that is accepted as "righteousness" Sunday after Sunday in our churches. We need a new Josiah to have the courage to stand up and address the problem of corrupt worship as it exists in Christianity today. Bet Emet is one such voice among many today. We plead with those who read this article to request our free publications on such issues, for if you read them, you will come to understand what you now do not perceive. **Your only sin is the sin of ignorance, for you have not had, for the most part, adequate religious teachers who were well versed in such issues. Thus, the blind follow the blind and both fall into the ditch! We at Bet Emet Ministries beg you to not let this be your legacy.**

have we followed god's pattern of worship or have we offered god strange fire in our worship?

**In the articles that follow we will present evidence from both the Jewish Old Testament and the New Testament which proves beyond any doubt that there did exist not only a "Pattern of Worship" as observed by both the Jew and non-Jew but both observed and adhered to this pattern well before and after the time given for Jesus' crucifixion which indicates that nothing was changed by Jesus' death. One has to look to the official adoption of the Jesus Movement by the state of Rome in which "Christianity" became the state religion of Rome to see the organized changes made to this "Pattern of Worship". Today few if any know that ever happened and that we have departed from the "Pattern of Worship" given by God in His Holy Texts.**

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[Shalom.](#)

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## ISRAEL'S OBLIGATION TO THE GENTILES: BEING GOD'S LIGHT TO THE NATIONS & SHARING "THE PATTERN OF WORSHIP"

The Jewish people have the obligation to be Ohr leGoyim (a Light unto the Nations). Israel as a nation is required to teach the non-Jews the Seven Laws of Noah, which are seven Universal categories of Law/Ethics based upon a belief in God.

Yet we as non-Jews are not without obligations to Israel ourselves. B'nei Noach has the obligation to encourage the Jews to perform this mitzvah along with the 613 mitzvot they are obligated to observe since their acceptance of the Torah at haSinai (Mount Sinai). But once you are educated and recover the truth concerning Acts 15 and the Covenant of Noah along with it's Covenant Stipulations called "Laws" then as an educated Gentile Christians or follower of Jesus then you have an even bigger responsibility before God. Study of these Covenant Laws detail often commandments and laws regarding your worship of God. Not knowing these we often fall into false worship and vain worship of God not knowing. Israel, as God's Priest and Holy Nation, was commissioned at Sinai to be a light to all non-Jewish nations whereby we might be instructed in the "Pattern of Worship" of God which He commanded himself.

As an "INFORMED BELIEVER" then you now also have the obligation of interfering with and stopping the missionary efforts of the "messianic" Jews and their fellow Christians which try to infect the Jewish people with their paganized form of Biblical faith which not only opposes "the Pattern of Worship" but debases it by replacing it with various forms of idolatry which is passed off as "worship" today to the unsuspecting and unknowing Gentiles. Apostasy into a man-made gentile religion is forbidden to the Jew - the Jew has an Eternal and Everlasting Relationship with God and within this Covenant is a place for the non-Jew worshiping along side the Jew according to "the Pattern" he examples to the wide world.

B'nei Yisrael (the Children of Israel [the Jewish people] have the Covenant of Faith (the Abrahamic Covenant of Circumcision - bris milah) and the Covenant of Moses (the Wedding Ceremony under the chuppah at Mount Sinai and the acceptance of the wedding ketubah, [contract]) - the Torah of God.

Yisrael has a special relationship with God, and a special responsibility.

*Exod 19:6 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. (KJV)*

B'nei Yisrael [the Sons of Israel] are the Priests of Humanity unto God, and the non-Jews are the Laymen of Humanity unto God. Being the Chosen of God includes a greater responsibility - and for the Jew it is the way of

life ordained by God. Choseness implies responsibility, and the Jew has the responsibility to be Jewish - to accept and observe the entire of the Torah - the 248 positive commandments and the 365 negative prohibitions, taught in both the Written and Oral Law.

## A WORD OF WARNING.....THIS IS NOT A GAME

On that note let me say that conversion to Judaism is a serious matter because violation of the Laws of God is sin. The misplaced desire and zealotry for God does not need to be channeled into conversion to Judaism by the non-Jew where he stands before his personal Sinai before God and say as the Israel of old **"I will do all that you say." I understand the desire and love for God that makes one yearn for God in such a way but failure to observe these other Commandments and mitzvot that are now required by God of the non-Jewish convert renders him now a greater sinner than before and that is not the goal of our love and desire of God.** God understood this desire in the heart of the non-Jew once he learns the truth about the God of Israel and allows the non-Jew to **approach Him in ways that go well beyond the Covenant of Noah (like keeping the Sabbath, observing the Festivals, putting up a mezuzah, keeping kosher, tithing correctly, etc.)** As non-Jews we are allowed and **encouraged by God to take upon ourselves more mitzvot and Commandments of God into our lives** and incorporate them into our lives as Godfearers and Ger Toshavs. The principle can be found all through the Jewish Scriptures as well as Isa. 56. I suggest that the proper response short of conversion of the "informed believer" and educated Christian is to adopt Isa. 56 as a life-style as one's studies show him other ways whereby he might please God by going beyond the minimum.

Unlike the other religions of the world, Judaism does not believe that everyone must become "Jewish"; it neither solicits converts, nor does it suggest that everyone must follow our ways in order to approach God. Quite to the contrary! Maimonides in the laws of Kings (8:10) says: Moshe Rabbeinu (Rabbi Moses) did not give the Torah and the Commandments to anyone but Israel, as the verse says, "The Inheritance of the Congregation of Jacob." [It was also given] to anyone from the other nations who desires to convert... but we do not force anyone who does not want [to accept them] to accept the Torah and the Commandments. **But even so, the Jewish religious nation is to be "a light unto the Nations" and in their siddur (prayer book) pray that the day will soon come when "all humanity will call upon Your Name... they will all accept upon themselves the yoke of your Kingship...."** Has God nothing to say to gentiles?

**Answer for yourself:** How is a non-Jew to come close to God, to do His will? The answer is that God gave seven laws (or more accurately, seven categories of legal obligations) which are incumbent upon all humanity and are the core and center of the Covenant of Noah given to all mankind long before there was "Jews"; and they include 7 categories of Commandments with subsets under each...the following are the 7 categories:

- 1) Not to eat a limb or meat that was severed from a live animal
- 2) Not to curse the name of God
- 3) Not to steal or rob
- 4) Not to worship idols
- 5) Not to commit adultery or have other forbidden sexual relationships
- 6) Not to murder a fellow man
- 7) To establish courts of justice, to pronounce and mete out decisions for all mankind, and to ensure observance of the previous laws.

And with this, concludes Maimonides (8:11):

***Anyone who accepts these seven commandments, and is careful to do them, this person is one of the 'Pious of the Nations of the World' and has a share in the World to Come. This is provided that s/he accepts them and performs***

*them because they are God's command, part of His Torah, which the Rabbi Moses informed the Jewish people because they were commanded previously to the sons of Noah.*

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## THE PROBLEM OF JUDAIZING...BUT IS IT REALLY A PROBLEM...OR THE EXAMPLE?

Whenever people have attempted to restore the Jewish or Hebraic root of their faith, the cry of *Judaizing* is heard. The non-Jewish believers who have a heart felt and sincere call to return to the Jewishness of Yeshua [Jesus] should not be intimidated by Gentile Christians or traditional Jews who reject the notion that such a return is impossible. The authority for such a return to Hebrew centered faith is found in both the Tanakh and the New Testament documents. Gentiles who have come to believe in the God of Israel through faith through the ministry of Yeshua's disciples have been, by God, grafted into Israel, made partakers of the commonwealth of Israel, made heirs to the promises of the covenants, and sharers in the rich heritage and tradition of the Jewish people. Believers should be free to identify with Yeshua and celebrate their Olive Tree connection!

### JUDAIZING THE BIBLICAL TEXT

The Biblical text has little to say about Judaizing. The only reference in the Tanakh [Old Testament] is found in Esther 8:17. Here the Hebrew verb, *yahad* is used of those Gentiles in Persia who adopted the Jewish way of life out of fear of Esther's decree which allowed the Jews to avenge themselves on their enemies (Esther 8:13). The Septuagint (Hebrew translation of the Old Testament into Greek) uses the Greek word *Ioudaizo* and adds to the verse that the Gentiles were circumcised and actually converted to Judaism. In the New Testament *Ioudaizo* is usually translated to live as the Jews and actually occurs only in Galatians 2:14. Here Sha'ul [Paul] opposed Judaizing only when it had the potential of distorting the Biblical and Hebraic view of salvation by God's grace (Galatians 2:21). Although the ritual and ceremonial aspects of Torah are not binding on Gentile believers for salvation, it is questionable that Gentiles can ever understand their faith and calling without the observation of them.

### THE JEWISH HERITAGE OF THE GENTILE CHURCH

It is one thing for a Gentile to feel he is bound by *halachah* (to obey the commandments of the Bible concerning Festivals and Sabbath and other rituals, ceremonies and customs of the Jewish people because he is already "saved"), and another thing, for one to feel compelled as a necessary part of one's Christian experience, to observe Sabbath, eat kosher foods and participate in the Biblical Festivals in order "to be saved." However, the Jewish Messianic Community in Acts 15 NEVER imposed these Jewish practices on Gentiles as an obligation "FOR" Gentile salvation, but be not mistaken dear reader, the obligations to keep the festivals, customs, ordinances, holy days, and Sabbaths were definitely imposed by James, the Lord's brother and head-Pastor of Jesus' church as 'necessary' for Gentiles since they are becoming "saved." It is here we encounter James teaching us that adherence to the Laws of Noah (Noah Covenant with all Gentile mankind) is yet binding upon the Gentile who turns from idols to the God of Israel. James knew what few Christians seem to know today; namely that if you are grafted into Israel then you will look

like Israel. The Isa. 56 passages teaches us that non-Jews can go beyond the minimum and choose those things that please God and choose His Sabbaths. In this statement we see the binding together of the two olive branches: one Jewish and one Gentile. But not mistaken that the Jews are supposed to keep Gentile pagan holy days and holiday. The opposite is the case; after coming to the God of Israel the non-Jews were to be one with the Jewish people and observe with them God's appointed times and holy days as this pleases the Lord. Besides that the Old Testament can shown on many occasions the non-Jews who came to the knowledge of God keeping the sabbaths and holy days and festivals of YHWH. Before we can continue, we must have a thorough understanding of the Laws of Noah as they pertain to the Gentile believer in Yeshua today in the Christian church.

## THE SEVEN LAWS (MITZVOT) OF THE SONS OF NOAH

It is quite clear from the Bible that God has ordained a separate and unique covenant with all mankind as He has made a special and unique covenant with the Jewish people. The covenant that God has made with all Gentile nations is not to be found in the perverted misinterpretations of a Gentile Church which has rejected the teachings of the original church of Yeshua (a totally Jewish institution for it's first seventeen years and which continued in Jewish faith until 325 C.E.). It is this "Jewish church" which was built upon the foundation of the Apostles and Prophets which has become tragically today a church built upon Roman Catholicism, Reformation theology, and upon the Charismatic Gentile misinterpretations of Hebraic Scriptures. Such fallacy that believes that a "New" covenant was given to replace an "Old" covenant is a total perversion of Yeshua's own words as recorded for us in Matt. 5:17ff: *"Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill."* Remember, this is in the "red" of your Bibles. "New," as understood in "New Covenant," refers to a "RE-NEWED" prior covenant, not to a replacement of a prior covenant or a substitute for a previous covenant. To interpret any differently is a perversion of the Biblical text and creates new religion, and Jesus warns us that he has not come to destroy the Torah (Law), also known as the Old Covenant. These are such unfortunate terms that were chosen to express such a wonderful concept from God, but we have totally misunderstood the dynamics involved in the ministry of Yeshua.

What so many Gentiles fail to understand is that God's covenant with mankind started with Adam (himself a Gentile and not a Jew) in the Garden of Eden. According to Jewish tradition and Oral Law (called "Mishnah" and dating back prior to Moses), God had given to Adam, and later to Noah after the flood, certain basic laws of universal morality which were to be observed by all of Adam's (and later, Noah's) descendants.

These universal laws came to be known as the laws of the Benei Noah (i.e. children of Noah, since after the flood we are all Noah's children). Jews have, for the most part, never sought to covert Gentiles to Judaism, for there were never was a need to. Gentiles have their own covenant and path to God by faith in God and resultant obedience and observance of the commandments that God gave them. This was and still is the message of Yeshua in our Bibles. We should re-read our own Bibles and look for the "verbs" in Yeshua's discourses, and listen to what he tells and commands to be done, and quit listening to our 1500 different denominations tell us to do anything that is opposite to or in violation to what Yeshua says in the New Testament Scriptures.

This knowledge is nothing new. Even the original Christians knew this! It is we, the contemporary church of today, who have forgotten what the original Church of Jesus both believed and practiced for salvation. When I say "original" church I mean those Jews and Gentiles of the first two-three centuries, who came to faith in Yeshua (Jesus) as the Messiah of Second Temple Judaism and adopted and adhered to his message. The church of Yeshua (Jesus), as it exists today, as well as during it's long history, has, for the most part, rejected anything Jewish in nature. Thus, little study was done in Hebrew or very little effort expended to understand the Scriptures from a Hebraic perspective, both Old Testament and New Testament. We have forgotten that Yeshua (Jesus) is a Jew and he spoke Hebrew and taught



from a Jewish perspective. The fact that Jesus is a Jew seemed to have little bearing on his message to us today. How unfortunate for the church today because they have failed "to let Yeshua's mind be in them..which is a Jewish mind". This has been for well over 1700 years a tragic mistake, for which we still suffer the consequences today by observing a replacement faith and religion which has little in common with the faith of Jesus. We follow Paul and his "unique" Gospel more than the true Gospel as taught by Jesus.

**Answer for yourself:** What does this mean to us? Simply that we have two different Salvation Messages and ways to inherit Eternal Life that conflict and contradict each other: one by Jesus and one by Paul? Which is correct? Well you have to study to find that out and our websites help you see through the deception to the glorious truth that Jesus models for us in this depiction in the New Testament.

## **JAMES-THE LEADER OF THE MESSIANIC COMMUNITY - JESUS' CHURCH WHICH HE WAS TO BUILD**

James, the leader of the Yeshua Messianic Movement within Judaism at that time was asked regarding Gentiles who were listening to their "gospel", if these Gentiles who were accepting the message of Yeshua and his invitation had to convert to Judaism in order to be accepted as grafted into Israel. James rightly said to them (Acts 15) that all these Gentiles had to do was certain "essentials", and he proceeds to list a basic form of the laws of Benei Noach. Please notice also that James also says these "necessary things" also seemed good to the Holy Spirit as well (Acts 15:28)!

**Answer for yourself:** Did you catch that? The Laws of Noah seemed good to the head of the Messianic church as well as to the Holy Spirit as the answer as to how Gentiles were to become a part of believing Israel! Thus they were grafted into Israel and Paul would refer to this very thing later in the New Testament Scriptures.

An important fact we must understand is that "Christianity" at that time, while a "Messianic sect" within Judaism, and not apart from it, had not yet turned idolatrous as it has today. The Yeshua Messianic Movement, as it evolved and changed over the centuries under Gentile influence, began to claim that "it only" was the "true Israel". This new message ("another gospel" as was warned by Paul and as preached today), found its strength in Roman Catholicism and in the Reformation Protestant church. Such damnable doctrines surfaced as we confront today such as that pernicious error which teaches that the "church" is the "New Israel", and as "the church" has replaced natural Israel in the plan of God. This is blasphemous!

The message of such churches is the "inclusion of the Gentiles" into a "new" covenant with God, as if they did not possess one already. In ignorance, the Gentile Christian church has for centuries wanted to avoid any knowledge of the "Benei Noah" (sons of Noah) covenant that God has had with the Gentiles for thousands of years, even before there was a Jewish people. Such an ancient covenant would abrogate the Christian position of having to reach out to the Gentiles, claiming they (the Gentile) had no other avenue to God or relationship with God outside of the New Testament.

Dear Christian, God's Word is God's Word, regardless of Christian misinterpretations. The Word of God must be our authority, whether Jew or Gentile. This Word of God is the Bible that Jesus used; the Hebrew Scriptures and not the book created by pagan Rome some 400 years later called the New Testament! As Christians, we have failed to adhere to this cardinal principle when it comes to interpretation of our Bibles, and unfortunately let our Church's denomination and its doctrine stand above the Bible that Jesus used as our authority. As Christians we seldom read or thoroughly understand and know the Hebrew Scriptures. Shame on us! We must learn to study to find out the truth about the words of our Bibles; the Bible that Yeshua/Jesus read and loved...the Jewish Bible!

The Christian Church, to this day, holds itself to be the "replacement" for the Jewish people and therefore, the definer of right and wrong for the Gentile (and the Jew). The last time I read Matt. 23 I believe that Jesus says

that the Pharisees (of whom he is one) are to sit in Moses's seat and not Gentiles. In the Greek the word "set" refers to "inherit a kingdom" and ironically Yeshua had just pronounced that the "kingdom" and rulership for God over the people of Israel had been taken from the pro-Roman Sadducees of his day and given to the Pharisees who would be the only group to survive the destruction of the Temple in 70 C.E. Though this "replacement" nonsense is clearly exposed in the Bible for the falsehood that it is, many sincere Gentile believers are still deceived into believing it. It is to these sincere Gentiles first that we at Bet Emet, as well as other similar ministries, as well as the Jewish community, have an obligation by Torah (law, instruction, teaching of God) Law to educate them in what God truly (and not falsely) said and demands of them.

## THE LAWS OF NOAH...NECESSARY FOR THE GENTILE BELIEVER IN GOD

The laws of the Benei Noah (sons of Noah), although originating with Adam, are conveniently recorded in the Talmud (Jewish commentary) and expounded upon in Maimonides's Mishneh Torah, the great codification of Jewish Law written in the 12th century. This is required learning for every Jew and needs to be for every Christian as well (those laws pertaining to him and his covenant with God). For as it is known, the children of Israel (Benei Yisrael) have the obligation to be a "nation of priests", this means to be teachers and educators. The children of Noah, Benei Noah (i.e. all Gentiles) have the obligation to learn these laws and practice them. Only in this way does a Gentile draw close to God and fulfill his/her spiritual purpose here in this world. Faith in God with incorrect responses and obedience to God's commandments does not please God!

**Answer for yourself:** What level of spirituality can be achieved by the righteous children of Noah? To begin with, they are the ones who are called the "righteous Gentile." Of them, the prophet Elijah has said (Tana D'evi Eliyahu, Rabbah 9), "Heaven and Earth will bare witness to me, be it a man or woman, Jew of Gentile...all can receive the Holy Spirit. It all depends upon one's actions." For further elucidation on these commandments I recommend The path of the Righteous Gentile by Rabbi Haim Clorfene published by Targum Press (Feldheim) and The Seven Laws of Noah by Aaron Lichtenstein, published by Berman Books.

## MAIMONIDES....MISHNEH TORAH

Maimonides, in his epic work Mishneh Torah, in the Laws of Kings 9:1, teaches us concerning the Laws of Noah:

### "Six precepts were commanded to Adam":

- *1. The prohibition against worship of false gods.*
- *2. The prohibition against cursing God*
- *3. The prohibition against murder*
- *4. The prohibition against forbidden sexual relations.*
- *5. The prohibition against theft*
- *6. The command to establish laws and courts of justice.*

### "To Noah God added":

- *7. The prohibition against eating the flesh from a living animal.*

### "Thus, there are seven Mitzvot" (commandments).

Again quoting from the Law of Kings 8:10 he states: *"Our teacher Moshe (Moses) was commanded by God to compel all the peoples of the earth to accept upon themselves the laws given to the descendants of Noah."*

Again quoting: *"This obligation, to teach all the peoples of the earth about the Laws of Noah, is incumbent upon every individual in every era. The Jews must serve as 'a light to the nations' (Isa. 42:6) teaching them (the Gentiles) the Seven Mitzvot (laws) and instructing them in proper behavior...Similarly, the Chatam Sofer (Choshen Mishpat, Responsum 85) writes that it is a mitzvah (commandment) to guide the Gentiles in the service of God."*

For whatever reason, teaching Gentiles the universal laws of the children of Noah has not been practiced in earnest since the days of the Second Temple. During the long exile of the Jewish people among the Christians and the Moslems, who both falsely claim to be the legitimate heir to the title "the chosen people of God", the Jews experienced extreme persecution from both Christians and Jews for observing the truth of their own Torah. Even more so would the Jews have suffered persecution if the Jews had hounded the Gentiles and shared with them the truth of the Torah which was, in reality, the responsibility of the Jew. Now that HaShem (God), in His mercy has returned the Jewish people to their homeland, *we again find the Jewish people have the strength to take on the Gentiles and compel them to give up their idol worship religions and purge Christianity of its paganism. This might not sound like the most liberal of "live and let live" philosophies. But nowhere does Torah teach us to "live and let live". The Jewish people, as well as Gentile "God-fearers" (Acts 10) who have come to the truth concerning the faith once given to the saints, have an obligation to "shine the light" of HaShem's (God's) truth on error and deception. If this means we have to expose the falsehoods of the world's religions, then we are obligated to do so.* At no time more so than in this generation are there so many Gentiles who have left their former religions and are seeking the real truth. Where will they turn? We, both Jews and Gentile "God-fearers" who have come to the faith of Yeshua (Jesus), instead of a faith-in Jesus, have been given this opportunity in our day and time to fulfill our obligation as teachers and "priests", to teach other Gentiles the experiential truth of the one and only God! This we do in preparation of the coming of Mashiah (Messiah). One of the groups leading this great effort are the world-wide sh'li'him (disciples) of Lubavitch. I support and applaud their endeavors.

Isaiah 42:6 calls God's people to be a light to the nations (Gentiles). Today, the Gentiles are embedded in deceit and false teachings in the majority of the Christian churches of our land. We, who understand and practice the faith of Yeshua (Jesus), both Jews and "God-fearers", must be a light to the nations of the world and the Christian church. This applies particularly to the present age, where there is far greater communication between Jews and Gentiles than every before. Many Jews and Rabbis are taking advantage of this phenomenon. We, as repentant, teachable, and enlightened Christians and followers of Jesus, must observe our obligation and engage other Gentiles, in heated debate if necessary. Halachah (proper interpretation of the Torah-the teaching of God) demands that we go on the offensive and compel the Gentiles to abandon their idolatry. This is not an option; this is Halachah! Rather than be influenced by these paganized Gentiles that comprise the majority of contemporary Christian churches of today, we must utilize our freedom of communication to convince the Gentiles to accept their Seven Mitzvot (categories of commandments).

## LET US LOOK AT THESE SEVEN MITZVOT

*"The Seven Mitzvot are by no means a narrow field of study. Rabbi Meiri (Sanhedrin 59A) states that most elements of the Torah are included within them (Are you not surprised?). For example, in order to observe the prohibition against the worship of false gods correctly, one must become aware of God's unity. Accordingly, a number of contemporary Sages have suggested the translation of certain basic Chassidic and Kabbalistic texts into English with the intent that they be studied by Gentiles."*

My own experience has taught me that when Christians are exposed to the true meanings of the words of our Bibles, as understood in their original language, original culture, and with a correct historical understanding, many quickly abandon their false beliefs and began to repent and "do" what the Bible really says and commands. It is a shame so few Christians study the Bible in the original languages today; the fruit of which is error, deception, false doctrine, idolatry, and the practice of robbery of God's people within the Churches that bear God's name no less!

## SEFER MITZVAH HA-SHEM: (BOOK OF THE COMMANDMENTS OF GOD):

It is forbidden for a Jew to cause a Gentile to violate one of the seven commandments of the children of Noah, because it is written, "You shall not place a stumbling block before the blind" (Lev. 19:14) therefore it is appropriate for all Israel to be aware of them. This is good advice to the Christian Church as well. Therefore I am writing down the seven laws of the children of Noah. All of them are to be found in Sanhedrin 56, and in the Mishneh Torah, Laws of Kings, chapters 9-10. This is but a short introduction into the Laws of God for the "non-Jew". We have devoted a whole website for a more through study of these very important Covenant Stipulation for the "non-Jew" in his relationship with God...[the Covenant of Noah website](#).

### Law #1:

The Gentile is warned not to practice idolatry. Maimonides clearly writes in the Laws of Idolatry, Chapter 9, Halachah 4 that **Trinitarian Christianity is idolatry**. This means that the Jews, as well as Monotheistic Christians (of whom there are too few!) have the obligation to go on the offense and (lovingly, if possible) guide the Christian population to recognize their hollow inheritance, the actual inception of this Gentile-Pagan idea into a Jewish faith, and the truths about the Council of Nicea where this idea gained acceptance in 325 C.E. in protests of the majority of "Christianity" at that time. It is time to come back to God in truth. In my personal opinion, I believe that most Christians have "their hearts in the right place," it is their heads that have been "tossed to and fro" by such false doctrines. We must not place a stumbling block before the blind and allow this to continue. We are commanded by Halachah to stand against such false teachings and reveal the truth to all nations.

### Law #2:

The Gentile is warned not to curse God. If this is violated, one is guilty. This is true whether one cursed God using His Name or one of the terms used to refer to Him. According to the Holy Zohar (III, 273A), "HaShem (God), Torah, and Israel are one." In my opinion, the one who cursed the Torah, either the Oral Torah (Oral Law) or the Written Torah (Written Law) violates this commandment. **Many a Gentile, violates this commandment, and is not even aware of his sin. While alleging love for God, the majority of Gentiles in the Christian churches of today express great contempt towards the Talmud and Judaism. We fail to realize that the Talmud is the embodiment of the Oral Torah (Oral Law), given at Mt. Sinai and often spoken of by Jesus in the New Testament. Being that HaShem (God) and His Torah are one, therefore the Gentile who curses or otherwise maligns the Talmud and the Jewish religion is guilty of violating this commandment, the same as if he was cursing God. But even more damaging, if possible, is the sin and guilt incurred by the Gentile Christian who believes and espouses that the New Testament has replaced the Old Testament (Torah).** Never was such a more damnable doctrine devised than the one which denigrates the Old Testament, and teaches that the New Testament has replaced the Old Testament. Along with this evil Replacement Theology, as held by the majority of the Christian churches today, is the added guilt that we have violated the law of Noah in this regard, for God and Torah are one. How can we replace God with such a substitute? Therefore, the Christians who believes and espouses or maligns the Old Testament (the Bible Jesus used) is guilty, the same as if he was cursing God.

### Law #3:

The Gentile is warned not to commit murder. If a Gentile kills another, **even a fetus** in its mother's womb, he is subject to capital punishment as far as God is concerned. Abortion is defined as murder by universal law. Therefore those who perform abortions have the legal definition as murderers.

Even more startling, the rabbis teach that if you **misuse the tithe, or fail to tithe, or incorrectly tithe, you are not only guilty of stealing from God and His people, but such sin is considered murder as well as it leads to the demise of God's people.** Understand that as a traditional Christian you are guilty of murder before God because you have never been taught the tithe correctly and have never given your tithes according to the way the Hebrew Scriptures command it be done. Your Pastor has made you an accessory to murder according to traditional Jewish exegesis of these verses. Remember Jesus is a Jew and believed like other Jews. This is truly alarming when this understanding hits home in your heart and head. Are you your brother's keeper? God considers that you and I are!

Capital punishment for murder is a commandment of God. God may have ordained this as a deterrent or for some other reason. One thing however is clear, we cannot second guess God's Divine morality. Our courts today may not follow God's commandments in this area, and **we my interpret their leniency and grace as God's will, but to do so violates God's Word.** We have been lulled asleep for the most part as Christians today because of the lack of study of God's word, and we lean upon our own understanding in these areas. There is a way that seems right with man, but the end-result is not of God.

#### Law #4:

**The Gentile is warned not to partake in forbidden sexual unions.** These are forbidden relations that a Gentile is warned not to violate: one is forbidden to have a sexual affair with one's mother, the wife of one's father, a married woman, the sister of his mother, and a member of the same sex (homosexuality) and an animal. Specifically this means a man with another man. **Homosexuality is thus considered a crime against the universal laws of nature.** On an interesting note, lesbianism is not clearly pointed out in this regard. **Even in Jewish Law, whereas lesbianism is absolutely forbidden, its penalty is less than that for homosexuality.**

One would be guilty of this sin in relationships with one's mother even if she was raped by his father, or if his father had relations with her only once. Regardless, she is his mother. Regarding the wife of one's father, one is guilty even after the death of one's father. Regarding a married woman, one is not guilty until one has relations with her in the natural manner after she has been intimate with her husband. However, a woman who is engaged or who has performed a marriage ceremony but who has not yet been intimate with her husband, one is not guilty over, for it is written, "and she has been intimate with her husband." (Ber. 20:3). All this refers specifically to a male Gentile and a female Gentile.

If however a male Gentile has sexual relations with a female Jew, whether in the natural way or in an unnatural way, he is guilty. If the female Jewess was engaged, the Gentile (who has relations with her) is stoned to death as would be a Jew. If the Gentile was to have sexual relations with a Jewess after her wedding ceremony, but prior to her being intimate with her husband, he is executed by hanging as would be a Jew. If the Gentile has relations with any other Jewess who is not a virgin, the penalty is death by decapitation, as it would be if the Gentile violates a married Gentile woman. The Gentile who has relations with a member of the same sex or with an animal is guilty regardless if the act was performed with an adult or child.

#### Law #5:

The Gentile is warned not to commit theft. There is no difference between stealing from a Gentile or stealing from a Jew. **One who cheats or steals money, kidnaps someone (steals a life), does not pay due wages, or fails to pay due wages promptly, etc....even a worker who takes a lunch break when he should be working; all of these are guilty of violating this law of Noah.** All of these are to be included in the definition of a thief. One is guilty of even the slightest monetary amount. If a Gentile steals something of the least monetary value, and another Gentile comes along and steals that from him, they are both liable.



### **Law #6:**

**The Gentile is warned not to eat a limb from a living animal, whether it be domesticated or wild. When an animal is slaughtered, even after its wind pipe and jugular vein have been severed, all the while that animal kicks, its flesh and meat which has already been removed for "food" are forbidden to the Gentile as the "limb from a living animal". One is guilty for this whether it be a domesticated or wild animal, clean or unclean.**

### **Law #7:**

**The children of Noah have been commanded regarding judges. Gentiles are required by God to place judges and magistrates in each and every town so as to make judgments regarding the six commandments listed above. These Gentile courts must warn the people. A Gentile who violates one of these laws is executed by the sword (decapitation). It is for this reason that all the inhabitants of Shechem were subject to the death penalty. Shechem stole Dinah from the House of Jacob. Everyone in town saw and knew what he did, yet no one judged him or held him accountable for his actions.**

**A Gentile can be executed on the word of one witness, one judge, without warning, and by evidence given by a relative. It is this section of Halachah that justifies Baruch Goldstein taking lives in the Hebron mosque. The Moslem population (Gentiles) of Hebron have continually expressed its hatred of Jews and the inhabitants of the town have committed and have been sympathetic to the committing of acts of violence against Jews. Since that town of Hebron has not established judges to punish the anti-Israeli perpetrators of violence and terrorism, the entire town therefore became collaborators in the guilt of the perpetrators. The entire population therefore become subject to collective punishment. Baurch Goldstein acted as the single witness to this fact. He judged by what he saw, and acted as an executioner and in total compliance to the letter of the Torah. As unpopular as it might be by modern Gentile moral standards that have replaced the Torah with "grace alone", Baruch Goldstein was acting in compliance with the written will of God in the Torah (negatively called today "the letter of the law"). Let us never forget we must have an authority, and such is the Torah; it sits in judgment upon us, we do not sit in judgment upon it by erroneously applying our emotions or our experience upon it! Goldstein executed righteous justice, based upon the Bible, on a guilty population. This is the correct view according to the Torah (Law of Moses) and the universal laws of Benei Noah and the covenant of Noah, no matter what man's courts may decide today which do not follow God's Torah!**

**I hope this article has stimulated your thinking and moved you closer to more in-depth study of your faith. Shalom.**

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## THE APOSTLE'S DOCTRINE (THE PATTERN OF WORSHIP) WAS TAUGHT IN THE SYNAGOGUES TO THE GOD-FEARERS & "NON-JEWS"

If you consider yourself a "Christian" today, either a Roman Catholic or a Protestant, then whether you realize it or not you are a member of the Church of Constantine. The Church of Constantine and its Religious Belief System is a far cry from what the Messianic Branch of Judaism taught in the first century. Such a radical departure from "the faith once given the Saints" as expressed by Jude 1:3 is termed today **"Replacement Religion"**. Let us dwell on the following New Testament passage and notice clearly that not only does Jude mention a **specific and particular "faith"** as designated by the definite article "the" but also mentions very interestingly a "common salvation".

*Jude 1:3 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. (KJV)*

We should be struck immediately by the notation of this writer that there exists in his day a "common" salvation which is connected to a particular faith, called **"the" FAITH**, which was once and for all given to all of mankind.

**Answer for yourself:** How are we to understand this?

It really is not that hard. We need to understand that within Judaism and the Covenant of Moses are 613 Commandments or Mitzvoth which is the foundation of the Jewish faith. **Digging deeper we find as well the basic 66 Commandments or Mitzvoth of the Covenant of Noah upon which the Covenant of Moses built upon.** These Laws and Commandments given to Noah were previously given to all of Gentile mankind.

**Answer for yourself:** What is the implication of all this?

Well get ready for the shock of your life. This means that the very basis of Judaism today is the foundational Covenants first given to the non-Jew. In other words there is a place within Judaism a prior "faith" for the non-Jew without requiring his conversion to Judaism. Now at times Judaism and bigoted Rabbis did not always teach this but at times they did. Rabbi Hillel stands out as one who taught this truth and there were may others in the history of Israel. We are possibly more acquainted with this ancient concept today when we head sermons on being "grafted" into the Israel of God. We understand this simply as **"Olive Tree" theology where the two peoples, both Jews and non-Jews, represent the one people of God. What I want to draw your attention to is the fact that within in one Religion, Biblical Judaism, was a collection of Covenants; some for the Jews and some for the Non-Jews as well. And more to the point when one sees this "overlap" of Covenants whereby the 66 Laws of Noah are contained within the 613 Laws of Moses then one should expect that there would be an overlap of Worship within them both as pertaining to**

## **both the Jew and the Non-Jew.**

We see that the Hebrew term for the word "common" in the Greek according to the [Strong's Concordance](#) # 2839 is "koinos" (koy-nos'); probably from 4862; common, i.e.; which literally can mean **"shared by all"**.

*Exod 12:49 49 **One law shall be to him that is homeborn, and unto the stranger (non-Jew) that sojourneth among you. (KJV)***

**Answer for yourself:** What should that teach us? We should see clearly that whether we were born Gentiles and non-Jews or Jewish by birth then together we as the one people of God share a common salvation and similar Covenants which overlap as consist of many of the same Laws and Commandments; many of which are identically the same, which reflect to each category of people their unique Covenant stipulations and personal requirements before God . Upon study we should see and become aware that **the Jewish Covenant, the Covenant of Moses, is clearly based off of the prior Covenant of Noah given to the non-Jew.**

**Answer for yourself:** So why is this of major importance to the Gentile Christian today? Simply because the New Testament records for us that the early Jerusalem Church as founded in Acts 15 lays down the requirement for the non-Jews to be accepted into the Israel of God without prior conversion to Judaism as had been expected up until that time. The importance of the prior sentence cannot be overstated. **The non-Jewish believers in God were NOT to practice a different religion from the Jew but share the same one and the same "pattern of worship" as given to the Jew was to be shared by the Non-Jew as well.** Understand that within this "common salvation" there were differences but the differences were few and we will look at those during our studies in this website. Two-thirds of the 613 Commandments given to Israel concerned the Priesthood only and within the remaining 200 or so let us not forget that 66 were identically the same as shared by the Non-Jew. Within the remaining 200 or so extra Commandments given Israel we see that 66 overlapped with the Laws of Noah given the non-Jew. There was much agreement between these Covenants first given the non-Jews and later reiterated and enlarged upon when given to the Jewish nation. **Likewise there is overlap in the worship commanded by God of both the Non-Jew and the Jew as well.**

## **THE SALVATION OF THE GENTILES...WHAT WERE THEY TAUGHT IN THE FIRST CENTURY AND UP AND UNTIL THE 3RD CENTURY WHEN EVERYTHING CHANGED?**

Most Christians are familiar with the account in the New Testament detailing that before Paul's salvation experience on the road to Damascus, he persecuted the early Jewish believers, searching for them in the synagogues (Acts 22:19; 26:11).

*Acts 22:19 19 **And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee: (KJV)***

*Acts 26:11 11 **And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. (KJV)***

**Answer for yourself:** Understanding that Paul was the Apostle to the Gentiles then did you notice where it was that Paul found the Gentiles being taught about "the Christ" and the Jewish Messiah? What does this say to us about what they were being taught? **You really need to think on this as it is very important to recovering that "present truth" which we have lost that I referred about in previous articles.**

I have always desired to return to that unique time in the first century, sitting at James' feet or the feet of other Apostles, when I could have heard the **"present truth"** as taught by the Apostles and Disciples of "the Christ". Notice in the passage below the warning that there exists a **"present truth"** in the days of Peter which

alternately means that not always will "this truth" possibly exist.

*2 Pet 1:12 12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. (KJV)*

Notice if you will that Peter mentioned that there was a "present truth" which he described in the first century which sadly I have discovered, along with other truth seekers, gets diluted, corrupted, and altered down through time due to many influences; none of which are positive. The end result is that what we have inherited today in Western Christianity is anything but the reflection of that "present truth" as it existed in the first century.

It is our task to return to this "present truth" before it would be altered beyond belief as we find it today. This means we have to look to men like James who made a startling announcement in Acts 15 which for all practical purposes today the Church overlooks entirely. James decreed in Acts 15, when the Jerusalem Council made its famous decree, the "necessary things" required of the Non-Jews in order to be "saved" and included in the Israel of God since no longer would the Gentiles be required to be circumcised and converted to Judaism in order to be accepted in the Israel of God.

*Acts 15:19-21 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)*

We should learn a lot from this above passage. First of all we see that the non-Jews, both in Palestine and outside Palestine in Asia Minor, attended religious services on the Sabbath (Saturday) and not Sunday. This is part of the "Pattern of Worship" to which we are seeking to recognize let alone return. Also the teaching material of these Non-Jews were these same Covenant stipulations and responsibilities that I mentioned previously which are found in the Laws and Commandments which we find recorded in the Laws of Moses (the Torah). Both the Jews and Non-Jews Covenant stipulations in the forms of Commandments and Laws were taught at these times in order to equip men and women to draw closer to God in their personal lives. This is why as we will see that God commanded the Jews to read certain Torah passages on certain days throughout the year as well as this again is part of this "Pattern of Worship" in order that certain Divine Messages were given on certain special "appointed times" and days with God. God desires that all mankind, both Jews and non-Jews, learn to obey their respective Covenants with Him while at the same time adhering to this "Pattern or Worship" handed down to holy men of old for us today.

Having this record besides the historical evidence from Judaism that attests to the non-Jewish participation in the Synagogues of the first century then we can conclude for certain that not only the early Messianic Jewish believers but the non-Jewish Godfearers as well remained as a sect within Judaism worshipping in the synagogues not only in Israel but in Asia Minor as well where Paul and others ministered.

The earliest Messianic believers were ethnically Jewish and culturally Hebraic. Examination of Acts chapters 1 –10 (which comprise 7-10 years of history) shows us that we don't see any efforts on the part of the Jews to evangelize Gentiles. There are reasons for this that border upon bigotry by the Jews and hostility toward the Gentiles for their harsh treatment toward the Jewish nation in past Jewish history. This is one of the reasons why the Jews enforced circumcision upon the Non-Jew for it was a deterrent to keep them at arms length since many died from such procedures as adults since no longer possessing the mothers's antibodies that guard against infection when a baby. Yet not all of Israel felt this way and there were exceptions but the ruling Rabbi at this time, Shammai, had a dislike of non-Jews to the point where such efforts to reach out to the non-Jew in

the middle first century were all but discontinued. That being the case God had to use supernatural means (including angelic visitation, visions, and a sovereign outpouring of the Ruach-Holy Spirit) to show the disciples that repentance had been granted unto the Gentiles also (Acts 10:1- 11:18). The Cornelius event in the New Testament is a very important turning point for Judaism as well and the non-Jewish world and we will examine this in detail shortly. This is a major turning point for the Messianic branch of Judaism but sadly mainline Judaism would not be concerned with this aspect of Gentile Salvation and continue to require full conversion of the non-Jew for inclusion in the Israel of God. Only after the evangelization of Cornelius' household was there a determined effort to evangelize non-Jewish people by the Messianic branch of Judaism which we see in Acts 11:19-21. But understand that in spite of this division within Judaism the non-Jew still attended the Synagogues and it was there he was exposed to the "pattern of worship" which was the same for the Jew and the non-Jew as handed down since the beginning of time as we shall see very soon in this website.

## THE SALVATION OF THE GENTILES...ACCORDING TO ACTS 15

As alluded to previously Acts 15 records for us that Jewish as well as non-Jewish believers remained a sect within Judaism. The major difference was that now it would no longer be required for non-Jews to be circumcised and convert to Judaism to be recognized as "brothers" in the Israel of God. This chapter (Acts 15) recounts the Jerusalem council, which was established to answer the question, "How are gentiles saved?" Furthermore, they determined the minimum requirements for Gentiles to meet in order to be accepted within Messianic Biblical Judaism. Although Paul is called the apostle to the Gentiles, we must be careful not to think that he established Gentile Churches that met separately from the Messianic Jewish believers which gathered in the synagogue. Throughout the book of Acts we see that Paul's custom was to evangelize within the synagogue (Acts 13:5,14, 42, 44; 14:1; 17:1-2, 10, 17; 18:4, 8, 19; 19:8). At that time there were many Gentiles, known as Godfearers or proselytes at the gate (David Stern, Jewish New Testament Commentary, Jewish New Testament Publications, Inc., 1992, p 257), who met regularly within traditional Judaism throughout the world. They were the primary source of Gentile converts for Paul during his missionary journeys. (Acts 13:42-44; 14:1; 17:4, 12; 18:4; 19:10). Evangelization apart from the synagogue was more the exception than the rule (Acts 17:18-34). Thus, Paul, uniquely equipped to evangelize Gentiles, ministered mainly to those who would be most open to his message. Gentiles already meeting in the synagogue. Paul did not have the Gentile believers leave the synagogue and form "Churches." The non-Jews continued to meet in synagogues (except when persecution from non-Messianic Jews prevented them) as was the expression of the Messianic faction within Judaism both inside and outside Israel and in Asia Minor. This view is in harmony with the Pauline epistles where Paul sometimes appealed to the Jewish believers (Romans 2:17-29; 7:1) while at other times he appealed to the non-Jewish believers (Romans 11:13). In the book of Acts we learn that Paul established home congregations from Jewish and non-Jewish people who were already actively participating in the synagogue. Furthermore, they were believers who related to each other in Torah-based communities as one corporate expression (Acts 15:13-21; Ephesians 2:1 – 3:21).

So let us not forget the importance and role of the synagogue in the instruction of the non-Jew and his salvation experience and the types of teaching that he received there let alone the "Pattern of Worship" to which he was instructed and followed. It is here that he received what the Book of Acts calls "Apostle's Doctrine" and "fellowship".

*Acts 2:42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (KJV)*

In closing let us focus on the thought that it was through the Non-Jews continued attendance in the Synagogues of Israel as well as Asia, Minor, that the Non-Jew was to become acquainted with the "Pattern of Worship"



the apostles doctrine were taught in the synagogues to the non-jews

**given to the Jew from the time of David and beyond and it is through this "Pattern of Worship" that the Non-Jew was taught how to worship the Creator as had the Jews since receiving "the Pattern of Worship" previously from God.**

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# OVERVIEW OF THE PATTERN OF WORSHIP IN THE FIRST CENTURY CHURCH OR SYNAGOGUE...AND THE WARNING

In previous articles I have made plain to our readers that there exists a "pattern" of worship which was given by God and to which Jesus and his Apostles adhered. Not only that, this same pattern of worship can be shown to have been taught to the first non-Jews who came to the knowledge of God through Jesus and his Apostles's ministry. **Sadly, obedience to this pattern for worship has almost been totally replaced by the Gentile Church of the earliest centuries and few are aware of such tragic events.** I guess what gets to me the most is that when such information is made aware to Christians, instead of a spirit of repentance and brokenness at the realization of such events, most seem ambivalent to such an occurrence. **What escapes most sadly is the heart-felt realization that instead of loving God as He has instructed, we have brought "strange fire" before God and expect Him to accept it.** If God had not desired to be "loved" and "worshipped" in a certain ways He would not have instructed us to do so. But God did. We as Christians fall prey to the erroneous concept that what is happening today is what the Holy Spirit is doing in the world and what He sanctions. Such could not be further from the truth. Our experience is not a measure of truth. Only "the truth" can be called "TRUTH". **Unless our experience lines up with the Word of God, correctly interpreted, then we can be assured that our experience is not a guarantee of truth or that it is in reality pleasing to God.**

***A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, and archeology, must in the Spirit of Truth and Repentance, be flexible enough to change***

**Just ask Nadab and Abihu.** Their deaths in worship before God tell us unmistakably that God does not tolerate nor accept "just any old worship". The message is startling in light of the fact that we have today over 2000 different denominations with little unity among them. As if that is not bad enough, unity in disobedience is not to be sought either. Obedience is better than any sacrifice. Again let me say, I am saddened to the deepest recesses of my heart and soul, when teaching such truths dug from years of intense study, only to be scoffed at by carnal believers who are basically Biblically uninformed, and who would rather rely on their experience instead of the Word of God as their measure of truth. Repentance in the face of disobedience is scarce today primarily because of an out-of-balance and distorted message of grace as espoused by mainline Christianity. Grace is not the antidote for disobedience in the light of truth. Repentance is. The very first words spoken by John the Baptist, Peter, as well as Jesus, as found in the New Testament is "repentance." Again sadly I have found as a Pastor that repentance is a doctrine only taught to beginner classes for new members in churches and not taught as a way of life. When shown that your experience is wrong and diametrically opposed to what the Scriptures say, the proper response is to rend our heart and turn to God in repentance. Anything thing less

is definitely not the loving response God desires. In fact, failure to repent in the light of such Biblical knowledge that corrects our sinful experience is the mark of apostasy. It seems that most would rather be in good standing with their pastors and churches than with God. Such is crazy, but I fear our consciences are so seared in contemporary Christianity today that few can hear the message of the prophets God yet sends who cry aloud "repent for the Kingdom of God is near."

With that as a back-drop, and having understood that there is a pattern of worship, let us examine the pattern as it has come down to us. We cannot find the pattern of worship in Christianity, and not even in Messianic Christianity. Messianic Christianity comes closer than traditional Christianity, but close counts only in horseshoes. If you want to find and follow the pattern of worship for the non-Jew you must look to Old Testament as well as the New Testament and read it with a Hebrew perspective as well as look to the synagogue to find the liturgy as practiced by Jesus and those who came to God in his name. It is to this pattern we now turn.

## THE SYNAGOGUE AND THE WORSHIP SERVICE

Worship was celebrated in the synagogue in the mornings (shahrit service), the afternoons (minhah service), and the evenings (ma'ariv service). The basis for each of the three services was the recitation of the "shema" and "tefillah" ("the prayer" referring to the Amidah or the "standing prayer") and the reading of the Torah (qeri'at Torah) portion for that day. For reasons of time the Torah was read only in the mornings on Tuesday, Thursday, and the Sabbath. In addition to the three basic foundations for each service was the inclusion of "set" prayers as the following outline shows:

### A. Shahrit (Morning Service)

- **Benedictions and introductory psalms.**
- **Kaddish**
- **Shema**
- **Tefillah-Amidah**
- **Alenu**
- **Kaddish (mourners')**
- **Final prayers**

### 2. Minhah (Afternoon Service)

- **Psalm**
- **Kaddish**
- **Tefillah-Amidah**
- **Alenu**
- **Kaddish**

### 3. Ma'ariv (Evening Service)

- **Short readings from the Psalms**
- **Shema**
- **Tefillah-Amidah**
- **Kaddish**
- **Alenu**
- **Kaddish (mourners')**

Once one is familiar with such information as presented here, and has studied the materials for himself, then you will see for yourself what Bet Emet is teaching to be true. After coming to such conclusions based upon personal study your first question must be: Why was I not told this before?

It is the greatest tragedy in the world to have spent your whole life in church only to find out after you die that you have followed a neo-pagan form of worship of the God of Israel. Millions and millions of good Christians are dying and meeting God unprepared for what they will hear: "depart from me I never knew you." You may think that I flippantly used the above passage only to prove my point, but again what few realize is that the condition that elicits the above "departing from Jesus and God" is called iniquity in Matt. 7:21-23.

In conclusion let us look at the word in the Greek for "depart" as used in Matt. 7:21-23:

*As Jesus said, 'Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'*

Please pay attention the this next verse and the Greek word used for "iniquity:"

*And <2532> then <5119> will I profess <3670> (5692) unto them <846>, <3754> I never <3763> knew <1097> (5627) you <5209>: depart <672> (5720) from <575> me <1700>, ye that work <2038> (5740) iniquity <458>.*

Let me say it another way:

*And then I will declare to them, 'I never knew you; depart from Me, you who practice LAWLESSNESS'" (Matt. 7:21-23)!*

The Greek word for "iniquity" is as follows:

BDB/Thayers # 458 458 anomia {an-om-ee'-ah} from 459; TDNT - 4:1085,646; n f AV - iniquity 12, unrighteousness 1, transgress the law + 4060 1, transgression of the law 1; 15

- **1) the condition of being without the law**
  - **1a) Because one is ignorant of it**
  - **1b) Because of violating it**
- **2) contempt and violation of law, iniquity, wickedness**

Let us look at the root word used:

BDB/Thayers # 459 459 anomos {an'-om-os} from 1 (as a negative particle) and 3551; TDNT - 4:1086,646; adj AV - **without law 4, transgressor 2, wicked 2, lawless 1, unlawful 1; 10**

- **1) destitute of (the Mosaic) law**
  - **1a) of the Gentiles\*\*\*\*\***
- **2) departing from the law, a violator of the law, lawless, wicked**

**Answer for yourself:** Do you not see that Jesus is referring also to Gentiles who are ignorant of and who are destitute of the Mosaic Law? What does this same about the "anti-Law" gospel taught in the New Testament? Could our Bibles be "forgeries" in places and we not know it? Does the Gospel of Jesus contradict the Gospel of Paul and is it possible that Jesus has a different message of Salvation and way of inheriting Eternal Life and does his way to "Heaven" **contradict** the way that Paul teaches inheriting Eternal Life in the New Testament? Who is right? Well you have to study this out to see for yourself.

**Answer for yourself:** Are you aware that these same laws and commandments contained in the Mosaic Law deal with non-Jews and how they are to worship according to the pattern I have telling you about? You are now!

**Answer for yourself:** Are you a violator of the Mosaic Law in areas such as worship by failing to observe the Biblical Festivals or do you practice your church's pagan holidays which have been re-made to look religious by having Jesus' name attached to them?

**Answer for yourself:** Are you a violator of the pattern of worship in giving your tithe to organizations and churches who are using the money in ways contrary to how God said it was to be used?

Let us not be mistaken that giving of our finances to religious purposes and various churches is a form of worship, and again the pattern for giving is repeated several times in the Jewish Scriptures. Failure to comply with such pattern for giving makes you a robber of God. Giving your 10% to a church and letting them spend it any way they choose is not obedience to the pattern of worship as contained in your Bible. It might be your experience, but your experience is not accepted by God. Sadly almost all Christian Churches violate this giving commandment and do so by justifying that the money is still used for good purposes. Close but no cigar. Goodly purposes NEVER substitute for Godly purposes.

## WHAT SHOULD YOU DO NOW THAT YOU KNOW THIS?

First of all don't believe anything I said. But let this information stimulate your own study in order for you to discover the same truths as I did. Then and only then can you be assured you are obeying God in such an important area as worship.

If God has opened your mind thus far to what I am saying, then I urge you to begin a genuine STUDY of the Holy Bible. You may wish to begin reading carefully and thoughtfully through every word of the New Testament. Look key words up in their original languages in which the Bible was written (Greek, Hebrew, and Aramaic). Only in this way will you find for yourself the hidden revelation and recover not only long lost spiritual truths but restore the "Pattern of Worship" for yourself and your family. If you need help call us at Bet Emet Ministries and we will teach you how to use the study aids available. Shalom.

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# BUT I NEVER KNEW THAT THERE WAS A PATTERN OF WORSHIP THAT GOD GAVE TO BOTH THE JEWISH AND NON-JEWISH BELIEVERS

**Answer for yourself:** Are you aware that within the Jewish Scriptures we can find a "PATTERN OF WORSHIP" given by God that was followed by both Jews and non-Jewish believers in God both in the Old Testament and New Testament times?

**Answer for yourself:** Are you aware that both historically and archeologically we can attest that this "PATTERN OF WORSHIP" continued until early in the 4th Century A.D. when Rome for all practical purposes changed it for everyone and today we seldom if ever stumble onto the prior existing pattern that God had intended that all His children, both Jew and non-Jew, observe in their worship of Him?

**Answer for yourself:** Are you aware that the tabernacle was built according to the divine blueprint given to Moses by the Lord (Ex. 25:8-9)?

**Answer for yourself:** Are you aware that Aaron and his sons were consecrated to their priestly vocation according to a divine pattern as well, and they offered the prescribed sacrifices unto God according to a divine pattern?

**Answer for yourself:** Are you aware that David was given the same pattern when told to build the Temple, set aside the Priests, and oversee the work of the service (worship) within the Temple (I Chron. 28:13)?

*1 Chr 28:10-15 10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it. 11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.*

Let us look and examine the the Hebrew word for :service and see what we find hidden in the Hebrew:

**Strong's Concordance:**

5656 `abodah (ab-o-daw'); or `abowdah (ab-o-daw'); from 5647; work of any kind: KJV-- act, bondage, + bondservant, effect, labour, **ministering (-try)**, office, service (-ile, -itude), tillage, use, work, X wrought.

### **Brown-Driver-Briggs' Hebrew Lexicon:**

5656 `abodah or `abowdah- labor, service

- a) labor, work
- b) labor (of a servant or a slave)
- c) labor, service (of captives or subjects)
- d) **service (of God)**

*What we see from these words is that there is a "MINISTRY" and "SERVICE OF GOD" that was given by the Spirit of God according to a "PATTERN."*

### **Even the New Testament alludes to this pattern:**

*Heb 8:5 5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. (KJV)*

**Now it is for us to both understand that a "pattern of ministry" existed both in the Old Testament and New Testament which was a pattern of the intended service of mankind and worship toward God. This is called "ministry" according to the Hebrew word. I know that the term "ministry" is so overworked today but it is for us to try to discern:**

- If this "pattern" of service and worship of God can be discerned from the Jewish Scriptures
- If this "pattern" of service and worship of God can be shown from examples in the Old Testament and New Testament texts to have existed not only before Jesus' death but also existed "unchanged" after Jesus' crucifixion
- If this "pattern" of service and worship of God can be shown to have been quite similar if not the same in many instances as practiced and observed by both Jews and non-Jews both before and after Jesus' crucifixion

**If this can discerned from New Testament examples as applying "unchanged" for both the Jew and the non-Jewish believer who came to God through the ministry of Yeshua's disciples and apostles then we need then only ask if our experience as Christians and followers of Yeshua is yet today according to this "pattern of ministry" or if our experience is different and if so we must ask "why?" If not then we have to honestly ask if we have let Israel be a light unto us (as Gentiles as the nations of the world) as God has said they were to be in the Jewish Scriptures or if we have been misled in our "ministry and worship" toward God.**

*In the articles that follow we will present evidence from both the Jewish Old Testament and the New Testament which proves beyond any doubt that there did exist not only a "pattern of worship" as observed by both the Jew and non-Jew but both observed and adhered to this pattern well before and after Jesus' crucifixion which indicates that nothing was changed by Jesus' death. One has to look to the official adoption of the Jesus Movement by the state of Rome in which "Christianity" became the state religion of Rome to see the organized changes made to this "pattern" of worship. Today few if any know that ever happened and that we have departed from the "pattern" of worship given by God in His Holy Texts.*

but i never knew that there was a pattern of worship god gave to jews and non-jews

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## WORSHIPPING GOD IN SPIRIT AND IN TRUTH: THE PATTERN FOR THE NON-JEW

A "Gentile" is a term signifying a non-Jew, who is not a "son of the covenant" and [is only subject to the seven Noachide Laws](#).

Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. These were the "God fearers", who accepted certain basic Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. [Let me remind you that we see in Acts 15 \(at least 25 years after the death of Jesus\) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel and the Jesus Messianic Movement.](#) It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved.

### BUT LETS NOT STOP THERE

It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, [the Noachide precepts were only seen as the minimal condition for Gentiles to be accepted into fellowship with Israel and recognized as God-fearers.](#) These were so understood by the God-fearers themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full proselytes (Sabbath, festivals, etc). This was also the attitude of Christian God-fearers, as may be seen from the Epistle to the Galatians; [many of them wished to observe as many Jewish precepts as they could.](#) It is evident that, while the leadership of the Mother Church decided to lay no burden upon the Gentile believers beyond the Noachide precepts, and the Jerusalem Church did not object to their voluntarily observing more (Col. 2:16-17).

*Col 2:16-17 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ. (KJV)*

Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). Rather than interpreting the apostolic decree as a minimum, Paul saw in the Noachide precepts the maximal obligations of Gentile Christians. [Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect.](#) I call this the "Antioch Problem" or the ["Antioch Incident"](#).

What you must understand that we have in the accounts of the New Testament the Roman view and we all know that winners write history. Lacking is the accurate account that describes Peter's repentance along with Barnabas when confronted by the "men from James". The account in the New Testament does disclose however

that they and the whole “house church” left the presence of Paul and went next door and no longer continued to break the kosher laws and the food Laws in the Laws of Noah in order to *“become all things to all men that they might win some”*. Breaking the Torah and sinning is never sanctioned by God in order to “win some”. Lastly, we then have Paul’s comment: *“all in Asia forsook me”*. No wonder!

The liberation of Gentile Christianity from the yoke of Jewish commandments was a necessary step in order for Christianity to become a Gentile religion, separate from Judaism. This is the genius of Paul or a later pro-Pauline writer. It is impossible to know whether Paul was aware that by his "Gospel" he helped to achieve this aim in that he does not speak explicitly about the necessity of separating Christianity from its Jewish roots and he never says that this was his intention, but it is clear that in fact such was his historical role. Paul taught that much of the Jewish way of life had no validity for Christians, but the Mother Church in Acts felt differently. For Christian God-fearers it was not easy to accept Paul's demand; the complete rejection of Jewish precepts was for many Gentile Christians a painful operation. But if Christianity was to become a world religion it had to become "free from the Law". Only a Christian free from the law could separate himself from Judaism.

With the rise of Christianity the teachers of Israel sought to distinguish between the heathens of the past and those Gentiles who were subject to religious values and morality. The very term "ger tzedek" (righteous gentile) stands for the gentile who turned from idols and made a sincere conversion to the Jewish faith in the first century. Such a person was respected and welcomed by the Jewish community. The "ger tzedek" submitted to circumcision, immersion, and brought a sacrifice to the temple. He is a proselyte and is considered a "Jew" upon his conversion. Upon completion of such, he was considered as "one born in the land."

There are two other terms for righteous Gentiles: Ger Hashar, and Ger ToShav. In the Bible the:

- Ger Hashar is seen as "the stranger in the gate", and the
- Ger ToShav was known as "the stranger in the land."

**Answer for yourself:** How do these "Ger Hashar and Ger ToShav" differ from the full convert, the Ger Tzedek"?

The Ger Hashar, and Ger ToShav also accepted the faith of Israel (ethical monotheism) and were immersed, but withheld themselves from circumcision. Such "Righteous Gentiles" had a place in the world to come, and it was believed that in the age of the Messiah all Gentiles would come to recognize the one true God according to Zech 14:9.

*Zech 14:9 9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. (KJV)*

Once the Ger Tzedek was accepted as a Jew, he was entitled to all the privileges that Jews born into the faith enjoyed. Such converts to Judaism were numerous before the rise of Christianity. Within Palestine and outside, wherever Jews came into contact with pagans, Judaism held a strong attraction. It was expected of the Gentile that given enough time, he would develop from the Ger Hashar to the Ger Tzedek.

## DRAWING BACK FROM CHOOSE THOSE THINGS PLEASING TO GOD

The later development of Gentile Christianity offered the attraction of monotheism and at the same time imposed fewer restrictions on its new adherents that did Judaism. In other words, many of the commandments of God were neglected, denied, and not taught to non-Jews nor were they expected to adhere to them by their non-Jewish teachers.



**Answer for yourself:** Was this God's will, that His Laws and Commandments were "neglected", especially in light of [Isaiah 56 where the "non-Jew" is encouraged to "Choose those things that please Me and take hold of my Covenants and Sabbaths" says the Lord?](#) No, way. We need to understand the role of Isaiah 56 for the "non-Jew" in light of Acts 15 where it says "Moses is taught in the synagogues every Sabbath" in response to the Gentile problem facing Judaism in the first century.

Commencing with the fourth century, when Christianity became the official religion of the Roman Empire, Jews were restricted in their own worship and were no longer permitted to continue their missionary activity and we find the conversion of the Ger Hashar and Tzedek dwindling. In spite of the peril to Jews and proselytes alike, we read throughout history of various instances where Christians joined the ranks of the oppressed Jews in order to adopt a more Biblically centered lifestyle. Sadly this never became accepted orthodoxy for the followers of Yeshua. **This is again were the Gentile Christian Church broke from the "Pattern of Worship" given all mankind by God since the beginning of time.** One only has to become familiar and understand the Egyptian religion to make the connections with the Divine Messages contained in the Jewish Biblical Festivals and Feasts to see this fact for themselves.

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# EXAMINING THE PATTERN OF WORSHIP AS IT WAS DESCRIBED BY JUSTIN MARTYR IN HIS DIALOGUE WITH TRYPHO THE JEW...150 C.E.

Let us first get our bearings: it is **mid-second Century** and Christianity's greatest apologist is writing possible his greatest treatise defending the Gentile Christian faith: Dialogue With Trypho The Jew. Again let us understand that the Great Commission has been undertaken now for at least 80 years following Jesus' crucifixion by his disciples and apostles. That being the case you should understand that the Jesus Movement of Jerusalem has already exerted great influence among the Gentile nations in obeying Jesus' command:

*Matt 28:20 20 Teaching them (the Gentile nations) to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (KJV) Matt 28:20 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (KJV)*

Justin's Dialogue With Trypho The Jew is the earliest surviving writing which sets out fully the issues which separated Christians and Jews. This fascinating Dialogue With Trypho The Jew was written about 160 C.E. It draws on earlier Christian exegetical traditions; in places it has very deep roots in Jewish-Christian polemic and apologetic.

Although Justin and Trypho argue vigorously, they do not resort to personal abuse or to name-calling. At the end of the Dialogue, they agree to disagree; after praying for one another they go their separate ways. Most later Christian anti-Jewish writings are less moderate in tone; unlike Trypho, the Jewish opponent(s) often cave in and accept the "truth" of Christianity. However, if we have twentieth-century understandings of "tolerance" in mind, it would not be appropriate to claim either Justin or Trypho as models of "tolerance". Both the Christian and his Jewish partner in dialogue not only set out their respective very different religious positions, they go further: they appeal vigorously to one another to change sides, with the clear implication that the other side is wrong-headed.

**Answer for yourself:** How believable is Justin's claim that his Dialogue With Trypho The Jew records an extended discussion he had with a learned Jew, Trypho, shortly after the second Jewish revolt?

Opinions have differed widely. My own view is that the Dialogue With Trypho The Jew is neither a verbatim account of a two-day debate which took place in Ephesus between a Christian and a Jew, nor a wholly artificial compilation of Christian polemical traditions which is unrelated to discussions between Christians and Jews in the middle decades of the second century. There are points at which Trypho is little more than a puppet: he is allowed to say only what Justin wants him to say. However, many of the arguments and responses of both Justin and Trypho are found in other writings from this period. In several key passages Trypho echoes widely held Jewish objections to Christian claims and sets out Jewish basic convictions or interpretations of Scripture which are well attested elsewhere.

As we examine and analyze Justin's perception of the status quo of Christianity as it existed in 160 C.E. it is important to make sure we note the examples of "God-fearers" as well as "Proselytes" as discussed by Justin as this gives us a picture of what the Gentile was taught to do by those who knew Jesus best...his apostles and disciples. This was the "Pattern" for not only Gentile inclusion into the Israel of God but the "Pattern of Worship" as taught the "non-Jews" by the Jerusalem Church and their delegated authorities in Asia, Minor. I hope we are smart enough to understand that any changes to this "Pattern" that come after Justin do little more than destroy the efforts of the apostles and disciples to carry out Jesus' wishes and mandate and literally destroy the pattern of worship that you have seen by now that existed long before Abraham and which was reiterated by Moses for both the Jew and non-Jew. As we shall see, the Dialogue contains important references both to "God-fearers" and to "proselytes" which have been overlooked in recent scholarly discussion of these topics and these pictures speak volumes to Gentile Christians today if they have ears to hear.

## WHO WERE TRYPHO'S COMPANIONS?

Several scholars have commented on Justin's characterization of Trypho the Jew. They have stressed that Trypho is a pleasant courteous Jew, and that, unlike many later Christian and Jewish disputants, Justin and Trypho respect one another. However, the role in the Dialogue of **Trypho's companions** has usually been quietly ignored, from Eusebius right up to the present.

In the very first extant sentence of the Dialogue Justin is met by an unidentified man who is accompanied by companions; the latter are referred to in the second sentence as the man's "friends". Most scholars except that the expected opening dedication is missing and that it probably mentions Ephesus in Asia Minor as the location of the dialogue (Eusebius, History of the Church, 94.18.6).

**Answer for yourself:** Do you grasp the importance of Ephesus being the location of this Dialogue between a Gentile believer and a Jew? **We have in Justin's Dialogue his description of not only 2nd Century Judaism but Gentile believers in God who not only practiced the Jewish faith but were believers in Jesus as the Jewish Messiah. This is phenomenal for our information of the time period and what the Gentile believers in Jesus though Jewish evangelism had been taught concerning not only the accepted religious doctrines concerning Jesus in the 2nd Century long before Rome would take charge of the faith but we also have a through description by Justin of the Gentile's worship of God as it existed in the 2nd Century as taught by Jewish outreach.**

The reader's curiosity is aroused immediately not only as to who is the person who engages Justin in conversation but as to whom are his companions. Before **Trypho identifies himself and states that he is a circumcised Jew** who has recently fled from the Bar Kochba war, his "followers and companions" inform Justin (and the reader of the Dialogue) that they are keen to hear "some profitable discourse" from Justin. But we are **not** told anything about the background of Trypho's companions at this point. **This silence concerning the identity of Trypho's comparison turns out to be significant for a reason and we shall see soon why Justin desired to keep such identification of the companions identity silent.**

The extended discussions between Justin and Trypho take place on two days, on both of which **Trypho (but not Justin) is accompanied by friends.** Indeed, Justin notes that some additional companions turned up with Trypho on the second day. **Occasionally the companions intervene in the discussions to remind the reader of their presence.**

**Answer for yourself:** What possible importance could this intervention by Trypho's friends in this religious dialogue between Justin and this circumcised Jew have? More on that later but you will be amazed!

These friends of Trypho never defend a point of view which differs from that of Trypho, but, as we shall see, **these friends of Trypho are distinguished from Trypho in important respects.** In the very last chapter (142), Trypho is still accompanied by his companions as he and Justin go their separate ways after praying for

one another.

Although the companions are firmly in Trypho's court, Justin takes pains to distinguish between their reaction to Justin's Christian claims and Trypho's own reaction. Trypho's companions are portrayed as being more cynical about Justin's Christian claims than Trypho himself: they are therefore even less likely to become Christians.

**Answer for yourself:** What message, if any, are we to get from the increased cynicism of Trypho's friends toward Justin and his Christian claims? Again, more on that later.

This distinction (between Trypho and his friends) is set out clearly in the opening chapters, and maintained consistently thereafter; and this is very important and we must not forget that there is a similarity yet a dissimilarity between Trypho and his friends. In the first seven chapters, which are a prologue to the Dialogue as a whole, Justin tells Trypho about his intellectual pilgrimage and his conversion to Christianity. In response Trypho smiles and replies courteously, but his companions "laugh aloud" (8.3).

**Answer for yourself:** What did Trypho's companions know better than Trypho that made them laugh as Justin's profession of conversion to "Christianity"? Sorry, but you will have to wait for the bombshell to drop in a minute; please keep reading.

In the next chapter the reader is told that they "laughed aloud again and began to shout quite rudely" (9.2). Not surprisingly, Justin is offended and starts to break off the discussion. Trypho urges him to keep his promise and to continue. Justin agrees, with the provision that the companions must behave themselves and listen quietly. At this point two of the companions disappear, "with some jokes, and some jests at our zeal", Justin says ruefully. The remaining companions sit down quietly with Justin and Trypho, and after a brief conversation about the Bar Kochba war, they listen to the discussions between Justin and Trypho.

The hostility of Trypho's companions is not confined to the opening chapters. Towards the end of the second day of the discussions their rudeness is referred to again: "some of those who had come on the second day" protested at one of Justin's claims, and "cried out as though in a theatre" (122.4).

**Answer for yourself:** What possibly could be so funny that these friends and companions of Trypho would make such fun of Justin Martyr's heart-felt religious commitment?

## DIALOGUE 8 & 9...BOUNDARIES BETWEEN GROUPS

In terms of the literary structure of the Dialogue, these two chapters are programmatic. They mark the transition from the Prologue to the main body of the Dialogue. Their structural role is confirmed by the fact that only here (8.3), and at the beginning and the end (141.5) of the whole Dialogue does Justin address Marcus Pompeius, the person to whom the Dialogue is dedicated. Most of the themes which will be discussed in the 133 chapters which follow are foreshadowed here.

Justin appeals to Trypho to become a Christian: "If you seek salvation seriously and have trusted in God, it is open to you, once you know the Christ of God and have become an initiate, to live happily."

**Answer for yourself:** Is there any significance to Justin's use of the term "initiate"?

According to Graham N. Stanton and Guy G. Stroumsa in their Tolerance And Intolerance In Early Judaism And Christianity (pp. 263-278) they tell us that the Greek word for "initiate" as used by Justin in his Dialogue is a technical term used to refer to one initiated into the rites of the mystery religions; in particular to immersions connected to mystery religions (pp. 275).

**Answer for yourself:** Is Justin really a follower of Rabbi Yeshua or is he trying to teach pagan religions under the disguise of a man named Jesus and is this the reason why the companions of Trypho are laughing and ridiculing him so much because they fully are aware of Justin's agenda since they were themselves Gentile "semi-proselytes" and Godfearers and were well acquainted with what Justin was teaching having been in those pagan religions before repenting and renouncing them and turning to the true faith of God...Biblical Judaism where the non-Jew has a place next to the Jew (Covenant of Noah and the Laws of Noah)?

**Answer for yourself:** Is there any literature that exists today to show that Justin was teaching paganism in Jesus' name and trying to spread existing paganism under the disguise of a Jewish man who was little more to him than a reincarnated sun-godman? Yes there is.

*Eusebius, in his Church History, tells us that Justin, in his Dialogue with Trypho, says "there exists not a people, civilized or semi-civilized, who have not offered up prayers in the name of a crucified Savior to the Father and Creator of all things" (Hist. Eccl. lib i. ch. iv).*

Trypho, knowing the re-dressed paganism as taught by Justin, immediately makes a counter-appeal to Justin. "When you have forsaken God and placed your hope on a man, what kind of hope yet remains for you?" From Trypho's perspective the failure of Christians to keep the Laws of their Covenant confirms that they are "Godless." Trypho fully understood that the religion that Justin promoted was literally the forsaking of the Divine Revelation given by the God of the Bible. In kindness Trypho acknowledges Justin as a friend and then urges him to be circumcised, then (as is commanded in the law) to keep the sabbath and the feasts and God's new moons, and, in short, to do all the things that are written in the law, and then perchance he will find mercy from God (8.4).

**Answer for yourself:** In reality what was Trypho trying to accomplish with Justin? He was inviting Justin to repent and enter into the Covenant with God; a Covenant which required circumcision and obedience to God's Holy Days and appointed times like the Sabbath and Festivals and New Moons.

Trypho then summarizes his own views concerning the Messiah, and alleges that Christians have shaped a kind of Messiah for themselves by denying the Messiah of the Jewish Scriptures and fashioning one of their own making from the personification of solar entities ([http:// paganizingfaithofyeshua.netfirms.com](http://paganizingfaithofyeshua.netfirms.com)).

A little later Trypho criticizes Christians for their failure to mark out a boundary between themselves and pagans (10.3). In other words Trypho the Jew blames Christians for maintaining their pagan religious ways and not repenting of such false worship when taught the truth!

I don't wish to prolong this but you need to take just a second to read right now an [article concerning disturbing quotes about the paganization of the Christian faith](#) by scholars and authors who truly know what they are taking about. They make the same case that Trypho and his companions were making to Justin in the early 2nd Century. **THINK!**

The issues which separate Justin and Trypho are set out clearly: Justin appeals to Trypho "to know the Christ of God"; Trypho urges Justin to "do all the things that are written in the law". Their agendas are very different. Both refer to a rather different "rite of entry" into their respective communities, baptism and circumcision.

Both claim that the other person has been led astray by false teachers. Trypho claims that Justin has been led astray by false speeches, and has followed men of no account; in fact both single out false teachers as responsible for the false stance taken by the other. Both hope that once the sway of the false teachers is shaken off, their rival will be able to change sides. In other words, from Justin's perspective, both synagogue and



**church hope that adherents of the rival community will be won over.** In spite of tight social boundaries on both sides of the divide, movement is possible. As we shall see, the language of movement, "going over", is found more explicitly in Dialogue 47.

## DIALOGUE 23: 2ND CENTURY DESCRIPTION OF THE "GOD-FEARERS"

Please understand that Justin in his Dialogue gives for all the world to see a "kodak-moment" of the Gentile Godfearer and his religious belief system as it existed in the 2nd Century A.D.; but few know this because they fail to study their own faith. Instead of reading about the origins of their Christian faith most Christians accept their experience as the barometer of truth instead of historical record and archeology which often will testify to the falsity of one's Christian experience today. One need only compare the religious belief system of the Gentile Godfearer who accepted Jesus as the Messiah in the 2nd Century A.D. with that of contemporary Christianity today to be horrified at the changes that have taken place over 1800 years which has almost completely destroyed the intended results of the Great Commission as first taught over the early centuries of the Jesus Movement before the establishment of the Roman state-religion called "Christianity." One good place to begin your comparison is to fully understand the religious belief system that Justin opposed in his day and which he strongly opposes in his Dialogue and fully understand that this religious belief system that Justin opposed was not only that of the Jews but the Gentile Godfearers who has likewise been taught by Jews themselves (these Jews were the Jewish followers of Jesus as we will quickly come to see)!!!!!!!!!!!!

At the end of a series of scriptural citations in chapters 21 and 22, Justin brings his argument to a climax by challenging Trypho and his companions: "If this is not so, tell me what you all think about the matters under discussion." And when no one answers, Justin adds: "Therefore to you, Trypho, and to those who wish to become proselytes I proclaim the Divine message ..." (23.3).

This is the first time the reader is given any specific information about the companions: they "want to become proselytes." This phrase can be understood in three ways:

- the companions could be either Jews or Gentiles who want to become proselytes to Christianity;
- or they could be Gentiles who want to become proselytes to Judaism.

Perhaps our first inclination is to assume that Trypho's companions are fellow Jews who are seriously interested in becoming Christians. That might seem appropriate in view of Justin's opening appeal to Trypho which we have just noted. However, the sustained hostility and cynicism of the companions makes this unlikely that they are Jews who are seriously interested in becoming Christians. In addition, the immediate context rules out the possibility that the companions are Jews. This passage comes at the climax of an extended discussion about circumcision which follows the programmatic chapters 8 and 9. Two sentences after the reference to the companions who wish to become proselytes, Justin makes an impassioned plea to them: "Stay as you have been born". And a familiar line of argument about Abraham's justification before circumcision then follows: the latter was just a sign. If Trypho's companions were Jews, there would not be any need to urge them to stay as they are and not to bother with circumcision. So the companions must be Gentiles.

**Answer for yourself:** Do they wish to become proselytes (i.e. convert fully) to Judaism, or to Christianity?

The latter view has been influential, largely as a result of the most widely available English translation, by A. L. Williams. Williams clarifies the ambiguous Greek by adding in brackets after "proselytes" the phrase "to

the true faith". In other words Williams thinks that Trypho's companions are keen to become "proselytes" to Christianity. He is terribly wrong and this is how lies and false teachings are spread which led the flock astray.

Justin is keen to dissuade Trypho's companions from taking the final step of circumcision, for he knows (probably from experience) that it is even more difficult to convert to Christ those have become proselytes to Judaism than it is to convert Jews like Trypho. So he argues vigorously and at length that circumcision was not part of God's original purposes.

Answer for yourself: Again what do we see from Justin's account? We see that it was common for non-Jews to be instructed in the Torah and the Covenants of God whereby they and Jews were not only friends but often accepted circumcision and full conversion to Judaism as was the intention of the Great Commission which was to teach in all the world the Covenant of Noah and the opportunity for such Godfearers to make full conversion to Judaism if they so desired.

At the beginning of their lengthy discussion on this topic Justin lets Trypho have first say. Justin seems to be generous in allowing Trypho to deal the first card, but, as we shall see, Justin himself holds the trump card. Trypho's first card, (10.3) is the very first of the numerous explicit citations of Scripture in the Dialogue, Genesis 17:14: "The person who has **not** been circumcised on the eighth day shall be cut off from God's people." Trypho then claims that this command refers not only to born Israelites, but also to **foreigners** (including Justin himself), and to purchased slaves.

Answer for yourself: Did we not see in the prior articles that [Abraham, a non-Jew, was circumcised as a "mark" of his Covenant with God long before Moses was commanded to be circumcised](#) and later applied this to the whole of the Jewish males? We sure did.

In interpreting Genesis 17:14 to refer to three groups, Trypho goes further than the MT or the LXX which refer to only two groups: born Israelites and (foreign) purchased slaves.

But Justin ignores the point at this stage in the Dialogue and concentrates on his own arguments concerning circumcision. At the climax Justin attempts to trump Trypho's card concerning Genesis 17:14: he insists once again that circumcision was given as a sign, but not for righteousness. The sentences which follow are highly rhetorical:

*Understand that the blood of that circumcision has been made useless, and we have believed the blood that brings salvation . . . Jesus Christ circumcises all those who will ... Come with me, all who fear God who wish to see the good things of Jerusalem. Come, let us go in the light of the Lord, for he has set his people free, even the house of Jacob ... (24.3).*

These words are addressed directly to Trypho and his companions. The plea, "Come with me, all who fear God", is intriguing. These words are addressed directly to the companions: they fear God, and wish to see the good things of Jerusalem - and Justin urges them to join his side. We learn from this that Trypho's companions are referred to here as "those who fear God", a phrase found in several passages in Acts (10:2, 22, 35; 13:16, 26).

At Dialogue 10.4 the phrase "those who fear God" refers to Gentiles sympathetic to Judaism (many other scholars hold the same idea like Feldman, Jew and Gentile, p. 357). In this passage Trypho complains that Christians who claim to know God, do not keep the commandments - yet even those who fear God do (the reason being that obeying the Commandments shows God your adherence to His Covenant with them and their love for Him). Perhaps Trypho even has in mind his own companions, as well as other Gentiles sympathetic to Judaism. It is important to note that in both 10.4 and 24.3 the phrase

"those who fear God" is a very general way of referring to those sympathetic to Judaism and that this "pattern" is shown in many passages in the New Testament as well as found in Acts 10:2 and 10:22 with Cornelius and then again used in a universal sense in Acts 10:35. Again those Gentiles partial to Judaism is again seen in Acts 13:16 in Antioch of Pisidia in Asia Minor. In the context of these passages we see these non-Jewish Gentile Godfearers observing the Sabbath because Paul and Barnabas addressed them on the Sabbath day in the synagogues in Asia Minor (notice they were not "churches" in Asia Minor.

Justin's identification of Trypho's companions as Gentiles closely attached to Judaism who wish to become proselytes is striking. The companions are "God-fearers", even though Justin does not explicitly refer to them as such. In recent years (especially since the discovery of the Aphrodisias inscription) literature on "Godfearers" has become a growth industry. As far as I can see, none of the recent writers on this topic makes more than a passing reference to Justin. This is unfortunate. I am convinced that when Justin's evidence is set alongside the other varied and often baffling evidence, we are forced to conclude that Gentiles were attracted to Judaism for many reasons and that their relationship to Judaism took many forms. Today Gentile Christianity has little to do with Judaism and this is terribly unfortunate because it separation from the mother faith has robbed it of the "pattern" or worship God intended the Jew and Gentile share.

Before we leave chapter 23, we must ask why Justin has so much to say about circumcision in his opening exchanges with Trypho.

- First, he is responding to Jewish criticisms, well grounded in Scripture, of Christian claims.
- Secondly, he is deliberately ringing alarm bells for his Christian readers, some of whom were attracted to Judaism.
- Thirdly, and most important of all for my present purposes, he is appealing to Gentiles who currently had some form of attachment to Judaism and he was trying to influence them not to become proselytes, for he knew that proselytes were even less likely than Jews such as Trypho to respond to Christian preaching.

## DIALOGUE 47: TOLERANCE AND INTOLERANCE

Several observations for the Christian need to be made from Dialogue 47. We have already seen that the programmatic chapters 8 and 9 imply that there is movement in both directions between Judaism and Christianity; in other words both were competing for recruits: this is what both Justin and Trypho assume in their opening appeals to one another. At 47.1 Justin reminds his readers of Trypho's initial appeal to him in 8.4 to become a proselyte.

Now here is where we must pay close attention. In response to a question from Trypho, Justin concedes that Jews who have become Christians and still wish to keep the law fully are to be accepted as long as they do not persuade Gentiles to keep the law, and as long as they have full fellowship with Gentile Christians.

**Answer for yourself:** What did we learn from this statement from Justin?

Justin admits that many Jews were currently believers in Yeshua/Jesus and such Jewish "believers in Jesus" were continually keeping the Law. Notice also that such Jewish believers in Jesus as Messiah did not at that time follow Paulinism whereby they replaced Law with grace as we have been taught today. In other words Paulinism was not successful in the 2nd Century as it has become today under the influence and power of the Roman state in the 4th Century A.D. Justin refers to this issue three times in this one fairly short but very important chapter.

The third reference is particularly important as it concerns the Gentile believers in both God and Jesus:

***Justin concedes, somewhat reluctantly, that Gentile Christians who have been persuaded by Jewish Christians to keep the law will be saved. This means that Judaism even had influence among Gentile Christians (Justin's people). Justin then notes that there are some Gentile Christians who are much less tolerant than he is: they will not converse or share table-fellowship with those who acknowledge Christ and keep the law (both non-Jew & Jews). This means that the dividing lines were being drawn over the Law and not the issue of the Messiah and Law as you now know is the heart of one's Covenant with God!***

***In reality Justin is denying the Covenant of God and replacing it with one of the Gentile's own making...and this has continued for 1800 years up to our day!***

**Answer for yourself:** What else is so striking about the above verse by Justin? He admits that salvation exists within Judaism and not only in Christianity as Christianity would have you believe today! **WOW!**

**Answer for yourself:** Why is Justin himself so cautious about Jewish Christians, and why are some of his fellow Christians so intolerant? Justin gives one answer himself: **Jewish Christians who insist on keeping the law arouse the suspicion of Gentile Christians and their lives as examples of high piety was always a stimulus for the Gentile Christian to begin to examine the Jewish faith and the Torah whereby if one did such an activity he would quickly see for himself the falsification of the doctrines and teachings of Gentile Christianity and reject it and become converts to the Jewish faith (all the while maintaining belief in Jesus as Messiah). Justin knew that the end result of such activity would persuade Gentile Christians to keep the law, a position Justin will not tolerate (47.3).**

**Answer for yourself:** Why should Gentiles who "believe on this Christ" not be encouraged by Jewish Christians to "live in accordance with the law appointed by Moses"?

**Answer for yourself:** Why is Justin, tolerant in many other respects, so intolerant at precisely this point concerning the Law?

**As we find throughout history Jewish Christians have always insisted that the law should be kept as a sine qua non as far as salvation is concerned; but the Bible never really teaches this. Obedience is expected of one who has received the grace of God and His Salvation by faith (not faith in Messiah but faith in God).** These Jewish Christians mean well but they fail to present to the non-Jew his Covenant with God which preceded the Mosaic Covenant; the Covenant of Noah. Failing to do this they assume that the only way the Gentile can find acceptance with God is through total conversion into the Covenant of Moses; such by now you have learned is not correct. However, Justin does not say that this is their position. **He implies that they are encouraging Gentiles to keep the law alongside their faith in Christ (this law being the law of Moses and not the Law of Noah).**

One senses Justin's fear at what is going on. Justin and the Gentile Christians are losing the quest for converts and Biblical Judaism is winning. What Gentile Christians fail to realize is that Biblical Judaism was a world religion and it would not be until Rome will throw her power as a Political State behind religion would Judaism begin to wain and Roman Christianity surge to the forefront. So we see Justin's hidden agenda at this point. The clue to a probable explanation comes in 47.4: Justin notes that some Gentile Christians who have been persuaded to keep the law have moved over completely to the Jewish religion; they have denied that "this is the Christ", and therefore cannot be saved. Their denial of "the Christ" involved the Gentile's belief in Jesus which is questioned once they realize that the Greek Scriptures have been purposefully falsified, misquoted, and mistranslated in order to promote a sun-godman of the Essenes in 200 B.C.E. Such Greek Scriptures the Jews

have always rejected as false representations of the true Jewish Scriptures. That being so then one quickly comes to learn what were the true Jewish prophecies and in the light of their failure to be "fulfilled" then questions concerning Jesus as Messiah arise. I have dealt in other websites with these falsifications and the failures of these prophecies to be fulfilled:

- <http://www.geocities.com/bennoah1>
- <http://messianicprophecy.netfirms.com>

Other associated related studies can be found here:

- <http://returningtofaithofyeshua.freesevers.com>
- <http://faithofyeshua.faithweb.com>

**Once one the student familiarizes himself with both the falsifications of the texts by the Essenes and later Gentiles as well as the failure of the true Jewish prophecies to be fulfilled then he can see more clearly why the events expected by the Jews did not occur and that such a failure cannot be laid at the feet of Jesus. Therefore the question about Jesus as Messiah cannot be truthfully answered and it yet remains a matter of faith. Time will tell.**

**Justin suspects that some Jewish Christians who encourage Gentile Christians to keep the law may in fact be responsible for turning them into proselytes to Judaism. The continuing attraction of Judaism to Gentiles, whether Christian or not, suggests that this is a plausible explanation. So I suggest that Justin is extremely sensitive concerning the status of Jews who have become Christians because he fears that some of them will encourage Gentile Christians to keep the law - and that will prove to be the crucial step on the path towards a complete transfer to Judaism.**

This explanation is strengthened by sociological considerations. Justin's Dialogue provides ample evidence that in his day Judaism and Christianity were such keen rivals that sporadic conflict was always likely. Sociologists remind us that where groups are in conflict, the sharpness of the reaction to the "inner enemy" is in proportion to the sharpness of the conflict with the outer enemies. A group at odds with its arch-rival will react with even more hostility to a heretic than to an apostate, for a heretic still shares many of the goals of his former fellow members. Hatred is directed, not in the first place against opponents of its own view of the world order, but against the dreaded "internal enemy" who is competing for the same end.

In these terms, Jewish Christians who seek to persuade Gentile Christians to keep the law are an "inner enemy", "heretics", whose influence is to be feared.

## **DIALOGUE 122-3: "PROSELYTES"**

These two chapters contain a set of vigorous exchanges over the interpretation of Isaiah 49:6 and 42:6ff., passages which refer to Israel as a "light for the Gentiles". Justin says to Trypho (and his companions): "You all indeed suppose that this [i.e. Isa. 49:6] was said of the stranger and the proselytes. But in reality these words were said of us (as if the Gentile Christians were the light of the world of whom Isaiah spoke and not Israel) who have been enlightened through Jesus ..." (121.1).

**Answer for yourself:** Are you aware that besides Ignatius who began replacement religion in his few letters around 110 C.E. one must wait for Justin around 160 C.E. for a an official construction of replacement religious doctrines to arise which would be the foundation for all that would come later in the Gentile Church?

**Answer for yourself:** Did you notice that in Justin's mind the Gentile Church which is apart from Judaism and Jewish Christianity has take the place of Israel in the Bible?

Justin continues, "These things also [Isa 42:6ff.], Gentlemen, have been spoken with reference to the Christ, and



concerning the Gentiles that have been enlightened. Or will you say again: with reference to the Law and the proselytes he says these things'" (122.3).

Then some of those who had come on the second day (other Gentiles who have been enlightened toward Judaism and Trypho's friends) cried out as though in a theatre: 'What then? Does He [God] not say **them** with **reference to the Law and those that have been enlightened by it**' **Now these are the proselytes'** (122.4). **These Gentile semi-proselytes to Judaism knew full well themselves that the passage misapplied by Justin was intended for them. They were the living proof and fulfillment of the verses in Isaiah; they had received the truth from the Jews as God had always intended!**

**In his reply Justin insists that Isaiah 42:6ff. does not refer to "the old law and its proselytes, but Christ and his proselytes, us Gentiles, whom he enlightened...". Justin denies not only that the Jews have enlightened Gentiles since Jacob but the historical fulfillment of the passage and since failing to exegete the passage properly reads into the passage what he desires; this has been done now for 1800 years by Gentile Christianity.**

**There are several points of particular interest in this passage.**

- **When Justin denies that the two passages from Isaiah refer to proselytes to Judaism, Trypho's companions fly into a rage. Their reaction suggests that they set great store by these passages: they insist that they themselves, as would-be proselytes, are enlightened by the law. A number of passages in Jewish writings state that *the law* is the light of the world, especially for proselytes. One need not only look at the Old Testament which testifies to this repeatedly but Philo: Joseph and Asenath; The Testament of the Twelve Patriarchs; Rabbinic traditions; and even the New Testament itself in places such as Rom. 2:17-20.**

***Rom 2:17-20 17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, 18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law; 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. (KJV)***

**Trypho and his companions quote this well-established Jewish exegetical tradition and insist that it refers to them. Justin, however, takes it over and replaces the law with Christ. In short, Justin and Trypho are rivals, both seeking "proselytes" among Gentiles; both claim that Scripture supports their appeal to Gentiles.**

- **(Justin claims that proselytes not only do not believe, but utter blasphemies against Christ's name doubly more than Trypho himself, and wish both to kill and to torment those who believe on him (122.2). No doubt the reference to the excessive enthusiasm of proselytes is rhetorical exaggeration. Justin immediately adds his own wry, but perceptive, comment: "For they [proselytes] are eager to become like you [Trypho and his fellow Jews] in everything." This suggests that proselytes are uneasy about their status and need to prove themselves, even though Justin alludes to the well-known rabbinic tradition that a circumcised proselyte "is like one who is native born" (123.1; cf. *b. Yeb.* 47b and 62a)**
- **In 122.1 "the stranger" is at least partly distinct from "the proselytes". Here we have further evidence for two groups with different levels of attachment to Judaism. This is what I have been teaching in this and other websites all along and we have now a 2nd Century witness by one opposed to Judaism that this is the case; different Covenants with different Covenant responsibilities and stipulations.**

## CONCLUDING OBSERVATIONS

Justin's Dialogue indicates that in the middle of the second century both Judaism and Christianity were concerned to maintain tight boundaries. Trypho complains that Christians (unlike Jews) do not mark themselves off from pagans (Christians were indistinguishable often from the pagans). Take time now to read the article entitled: [Disturbing Quotes](#) which concerns the Gentile Christian faith by scholars which speak about how Gentile Christianity is basically paganism unchanged where they only have attributed to a Jewish Rabbi prior pagan concepts and have tried to pass this off to the world as Divine Revelation He also mentions that some Jewish teachers forbid Jews to enter into conversation with Christians - lest they be persuaded by "blasphemous" Christian claims (38.1; 112.4). Justin's references to alleged Jewish persecution of Christians also point to Jewish anxiety lest community boundaries be breached.

Justin is concerned to maintain tight boundaries on the Christian side. He will not tolerate Jewish Christians who are not in full fellowship with Gentile Christians. Justin is very sensitive about Jewish Christians who persuade Gentile Christians to keep the law: he suspects that under their influence some Gentile Christians may move over completely to the Jewish polity (47.3-4).

And yet in spite of the concerns of both "synagogue" and "church" to maintain tight boundaries, there is movement across both boundary lines. This has happened in the past, and there is an expectation that it will happen in the future; but this is mainly determined by the availability of knowledge of the truth and its availability to the Gentiles who never had the opportunity to know the truth about Jesus and the Jewish Scriptures before they were altered by the Essenes and later by Rome. In short, there is keen "on the ground" rivalry - and this is surely the mainspring of the intolerance expressed on both sides.

Justin's Dialogue suggests that there were different levels of attachment to both communities. On the Jewish side there were proselytes whose status was often ambiguous; would-be proselytes, such as Trypho's companions; other Gentile sympathizers or "Godfearers"; some Jews who acknowledged Christ, but were not in full fellowship with Gentile Christians; and some Gentile Christians who had "gone over" to Judaism.

On the Christian side there were two kinds of Jewish Christians, one acceptable to Justin, and one not; there were also Gentile Christians who seemed likely to go over to Judaism (47.1-4).

No doubt both sides hoped to consolidate the level of commitment of those on the "fringes" of their communities. From a later period a tradition expresses what is likely to have been the case in Justin's "school" as well as in synagogues: **"when the sage takes his seat to expound doctrine, many strangers become proselytes"** (Cant. Rab. 1.15; cf. 1.3 and 4.2). This is simply because one the Jewish sages and scholars begin to teach the truth about history, the corruption of their Holy texts, God's warnings about the Gentile nations repenting from idolatry and sun-worship, and the truth about the Messianic prophecies then these Gentiles were become associated with Judaism in great numbers. Such threatened the powers of be in the Gentile world such as governments for example. This tide of association with Judaism had to stop. We seen the attitude of such Gentiles who had been instructed in Judaism having been once enlightened: they ridiculed and mocked Justin for failing to see what they had been shown and his failure to turn from such folly once it is exposed. To them Justin was a laughing stock. These enlightened Gentiles now recognized their solar worship for what it was; an affront to God and crude idolatry and they turned from idols to serve the living God.

***1Thes 1:9 9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; (KJV)***

Justin would not do that. As we have seen, the Dialogue contains important neglected evidence for the existence in the middle of the second century of "God-fearers", even though Justin does not use a specific term for Gentiles who already have some attachment to the synagogue.

**Answer for yourself:** Why did Justin write his Dialogue? I do not think that his main aim was to "win over"

Jews such as Trypho. If that had been his hope and expectation, he would not have allowed Trypho to go his own way. **Justin must have recognized that some Gentiles (such as Trypho's companions) were so strongly attached to Judaism that their conversion was unlikely. Perhaps his primary appeal (via his Christian "school") was to Gentiles who were broadly sympathetic to both Judaism and Christianity - Gentiles who did not appreciate the differences, Gentiles with a weak level of attachment either to Christianity or to Judaism. In other words he was trying to lay a foundation that not only might work in his day to dissuade Gentiles from associating with Judaism (semi-proselytes or fully converted Proselytes) as well as the days to come. Justin might not have succeeded with Trypho and his Gentile Godfearers but Rome will use this piece of literature to it's fullest advantage and Justin and his Dialogue become the very foundational document for Rome's Replacement Religious doctrines for 2000 years.**

Let us end with this thought. Justin's friends, the two Gentiles who had been instructed in religious matters and texts by Israelites (the light of the world) both knew and saw the folly of Gentile Christianity. Let us not forget that they had once been where Justin was at...in the middle of idolatry and they like Justin did not know it. Upon instruction in the Torah and accepting their Covenant with God (the Covenant of Noah) they were contemplating going beyond the Laws of Noah and fulfilling Isa. 56 in their lives whereby they would acquire more mitzvot and make full conversion to Judaism. They, unlike Christians today, did not see the Law as a burden or a curse. What did they know that you have not been taught? These companions of Trypho demonstrate that it is perfectly permissible to believe in Jesus as Israel's Messiah and yet obey the Law of your Covenant. This is the way God intended...obedience to the Laws of our Covenant. The issues of the Messiah will honestly never be decided for sure until the Messiah either appears or returns. But belief in Messiah was never contingent upon salvation for either the Jew or the non-Jew and we see Justin admitting this in the 2nd Century C.E. Let us leave with this concluding remark The Great Commission had been continuing for almost 150 years and we see the fruit of it in the lives of Trypho's (himself a Jew) friends (themselves non-Jewish). They were practicing Biblical faith under the umbrella of Biblical Judaism and not Roman Christianity whereby they adhered to the Laws of their Covenant and desired to do more. The kodak-moment left to us by Justin is telling; Biblical Judaism whereby it is a light to the nations was a world power to be reckoned with as God intended. Sadly the power of Rome would later triumph over the power of Israel.

**Answer for yourself:** Understanding this picture as historically accurate from an "adversaries viewpoint" then did the Apostles go out carry out the Great Commission wrong following Pentecost? Not at all in fact we see that Gentile followers of Jesus were taught Judaism and their place within it way into the 2nd Century in fulfillment of the Great Commission. You need now ask yourself how we got so far away from the faith of Jesus and investigate to find the answers for yourself. Only then will you be fully convinced that we as non-Jews and Christian believers have lived our lives under the Roman yoke and not the yoke of the Torah and this has assured us that we live as apostates from the faith once given to the saints.

Besides commentary much of the above article was taken from Graham N. Stanton and Guy G. Stroumsa in their **Tolerance And Intolerance In Early Judaism And Christianity** (pp. 263-278)

[Home](#)

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# DISTURBING QUOTES ABOUT THE CHRISTIAN FAITH...CAN THIS BE TRUE AND I NOT KNOW IT?

Let us begin this serious study with a series of very disturbing quotes. The information presented in these Web Pages is not provided as a form of entertainment. I strongly suggest that you do not continue your study and search for truth in these pages unless you are willing to take responsibility for what you learn.

*2 Peter 2:21... "For it had been better for them not to have know the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them. (KJV)*

## THE TESTIMONY OF THE APOSTLE PAUL INCRIMINATES THE FAITH THAT HE IS TEACHING THE GENTILES

We find Saint Paul, the first Apostle of the Gentiles, avowing that he was made a minister of the Gospel which had already been preached to every creature under heaven...

*Col 1:23 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; (KJV)*

**Answer for yourself:** Did you catch that?

Paul is stating that he, the Apostle to the Gentiles, is preaching a message that **HAS ALREADY BEEN PREACHED TO EVERY CREATURE UNDER HEAVEN!** This bears some deep thought. I did just that. This opened my heart and mind to considerable in-depth study to fathom out the depths of what this one verse alluded.

Simply said, Saint Paul was preaching a God manifest in the flesh, who had been believed on in the world **before** the commencement of his ministry. Dear one, this could not have been Jesus of Nazareth, who had certainly not been preached at that time, nor generally believed on in the world till ages after. Saint Paul owns himself a deacon, which is the lowest ecclesiastical grade of the Therapeutan church. Many wonderful books yet exist which explains this verse. Unfortunately it is not comforting to a Christian to learn the truth about "the Gospel" which Paul taught. I will now quote from a rather old book by Bunsen called The Angel-Messiah published in London in 1867. The following quote is taken from page 240:

*"The Gospel of which Paul's Epistles speak had been extensively preached and fully established before the time of Jesus by the Therapeutae or Essenes, who believed in the doctrine of the Angel-*

*Messiah, the Aeon from heaven; the doctrine of the "Anointed Angel," the doctrine of the atoning sacrificial death of Jesus by the blood of his cross; the doctrine of the Messianic ante-type of the Paschal lamb and of the Paschal omer, and thus the resurrection of Jesus Christ the third day according to the Scriptures-these doctrines of Paul can with more or less certainty be connected with the Essenes...It becomes almost a certainty that Eusebius was right in surmising that Essenic writing have been used by Paul and the evangelists. Not Jesus, but Paul, is the cause of the separation of the Jews from the Christians."*

**What Bunsen fails to tell us here explicitly, and which is alluded to only implicitly, is that the origin of this crucified "Angel-Anointed, Angel-Messiah", "Crucified Savior" had its roots in Ancient Astronomy of Egypt and before and is connected with the allegorized worship of the Sun by the Gentile nations.**

What one fails to understand when he hears the word "Essene" is that in the time of Yeshua these "Essenes" were no longer a holy lineage from Zadok, but were rather Pythagorean in their beliefs. Such a religious synthesis explains on the part of the Essenes of the first century how they came to believe in the crucified sungod-men of which I will explain later in other websites. Let us resume for now.

The very ancient and Eastern doctrine of an Angel-Messiah had been applied to Gautama-Buddha, who predicted that another Avatar (an incarnated deity in some shape in the earth; usually of Hindu origin) would come upon the earth in six hundred years after his death. This time had nearly expired; so Jesus of Nazareth was proclaimed as the expected Messiah by these Buddhist Jews, and the Sun-Myths were interwoven with his real history. Jesus unquestionably possessed a nature as divine as it is possible for a human being to possess, or he would not otherwise have been received as the Angel-Messiah by a sect so pure and holy as were the Essenes.

But let us not stop short of the other disturbing quotes.

## **THE EARLY CHURCH FATHERS INCRIMINATE THEMSELVES AND THE GENTILE CHRISTIAN FAITH...AND I BET YOU NEVER KNEW THIS...DID YOU?**

In Seminary I remember looking at the Library shelves that supported the multiple volumes of the Ante-Nicean Fathers. I beheld thousand and thousands of pages of their writings. I even amused myself that to read and understand such a large volume of literature would take years. It did and I was shocked at what I found within many of them.

What I came to admire about such writings is when you read enough of them you find that these "pro-Christian" writers often incriminated themselves with what they wrote. The following examples are for your benefit.

But a warning first. I don't desire to destroy anyone's faith in "Jesus" or "the Christ"; rather teach correctly and truthfully the concepts of "Jesus Christ", which can be found in Egypt as far back as 10,000 years B.C.E.. In order to do that we have to be diligent in scholarly study if we ever hope to wade through the lies of the Roman Church and their Antisemitism that changed the Ancient Spiritual Wisdom concerning this "Jesus/Horus" and "the Christ/Karast". So understand as you begin to read shocking quotes from many Christian heroes, who confess their forgery of "the Christ" and the "Jesus Story", as well as other historians and scholars listed below, know that I show this to you not to hurt your faith but to alert you to the **FACT that the "Pattern of Worship" connected to "the Christ" and the Ancient Divine Revelation concerning God's "Pattern of Worship", as handed down from Egypt to the Jewish nation, has been tragically altered by Antisemitic Rome.** Only when we face the horrible fact that we, as Christians and followers of



"the Christ", have been deceived and lied to about God most of our lives in our forged Bibles, can we repent of a "false religion" and a "profane worship of God" and begin to seek and recover these long lost truths that teach the truth about God our Creator and His "Pattern of Worship" given to all mankind in the beginning of time. This is *"the faith once given to the saints"* we read about in the New Testament and **this "one faith" is best found today in Judaism, the religion that Rome tried to destroy.** Read [Constantine's Easter Letter](#) to see this for yourself.

I used to ask our congregation: "Do you want the truth before you die"? Well, if you do, keep reading but be prepared for just the "tip of the iceberg" which you find when you look into these statements in your own personal scholarly study.

## JUSTIN MARTYR

Eusebius, in his Church History, tells us that Justin, in his Dialogue with Trypho, says *"there exists not a people, civilized or semi-civilized, who have not offered up prayers in the name of a crucified Savior to the Father and Creator of all things"* (Hist. Eccl. lib i. ch. iv).

The honesty of Justin Martyr as portrayed here is the heart of the subject matter of these web pages. I intend to show you that from the beginning of time the pagan nations had their "crucified Sun-gods" and much recorded about Jesus of Nazareth in the New Testament is nothing more than the "re-telling" of the same Sun-Myths; the only difference is that now they are applied to the life of Jesus the Jew. **Do you want the truth before you die?** Then keep reading.

## EUSEBIUS

Eusebius says that *"the names of Jesus and Christ were both known and honored by the ancients"* (Hist. Eccl. lib. i. ch. iv).

**Answer for yourself:** How could this be?

Eusebius, the great champion of Christianity, admits in his book: *"that which is called the Christian religion is neither new nor strange, but-if it be lawful to testify the truth-was known to the ancients"* (Hist. Eccl. lib. 2, ch. v.).

**Answer for yourself:** How could this be?

Eusebius, who is our chief guide for the early history of the Church, confesses that he was by no means scrupulous to record the whole truth concerning the early Christians in the various works which he has left behind him (Eusebius, Hist. Eccl., ch. viii. p. 21).

Edward Gibbon, speaking of Eusebius says: "The gravest of the ecclesiastical historians, Eusebius himself, indirectly confesses that he has related what might rebound to the glory, and that he has suppressed all that could tend to the disgrace, of religion. Such an acknowledgment will naturally excite a suspicion that a writer who has so openly violated one of the fundamental laws of history has not paid a very strict regard to the observance of the other; and the suspicion will derive additional credit from the character of Eusebius, which was less tinctured with credulity, and more practiced in the arts of courts, than that of almost any of his contemporaries" (Gibbon, Rome, vol. ii., Philadelphia, 1876).

## SAINT AUGUSTINE

Augustine is quoted as saying: *"That in our time is the Christian Religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself,*

*of which is the name; for the thing itself which is now called the Christian Religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called "Christian;" and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received this name"* (Opera Augustini, vol. i. p. 12; quoted in Taylor's Diegesis, p. 42).

**Answer for yourself:** How could this be?

Now if you read these quotes you have to admit that they are very troubling to the contemporary Christian. I always heard: "Where there is smoke there is fire" [pardon the pun please]. If you find the courage to look beyond these quotes then you will find the kindling used by Rome for the profaning of the Ancient Spiritual Wisdom where they "literalized" all prior allegories, myths, and legends in creating a "literal-historical" Christ where before all Ancient understandings of the Logos/Karast/Christ had been expressed as Divine Allegories expressing the Divine Truth of God's Indwelling in all mater; ie, in particular in the flesh of mankind where He resides as "the Christ". These Spiritual Divine concepts were "literalized" by Rome and confined to "one person only" and in so doing mankind was robbed of the Divine Revelation of his Divinenes. The result of this adulteration of Spiritual Truth is that Christianity practiced by the Gentile Church has become little more than a manifestation of "literalized sunworship."

## TERTULLIAN

Tertullian, one of the Christian Fathers (A.D. 200), originally a Pagan, and at one time Presbyter of the Christian Church in Africa, reasons in the following manner on the evidences of Christianity: *"I find no other means to prove myself to be impudent with success, and happily a fool, than by my contempt of shame, - as, for instance, I maintain that the Son of God was born. Why am I not ashamed of maintaining such a thing? Why, but because it is itself a shameful thing. I maintain that the Son of God died. Well, that is wholly credible, because it is monstrously absurd. I maintain that after having been buried he rose again; and that I take to be mainly true, because it was manifestly impossible"* (Taylor, Diegesis, p. 326).

For example, early Church Father Tertullian (@ 160-220 C.E.), an "ex-Pagan" and Bishop of Carthage, ironically admits the true origins of the "Jesus Story" or the "Christ Story" and of all other such godmen by stating in refutation of his critics, *"You say we worship the sun; so do you"* (Wheless, Forgery in Christianity, p. 147).

Interestingly, a previously strident believer and defender of the faith, Tertullian later renounced Christianity. (Wheless, Forgery in Christianity, p. 147).

## OTHER INCRIMINATING QUOTES CHALLENGING THE TRUTHFULNESS OF THE CHRISTIAN FAITH

### THOMAS PAINE

*"The Christian religion is a parody on the worship of the Sun, in which they put a man whom they call Christ, in the place of the Sun, and pay him the same adoration which was originally paid to the Sun."*

### AMMONIUS SACCUS

Ammonius Saccus, a Greek philosopher, founder of the Neoplatonic school, taught that Christianity and Paganism when rightly understood, differ in no essential points, but had a common origin, and are really one and the same religion (Taylor, Diegesis, p. 329).

## GODFREY HIGGINS

Godfrey Higgins, in Anacalypsis, states: *"that every part of the vulgar Christian religion is the same as that of the vulgar religion of the Gentiles; that there is nothing new in the Roman Catholic religion; that, in short it is Reformed or Protestant Gentilism."* He goes on to say: *"several of the most important doctrinal parts of corrupt modern Christianity are nothing more than scraps of the Heathen mythologies of various kinds taught by different nations, long previous to the Christian era...the immaculate conception, the incarnation, the trinity, with its various hypostases, and the crucifixion and resurrection..."* He further states: *"It is more than probable that every part has been copied from some former religion; that no part of what has been really the system of the Christian priests was invented originally for their use. To tradition it is indebted for every doctrine and rite which it possesses; to fraudulent and dishonest practices it is chiefly indebted for their establishment."*

## CELSUS

Celsus, the Epicurean philosopher, wrote that *"the Christian religion contains nothing but what Christians hold in common with heathen; nothing new"* (Justin, Apol 2.).

Celsus, in the Octavius of Minucius Felix, says: *"All these fragments of crack-brained opiniary and silly solaces played off in the sweetness of song by deceitful [Pagan] poets, by you too credulous creatures [that is, the Christians] have been shamefully reformed and made over to your own god]"*.

## ISAAC DE CASAUBON

Issac de Casaubon, one of the greatest ecclesiastical scholars, says: *"It mightily affects me to see how many there were in the earliest times of the Church, who considered it as a capital exploit to lend to heavenly truth the help of their own inventions, in order that the new doctrine might be more readily received by the wise among the Gentiles. These officious lies, they were wont to say, were devised for a good end"* (Taylor, Diegesis, p. 44).

## FAUSTUS

Faustus, writing to St. Augustine, says: *"You have substituted your agape for the sacrifices of the Pagans; for their idols you martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles, their calendars, and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the Pagans, except that you hold your assemblies apart from them"* (Draper, Science and Religion, p. 48. New York: 1876).

## GREGORY OF NAZIANZUS

Gregory, writing to St. Jerome, says: *"A little jargon is all that is necessary to impose on the people. The less they comprehend the more they admire. Our forefathers and doctors have often said, not what they thought, but what circumstances and necessity dictated"* (Hieron ad. Nep., quoted in Volney's Ruins, p.

177, Boston, 1872).

## ALBERT CHURCHWARD

Mythicist Albert Churchward stated a century ago: *"The canonical gospels can be shown to be a collection of sayings from the Egyptian Mythos and Eschatology"* (The Origin and Evolution of Religion).

## BARBARA WALKER

*The assertion that Jesus Christ is a myth [reincarnation of Pagan Sun-Myths] can be proved not only through the works of dissenters and "pagans" who knew the truth - and who were viciously refuted or murdered for their battle against the Christian priests and "Church Fathers" fooling the masses with their fictions - but also through the very statements of the Christians themselves, who continuously disclose that they knew Jesus Christ was a myth founded upon more ancient deities located throughout the known ancient world. In fact, Pope Leo X, privy to the truth because of his high rank, made this curious declaration, 'What profit has not that fable of Christ brought us!'"* (The Woman's Encyclopedia of Myths and Secrets, by Barbara Walker, p. 471). Rev. Taylor, in The Diegesis, reports a slightly different version of Leo X's admission: *"It was well known how profitable this fable of Christ has been to us."* (footnote, p. 35.)

## KERSEY GRAVES

The Jesus story incorporated elements from the tales of other deities recorded in this widespread area, such as many of the following world saviors and "sons of God," most or all of whom predate the Christian myth, and a number of whom were crucified or executed. Many on this list come from The World's Sixteen Crucified Saviors by Graves. This is not to suggest that all of these god-men characters were utilized in the formation of the Christian myth, as overt contact had not occurred in such places as Mexico or Bermuda. Also, modern orthodoxy does not allow for the dates provided by Graves, i.e., that Quetzalcoatl originates in the 6th B.C.E., a date far too early in the orthodox perspective. However, we utilize this list to demonstrate that the same concepts are found worldwide with and without cultural exchange, because they are derived from the same astro-theological observations. Also, we are in concurrence with the "ancient advanced civilization" theory ("Atlantis") that would allow for one or more centralized civilizations to have spread throughout the world during a very remote period in protohistory, thus taking with it the well-developed Mythos and Ritual, which would then mutate into the various forms found around the globe.

## M. TURRETIN

Mr. Turretin, in describing the state of Christianity in the fourth century, says *"that it was not so much the empire that was brought over to the faith, as the faith that was brought over to the empire; not the Pagans who were converted to Christianity, but Christianity that was converted to Paganism"* (Taylor, Diegesis, p. 50).

## EDWARD GIBBON

Edward Gibbon says: *"It must be confessed that the ministers of the Catholic Church imitated the profane model which they were impatient to destroy. The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of Paganism if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved in less than a century the final conquest of the Roman empire; but the victors*

*themselves were insensibly subdued by the arts of their vanquished rivals"* (Gibbon, Rome, vol. iii. p. 163).

## EMPEROR HADRIAN

The early Christians were charged with being a sect of sun-worshippers (Bonwick, Egyptian Belief, p. 283). The Emperor Hadrian could see no difference between them and the followers of the ancient Egyptian god Serapis, who was the Sun. In a letter to the Consul Servianus, the Emperor says: *"There are there [in Egypt] Christians who worship Serapis and devoted to Serapis are those who call themselves 'Bishops of Christ'"* (Giles, Hebrew and Christian Records, vol. ii. p. 86. London: 1877).

## JOSEPH WHELESS

*"The reason why all these narratives are so similar, with a god-man who is crucified and resurrected, who does miracles and has 12 disciples, is that these stories were based on the movements of the sun through the heavens, an astro-theological development that can be found throughout the planet because the sun and the 12 zodiac signs can be observed around the globe. In other words, Jesus Christ and all the others upon whom this character is predicated are personifications of the sun, and the Gospel fable is merely a rehash of a mythological formula (the "Mythos," as mentioned above) revolving around the movements of the sun through the heavens." The logical question arises: Why, if Jesus is a historical character, are there are presently two dates for both Christmas and Easter? This purportedly well-known character, who set the world on fire, has no birthdate whatsoever, and the "historical" references and genealogies found in the gospel accounts differ from each other. The gospels are not history at all but a retelling of the Mythos. The historical Jesus is a phantom. "These, which cannot both be historical, are based on the two birthdays of the double Horus in Egypt." In addition, early Christian "doctors" were constantly contradicting themselves as to when exactly "the Lord" died or "ascended to heaven" after "he" was resurrected. Two of the most powerful early bishops, Irenaeus and Papias recorded that Christ lived to be very old, "flatly denying as 'heresy' the Gospel stories as to his crucifixion at about thirty years of age."*

Joseph Wheless states, *"The gospels are all priestly forgeries over a century after their pretended dates."* *"As said by the great critic, Salomon Reinach, 'With the exception of Papias, who speaks of a narrative by Mark, and a collection of sayings of Jesus, no Christian writer of the first half of the second century (i.e., up to 150 A.D.) quotes the Gospels or their reputed authors.'"* In The Book Your Church Doesn't Want You to Read, John Remsburg states: *"The Four Gospels were unknown to the early Christian Fathers. Justin Martyr, the most eminent of the early Fathers, wrote about the middle of the second century. His writings in proof of the divinity of Christ demanded the use of these Gospels had they existed in his time. He makes more than 300 quotations from the books of the Old Testament, and nearly one hundred from the Apocryphal books of the New Testament; but none from the four Gospels. Rev. Giles says: 'The very names of the Evangelists, Matthew, Mark, Luke and John, are never mentioned by him (Justin) - do not occur once in all his writings.'"* In A Short History of the Bible, Keeler says, *"The books [canonical gospels] are not heard of till 150 A.D., that is, till Jesus had been dead nearly a hundred and twenty years. No writer before 150 A.D. makes the slightest mention of them."* (J. Wheless, Forgery in Christianity).

*"Those who concocted some of the hundreds of "alternative" gospels and epistles that were being kicked about during the first several centuries C.E. have even admitted that they had forged the*



*documents." Wheless quotes the Catholic Encyclopedia: "Enterprising spirits responded to this natural craving by pretended gospels full of romantic fables, and fantastic and striking details; their fabrications were eagerly read and accepted as true by common folk who were devoid of any critical faculty and who were predisposed to believe what so luxuriously fed their pious curiosity. Both Catholics and Gnostics were concerned in writing these fictions. The former had no motive other than that of a PIOUS FRAUD."*

*Forgery during the first centuries of the Church's existence was admittedly rampant, so common in fact that a new phrase was coined to describe it: 'pious fraud.'" Wheless, op cit. Mangasarian states: "The church historian, Mosheim, writes that, 'The Christian Fathers deemed it a pious act to employ deception and fraud.' [Ecclesiastical Hist., Vol. I, p. 347.] Again, he says: 'The greatest and most pious teachers were nearly all of them infected with this leprosy.' Will not some believer tell us why forgery and fraud were necessary to prove the historicity of Jesus. . . . Another historian, Milman, writes that, 'Pious fraud was admitted and avowed by the early missionaries of Jesus.' 'It was an age of literary frauds,' writes Bishop Ellicott, speaking of the times immediately following the alleged crucifixion of Jesus. Dr. Giles declares that, 'There can be no doubt that great numbers of books were written with no other purpose than to deceive.' And it is the opinion of Dr. Robertson Smith that, 'There was an enormous floating mass of spurious literature created to suit party views.'"*

*Such prevarication is confessed to repeatedly in the Catholic Encyclopedia. Wheless: "The clerical confessions of lies and frauds in the ponderous volumes of the Catholic Encyclopedia alone suffice . . . to wreck the Church and to destroy utterly the Christian religion. . . . The Church exists mostly for wealth and self-aggrandizement; to quit paying money to the priests would kill the whole scheme in a couple of years. This is the sovereign remedy" (J. Wheless, Forgery in Christianity). As Wheless says, "The proofs of my indictment are marvelously easy."*

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## THE EPISTLE OF BARNABAS & THE THE LOSS OF JEWISH "PATTERN OF WORSHIP"

Soon after the Jewish apostles died, leadership of the Church was transferred to people who had no great respect for Jews or Judaism. Rather than seeing Jewish people as erring brethren to whom they were indebted for the gifts of Scripture, the Messiah and Old Testament saints, the Jewish people were looked upon as reprobates hated by God. Sentiment expressed against some Jewish leaders by Jewish followers of Yeshua was used by later non-Jewish leaders as an indictment of all Jewish people. The Epistle of Barnabas, from the end of the first century, reflects this negative attitude and applies it to Jewish practices as well. As H. L. Ellison put it, "Already the so-called Epistle of Barnabas, which may go back to the last decade of the first century, uses such language about Jews, Judaism and the Law, as to make any effective contact between the two sides virtually impossible. As soon as it had the power, the Gentile Church did its utmost to defeat God's purpose. It persecuted and bullied, thereby automatically putting itself in the wrong. It spread the vilest calumnies about the Jews" (Ellison, H. L., The Mystery of Israel, Grand Rapids, Michigan: Eerdmans, 1966, 82ff).

Many writers did not display an accurate understanding of the very things they criticized, including the nature of the Old Testament revelation. Ignatius of Antioch, in the same period, was clear in indicating the uselessness of all Jewish things. Justin Martyr, one of the famed leaders of the early second century, spoke of Jewish people and practice in condescending terms. In his dialogue with Trypho, he expressed dismay over the fact that Jewish followers of Yeshua still maintained their cultural identity and practice. He accepted the possibility of their salvation, but could not understand Jewish practice as a way of expressing their faith. Justin believed that fulfillment by Yeshua eliminated Jewish things. These and other antisemites like them never desired adherence to this "Pattern of Worship" and influenced negatively many others to depart from it.

Two significant historical events, the 1st (66–70 CE) and 2nd (133–135 CE) Jewish revolts against Rome, changed the balance between the number of Jewish and Gentile believers in the body of Messiah. Moreover, other factors converged to cause the Gentile believers to separate themselves from their Hebraic roots and the synagogue. These events included:

- The influx of more Gentile converts than Jewish converts
- The destruction of Jerusalem, the Temple and traditional Judaism
- The expulsions of Jews from Rome and Judea
- The antagonism between traditional Judaism and the Messianic believers
- The growing battle between traditional Judaism and the increasingly numerous Gentile believers.
- Anti-Jewish Polemics and Writings such as the Epistle of Barnabas and many others

Few Christians have ever read the Epistle of Barnabas and do not know of its importance today. The Epistle of Barnabas (130-138 CE, probably in Alexandria) is valuable because it contains the first explicit mention of Sunday observance by the Christians. The writer who assumes the identity of Barnabas is acute in his attacks on almost all "Jewish" practices. The purpose of his epistle was to provide a basis for the total rejection

**of Judaism as a religious practice and to provide a theological basis for Christians to forsake "Jewish" practices and take on their new role as the true Israel.** He condemned Christians who continued certain Torah observances by stating, *"take heed to yourselves and be not like some, piling up your sins and saying that the covenant is theirs as well as ours. It is ours, but they lost it completely just after Moses received it . . ."* (Epistle of Barnabas 4:6-9).

**Answer for yourself:** Did you catch that? Is declared sin for the Gentile believer to see that Jews and Gentiles share much of the same Covenants of God. Here we have the seedbed of Replacement Religion as Israel is being stripped of her "calling to the Gentile world" by this antisemitic writer masquerading as Paul's traveling friend Barnabas. **Much could be said about this epistle but for now understand that it is singularly responsible for increasing intolerance to those Christians who desired to practice Scriptural commands which were modeled by the Jewish believers.**

Many in the Church assume that practices such as Sunday worship and Easter celebration, etc., have existed since the book of Acts. Furthermore, many think the Biblical Holy Days were never a valid form of Christian worship. **However, when we examine Church history we find a totally different picture. As we go back in time, approaching the era when the early Christian believers separated themselves from the Messianic believers, we discover that the earliest Christian assemblies worshipped on the Sabbath and kept the Biblical Holy Days.** Numerous Christian and non-Christian historians of the ante and post-Nicene period have left us with a plethora of information concerning the practices and beliefs of the early Christian assemblies. It is a fact that the early Christian Gentile Churches not only continued to meet on the Sabbath but observed the Biblical Feasts and Festivals. Besides this we can see the Gentile being incorporated into the "Pattern of Worship" given to King David and handed down through Solomon and we can see that this same "Pattern of Worship" existed in first century both inside and outside Israel and was reflective of the synagogues in Asia Minor as well.

**Answer for yourself:** Were you aware that there even exists a "[Pattern](#) for Worship" given by God to mankind? Do you think that your Gentile Church even knows of this today? Are the Jewish people the only ones following this "Pattern of Worship" in the world today? Do you want to know of this "Pattern for Worship" given to David and follow it today as did the Gentiles and Jews of past centuries? Can God be happy that we have diverted from this "Pattern" and come up with our own "Replacement" worship?

**Answer for yourself:** What was this "Pattern of Worship" that was followed by the Jews and taught as well to the non-Jewish God-fearers who were coming to God and attending the synagogues of the first century both in side and outside Israel?

**Answer for yourself:** Can it be shown that this same "Pattern of Worship" was followed by the early Gentile Church up and until the edict of Constantine which abolished it in the middle 4th century?

**Answer for yourself:** Do we as Christians follow this "Pattern of Worship" today in Catholicism and Protestantism?

**Answer for yourself:** And if not then is possible to recover this "Pattern of Worship" today in our Christian Churches?

These are important questions that deserve our strongest attention and it is to these answers that we now seek through the study of the articles on this website. Let us begin our serious study into the non-Jewish believer in God (God-fearer) and see if we can find adherence to a Divine "Pattern of Worship" both in the Old and New Testaments. The results might surprise you and cause you to rethink what you are being taught today in your Christian Churches. **The bottom line you will see is that we as non-Jews have inherited an antisemitic Replacement Religion instead of "the faith once given to the saints" (Jude 1:3).**

***Jude 1:3 Beloved, when I gave all diligence to write unto you of the***

***common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for "the" faith which was once delivered unto the saints. (KJV)***

We have already looked at the word "the" and plumed its importance. As a quick refresher the use of the "definite article" (the) refers to the uniqueness of the item addressed. It stands out among all the rest as "uncommon" and not "secular". There is nothing like it to be compared. This is all the more important as we consider that Biblical Judaism is "the" faith which was once for time given by God to mankind. **Of course we find these many, but not all of these same religious tenants within Biblical Judaism spread throughout world religions to various degrees but for our purposes here we need only focus on Biblical Judaism as the example of all examples to be followed for not only the Jew but the non-Jew as well.**

**Strong's Concordance** teaches us something about our responsibility regarding this "Pattern of Worship" as it relates to the Greek word "earnestly contend":

75 agonizomai (ag-o-nid'-zom-ahee); from 73; to struggle, literally (to compete for a prize), figuratively (to contend with an adversary), or genitive case (to endeavor to accomplish something): KJV-- fight, labor fervently, strive.

Recovering this "Pattern of Worship" is not easy. God knew of the attempts coming to destroy it by men opposed to Him and His will for mankind so we are told in the strongest terms that we must "struggle and fight with our adversaries fervently" in order to keep, maintain, and restore this "Pattern of Worship" which was ONCE given and delivered to the Saints. Notice as well the word "once".

**Thayer's Greek Lexicon** states:

530 hapax- 1) once, one time 2) once for all

**It sure appears to me that this unique faith which is set apart by the definite article "the" (Biblical Judaism which has a place for the non-Jew within it) is also noted to be given by God once and for all to all mankind (a mixed multitude of Jews and non-Jews at Sinai) and Israel, as God's Holy Nation and Royal Priesthood, is the mediator of this "Pattern of Worship" for all mankind.**

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## RESTORING THE PATTERN OF WORSHIP AND THE FAITH ONCE GIVEN TO THE SAINTS

Being fully aware that often those encountering the worship services of Bet Emet Ministries are confused at the differences they experience when contrasting with their own churches, I felt it was time to express the truths gathered from my many years of study where I discovered the "pattern of service (worship)" given by Yahweh to David as detailed in I Chron. chapter 28. If you were to undertake a comprehensive study of the "pattern" you would be surprised to know that this "pattern of worship" survived among Gentile believers until the fourth century A.D. where it was finally crushed by anti-Semitism and anti-Judaism by the emerging "organized" Gentile Christian church headed by the Emperor Constantine. Efforts to destroy the pattern actually began as early as the middle of the second century with the forgery of Christian religious documents along with the persecution and destruction of the religious writings of the Jews and sadly ultimately succeed over the next three centuries in destroying almost all traces of the Jewish Roots of Christianity. Rome wins! Only by diligent research and scholarship have I been able to "rediscover" the faith once given to the saints. Before we go on let me ask you some important questions if I may:

- If the "pattern" for worship was handed down from David to Solomon and finally to the men of the Great Assembly as headed by Ezra the Scribe, and subsequently handed down to the men of the days of Jesus; then if Jesus, the exemplary Jew is to be our example, why don't we follow Jesus' method of worship as he always adhered to this "pattern" himself?
- Since this "pattern" of worship can be demonstrated to have been handed down to the Jewish converts of the Jesus Messianic Movement within 2nd Temple Judaism as well as to the Gentile converts and Godfearers that came from the fruits of the Great Commission, then why have we not been taught about its necessary components let alone been taught to practice this "Pattern of Worship" in our churches today? Surely the testimony of over 2,500 different Christian denominations reveal to us that no "one Pattern" of worship exists in Christianity today.
- Having learned that the New Testament is full of references to this "Jewish pattern of Worship" in the early church which is composed of both Jews and Gentile believers, then what prevents us from repenting and returning to the worship of God as found in the early church before paganism was mixed with it and it became in large part unacceptable to Yahweh?
- If it can be demonstrated that much of what Paul taught the Gentiles to whom he took "his" Gospel was adherence to "the" pattern of Jewish worship as found in the Holy Scriptures, then what prevents you from reevaluating your current experience in light of God's revelation concerning His will for us in adhering to this Divine Pattern of Worship?
- If it can be shown, and it can through study of the original languages of Scripture, that there is often a different message being conveyed than what is understood in reading the "English" rather than the original languages of the Bible (Hebrew and Greek), and understanding that since Jesus is a Jew, and his followers that took his message to the nations (Gentiles) were also Jewish, then do you not think that it is possible that what was conveyed in Hebrew or Greek is more correct often than what is conveyed in English? Can we get a deeper truth from



**reading the words of our Bibles in their original language than in the English translations? Could it be that this English translation is partly responsible for obscuring the "Pattern of Worship" from us today?**

- If it can be demonstrated that pagan Gentiles influenced the change and abolition of this "Pattern of Worship", should you not want to return to the worship of God that was "in spirit and in truth" before it was corrupted?**

Those were very good questions to say the least. The aim of this study is to present the Jewish liturgy in its "original freshness," so that all, both Jews and Christians, may come to see and realize how closely the Rabbis have preserved this "Pattern of Worship" down through history while others have deviated or even replaced this "Pattern of Worship". No renewal can come about except through a rediscovery of our Spiritual Roots and of the historical, spiritual, and cultural soil in which these Jewish Roots gave life to the New Testament experience. The church was born of Judaism and lived its life within Judaism for several decades, and only in the light of Judaism can it perceive and recover its vital identity which is so needful in today's world. But "rethinking theology" can mean only one thing: the rediscovery of the Hebrew and Jewish categories within which Christian experience first appeared and which this experience used in order to communicate its truths as well. We are hearing more and more today such statements as this one of L. Swidler:

***"Jesus was a 'Rabbi' and not a 'Father,' a 'teacher,' and not a 'reverend'; he was a Jew and not a Christian; he attended the synagogue and not a church; he celebrated the Sabbath on Saturday and not Sunday; he prayed in Aramaic and Hebrew and not in Greek or Latin; he read the Hebrew Scriptures (Old Testament) and not the New; he recited the psalms and not the rosary; he celebrated pesach (the Jewish Passover), shavu'ot (the Jewish Pentecost), and sukkot (huts) and not Christmas or Lent."***

Now comes the hard part for you the reader.

**Answer for yourself:** Do you have the theological courage to draw the proper theological conclusions from such statements of fact? For me and many others who have studied to know the differences, the assertion of the Jewishness of Jesus must mean an assertion of the inescapable centrality of **adherence to Jewish religion in the followers of Jesus and an acceptance of the need of returning to them and measuring ourselves by them in every effort we make to understand the Christian experience.**

**Answer for yourself:** Why should we return to Jewish religion? Why go back in heart and mind to distant Jewish religious teachings that are so alien to the modern scientific and technological mentality as seen in the Gentile Christian church of today? The answer is simple. Those distant symbolic and literal teachings of Jewish religion contain concealed words and expressions of their meaning that if received, heard, and understood, have the power to enrich and give joy to human life as nothing else can. We need to rediscover Hebrew and Jewish truths so that we may once again hear in its original purity the logos and meaning that was revealed by God through them. We must rethink theology with the aid of Hebrew and Jewish perspectives not only because Jesus is Jewish, but to assure ourselves that we practice a faith unaffected by compromises with false worship masquerading itself as "holiness." Love for our origins is in fact a love for the present which is marked by high standards of quality. The rediscovery of one's origins is not a love for events that took place in a distant time; rather they are as it were the foundations that support the present. The rediscovery of origins does not mean a distancing from the present but a recovery of the roots and truths that must sustain the present.

For the sake of understanding, what are the "origins" from which our churches spring and on which today are built:

The Churches of Christ acknowledge that in God's plan of salvation the beginning of her faith and election is to be found in the patriarch, Moses, and the prophets. She professes that all Christ's faithful, who as men of faith are sons of Abraham (Gal. 3:7), are included in the same patriarch's call and that the salvation of the church is mysteriously prefigured in the exodus of God's chosen people from the land of bondage. On this account the

church cannot forget that she received the revelation of the Old Testament by way of that people with whom God in his mercy established the ancient covenant of Abraham in which all nations (Gentiles) were to be blessed with the blessings of temporal as well as eternal blessings. Nor can she forget that she draws nourishment from that good olive tree onto which the wild olive branches of the Gentiles have been grafted (Rom. 11:17-24).

Without a doubt Christianity is grounded and sustained by the Hebrew and Jewish origins of its faith, election, call, exodus, people, bondage, Old Testament, covenant, root, peace, and reconciliation.

## THE IMPORTANCE OF LITURGY OVER THEOLOGY

Judaism does not have a theology in the strict sense, that is, a systematically organized reflection on God; for the same reason, it gives priority to practical action. This explains the importance of the liturgy. It is this Jewish Liturgy, patterned after the commandments in the Oral and Written Torah, which provides a place for both symbolic and direct encounters with God. Such a place is where one does not speak about God, but speak to God, where one does not think about God but think in the presence of God, and where God is not an object of thought but a subject who calls and challenges His people. This space is made up of words, gestures, music, movements, listening, story telling, silence, rites and ceremonies that have been taught and handed down by God to man since the beginning of time.

For the Church, then, a return to its origins must mean a return to this space in which Israel experienced itself as the people of God. It must mean entering into these rituals of words and gestures, music and movements, and silence and ceremonies that is also ours as Christians. Let the Christian never forget the spiritual ties that link him through the Re-newed Covenant with the stock of Abraham. Such ties between the Church and Israel unite the two and they become one in fulfillment of Scripture. Such a bond is not accidental but essential in light of the revelation of Eph. 4 where there is only "one faith" and not two! The Church's identity is connected with Judaism as it shares the same space and vitality. This co-existent heritage is best expressed by the people of the "Re-newed" Covenant with the stock of Abraham through adherence to the pattern of liturgy "once given to the saints."

For too long the majority of Christian scholars have never taken seriously the fact that Christian experience and, above all, the Christian liturgy are bound up with Jewish religious ceremonies. For them Jesus Christ is presented as the originator of the Christian liturgy; either an absolute originator in regard to both content and form, or content and not form. This is simply not the case and a fabrication and distortion of Biblical history. The truth of the matter is that the forms of worship practiced by Jesus and first century Jews, Converts, and Godfearers were not new but only inherited as handed down from Jewish posterity; in particular King David. So there are two views on this matter. These parties, once split in their opinion have conceded their opinions to the wealth of Biblical scholarship that exists today. Nowadays no informed scholar thinks of looking outside the Biblical and Jewish tradition for the origin of the Christian sacraments and liturgy. But in reading these scholars one develops the sense that the "place of origin" is looked upon as unimportant and concessions are implicitly made that allows for Christianity's divergence from the "pattern" with its resultant inclusion of many facts of paganism that go unnoticed to the unlearned. Besides this, often negative judgments are made and passed upon Jewish worship. On reflection, this is of course a perfectly logical step, since once Jewish worship has been reduced to a lifeless skeleton, what is left but to decide that it is useless and a thing of the past? That is what Constantine believed and said and this idea he imposed upon the world! Such is due to the sinister working of anti-Semitism and anti-Judaism that has infected many doctrinal positions of the contemporary Christian Church, primarily due to dispensational theology which is replete with replacement theology which does such damage to the truths of God's revelation in Holy Scripture.

## JESUS AND JEWISH LITURGY

Upon years of scholarship and intense study, I am supremely confident that our need is to reverse the procedure

**of the scholars I have been describing who espouse Replacement Religion and begin to assert the greatness and originality of the New Testament's depiction of Jesus not outside of Judaism in being in opposition to Judaism thus creating a new replacement religion, but to envision the depiction of the explanatory Jew, Jesus, along with and within Judaism, bringing the finer parts of his faith to life in his own life as he modeled God's truths as demonstrated for us in his recorded teachings, conduct and behavior.**

**First Century Judaism which gave the world this example of Jesus to follow as the "perfect" man, his mother Mary, the apostles, the early communities, and the first Christians (both Jewish and Gentile) were all nourished by the "Pattern" of worship given by God to David which had been faithfully protected and handed down to their generation. Such prayers, psalms, rites, and ceremonies brought them life because they were God breathed.**

**In the following articles it is not my purpose to compare Jewish liturgy with the Christian, but rather to present you with truthful information so you can better understand how greatly the original Christian community were indebted to the Jewish liturgy, and above all, how much a part the liturgy plays in "linking" us today with the stock of Abraham and the Churches of Christ that exist today.**

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## RECOVERING GOD'S PATTERN OF WORSHIP...JEWISH WORSHIP

It may be surprising to many of you, but **the New Testament**, that is, the collection of Christian writings that came into existence in the second half of the first century and later, **bears abundant witness to the existence of the Jewish liturgy, not only to the Jewish Messianic congregations but the Gentile congregations in Asia, Minor, as well!** This is a startling revelation in light of our experience today as contemporary Christians whose worship is patterned after little, if any, Jewish liturgy as was our counterparts in the first three to four centuries or the Christian era. This witness in the New Testament of Jewish liturgy is unfortunately not descriptive. In other words, it tells us that in the time of Jesus and beyond as seen in the book of Acts, that certain prayers, rituals, and ceremonies existed, but it does not tell us in what they consisted or how they were practiced. The New Testament tells us little about the content, structure, and dynamics of such liturgy. If you wanted to learn what the realities were behind the terms, prayers, rituals, and ceremonies recorded in the New Testament you would have only one recourse open to you: to draw on your own experience through your own direct participation in such liturgies, which is lacking in most Christians, or consult a variety of sources where you could read about the various liturgical rites and texts used in the services. In doing this type of study we stumble at the beginning because we link the words we read to our very own personal experiences and the realities that are a part of our very own cultural world, instead of their intended meaning when spoken in their original setting.

The apostles and the first readers of the Christian scriptures were in a privileged hermeneutical position: when they read of synagogue and Sabbath and Passover, they were brought in contact with realities they knew and were familiar with; for example they observed Passover because the Holy Scriptures instructs us to celebrate and observe it; whereas such observance is foreign and strange to most Christian Churches because they have replaced Passover with "Easter" which was totally foreign to the believers in Jerusalem in the first century. Present-day readers (and those of centuries past) of the Christian scriptures find themselves in the opposite hermeneutical situation: a situation of uneasiness and danger. Uneasiness, because they keep encountering terms now outside their cultural horizon; danger, because they are easily tempted to fill the Jewish words with a content alien to them, a context often 180 degrees opposite their original intended meaning! Such a failure in correct interpretation of the words of our Bibles have lead Christians to mistakenly believe when reading the New Testament that Jesus came to replace Jewish worship with a new variant of Christian worship! This phenomena is extremely important because it shows clearly that the New Testament writings can be approached with different and opposite understandings which may be in harmony or out of harmony with those of the religion of Jesus (Judaism). If they are in harmony, the writings reveal hidden yet luminous meanings which those without the proper understanding of the Hebrew behind the English overlook. Such conditions result in one reading the New Testament with a mistaken understanding, thus arriving at the erroneous conclusion of seeing Jesus and his followers replace the faith and religion given to them by God with one that denies the Eternal Truths and precepts enumerated at Sinai.

If then, we are to avoid misinterpreting the liturgical information provided in the New Testament literature, we much have recourse to other sources that are more directly and explicitly Jewish that explain in detail what is only alluded to in the New Testament. This statement explains the series of publications that Bet Emet has

recently begun in order to cite some of the many **New Testament passages that attest to the existence of Jewish liturgy in early Gentile Christianity before it was later changed by Rome in the third and fourth centuries.** Our studies will contain important documentation of the liturgy in the Temple and synagogues, the liturgy as seen in the Sabbath, and the liturgy as seen in the celebration and observance of Passover, Pentecost, Tabernacles, Hanukkah, and Yom Kippur. Next we will examine "the prayer" (Shema), and the Lord's prayer. Lastly we will conclude with sources from the Mishnah, the Talmud, and the prayerbook (Siddur). Let us not forget that our inquiry is to ascertain and confirm not only the presence of Jewish worship in the early Christian community, both Jewish and Gentile, but to come to an understanding of the worship service as it existed then in order to model our lives in such worship that was "in spirit and in truth."

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# COMPARISON OF HEBRAIC AND CHRISTIAN RELIGIOUS DOCTRINES...WHICH REFLECT THE "MIND OF CHRIST" THAT IS TO BE IN US?

In Seminary I remember taking courses in Systematic Theology. In other words, what do the Baptist's believe about God, man, sin, redemption, forgiveness, etc. The course was a theological analysis of the Baptist Faith and the rationale for its beliefs in these different areas.

I never will forget after graduation I sat down and asked myself some rather simple questions after having earned my Masters's Degree in Divinity: "How come I didn't learn much about a Jewish Rabbi named Yeshua while at the Seminary", "How come I know so much about Paul but the life of Yeshua was not stressed", "How come I know how to build a church but don't know much concerning a Jewish Jesus", "What was in that mind of Christ anyway and do I believe the same things he did"? That was just the beginning of it for me. From there my thoughts graduated even deeper as I asked myself such heart-stirring questions like these:

- What did the Jewish Jesus believe about God, man, sin, worship, redemption, atonement, forgiveness, salvation, giving, etc.?
- Would the Jewish Jesus hold to my Baptist religious belief system in all these above areas? Did the Jewish Jesus believe differently in these theological areas from which I had been taught by the Baptists?
- What were there religious doctrines I held and were taught at Seminary which the Jewish Jesus could not believe in personally? Which were they?
- If the Jewish Jesus could be demonstrated to believe differently from my religious beliefs in the above theological areas then why should I continue to hold such divergent religious beliefs which can be shown not to be the Jewish Jesus' views in these same areas?
- What religious beliefs do I currently have which the Jewish Jesus could not accept and why continue in them when it can be shown that they oppose and contradict what the Jewish Jesus both believed and practiced as his faith in the first century?
- What was in that mind of Christ and in what areas do my religious belief system contradict what "the Christ" believed?
- How much do I know about the Jewish faith and since Christianity is the supposed fulfillment of Biblical faith then does my Christian faith and religious beliefs contradict Jewish beliefs or do they overlap and confirm them?
- How could I find out such information in order to [verify that I truly was a follower of the Jewish Jesus?](#)
- Do I need to study what Judaism teaches and what was in this mind of "the Christ"?

## MY PERSONAL QUEST FOR THE JEWISH JESUS & THE TRUTH

Well I had my Masters degree and I began my Pastorate. All was well until I began my study in earnest of Biblical Judaism. My readings into such areas brought me into contact with many scholars, many of which were Jewish. In trying to understand Jesus the Jew I found that by reading Jewish authors who were writing and

"reclaiming" Jesus as a valuable part of Jewish history that I would benefit most since they were balanced and fair in their analysis and presentation of this Jesus in a "positive" light. My thoughts were quickly rewarded by what I uncovered which often provoked me to think thoughts I had never thought before.

After reading hundreds and hundreds of books over the next six years, I was totally shocked to find that the Jewish Jesus/Yeshua was completely different than what was represented by the Gentile Christian Church as the "Protestant Jesus" or the "Catholic Jesus". My blind-spot had been removed as I encountered two entirely different "Jesus". In fact there were 3; a Catholic Jesus, a Protestant Jesus, and a "Jewish Jesus".

**Answer for yourself:** Which one is the true Jesus and which of the 3 different religious belief systems is the closest to Divine Truth? Which should I follow?

What was most shocking in analyzing the copious amounts of data over the years was that in the vast majority of areas my Protestant "religious beliefs" were shown to be contrary and opposite of what the first century Jew, like this Jesus, had been taught and believed and followed as his faith. My serious examination into Judaism showed me the purposeful forgery of the Greek and later English translations of the Hebrew Scriptures and texts. The result of this forgery of the sacred Hebrew texts of course is quite often a complete alteration of a religious doctrine where the later "translated" and "purposefully altered" text achieves the desired end of the forger; that being a complete and different meaning of the original text than what the original writer had intended for his readers. That explained to me the more I studied why there is such a huge gap between what Biblical Judaism teaches about God and His message and what later Gentile Christianity teaches about God and His message. No wonder the Jewish people and their Hebrew Scriptures teach a completely different way to obtain Eternal Life, a completely different Salvation Message, a completely different way to achieve atonement for sins, a completely way to achieve forgiveness of sins, a completely different understanding of the nature of God, a completely different Messiah, a completely different group of Messianic prophecies, a completely different Sabbath, a completely different group of "Appointed Times" and "Holy Days", a completely different way to tithe, a completely different understanding of evil, and I could go on and on. These faiths, Judaism and Christianity, are as completely different as is day and night. Yet Christianity is taught to be the "fulfillment" of the Old Testament. Something I reasoned had to be desperately wrong with such a premise since there is hardly any "common theological ground" between the two.

This kind of study was very hard for me to take at that time in my life as the stark realization of this awakening rested heavy upon me and I realized the implications for my pastorate. I had invested years and untold resources only to find out that in the final analysis my "religious beliefs" given me by Gentile Christianity about Jesus and God were contrary and conflicting with what this Jewish Jesus would have believed about God and His message to mankind as it existed in the first century. Not only that my Christian "message" conflicted with what Moses and the prophets had taught since day one about God.

I present this information to you not to anger anyone but to warn good Christian people that they have not been told the truth about this man from Galilee which is depicted in our New Testaments. What we need if for the "real Jesus" to please stand up! In hopes of helping your decipher the truth from error concerning the real "Jesus" and what a typical Jew like this Jesus would have believed in the first century which is reflective of normative Biblical Judaism that you can see for yourself that you need to undertake a serious study of your Christian faith if you ever hope to come to the truth about this "Jesus" and *"the faith once given the saints"*. I have categorized in summary fashion points of Systematic Theology for your examination which reflect both the Jewish and the Christian points of view.

If you are reading these pages most likely you are a follower of Yeshua or you think you are. If that be true then it is impossible to follow someone "correctly" unless you know what the person really believed and are aware that you agree theologically in these same areas of religious inquiry. The following is a summary of religious positions taken from Second Temple Judaism and the religion of this Jewish Jesus; for after all Jesus, "the Christ", is depicted in the New Testament as a Jew and not as a Christian. Contrasted with

these "Jewish beliefs" are current mainline Christian positions in these same areas. I leave the analysis up to you as well as the conclusions to which you arrive based on your comprehension. I would only ask yourself when reading the following to ask yourself at every junction:

*"Which would a Jewish Jew like Jesus believe"?*

## WHAT WOULD A JEWISH JEW LIKE THIS NEW TESAMENT JESUS OF SECOND TEMPLE JUDAISM BELIEVE?

The following is a comparison of theological interpretations of the Bible by both Judaism and Christianity. One is in error of many of the points of Scripture. With your current understanding and knowledge of the Word of God I invite you to read and compare the respective stances of both camps against the revealed word and will of God in the Bible. Remember our standard is the Word of God and not Catholic and Protestant pronouncements upon the Bible. Next I invite you to investigate it out for yourself in more detail and verify to yourself which views are more in line with Biblical teaching. I thank God I did.

### NATURE OF GOD:

Judaism- Monotheism, oneness of God, the Supreme Unity, as opposed to Trinity. One of the primary expressions of Jewish faith, recited twice daily in prayer, is the Shema, which begins *"Hear, Israel: The Lord is our God, The Lord is one."* This simple statement encompasses several different ideas: There is only one God. No other being participated in the work of creation. God is a unity. He is a single, whole, complete indivisible entity. He cannot be divided into parts or described by attributes. Any attempt to ascribe attributes to God is merely man's imperfect attempt to understand the infinite. God is the only being to whom we should offer praise. The Shema can also be translated as "The L-rd is our God, The L-rd alone," meaning that no other is our God, and we should not pray to any other. Although many places in scripture and Talmud speak of various parts of God's body (the Hand of God, G-d's wings, etc.) or speak of God in anthropomorphic terms (God walking in the garden of Eden, God laying tefillin, etc.), Judaism firmly maintains that God has no body. Any reference to G-d's body is simply a figure of speech, a means of making G-d's actions more comprehensible to beings living in a material world. Everything in the universe was created by God and only by God. This followed directly from the fact that G-d has no physical form. God is omnipresent, omniscient, omnipotent, and eternal.

Christianity-Dualism or Trinitarianism, the doctrine of the Trinity had not yet been accepted by the Church in the 3rd Century (cf. Encyc. Jud., Vol 10, p. 16.). The one God is a single "trinity" consisting of three distinct "persons": Father, then Jesus, often referred to as the Son or "the Word of God", and the Holy Spirit. The Trinity would be a religious creation borrowed from non-Jewish paganism stemming from Babylon.

### NATURE OF MAN:

Judaism-Man is born good. Until the age of accountability (13 male, 12 female) one's sins are the responsibility of one's parents. At that age one became responsible before God for the commandments and the Law. It is at that time Paul would remind us..."when the Law came I died". For you see, there is not that sinneth not. With such responsibility come the penalty for violation of the Law...death. From the age of accountability one is considered a responsible adult who can choose not to sin.

Christianity-Man is born evil, a "victim" of original sin; man therefore has no choice but to sin. There is no concept of "Original Sin" in the religion of Yeshua.

### FORGIVENESS OF SIN:

**Judaism-**There is no provision for willful sin except repentance and restitution. Sacrificial atonement only atones for sins of the First Tablet of Law, sins between man and God. Man is cut off from God. The Jewish view challenges the doctrine of "eternal security" or "once saved always saved" and the resultant imbalance of "grace and not law". [Man can only make himself "acceptable" to God by his repentance of sin, a broken and contrite heart, confession of sin, and renew obedience to the Laws and Commandments of God.](#)

**Christianity-**Man may sin and still be pardoned by God in the next life no matter how he lives if he only "believes" in the Christian creeds and theology concerning Jesus and believe in the "works" of Jesus in his behalf. This results in the unbiblical doctrines concerning "once saved always saved" & "eternal security of the believer". Purgatory is the "fire-escape". Forgiveness comes in believing "in Jesus" and his shed blood for you and your sins Col 1:14 14. [Where as Judaism teaches repentance and renewed obedience to the Law and Commandments of God for forgiveness of sin and Eternal Life we find that in opposition Christianity teaches forgiveness comes in believing "in Jesus" and believing in his death and his shed blood for you and your sins \(Col 1:14 14\).](#)

## **SATAN:**

**Judaism-**The adversary is a created angelic being who is in complete subjection to the sovereignty and will of God. Satan is neither fighting God nor man, but is God faithful servant to bring man to a point of decision where he must choose for or against God. Based on such a decision man is rewarded or punished. Also in Biblical Judaism "Satan" is used for the personification of the flesh of mankind which leads man to sin. Such willful decisions to sin is truly adversarial to mankind.

**Christianity-**Dualism; there are two equal forces of good and evil in the universe and they are constantly fighting it out (derivation of Persian captivity). This is the legacy of Persian religion and Zoroastrianism which infected parts of Israel following the Babylon Captivity.

## **MARRIAGE AND SEX:**

**Judaism-**Sex is good, mandated by God as the first positive commandment in the Bible. (The marriage bed is undefiled.)

**Christianity-**Sex is inherently sinful (in sin was I conceived...which refers not to original sin but sexual conception prior to the mikvah following a woman's menstruation). The sex act is always sin unless for the purposes of procreation. In marriage sex is no longer a "mortal" sin but only a "venial" sin. Christianity maintains that absence from sex is meritorious.

## **ORGANIZATION STRUCTURE OF THE COMMUNITY & ASSEMBLY:**

**Judaism-**The synagogue is the core of the religious and secular life of the community following the loss of the Temple. It is not an ecclesiastical structure, and the leaders are paid no salary. It is not hierarchical but rather emphasizes the priesthood of all members of the community.

**Christianity-**The church is a building or something one does on Sunday, a religious service instead of a community. It does not have the same organizational structure and leadership levels as ancient Judaism & the early Church (Nasi, Chazan, etc.) It is ecclesiastical and hierarchical.

## **FREQUENCY OF ASSEMBLIES:**

**Judaism-**Met once a week on the Sabbath except for Festivals (emphasis is building families).

**Christianity-Usually twice-three times a week unless special events then can meet nightly (emphasis is building a congregation).**

## **THE MISSION OF THE SYNAGOGUE VS CHURCH:**

**Judaism-The strongest emphasis is placed on teaching and study of Torah (discipleship) to build spiritual maturity in the person. Such fruit is seen in making this world better by helping others imitate God.**

**Christianity-Preaching has replaced teaching; focus on evangelizing the already saved Sunday after Sunday instead of instructing & teaching them for growth & spiritual maturity through the release of their gifts and service.**

## **SALVATION:**

**Judaism-"Righteous" non-members of the assembly will also have a share in the world to come and be saved ("righteous Gentiles"-the righteous of all nations-Noahide Laws) along with the "righteous" Jews (Matt. 25:1, Rom 2:12-15).**

**Christianity-If one does not "believe in Jesus" or "the theology of Yeshua as created by Gentile Christianity" and related "creeds" and "go to church" he will go to hell and not inherit Eternal Life.**

## **SPIRITUALITY:**

**Judaism-The sanctification of all of life to God; down to earth where rubber meets the road where the focus is on living in the kingdom of God now; not just other-worldly (after death).**

**Christianity-Departmentalizes life in sections: secular and spiritual. Main focus is other-worldly with preparation mostly centered on the world to come.**

## **GIVING:**

**Judaism-1/3 of your gifts go to the 1) Teachers, choir, maintenance, 2) 1/3 to the benevolence (poor/almsgiving), 3) 1/3 goes to yourself to build yourself up in God (festivals)**

**Christianity- Give to churches and ministries; no accountability over the direction and handling of the funds. Does not follow the Biblical tithe.**

## **DAY OF REST:**

**Judaism-Saturday the Sabbath as commanded in the Ten Commandments (Exodus 20).**

**Christianity-Sunday; as based on later traditions-early Church councils of the 4th century and their compromise with sun-worship (loss of Jewish roots). [See Constantine's Easter Letter.](#)**

## **RELATIONSHIP TO ISRAEL IN THE BIBLE:**

**Judaism-The world is divided into 2 camps: Jews & Gentiles, chosen and not chosen. One is either born a member of the chosen people or become a member either as a proselyte or by becoming a God-fearer.**



**Christianity-Not a part of Israel, but is a Gentile replacement of the chosen of God. The Jews have been rejected and replaced as God's chosen people by the Gentile church (replacement theology). The church is the "new Israel". Israel is spiritualized and when you read "Israel" in Scripture you are to think of the church, not of physical Israel (at least when blessings are concerned and not the curses; the curses are left for "physical Israel"). The world is divided into 3 camps: Jews, Gentile Christians, and Gentile pagans. Christians have lost their Jewish roots and identity.**

## **NATURE OF THIS LIFE:**

**Judaism-Life is seen as a preparation for the world to come. Trials & temptations are from God's hand and are blessings in disguise because they refine our character (James 1:2).**

**Christianity-Prosperity; One can write your own ticket by speaking to God, Satan, or the situation using scriptural promises as a formula. Trials & tribulations are a curse, not from God but from Satan, and there is no reason we should experience them if we are uttering positive confessions.**

## **PROPHECY:**

**Judaism-One cannot know the time of the coming of the LORD nor should one speculate about the future; one should keep his garments white by continual repentance because His coming will be sudden and unexpected.**

**Christianity-The LORD's coming is imminent; not to be unexpected for the believer since he will be able to interpret the "signs" of the LORD'S coming. Many offer exact predictions.**

## **FAITH:**

**Judaism-Expressed as a response to a religious belief system through obedience and good deeds (Jas. 2:14-26) which is faith in action; a living faith.**

**Christianity-Faith in God, elevating belief above tangible action and obedience. Agreement to an accepted set of doctrine at each particular assembly brings guaranteed acceptance within that same assembly. Any religious doctrinal divergence from the norm jeopardizes one's standing in the assembly.**

## **RESPONSE TOWARD EVIL:**

**Judaism-Permitted self-defense, legitimacy of defending oneself.**

**Christianity-Passive resistance, pacifism.**

## **THE BIBLE:**

**Judaism-Hebraic background of the whole Bible (even the New Testament). Proper understanding only possible when viewing the Bible in its original history, culture, and original language.**

**Christianity-Hellenization of Scripture (viewing the Bible through the eyes of Greek culture and language instead of Hebrew).**

## **THE LAW (TORAH-OLD TESTAMENT)**

**Judaism-All men and under the laws of God; to the Jew he was given the Noahide Laws & Mosaic Law as a**

**foundation; to the Gentile he was given the Laws of Noah only. It is the obedience to the laws of God that brings blessing, social order, and blessings from God.**

**Christianity-The Law is evil and we are delivered from the commandments of God by faith in Jesus and the religious creeds formulated about him. The Law has passed away and we are under grace and if anyone tries to live according to the Commandments he is under a curse.**

## **WEALTH:**

**Judaism-There is no merit in poverty.**

**Christianity-There is merit in poverty.**

## **BAPTISM:**

**Judaism-Practiced continued immersions throughout life to enter into a heightened Presence of God (every Sabbath, before each Festival, after repentance from sin, after a woman's menses each month to remove uncleanness due to contact with blood, etc.). This constant and continued immersion accomplishes a "Spiritual benefit" for both man and God and is called in Judaism "being Born Again"; a term later stolen by Gentile Christianity and reinterpreted.**

**Christianity-Baptized only once into Messiah.**

## **THE LORD'S SUPPER:**

**Judaism-Every week the Sabbath entailed 3 meals: Friday evening to begin Sabbath, followed by two Sabbath meals. This is called the Lord's Supper and is connected with the Sabbath.**

**Christianity-Name given to Christian Communion consisting of a cracker and a cup of grape juice which can be traced to pagan mystery religions as representing the body and blood of their gods.**

## **HOLY DAYS:**

**Judaism-Celebrates the Festivals of the Lord according to Leviticus 23.**

**Christianity-Celebrates the Gregorian Holidays which are all derived from Paganism and have Yeshua's named now connected to give them pseudo-legitimacy.**

## **WORSHIP**

**Judaism-Adheres to the "Pattern of Worship" given to King David and which is passed down through history even until this day.**

**Christianity-Substitutes another "pattern" of man's creation instead of adherence to the Biblical "Pattern of Worship" given to Israel which is intended to be followed by all mankind.**

## **TIME TO GET SERIOUS**

**Answer for yourself:** Now upon examination of this list, let me ask you "What does the Bible Yeshua used have to say on these issues (The Old Testament)?"

**Answer for yourself:** Which do you think is more correct?

**Answer for yourself:** Which are you following?

**Answer for yourself:** Which beliefs did Jesus hold and believe in?

**Answer for yourself:** Do we want the mind of Christ and does this mean accepting the Jewish understanding over the anti-Semitic Roman doctrines we have inherited?

**Answer for yourself:** Do you contemplate a change?

**Answer for yourself:** What would Jesus want you to believe?

**Answer for yourself:** What did he believe and what will you now believe when your study convinces you otherwise than the way you have been taught in the Gentile Church?

**Answer for yourself:** What is God's Religious Belief System and should you not want to make it yours?

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# JERUSALEM, THE SYNAGOGUE, AND JESUS AND "THE PATTERN OF WORSHIP"

The first corporate worship service recorded in any detail in the scriptures is the assembly of Israel at Mt Sinai in Exodus 19-24. Exodus 19-23 recounts the establishment of the covenant between God and his people, and Exodus 24 gives the worship service where Israel ratified the covenant. The basic pattern is very simple:

- Israel offered burnt offerings and peace offerings (Ex 24:4-6)
- Moses read the Book of the Covenant to the people (Ex 24:7a)
- The people responded with faith and obedience (Ex 24:7b-8)
- Israel (in this case through its representatives) partook of the peace offerings with God (Ex 24:9-11)

It would be useful to go into the details of the daily worship of the Old Testament but space does not allow for that here but let it be said that every biblical worship service described in scripture follows this basic pattern (no other pattern is ever substituted for it). The worship service that is presented in the greatest detail is the service at the dedication of the temple in 2 Chronicles 5-7. There is more detail in Solomon's service, but it follows the same pattern that Moses did:

- Solomon assembles Israel for worship (2 Chron 5:2-5)
- Sin is dealt with through burnt offerings (2 Chron 5:6)
- Israel enters God's presence through the priests (2 Chron 5:7-10)
- Psalm of praise (2 Chron 5:11-14)
- Word of God proclaimed by Solomon (2 Chron 6:1-11)
- Solomon's prayer of intercession (2 Chron 6:12-42)
- Fire consumes the sacrifices/glory fills the temple (2 Chron 7:1-2)
- Psalm of praise (2 Chron 7:3)
- Israel partakes of the peace offerings (2 Chron 7:4-9)
- Benediction (Israel departs in peace) (2 Chron 7:10)

So the Old Testament pattern of worship has a very clear theological shape:

- Worship is entrance into the presence of God, and you can only enter the presence of God if sin has been removed;
- God then speaks to his people through his Word, reminding them of what he has done for their redemption, and calling upon them to live as his people;
- God's people then respond to his word with faith and obedience, asking him to continue to do what he has promised;
- Worship concludes with the covenant meal, whereby the people of God partake of the benefits of the sacrifice and go forth in peace (for more detail on this, I direct your study to the sermons in Exodus 24 and 2 Chronicles 5-7).

After the first destruction of the Temple and the captivity of the Jews they were forced to adapt the "Pattern of Worship" that we see above and out of necessity comes the formation of the "Synagogue" to which we now

look.

## DOES JESUS IN THE NEW TESTAMENT TELL US THAT "THE JEWS" HAVE THE "PATTERN OF WORSHIP" TO BE FOLLOWED?

There has been considerable debate regarding the relative influence of the temple and the synagogue in New Testament worship. A comparison between the two is useful:

### Temple Worship (2 Chron 5-7)

- Assembling for Worship
- Burnt Offerings
- Enter God's Presence
- Psalm of Praise Psalms
- Word of God read and preached
- Benediction (if a priest was present)
- Prayer of the Covenant Community
- Fire consumes the sacrifices/glory fills the temple
- Psalm of Praise Psalms
- Peace Offerings
- Benediction

### Synagogue Worship

- Assembling for Worship
- Psalms
- Prayer of the Covenant Community
- Benediction (if a priest was present)
- Word of God read and preached
- Psalms
- Closing Prayer

As you can see for yourself in the absence of the Temple the Synagogue follows again the basic "Pattern of Worship" minus the parts that would have applied to the Temple. In the absence of the Temple today our focus must be the worship of the synagogue that was established during and after the Exile to teach the Israelites the Word of God along with the worship that was later transferred to one's home by the Rabbis which functioned as an allegory of the Temple sacrifices and offerings. Since the Jews had been exiled from the Land because of their disobedience and idolatry, they began meeting weekly to learn how to avoid making the same mistakes again. Synagogue "worship," therefore, was not opposed to temple worship, but was designed to prepare people for temple worship.

## THE SYNAGOGUE

The word "synagogue" means basically an "assembly house." In the New Testament the synagogue functioned as a community meeting place for Jews and was not only used for worship, but also for schools and other gatherings. Although not mentioned in the Old Testament since the Temple stood, synagogues originated during the exile in Bablyon as meetings of the people to hear the writings and to pray. By the time of Jesus, each community of Jews, anywhere in the Roman world, had its synagogue. The building was rectangular, and its doorway faced Jerusalem. Along the walls on the inside were benches. A board of elders supervised each synagogue, and there were other officers, such as the ruler. The services in a synagogue consisted of readings, a talk (or sermon), and prayers. The great annual feasts were still celebrated at the temple in Jerusalem, the only



place where sacrifices were made. Matt. 12:9; Mark 5:36; Luke 4:15; John 16:2; Acts 9:2; 18:4.

Technically the word "synagogue" is a Greek word meaning a 'gathering of things' or an 'assembly of people.' The Jewish synagogue is both a congregation of Jews who pray, read Scripture, and hear teaching and exhortation based on Scripture and the place where the congregation assembles. As the synagogue developed in rabbinic Judaism, it also became a place for study of the Bible, its commentaries, and Talmudic materials. The origin of the synagogue is obscure, but it certainly existed by the first century a.d. in both Palestine and the Diaspora. First-century a.d. synagogues in Palestine are attested by the Gospels. Jesus preached and discussed with Jewish leaders and congregations in synagogues (e.g., Matt. 4:23; 9:25; Mark 1:21; 3:1-6; Luke 4:16-28; 13:10). The synagogue was a place of prayer, reading of Scripture, preaching, and teaching. It is uncertain whether the many references to synagogues in the Gospels reflect the situation during Jesus' lifetime or the period after the destruction of the Temple (a.d. 70) when the Gospels were finally written but it would appear that they existed prior to the destruction of the Temple in Israel and had existed since Babylon's captivity.

Josephus, the Jewish historian of the late first century, speaks of a few synagogues in the north of the Holy Land in the first century so this testifies to their existence before the destruction of the Temple outside of Israel. Synagogues, it seems then, were certainly common in the Diaspora. Philo, the first-century Egyptian Jewish writer, attests to the presence of numerous synagogues in Alexandria. Inscriptions found at various places in the Roman Empire show that Jewish congregations were found in many places. Acts portrays Paul as teaching in synagogues wherever he goes (e.g., Acts 18:4; 19:8).

The origin of the "first" synagogue remains unknown, but the question has produced a number of theories. Many have suggested that the synagogue arose in the Babylonian exile as a response to the loss of the Temple as the center of Jewish religious life. Though the suggestion is reasonable, no direct evidence exists for its presence and the biblical passages cited (Ezek. 11:16; 14:1) are far from convincing. In addition, no mention of the synagogue is made in Ezra and Nehemiah, nor is any destruction of synagogues mentioned during the Maccabean revolt. The public reading of Torah is described in Nehemiah 8 and mentioned in 1 Macc. 3:48, but these assemblies are extraordinary public gatherings; we do not know whether these practices were regularly done. Some scholars suggest that the Hellenistic crisis during the second century b.c., in which there was a conflict among Jews over acculturation and fidelity to tradition, produced the synagogue as a mode of resistance to Hellenism, i.e., Greek culture and custom. Since the synagogue existed in developed form in the first century a.d., it is likely that it came into being in the two centuries preceding, but no direct evidence for it then exists. In the Diaspora, some Egyptian inscriptions from the third and second centuries b.c. mention a 'place of prayer' (Gk. proseuchē), but we do not know what went on in the houses of prayer and it is not certain that these refer to synagogues. A building has been found on the island of Delos in the Nile that has been identified as a Jewish synagogue, but the building has no clear Jewish symbols or characteristics to identify it unambiguously as a synagogue. It is likely that Jews often met in a large room in a house. A building set aside for special religious purposes had to await a certain level of material prosperity and community development. In only four recently dug sites in Palestine have rooms or buildings been identified as synagogues: Masada, Herodium, Magdala (Migdal, Tarichaeae), and Gamala. The results of these excavations are preliminary and the identifications are not certain in all cases, especially for Masada and Herodium. Existing structures were transformed into assembly halls, but that they were specifically synagogues is not certain. In all cases the buildings or rooms are relatively small and unadorned and vary greatly in plan.

Buildings that can be clearly identified as synagogues become plentiful both in Palestine and the Diaspora during the third century a.d. This is consistent with the development of rabbinic Judaism, which gradually asserted control over Judaism after the Temple was destroyed in a.d. 70 and which stressed synagogue- and school-centered prayer and study. Synagogue buildings were often decorated with mosaics and reliefs and were built in three styles, the basilica, the broadhouse, and the apsidal. The basilica was borrowed from Greco-Roman architecture and often had the entrance facing Jerusalem. The inside was rectangular and divided lengthwise by two rows of columns into nave and two side aisles. When the congregation faced Jerusalem to pray (part of their "Pattern of Worship") they had to face the entrance; consequently a permanent Torah

shrine, where the scrolls of Scripture were kept, and a bema (Gk., 'platform'; a raised platform where the leaders of the congregation stood or sat) were difficult to establish. Contemporaneously the broadhouse design developed, in which one of the long walls of the rectangle faced Jerusalem and so a permanent Torah shrine and bema were possible. Later the apsidal synagogue developed, in which the entrance was on the side away from Jerusalem and the side facing Jerusalem had an apse (a large semicircular niche) for the Torah shrine and bema. Synagogues in the Diaspora followed similar designs, though sometimes Jews took over buildings built earlier and adapted them to their purposes. In all cases, the floor plan, orientation, and architecture varied considerably. Some Diaspora synagogues are notable for their size or beauty, e.g., the ones in Sardis in Turkey, Dura in Syria, Stobi in Macedonia, and Ostia in Italy. Function: The function of the synagogue, how the congregation was organized, and what went on in the synagogue can only be surmised. In Palestine before the destruction of the Temple the synagogue would have been one of many indigenous organizations in Jewish villages and cities. People may have met to read Scripture and pray either in a house or outside, without any elaborate organization. In the Diaspora where Jews were a minority in the cities they inhabited, the synagogue probably functioned as the center of the community and its leaders may have been community leaders recognized by the civil authorities. Synagogues were used to teach the young, to house visitors, and for communal meals.

## THE LITURGY AND THE "PATTERN OF WORSHIP"

The versions of Jewish prayers that have been transmitted in the tradition show that the synagogue liturgy did not have a fixed text but varied both in content and wording over time and from place to place. **But even with this variation over time we still detect a discernible "Pattern" to the worship of the synagogue.** It is certain that the **Hebrew Scripture was read**, though probably not according to the later three-year "pattern" in Babylon and the one-year fixed cycles of readings as in Palestine. **Primacy was given to the Pentateuch, but readings from the Prophets were also included.** The existence of many Targums (translation of the Hebrew Bible into the vernacular, Aramaic) and versions of the Septuagint (the Greek translation of the Bible) testifies to the importance of understanding the ancient text. Philo, Josephus, and the New Testament show that the **Hebrew Scriptures were interpreted to the people in the synagogues.** It is also likely that the **two most important prayers in Judaism were in use**, though not according to a fixed text.

**The first is the Shema**, consisting of three biblical passages (Deut. 6:4-9; 11:13-21; Num. 15:37-41) with attendant blessings. The second is **"the 'Prayer," also called the Amidah or Eighteen Benedictions.** This series of blessings has varied in text and number over time, but it is treated as very old in rabbinic tradition.

Indeed, it is recorded for us that Jesus and the apostles regularly attended both the temple and the synagogue., Recall what Jesus said to **the woman. a Samaritan, at the well in John 4** when she asked whether she should worship at Mt. Gerizim or Jerusalem: ***"the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.***

We need to look at this text in more detail:

***John 4:5-7 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (KJV)***

**Answer for yourself:** Who were these "Samaritans"?

The only detailed reference to the Samaritans is to be found in the **Second Book of Kings**. In the twenty fourth verse of chapter seventeen, we find that when the Assyrians conquered the Northern Kingdom of Israel and deported the Ten Tribes into exile in Halah and Habor by the River of Gozan in the cities of the Medes, that the King of Assyria replenished the depopulated territory of Israel with foreigners: ***'And the King of***

*Assyria brought men from Babylon, and from Cuthah, and from Ava and from Hamath and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel and they possessed Samaria and dwelt in the cities thereof'*

**Answer for yourself:** What is described here? We see Non-Jews being imported into Israel and these would later inter-marry with those left behind and we end up with a half-breed Jewish people; a people who had already "lost their way" and who now only further drifts from the Eternal Truths of God. So for all practical purposes we should look at these people as Gentiles and draw the analogies to ourselves as Christians living in the Western Hemisphere today.

These people were heathen idolators with no fear of God; but, following attacks on their settlements by wild mountain lions (which they attributed to the anger of the God of the dispossessed Israelites), they petitioned the Assyrian monarch for help. His response was to send back one of the captive priests of Israel to teach them his laws and customs. Therefore we read: *'Then the King of Assyria commanded saying, Carry hither one of the priests whom ye brought from thence, and let them go and dwell there, and let them teach the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel and taught them how they should fear the Lord' (II Kings 17:27, 28).*

**Answer for yourself:** Are we missing something here in the above verse? Yes.

When we consider that the Israelites had themselves gone into captivity for their idolatry and Sabbath breaking, that they worshipped Baal and Ashtaroah, and that the official priesthood since the days of Jeroboam had fostered the cult of the Golden Bulls at the shrines of Dan and Bethel, it is hardly surprising that the priest who returned to teach the Samaritans, succeeded only in joining a corrupted form of Israelite belief and worship to the customs which these people already held. Thus while they now paid lip service to the God of Israel, they continued to serve their own gods as well, according to the Biblical account.

Consequently there evolved a mongrelized people of various national and racial backgrounds, practicing a hybrid religion which bore certain outward similarities to the worship of the now exiled Israelites but was deviant from the accepted "Pattern of Worship" practiced by Israel proper. It was truly a multicultural, multi-faith society that had been created. Although called Samarkans, these people did not necessarily dwell in the area of the former Israelite capital of Samaria but tended to be found mostly in the area of Shechem; so much so that both in the Apocrypha and in the writings of Josephus they are referred to as Shechemites. They had developed into a distinctive people by the Hellenistic period, when Shechem was rebuilt after years of desolation.

It was, however, during this period of Hellenization carried out by Alexander the Great and his successors, which only further diluted the "Pattern of Worship", that a group of religious purists emerged in the Samaritan community, who decided to make a fresh start, and who erected the Samaritan Temple at Mount Gerezim. They developed their own distinctive religious system, including: the worship of the God of Israel, obedience to the Law of Moses, expectation of a coming Day of Judgment, belief in Mount Gerezim as the appointed place of sacrifice and in the return of Moses as the Taheb or the Restorer/Returning One.

From this point onward, there is a rapid deterioration in relations with those of Judah, Benjamin and Levi, who had returned to Palestine from exile in Babylon. They regarded the Samaritans as racially inferior interlopers, and their religion as a spurious counterfeit. At the time of the Maccabean Revolt the Samaritans sided with the Seleucid oppressors, and to placate Antiochus Epiphanes, they even allowed their temple to be dedicated to Zeus Xenious!

***As you can see for yourself the Samaritans fell away from the "Pattern of Worship" although in many ways it might have looked externally "similar" but the core of it was deviant to the "Pattern of Worship" commanded by God.***

Subsequently, in 128 B.C., they were conquered by the Hasmonean ruler John Hyrcanus (the conqueror and incorporator of Edom/Idumea), who destroyed their Temple on Mount Gerezim. At one particular Passover, between A.D. 6 and 9, the Samaritans defiled the Jerusalem Temple by scattering bones in it. **Pilgrims travelling south from Galilee to Jerusalem for the religious festivals were afraid to go through Samaritan territory, a fear which was to be justified by the subsequent massacre of Galilean pilgrims by Samaritans at En-gannim in A.D. 52.** The Samaritans rebelled against the Romans in A.D. 36. When a fanatic assembled them at Mount Gerezim, promising to reveal the sacred vessels which they had been taught were buried there by Moses, the rebels were ruthlessly massacred by order of Pontius Pilate. During the Jewish Revolt of A.D. 66-70, a group of Samaritans joined in the rebellion and were slaughtered by the Roman Commander Vettulenus Cerialis, once again at Mount Gerezim.

After almost two thousand years, only a tiny remnant of the descendants of the Samaritans remain. They have preserved their religion and culture, and are to be found to this day in Palestine, living in two small communities at Nablus and Holon, with their own scrolls and priesthood.

In spite of our Lord's instruction to His disciples: 'Into any city of the Samaritans enter ye not' (Matthew 10:5), and the incident when the disciples wanted to call down fire from heaven to destroy a Samaritan village which refused to receive them (Luke 9:52-54), Samaritans receive fairly favorable comment from the New Testament writers Luke and John. The one leper out of the ten who returned to Jesus to give thanks for his healing was a Samaritan (Luke 17:16). The Lord Jesus asked for water from, and subsequently ministered to, a woman of Samaria (John 4:4-30 & 39-40); while we read of a great spiritual revival accompanied by signs, wonders and miracles in Samaria (Acts 8:5-25).

**Answer for yourself:** What should that teach us? That these half-breed Gentiles who knew not the "Pattern of Worship" were often blessed by the "true faith" of Israel and at times made repentance unto it as seen in Acts 8:5-25.

Just as every Jew residing in the Roman Province of Judea, and practicing the Jewish religion at the time of Christ, was not necessarily a true Judahite, a similar situation existed in Samaria, also a Roman territory. Isaiah the prophet had made it clear that, even though the vast bulk of Ten-tribed Israel had been taken into captivity in Assyria, a tiny pathetic handful would survive the mass deportations. This is what he says: ***'Yet gleaning grapes shall be left in it as the shaking of an olive tree two or three berries in the top of the uppermost bough, four or five in the outmost branches thereof saith the God of Israel' (Isaiah 17:6).***

Some of them, like the leper, and the woman by the well of Sychar, while they were Samaritans by religion (worshipping at Mount Gerezim), and by provincial designation (living in the Roman province of Samaria), were clearly not descended from the mixed multitude who had been sent into the area some seven hundred years earlier, but rather from the little handful of true Israelites who had escaped deportation - the grapes and berries of Isaiah's prophecy.

In her discussion with the Lord Jesus, the woman of Samaria made her racial ancestry crystal clear, for she said to Jesus: ***'Art thou greater than our father Jacob which gave us the well...' (John 4:12).***

She actually claimed descent from Jacob-Israel. Furthermore, her own life was symbolic of the experience of the woman Israel, for the Lord Jesus said to her: ***'Thou hast had five husbands and he whom thou hast is not thy husband' (John 4: 18)***

**Answer for yourself:** Who, as a Samaritan, were her husbands? Is there a hidden message possibly here for us to learn?

Israel had indeed had five husbands; her first whom she married at Sinai was:

- **Almighty God (She then served the following succession of alien Empires spoken of in prophecy as her lovers in which all pulled her further away from the "Pattern of Worship" given Israel by God at Sinai).**
- **Assyria**
- **Babylon**
- **Medo-Persia**
- **Greece**
- **Pagan Rome...the sixth whom she served in the time of Jesus**

All of these above influences by Gentile nations and Gentile worship only further diluted the true Worship of God as once held by their Jewish captives. Said of captive Israel by the Prophet Hosea:

***Hosea 2:6 6 Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths. (KJV)***

Captive Israel would lose "the Pattern of Worship" over time due to the influences of these pagan nations and their idolatry. Truly Israel lost her "paths". As God, in punishment of the Northern Tribes for their idolatry and departing from the true Worship of God, had the Prophet Hosea pronounce judgment on the departing captives of the Northern Ten Tribes in saying that they would lose their way. History has borne this out as these peoples would fall further from the truth and the "faith once given the saints" and in these pagan nations would they further depart from the Worship of God as God has previously instructed. Yet God would later have mercy on those He judged and offered a return to these "paths" whereby their children would one day "return to the Lord thy God" in repentance and true Worship of God. **We see this today in the major return to the Jewish Roots of Christianity but the problem we have with this is that many, but not all who teach such a "return" to the Jewish Roots of Christianity are but another false hope as were the official priesthood that was sent by Jeroboam who only gave another pagan worship to the people that "looked" Jewish but the core of it was not the SAME "Pattern of Worship" as practiced by Judah! One the many of these current "returns to the Jewish Roots of Christianity" look Jewish but analysis of their doctrinal stances reveals little change from the compromised Sun Worship of their apostate "fathers". Looking Jewish, wearing a kippa or a tallith, and singing Jewish psalms and songs, and the use of banners is often a far cry from "True Worship of God done in Spirit and TRUTH".**

Jesus told these people, and even this woman at the well who had a compromised religious beliefs system since being heavily influenced by Samaritan religious beliefs:

***You worship what you do not know; we (the Jews) worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth" (John 4:21-23).***

**Answer for yourself:** Did you notice that Jesus told her, representative of her half-breed people, that they had a erroneous worship of God? Jesus tells her that she has a false worship of God; one that looks right in some areas but the core of it is rotten and unacceptable with God. Not let us forget that God does not accept all sacrifices nor does he accept false worship.

**Answer for yourself:** Did you notice that Jesus make clear that she knows that it is the Jewish race and nation



and religion who has the "true worship" of God? Does Jesus connect "salvation" with this "true worship of God? He sure does. That should give you great pause to think.

Answer for yourself: What does it mean to be "true" worshipper? Do you want to be one? Let us look at the word "true" used in the Greek of this passage:

### Thayer's Greek Lexicon:

228 alethinos-

1) what has not only the name and resemblance, but the real nature corresponding to the name, in every respect corresponding to the idea signified by the name, real, true genuine

- a) opposite to what is fictitious, counterfeit, imaginary, simulated or pretended
- b) it contrasts realities with their semblances
- c) opposite to what is imperfect defective, frail, uncertain

2) true, veracious, sincere

Jesus warns us here that just to "reassemble" the "true" is not enough. We have to "in EVERY RESPECT CORRESPOND" to the original. In this context Jesus was telling this Non-Jewish descendent, one who has lost her "paths" and her "ways" and her "Pattern of Worship" given to her forefathers before they departed from it, that NOW it is possible for her to return and repent and come home to the true worship of God; one not found in Samaria but down in Jerusalem.

Jesus tells us "counterfeit" religion is worshipping God amiss. He tells us that we can look "Jewish" in our worship and sing Jewish songs and do Jewish dances, we can carry banners and even wear kippas and even say the blessing and wear a tallith in prayer but if our doctrines contain idolatry, as did those of the Sarmaritans, and as many Christian religious beliefs also do, then such Worship of God is defective and imperfect and unacceptable to God. This is a strong waring against idolatry that goes unnoticed by most in Christianity today under the disguise of "Jesus is God" theology or various Trinitarian beliefs. Even praying in the name of Jesus is considered blasphemy by both the Laws of Noah and Moses. Improper use of the Tithe as most churches do is but another example of false worship of God. Singing song with idolatrous phrases is but another form of idolatry and unacceptable to God. Some songs in the church should NEVER be sung! Let us never forget that blasphemy of God and His Name is the "unforgivable sin" and most Christians carry this to their grave and never know it because their teachings which they inherited from Rome and Church tradition are so perverse and have strayed so far "from the original" true and "the faith once given to the Saints" due to the antisemitism of Rome which replaced many of them with those of their making. Most never heed these warnings and enter the hereafter full of hidden idolatry which they never knew they possessed because their study of their own faith, let alone "the Pattern of Worship" is absent or deficient in their lives.

Jesus did not say, "well, you could worship at any synagogue you like!" The analogy of this is startling as today this would be understood as: "you cannot worship at just any church you like!"

Jesus admitted that prior to his coming, there was only one place to worship truly--at Jerusalem which practiced "the Pattern of Worship" handed down by God since Sinai where a mixed multitude of Jews and Non-Jews both agreed as the bride of God to "do all they you say". They both entered into their covenant with God and both accepted "the Pattern of Worship" given to Moses. Israel, and only Israel of all the 70 nations of the world was given "the Pattern of Worship" and their task as God's Holy Nation and Royal Priesthood was to lead the world in the "true worship of God" through the teaching of this "Pattern of Worship" to all mankind and examples in the Old as well as the New Testament show us that they did exactly that!

**Sadly we have departed so far from this today in contemporary Christianity.**

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## GETTING ACQUAINTED WITH THE GENTILE AS PICTURED IN THE HEBREW SCRIPTURES

Before we examine the New Testament for examples of how the non-Jew and God-fearer related to the "Pattern of Worship" we need familiarize ourselves with the terms for them used in the Hebrew Scriptures and the Old Testament. The following is taken from the Encyclopedia Judaica.

Ancient Israel was acquainted with two classes of "Gentiles" or "strangers" and we find references to them in the Old Testament:

- The "resident aliens" who lived with the Jewish people long-term
- The "foreigners" who considered their sojourn in the land more or less temporary

The "foreigner" were referred to as zarim (Myrz) or nokhrim, "nokhri," (Myrkn), terms generally applied to anyone outside the circle the writer had in view (e.g., Ex. 21:8; 29:33). They retained their ties to their original home and sought to maintain their former political or social status. On occasion they came as invaders (II Sam. 22:45–46; Obad. 11). More often they entered the land in the pursuit of trade and other commercial ventures.

**Answer for yourself:** What is of importance in our study concerning the "Pattern of Worship" that might be noticed concerning the "resident alien" and the "foreigner"? Concerning "the foreigner" the usual laws were not applicable to them, and they were protected by folk traditions concerning the proper treatment of strangers (cf. Job 31:32) and by special conventions resulting from contractual arrangements between the Israelites and their neighbors (cf. I Kings 20:34). In the legislation of Deuteronomy, an Israelite may charge a foreigner usury though he may not do so to a fellow Israelite (Deut. 23:21), and the septennial remission of debts does not apply to the debts of foreigners (Deut. 15:3).

Of importance for our study concerning the "Pattern of Worship" it is important to note that the "stranger" or "foreigner" was barred from the cult (Ex. 12:43):

*Exod 12:43-45 43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: 44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. 45 A foreigner and an hired servant shall not eat thereof. (KJV)*

Also of importance for our study concerning the "Pattern of Worship" it is important to note that the "stranger" or "foreigner" was not bound by the ritual laws, and it was permissible to sell him animals that had died a natural death (Deut. 14:21):

*Deut 14:21 21 Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk. (KJV)*

The fact that Deuteronomy includes a special prohibition against foreigners' ascending the throne (Deut. 17:15) and that Solomon specifically requested that God listen to their prayers (1 Kings 8:41) may indicate the important position some foreigners occupied during the age of the monarchy.

*I King 8:41-43 41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; 42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; 43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name. (KJV)*

## NOW...LET US LOOK AT THE RESIDENT ALIEN..."THE GER"-PROSELYTE

In contrast with the foreigner, the "ger", the "resident alien", lived more or less permanently in his adopted community. Like the Arabic "jar", he was "the protected stranger," who was totally dependent on his patrons for his well-being. As W.R. Smith noted, his status was an extension of that of the guest, whose person was inviolable, though he could not enjoy all the privileges of the native. He, in turn, was expected to be loyal to his protectors (Gen. 21:23):

*Gen 21:23-24 23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. 24 And Abraham said, I will swear. (KJV)*

Of major importance for our study in identifying and recovering "the Pattern of Worship" given the "non-Jew" in the Bible we must notice that this "resident alien" in Israel was bound by the Laws of the Jews (Num. 15:15-16).

*Num 15:15-16 15 One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you(the resident gentile), an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD. 16 One law and one manner shall be for you, and for the stranger that sojourneth with you. (KJV)*

**Answer for yourself:** Did you notice that this commandment of obedience to these "ordinances" was to be **FOREVER** for both the Jew and the "non-Jew" who is akin with Israel? How long is "forever"?

**Answer for yourself:** What is an "ordinance"?

**Strong's Concordance:** # **2708 chuqqah** (khook-kaw'); feminine of 2706, and meaning substantially the same: KJV-- **appointed, custom, manner, ordinance, site, statute**. 2706 choq (khook); **from 2710 (root word)**; an enactment; hence, **an appointment (TIME, space, quantity, labor or usage)**: KJV-- appointed, bound, **commandment**, convenient, custom, decree (-d), due, **law**, measure, X **necessary**, ordinance (-nary), portion, **set time**, statute, **task**.

In order to make sure you see this let me reiterate. God commanded of the "non-Jew" who gathers with, assemble with, or dwell with Israel to observe the same "appointed times", the same "appointed customs", the same "necessary set times", the same "commandments", the same "appointments in time" which were commanded of the Jews.

**Answer for yourself:** What should this teach us? God gave the "non-Jew" who identified with the Israel of God the obligation to keep and observe these same Biblical "appointed times", which are the Biblical Festivals and Sabbaths of the Lord.

**Brown-Driver Briggs Hebrew Lexicon** teaches the above as does the **Strong's Concordance** but they go one step further: The word also carries the idea of "standing in awe" together with the Jews when they stand before YHWH.

Now for a real shocker. On the contrary, the Israelites themselves were "gerim" (Ex. 22:20) as were their ancestors (Gen. 15:13; cf. 23:4; Ex. 2:22).

*Ex. 22:20 And a stranger shalt thou not wrong, neither shalt thou oppress him; for ye were strangers in the land of Egypt.*

*Gen. 15:13 13 And He said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;*

*Gen. 23:4 4 'I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.'*

*Ex. 2:22 22 And she bore a son, and he called his name Gershom; for he said: 'I have been a stranger in a strange land.'*

Aliens were apparently attracted to the ranks of Israel when they left Egypt (Ex. 12:38, 48), and their numbers were further augmented during the time of the conquest of Canaan (Josh. 9:3ff.). By far the greatest number of gerim consisted of the earlier inhabitants of Canaan, many of whom were neither slain as Deuteronomy commands (cf. e.g., 7:2) nor reduced to total slavery (cf. I Kings 5:29; II Chron. 2:16–17). Immigrants also were numbered among them—foreigners who sought refuge in times of drought and famine (cf. Ruth 1:1) and refugees who fled before invading armies.

Since all of the landed property belonged to Israelites (cf. Lev. 25:23–24), the gerim were largely day laborers and artisans (Deut. 24: 14–15; cf. 29:10). Both the Book of the Covenant which classed them among those who were dependent (Ex. 23:12) and the Decalogue which referred to them as "your stranger" (gerkha; Ex. 20:10; cf. Deut. 5:14) attest their inferior position in Israelite society. While a few acquired wealth (cf. Lev. 25:47), most of them were poor and were treated as the impoverished natives. Thus, they were permitted to share in the fallen fruit in the vineyard (Lev. 19:10), the edges of the field, and the gleanings of the harvest (Lev. 23:22). Like the other poor folk they were also granted a share in the tithe of the third year (Deut. 14:29) and the produce of the Sabbatical Year (Lev. 25:6).

Since the foreigners' defenselessness made them vulnerable, the Israelites were frequently reminded of God's special concern for the weak (Ex. 22:21–22; cf. Deut. 10:17–19) and were enjoined not to molest them (Ex. 22:20; cf. Jer. 7:6). They were not to be abused (Deut. 24:14) and were to receive equal treatment before the law (Deut. 1:16; cf. 24:17; 27:19). In case of accidental homicide, the cities of refuge were open to them as well (Num. 35:15), or there was to be *"one standard for stranger and citizen alike" (Lev. 24:22).*

*Lev 24:22 22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God. (KJV)*

Moreover, the Israelites were enjoined to be especially solicitous of the welfare of the "ger" and to befriend him as one of their own, since they could recall the sufferings of their own people in the land of Egypt (Lev. 19:34; cf. Deut. 10:19).



**With the passage of time, the "gerim" were assimilated culturally and religiously.** Doeg the Edomite, for instance, was a worshiper of YHWH by the time of Saul (I Sam. 21:8), as was Uriah the Hittite in the reign of David (II Sam. 11:11).

**Answer for yourself:** In light of the very important verse above, Leviticus 24:22, which proscribes "one Law", the same Law, for both the "Jew" and the "Ger", who identified with Israel, what should that teach us?

**Clearly, that the "ger", in contrast to the "nokhri", was required in many cases to conform to the "ritual" practices of the native Israelite.**

*That means they shared the same "Pattern of Worship" with the Jewish people!*

## **THE "PATTERN OF WORSHIP" AS APPLIED TO THE GER AND RESIDENT ALIEN GENTILES & NON-JEWS**

Thus, "gerim", the "non-Jews" who identified with the Israel of God, were subject to the same laws as were the Jews in the following areas. I highly recommend that you follow the links and read these Hebrew Scriptures for yourself if you are wanting to see how God's "Pattern of Worship" given the Jews also included the "non-Jew" as well.

- "Non-Jews" were concerned with ritual purification ([Num. 9:2-14](#)) and the observance of the Passover (immersion/mikvah was required before observance as well).
- "Non-Jews" concerned with laws of incest ([Lev. 18:26](#)).
- "Non-Jews" were observant of some of the food taboos ([Lev. 17:10-16](#) [prohibition of eating blood and immersion/mikvah connected with repentance] but cf. [Deut. 14:21](#)).
- "Non-Jews" were expected to observe the Sabbath ([Ex. 20:10](#); [Deut. 5:14](#)),
- "Non-Jews" were expected to participate in the religious festivals like the Passover, Unleavened Bread, Shavuot (Pentecost), Tabernacles, ([Deut. 16:1-22](#)),
- "Non-Jews" were to undergo Mikvahs/immersion which was required before observance of Festivals like Shavuot [Pentecost] ("being born again") ([Exodus 19:10-11](#)).
- "Non-Jews" were expected to fast on the Day of Atonement ([Lev. 16:1-34](#)).
- "Non-Jews" were permitted to offer up burnt offerings ([Lev. 17:8](#); [22:18](#); [Num. 15:1-16](#).) and,
- Non-Jewish males must be circumcised in order to partake of the sacrificed paschal lamb ([Ex. 12:48-50](#); [Num. 9:14](#)).

**Answer for yourself:** What did we see here and what should that teach us? Simply, that without a doubt in the Hebrew Scriptures, we find God providing for the "non-Jew" to keep and observe these same "appointed times" with God like the Biblical Festivals of Passover, Unleavened Bread, Shavuot (Pentecost), Yom Kippur, Tabernacles, and the Sabbath of God (the 4th Commandment). Also we saw that the opportunity to worship God in burnt offerings as well as his acceptance of various Laws of the Torah applied to him as well since he was in relationship with the Israel of God. This is a picture that should become very clear to us for certainly, by what we just read, these Biblical Festivals, Sabbaths, and Torah were not given to the "Jews" only.

**Above we just looked at many ways the non-Jew was instructed concerning various commandments concerning worship that applied to him as one who "stood besides Israel" in the worship of the God of Israel. We saw without a doubt that these "non-Jews" who worshipped the God of Israel were required to keep the Sabbath, the Biblical Festivals like Passover (Pesach), Unleavened Bread (Hag Ha Matzah), Pentecost (Shavuot), the Day of Atonement (Yom Kippur), the Festival of Tabernacles, the Sabbath, be immersed or mikvahed prior to observance of these "appointed times" with God, to be circumcised if they were to observe the Passover and partake of the lamb, to fast on prescribed**

holy days, to refrain from blood and other food laws (Laws of Noah), as well as various morality laws.

Indeed, they, no less than the Israelites, were expected to be loyal to YHWH (Lev. 20:2; cf. Ezek. 14:5–8). This loyalty did not require of these "non-Jews" that they keep all of the 613 mitzvot given to the Jews but many of them were given to them as "necessary" as we have seen. Beyond the minimum of the 66 Laws of Noah we see the concept of Isa. 56 being factored in here where the "non-Jew" was required to "chose things that please YHWH" which were over the minimum Laws of Noah.

## YET THERE WERE DIFFERENCES

However, social differences did remain, and some "gerim" were better received than others. While third generation offspring of Edomites and Egyptians might *"be admitted into the congregation of the Lord"* (Deut. 23:8–9), *Ammonites and Moabites were not to be admitted "even in the tenth generation"* (23:4). Furthermore, even while the Holiness Code admonished Israelites not to subject their fellows to slavery (Lev. 25:39), they were specifically permitted to do so to the children of resident aliens (25:45–46). A Hebrew slave belonging to a "ger" could be redeemed immediately, and if not redeemed served until the Jubilee Year (25:47ff.), but one belonging to an Israelite served until the Jubilee (25:39ff.). Correspondingly, a Hebrew could serve as a hired or bound laborer (25:40) of an Israelite, but only as a hired laborer of an alien (25:50). Indeed, the humble position of the 'ger' generally was emphasized by the usage of the term in the Holiness Code: e.g., "The land is Mine; you are but strangers resident with Me" (25:23; cf. 25:35.).

In practice, of course, there were Israelites who became propertyless and destitute and had to support themselves as day laborers (Deut. 24:14; cf. Lev. 19:13), and no doubt there were also 'gerim' who became prosperous and acquired land. This narrowed the gap between the two classes and resulted in frequent intermingling. Marriages between the two groups did take place, only marriages between Israelites and the aboriginal inhabitants of Palestine being prohibited in Deuteronomy 7:3–4. On close examination it appears that even in the theory (and it was hardly more) of the author of Ezra-Nehemiah only marital alliances with the non-Israelites of Palestine were illegitimate, because the laws of Deuteronomy 7:3–4 and 23:3–9 applied to them. The absorption of converts from other nations is reported with composure—Ezra 2:59–60 (= Neh. 7:61–62); Ezra 6:21; Nehemiah 10:29 (*"and everyone who withdrew from the uncleanness of the peoples of the lands [note the plural] to the teaching of God"*). The phenomenon of such conversions is alluded to in Isaiah 56:3 and Zechariah 2:15; 8:20ff., and the predictions of the conversion of the gentiles in Isaiah and Jeremiah are well known. In late Second Temple times, the term "ger had become virtually synonymous with "proselyte" (full converts to Judaism) and "strangers" were admitted to the religious fellowship of Israel (Jos., Apion, 2:28).

## THE GER TOSHAV AND THE LAWS OF NOAH

Whereas, as stated, the word "ger" in the Bible was taken to refer to the proselyte, the "ger toshav", the "resident stranger," was regarded as belonging to a different and special character. He was a "non-Jew" who accepted some, but not all of the commandments of the Torah, as a result of which he was permitted to reside in the land of Israel and enjoy many of the privileges of citizenship. Various views are expressed by the rabbis as to the qualifications which entitle the resident gentile to be accepted as a "ger toshav", ranging from the renunciation of idolatry to one who accepts the whole of the discipline of the Torah with the exception of the dietary laws (Av. Zar. 64b).

**Answer for yourself:** How did Judaism settle this difference of opinion?

**The halakhah and ruling of Israel in this regard was decided that it applies to the person accepting the seven "Noachide Laws" (Maim. Yad, Issurei Bi'ah 14:7; Sh. Ar., YD 124:1).** The laws, privileges, and restrictions of the "ger toshav" are exhaustively dealt with in the Talmud. As, however, it was laid down that the acceptance of a "ger toshav" was permitted only during the period that the Jubilee was in force, and that law was no longer in power in Talmudic times, the discussion was purely academic.

We at Bet Emet have [a website dealing exclusively with and in-depth concerning the Laws and Covenant of Noah for your further study.](#)

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## THE NON-JEW AND HIS RETURN TO GOD'S SABBATHS AND HOLY DAYS WHICH CONSTANTINE OUTLAWED

**Answer for yourself:** Why don't we as Christians and followers of Jesus and "the Christ" keep and observe the Biblical Holy Days in the Christian Church today?

We can begin to look at Constantine to find the loss of the Biblical Holy Days and the Sabbath for the non-Jew.

Let us learn an important truth from 2 Thess. 2:3

***"Let no man deceive you by any means, for that day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition who apposes and exalts himself above all that is called God or that is worshiped so that he sits as God in the temple of God."***

Let us look no further than Constantine to be one of many who fulfills this passage. As far as the history of Christianity is concerned, Constantine was one of the most influential men that ever lived. From the Writings of the Apostles (Gospel's), until Martin Luther nailed his theses to the church door in 1517, there was no single person that so changed the course of church history as Constantine did. Indeed, his influence was so vast that it continues to tower over Christendom in this, our own time. Both in church customs, doctrines and in church government, Christianity owes Sunday and a lot more to Constantine's intervention.

**It may be news to you but Constantine began to change the Biblical Holy Days, forsaking the Shabbot and assigning Sunday as God's day. He outlawed the 7 Biblical Festivals and Feasts of God as well.** He replaced them with pagan holidays derived from a "literalized" Sunworship to which he associated with Jesus and "the Christ". If we look at the Shabbot this should not be surprising to us for after all, the Gentiles (pagans) were already used to Sunday worship due to their background in "Sunday" - "Sun" worship. The logic of Constantine was very simple: "As more and more Gentiles came into the faith, why make them learn of God's Holy Sabbath and His Laws?" The root for all these changes comes from his intense antisemitism and hatred of the Jews as we find in [Constantine's Easter Letter](#).

At the beginning of the 4th century, a monumental event occurred for the Church. In AD 306, Constantine became the first Christian Roman Emperor. At first, he had a rather pluralistic view and accorded Jews the same religious rights as Christians. **However, in AD 321, he made Christianity the official religion of the Empire.**

**Answer for yourself:** On the surface this looks good but what was hidden in such a move on Constantine's part? This signaled the end of the persecution of Christians, but the beginning of discrimination and persecution of

the Jewish people.

Already at a council in Elvira (Spain) in AD 305, declarations were made to keep Jews and Christians apart, including ordering Christians not to share meals with Jews, not to marry Jews, not to use Jews to bless their fields, and **not to observe the Jewish Sabbath.**

Imperial Rome, in AD 313, issued the Edict of Milan, which granted favor to Christianity, **while outlawing synagogues.**

Then, in AD 315, another edict allowed the burning of Jews if they were convicted of breaking the laws. As Christianity was becoming the religion of the state, further laws were passed against the Jews:

- The ancient privileges granted to the Jews were withdrawn.
- Rabbinical jurisdiction was abolished or severely curtailed.
- Proselytism was prohibited and made punishable by death.
- Jews were excluded from holding high office or a military career.

These and other restrictions were confirmed over and over again by various Church councils for the next 1,000 years.

**In AD 321, Constantine decreed all business should cease on "the honored day of the sun." By substituting Sunday for Saturday, as the day for Christian worship, he further advanced the split between Jews and "non-Jews" and in so doing begins to destroy God's "Pattern of Worship". This Jewish Shabbat / Christian Sunday controversy also came up at the first real ecumenical Council of Nicea (AD 325), which concluded Sunday to be the Christian day of rest, although it was debated for long after that.**

**Answer for yourself:** What should this tell us? Simply that **up until the early 4th century non-Jewish believers in God were taught to keep and observe the Sabbath along with the Jews!**

Overnight, Christianity was given the power of the Imperial State, and the emperors began to translate the concepts and claims of the Christian theologians against the Jews and Judaism into practice. Instead of the Church taking this opportunity to spread its Gospel message in love, it truly became the Church Triumphant, ready to vanquish its foes (first it was the Jews who were singled out and later it would be Gnosticism and any who would dare to disbelieve the imperial religious doctrine).

After 321, the writings of the Church fathers changed in character. No longer was it on the defensive and apologetic, but aggressive, directing its venom at everyone "outside of the flock," in particular the Jewish people who could be found in almost every community and nation.

***1Thes 1:9 9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; (KJV)***

The above passage refers to "Non-Jews" who turned from idols to serve the living God of the Jews. These "non-Jews" had just come out of idolatry. And that was fine when Gentiles first entered the faith. These "non-Jews" didn't know the Law, **these "non-Jewish" believers did not know that they had a Covenant with God as taught by the Jews** or that **God expected of these "non-Jews" to observe and keep His "appointed times" and Holy Days** like **the Sabbath**. But they could learn. **They attended the synagogues, on Shabbot** and observed "ALL" of the Jewish Biblical Holy Days. But Constantine and others made sure they did not continue to learn the Ways of God. He made sure that everything Jewish was removed from the then "existing" church.

You might want to look up the word "gentile". It means pagan. It means anyone outside Judeo Christian faith. Webster's dictionary states: "Gentile....anyone belonging to a non Jewish nation; anyone who is not a JEW OR



**A CHRISTIAN."** Yet Christians today claim the title of Gentile. This is part of the Lie that Constantine started and it obviously continues today. If you are a believer in the God of Israel through Yeshua then you are no longer a Gentile. You are grafted in to the Olive tree, which is Israel. And that being so then you should resemble Israel in your worship!

***Rom 11:24 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? (KJV)***

**Answer for yourself:** Have you ever noticed that any reference to Yeshua and the early church being a part of Judaism brings accusations of "Pharisee" "Legalist" and after that comes "one who would stone Christ" and finally "Christ Killers". This kind of talk brought us the Inquisition, the Crusades and the Holocaust.

## **CONSTANTINE'S COUNTERFEIT JESUS**

A terrible deception has occurred and the vast majority of 2.5 billion Christians haven't a clue. Today in Gentile Christianity we have accepted a Constantine Jesus instead of the Jewish Messiah. Through Constantine's clever ruse of "replacement religion" we have centered in Christianity today not a Jewish Messiah but a Gentile Messiah. This person will look for all the world like the Messiah pictured in Christian paintings. He will look extremely "Gentile". This false messiah has and will continue to infiltrate the church. He will speak of Easter and Christmas and Sunday as if they were God's Holy Days. He will not allow Sabbath worship. He will declare Sunday as the Sabbath Day. As long as you worship the "Gentile Jesus" you won't have to worry about persecution. Nobody is going to bother you. You will be safe in your church and deceived the false comfort provided by errant theology. All this because you believed The Lie. The lie that you are separate from Israel. The lie that says the Olive tree is dead. The lie that says the Law is dead. The lie that says you are somehow better than Israel because you will be 'taken out' of the world in the day of Jacob's trouble. And the lie that says the Commandments of Almighty God are passed away. The lie says that you, as a Gentile Christian believer, have replaced Israel and that you are "the New Israel".

## **TIME TO STUDY FOR YOURSELF AND EXPOSE THIS LIE**

***Rom 11:17-18 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree (Israel); 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. (KJV)***

We must begin at the beginning; namely with the Biblical Calendar. We can call this for all practical purposes the Jewish Calendar for I have found, as you will if you do the study, that "Jewish" is a synonym for "Biblical". I wish that could be said for the Christian Church but it simply is not so; in fact the opposite is more often the rule. **The Lord's Calendar is a diary of His Appointments of His "appointed times" with mankind. These are specific times on which He wants to meet with us.** The word 'set time' in Hebrew is "moed". It means an 'appointment' and a 'rehearsal'. These are appointments set in eternity as rehearsals for what is to come. **We find time and time again when consulting the Hebrew words for the non-Jewish believer in God in the Hebrew Scriptures example after example of the non-Jew keeping and observing the Sabbath and the these Biblical "appointed times" and Biblical Festivals and Feasts with the Jew in the Hebrew Scriptures and the Old Testament. Many never see this for they know not where or how to**

look or study at this level. Words like "alien", "foreigner" and "stranger" go unnoticed in the Old Testament in contexts regarding these Holy Days of the Lord yet everyone of them is a beautiful picture of the overall "Pattern of Worship" given by God to all His children; to all mankind. Again and again God emphasizes to both the Jew as well as the non-Jew that we are to keep the Feasts at their appointed time as "rehearsals" for Eternity.

Numbers 9:2 says: *"Make the Israelites celebrate the Passover at the appointed time."*

In verse 14 we read, *"A foreigner living among you who wants to celebrate the LORD's Passover must do so in accordance with its rules and regulations. You must have the same regulations for the foreigner and the native-born."*

*Isa 56:1-2 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. (KJV)*

But you read the above verse thinking this was a commandment for the Jew only most likely. But let us keep reading.

*Isa 56:6-7 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people (nations). (KJV)*

Wow. Here we have the example of non-Jews keeping the Sabbath of God let alone participating in Temple worship and the Sacrificial System. It would appear to me and hopefully you that these non-Jews are definitely "grafted" into the Israel of God more so than Christians today regardless of what they want to believe about themselves.

*Isa 56:8 8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. (KJV)*

Take a look at this chapter and you will see the church as it was/is supposed to be. We were supposed to learn about and keep the Lord's Sabbaths (the weekly sabbath as well as God's "High Sabbath" which are more commonly known as the Biblical Festivals and Feasts. We are plainly Commanded here to keep the Sabbaths of the Lord. We are now getting the chance to learn and do as many are returning to the Hebrew roots of the church. Let us do so in thanksgiving and delight.

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the non-jew and his return to gods sabbaths and holy days which constantine outlawed

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## GENTILES AND JEWISH CLASSIFICATION

In the Jewish worldview all gentiles who are ethical monotheists will achieve salvation. Judaism does not denigrate gentiles and does not see them as condemned to eternal damnation. Rather we see them as fellow human beings, from other nations, searching for God and for meaning in life. Judaism wishes them well with their search and celebrates those who succeed in becoming ethical monotheists. Jews are obligated in many rituals and ceremonies and those Jews who fail to fulfill these rituals are considered sinners. Gentiles, however, are not obligated in these commandments and are only obligated to be ethical monotheists. Those who fulfill this obligation receive their full reward in the world-to-come.

**There are three main categories of gentiles** [see R. Yom Tov ben Avraham Alshevili, Chiddushei HaRitva, Makkot 9a n.].

### THE NOACHIDE MONOTHEIST:

This person is generally called a **Ben Noach (or Noachide) meaning a proud descendant of the biblical Noah.** In the Jewish tradition Noah and his sons were commanded to fulfill seven commandments which amount to ethical monotheism [see Aaron Lichtenstein, The Seven Laws of Noah]. **Those gentiles who observe these commandments are considered righteous gentiles. They are, however, not Jews and are not considered part of Jewish society.** They are righteous people and recognized for their accomplishments. However, they remain part of the human brotherhood but not part of Jewish society.

### THE GER TOSHAV: NON-JEWS WHO GO BEYOND THE LAWS OF NOAH AND WHO, BEFORE A BET DIN (COURT) VOW TO OBSERVE THEIR COMMANDMENTS AS ETHICAL MONOTHEISTS

**The Path of the Righteous Gentile states: "When one of the Children of Noah resolves to fulfill the Seven Universal Laws, his or her soul is elevated. This person becomes one of the Chasidei Umot Haolam - Pious Ones of the Nations - and receives a share of the Eternal World. The Holy Scriptures calls one who accepts the yoke of fulfilling the Seven Universal Laws a Ger Toshav - a Proselyte of the Gate. This person is permitted to live in the land of Israel and to enter to the Holy Temple in Jerusalem and to offer sacrifices to the God of Israel."**

As the Rambam explains, **the Ger Toshav is a person that actively accepted upon himself in front of a Jewish Bet Din to fulfill these Mitzvot, in a way that's similar to conversion.** [According to some opinions he undergoes Brit milah (circumcision or the drawing of blood from his penis as well already circumcised)]. As opposed to a regular goy that adheres to the 7 Noahide laws out of his or her own rational understanding, feeling that that's the "humane thing to do", and has not committed him/herself to keep these laws on a definite basis, the "Ger Toshav" consciously accepts that Hashem, our God, commanded him to keep them (through

Moshe) and for that basic reason, he/she is fully committed to fulfilling them. Moreover, if he is interested in keeping more than the basic seven laws, he can commit himself to more Mitzvot at the time of his "conversion", and can even accept upon himself Shmirat Shabbat- something that a regular goy is forbidden to do. A "Ger Toshav" can come to Bet din and decide upon any number of Mitzvot from the minimum seven up to a maximum of 613, and from that point on is obliged to keep them. A "Ger To Shav" cannot accept all 613 Mitzvot- because if he did, he'd simply be a... Jew! Here we find a non-Jew who not only accepts the Laws of Noah but understands and implements Isaiah 56 into his life and goes beyond the minimum observance as he "chooses those things that please God" as detailed in the texts of Isaiah 56.

By pledging that he will fulfill his obligation to be an ethical monotheist he enters Jewish society. He is not a convert and does not become Jewish. In fact, he can worship any monotheistic religion he chooses. He is, however, a righteous gentile and is gladly received into the Jewish community. He is welcome to live in Jewish neighborhoods (should he so choose), is supported by Jewish charities (if he so needs), and is considered part of the fabric of Jewish society in many ways [see Talmud Pesachim 21b; Talmud Avodah Zarah 65b; Nachmanides, Additions to Book of Commandments, 16; Maimonides, Mishneh Torah, Hilchot Zechi'ah Umattanah 3:11, Hilchot Melachim 10:12; Ra'avah of Posquieres, Comments to Mishneh Torah, Hilchot Issurei Biah 14:8]. Both the Ben Noach and the Ger Toshav are righteous gentiles. However, the Ben Noach has not entered Jewish society and perhaps does not wish to. Therefore, he is treated like a stranger. He is respected as a righteous human being, one who is fulfilling his divine purpose in the world. However, he is not part of the Jewish community.

## GENTILES WHO ARE NOT MONOTHEISTS

The third category is of the gentile who is not an ethical monotheist. He is violating the covenant God made with Noah and his descendants and will be punished for those sins. It is with these people that Judaism has a very ambivalent attitude. On the one hand, they are acting contrary to God's purpose in the world. For this reason, Judaism tries to distance Jews from them. On the other hand, they are people created in God's image and must be respected as such. The compromise is that their positive traits, examples of which we will shortly see, are recognized and respected. However, their negative traits are never fully forgotten and full societal integration with such people is discouraged.

Those gentiles who have the status of Ger Toshav, who have requested acceptance into Jewish society and have pledged obedience to their commandments, are treated almost like Jews. Those who have the status of Ben Noach because they have not requested acceptance are respected but are not treated like brethren. They receive letter-of-the-law treatment because to treat them beyond that would be to detract from other Jewish brothers.

**Answer for yourself:** What has a Ger Toshav gained if a Ben Noach is treated the same? What extra connection is there between fellow Jews and within the entire Jewish/Ger Toshav society if everyone is treated extra specially?

Within the Jewish/Ger Toshav society all members, both Jewish and gentile, are joined together as a community united in its single goal of worshipping the one God. While Judaism treats all human beings with the respect due to someone created in the divine image, those within the Jewish/Ger Toshav society get slightly better treatment. They are handled above and beyond the letter of common human interaction.

There are those who point out these differences in treatment and wish to demonstrate that Judaism is anti-gentile. Quite the opposite. Judaism is one of the few religions that recognizes that even those outside its faith can be saved and allows them into its community. Righteous gentiles have a place in the world to come and can choose to join Jewish society if they wish. If they decline this invitation then they are given the full respect that these righteous people deserve. We shall show that the differences in treatment are reasonable and that all gentiles are treated honestly and respectfully.



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## THE GENTILE GOD-FEARER AND DIFFERENT LEVELS OF COMMITMENT TO GOD

The conviction that Judaism was the one true religion given by God for all men and that it was destined to become the universal religion for all mankind was a peculiarity of the Jews. No other religion in the world and time made any such pretensions or cherished such aspirations. It was an exclusiveness the rest of mankind did not understand and therefore doubly resented. It is today as well. Such a belief in the future universality of the "true religion," the coming of an age when *"the Lord shall be King over all the earth," when "the Lord shall be one and His name One,"* led to efforts to convert the Gentiles to the worship of the one true God and to adherence to both faith and obedience according to the revelation He had given. Thus Judaism became the first great missionary religion of the Mediterranean world.

### THE VEHICLE FOR INSTRUCTION:

Judaism's religious influence was exerted chiefly through the synagogues, which the Jews set up for themselves, but which were open to all whom interest or curiosity drew to their services. To Gentiles, in whose mind these services, consisting essentially of readings from the Scriptures and a discourse, along with prayers and hymns of praise, were inviting. In that time period in the Hellenistic world (Greek influenced), polytheism (belief in many gods) and idolatry was so decisively prevalent, that the souls of men cried out for something more. Such was the difference between the Gentile and the Jew. As a Gentile came to renounce heathenism and adopt Judaism along with observations such as the Sabbath, Festivals, and conformity to the rules of clean and unclean foods which were necessary conditions of social intercourse, it was seen to be a respectable degree of commitment and conversion on behalf of the Gentile that he be accepted alongside the Jew as God's people. This was before faith in Christ which only solidified such a commitment. The rejection of idolatry by the Gentile was an acknowledgment of the whole law, since one who renounces idolatry is called in Scripture a "Jew."

### CONVERTS & VARIETIES OF COMMITMENT OF THE GENTILE

Gentile "believers" were called religious persons who "worship, or revere God," although in a strict sense they resided both inside and outside of the mainstream of Judaism. Yet, they were expected to share with "Jews by birth" the favor of the God they had adopted, and were encouraged in this hope by their Jewish teachers. It was not uncommon for the next generation to seek incorporation in the Jewish people by circumcision, thus becoming a full-fledged "convert to Judaism." These Gentiles were seen as the ones *"clinging to the skirt (prayer shawl) of the Jew"* (Zech. 8:23).

*Zech 8:23 23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. (KJV)*

Oh, by the way, this passage is prophetic and is yet to occur.

**Answer for yourself:** How is it that Gentiles will follow the Jews to Zion to learn of God if we Protestants and Catholics have all truth? Why are we trying to convert Jews to Christianity when the picture of the world to come is that Gentiles will come up to Zion and set at the feet of the Jews and Rabbis as we learn of God from them? Maybe Israel is the light unto the Gentiles after all! Think on that for a while.

**Much confusion has arisen from the habit of describing such Gentile adherents of the synagogue as a class of proselytes or semi-proselytes, and trying to find a category for them in Jewish law. Jewish law knows no such semi-proselytes, nor any other kind of proselytes than such as have, by conversion and immersion/mikvah, not only become members of the Jewish church but has been naturalized in the Jewish nation. One should NOT make a distinction where none existed.**

## PHILO'S DEFINITION OF A PROSELYTE:

"Proselytes are such as have resolved to change over to the true religion, and are called proselytes because they have become naturalized in a new and godly commonwealth, renouncing the mythical fictions and adhering to the unadulterated truth." **Under the Laws of Noah (7 commandments containing some but not all the Laws of Moses unless fully converted), proselytes enjoy equal rights in all respects with the native born Jews,** as is only just, inasmuch as they have left country, friends, and kinfolk for the sake of virtue and holiness. There can be no question that Philo means by "proselyte" one who has deserted his false gods and his people to cast in his lot with the Jews.

## OTHER VIEWS ON THE PROSELYTE:

Tacitus (a roman historian) speaks of proselytes as such as **"practice circumcision like the Jews." A proselyte is not one who had merely embraced the monotheistic theology of Judaism, but has addicted himself to the Jewish ordinances and customs,** and in doing so severed himself from his people, friends, and kinsmen; for which reason he is to be treated with peculiar benevolence. He has become **a naturalized citizen of a new religious commonwealth in which he has a full quality of rights and duties with born Jews. NOTICE a proselyte was considered as part of Israel!**

## THE "GER" -HEBREW FOR PROSELYTE:

In the Greek Bible, **"proselyte" is the usual translation of the Hebrew "ger."** The older associations of this word were both civil and social. The "ger" was an alien immigrant, or the descendant of such an immigrant, resident in Israelite territory by permission, without any civil rights. This is the position of the "ger" in the older Hebrew legislation and in Deuteronomy. They are distinguished from foreigners (nokrim), who may be casually and temporarily in the country, and from the descendants of the ancient Canaanites. Israelites are commanded not to oppress these aliens, who had no legal protection; and they are frequently presented as objects of charity.

**Later, in the Persian period, the word "ger" comes to be applied to foreigners (men of other than Jewish descent) who join themselves to Jehovah, or to Israel as the worshippers of Jehovah.** Thus in Isaiah 14:1, in the restoration, when God reestablished Israel in its own land, ***"the 'ger' (converts the Jews have made in the exile) will join themselves to them and attach themselves to the house of Jacob."*** Such converts are described in Isa. 56:6ff.

***"The aliens who join themselves to Jehovah to minister unto him, and to love the name of Jehovah, to be his servants, every one that keeps the Sabbath from profaning it, and hold firmly to my covenant***

*(laws), I will bring them to my holy mountain and make them rejoice in my house of prayer; their burnt offerings and their sacrifices shall be acceptable upon my altar, for my house shall be called a house of prayer for all peoples. Thus saith the Lord Jehovah who gathers the dispersed of Israel, yet will gather others unto him (Israel), besides those that are gathered of (Israel) himself."*

The laws for the "ger" (Gentile proselyte) or "gerim" (Gentile proselytes) in Lev. 17-25 put them, so far as religious duties and privileges go, in all respects on the same footing with Israelites by birth; they are subject to all the obligations of the Law, precisely as the "gerim" (proselytes) in the rabbinical law are. This is true, not only of religious commandments and prohibitions but also civil law: "You shall have one civil law; the proselyte (ger) shall be treated like the native born, for I am the Lord your God." For living as a resident alien ("ger," in the original civil sense) in the land of Israel the verb is "gur," as in sojourn; for conversion to Judaism and adoption into the people as well as their religion a new form was needed and created, the "ger in a religious sense" understood as "becoming a proselyte."

## THE GER - GENTILE CONVERT RESTS BENEATH THE WINGS OF THE ALMIGHTY:

A favorite figure in the Psalms for the confident security of the religious man is having a refuge, or shelter, beneath the wings of God, or beneath the shade of his wings, as the young of birds do under their mother's wings for safety from danger. The same figure is frequently employed of conversion. The proselyte came beneath the wings of the Shekinah; one who converts a Gentile brings him under the wings of the Shekinah. The origin of this use is doubtless Ruth 2:12, where Boaz speaks for the Moabitish convert the reward for her goodness to Naomi from *"the God of Israel, beneath whose wings thou art come to take refuge."*

The legislation in the middle books of the Pentateuch (first 5 books of the Bible) thus puts the "gerim" on the same footing with native Israelites, not only before the civil law, but in religious duties and privileges, and Philo repeatedly emphasizes this parity of the naturalized and the native Jew as one of the notable features of the Mosaic Law.

## DISTINCTIONS DO EXIST HOWEVER:

The Passover was the most distinctively national of all the festivals, but the law admits the proselyte to it, though no foreigner, no settler, no hired servant may eat of it. For such participation it is necessary that one be circumcised, "for no uncircumcised man shall eat of it" (Ex. 12:48). In Num. 9:14 it is assumed that the proselyte is circumcised, and the only requirement is that he shall conform strictly to the ritual of the Passover: *"Whether proselyte or native, you shall have the same ordinance."* This Scripture puts the proselyte on the same footing as the native in all the commandments contained in the Law. "As the native born Jew takes upon himself to obey all the words of the Law," so the proselyte takes upon him all the words of the Law. The authorities said, *"if a proselyte takes upon himself to obey all the words of the Law except one single commandment, he is not to be received."* Thus Paul would say in Gal. 5:2 to the Galatians: *"I solemnly warn every man that gets himself circumcised (Paul was referring to conversion to Judaism) that he is under obligation to fulfill the whole law (613 commandments)".* Since Paul was reared as a Pharisee, he made reference to both the Written Law and the Oral Law in this passage.

## REQUIREMENTS FOR CONVERSION & "BEING BORN AGAIN"

The initiatory rite by which a man was made a proselyte comprised three parts: circumcision, immersion in water (mikvah/baptism) and the presentation of an offering in the Temple. In the case of a woman there was no circumcision, and after the destruction of the Temple no offering could be made. Circumcision alone is prescribed in the Written Law. The offering of a sacrifice is, thus, not one of the conditions of becoming a proselyte, but only a condition precedent to the exercise of one of the rights which belong to him as a sacrificial meal. As soon as he was circumcised and immersed, he was in full standing in the religious community, having all the legal rights and powers and being subject to all the obligations of the Jew by birth. He had "entered the covenant." It is interesting to note that this immersion of conversion was different from other immersions of purification in that the presence of official witnesses was required for conversion. Two scholars would stand by him and rehearse to him orally some of the lighter and some of the weightier commandments. When he had been immersed and had come up from the water (following circumcision if a male), one is like an Israelite in all that he does. In the case of the woman proselyte, women made her sit in the water up to her neck, while two scholars recited the same commandments, both positive and negative and it was assumed that the initiant assumed "the yoke of the commandments." As the Israelite came into the covenant only by three things, circumcision, immersion, and sacrifice, precisely so the proselyte comes into the covenant by the same three things. Israel was circumcised before leaving Egypt, they were baptized in the Sinai desert, and after they pledged themselves to keep all God's commandments they were sprinkled with the blood of the covenant sacrifice.

Now listen well. The status of a proselyte who embraces Judaism is at the moment of his reception like that of a "new born child" or as if "born again." Being "born again" is not a Christian concept by and of itself.

**Answer for yourself:** Don't you find it rather strange that Christianity has stolen the term and uses it but has dropped the original meaning which meant one's conversion and acceptance of the 613 Commandments for full conversion to Judaism? That is but one example of Replacement Religion for you.

It goes without saying that before a Gentile proselyte converted to Judaism that it was customary that before his initiation that he adhere to the seven Laws of Noah which were given to all heathen to observe if they lived within the land of Israel. The laws of Noah were the foundation from which one pursued righteousness.

The sincere and genuine proselyte (fully converted through circumcision, immersion, and having brought a sacrifice) is called "ger zedek," or "righteous proselyte" (Psalm 118:20). They are such as embrace the religion from religious motives, "for the sake of God," and therefore live in conformity to His will revealed in the Oral and Written Laws as they pledged themselves at their reception. Another name for such converts is the "get emet," or "true proselyte." To the righteous proselytes are sometimes applied texts in the Old Testament which speak of the righteous, or of such as fear God, the "truly righteous." We call them those who fear God or God-fearers. In the daily prayers in the Temple petitions for God's blessings upon the righteous proselyte are invoked.

The word "ger" by itself having come to mean proselyte or convert to Judaism who has received circumcision and baptism not only into the religion of Judaism but into the Jewish people, occasioned the necessity to find a distinctive term for the resident alien.

## **DISTINCTION BETWEEN RIGHTEOUS GENTILES: GER ZEDEK VS GER TOSHAB**

The "ger toshab" was an alien but not a full convert to Judaism. He was a resident in Jewish lands by permission on the condition that while he resides that he would:



- **Not engage in the worship of other gods or in idolatrous practices,**
- **Not blaspheme the name of God.**
- **He had to pledge himself in the presence of 3 observant persons to abstain from idolatry.**
- **He was to be subject to the jurisdiction of Jewish courts**
- **He had to keep free of flagrant crimes, homicide, robbery, theft, adultery and fornication.**
- **He also had to abstain from eating flesh with the blood or "life" in it (part of the Laws of Noah).**
- **He had to observe and commit to observance of the Seven Commandments that God gave to Adam and Noah and were consequently binding upon all mankind.**
- **He was not required to join in the worship of Israel nor to take upon himself any further obligations to observe the commandments of God to Israel (Mosaic Law), although these were optional to him ([Isa. 56](#)).**
- **He was not required to observe and keep the Sabbath but he enjoyed the exemption from labor on the Sabbath which gives rest on that day to slaves and hirelings of every race, as well as animals.**
- **He was not required to be circumcised.**

**Upon his circumcision he would become fully Israel and a full convert and his status would then change from a "ger toshab" to a "ger zedek".**

**The "ger toshab" is not a proselyte or a "semi-proselyte" and was not considered a convert to Judaism at all.** The "ger toshab" as **uncircumcised**, also was called the "ger arel," and is not to be confused with **the circumcised proselyte "ger ben berit" who has come into the covenant of God with Israel (ger mahul).** The "ger toshab" was a heathen and was allowed to eat "carrion" or the flesh of animals not correctly slaughtered which no Israelite or proselyte could partake. The "ger" to whom an Israelite may give it in Deut. 14:21 is the "ger toshab". Also, it was permissible to take usury from a "ger toshab" as with any heathen, but forbidden to take usury from an Israelite or "true proselyte;" the "ger zedek."

Since the 18th century another category of proselytes emerged, the **"Ger sh'ar" or the "proselyte of the gate"** which is **distinct from the "ger zedek," or full proselyte or God-fearing Gentile.** The "ger sha'ar" or "proselyte of the gate" suggests converts who **lingered at the door of the synagogue** as derived from passages in the Bible which speak of the ***"ger (alien) who is in thy gates"*** or residents in Israelite towns and cities (Ex. 20:10, Deut. 5:14).

In the 4th century a question arose as to whom the 4th Commandment concerning the Sabbath applied to, the "ger zedek" or "ger sha'ar" and the former opinion prevailed. **In other words the full-convert is required to observe and keep the Sabbath, having become as one born in the land, while the ger toshab was not, yet he still could choose those things that pleased God if he so desired ([Isa. 56](#)).** Often such "strangers" are listed with names in Deut. along with the widows, orphans, and the landless Levites. Here we find the proselyte of the gate who was likewise often the object of charity.

## **ATTITUDES TOWARD PROSELYTES:**

The attitude of the religious leaders of Judaism toward proselytes differed in different circumstances, and individual teachers had their own beliefs. Rabbi Shammai would have nothing to do with one who was not prepared to give implicit assent, before knowing its contents to the unwritten Law as well as the written Law. Many had bad opinions of all proselytes, fearing that with persecution that they would fall back into their old ways because they were naturally bad people. It is for this reason the Scriptures had so often admonished Israelites not to give them offense by word or deed. **The School of Hillel, unlike the School of Shammai, welcomed converts, and admitted them even though their knowledge was imperfect and the observance of Judaism faulty.** Hillel, to whom Jesus agreed, coined a motto: ***"Be one of the disciples of Aaron, a lover of peace, following after peace, loving mankind, and drawing them to the Law***

*(religion)." A tradition illustrating the different temper of the two masters states that a foreigner came to Shammai saying, "Make a proselyte of me, on condition that you teach me the whole of the Law while I stand on one foot." Shammai drove him off, beating him with a measuring stick, whereupon he gave Hillel the same proposition. Hillel received him as a proselyte and taught him: "What you do not like to have done to you, do not do to your fellow man. This is the whole of the Law; the rest is explanation of it. Go and study and learn it."*

## NO DIFFERENCE BETWEEN JEW AND GENTILE PROSELYTE:

Proselytes are dear to God, for you will find that the same things are said about them as about Israel:

- the Israelites are servants (Lev. 25:23) and proselytes are called servants, as it is said, *"To love the name of the Lord and to be servants to him" (Isa. 56:60);*
- the Israelites are called ministers, as it is said, *"And ye shall be called the priests of the Lord, ministers to our God shall be said of you" (Isa. 61:1),* and the proselytes are called ministers, as it is said, *"The foreigners who attach themselves to the Lord to minister unto him (Isa. 56:6);*
- the Israelites are called friends, as it is said, *"The offspring of Abraham, my friend" (Isa. 41:8)* and the proselytes are called friends, as it is said (of God), *"Friend of the proselyte" (Deut. 10:18).*
- The word "covenant" is used of the Israelites in Gen. 17:13 and so it is used of proselytes *"Who hold fast my covenant" (Isa. 56:6).*

The parallels are striking and it shows that God puts no difference between them in a spiritual sense.

## IN CONCLUSION:

The preaching of Christianity made converts among proselytes to Judaism as well as among the looser adherents of the synagogue. There was such, according to Acts 2 and Acts 10, among the converts on the Day of Pentecost as Gentile converts from all 70 nations had come up to celebrate the Festival of Shavuot (Pentecost).

There were, on the other hand, proselytes to Judaism who came over from the Gentile church at times. In times of persecution Christians sometimes joined the Jews to evade the test applied by the Roman officials to adore the emperor, to which Jews were not subject. Later, Christian emperors would make conversion of Christians to Judaism a crime in itself with severe penalties both for the Christian convert and the Jew who converted him. Against all such attempts of pagan or Christian rulers to shut up Judaism in itself and prevent its spread in the first three centuries the Jews persisted in their missionary efforts to make the religion God had revealed to their fathers the religion of all mankind. It is with this understanding that we will continue in the next newsletter our study in the Book of Acts.

As a Gentile Christian you find the example of what is required of you as:

- Adhering to the Laws of Noah which is the minimum requirement
- Choosing those things that please God which go beyond the minimum commandments of our Noahide Covenant which demonstrate your love for God and your fellowman created in His image.

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## CONVERSION OF THE GENTILE TO JUDAISM

There is ample evidence of a widespread conversion to Judaism during the period of the Second Temple, especially the latter part of the period, and the word "ger", which in biblical times meant a "stranger", or an "alien", became synonymous with a "proselyte".

Among the notable converts to Judaism may be mentioned the royal family of Adiabene, Aquila and/or Onkelos, Flavius Clemens, the nephew of Vespasian, and Fulvia, wife of Saturninus, a Roman senator. Unique, as the only case of forced conversion in Judaism, was the mass conversion of the Edomites by John Hyrcanus.

In addition to those outstanding figures, however, it is obvious that proselytism was widespread among the ordinary people. The statement of the New Testament that the Pharisees "*compass sea and land to make one proselyte*" (Matt. 23:15), suggesting a vigorous and active proselytization, may possibly be an exaggeration, but on the other hand, the near pride which the rabbis took in the claim that some of their greatest figures were descended from proselytes point to an openhanded policy toward their acceptance. Such incidents as the different approach of Shammai and Hillel to the request to be taught the principles of Judaism by a potential proselyte (Shabb. 31a) and the incidental mention of "Judah the Ammonite proselyte" (Ber. 28a) point to the fact that the movement was not confined to the upper classes. In fact Josephus states explicitly that in his day the inhabitants of both Greek and barbarian cities evinced a great zeal for Judaism (Contra Ap. 2. 39).

It was during this period that the detailed laws governing the acceptance of proselytes were discussed and codified, and they have remained standard in Orthodox Judaism.

## LAWS OF CONVERSION

The procedure, established by the tannaim, according to which a "non-Jew" may be accepted into the Jewish faith, was elucidated as follows: "In our days, when a proselyte comes to be converted, we say to him: 'What is your objective? Is it not known to you that today the people of Israel are wretched, driven about, exiled, and in constant suffering?' If he says: 'I know of this and I do not have the merit,' we accept him immediately and we inform him of some of the lighter precepts and of some of the severer ones...we inform him of the chastisements for the transgression of these precepts...and we also inform him of the reward for observing these precepts...we should not overburden him nor be meticulous with him..." (Yev. 47a; cf. Ger. 1, in: M. Higger, Sheva Massekhtot Ketannot (1930), p. 68–69).

The above text refers to a person who converted through conviction. The halakhah also accepts a posteriori, proselytes who had converted in order to marry, to advance themselves, or out of fear (Yev. 24b, in the name of Rav, see TJ, Kid. 4:1, 65b–d; Maim. Yad, Issurei Bi'ah 13:17; Sh. Ar., YD 268:12). The acceptance of a proselyte "*under the wings of the Divine Presence*" is equivalent to Israel's entry into the covenant, i.e., with circumcision, immersion, and offering a sacrifice (Ger. 2:4, in: M. Higger; loc. cit. 72).

A proselyte had to sacrifice a burnt offering either of cattle or two young pigeons. R. Johanan b. Zakkai instituted that in those times when sacrifice was no longer possible, a proselyte was not obliged to set aside

money for the sacrifice (Ker. 9a). **Therefore, in the absence of the Temple, only circumcision and immersion remained and was required for conversion.** R. Eliezer and R. Joshua disagreed as to whether someone who immersed himself but was not circumcised or vice versa could be considered a proselyte. According to R. Eliezer, he is a proselyte, even if he performed only one of these commandments. R. Joshua, however, maintained that immersion was indispensable. The halakhic conclusion is that ***"he is not a proselyte unless he has both been circumcised and has immersed himself"*** (Yev. 46). The **act of conversion must take place before a bet din**, consisting of three members; a conversion carried out by the proselyte when alone is invalid (Yev. 46b–47a). There is a suggestion that the three members of the bet din must be witnesses only to his acceptance of the precepts but not to the immersion. Maimonides, however, decided (Yad, Issurei Bi'ah 13:7), that a proselyte who immersed himself in the presence of two members only is not a proselyte. The schools of Shammai and Hillel differed on the issue of a proselyte who had already been circumcised at the time of his conversion: "Bet Shammai states: 'One must draw from him the blood of circumcision'; Bet Hillel states: 'One need not draw the blood of circumcision from him'" (Tosef., Shah. 15:9; TB, Shab. 135a). Most of the rabbinic authorities decide in favor of Bet Shammai (Tos. to Shab. 135a; Maim. Yad, Issurei Bi'ah 14:5; Sh. Ar., YD 268:1), and "who hast sanctified us with Thy commandments and hast commanded us to circumcise proselytes and to draw from them the blood of the covenant" (Shab. 137b) is said in the circumcision benediction of proselytes.

**A proselyte must observe all the precepts that bind Jews (613 mitzvot). The statement: "There shall be one law for the citizen and for the stranger that dwelleth amongst you" (Ex. 12:49), which refers to the paschal lamb, the sages interpreted to mean that the stranger (proselyte) was the equal of the Jewish citizen concerning all the precepts of the Torah (all 613) (Mekh. Pisha, 15).** They tried to equalize the status of the proselyte and that of the Jew; certain differences stemming from the origin of the convert, however, remained. According to an anonymous Mishnah, a proselyte may not confess himself after taking out the tithes since the statement occurs in the confession "the land which Thou hast given to us"; nor does he read the section on the first fruits, where the statement is: "which the Lord hath sworn unto our fathers to give unto us." The proselyte, praying by himself must say: "the God of the Fathers of Israel"; in the synagogue he says: "the God of your Fathers" (Ma'as. Sh. 5:14; Bik. 1:4). According to one tradition, R. Judah permitted a proselyte to read the section on the first fruits, claiming that Abraham was the father of the whole world (TJ, Bik. 1:4, 64a; but in Tosef., Bik. 1:2 this permission is only extended to the Kenites). The Palestinian amoraim, R. Joshua b. Levi and R. Avihu, agreed with R. Judah. The authorities (particularly R. Samson in his commentary to Bikkurim (ibid.), and Maimonides in his letter to Obadiah the Proselyte, below) in permitting a proselyte to say "the God of our Fathers" in the prayers based themselves on the same rationale.

A proselyte terminates all former family ties upon conversion and **"is considered a newly born child (BORN AGAIN)."**

**Answer for yourself:** Were you aware that the term "Born Again" is a Jewish term referring to the conversion of a "non-Jew" to Judaism and the Jewish Faith? It is proper for Christianity to say that the Christian believer is "Born Again" when in fact he accepts an anti-Judaic faith and one which reveres no the Law of God? I surely don't think so.

His Jewish name is not associated with that of his father and he is referred to as "the son of Abraham (our father)." Later, it became the custom to name the proselyte himself after the first Jew who knew his Creator "Abraham the son of Abraham." According to the letter of the law, a proselyte may marry his relatives. The sages, however, decreed against this "So that they should not say: 'We have come from a greater sanctity to a lesser sanctity'" (Yev. 22a, Yad, Issurei Bi'ah 14:12). The disqualifications pertaining to testimony of relatives in judicial cases of family members do not apply to the proselyte; his relatives also may not inherit from him. If no heirs were born to him after his conversion, his property and his possessions are considered not to belong to anyone, and whoever takes hold of them becomes their owner (BB 3:3, 4:9; Git. 39a; Yad, Zekhi'ah u-Mattanah 1:6).

A proselyte may marry a Jewish woman, even the daughter of a priest (Kid. 73a; Yad, Issurei Bi'ah 19:11; Sh.

**Ar., EH 7:22). A female proselyte, however, cannot marry a kohen, unless she was converted during childhood, not later than the age of three years and one day (Yev. 60b; Kid. 78a). R. Yose permits the marriage of the daughter of a male or female proselyte to a kohen; R. Eliezer b. Jacob, however, disputes the matter. The statement "From the day of the destruction of the Temple, the kohanim have preserved their dignity and followed the opinion of R. Eliezer b. Jacob" shows that tradition tended toward the latter's opinion. The amoraim, however, decided that he be followed only in those cases where the marriage has not yet taken place. If a female proselyte is already married to a kohen, she is not bound to leave him (Kid. 4:7; TB, Kid. 78b; Yad, Issurei Bi'ah 19:12). A proselyte may also marry a mamzer ("bastard"). According to some opinions, the permission may extend over ten generations, while others claim it should be only until his heathen origin is forgotten (Kid. 72b, 75a).**

**A proselyte cannot be appointed to any public office. The rabbis based their decision on the verse: "Thou shalt appoint over thee a king from among thy brothers—appointments shall be only from among thy brothers." This injunction does not apply to a proselyte whose mother or father are of Jewish origin (Yev. 45b; Kid. 76b; Tos. Sot. 41b, Yad, Melakhim 1:4). A proselyte may not hold the office of judge in a criminal court; he may act as such in a civil court (Sanh. 36b) and also judge a fellow proselyte, even in a criminal law case (Rashi to Yev. 102a). Unless one of his parents was born Jewish, most authorities bar a proselyte from acting as judge even in a civil court (Alfasi on Sanh. 4:2, Yad, Sanh. 2:9, 11:11). Others are of the opinion that even in a civil court he can only judge a fellow proselyte (Tos. Yev. 45b; Ra-Sh-BA on Yev. 102a).**

**Answer for yourself:** Must one become a proselyte and be obligated to accept and fulfill all 613 Laws in Judaism to be part of the "Israel of God"? No, and it is to this we now turn.

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## THE GRAFTING OF THE GENTILES INTO THE ISRAEL OF GOD #1

A sensible immigrant anywhere will normally accommodate himself to local custom. Unsubtle natives often demand such conformity, or else. Even cultured citizens regard it as a polite compliment. In either-case, the newcomer's speedy recognition of the beauty and wisdom of one's traditional ways is taken as a mark of the foreigner's perceptiveness and good taste. It is also a bid for warmer welcome and for better odds in favor of smooth integration. Such was God's perspective as well when He included the Gentile among His people... Israel.

To the natives of ancient Israel, even such mundane matters as what one ate (and when) or wore; how one plowed, planted, reaped, or built a house, came under priestly regulation (because God had commanded such in His Law at Sinai as well as later), was declared to be the law (Torah-instruction) of Israel's God.

**Answer for yourself:** Could the nice foreigner, eager to be the tactful guest, avoid involvement then in what we could call his hosts' religion?

It would not be easy. Perhaps he preferred participation. In that case he might come to share the natives' conviction that, for whatever success he enjoyed, he was beholden to their God whose "client" he had now become.

"Client" is a technical term for such a guest. The Hebrews had their own word for him-**ger**. Though most English versions of the Bible inveterately translate this word as "stranger," it often signifies "proselyte." For the utter alien whose dissociation from Israel's faith and fashion of life was total, Scripture employs more precise designations, such as the Hebrew words *ben (son of) nechar, nachri, zar, and acher*.

The ger was to "some degree" incorporated in the community of Israel. This implied religious affiliation. The varying degrees of affiliation were not clearly defined or categorized in Biblical antiquity, but would later become so. That came later.

Regardless of where he originated or what his ancestral faith, elementary morality was expected of every resident in ancient Israel. Monotheism might appeal to one ger; another might enjoy the Sabbath of the Hebrews or their holy dietary regimen but entertain reservations about circumcision. However, if and when a ger assumed all the group oblations (ethical, ethnic and ecclesiastic), he became a full-fledged member of the congregation of Israel (Grafted IN) and his progeny were legally indistinguishable from other Israelites.

Converts were probably not attracted to the religion of Israel primarily by its rituals. They might have been if these had been sacraments—as in the mystery cults and later in Christianity. Israel's religion offered no magical means of redemption; and never claimed "no salvation outside this church."

**Answer for yourself:** What then did appeal to men who had outgrown paganism?

The purity of Israel's God-concept; its freedom from idolatry, image worship and adoration of saints; its

sublime ethics; its rational hopes for the future; its faith in such a Kingdom of God as, under His guidance, men of flesh and blood could build on earth.

For the enlightened heathen seeking Israel's God, an ancient Temple prayer, (prayed during the time of Jesus) requests God's gracious concern, expressing the trust that thus others may similarly be drawn to Him:

*As for the alien (stranger) who does not belong to Thy people Israel, but who comes from a distant land for Thy sake (for men shall hear of Thy great fame . . . ), when he comes and turns in prayer toward this temple, then do Thou hearken to this alien's petition . . . so that all nations in the world may learn what Thou art and worship Thee as does Thy people (I Kings 8:41 ff).*

### The Holy Bible In Basic English

*And as for the man from a strange land, who is not of your people Israel; when he comes from a far country because of the glory of your name: 8:42 (For they will have news of your great name and your strong hand and your out-stretched arm;) when he comes to make his prayer, turning to this house: 8:43 Give ear in heaven your living-place, and give him his desire, whatever it may be; so that all the peoples of the earth may have knowledge of your name, worshipping you as do your people Israel, and that they may see that this house which I have put up is truly named by your name.*

**Answer for yourself:** What does all of this mean that we as non-Jews are to learn to worship God as does the Jewish people?

Let us examine some of the Hebrew meanings to words in the above verse:

*I Kings 8:41-43 41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; 42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; 43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name. (KJV)*

*41 Moreover concerning the stranger that is not of Thy people Israel, when he shall come out of a far country for Thy name's sake-- 42 for they shall hear of Thy great name, and of Thy mighty hand, and of Thine outstretched arm--when he shall come and pray toward this house; 43 hear Thou in heaven Thy dwelling-place, and do according to all that the stranger calleth to Thee for; that all the peoples of the earth may know Thy name, to fear Thee, as doth Thy people Israel, and that they may know that Thy name is called upon this house which I have built.*

### The Hebrew word used for "to fear" is as follows:

**Brown-Driver-Briggs Hebrew Lexicon:** 3372 yare' - 1) to fear, to revere, to be afraid a) (Qal) 1) to fear, to be afraid 2) to stand in awe of, to be awed 3) to fear, to show reverence, to honor, to respect b) (Niphal) 1) to be fearful, to be dreadful, to be feared 2) to cause astonishment and awe, to be held in awe 3) to inspire reverence or godly fear or awe c) (Piel) to make afraid, to terrify 2) Theological Wordbook of the Old Testament: to shoot, to pour

**Strong's Concordance:** 3372 yare' (yaw-ray'); a primitive root; to fear; morally, to revere; cause to frighten: KJV-- affright, be (make) afraid, dread (-ful), (put in) fear (-ful, -fully, -ing), (be had in) reverence (-end), X

see, terrible (act, -ness, thing).

- **Answer for yourself:** Were prayers in the Temple, prayed by first century Jews as well as non-Jew for the Gentiles of the world to come to know God and worship Him and revere Him as did His people Israel?
- **Answer for yourself:** Were prayers in the Temple, prayed by first century Jews as well as non-Jews for the Gentiles of the world to come to understand God and acknowledge God in hopes that they would come to know of Him and ultimately revere and worship His as did His people Israel?
- **3) Answer for yourself:** Were prayers in the Temple, prayed by first century Jews as well as non-Jews for the Gentiles of the world to perceive and see, and find out about the true worship of God?
- **Answer for yourself:** Were prayers in the Temple, prayed by first century Jews as well as non-Jews for the Gentiles of the world to come to know by experience God through the proper worship of Him as had Israel?
- **Answer for yourself:** Were prayers in the Temple, prayed by first century Jews in hopes that the Gentiles of the world might not only themselves come to know the true worship of God, but cause other fellow Gentiles as well to know God as they had?
- **Answer for yourself:** Were prayers in the Temple, prayed by first century Jews for the Gentiles of the world to come to revere (fear) and stand in awe of God, thus honoring Him and respecting Him?

Common to each of the above questions is the idea that Israel is the source as well as the example to all non-Jewish nations for the Revelation of God among mankind. We find this fact in both the Old and New Testaments as well.

Dearly beloved, I have begun to lead you to a path more pleasing to God than you have ever embarked before in your life. As we can see from the above examples **we as Christian Gentiles and followers of "the Christ" are to worship God as does the Jewish people.** They have the **"Pattern of Worship" for us even today which we need to learn and follow.** In this article, of which much is to follow, I will prove my point to you beyond any doubt: that as Christians we are to worship God according to the **"Pattern of Worship"** given by God for both the Jew as well as the Gentile.

## LOOKING AT I CHRON. 28:11...A VERY IMPORTANT SCRIPTURE FOR OUR STUDY

*1 Chr 28:10-15 10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it. 11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.*

Let us look and examine the the Hebrew word for :**service** and see what we find hidden in the Hebrew:

The Strong's Concordance teaches us that the Hebrew word for “pattern” is as follows:

8403 tabniyth (tab-neeth'); from 1129; structure; by implication, a model, resemblance: KJV-- figure, form, likeness, pattern, similitude.

**Strong's Concordance** teaches us that the Hebrew word for "service" is as follows:

5656 `abodah (ab-o-daw'); or `abowdah (ab-o-daw'); from 5647; work of any kind: KJV-- act, bondage, + bondservant, effect, labour, **ministering (-try)**, office, service (-ile, -itude), tillage, use, work, X wrought.

**Brown-Driver-Briggs' Hebrew Lexicon:** teaches us more as we look at the Hebrew word used for "service":

5656 `abodah or `abowdah- labor, service

- a) labor, work
- b) labor (of a servant or a slave)
- c) labor, service (of captives or subjects)
- d) **service (of God)**

Now let us look a little deeper into the **root word** for the Hebrew word "service" as taken from the **Strong's Concordance:**

5647 `abad (aw-bad'); a primitive root; to work (in any sense); by implication, to serve, till, (causatively) enslave, etc.: KJV-- X be, keep in bondage, be bondmen, bond-service, **compel**, do, dress, ear, execute, + husbandman, keep, labour (-ing man, bring to pass, (cause to, make to) serve (-ingself,)), (be, become) servant (-s), do (use) service, till (-er), transgress [from margin], (set a) work, be wrought, **worshipper**,

*What we see from these words is that there is a "MINISTRY" and "SERVICE OF OR UNTO God" and a "worship of God" that was given by the Spirit of God according to a "PATTERN" that as bondservants of the Most High we are compelled to follow*

**Answer for yourself:** Did you see the picture emerging from the above passages as these Hebrew words were explained in depth to you?

Now we see that there does for certain exist a "Pattern" of "service" or a "Pattern of ministry" of or unto God in the Hebrew Scriptures in the Old Testament but for our purposes we need to know if there exists such a "Pattern of service" or "Pattern of Worship" in the New Testament.

**The sad fact of the matter is that as contemporary Christians we do not follow the pattern of worship which was given to David and which can be traced to continue until the 4th century, and our efforts at worship are often anything but reverence and honor toward God when we change HIS PATTERN OF WORSHIP and substitute man-made Sabbaths for the Sabbaths of God, substitute man-made holidays that originate from pagan sources and Sun Worship for the Almighty's Biblical Feast Days, and pervert the Tithe and Offerings as is being done by the vast majority of Christian Churches today.** "It can't be" is probably your response. Let me assure you "we are Nadabs and Abihus in Christian garb." God is not pleased and you will not find out unless you study for yourself or you die, whatever comes first. It is our intention at Bet Emet Ministries to save you the shame destined for you in the world to come and lead you in a "more perfect way" as was Apollos by revealing to you these Biblical truths which have for too long been overlooked by too many. I ask you read this series of articles both with your mind and your heart. We at Bet Emet Ministries are eager to help you better understand the Hebraic meaning of the Scriptures which influence the most important part of your life...your worship and relationship with God. Now back to the teaching.

Jesus (Yeshua) prayed this Temple prayer often and it was, and still is his earnest desire and will that all Gentiles be reached with the message of God's salvation and come to the knowledge whereby they worship his Father in Spirit and in Truth. Notice, and this is very important, that the prayer is not only that we come to the knowledge of God and worship him, but **that we as non-Jews WORSHIP GOD AS DOES THE PEOPLE OF ISRAEL.**

Please understand that not all worship is accepted by God. You only have to ask [Nadab and Abihu and their stunning deaths in their first worship service speaks volumes that should alert us today to the fact that all worship is not accepted by God and even may be judged by God.](#) In other words, the Temple prayer prayed by multitudes of Jews, as well as Jesus and his Apostles (which would later take the message of Gentile Salvation into all the world) was for the Gentile to learn the correct forms of worship that both honor God and show Him respect.

**Answer for yourself:** Does the observance of Easter or Passover please God? Which did God and Jesus command be observed? I'll give you a hint, it is not Easter!

**Answer for yourself:** Are you aware which of the above two religious observances was given to us by God and which was given to us by pagans?

**Answer for yourself:** Having understood that Easter is a pagan fornication festival adopted by the ancient Catholic Christian Church (check me out in your Encyclopedia) to which they added the name of Jesus (notice that Easter and Passover are TWO different dates on your calendar....why?), can you any longer participate in such a observance once you understand that God hates such things as He says in the Bible?

This is exactly what I am trying to make you understand. Observance of pagan forms and manifestations of worship always led Israel to be judged and taken into captivity.

**Answer for yourself:** What will be the fruit of such observances by the Christian Churches come judgment day?

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[More to follow in the next article.](#)

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## THE GRAFTING OF THE GENTILES INTO THE ISRAEL OF GOD #2

Having seen in the first of this series of articles that there is a pattern for our worship given by God to David which laid out the way the Jews and non-Jews are to worship God, and understanding that “the” pattern for such worship existed well into the fourth century for both Jews and Gentiles before it was changed by the pagan leadership of Rome, let us continue in our study into how Gentiles are engrafted into Israel and the responsibilities that it entails.

One alien (Gentile) from a distant land was the Syrian general, Naaman. He came not, it is true, to the temple of God, but to the "man of God," Elisha, asking a cure for his leprosy. His mission accomplished, he confessed:

*Now I know that there is no God in all the earth except in Israel (II Kings 5:15)*

Elisha did not seek in any way to persuade Naaman to become a proselyte or a convert to Judaism. The prophet merely accepted his simple promise of faithfulness to God and blessed him at their leave-taking.

When, long centuries later, a antisemitic Gospel writer, ignoring his master's rule against anger and abusive name-calling, raged:

*Woe to you scribes and Pharisees, hypocrites! For you scour sea and land to make a single proselyte, and when he is converted you make him a son of hell twice as bad as yourselves. (Matthew 23:15)*

Hidden in his haystack of hyperbole was one slim needle of truth. Converts were always welcome in Israel.

**Answer for yourself:** Does the New Testament teach that God shows no partiality, but welcomes the man of any nation who reveres Him and does what is right. (Acts 10:35)?

*Acts 10:35 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. (KJV)*

**Answer for yourself:** Did you notice that there is two requirements to be "accepted with God"?

What does the word "nation" mean in the above verse?

The Strong's Concordance teaches us that the Greek word for "nation" is as follows:

1484 ethnos (eth'-nos); probably from 1486; a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually by implication, pagan): KJV-- Gentile, heathen, nation, people. So this is a picture of the non-Jewish nations of the world who can "be accepted" with God if they only "fear Him" and "worketh righteousness"! This is far cry from what most hear taught in their Christian Churches today where we

**are taught that to be "saved" and "accepted with God" that we have to accept the latest creed of faith of our denomination or non-denomination regarding the identity of Jesus or his mission.**

**Answer for yourself:** What does the Greek word for "feareth him", as in "fearing God" mean?

**The Strong's Concordance** teaches us that the Greek word for "feareth" means:

5399 phobeo (fob-eh'-o); from 5401; to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere: KJV-- be (+sore) afraid, fear (exceedingly), **reverence**.

**The Thayer's Greek Lexicon** teaches us that the Greek word for "feareth" also means:

5399 phobeo- to put to flight by terrifying (to scare away)

- a) to put to flight, to flee b) to fear, to be afraid
  - 1) to be struck with fear, to be seized with alarm
- a) used of those startled by strange sights or occurrences
- b) used of those struck with amazement
  - 2) to fear, to be afraid of one
  - 3) to fear (that is, hesitate) to do something (for fear of harm)
- c) **to reverence, to venerate, to treat with deference or reverential obedience**

**Answer for yourself:** Do you notice that “reverence” of God is connected with “obedience”?

**Answer for yourself:** Does Paul use this term “nations” in the New Testament to refer to Gentiles, even Gentile Christians? He sure does.

**Answer for yourself:** Are you aware that in the Book of Numbers it says that Israel is NEVER to be numbered among the nations, thus when discussing “nations” the reference is always to non-Jews?

**Answer for yourself:** Are you aware that the phrase “in every nation” refers to non-Jews and not Jews?

**Answer for yourself:** Since Paul uses this term to refer to Gentiles, *even Gentile Christians*, is it possible that Gentile Christians can worship incorrectly and not worship in true worship of the true God? It may be hard for you to swallow, but the answer is "yes". Thus the need for Bet Emet and other ministries to warn the Christian of today.

**Answer for yourself:** Is Luke, the author of Acts, telling us that in every nation there are to be believing Gentiles who are reverencing, venerating, and responding to God with **reverential obedience** yet who might not be "Christians" but that they as well are **"accepted with God"**? He sure is! This just so happens to be what Judaism, the religion of Jesus, always taught as well.

**Answer for yourself:** We are told that we are to "work" righteousness.

**Answer for yourself:** What does the word "worketh" mean in the Greek language?

The **Strong's Concordance** teaches us that the Greek word for "worketh" means:

2038 ergazomai (er-gad'-zom-ahee); middle voice from 2041; **to toil (as a task**, occupation, etc.), (by implication) effect, be engaged in or with, etc.: KJV-- **commit, do, labor for, minister about**, trade (by), work.

The "root" word **Strong's Concordance** also teaches us is taken from: 2041 ergon (er'-gon); from a primary (but obsolete) ergo (to work); toil (as an effort or occupation); by implication, an act: KJV-- **deed, doing, labour, work**.

**The Thayer's Greek Lexicon** adds:

2038 ergazomai- 1) to work, to labor, to do work 2) to trade, to make gains by trading, "do business" 3) to do, **to work out** a) to exercise, to perform, to commit b) **to cause to exist, to produce** 4) to work for, **to earn by working, to acquire**

**Answer for yourself:** Since we are to work "righteousness" then what does this word mean?

**The Strong's Concordance** teaches us that:

1343 dikaiosune (dik-ah-yos-oo'-nay); from 1342; equity (of character or act); specially (Christian) justification: KJV-- righteousness.

The above definition from **Strong's Concordance** is somewhat vague but the one from the **Thayer's Greek Lexicon** is not:

1342 dikaio-

a) in a wide sense, upright, righteous, virtuous, **keeping the commands of God**

- 1) used of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined
- 2) innocent, faultless, guiltless
- 3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life
- **4) approved by or acceptable by God**

b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them

**Answer for yourself:** Did we just read that in every nation non-Jews who produce works of righteousness and labor in accomplishing righteous acts are "accepted with God"?

**Answer for yourself:** Did we equally see that we can not only can obtain and acquire works of righteousness by our obedience but we as non-Jews can also EARN by working a state of "acceptance by God"? It sure appears so and again this is what Biblical Judaism has taught from the beginning of time.

**Answer for yourself:** Understanding that Acts 10:35 is in the New Testament, did you see for yourself that the Law has not passed away, but instead, Peter testifies after the death of Jesus that in every nation of the world Gentiles (remember Paul uses the term for Gentile Christians in the New Testament) who reverence God and labor to be righteous (attaining a condition of acceptance with God by correct feelings that promote correct actions) by being upright and by **KEEPING THE COMMANDS OF GOD are accepted (saved) by God?**

**Answer for yourself:** Although it goes against the vast majority of Christian teaching today, did you notice that the words of your Bible, understood in their original language, describe **that there exists a condition whereby man can make himself acceptable with God and ATTAIN BY HIMSELF a condition of acceptance before God, even after the cross of Christ?**

**Answer for yourself:** Did you notice that if we are to "worketh righteousness" (labor to be righteous by obeying the commandments) that evidently there are things (obeying the commandments) by which man can do (not just believe) for himself to strengthen his relationship with God (make himself acceptable with God), thus meaning that "Jesus did not do it all" as we have been taught our whole lives?

**Answer for yourself:** Are you to believe preachers you have heard your whole life that reiterate the past preaching of a received "tradition" from the reformers of the middle ages, or will you allow the very inspired words of the Bible be your authority for what you are to believe?

**We all want to be accepted with God and we were just told how; namely, to obey the Commandments of God that make up our Covenant and our Covenant stipulations. For the non-Jew it begins with 66 Commandments that frame the Covenant and Laws of Noah. For the Jew that number is 613.**

The object of our obedience of the Commands of God is our demonstration of our love for and "*fear of God*" as required in the above passage. This also is how we "*work righteousness*" as we let these Commandments of God in our respective Covenants, Jewish and non-Jewish, dictate to us what we are to do and not do. This might be news to you but our Covenant stipulations, the Commandments and Laws that from our Covenants with God, when obeyed or disobeyed, determine our actual standing before God.

**Answer for yourself:** What does the word "accepted" mean in the Greek?

Let us first look at what the Strong's Concordance has to say:

1184 dektos (dek-tos'); from 1209; approved; (figuratively) propitious: KJV-- accepted (-table).

The "root word" means: 1209 dechomai (dekh'-om-ahee); *middle voice of a primary verb*; to receive (in various applications, literally or figuratively): KJV-- accept, receive, take.

**Answer for yourself:** Did you notice that this word, "accepted", is in the Middle voice? What does this mean in Greek grammar? Voice refers to the role of the subject in the action. Understand that since our verb is "active" in that "the person has to work righteousness" and performs some sort of action, then the verb is active which means that the subject is the performer or responsible for the action (the agent). So you and I are responsible to "fear God" and revere God in our actions as well as responsible to "do righteousness" and thereby acquire a condition of acceptability with God.

**Answer for yourself:** Having seen in prior articles dealing with Acts 15 and the Acts 15 Jerusalem Council were we saw the debate centered over what would be required of the non-Jew to be accepted among the Jews and the Israel of God then would it not apply that this passage detailing that the non-Jew must "fear God" and "work righteousness" would equally refer to the non-Jew "being accepted into the family of God as well (being grafted into Israel)? It sure would.

**Answer for yourself:** Can you think of a passage in the New Testament whereby we are warned that many mistakenly believing that they are accepted with God will come to God and Messiah and be rejected instead?

***Matt 7:21-23 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (KJV)***

The death penalty...which is exactly "what" one earns for committing SIN, as Romans 6:23 says (THE WAGES OF SIN IS DEATH)...hung over us, just as it does for anyone who PRACTICES SIN (remember transgression of the LAW is defined as "sin" in the New Testament). Only those who *turn FROM sin, turn FROM breaking the Law, and turn TO Yahweh in OBEDIENCE to Yahweh's every Word*" will be given the gift only Yahweh can give...Eternal Life! We will be given access to the Tree of Life!

As we Read in Isaiah 59: 1-2, it is OUR SINS (INIQUITIES) that separate us from God.

*Isa 59:1-2 1 Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. (KJV)*

Now back to the point; we can either "work righteousness" and be accepted with God or as Matt. 7:21-23 states we can "work iniquity" and be not accepted and be told to depart from God. The choice is ours; that is if we are instructed correctly by our Spiritual teachers. But that is not always the case.

Let us examine the Hebrew word for "iniquity" used by Isaiah the Prophet in Isa. 59:1-2:

*Isa 59:1-2 1 Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. (KJV)*

The **Strong's Concordance** teaches us concerning the Hebrew word for "iniquities":

5771 `avon (aw-vone'); or `avown (2 Kings 7:9; Psalm 51:5 [7]) (aw-vone'); from 5753; perversity, i.e. (moral) evil: KJV-- fault, iniquity, mischief, punishment (of iniquity), sin.

The "root word" as taken from the **Strong's Concordance**:

5753 `avah (aw-vaw'); a primitive root; to crook, literally or figuratively (as follows): KJV-- do amiss, bow down, make crooked, commit iniquity, pervert, (do) perverse (-ly), trouble, X turn, do wickedly, do wrong.

This same English word is defined in the **Strong's Concordance** in the New Testament in Matt. 7:23 as *"those not submitted to Jewish LAW"* and it is *our breaking of Yahweh's Law*, that cuts us off from Yahweh. Let us now look at this in both the Greek and the English texts.

Let us examine the Greek word for "iniquities" as taken from the **Strong's Concordance** from Matt. 7:21-23.

458 anomia (an-om-ee'-ah); from 459; illegality, i.e. violation of law or (genitive case) wickedness: KJV-- iniquity, X transgress (-ion of) the law, unrighteousness.

The "root word" is Strong's number 459 anomos (an'-om-os); from 1 (as a negative particle) and 3551; lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked: KJV-- without law, lawless, transgressor, unlawful, wicked.

**Answer for yourself:** Did you notice that this passage Matt. 7:21-23 teaches that even Gentiles who work "iniquity" and who are not subject to the Jewish Law are told to depart from God?

These same Scriptures tell us that the REASON Yahweh will NOT listen to someone, is BECAUSE they are a SINNER...they practice sin. For your information this is the same word used by Yeshua [Jesus] in Matt. 7:23 where he tells "many" who come to him expecting "acceptance" to depart from him because they practice iniquity (*Strong's number 458 & 459 meaning "the practice of not submitting to Jewish Law"*).

Now let us examine what Thayer's Greek Lexicon has to teach us about the word "iniquity":



458 anomia-

- **1) the condition of without law**
- **a) because ignorant of it**
- **b) because of violating it**
- **2) contempt and violation of law, iniquity, wickedness**

This is a very frightening revelation for a Christian who has grown up in church his whole life and who has been taught that he is not under the Law but under grace as well as being taught disdain for the Holy Law of YHWH which is literally his Covenant stipulations.

**Answer for yourself:** Is transgression of the LAW of Moses, which contains within it the Gentile's Covenant and Laws of Noah as spoken of following the Cross in the New Testament considered "sin?" Definitely yes.

**Answer for yourself:** Please note that Ephesians 2:1 says that these converts "WERE" (past tense) cut off from Yahweh, having no hope because something had separated them from Yahweh. What does Isaiah tell us in 59:1-2 that separated the Gentiles from God? Our iniquities, our sin which is transgression of the Law.

**Answer for yourself:** The New Testament, in I John 3:4, defines "SIN" as what? Transgression of, violation of, and ignorance of the Mosaic Laws. So it is these transgression of our Covenant Laws and Commandments that separate us from God and do not allow us to be accepted because we spend our lives under incorrect teaching that assures we don't "work righteousness" which is demonstrated by obedience to these Commandments of God residing in our respective Covenants with God.

**Answer for yourself:** Does Matt. 7:21 teach us in the New Testament that those who are without the Law, or who are ignorant of the Law, or who violate the Law, or who are destitute of the Mosaic Law (usually Gentiles) are told by Yeshua to depart from him? Yes. Can you imagine the horror waking up "dead" and being told by the one you expect to receive you to "get out of here"?

**Answer for yourself:** Even worse does Matt. 7:21 teach us in the New Testament that those who depart from the law are "wicked?" Yes. Have you ever thought that accepting, believing Christian dogmas, and acting upon them in faith, in particular those regarding the Jewish Law, has made you "wicked" in the sight of God? The next time your preacher teaches you that the Law is done away with in Christ or that "Christ is the end of the Law" just remember that.

**Answer for yourself:** Does Matt. 7:21 teach us that if we are ignorant of the Law, thereby showing our contempt of it, should we expect to likewise hear "depart from me" from Yeshua in the world to come? Yes.

**Answer for yourself:** Does Matt. 7:21 teach us in the New Testament that those who violate the Law and are destitute of the Mosaic Law are told by Yeshua to depart from him. Yes.

**Answer for yourself:** If your church has taught you that the Law has passed away, thus making you destitute of the Law of Moses, should you expect that Yeshua will tell you to depart from him as well? Yes.

**Answer for yourself:** Do you realize that if the Law of God (Laws of Moses-Torah) is not valid today, then we are not sinners? Is that possible since that Yahweh teaches us that if we say "we have not sinned" then we are LIARS? No.

**Answer for yourself:** If I John 3:4 is a New Testament Scripture, then how is it possible that "sin" can be defined as "transgression against the LAW" if the LAW HAS PASSED AWAY AND WE ARE NO LONGER UNDER LAW BUT UNDER GRACE? It can't!

**Answer for yourself:** Is transgression of the LAW following the Cross in the New Testament considered "sin?" Yes.

**Answer for yourself:** Before the CONVERSION of these GENTILE EPHESIANS, they lived in SIN. What did one earn for committing SIN which is defined in the New Testament as transgression of the Law? Death and separation from God ("depart from me").

**Answer for yourself:** Romans 6:23 says THE WAGES OF SIN IS DEATH and death hung over all men, just as it does for anyone who PRACTICES SIN. Then is it a true statement that only those who turn FROM sin, turn FROM breaking the Law, and turn TO Yahweh in OBEDIENCE to Yahweh's Every Word" will be given the Gift only Yahweh can give...Eternal Life? Yes.

**Answer for yourself:** Do you find it difficult to believe that this is the same word used by Yeshua [Jesus] in Matt. 7:21 where he tells "many" who come to him expecting "acceptance" to depart from him because they practice iniquity (Strong's number 458 & 459 meaning the practice of not submitting to Jewish Law)? Not any longer.

**Answer for yourself:** Can you begin to see the importance of identifying with Israel who has always revered the Covenant Law instead of organizations (Churches) that teach the Law has passed away? I hope so.

**Answer for yourself:** Are you aware that it is within THE LAW of God where we find commandments concerning how we as Gentiles are to worship God according to "the pattern" given by David and handed down well into the fourth century? This website is showing you this.

**Answer for yourself:** Do you now better understand that since most of Christianity does not pay attention to the validity of the Law for their lives, that they overlook the pattern for how God is to be worshipped (Festivals and Sabbath and righteous giving of the Tithe instead of the way it is handled by most today), thus causing multitudes to worship God in vain?

It is with this understanding that ministries like Bet Emet and others are trying to reach Christians in the hope of revealing to them the beauty of the Hebraic Roots of their faith in hopes they will repent and worship God in Spirit and in Truth, for He is worthy of correct worship and love.

Please understand that before the Word of Yahweh was given to the Gentile People as a whole, they were *cut off* from Yahweh. Before this, ONLY the Tribes of the Children of Israel were given Yahweh's Laws, which GUIDED one to faith and obedience, thus culminating in Yahweh's SALVATION.

Bet Emet Ministries believes in examining our "belief systems" to see if we are in "the faith." We, at Bet Emet, through educational newsletters attempt to examine our "religious belief systems," our Bibles, concepts, religious doctrines, ancient meanings of biblical words, and the influence of ancient culture on the writers of the biblical text, and much more. After all, what are we to do one day when standing before God at the Judgment Seat and after confession that we have prophesied in his name, and in his name cast out demons and in his name done many wonderful works (we thought), and hear: *"I never knew you: depart from me, ye that work iniquity?"* This frightening example is to warn us that "many" will have a "religious belief system" that will guarantee their disqualification from entering the Kingdom of Heaven.

**Answer for yourself:** Is that you? Could that be You? How can you prevent yourself from awaking from the dead and finding that you are personally fulfilling Matt. 7? Don't you thing you better start examining YOUR "belief system" while you still can?

We at Bet Emet Ministries have had to repent of many doctrines we were taught in good faith that could not stand the text of critical examination. *God desires we have faith in "truth" and not faith in "error or lies."* We invite you to tell your friends that such an opportunity is available at Bet Emet Ministries. More to follow in article three. More to come in article three. Shalom.

[Let us continue in our next article in this series.](#)

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## THE GRAFTING OF THE GENTILES INTO THE ISRAEL OF GOD #3

Many centuries before the earliest writings of the New Testament, Isaiah said: *"Israel shall with Egypt and Assyria form a triple alliance, a blessing to the world around and blessed by God Who said, 'Blessed be Egypt, My people; Assyria, the work of My hands; and Israel, My heritage.'"* (Isaiah 19:24f.)

In order for you to feel the full force of Isaiah's prophecy, imagine some preacher today proclaiming, "Blessed is Russia, God's people; Red China, the work of His hands; and America, His heritage." This does put some strain on the imagination. Yet Isaiah dared. Israel's prophets happened really to believe that we have indeed all one Father. The spirit of these prophets pervades the entire Torah, the entire Pentateuch. It is to these first five fundamental books of the Bible that we now turn.

### TORAH

The traditional view of Biblical authorship is that the prophet Moses, in the thirteenth pre-Christian century, wrote down the Torah on Mount Sinai at the dictation of God. The Pentateuch (first 5 books of the Bible) contain the earliest literary records of the religion of Israel and are first in importance among the sacred texts of Biblical faith. "The Five Books of Moses" are the primary source of Israel's faith. To examine what the Pentateuch has to say about proselytes and the Gentiles coming into relationship with God and His people Israel is, therefore, of utmost importance for the Christian today in relation to his obedience or disobedience to the "pattern of worship" as shown in previous articles. To begin with Torah is truly to put first things first.

Many modern scholars believe that the stories of Creation, the Patriarchs and Joseph are legendary. They may be. But it is precisely in the realm of its folklore that a people reveals its elemental thought and feeling, its basic beliefs, its loftiest aspirations. The political history of Israel, as of other folk, was influenced by external circumstances—climate, geography, wars. Its myths and legends are the expression of its inward spiritual experience. Its folklore bespeaks a people's soul.

Literally, the first concern of the Hebrew Bible is not with Hebrews but with humanity. Scripture opens not with the birth of Abraham, traditional father of this folk, nor of Moses, historic founder of their faith, but significantly with the creation of the world and the advent of man.

In the religion of Israel so incomparably precious is man that whereas in Genesis God evokes every other component of His universe by mere command, saying, "Let there be" . . . light, land, sea, sky, sun, moon and stars; creatures of the waters, air and earth . . . "and so it was"—when He contemplates His masterpiece, He says not "Let there be man" but...

*"Let Us make man in Our image . . ." Thus God molded-- from the dust of the ground . . . breathing from His nostrils the breath of life . . . (Genesis 1:26 and 2:7)*

In the Creation story so holy is mankind that God broke with His own divine precedent of verbal command only to create man. Even the Almighty had to labor in the sweat of His brow, as it were, to fashion man. He made only man in His image; and, to do this, He literally inspired him with His own breath or spirit. That is how "man became a living being" (Genesis 2:7).

Do we have here a scientific, historically accurate account of man's origin? Hardly. But surely this is a completely accurate version of what the religion of Israel teaches about the supreme importance to God of man both during and after man's creation.

*Obviously then, God is not Israel's exclusive deity.* He is concerned with the fate of all mankind, even men as distant as those of India and as dissolute as those of Sodom. The peoples of Chaldea, Phoenicia, Philistia, and Ethiopia; of Tyre, Sidon, Cyprus, Rhodes and the distant isles are all part of His divine plan.

**Answer for yourself:** Does the Torah favor or forbid the admission of these diverse folk into the religion of Israel when formalized at Sinai when a "mixed multitude" of Gentiles stood with Jews? No.

**Answer for yourself:** Did Israel in Bible times discourage, tolerate or seek proselytes? That is a little harder for the situation was different at different times, but for the most part accepted Gentiles into the faith..

So much is certain: The Torah is source for the tradition that, from the inception of this folk and faith, the *religion of Israel was born with and borne by converts*. Julius Lewy, in his article "Origin and Signification of the Biblical Term 'Hebrew'" (*Hebrew Union College Annual*, 1957, pp. 1-13), has supplied some *evidence that etymologically the very word "Hebrew" is itself not a proper noun designating a specific people, but rather a widely used general Semitic term signifying a resident alien or ger.*

## ABRAHAM

The first Hebrew was himself a convert. With his wife Sarah, Abraham left their Aramean kin and their home in Chaldea to found a new and blessed nation.

*Abraham took Sarah his wife . . . and all the souls which they had made in Haran and they started off for Canaan, (Genesis 12:5)*

Later rabbinic tradition has it that these "souls" were male and female converts which Abraham and Sarah respectively "made", i.e., brought to "spiritual birth" by initiation into the new Jewish faith.

Rebecca, the wife of Isaac, began life as a heathen in Syria. So did Rachel and Leah, the wives of Jacob, as well as his concubines, Bilhah and Zilpah. On their maternal side each of the traditional founders of the twelve tribes of Israel was the son of a convert. In addition, two of them, Judah and Simeon, married women of Canaan.

Also, the tradition that Israel's founder was not born an Israelite was never permitted to die or be forgotten. To this very day it is prescribed that at least twice a year—once in spring at the Haggadah which is the reading on Passover and again in late summer during the Sabbath Torah reading in the synagogue. Every Jew will recall this tradition by reciting the words

*My father was a wandering Aramean. (Deuteronomy 26:5)*

Abraham was alert to the contaminating pagan influence of the ethnic stock from which he came. As Christians and followers of Jesus and "the Christ" we should be as well. In commissioning his servant, Eliezer of Damascus, to journey to Syria to fetch "from my father's house" a bride for Isaac, he warned his steward:



*Beware of taking my son back there, . . . God took me away from my father's house,,, If the woman is unwilling to follow you, then you are free from this oath of mine (Genesis 24:6..ff)*

That Abraham's fear was well founded is apparent from the account of Rachel's theft of her father's household gods when she fled from Syria with her husband Jacob (Genesis 31:19-35). Once they are removed from their idolatrous girlhood homes, these brides of the Patriarchs become exemplary matrons. From them issue sons who father the tribes of Israel.

The Torah (and, therefore, Judaism) regarded these men and women as the flesh and blood ancestors of Israel, their marital alliances as valid, their progeny not only as legitimate but also the bearers of the religious heritage of Israel. The Torah teaches and wants its adherents to understand that non-Israelites can become members of Israel (engrafted) and beget Israelites. Not only the Patriarchs and their Aramean consorts could do this, but peoples of any race, nation or religious origin.

Moses' wife, Zipporah, by whom he had Gershom, was the daughter of a priest of Midian. David was the husband of Maacah, daughter of Talmai, king of Geshur, and mother of Absalom. The mother of Rehoboam, Solomon's son and successor to the Judean throne, was Naamah the Ammonite. Just take a minutes to look the Gentile lineages and it quickly becomes apparent that Gentiles have been continually identifying with God and the faith He gave to all men.....which is best expressed as Biblical Judaism. It is this faith that obey the Commandments of God and sees no need to relegate them to antiquity as if they are "passed away." Let us never forget as Christians that it is these Commandments that reveal to us how we, as God's people, are to please Him in our responses to him. Such is called obedience and is expressed continually by following God and His plan and pattern given for not only worship, but life as well.

## CIRCUMCISION

That most converts to Judaism have been females may, in part at least, be ascribed to the traditional requirement that full conversion of males required circumcision. This has been the physical sign of the covenant between God and the men of Israel since Abraham's day. To an adult male this was no small decision and kept many from making formal identification with Israel.

*The Lord appeared unto Abraham and said . . . "Every male among you is to be circumcised.... That is the sign of the covenant between us.... Every male ... is to be circumcised when he is eight days old, whether he be born in your household or acquired from any foreigner that is not of your race." (Genesis 17:1-12)*

The covenant for the Non-Jew, the Covenant of Noah, does not consist of the rite of circumcision. The covenant is that the Jew and Gentile are to serve God and be holy as God is holy. Circumcision is but the external sign of this covenant. Analogously, the bow in the sky was merely the symbol of God's compact with Noah. As the rainbow antedated the Deluge, so circumcision was a common pre-Israelitish custom. But, whatever the incentive for the practice among other peoples, for Israel it signified consecration, the casting off of spiritual uncleanness as preparation for assumption of membership in this covenanted people.

## PASSOVER

Besides native born Jewish males, including native born slaves, the ger (the Gentile who came to faith in God and accepted His religion) who wished to participate in the Passover had to be circumcised.

*When a ger with you desires to keep the Lord's Passover, let all male members of his family be circumcised; then he shall count as a native. (Exodus 12:48)*

Historically, Passover is the most ancient of Hebrew festivals. Religiously, the Exodus was the most significant event in the annals of Israel—so important that it is the only historical event included in the Decalogue and there mentioned in the very first sentence. It was the sign of the fulfillment of the covenant on God's part. To participate in the Paschal celebration whereby he partook of the lamb of the Passover a Non-Jew had to identify himself completely with Israel, the people of the covenant. Circumcision was the physical sign of this identification, the external fulfillment of the covenant on the part of each Israelite and any who wished to make full identification with Israel (being grafted into the Israel of God). It was a requirement for the full-fledged male ger, the complete convert. He must be circumcised to celebrate the Passover.

## THE LAW

The “universalism” of the prophets runs through not only the legend and lore of the first book of the Pentateuch. It also animates the principles and policies outlined in the other four books. Exodus, Leviticus, Numbers and Deuteronomy lay down the general rules. No where is God's will that Gentiles and Jews both are required to obey the Laws of God is seen more clearly than in the following passages:

*There shall be one and the same law for the native (Jew) and for the ger (Gentile). (Exodus 12:49; Leviticus 24:22; Numbers 9:14, 15:15, 16, 29; Deuteronomy 1:16)*

*As you (Jew) are so shall the ger be before God. (Numbers 15:15)*

**Answer for yourself:** Does this in anyway sound as if the Gentile who comes to God has a completely different covenant or a different religion from the Jew?

*The ger who dwells with you shall he to you as the homeborn and you shall love him as yourself. (Leviticus 19:34)*

Specifically, the ger (Gentile) was to enjoy equal freedom from injustice and oppression. If indigent, he was entitled, with the poor, the orphan and the widow, to sustenance from the gleanings of grainfield, vineyard and olive orchard (Lev. 19:10; 23:22; Deut. 24:19ff), and to maintenance from loans, tithes and other public funds (Lev. 25:6; Deut. 14:28ff; 26:12ff). The cities of refuge, in which the native Israelite could obtain emergency asylum, were open to the ger as well (Numb. 35:14ff; Joshua 20:9).

*The same moral prohibitions—against unchastity (Lev. 18:26), idolatry (Lev. 20:2; Ezekiel 14:7ff), blasphemy, murder, maiming of man or beast (Lev. 24:16-22; Numb 15:30)—applied to the ger as to the native Israelite.*

**Answer for yourself:** In the above examples cited concerning the ger (Gentile) what is it that all the Scriptures have in common? These are manifestations of Commandments and the Law of Moses as well as the Laws of Noah. We see the Gentile being the recipient of blessings from the Jews as well as obeying the Law of God.

***Along with the whole community he was invited to learn Torah (Deut. 31:12; Joshua 8:33ff) and to enter the covenant with God (Deut 29: 10ff)***

***Deut 31:12 12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: (KJV)***

**Notice that the Gentile (stranger) who identified with Israel was to hear the words of the Law in order to learn, fear God, and observe, obey, and do all the commandments of the Law that pertained to him.**

Let us turn to the Strong's Concordance and look at the Hebrew word for "hear" in this context:

8085 shama` (shaw-mah'); a primitive root; **to hear intelligently (often with implication of attention, obedience**, etc.; causatively, to tell, etc.): KJV-- X attentively, call (gather) together, X carefully, X certainly, consent, consider, be content, declare, X diligently, discern, give ear, (cause to, let, make to) hear (-ken, tell), X indeed, listen, make (a) noise, **(be) obedient, obey**, perceive, (make a) proclaim (-ation), publish, regard, report, shew (forth), (make a) sound, X surely, tell, understand, whosoever [heareth], witness.

**Answer for yourself:** Remembering that Jesus quoted from Deuteronomy quite a lot during his ministry, did God say that the Gentile was to hear the Law in order to understand the Law?

**Answer for yourself:** Does the Hebrew word for “hear” carry the implied meaning of obedience? Yes.

**Answer for yourself:** Does the Hebrew word for “hear” carry the implied responsibility that once you hear the Law you are obliged to proclaim, tell, and cause others to hear the Law as well? Yes

The Hebrew word for “hear” is in the **Imperfect Tense**.

The imperfect expresses an action, process or condition which is incomplete, suggesting a "process" preliminary to its completion. **In other words the Law was to be taught to the Gentile back then and CONTINUALLY as well as a process that began in the past but has current effects.** The sad fact of the matter is that little “current effects” of teaching the Law as a continual process to the Gentile is seldom seen today because the church has misinterpreted the English New Testament so often that we have lost its meaning and are totally devoid of the true message intended for Gentile believers today.

The truth is that the Gentiles were “to begin to ‘hear’” the Law and Commandments and were to continually hear them because up to the time of the giving of the Law, the Gentiles of the world had fallen into sin and spiritual darkness and had lost the revelation of God. Thus, they were living as pagans and needed the Revelation of God at Sinai to begin their restoration.

The writer of the Epistle of the Ephesians sums up the condition of the Non-Jewish Gentile in the world when he said:

***Eph 2:12 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)***

A phrase such as "Hear", refers not only to the present (Gentiles are to hear and obey the Law), but assumes

that the search has continued for some time. **The Imperfect Tense relates not so much as to one occasion, as to a continued condition.**

**Answer for yourself:** Please answer honestly. Can you say that your experience as a Christian has been one of a “continued condition” whereby you have continually heard and understood the Law in preparation for your obedience to it? Most likely not.

**The Imperfect Tense also stresses an action (hearing, learning in preparation of obeying the commandments) that consist in its frequent repetition.**

**Answer for yourself:** Has your Pastor studied the original languages of the Bible to get to the real meaning of the words of God and Jesus, or has he leaned on his own understanding and interpreted the English of his Bible based on his own cultural experiences? Most likely the latter.

**The imperfect Tense is used to express the "future", referring to an action which is about to be accomplished.**

**Answer for yourself:** How many of you can truthfully say that you expect your church this next Sunday to begin to understand these passages and begin to teach you the Law and Commandments regarding such things as how a Gentile is to worship God, what God will receive as worship and what is vanity to Him? Remember dear brothers and sisters, the whole purpose of our obedience to the Law is to please and love God in the manner He requires, and it is precisely these issues which are commanded by God in His Law for both the Jew and Gentile as I have shown so far. Lastly, remember the Law was to be taught in the future to Gentiles of all generations.

**Answer for yourself:** Have you been taught yet concerning the Laws and Commandments which frame your Covenant with God and which, when obeyed, determine your standing before God?

**Let us continue our study in the next article in this series.**

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# THE GRAFTING OF THE GENTILES INTO THE ISRAEL OF GOD #4

*THIS IS STARTLING WHEN YOU FINALLY SEE IT!*

The same RITUAL requirements were made of Gentile believer as was the Jewish believer. He incurred the same taboos (Numb. 19:10)...

*Num 19:10 10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. (KJV)*

This passage opens up a line of study that seems to have no end. Let us look at the word in the Hebrew in the above passage which is translated in the English as "statute":

## Strong's Concordance:

2708 **chuqqah** (khook-kaw'); feminine of 2706, and meaning substantially the same: KJV-- **appointed, custom, manner, ordinance, site, statute**. 2706 choq (khole); from 2710; an enactment; hence, an **appointment (of time, space, quantity, labor or usage)**: KJV-- **appointed, bound, commandment, convenient, custom, decree** (-d), due, **law**, measure, X **necessary, ordinance** (-nary), portion, **set time, statute, task**.

## Brown-Driver-Briggs Hebrew Lexicon:

2706 choq- a statute, an ordinance, a limit, something prescribed, due

- a) a prescribed task
- b) a prescribed portion
- c) an action prescribed (for oneself), resolve
- d) a prescribed due
- e) a prescribed limit, a boundary
- f) an enactment, a decree, an ordinance
  - 1) specific decree
  - 2) **law in general**
- g) enactments, statutes
  - 1) conditions
  - 2) enactments
  - 3) decrees



◦ 4) the civil enactments prescribed by God

If we look over the above definition which is for the word "statute" we see that God gave both the Jew and the Non-Jew Laws, Commandments, ordinances, necessary ordinances, tasks, manners, customs, appointed times and set times, as well as boundaries where one Law stops and another continues. This is a perfect picture of the similarity as well as dissimilarities between the Covenant and Laws of Noah and the Covenant and Laws of Moses. **And to top it all off God says that these "set times, appointed times, and tasks" are Eternal and forever!**

**Answer for yourself:** Are you aware that another name for "chuggah" is festival? That is right. God gave tasks and prescribed ordinances and Laws and Commandments that are Eternal and forever regarding His Holy Days and Appointed Set Times to both Non-Jews and Gentiles. We saw about the stipulation and commandment that for a Non-Jew to observe the Passover that he had to be circumcised. This is but one of many examples.

**Answer for yourself:** Did God give the Gentile believer (stranger) customs, manners, statutes, enactments, specific decrees, laws in general and commandments FOREVER? He sure did.

**Answer for yourself:** Just do to the nature of the question, did you see that a ceremonially condition of uncleanness can affect the Gentile as well as the Jew? Wow that is quite a revelation is it now when we thought that uncleanness affected only the Jew!

**Answer for yourself:** Are you beginning to understand that we as Christians are often "unclean" before God, and are for the most part unaware because our actions and behaviors are sin before God? The sad fact of the matter is that we are unaware of our real spiritual condition before God because we lack the hearing of the Law and Commandments which would teach us the errors of our ways.

**Answer for yourself:** Are you aware that the condition of "uncleanness will limit God's presence in your life?

Let us look at the Hebrew word for "unclean" as used in this verse.

**The Strong's Concordance:**

2930 tame' (taw-may'); a primitive root; to be foul, especially in a **ceremonial or moral sense** (contaminated): KJV-- defile (self), pollute (self), be (make, makeself, pronounce) unclean, X utterly.

**Brown-Driver-Briggs Hebrew Lexicon:**

2930 tame'- to be unclean, to become unclean, to become impure a) (Qal) to be or become unclean 1) sexually 2) **religiously 3) ceremonially** b) (Niphal) 1) **to defile oneself, to be defiled a) sexually b) by idolatry c) ceremonially 2) to be regarded as unclean** c) (Piel) 1) to defile a) sexually b) religiously c) ceremonially 2) to pronounce unclean, to declare unclean (ceremonially) 3) **to profane (God's name)** d) (Pual) to be defiled e) (Hithpael) to be unclean f) (Hothpael) to be defiled

**Answer for yourself:** According to the Scriptures shown to you, can Gentile believers (Christians) like you and me "become unclean" **RELIGIOUSLY and CEREMONIALLY**? Sure can.

**Answer for yourself:** As Gentile believers, can we by actions done in a religious context profane God's Name instead of exalt it? Sure can.

**Answer for yourself:** Can you begin to see that because we as contemporary Christians are basically unlearned about the Law (defined as Torah, Instruction, Teaching in Hebrew), and since unlearned, often fail to obey customs, ordinances, statutes, and enactments which were given to us by God but of which we are unaware? In so doing do we render ourselves unclean and profane the Name of God and not even know it? We sure do!

Gentiles could not eat blood (Lev. 17:10) or animals that died of natural causes or was killed by other predators (Lev. 17:15).

**Answer for yourself:** Why is this important and what should it teach us?

What is of major importance to us is that the Gentile Observed the same sacrificial procedures (Lev. 17:8; 22:18; Numb. 15:14,26) and the Passover prohibition of leaven (Ex. 12:19) and partook of the Paschal meal (Ex. 12:48; II Chronicles 30:25) as did the Jews.

*Lev 17:8 8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers ('non-Jews') which sojourn among you, that offereth a burnt offering or sacrifice, (KJV)*

**Answer for yourself:** Can you see for yourself that God intended and desired that Gentiles worship THE SAME WAY AS THE JEWS by bring the same offerings?

**Answer for yourself:** Can you begin to relate what you have learned to the worship of God as seen in the Gentile believer's participation in the Festivals and Sabbaths of God as well let alone the Sacrificial System of Israel? It would appear, and is so. that one law was given and shared often between the Jew and the Non-Jew.

*Exod 12:49 49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. (KJV)*

*Num 15:16 16 One law and one manner shall be for you, and for the stranger that sojourneth with you. (KJV)*

*Num 15:29 29 Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them. (KJV)*

**Answer for yourself:** Can you begin to see that since we as Gentile believers don't worship God according to "the pattern" as does the Jews (they never changed it) that this goes a long way in explaining how and why we have a Replacement Religion today in Gentile Christianity and a "replacement theology" which often has led us to worship God in vain? I hope so. *It is time to return to our Hebrew Roots of the Christian Church for, as I have shown you, there is another message in the original language of our Bibles that you don't get when you only read it in English.*

*Lev 22:18 18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering; (KJV)*

*Num 15:14 14 And if a stranger sojourn with you, or whosoever be among*

*you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. (KJV)*

**Answer for yourself:** Does Numbers 15:14 indicate that the Gentile is to worship (“do as the Jew does”)? It sure does.

**Answer for yourself:** Since God is the same yesterday, today, and tomorrow, does your church lead you in worship of God in Jewish (understood as a synonym for Biblical) ways?

**Answer for yourself:** If now why not since that is what the Bible teaches in both the Old and New Testaments? If that is not your experience I and others at Bet Emet call upon you to seriously consider your options since having come to the truth?

*Num 15:15 15 One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD. (KJV)*

**Answer for yourself:** Since we are dealing in the passage in the context of sacrifices and worship, did you notice that God said FOREVER the Gentile and Jew are to have the same ordinance, same custom, and the same appointed times (Biblical Feasts)?

**Answer for yourself:** Is the above your experience or have you wasted much of your life worshipping God in vanity?

*Num 15:26 26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance. (KJV)*

The Gentile believers were commanded to observe the Passover with the Jews according to the Pattern of Worship (Exodus 12:19). We will see that not only the Passover but God commanded forever that the Non-Jew observe with the Jew the Day of Atonement; Yom Kippur, according to the pattern for worship (Lev. 16:29).

*Exod 12:19 19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. (KJV)*

**Answer for yourself:** Can you see for yourself that Gentile believers are to worship God by observing and celebrating the Biblical Feast of Passover and Unleavened Bread? Is that your experience as a Christian and do we follow Paul's admonition to the Gentile Corinthian Church to observe the Passover as well?

*1 Cor 5:8 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (KJV)*

**Answer for yourself:** Again, does your church mobilize yearly to have their Gentile congregation obey God by observing the Passover and the Festival of Unleavened Bread (one Law for both remember)?

***Exod 12:48 48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. (KJV)***

***2 Chr 30:21-25 21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD. 22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers. 23 And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness. 24 For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. 25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. (KJV)***

**Answer for yourself:** Did you notice that not only in the times of Moses did Gentile identify with Israel and keep the Biblical Feasts, but continued to do so ***[remember the Imperfect Tense that said it was a continuing process of teaching Gentiles to hear and obey]*** for hundreds of years, even up to and through the days of Hezekiah?

The Gentile believers, like the Jews, were commanded to observe the Sabbath rest along with the Jews according to the Pattern of Worship (Ex. 20:10; 23:12; Deut. 5:14)...

***Exod 20:10 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: (KJV)***

***Exod 23:12 12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. (KJV)***

***Deut 5:12-14 12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. 13 Six days thou shalt labour, and do all thy work: 14 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. (KJV)***

**Answer for yourself:** Did you notice that the Gentile believers are commanded to keep the 7th day Sabbath (not Sunday) as did the Jews?

The Gentile believers were commanded to observe forever the Day of Atonement; Yom Kippur, according to the pattern for worship (Lev. 16:29).

*Lev 16:29 29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month (Yom Kippur-Day of Atonement), ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: (KJV)*

**Answer for yourself:** Did you in your Christian Church observe Yom Kippur, the Day of Atonement, last year?

**Answer for yourself:** Did you notice that the pattern for worship which lasts FOREVER for both the Jew and Gentile required the believing Gentile to observe the Day of Atonement on the 10th of seventh Hebrew month of Tishri?

The Gentile believers were commanded to celebrate and observe the Feasts of Tabernacles along with the Jews according to the pattern for worship (Deut 16:13).

*Deut 16:13-14 13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: 14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. (KJV)*

**Answer for yourself:** Again, do we find the Gentile believer keeping the Feast of Tabernacles “like” the Jews?

The Gentile believers were commanded to celebrate and observe the Feast of Pentecost along with the Jews according to the Pattern of Worship (Deut. 16:9-11).

*Deut 16:9-11 9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. 10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee: 11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there. (KJV)*

**Answer for yourself:** Again, do we find the Gentile worshipping God according to the Jewish (Biblical) pattern



in keeping the Festival of Weeks (Pentecost)?

## GRAFTING OF THE NON-JEW INTO THE ISRAEL OF GOD

**Answer for yourself:** By now the picture should be becoming very clear; as Gentiles grafted into the Israel of God by faith in God, are we then, as believing Gentiles, to worship God “AS DO THE JEWISH PEOPLE” by adopting the **Biblical Pattern of Worship**? It sure would seem so!

No class-conscious discrimination existed in the minds of the authors of the Bible as to the kind of proselyte sought or acceptable. The "mixed multitude" (Exodus 12:38) of non-Israelites who fled Egypt during the Exodus were among the gerim ("non-Jews") included in the address delivered by Moses to his people at the end of their forty years' wilderness wandering:

*You stand all of you today before the Lord your God . . . the men of Israel together with . . . the **ger** ("non-Jew") who is in the midst of the camp . . . that you may enter into the covenant of the Lord your God, that He may confirm your position this day as His people and that He may be your God, as He swore to your fathers, to Abraham, Isaac and Jacob. (Deuteronomy 29:9-12)*

In the mind of the Deuteronomist, **the ger, the "non-Jew"**, was an integral part of the compact made between God and the Patriarchs, His own first gerim. To the ger, as well as to the native Israelite, Abraham, Isaac and Jacob are “your fathers.”

*In the sight of God, the ger, the "non-Jew", was the same as any other Israelite.*

*For the Lord your God is never partial. He secures justice for the orphan and the widow and He loves the ger . . . (Deuteronomy 10:17ff)*

Not only does God love the ger. He calls upon Israel to do likewise. For parents He demands honor

*Honor your father and your mother . . . (Exodus 20:12)*

and reverence

*Everyone shall revere his mother and his father. (Leviticus 19:3);*

for His prophets He requires proper respect and protection

*Touch not My anointed ones, and do My prophets no harm. (Psalm 105:15)*

*The ger who dwells with you shall be treated like a native; and you must love him as much as you love yourself. (Leviticus 19:34).*

[More to follow in the next article in this series.](#)

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## THE GRAFTING OF THE GENTILES INTO THE ISRAEL OF GOD #5

The Prophets of Israel also have much to say about the inclusion of Gentiles into Israel and the people of God. The universalistic expressions of the post-Pentateuchal portion of Scripture are, if anything, even more ardent and eloquent in advancing the ideal of mission and espousing the cause of the convert than the writings attributed to Moses.

The author of the remarkable tenth chapter of Genesis believed all the peoples of the civilized world to be a single family. The prophet Isaiah foresaw a time when all men would be reunited through the influence of Judaism. They will converge on Zion encouraging each other to make this pilgrimage to become God's disciples.

In after days, it shall be that the Lord's hill shall rise towering over other heights; to which all nations shall stream and many fold proclaim, "Come, let us go up, to the Lord's hill, to the house of Jacob's God, and He may instruct us in His ways and we may walk in His path; for revelation comes from Zion, and from Jerusalem God's word.: (Isa. 2:2ff).

*Isa 2:2-5 2 And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. 5 O house of Jacob, come ye, and let us walk in the light of the LORD. (KJV)*

Let us look at the Hebrew word for "ways" in verse 3 above:

**Brown-Driver-Briggs Hebrew Lexicon:**

1870 derek- a way, a road, a distance, a journey, a manner a) a road, a way, a path b) a journey c) a direction d) a manner, a habit, a way e) used of the course of life (figurative) f) used of moral character (figurative)

### **Strong's Concordance:**

1870 derek (deh'-rek); from 1869; a road (as trodden); figuratively, **a course of life or mode of action**, often adverb: KJV-- along, away, because of, + by, conversation, **custom**, [east-] ward, journey, manner, passenger, through, toward, [high-] [path-] way [-side], whither [-soever].

**Answer for yourself:** Does the Bible teach that prophetically in the future all the Gentile nations will learn to walk in the ways and paths of God whereby they learn God's way for living one's life by instruction by the Jew and the House of Jacob? Yes.

**Answer for yourself:** Does Isaiah tell us that the way God has arranged for that to happen is for His Law, the Torah, and His Commandments of Deuteronomic and Mosaic Law consisting of instruction and directions to go out from Zion through the teaching of the House of Jacob unto all the Gentile nations? Yes.

**Answer for yourself:** Didn't someone fail to tell Isaiah that the Law and Commandments, many of which require certain actions from Gentile believers, was to pass away and allow Gentiles believers, like today, to express their worship in over 2,000 different varieties of Christian denominations, where there is little unity and agreement?

**Answer for yourself:** More than that, who failed to tell Isaiah that the Gentile Christian Church was to replace Israel and that the Gentile no longer needs to heed the admonition of Yeshua: Salvation is of the Jews?

**Answer for yourself:** Don't you think that is almost impossible since most Christian Churches teach that the Law has passed away or is replaced by grace?

**Answer for yourself:** Dear Christian brothers and sisters, are you coming to the awareness that you if you adhere to men's doctrines in the church instead of the Apostles Doctrine and continue to be involved in a "replacement worship" instead of "true Biblical Worship" which God gave to both Jews and Gentiles, then you have the sure rebuke of God staring you in the face because you failed to study to show yourself approved before God? These things I have discovered came only from years and years of dedicated and in-depth Bible study and inquire. While other Pastors played golf I studied because of my intense love for God and His Word. In such committed efforts I discovered these things I present to you today.

The same hope, expressed in almost identical words, occurs in the book of Isaiah's younger contemporary, Micah (Micah 4:1ff).

Isaiah preached in a period of profound tension and anxiety. His homeland, Judea, was recurrently under threat from its powerful neighbors. Yet he looked beyond that era of impending disaster, imminent conquest and ultimate exile, to the day when allies and enemies alike would join Israel as proselytes

***Isa 14:1 1 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. (KJV)***

Of course this was once prophecy but is being fulfilled daily by the Christian's repentance and return to the Jewish Roots of his Christian faith.

Let us look at the word "joined" above:

### **Strong's Concordance:**

3867 lavah (law-vaw'); a primitive root; properly, to twine, i.e. (by implication) **to unite**, to remain; also to borrow (as a form of obligation) or (caus.) to lend: KJV-- **abide with**, borrow (-er), cleave, join (self), lend (-er).

## Thayer's Greek Lexicon:

3867 lavah- 1) to join, to be joined a) (Qal) to join, to be joined, **to attend** b) (Niphal) **to join oneself to, to be joined unto** 2) to borrow, to lend a) (Qal) to borrow b) (Hiphil) to cause to borrow, to lend to

**Answer for yourself:** Did you notice that his "joining" of the Non-Jew to the Israel of God and the House of Jacob is not done by God but by one's own efforts whereby "one joins himself" by his own efforts as seen in study and repentance and obedience to what he learns is required of the "Pattern of Worship" given to Israel by God?

**Answer for yourself:** Can you honestly say that in your Christian walk that your experience has been to be joined with Israel in Praise and Worship according to the "Pattern of Worship" I have shown you in the previous article when we saw the many examples of Non-Jews being commanded and expected by God to observe and keep the Biblical Sabbaths and Festivals as detailed in the Hebrew Scriptures?

**Answer for yourself:** If you cannot say "yes," then don't you think it is about time to review your commitment to God once you have come to this new knowledge and truth? I hope so.

The prophets generally did not separate their hope of Returning Israel to God's will and their dream of converting the gentile to Biblical Faith. Both are the goal of God. To them, both were aspects of one mission, parts of the same endeavor to turn the wayward—whatever their origin—toward God. So, when Isaiah pleads for the conversion of Israel, he submits that scarlet sins cannot become snowy white as pure innocence, but repentance and obedience have redemptive Power not merely for the seed of Abraham but for any man, for all mankind.

Micah, uttering his sublime definition of ethical monotheism, invites not Israel alone but all humanity

***It has been told you, O man [Jew and Gentile], what is good and what God demands of you—only to do justice and cherish kindness and live in tranquil fellowship with your God. (Micah 6:8)***

"The Phoenicians," says William Addis, in Peake's Commentary on the Bible, "were familiar with the idea that a man might become the client of a god and so put himself under divine protection. They used the same word for 'client' as the Hebrews, viz., ger (Gentile). Hence we have such names in Phoenician as Gerastart, 'client of Astarte,' Gerhekal, 'client of the temple,' etc. But to be the client of Israel's God, moral qualities are necessary."

***Eph 2:12 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)***

The above description is a perfect description of the standing of the Non-Jew outside the Israel of God. In order for one having no inherited rights in the community of Israel to enjoy the privileges of membership, to "sojourn in God's tent," he must lead a blameless life; do right; speak truth; honor other yirey Adonai, **"God-fearers"** like himself; stand by his oath without retracting no matter what the consequences; refuse to take a bribe or interest on a loan. So it is written in the fifteenth Psalm. ***He who would "ascend God's hill" must have "clean hands and a pure heart" and "never break his word."*** So it is written in the third and fourth verses of the twenty-fourth Psalm.

Despite their close acquaintance with man's inhumanity to man, prophet and psalmist devoutly believed that their ethical faith was within the spiritual grasp of all mankind. When Scythian hordes were ravaging the whole



Near East from Egypt to Babylon, a prophet whose words are included in the book of Zephaniah announced total conversion of the world as God's final judgment

*I will grant the nations a purified speech so that all of them will call upon God's name and serve Him unanimously. From beyond the rivers of Ethiopia to the farthest reaches of the north My worshippers shall come bringing Me their offerings. (Zephaniah 3:9,10)*

The prophet Jeremiah's career coincided with a period first of great peril--the invasion of Palestine by Pharaoh Psammetichus II and the siege of Jerusalem by Nebuchadnezzar--and then of calamity--the extinction of the 400-year-old Davidic monarchy and the subsequent Babylonian exile. Yet Jeremiah looked forward to a time when Jerusalem would be the center of a religiously regenerated world

In those days they will call Jerusalem "the throne of God" and all nations shall gather to it living no longer by the superstitions of their benighted minds (Jer.3:17).

*Jer 4:1-2 1 If thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. 2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. (KJV)*

Not Israel alone, but also its hostile neighbors—nomadic marauders from Syria, Moab and Ammon—will suffer exile; but when in their captivity these people adopt the religion of Israel and Israel's God they be returned to their respective countries.

*Jer 12:14-16 14 Thus saith the LORD against all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. 15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. 16 And it shall come to pass, if they will (these former evil Gentile neighbors) diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. (KJV)*

**Answer for yourself:** Does God expect Gentiles to learn the way of His people Israel or the ways of the Catholic Church, the Baptist Church, or the Methodist Church?

**Answer for yourself:** Do you know more about living in the paths and ways of your denomination than the ways of the Jewish People, the real people of God?

To the exiles in Babylon, Ezekiel preached that, no matter what had befallen them at the hands of foreigners,

*they were never to forget their religious obligation to the client of God, the ger who voluntarily sought admission into the religious community of Israel.* Even in captivity, perhaps more especially there, they were to have compassion on him, remembering always that one and the same law held both for him and the native Israelites. Ezekiel rebuked his people for their ill-treatment of proselytes.

*I leave you to the scorn of nations and the mockery of the world.... Gerim are oppressed, widows and orphans abused . . . You scorn what is sacred to Me. Natives wrong the weak and wretched and indict injustice upon gerim. (Ezekiel 22:4, 7-8, 29)*

**Answer for yourself:** Have you as a typical Christian unaware of facts such as I have shown you, without intent SCORNE WHAT IS SACRED TO GOD and esteemed over His Word what men have deemed important?

He reiterated the prohibition against idolatry. *Half-hearted worship of God, whether by native Israelite or convert, is equally reprehensible.*

*Ezek 14:7-8 7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself: 8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD. (KJV)*

We need to look at the word "cut off" in the above verse.

### **Strong's Concordance:**

3772 karath (kaw-rath'); a primitive root; to cut (off, down or asunder); by implication, **to destroy or consume**; specifically, to covenant (i.e. make an alliance or bargain, originally by cutting flesh and passing between the pieces): KJV-- be chewed, be con- [feder-] ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), X lose, perish, X utterly, X want.

**Answer for yourself:** If we as Christians separate ourselves from God because we don't adhere to the "Pattern of Worship" given to both Jews and Gentiles in the Bible, and accept an alternate and well-intentioned substitute which God has told us He cannot accept, then will we be the Bride of God and Messiah in the world to come?

**Answer for yourself:** If we as Christians separate ourselves from God because we don't adhere to the "Pattern of Worship" given to both Jews and Gentiles in the Bible, and accept in our mind and understanding an alternate and well-intentioned substitute which God has told us He cannot accept, *then will be cut off from God's covenant and people in the world to come?* It may be hard for you to accept considering what you have heard preached most of your lives, but this is what the Bible teaches!

**Answer for yourself:** If we as Christians separate ourselves from God because we don't adhere to the pattern of worship given to both Jews and Gentiles of Israel in the Bible, and accept an alternate and well-intentioned

substitute which God has told us He cannot accept, then how can we expect to be the Bride of Christ one day when God specifically through the Prophets warns us that if we separate from Him [in replacing Biblical Holy Days with Christianized paganism and their holidays, substitute Sabbaths of men's creation for the Sabbaths of God's Commandments, and replace righteous giving of the Tithe for the perversions done in the name of God today where the tithe is used for everything under the sun], then God will cut and separate those who do those things from the Israel of God, and **please remember it is only to Israel that He promised to marry at Sinai.** Granted, Gentiles and Jews made up the "mixed multitude" at Sinai, but the bigger question for you is "will you be in that number when the roll call is made in Heaven for the Marriage Supper, or will by fulfill Matt. 7 personally when told to "depart-be cut off from Israel-from Yeshua because you practice iniquity?" **Please refer to an earlier article when I showed you the non-compliance to the Mosaic Laws [containing Laws for worship such as Festivals, Sabbaths, and giving] are neglected, not obeyed, or just plain ignorance of them is maintained by the believer.**

God's prophet envisioned the day when every knee would bend in homage to God and every tongue swear in His name, when He would be acknowledged sole, universal Lord of all mankind. God, he said, calls upon Israel to make His glory manifest to the gentiles (today this includes the Christians as well).

***Here is the message of God the Lord . . . I, the Eternal, have called you . . . I formed you . . . to be a light unto the nations, to open eyes that are blind and to free captives from their bondage. (Isaiah 42:5)***

Israel's task is to be a light in the darkness of religious ignorance, to give vision to eyes blinded by superstition, to free minds enslaved to idolatry. Such is the call of Bet Emet Ministries

Second Isaiah felt that the divine work of salvation, encompassing both Jews and gentiles, had already begun. He saw in Cyrus, though not a conscious convert, a worshiper of Israel's God who would spread His religion among all mankind. But far more than Cyrus, **it is Israel, possessor of the true religion, which is to be the instrument for the conversion of the gentile.** Unto Israel shall come men from all nations giving their adherence to God and marking on their hands the inscription "the Lord's" as a sign that they have become proselytes, naturalized Israelites.

***Turn to Me and you are saved, all the ends of the earth!. . . Every knee must bend to Me and every tongue vow loyalty. (Isaiah 45 22-23)***

***Isa 49:6 6 And he said (speaking of Israel), It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. (KJV)***

**Answer for yourself:** Did God say that the Jews, as the true worshippers of God because the Gentiles were not, were given to the Gentiles to illuminate their way

**Answer for yourself:** Did God say that the Jews, as the true worshippers of God were to illuminate the eyes of the Gentiles to God's Law, thereby facilitating their return back to God in repentance and the truths that their forefathers had but lost? He sure did!

***It is too small a service for the God of all the world merely to set the clans of Jacob up again....I now appoint you to bring' light unto the nations that My***

## *salvations may reach the world's end (Isa. 49:6)*

After the return from exile the Jerusalem community will be restored, not only by the return of dispersed native Jews, but also, according to Isaiah, *by the addition of new converts...*

*Let not the descendant of a foreigner say "God will excommunicate me"...Foreigners who joint the Lord, to worship Him and love Him...will I bring to My holy hill, and make joyful in My house of prayer...My temple shall be called a house of prayer for every nation. Here is what God says, Who gathers Israel's outcasts in: "I will gather yet others in besides those already gathered." (Isa. 56:3-8)*

Answer for yourself: Did you again notice that personal action is required to join oneself to the Lord? This of course means actions like study, repentance upon study, and then the positive action to implement into one's life what he learned from his study in areas like recovering "the Pattern of Worship" for ones life. The destiny of the gentiles in the glorious future is seen in that many nations will join themselves to God and will become His people

Citizens of great cities shall yet come, saying,

*"Let us go up at once to pay homage to God and to seek the Lord of hosts . . ." Many a people and mighty nation shall come to seek God in Jerusalem, to do obeisance to the Eternal. "In those days," the Lord of hosts declares, "ten men from nations of every language will seize the robe of a single Jew and say 'We will go with you, for we have heard that God is with you!'" (Zechariah 8:21-23).*

Dearly beloved, this is prophetic of the Jews instructing the Gentiles of the world in the proper paths of God because they don't have it, even in the Christian Church there is great errors taught along with truth. Rest assured, as Bet Emet does her part, and others contribute their efforts, we will one day see the truth of God's Word cover the earth as the waters cover the sea.

Of these prophetic passages, Fleming James has written, in his Personalities of the Old Testament, *"The Gentiles must become converts to Judaism . . . but are not to be coerced; they will come of their own free will, come because they see the need of divine help, come with love and expectancy. And they will be welcomed, will be made God's people just as much as the Jews themselves. True, there will be an exaltation of the Jew, but a noble one. For the saying lays on him a responsibility; if they wish to go with him he must receive them, must teach them and make room for them.... He must share his God with all peoples."*

## THE PSALMS

The psalmists, whose "delight is in the Law of the Lord" and who lament when "there is no more any prophet," piously follow the letter of the Law and give exultant expression to the spirit and vision of the prophets in their hymned references to the proselyte. Like the priest and the prophet, the psalmists too believed that God is

specially concerned for the welfare of proselytes and that all the world will come to serve Him.

*"How precious is Thy love, O Lord; the children of men take refuge under the shadow of Thy wing . . . Unto Thee shall all men [Gentiles] come . . . Dwellers at the world's far edge are awed at the proofs of Thy power . . . Sing homage, all the earth, to God . . . Bless us, O God, till men [Gentiles] worship Thee at the world's farthest end . . . All nations Thou best made shall come and bow before Thee . . . Thou, only Thou, art God . . . Let every nation know His wondrous deeds . . . Praise the Lord, O families of the nations . . . Confess that the Lord. He is God . . . Laud Him, all ye races . . .*

The testimony of the psalmist is not for Israel alone. What God has done for Israel, He can and will do for all the nations, since His sovereignty is worldwide. It is not enough for Israel to acknowledge the incomparable greatness of God. In fulfillment of prophecy, the psalmists invited all peoples of the world to join Israel in the True Worship of the one and only God. God's goodness to Israel is but a revelation to all mankind of His ways in dealing with those who "fear" Him. The psalmist felt that the nations, by whatever names they call their gods, were potentially "fearers" of the Lord.

"God-fearers," yirey Adonai, represent to the psalmist worshipers of God who are not of Jacob's seed. Such "fearers of the Lord" seem to be a fourth category of religious communicant in Israel, the other three, of course, being priest, Levite and native Israelite.

*Bless the Lord, Israel's household; Bless the Lord, Aaron's household; Bless the Lord, Levi's household; Bless the Lord, O fearers of the Lord (Gentiles).*  
(Psalm 135:19-20)

*Israel trusts in the Lord . . . Aaron's household trust in the Lord . . . Fearers of the Lord trust in the Lord . . . The Lord remembers us and will bless Israel and Aaron's household; He will bless the fearers of the Lord (Gentiles), the humble with the great.* (Psalm 115:9-13)

*Fearers of the Lord, praise Him; Glorify Him, ye seed of Jacob.* (Psalm 22:24)

There are Psalms which seem to have been specially composed for, and perhaps by, such Lord-fearers or proselytes.

*I sought the Lord and He answered me, He rescued me from all my superstitious fears... The angels of the Lord camp around His "fearers" and save them. Try the Lord; you will find Him good; happy the man who take shelter with Him. "Fear" the Lord, ye saints of His. His "fearers" never want for anything. Apostates may be famishing and starving, but those who*



*seek the Lord lack no good thing. Come, listen to me, my children; I will teach you the "fear of the Lord...." None who take shelter with Him shall be desolate. (Psalm 34:5, 8-12, 23)*

*On Thee, O God, I set my heart . . . Show me Thy ways, O Lord, Teach me Thy paths . . . Remember not the errors of my youth . . . Any man who "fears" God He will teach the right course to take. His own life will continue prosperous and his posterity will inherit his property. The secret of God is for them that "fear" Him and His compact is to instruct them . . . Preserve and deliver me, disappoint me not as I find refuge with Thee. May my devotion and my loyalty preserve me, for I hope in Thee. (Psalm 25:1,4,12-14,20-21).*

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## THE GRAFTING OF THE GENTILES INTO THE ISRAEL OF GOD #6

On the theme of proselytism, apparently the only negative note in all of Scripture is that sounded by Ezra-Nehemiah, which, until modern times, was combined into one book in the Hebrew Bible. Upon seizing control of the Babylonian empire, Cyrus decreed that the Jewish exiles in Babylon might return home to Judea. His successor, Artaxerxes Longimanus, commissioned Nehemiah as civil governor and Ezra as spiritual mentor to reconstruct the national and religious life in the Jewish homeland. On their arrival in Judea, they found a general decline and decay in religious observance. They were particularly distressed that certain of their coreligionists had *"married women of Ashdod, Ammon and Moab," and that "their children . . . could not speak in the Jewish language (Nehemiah 13 :23-24)."*

Nehemiah cursed the Jewish husbands -and made them swear by God that they *would not marry their daughter to the sons of foreigners, nor marry their sons to their daughters, nor marry foreigners themselves. Was this not the sin of Solomon? . . . There was no king like him . . . beloved by his God . . . Yet even he was led to sin by his foreign wives. (Nehemiah 13:25-26)*

*"Divorce yourselves from the people of the land," Ezra commended, "and from the foreign women" (Ezra 10:11).*

Upon receiving this order, "the crowd wept bitterly." And, while Shechaniah ben Jehiel agreed with Ezra, saying,

*We have broken faith with our God by marrying foreign women.... Come, let us make a compact with our God to put away all thee wives and their children. (Ezra 10:2-3)*

Jonathan ben Asahel and Jaziah ben Tikva were opposed to this and they were supported by Meshullam and by Shabbethai the Levite. (Ezra 10:15)

It must be offered in extenuation of Ezra-Nehemiah's drastic measures that these were dictated by desperate circumstances; the survival of their people and its way of life were at stake.

Also worth noting are these items: Ezra-Nehemiah had nothing at all to say for or against converting these women and children to Judaism. The prophetic ideal of proselytism just does not seem to have entered their sharply focused minds.... The entire situation is unique. Nothing of the sort occurs elsewhere in the Bible nor, for that matter, in all subsequent Jewish history. The stand which Ezra-Nehemiah took against foreigners as such is contrary to that of their Biblical predecessors, and it did not go unchallenged by their literary successors.

Which brings us, albeit briefly, to the books of Job, Jonah, Esther and Ruth.

## JOB

Job was a citizen of Uz. His philosophy, conduct and character are exemplary Jewish, as his vindication by God, to say nothing of the inclusion of this book in the Biblical canon, makes abundantly clear. **Yet Job is not ethnically a Jew.** Significantly, the Jewish author of this Hebrew masterpiece presents his great hero, a towering spiritual giant, as a non-Jew. What the author must have thought of Ezra-Nehemiah and their attitude toward their non-Jewish neighbors, can easily be guessed. It was just as well left unrecorded.

## JONAH

In that prophetic gem, the book of Jonah, God rebukes the title-figure for his Ezra-like chauvinism and his reluctance to help save the sinful pagan city of Ninevah, capital city of Babylon, "wherein are more than 120,000 persons who know not right from wrong, and also much cattle." Per contra, the heathen sailors show themselves exceedingly reluctant to jettison a worshiper of Israel's God. They strain every sinew to row Jonah to a haven of safety. When they have exhausted every humane possibility, are finally compelled to cast him into the sea, and behold the resultant calm, then *"they 'feared' the Lord exceedingly, sacrificed and made vows to Him."*

Jonah had been unwilling to convey God's message to the Ninevites because, among other consequences from his point of view undesirable, their repentance would reflect unfavorably on his often admonished but still unrepentant fellow Israelites. His worst fear was realized. The heathen Ninevites repent of their wickedness and, from the king on down to the last man in the kingdom,

*call earnestly on God. Everyone must turn from his evil life. . . Who knows if God will not relent . . . and save us (Jonah 3:8-9)*

They turn, God does relent and they are saved. In direct contrast with Ezra-Nehemiah, this wonderful story would have men believe two things about the heathen: **They are endowed by their Creator with potentially high moral and religious fervor; and they are ready to turn to Him if given the chance, if only invited to do so.**

## ESTHER

The blood thirsty Persian king, Ahasuerus, having already executed his first wife, Vashti, is induced by his vizier, Haman, to order the massacre of all his Jewish subjects, His Jewish queen, Esther, points out that this will mean her own death, "If it please the king," she pleads, "let the decree be reversed," For gore-loving Ahasuerus, this will not suffice, First, Haman must hang, Then, instead of peaceably revoking the original order, the king commands the Jews to slay their attackers (Esther 8:10-14), *To save their lives, "many pagans became Jews" (Esther 8:17),*

What interests us here is the use, in Esther 8:17, of the Hebrew term *mit'yahadim*, **"to become Jews," the only place in the Bible where this word occurs. Yet, in the author's time, it must have been a sufficiently well understood term indicative of the current day practice of Gentiles identifying with Israel.** What is more important, he approved of the conversion to Judaism of heathen enemies. **He evidently enjoyed thoroughly the idea of men who had sought to take the lives of Jews being transformed into men who sought to live their lives as Jews.**

## RUTH

**Some Biblical scholars believe that the book of Ruth was deliberately intended as a rebuttal to Ezra-Nehemiah, as a specific propaganda piece favoring conversion.** Consider the names of its characters: Ruth—"the companion"; Naomi—"my sweet one"; Mahlon—"sickness"; Chilion—"wasting"; Boaz—"in him is strength"! It is nonetheless a charming narrative about a beautiful and loyal heroine, the Moabite girl who married the boy from Judea whose family had migrated to Moab because, ironically enough, here was a famine in Bethlehem, which means literally "the food house." Ruth's in-laws were apparently welcomed with kindness in the land of their traditional enemies, the Moabites, of whom it is written, in the book of Deuteronomy . . . *No Moabite shall he admitted into the congregation of Me Lord; none of his descendants even to the tenth generation shall be admitted into the congregation of the Lord . . . (Deuteronomy 23:4).*

**Ruth herself became so deeply attached to the Jewish faith and the Jewish way of life** that, after her husband died, she insisted on accompanying her widowed mother-in-law back to Bethlehem. In exquisite and memorable words that are a model of fealty and have since become a widely used formula in the Jewish conversion ceremony for women, Ruth made her declaration and her vow

*Entreat me not to leave you.... Wherever you go will I go; whet ever you stay will I stay; your people shall be my people and you God, my God. Wherever you die will I die and there will I be boned. May God destroy me and worse if aught but death part you and me. (Ruth 1:16-17)*

Encouraged by Naomi's sage counsel and Boaz' affection and diligence, Ruth fulfills the ritual requirements for marriage to Boaz. In due course she bears him a son who becomes the father of Jessie, in turn, begets King David, from whose line, according to later tradition, the Messiah will come.

Whatever else the author of this story may have had in mind, he surely cherished the hope that there would be Jews who would concur in his belief that a woman of worth, even though of the specifically proscribed people of Moab, could nonetheless become a valiant Jew, a loving wife and mother in Israel, a progenitress of Judean kings. There were such Jews. Among them were those sages who considered this lovely little book worthy of inclusion in Holy Writ; and also those who ordained that the scroll of Ruth be read by all Jews everywhere at Pentecost when they recall the Giving of the Law at Sinai where, like Ruth pledging her fidelity to Judaism, *"The people of Israel together with the ger" had covenanted with God, saying, "All that the Lord has spoken, we will do and obey."*

**Answer for yourself:** What of the rest, the rank and file in ancient Israel, the plebeian populace? Did the ordinary citizen of Tekoah or Jerusalem, the man-on-the-street in Anathoth or Bethel, the average dweller at Ramah, Gilead or Galilee swallow whole the propaganda, intended or incidental, of the books of Ruth and Jonah? Did they really believe that Moabites and Ninevites were deservedly as cherished by God as were Israelites? Did they entirely agree with Amos that the Hebrew was in God's sight merely the equal of the Ethiopian, the Phoenician and the Syrian? With Isaiah, that Egypt was also His people and Assyria the work of His hands? With the psalmist that anyone with clean hands and a pure heart may ascend the hill of the Lord? How popular among the returning Jewish exiles was Ezekiel's scheme of counting proselytes as natives and assigning them land of their own in Judea? Or the priestly injunction that the ger must be to you as the native, and you are to love him as you love yourself? How enthusiastically did they take up their divinely appointed task of being "a light to the gentiles"? Or observe the ordinance that there be one and the same law for the native and the convert?

**That there was, on the part of common men, some resistance even to the simplest of these requirements we may suspect from the curious circumstance that the elementary rule, "You must not injure or maltreat a ger" occurs no less than six times in the Law and very frequently in the Prophets.** The commandment *"There shall be one and the same law for homeborn and ger"* also occurs six times. If these rules were generally observed in the performance rather than in the breach, what need for all this

emphatic reiteration? Telltale also is the fact that, when the Torah commends the ger to the people's compassion, he is so often placed in the sad company of those traditional objects of pity and exemplifications of defenselessness, the poor, the widow and the orphan. What the plight of an ordinary, poor proselyte's widow or orphan must have been is not pleasant to consider.

But, then, xenophobia, the dislike of the unlike, was present in Abraham's day and has not died in ours. If the ancients found it difficult to love the proselyte as they loved themselves, moderns do not find it easy to love even their homeborn neighbor that much either—the native Negro, for example, or the Puerto Rican fellow citizen. The prophets' fellow countrymen were not all prophets or psalmists or even priests. And it was not only the dream of mission and the obligations of religious hospitality set forth by their spiritual guides that the commoners resisted. There were certainly other features of prophetic preaching which also failed of complete fulfillment among the general populace.

It was never easy to squeeze a grand ideal into a small soul. Little men found it passing hard to share their divine legacy with others. Their minds were not yet big enough to encompass the breadth or the depth of their spiritual treasures. They simply did not realize how very much there was to share. They did not fully comprehend how limitless is God's love. Nor did they understand that human love is no commodity or store of energy that is consumed with use, but rather a plant that deepens and grows stronger and ever more beautiful as it expands and reaches outward and upward.

The teachers of the religion of Israel kept repeating, in an endless variety of ways: There is hope for the salvation of the homeborn and there is equal hope for the salvation of the outlander! Prophet, priest and psalmist possessed a patient, tireless courage that made them remind Israel ever and again: *You are all gerim before God.... He loves the alien.... Therefore, you, too, must love the Ger.... Let him be unto you as the homeborn and love him as you love yourselves . . . for many nations will join themselves to the Eternal and become His people.... He Who gathers Israel's exiles in says, 'I will yet gather to them those who were gathered against them.'*

Doubtless there were in Bible times Jewish leaders whose limited philosophy and pattern of existence would have pleased Ezra. But we like to think, and have some reason to believe, that many in that far distant age were prouder of their prophets who taught that life is more nobly lived when it pleases God. After all, this is the people who produced these prophets and preserved their teachings.

The memoirs of Ezra-Nehemiah furnish one magnifying mirror to reflect the surface coarseness of some men in Biblical days. But a host of prophets, psalmists and priests provide an abundance of spiritual telescopes through which men may look out upon nobler goals and acceptance of the Non-Jew within the Israel of God was one of them.

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# WILD OLIVE BRANCHES-GENTILES GRAFTED INTO ISRAEL...DO YOU "LOOK" LIKE ISRAEL?

Maybe some of you remember in junior high school in your science classes studying plants and grafting into the stem of a plant a "twig" from the plant or possibly another plant related to the primary plant. In doing so you grafted into a plant a "foreign" plant and the two became one. This new "implanted foreign" plant would take hold and grow and use the food of the mother plant for its nutrients. Soon we have a healthy "engraft" which took on the visible characteristics of the mother plant. This is exactly what Paul is saying to the Christian Church today. If we are grafted into Israel we should resemble Israel. Whether we do or not is for you to decide after you continue your study into these areas.

Now the Apostle Paul, in his epistle to the church at Ephesus, was speaking to the Gentile-Ephesian "believers" (WILD OLIVE BRANCHES WHO HAD BEEN GRAFTED INTO ISRAEL), who WERE *strangers* before Yahweh's Word was delivered to them.

## FROM STRANGERS TO FELLOW CITIZENS OF ISRAEL

When the Gentiles came to faith in God (Yahweh), they were no longer "strangers"! They had accepted Yahweh's Holy Laws as well as Yeshua's religion which contained laws and commandments, which they had broken in times past, and they were given the opportunity to be JUSTIFIED through faith in and obedience to the Laws of Yahweh. In Ephesians 2:19, KJV:

19 Now <3767> therefore <686> ye are <2075> (5748) no more <3765> strangers <3581> and <2532> foreigners <3941>, but <235> fellowcitizens <4847> with the saints <40>, and <2532> of the household <3609> of God <2316>;

Lexicon Greek 4847

4847 sumpolites {soom-pol-ee'-tace} from 4862 and 4177; AV - fellowcitizens 1; 1

1) possessing the same citizenship with others, a fellow citizen

1a) of Gentiles as received into communion of the saints

1b) of the people consecrated to God

Lexicon Greek 4862

4862 sun {soon} a primary preposition denoting union; TDNT - 7:766,1102; prep AV - with 123, beside 1, accompany + 2064 1; 125

1) with

**Lexicon Greek 4177 4177 polites {pol-ee'-tace} from 4172; TDNT - 6:516,906; n m AV - citizen 3; 3**

- 1) a citizen
- 1a) the inhabitant of any city or country
- **1b) the association of another in citizenship**
- **1b1) a fellow citizen, fellow countryman**

**Answer for yourself:** As fellow citizens with Israel (Gentile believer), does the word in the Greek Scriptures mean we are in union with the Jews? Yes.

**Answer for yourself:** Does the Bible, that we accept as the supreme authority for faith and practice of our faith, say that Gentiles like you and I who come to faith in the God of Israel attain the same citizenship with others in Israel, thus calling us fellow citizens of Israel? Yes.

**Answer for yourself:** As Gentiles who have been received into the fellowship, commonwealth, and communion of the saints of Jewish Israel, are we considered as fellow-citizens of Israel and the people of God? Yes.

**Answer for yourself:** Are fellow citizens of the SAME NATION (both Jew and Gentile) under the same LAWS of that nation? Sure are!

**Answer for yourself:** As Gentiles, who have come to faith in the One God of Israel through the endeavors of the followers of Yeshua following his death, did these non-Jews think at that time that they belonged to a "separate religious affiliation" from the Israel of God or did they understand that they were to identify, as did the Jews, with the Israel of God since they were grafted into the same religion as the Jews, only with slightly different responsibilities and covenants, thereby making them FELLOW CITIZENS OF ISRAEL? That should be easy...they did not think that they had created a new religion.

**Answer for yourself:** Now the Apostle Paul was speaking to the Ephesians (WILD OLIVE BRANCHES WHO HAD BEEN GRAFTED INTO ISRAEL), who WERE strangers before Yahweh's Word was delivered to them. When they received Yahweh, they were no longer "strangers"! They had accepted Yahweh's Holy Laws, which they had broken in times past, and they were given the opportunity to be JUSTIFIED through repentance and obedience to the Commandments of God as found in the Torah. In Ephesians 2:19, they are no longer called strangers because they had become what? Fellow citizens of Israel

**Answer for yourself:** These Gentile believers were equals citizens with who in the Israel of God, and of the household of God? The Jews

**Answer for yourself:** Are fellow citizens who are of the SAME NATION (both Jew and Gentile) under the same LAWS of that nation? Yes of course.

**Answer for yourself:** Sadly, today the vast majority of Christian Churches find their identity in their denomination or non-denomination and do not see themselves as a part of what? Fellow citizens of Israel.

**Answer for yourself:** By failing to recognize that as Gentiles we are part of Israel, most Christians identify with their denomination and non-denomination. This is in direct opposition to the Scriptures in the New Testament as well as the Old Testament which clearly instructs that the believing Gentile finds his position in the Household of God as part of whom along with the Jews? Fellow citizens of Israel.

**Answer for yourself:** What was the denomination of the church which Yeshua founded and which was led by James in the first century which took the Great Commission unto the world? It was Biblical Judaism, and this may startle you, but if you were to research the topic like I and multitudes have, you will see that believing Gentiles like you and me kept the Saturday Sabbath, the Biblical Feast days well into the fourth century until they were changed by Gentile paganism in the Christian Church/State of Rome.

**Answer for yourself:** As we have seen, can you now understand why there was to be ONE LAW for the Jew

born in the land and the stranger (Gentile) that lived among them? I hope so.

**Answer for yourself:** Did the Apostolic church set the correct example by not promoting numerous “sects” and “denominations” with multitudes of conflicting doctrines, statutes, and commandments like we see today in Christianity with over 2,000 different denominations? They sure were.

Let us continue with Ephesians 2:6 as we see our Biblical position as Gentile believers:

- 6 And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:
- 7 That in the ages to come he might shew the exceeding riches of his grace in [his] kindness toward us through Christ Jesus.
- 8 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:
- 9 Not of works, lest any man should boast.
- 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. ordained: or, prepared}

Take notice of the change that follows in the thought processes of the Apostle Paul where he contrasts what we were before Yeshua's ministers revealed to us Yahweh and what our standing is now since receiving “the” faith of Yeshua and coming to faith in Yahweh.

11 Wherefore remember, that ye [being] in time past Gentiles in the flesh (before faith, repentance and acceptance of the Covenant given to Gentiles with its corresponding Laws and Commandments within the Torah), who are called Uncircumcision (it was customary for all Gentile males to remain uncircumcised) by that which is called the Circumcision in the flesh made by hands (the Jews);

Notice again the previous condition of all Gentiles (called the "uncircumcised") who had never converted to Judaism and were without faith "in" and knowledge "of" Yahweh.

Then we read in Ephesians 2:12, KJV:

12 That *AT THAT TIME* you were without the Messiah (his faith), being aliens from the commonwealth of Israel, and strangers from the COVENANTS OF PROMISE (plural),

12 That <3754> at <1722> that <1565> time <2540> ye were <2258> (5713) without <5565> Christ <5547>, being aliens <526> (5772) from the commonwealth <4174> of Israel <2474>, and <2532>strangers <3581> from the covenants <1242>of promise <1860>, having <2192> (5723) no <3361> hope <1680>, and <2532> without God <112> in <1722> the world <2889>:

"At that time"...what TIME was the Apostle Paul speaking of to these Ephesians? As Ephesians 2:2 says: "at the time they were walking in DISOBEDIENCE TO THE LAWS OF GOD."

Lexicon Greek 526 [being aliens] 526 apallotrioo {ap-al-lot-ree-o'-o} from 575 and a derivative of 245; TDNT - 1:265,43; v AV - be alienated with + 5607 2, be alien 1; 3

- 1) to alienate, estrange
- 2) to be shut out from one's fellowship and intimacy

**Answer for yourself:** Before faith in Yahweh and obedience to His Torah which allowed for Fellow-citizenship with the saints of Israel, were the Gentiles shut out from fellowship and intimacy with both God and the Jews? Yes.

Lexicon Greek 575 [root word for #526]

575 apo {apo'}a primary particle;; preposition AV - from 392, of 129, out of 48, for 10, off 10, by 9, at 9, in 6,

since + 3739 5, on 5, not tr. 15, misc. 31; 669

- 1) of separation
  - 1a) of local separation, after verbs of motion from a place i.e. of departing, of fleeing, ...
  - **1b) of separation of a part from the whole**
  - 1b1) where of a whole some part is taken
  - **1c) of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed**
  - 1d) of a state of separation, that is of distance
  - 1d1) physical, of distance of place
  - 1d2) temporal, of distance of time
- 2) of origin
  - 2a) of the place whence anything is, comes, befalls, is taken
  - 2b) of origin of a cause

Lexicon Greek **4174 [commonwealth]** 4174 politeia {pol-ee-ti'-ah} from 4177 ('polity'); TDNT - 6:516,906; n f AV - freedom 1, commonwealth 1; 2

- 1) the administration of civil affairs
- 2) a state or commonwealth
- 3) citizenship, the rights of a citizen

**Answer for yourself:** Being aliens to the commonwealth of Israel, the Gentile had not rights of citizenship. However, following the faith of Yeshua, did the Gentile believer in Yahweh become **"fellow citizens with the Jews of Israel" or "Christians separated from the Jews of Israel"?**

We may be called "Christians," but the Bible informs us that God calls us "Israel."

Let us examine the Greek word for "stranger":

Lexicon Greek **3581 [stranger]** 3581 xenos {xen'-os} apparently a primary word; TDNT - 5:1,661; adj AV - stranger 10, strange 3, host 1; 14

- 1) a foreigner, a stranger
  - 1a) alien (from a person or a thing)
  - **1b) without the knowledge of, without a share in**
  - 1c) new, unheard of
- 2) one who receives and entertains another hospitably
  - 2a) with whom he stays or lodges, a host

Lexicon Greek **1242 [covenants]** 1242 diatheke {dee-ath-ay'-kay} from 1303; TDNT - 2:106,157; n f AV - covenant 20, testament 13; 33

- 1) a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will
- 2) a compact, a covenant, a testament
  - 2a) **God's covenant with Noah, etc.**

Lexicon Greek **1303 [root word for #1242]** 1303 diatithemai {dee-at-ith'-em-ah-ee} middle voice from 1223 and 5087; TDNT - 2:104,157; v AV - make 3, testator 2, appoint 2; 7

- 1) to arrange, dispose of, one's own affairs
  - 1a) of something that belongs to one
  - 1b) to dispose of by will, make a testament
- 2) to make a covenant, to enter into a Covenant with one,

***These DISOBEDIENT Gentile-Ephesians were "strangers" to the citizenship of Israel, as well as to the Covenants of Promise BECAUSE THEY WERE ESTRANGED BY DISOBEDIENCE TO THE LAWS OF GOD***

***Yahweh only makes a COVENANT with those who OBEY HIM.***

The Lordship of Yeshua is only valid to the degree you submit to his rule in your life and that means obedience to His Father's Laws that pertain to you. Read for yourself the Blessings for obedience to GOD'S LAWS and the Cursings for disobedience to GOD'S LAWS, which are recorded in Deuteronomy 28:1-24 and Deuteronomy 29:15-19 for your instruction.

Let us summarize and notice that because of the ministry of Yeshua:

1. Gentile "believers" were no longer aliens from the commonwealth of Israel
2. Gentile "believers" were no longer strangers from the covenants of promise (remember the Abrahamic covenant has promised that through Abraham all the nations (Gentiles) would be blessed (with the opportunity of eternal life)
3. Gentile "believers" no longer lived without hope of life after death
4. Gentile "believers" no longer lived without the knowledge of the True God of all life as the Covenant of Noah along with the Laws of Noah were extended to them for their acceptance

**Answer for yourself:** Does Yahweh wish the Jew to pattern himself after the Gentile or the Gentile after the Jew? In the Bible it is always the Gentile who is to follow the Jew for salvation is of the Jew, and will always be of the Jew.

Ephesians 2:13-14:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ (let us understand that through the death of Yeshua was catalyzed the taking of the Torah to the Gentile world, whereas before his death, no attempts were being made to give eternal life to the Gentile world).

14 For he is our peace, who hath MADE BOTH ONE, AND HATH BROKEN DOWN THE MIDDLE WALL OF PARTITION [between us-Jew and Gentile];

13 But <1161> now <3570> in <1722> Christ <5547> Jesus <2424> ye <5210> who <3588> sometimes <4218> were <5607> (5752) far off <3112> are made <1096> (5675) nigh <1451> by <1722> the blood <129> of Christ <5547>. 14 For <1063> he is <2076> (5748) our <2257> peace <1515>, who <3588> hath made <4160> (5660) both <297> one <1520>, and <2532> **hath broken down <3089>** (5660) the middle wall <3320> of partition <5418> [between us]

Lexicon Greek **3089 [hath broken down]**

3089 luo {loo'-o} a root word; TDNT - 2:60 & 4:328,543; v AV - loose 27, break 5, unloose 3, destroy 2, dissolve 2, put off 1, melt 1, break up 1, break down 1; 43

- 1) to loose any person (or thing) tied or fastened
  - 1a) bandages of the feet, the shoes,
  - 1b) of a husband and wife joined together by the bond of matrimony
  - 1c) of a single man, whether he has already had a wife or has not yet married
- 2) to loose one bound, i.e. to unbind, release from bonds, set free



- 2a) of one bound up (swathed in bandages)
- 2b) bound with chains (a prisoner), discharge from prison, let go
- 3) to loosen, undo, dissolve, anything bound, tied, or compacted together
  - 3a) an assembly, i.e. to dismiss, break up
  - 3b) laws, as having a binding force, are likened to bonds
  - 3c) to annul, subvert
  - 3d) to do away with, to deprive of authority, whether by precept or act
  - 3e) to declare unlawful
  - 3f) to loose what is compacted or built together, to break up, demolish, destroy
  - 3g) to dissolve something coherent into parts, to destroy
  - 3h) metaph., to overthrow, to do away with

Please notice that in verse 14 that the Gentile and the Jew had come into unity and the middle wall of separation between Jew and Gentile that consisted of such things as hatred, misunderstanding, prejudice, conflicting beliefs, doctrines, and religious rituals and ceremonies had been removed in order that both Jew and Gentile could find harmony in unity in the worship of God.

**Answer for yourself:** Let me ask you...does that condition of mutual acceptance and unity between Jews and Christians exist today in your church or in this world?

**Answer for yourself:** Where can you find this today? Why and how did we lose it (one new man in Messiah), since it is evident that it existed in the first century?

**Answer for yourself:** Does Yahweh wish the Jew to pattern himself after the Gentile or the Gentile after the Jew? You will have that answer after you finish these articles.

## TWISTING SCRIPTURES TO OUR DESTRUCTION

The Book of Ephesians chapter two and verse 15 states:

- 15 Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace;
- 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: (thereby: or, in himself)
- 17 And came and preached peace to you which were afar off, and to them that were nigh.
- 18 For through him we both have access by one Spirit unto the Father.
- 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
- 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone];

Possibly there is no greater error in Scriptural interpretation than the TWISTED Scripture in Ephesians 2: 15-16 where we find that multitudes "claim" that Yeshua "nailed the Law of Commandments to the cross" thereby giving mankind (the Gentile church) freedom from the LAW! That is the premise and quite understandable from a quick reading in English version of the text. Such a mistaken understanding is because our English Bibles contain added words which were never there in the Greek Scriptures which influence our reading to perceive the Law was abolished. If you will begin to study for yourself instead of trusting that your preacher has preached to you I promise you that you will come to many Bible truths that have for too long been overlooked. If you will do this then you would discover what I did that completely altered the direction of my life and SHOULD ALTER YOURS IF YOU ARE A TRUE LOVER OF GOD!

## HOW COME THE CHURCH HAS MISSED THIS?

Today the vast majority of Christian Churches find their identity in the denomination or non-denomination and not as a part of Israel. This is in direct opposition to the Scriptures in the New Testament as well as the Old Testament which clearly instructs that the Gentile finds his position in the Household of God as part of Israel along with the Jew. The reason for so much misunderstanding today in the Christian Church concerning their relationship with the Israel of God is because there have been words ADDED to Ephesians 2:15-16 (as well as other passages in the New Testament) which have TWISTED THE MEANING OF THE GREEK SCRIPTURES thereby falsely leading multitudes to believe the Law has passed away! Following is a copy from the King James Version, with the added words underlined:

Ephesians 2:

- I5 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man so making peace;
- I6 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

## LET US BE CAREFUL IN OUR STUDY

As you can see from a close and careful reading of Ephesians 2:15-16 that the translators of the King James Version, by the USE of ADDED WORDS, PURPOSELY, with the INTENT TO FALSIFY, deceived THIS WORLD into "thinking" that Yeshua came to do away with the Law as we shall more clearly see later in this article! If we read the above Scripture and INCLUDE the words "even" and "contained" we come to the conclusion that Yeshua abolished in his flesh the law, commandments and ordinances through the cross. But dearly beloved "even" and "contained" are added to the Greek manuscripts before translating into English by the publishers of our Bibles.

*Take time to read this text of the New Testament and leave out the italicized words and listen to the new meaning it brings to your awareness*

Dear child of God, these words are not in the Greek texts recovered from ages of antiquity by archeologists. But by these "additions" by men "who want you to know their theology" we are unsuspectingly led astray from the real message God intended us to have.

If you remove these two "added" words we find that the ONLY THING ABOLISHED BY YESHUA AND THE CROSS IS THE "ENMITY." More on this later...let us continue with Ephesians.

Answer for yourself: As you can see from a close and careful reading of Ephesians 2:15-16 that the translators of the King James Version, by the USE of ADDED WORDS, PURPOSELY, with the INTENT TO FALSIFY, deceived THIS WORLD into "thinking" that Yeshua came to do what in regards to the Law? Nail the Law to the cross which he did not.

As stated earlier Yeshua's death and presumed resurrection were understood as a catalyst to motivate a Gentile-hating Judaism to repent in part (the followers of Yeshua) and take to the non-Jews of the world not "conversion", which required circumcision which for an adult was an effective deterrent to his acceptance of Biblical Faith, but the Laws of Noah which originally God gave to the non-Jew (did not require circumcision). No longer were 613 commandments placed upon the non-Jew along with circumcision for acceptance by the Jews; rather, 66 commandments dealing mainly with moral issues were his to keep and observe. Such repentance by Israel (the followers of Yeshua) in their attitude to the non-Jew was instrumental with the doing away with the hatred and opposition toward the Law on the part of the Gentiles by removing forced circumcision as a prerequisite. This

main fact is the whole reason for the writing of the book of Galatians where Paul speaks only about one law not given to the non-Jew....circumcision. Paul never intended, in Galatians, that the Law pass away. He was only saying that the non-Jew was never under the Law of CIRCUMCISION as it was not part of the Covenant of Noah or the Law of Noah, but was conveniently used by the Jews to keep the non-Jew from fellowship and inclusion with them as they considered the non-Jew unclean and basically "dogs." I sure wish Christianity would study their history more and see such truths as this which have been overlooked for almost 2000 years.

**Answer for yourself:** If we read the above Scripture and INCLUDE the words "even" and "contained" we come to the conclusion that Yeshua abolished in his flesh the law, commandments and ordinances through the cross. But dearly beloved "even" and "contained" is added to the Greek manuscripts before translated into English. If you remove these two "added" words we find that the **ONLY THING ABOLISHED BY YESHUA AND THE CROSS IS NOT THE LAW** .....but what? Hatred toward the Law by the Gentiles, since now they could come to saving faith without the need for circumcision as an adult male, and so goes the husband and father, so went the family.

**Answer for yourself:** Since Paul wrote the book of Ephesians, and taught Yahweh's LAWS to these same Ephesians (chapter 6:2-3) well after Yeshua's death and presumed resurrection, WOULD Paul teach that these SAME LAWS were "'nailed to a cross", and not to be KEPT'? The answer is, DEFINITELY NOT!

## BE ON ALERT FOR ITALICIZED WORDS IN YOUR BIBLES

First, I would like to remind you of the fact that when one reads the Greek Scriptures (the New Testament) and finds **WORDS IN ITALICS**, that means: the italicized words have been ADDED TO THE SCRIPTURES in translation WHICH WERE NOT THERE IN THE BEGINNING! In other words, it was not given by Yahweh, was not in the Greek manuscripts, and is not intended to be added to the context for often it ALTERS THE TRUE MEANING OF THE PASSAGE AND WE ARE LED INTO ERROR AND SIN WITHOUT KNOWING IT BY SUCH PLACEMENT OF ITALICIZED WORDS. Such is the erroneous teaching that the LAW HAS PASSED AWAY. This is just such the case in Ephesians 2:15-16: The ADDED WORDS in these Scriptures in the King James Version have DECEIVED millions of people for HUNDREDS of years! Let us investigate once again Ephesians 2:15-16, KJV, [added words bracketed]!

## SO NOW WE SEE MORE CLEARLY

15 Having **abolished** in his flesh the **ENMITY** [hatred toward something] (**EVEN**) the law of commandments (**CONTAINED**) in ordinances; for to make in himself of twain one new man, (so) making peace;

16 And that he might reconcile both unto Yahweh in one body by the "cross", having **slain the ENMITY** [hatred toward something] thereby.

**Answer for yourself:** What was abolished by the Cross (understood to mean the death of Yeshua)?

Understand the Jews loved the Law and did not hate it. The hatred toward the Law by the Gentiles was canceled by the death of Yeshua on the Cross as subsequent to his death whereby his followers would go into all the world thereby reaching the non-Jewish peoples of the world with the message of monotheism and the resulting responsibilities necessary for those coming to God to obtain salvation. No longer was the Gentile forced to "convert" and undergo circumcision to receive God's gracious gift of salvation. Circumcision had been used as a tool by Jews who hated Gentiles to discourage their coming to God and they used it effectively as they wished to have little or no contact with them since considering them unclean and not worthy of Eternal life (one only needs to read the accounts of Shammai to understand this situation). Circumcision was used to prevent the non-Jewish adult male from making conversion to Judaism. As an infant circumcision was no big thing as the baby carries the mother's antibodies against infection which lasts up to six months in the baby's

blood. But for an adult this was a real problem as many died of the procedure due to infection. Now understand that by removing such an obstacle then the "death penalty" for transgression of the Law was removed for the non-Jew as he could now repent and come to saving faith without the need for circumcision. Not all of Israel was ecstatic over such actions taken by the Messianic community of Israel. It was even a slow procedure for the Apostles themselves as it literally took years and persecution to get them to respond in this manner. But no longer were the non-Jew kept from salvation as the Messianic part of Israel repented and began once again to be a "light to the Gentile" by directing them to God without all the excess baggage which had up to that time had effectively been used to prevent the conversion of the non-Jewish world. Now though faith, repentance, obedience, and observance of the Covenant of Noah along with its Commandments and Covenant stipulations, the non-Jew would have the "death penalty" which stood over his life removed and all this is traced to Yeshua's death on the cross and "believed resurrection" by his followers. In would be in the wake of Yeshua' death and the resulting ministry of his followers which developed afterwards that, in the fulfillment of the Great Commission, that the Jews, or at least some of them, would break from Jewish bigotry and go into all the world with the "good news" of faith in God and repentance to the non-Jewish world.

Let us regress for just a moment. First, we have established the FACT that there have been words ADDED at very critical places in these Scriptures. Now your pastors and preachers, most likely, have told you that the "ENMITY" in the verse refers to Yahweh's Law itself. As you can now see for yourself such is not the case.

**Answer for yourself:** Having seen for yourself the truth about these added words and that the Greek Scriptures do not contain them, are these Christian Pastors and Teachers correct in their interpretation or have they committed a grievous error and led you into sin (rejection of the Law and your covenant stipulations as non-Jews) without your knowledge? You be the judge!

Yahweh's LAW, however, is not the "ENMITY" slain as mentioned in the verse. Yeshua "abolished" on the cross the ENMITY (better understood as hatred toward something), for Paul has plainly said so in Romans 2:13, Romans 3:31, Romans 7:7, and Romans 7:12.

Romans 2:13

**For NOT the "hearers" of the Law are just before Yahweh, *but* the "DOERS OF THE LAW" will be justified.**

**Answer for yourself:** Did Paul teach "doing the Law" for justification AFTER THE CROSS? DEFINITELY YES!

Romans 3:31

Are we then "doing away with the Law through faith? BY NO MEANS! Rather, we ESTABLISH the Law!

**Answer for yourself:** Did Paul abolish or establish the Law in the Gentile churches (like yours) in Rome before or after the cross? The Law was established in Paul's preaching definitely after the cross!

Romans 7:7

Shall we therefore "say that the Law is 'SIN'? NO! By no means! But to the contrary, I did not know SIN (transgression of The Law) except THROUGH THE LAW, for I did not know lust, unless the Law had said (in Exodus 20:17 and Deuteronomy 5:21) Do not covet."

Romans 7:12

***Therefore the LAW is HOLY, and the COMMANDMENTS holy, and Just,***

## *and Righteous.*

**Answer for yourself:** Did Paul say this before or after the Cross of Christ? Definitely after!

**Answer for yourself:** Did the Jews love the Law or hate the Law? They loved the Law.

**Answer for yourself:** Then who do you suppose hated the Law (having not grown up with it and understood it properly like you and me)? The Gentiles for the reasons given above.

The Apostle Paul taught The Ten Commandment Law to the Ephesians, as proven by Ephesians 6:2-3, which says:

- 2 Honor your father and mother, which is the first Commandment with a promise:
- 3 That it may be well with you, and you may live long on the earth.

The LAW to honor one's father and mother, in order that your days may be long upon the land, is Commandment Number Five of The Ten Commandments, found in Exodus 20:12, and repeated in Deuteronomy 5:16.

Notice that the Apostle Paul was NOT teaching the "abolishment" of The Commandments (correctly understood as the ten categories that organized all the LAWS OF YAHWEH), or he would NOT have been teaching the Ephesians to OBEY the 5th Commandment!

This is made all the more difficult because Paul tells us in Romans that the "Law is holy, just and righteous."

**Answer for yourself:** So "what" was the ENMITY that Paul said was "abolished" on the Yeshua's cross if it is not the LAW?

To understand, we must look at the status and situation of the Gentile in first century Israel.

## **WHAT IS THE "ENMITY" WHICH WAS ABOLISHED & WHY IS IT VERY IMPORTANT FOR THE CHRISTIAN TODAY?**

In Ephesians 2:15-16 we find the Greek word which is translated as "**ENMITY**". This word comes from the Greek word "echthra", word #2189 in *Strong's Greek Dictionary*, which is a derivative of word #2190 which means "hostility toward something."

Thus, the word ENMITY in Ephesians 2:15-16, should have been WRITTEN: enmity TOWARD something or enmity TO something.

A Critical Lexicon and Concordance To The English and Greek New Testament, by Ethelbert W. Bullinger, Zondervan Publishing, Grand Rapids, MI., pps. 250-251, corroborates the FACT that the word ENMITY means: OPPOSITE TO, hating another, and adverse to Him:

"The ENMITY is TOWARD something, which in this case is hatred toward The Law of Yahweh!" So dear Christian, Yeshua's death and subsequent events traced to his death destroyed the hatred toward the Law by the non-Jew and not the Law...by catalyzing a movement to the non-Jewish world where the Laws of Noah...66 Commandments and not 613 were given to the Gentile without the requirement of circumcision...no longer conversion and forced circumcision on adult males was required for acceptance into the Israel Of God!



**I bet that is a real revelation to most of you, especially considering you have been taught to hate the Law since you were children in Sunday school. Yeshua destroyed the hatred and opposition to Yahweh's LAW by catalyzing a Messianic movement whereby the non-Jews of the world were brought to God without the obstacle of circumcision, therefore making "peace" between the Gentile and the Jews...thus making the two...one...thereby breaking down the middle wall of opposition and separation between them. Now it was possible that both the Jew and the non-Jew would LOVE THE SAME THING: BOTH JEW AND GENTILE COULD LOVE THE LAWS OF YAHWEH! (The Laws of Noah are so simple..any non-Jew could easily live by them and most already were if they were righteous beings).**

**Answer for yourself:** How so? By re-establishing the Laws of Noah for the Gentile as seen in Acts 15 (Messianic branch of Judaism in the second Temple period of which Yeshua belonged).

**More on that later in forthcoming articles in this series.**



## EARLY GENTILE BELIEVERS OBSERVED THE TORAH IN BOTH THE OLD AND NEW TESTAMENTS

We need first to get acquainted with the term used in the Jewish Scriptures for the non-Jew: **"stranger."**

**Strong's Concordance** defines "stranger" :1616 **ger** (gare); or (fully) **geyr** (gare); from 1481; properly, a guest; by implication, **a foreigner**: KJV-- **alien, sojourner, stranger**.

**Brown-Driver-Briggs' Hebrew Lexicon** defines "stranger": 1616 **ger** or (fully) **geyr- sojourner**

- **a) a temporary inhabitant, a newcomer lacking inherited rights**
- **b) used of foreigners within Israel, though they had conceded rights**

**Answer for yourself:** Do you remember that we just read about the "ger" and the "ger toshav" in the prior articles? Do you remember that the Ger Toshav goes beyond the Laws of Noah (66 Commandments) and **choose other mitzvot to include into his life according to Isaiah chapter 56**? I would hope so and by now you should be familiar with this term and the responsibilities that it entails.

In order to understand what comes next it would be important to begin to look for a "pattern" in the verses that follow not only in this article but the rest in this series as you will come to see that God included the "non-Jews" in the giving of the Torah as He did the Jew. The reason for this is simple; before Moses gave the Jewish people the Torah God had given by revelation the Torah to the "non-Jew" in the form of the Covenant and Laws of Noah and we find that Joshua and others presented this same "Torah" and opportunity to enter the Covenant with God to the "non-Jew". Israel will do this throughout the history of Israel as a nation up to the destruction of the Temple and afterwards as well.

**This "Pattern" can be found not only in the Jewish Old Testament Scriptures but the New Testament as well. Having seen this then one has to wonder how we lost and deviated from such a pattern which was established in antiquity by God to the point where we have lost such obedience and observance today. One would have to ask Rome that question.**

Leviticus 24

- **22 Ye shall have one manner of law, as well for the stranger, as for one of your own country (Jews): for I [am] the LORD your God.**

***You need to re-read that verse above and let the implications of it sink in into your mind and spirit..this "one" and "same" law applied to the "non-Jew"***

## *and "Jew" alike!!!*

### Joshua 8

*32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. (KJV) Josh 8:32-35 32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. 33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. 34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. 35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them. (KJV)*

**Answer for yourself:** Did you notice that these "strangers" and "non-Jews" are grouped in the term "Israel" along with the Jews? You need to take a second and let that sink in (Selah). Did you notice that non-Jews were a part of not only the reading of the Laws of God but also this Covenant renewal? By now you should understand that this "one manner of Law for all" from Leviticus 24 is to be understood in that the non-Jews who heard Joshua read the Laws understood that within the reading of these Laws that certain Laws pertained to them and certain others did not. Regardless the non-Jew is seen re-affirming his Covenant and commitment to God and His Commandments as part of his Covenant. These Laws are called "Torah" or the instruction of God.

### 2 Samuel 22

- *45 Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me. {Strangers: Heb. Sons of the stranger} {submit...: or, yield feigned obedience: Heb. lie}*

### Psalms 18

- *44 As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me. {As soon...: Heb. At the hearing of the ear} {submit...: or, yield feigned obedience} {strangers: Heb. sons of the stranger}*

### Psalms 119

- *19. I [am] a stranger in the earth: hide not thy commandments from me.*

**Answer for yourself:** Did you notice the yearning of the non-Jew to learn the Commandments of God? By now you should be understanding that one's Covenant with God is framed by Laws and Commandments that when kept bring not only one's right-standing with God but acceptance by Him as well.

### 1 Peter 2

- *11 Dearly beloved, I beseech [you] as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;*

### Acts 28

- *23. And when they had appointed him a day, there came many to him (remember Paul was in Rome and many who came to him were non-Jews) into [his] lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and [out of] the prophets, from morning till evening.*

**Answer for yourself:** What was the source material for "Paul's message" to these "non-Jew"? It was the Hebrew Scriptures and not his own "epistles".

It sure looks to me that not only in the Old Testament but the New Testament as well, and even long after Jesus' death, that non-Jews were still taught the Laws and Commandments of God. Why? Because these frame his Covenant with God and assure when obeyed his acceptance with God.

*"Whosoever therefore shall break one of the least of these commandments and shall teach men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven"--Matthew 5:19*

The passage above has always bothered me. As Christians and followers of "the Christ" we are almost universally taught that the Law of Moses was nailed to the Cross with Christ, and that it was never meant to play a part in the lives of those who follow "the Christ". Yet, knowing that the Law is just weeks away from being fulfilled and ending, Jesus takes the time to stress that one who teaches others to obey it will be exalted by God. Also, prophets like Ezekiel and passages like Zechariah 14 clearly suggest that in the Millennial Kingdom there will be a temple with animal sacrifice, and that there will be yearly celebration of the Jewish festivals.

**Answer for yourself:** How, I have always wondered, is it possible on one hand for the Law to have been fulfilled and passed away, and yet have it return in the future? And if it will return in some form, why did it vanish in the first place?

In Acts 21 (which we know takes place at least 20 years after the Crucifixion) we see James, the head of the Jerusalem church/synagogue, boasting of the thousands of Christian believers in Jerusalem who are following the Torah-- which, according to the usual Christian teaching, has supposedly been fulfilled and passed away. James then goes on in verse 21 to point out a report about Paul (the same report Catholic councils and much of Christianity since has actually held) has circulated, stating that he has been teaching Christians (specifically Jewish Christians) to abandon the Law. **This is a critical verse!** Because James specifically qualifies it by saying Paul was teaching *"the Jews among the Gentiles"* to halt circumcision and abandon the oral traditions of classic Judaism, one almost gets the impression that if Paul had been telling Gentiles to do this there would have been no great problem.

Having been accused of teaching that Christians should not keep the Law, we should expect Paul, if what these councils and Christianity usually teaches is true, to now withstand James to face and rebuke him (as he did Peter) for being under the bondage of the Law. Instead, he undertakes a Nazirite vow to show he does not repudiate the Torah. Christianity presumes he was doing this to placate James and the Jewish believers in the Jerusalem church while Judaism at this point simply accuses Paul of hypocrisy.

We need to get familiar with a man named Hegesippus. Born Jewish, Hegesippus was an adult convert to Christianity. He lived twenty years in Rome where he researched the early church; in later years he retired to Jerusalem. He is considered the father of ecclesiastical history. Scant little of his writings have survived, but he was highly recommended by other early writers including Eusebius and Saint Jerome. **Unknown to most Christians is the fact that Hegesippus, verified by Eusebius, relates that the first 15 bishops of Jerusalem, starting with James, were fully Torah-observant Jews until the bar Kochba revolt of 135 AD, and that the Jerusalem church started by the Apostles themselves was a Torah-observant church.** If the widespread doctrine is true that the Apostles taught that Christianity is not under the Torah, and that the Law was to pass out of the faith, then we have a major problem with what we see in the Jerusalem church. Yet at the same time it must be admitted that Paul's writings consistently seem to de-emphasize keeping

the Torah but yet this same New Testament is full of examples of Paul teaching the "non-Jews" to keep the Torah, the Biblical Festivals, and the Sabbath which are "Laws" in themselves.

After Peter's revelation with Cornelius, however, James and the church concluded in Acts 15 that the Gentiles were indeed going to be allowed into the faith. It's not much of a stretch to imagine that the Shammai-taught Pharisees even on their best day would have been less than enthusiastic over this ruling,\* but even assuming that they accepted it, undoubtedly they would have held that nothing short of a full conversion to Judaism, including undergoing circumcision and keeping the full Torah, would suffice for the Gentiles to be joined to the church. In fact, these Shammai-taught Pharisees never did approve of the idea, eventually becoming a heretical branch of Christian Jews known as the Ebionites, which affirmed Christ as Messiah yet repudiated all the writings of Paul. They were overruled on both accounts by James and the Jerusalem council exempted the Gentile believers from the stringent requirements of Judaism.

It will be seen that the commandments issued by Jerusalem bear a marked degree of similarity to the Noachide commandments, which should come as no surprise since Judaism held that the Seven Laws of Noah were the Laws and Commandments of God to non-Jews who chose to worship him.

The following are summary statements from the Laws of Noah. Each one of these Laws and Commandments are found in the Laws of Moses as well.

- Abstain from idolatry
- Abstain from fornication/incest
- Abstain from murder
- Abstain from eating a living animal
- Abstain from theft
- Abstain from cursing God
- Establish courts of justice

The last three, it will be noted are missing from James' degree, but unquestionably they were and are consistent with Christian living even if not specifically stated. Even the law of establishing a just court system may actually have been put into practice by the early church--Paul's words in 1st Cor. 6, in which he rebukes the Corinthians for using pagan courts instead of being judged by "the saints", may refer to such a court system within the church.

I submit that since we see an apparent tie-in to the Noachide Laws and Commandments on the part of the early New Testament church, that if we go one final step into the beliefs of Judaism of the time, the true view of the Law on the part of Paul and the other New Testament writers will emerge and give us an insight we have never had before.

In Judaism of the 1st century, both Jews and Gentile converts existed within Judaism. As mentioned in an earlier article, the Pharisee school of Shammai, the dominant force within 1st century Judaism, forbade Gentile converts while the more liberal school of Hillel did accept them. This knowledge in and of itself takes Christianity miles ahead in its understanding of the events and milieu of the 1st century church. However, what is even less well known is that there were three types of Jewish worshippers, one being Jewish by both birth and religion, the other two including the Gentile Jews. They included:

- **Jews:** These were natural born Jews of the seed of Abraham.
- **Ger tzedeks:** These were full Gentile converts to Torah-based Judaism, who underwent circumcision and thereafter observed the full range of Commandments within the Law. The "Hellenistic" (or Greek) Jews would have fallen into this category, as would Apollos, Steven, and probably the group of Jews in Ephesus who had only known John's baptism (Acts 19).
- **Ger toshavs:** These were Gentiles who chose to worship the God of Abraham without making a full commitment to Judaism. They did not become circumcised nor did they keep the full Torah--but they instead lived by the Noachide commandments (66 Laws and not the 613 given the Jew). This was their



**basic requirement, but by no means were they restricted to only the seven basic laws. Many ger toshavs were as Torah observant as the Jews themselves, their unwillingness to be circumcised being the only barrier from their achieving the status of a ger tzedek. Ger Toshavs were known as “God- fearers”. An Old Testament example would include Naaman the Syrian. Cornelius, called in the New Testament “a man who feared God” was actually a Ger toshav.**

**Let us continue our study into these areas in order to fully understand the "Pattern" given to both Jew and "non-Jew" by God.**

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# GENTILE BELIEVERS OBSERVED SIMILAR LAWS AS THEY PARTICIPATED IN THE SACRIFICIAL SYSTEM

We need first to get acquainted with the term used in the Jewish Scriptures for the non-Jew: **"stranger."**

Strong's Concordance defines "stranger" :1616 **ger** (gare); or (fully) **geyr** (gare); from 1481; properly, a guest; by implication, **a foreigner**: KJV-- **alien, sojourner, stranger**.

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- a) a temporary inhabitant, a newcomer lacking inherited rights
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In order to understand what comes next it would be important to begin to look for a "pattern" in the verses that follow not only in this article but the rest in this series as you will come to see that God included the non-Jews in the giving of the Torah. The reason for this is simple; it can be shown that non-Jews kept those parts of the Torah concerning the sacrificial system along with the Jews. This is startling revelation that has immense impact upon the role of the non-Jew in the Israel of God.

This pattern can be found not only in the Jewish Old Testament Scriptures but the New Testament as well. Having seen this then one has to wonder how we lost and deviated from such a pattern which was established in antiquity by God to the point where we have lost such obedience and observance today. One would have to ask Rome that question.

## Leviticus 17

- 8 And thou shalt say unto them, Whatsoever man [there be] of the house of Israel, or of the **strangers** which sojourn among you, that offereth a burnt offering or sacrifice,

## Leviticus 22

- 18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever [he be] of the house of Israel, or of the **strangers** in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

## Numbers 15

- 14 And if a **stranger** sojourn with you, or whosoever [be] among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

What must not escape our understanding in these verses is that according to Leviticus 24:22:

## Leviticus 24

- 22 **Ye shall have one manner of law**, as well for the **stranger**, as for one of your own country (Jews): for I [am] the LORD your God.

**Please understand that "this one manner of law" applied to not only the offerings but the whole of the sacrificial system as a form of the non-Jew's atonement as will be shown next:**

Lev 17:8-11 8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the **strangers** which sojourn among you, that offereth a burnt offering or sacrifice, 9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people. 10 And whatsoever man there be of the house of Israel, or of the **strangers** that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. 11 For the life of the flesh is in the blood: **and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. (KJV)**

**Answer for yourself:** Did you notice that the non-Jew found his atonement the same way the Jew did...through the sacrificial system. Now...do you know how the sacrificial system worked? Before you say yes...you need to read the following because if you are a Christian I guarantee you don't because **Christianity is almost totally ignorant of how the dynamic of the Sacrificial System in the Jewish Scriptures operated.**

***You need to re-read that verse above and let the implications of it sink in into your mind and spirit...because we have been taught incorrectly.....***



# EARLY GENTILE BELIEVERS WERE ARE CALLED "STRANERS" IN SCRIPTURE & WORSHIPPED ALONGSIDE THE JEWS

## Deuteronomy 31

12 Gather the people together, men, and women, and children, and thy stranger that [is] within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

## 1Kings 8

41 Moreover concerning a stranger, that [is] not of thy people Israel, but cometh out of a far country for thy name's sake;

## 1Kings 8

43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as [do] thy people Israel; and that they may know that this house, which I have builded, is called by thy name. {this...: Heb. thy name is called upon this house}

## 2Chronicles 6

32 Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

33 Then hear thou from the heavens, [even] from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as [doth] thy people Israel, and may know that this house which I have built is called by thy name. {this...: Heb. thy name is called upon this house}

## Isaiah 14

1. For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

## Isaiah 56

3. Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I [am] a dry tree. 4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose [the things] that please me, and take

**hold of my covenant;**

**Isaiah 56**

**6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;**

**Ezekiel 14**

**7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:**

**Ezekiel 47**

**22 And it shall come to pass, [that] ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.**

**Ephesians 2**

**19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;**

**Romans 11**

**20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:**

**1Peter 2**

**17 Honour all [men]. Love the brotherhood. Fear God. Honour the king. {Honour all: or, Esteem all}**

**The term "fear God" refers to the non-Jewish Godfearers like Cornelius in Acts 10 and others to which Paul would minister later in Asia, Minor. Let us continue our study but before going notice please how the non-Jewish worshiper of God, the "stranger" is called with the Jew in the worship of God.**





# EARLY GENTILE BELIEVERS CELEBRATED THE SABBATH

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In order to understand what comes next it would be important to begin to look for a "pattern" in the verses that follow not only in this article but the rest in this series as you will come to see that God included the non-Jews in the observance of not only the Festivals but the Sabbath as well. This pattern can be found not only in the Jewish Old Testament Scriptures but the New Testament as well. Having seen this then one has to wonder how we lost and deviated from such a pattern which was established in antiquity by God to the point where we have lost such obedience and observance today. One would have to ask Rome that question.

## Exodus 20

- 10 But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy **stranger** that [is] within thy gates:

## Exodus 23

- 12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the **stranger**, may be refreshed.

## Leviticus 25

- 6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy **stranger** that sojourneth with thee,

## Deuteronomy 5

- 14 But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy **stranger** that [is] within thy gates; that thy manservant and thy maidservant may

rest as well as thou.

## Isaiah 56

- 3. Neither let the son of the **stranger**, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I [am] a dry tree.
- 4 For thus saith the LORD unto the eunuchs that **keep my sabbaths, and choose [the things] that please me**, and take hold of my covenant;

**Answer for yourself:** Can there be any doubt that God included the non-Jews in the observance of the Sabbath?

Answer for yourself: Can we find this "Pattern of Worship" continuing as we find non-Jews observing the Sabbath in the New Testament as well? We sure can. We only need look at the [ruling of James in Acts 15](#) as well as the [example of Paul where he, in Troaz, Asia, Minor, kept the closing Sabbath Havdalah Services with non-Jew in Asia, Minor.](#)

The point in sharing these examples of non-Jews which kept the Festivals and the Sabbath is to make you think. We hear today even from some Jews that the Gentile believer does not have to keep the Sabbath as it is not part of the Gentile's Covenant with Noah. Well it would seem from the texts that they did and God seems to have declared it to be so. **Even if not part of the Covenant of Noah we find in the passage above from Isaiah 56:3-4 that God is pleased when non-Jewish believers "choose" to keep His (God calls them 'My' Sabbaths) Sabbaths and choose to observe and keep those things related to God. Let us never forget that the Sabbath is not Sunday but Friday evening to Saturday evening.**



# EARLY GENTILE BELIEVERS CELEBRATED THE FEAST OF PASSOVER

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## Exodus 12

- 19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a **stranger**, or born in the land.

## Exodus 12

- 43. And the LORD said unto Moses and Aaron, This [is] the ordinance of the passover: There shall no **stranger** eat thereof: (unless circumcised).

## Exodus 12

- 48 And when a **stranger** shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

## 2Chronicles 30

- 23 And the whole assembly took counsel to keep other seven days: and they kept [other] seven days with gladness.

**24 For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. {did give: Heb. lifted up, or, offered} {gave: Heb. lifted up, or, offered}**

- **25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.**

**Answer for yourself:** Can there be any doubt that God included the non-Jews in the observance of the Passover and such obedience brought them rejoicing? What did they know then that we have not been taught today?



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# ABRAHAM'S EXAMPLE: CIRCUMCISION REQUIRED FOR GENTILE BELIEVERS TO PARTICIPATE FULLY IN THE FEASTS OF THE LORD

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Genesis 17

*12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any **stranger**, which [is] not of thy seed. {he that is eight...: Heb. a son of eight days}*

Exodus 12

*48 And when a **stranger** shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.*

As you can see from the above verse it was mandatory that before a non-Jew was permitted to observe the Passover he had to be circumcised. Many will think that this was just a "Mosaic" ordinance but that is not true. When one considers Abraham we find some interesting things concerning Abraham's knowledge of the



"Passover" and his sanctification of this "appointed time" long before Moses. Let us look at the text for clues but these "clues" span over 4 chapters so bear with me in reading these long texts:

**In reading these texts I want you to notice two things:**

- **God is making a covenant with Abraham and his seed as an EVERLASTING COVENANT**
- **Abraham is commanded to "circumcise" himself and every man child and this circumcision was to be a token and distinguishing mark of that covenant**

*Gen 17:1-11 1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. (KJV)*

**In reading these texts I want you to also notice:**

- **Once Abraham is in covenant with God and after circumcising himself then he prepares "unleavened" bread.**

**Answer for yourself:** When in the Bible does it mention "unleavened" bread and what if any is there any connection with unleavened bread with any "appointed times with God" or "Festivals"? Yes; the Passover.

Of course you know that the children of Israel would bake unleavened bread when in Egypt just prior to the Exodus but this event has not happened yet. The account of Abraham is long before the Exodus so we must "think" and look for clues in the text.

*Gen 19:1-3 1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; 2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. 3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.*

**Answer for yourself:** Since not being in a hurry so that they did not have time to add yeast to make "leavened" bread don't you see that there was really no reason to bake "unleavened" bread unless this "feast" mentioned in Gen. 19:3 as connected to the baking of "unleavened" bread as well as the prior circumcision of Abraham indicates that Abraham by revelation understood the LORD'S Passover and was in anticipation keeping the Passover which required not only circumcision but also the eating of unleavened bread?

**Other than instances where the various offering involved the Levitical Priests and included the offering of unleavened bread (trespass offerings, thanksgiving offerings, meat offerings, heave offerings, and the vow of the Nazarite, etc.) where it was consumed as connected to the presentation of various offerings we are led to conclude that since associated with the word "feast" in the text that this instance concerning Abraham was none other than the Passover.**

The only place we find the admonition of eating "unleavened bread" in the Bible is connected with the ordinances of the Passover:

*Exod 12:1-8 1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. 3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: 6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. 7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. (KJV)*

So here we find Abraham, a non-Jew but yet a Hebrew, being circumcised and keeping and observing the Passover long before Moses and Sinai!

**Answer for yourself:** Could this be a pattern for the non-Jew in the Bible; that God desires that he as well as the Jew, keep and observe the Passover as indicated in the further requirements of circumcision to the "stranger" before he observes the Passover?

## Exodus 12

*48 And when a stranger shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.*

As you can now understand when we re-read the above passage Moses is doing nothing but reiterating the already known wishes of God in Exodus 12:48 when he again commands the "non-Jew" (stranger) to keep the Passover and be circumcised. So the conclusion of this is simple: keeping the Passover is to be observed by "non-Jews" as well as Jews and circumcision is required prior to keeping the Passover and this is not a "Jewish thing" but a Godly thing. In passing also not that God did not say to keep the pagan feast of Istar or Easter (Istar was known to Abraham); God commanded that "non-Jews" keep and observe the Passover

*Acts 16 3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his [Timothy] father was a Greek (his mother was Jewish, thus making it necessary for circumcision since being a Jew).*

What most Christians and Jews fail to realize in the above verse is that although Judaism today recognizes "Jewishness" coming from the mother's side God has given us understanding in physiology today that teaches us that the chromosomes are determined by the male and not the female. That being the case we see again Divine revelation, although not understood completely at the time, made allowances for Timothy to be

**circumcised not really because of Jewish tradition but because of a Gentile circumcision was to be required according to the Covenant of Abraham (himself a "non-Jew") and any participation in the Passover or other Biblical Festivals by non-Jews likewise required it. It is permissible to understand this "Jewish custom" but I believe it is better to understand the Heavenly decree and the reasons behind it; especially in light of what is required of the non-Jewish believer when Scripture is understood correctly.**

**What is important to see in this short study is that non-Jews were not allowed to participate fully in the Biblical Festivals unless the males were circumcised. Notice also that the death of Jesus/Yeshua did not alter ANYTHING IN THIS REGARD....because 25 years later in Acts 16 Paul felt obligated to circumcise the "non-Jew" Timothy. So these same admonitions applies today to the Christian believer.**

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# EARLY GENTILE BELIEVERS CELEBRATED THE FEAST OF PENTECOST

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## Deuteronomy 16

- 9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from [such time as] thou beginnest [to put] the sickle to the corn.
- 10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give [unto the LORD thy God], according as the LORD thy God hath blessed thee: {a tribute: or, sufficiency}
- 11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that [is] within thy gates, and the **stranger**, and the fatherless, and the widow, that [are] among you, in the place which the LORD thy God hath chosen to place his name there.

**Answer for yourself:** Can there be any doubt that God included the non-Jews in the observance of Shavout (Pentecost) which was the rejoicing over the giving of the Torah to mankind? Don't you find it strange that a non-Jew would be rejoicing over the giving of the Torah (613) to the Jews or is it just possible that he, being instructed correctly in the Covenant and Laws of Noah, was rejoicing in God giving him the Torah in the Covenant of Noah which contained the Laws of Noah which, when obeyed, brought right-standing and acceptance with God? You see he was rejoicing and observing this Feast because he was thankful that God had given him the knowledge whereby he could be in good relationship with God. What did they know then that we have not been taught today?



# EARLY GENTILE BELIEVERS OBSERVED THE DAY OF ATONEMENT

We need first to get acquainted with the term used in the Jewish Scriptures for the non-Jew: **"stranger."**

**Strong's Concordance** defines "stranger" :1616 **ger** (gare); or (fully) **geyr** (gare); from 1481; properly, a guest; by implication, **a foreigner**: KJV-- **alien, sojourner, stranger**.

**Brown-Driver-Briggs' Hebrew Lexicon** defines "stranger": 1616 **ger** or (fully) **geyr- sojourner**

- a) a temporary inhabitant, a newcomer lacking inherited rights
- b) used of foreigners within Israel, though they had conceded rights

In order to understand what comes next it would be important to begin to look for a "pattern" in the verses that follow not only in this article but the rest in this series as you will come to see that God included the non-Jews in the observance of not only the Festivals but the Sabbath as well. This pattern can be found not only in the Jewish Old Testament Scriptures but the New Testament as well. Having seen this then one has to wonder how we lost and deviated from such a pattern which was established in antiquity by God to the point where we have lost such obedience and observance today. One would have to ask Rome that question.

## Exodus 29

- 33 And they shall eat those things wherewith the atonement was made, to consecrate [and] to sanctify them: but a **stranger** shall not eat [thereof], because they [are] holy.

## Leviticus 16

- 29. And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a **stranger** that sojourneth among you:

In summary, let me quote the Apostle Paul whom Christianity has mistakenly understood as well as his message concerning the Law of God. When writing to Gentiles who have come to the knowledge and faith in the one true God of Israel, and as they have begun to join themselves to Israel and celebrate the feast of the Lord, Paul says...

## Colossians 2

16. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]: {in meat...: or, for eating and drinking} {respect: or, part}
- 17 Which are a shadow of things to come...



**The Apostle Paul strongly urges believing Gentiles who have come to Faith in Yahweh and Jesus to let no one tell them that because they participate in the celebration of the feasts of the LORD they have put themselves under bondage and the Law. The Law was not to be restrictive. Jesus said his yoke was easy (the yoke of the Law of Moses) and his burden was light. King David in Psalm 119 said that he delighted in the Law and meditated in it night and day. If we presume to believe that the Law and celebration of the festivals was bondage then we have failed to understand the message of not only Paul, but Jesus as well. Let us resolve together to make a commitment to rediscover our Hebrew Roots and "choose those things that please God."**



# EARLY GENTILE BELIEVERS CELEBRATED THE FEAST OF TABERNACLES

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In order to understand what comes next it would be important to begin to look for a "pattern" in the verses that follow not only in this article but the rest in this series as you will come to see that God included the non-Jews in the observance of not only the Festivals but the Sabbath as well. This pattern can be found not only in the Jewish Old Testament Scriptures but the New Testament as well. Having seen this then one has to wonder how we lost and deviated from such a pattern which was established in antiquity by God to the point where we have lost such obedience and observance today. One would have to ask Rome that question.

## Deuteronomy 16

- 13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: 14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the **stranger**, and the fatherless, and the widow, that are within thy gates. 15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice. 16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: (KJV)

## Zechariah 14

- 16. And it shall come to pass, [that] every one that is left of all the **nations (Gentiles)** which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.
- 17 And it shall be, [that] whoso will not come up of [all] the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.
- 18 And if the family of Egypt go not up, and come not, that [have] no [rain]; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. {that have no: Heb. upon whom there is not}

**Answer for yourself:** Can there be any doubt that God included the non-Jews in the observance of the Festival of Tabernacles? Don't you find it strange that a non-Jew would be observing the Festival of Tabernacles where today in most Gentile Christian Churches the Festivals are not observed but in their place Gentile holy days from prior paganism are kept in Jesus' name instead?



# "GODFEARERS" IN THE NEW TESTAMENT: THE "PATTERN" FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD #1

The Holy Spirit recorded for us in the fifteenth chapter of the Book of Acts one of the most important events recorded in all of Scripture. That event is often overlooked by the majority of Christians who lack understanding of the dynamics of the New Testament as well as the attending history and culture of the first century. What you will see in this article, and the articles which follow, that **God gives us a "pattern" for Gentile engrafting into Israel which are Biblically "the people of God"**. Let me say it another way. **The New Testament reveals to us a specific manner by which Gentiles could become part of the Israel of God and thus become adopted "sons" and "daughters"**. Thus we will explore the inclusion of Gentiles into this "Israel of God", otherwise called "the Jesus Movement" which is recorded for us in the New Testament.

**Answer for yourself:** And what is this "Jesus Movement"?

This of course was the Messianic Movement within Judaism which we find enumerated for us by James as well as Paul in the writings of the New Testament. **Dear students and "truth seekers" this "PATTERN of inclusion of the 'non-Jew' into Jewish worship", this "Pattern" for the "non-Jew" in his worship of the true God of the Universe was followed well into the fourth and early 5th century before the antisemitic Roman Church stamped it out through their creation of a "replacement religion".**

**I must remind you that these instructions and commands from the Jerusalem synagogue/church, concerning how Gentiles were to be added and engrafted into Israel as "non-converts" and as "Godfearers" all transpired **after** the time recorded for this death of Jesus as depicted by this New Testament. This "FACT" has dramatic importance for us as "Christians" today.**

Now for a really big question.

**Answer for yourself:** If these instructions and commands for the "non-Jew" in his relationship with God were made long after the time allotted by the New Testament for the death of this Jesus then should they not apply to the "non-Jewish" world today and especially for the Christian Gentile today? How can we change this decree, which by the way is taught by Judaism today for the "non-Jewish" world, and think we are following in the path of these disciples of Christ? **We simply cannot!**

The sad part about the whole matter is that few Christians today know the history of their faith and how the Jerusalem Apostles established rigid conditions for Gentiles to become part of "believing Israel", the people of God. And this inclusion of "non-Jews" in the people of God was done without their required conversion to Judaism and the enforced circumcision of adult males as had been the case previously to this momentous decision we find recorded for us in Acts 15 in our Bibles. Today, lacking such information and knowledge, which often goes unnoticed in the New Testament, we as mainline Christians and followers of this Jewish Jesus accept what is being done and taught by our denominations as being the "standard" and "God's will" for us never considering or thinking that we could "far from the mark" intended for our path to God, let alone if we

want to be a [true follower of this Jesus](#). The "status quo" of Gentile Christianity has been tragically and erroneously accepted as the norm for a "non-Jewish" seeker after God in Christianity and termed "God's will" while all the time a short serious study of this New Testament along with unbiased historical analysis of the events contained within it will provide a completely different picture to the serious student of what this God really desires from the "non-Jewish" world. **Behind our "status quo" of the Christian world and their religious dogmas and doctrines lies the sinister footprints of an antisemitic and "Jew hating" Roman Church empowered by Constantine in its earliest centuries who changed "the faith once given to the saints" and which was followed up by the forging of religious texts to give such actions the sanction of presumed "orthodoxy"**. We call this forgery today the Christian Bible. Now hear clearly what I say. ***Understand "truth" lies in this New Testament in many places but not all that it contains is "truthful" and thus the need for serious scholarly study today to separate this "truth" from "fiction"***. Your task as a Christian today is to become competent to discern the difference before you die and meet this God face to face.

**Answer for yourself:** We have to answer a lot of big questions in our lives and perhaps the biggest is if we want to know "the truth" about God and our intended relationship to Him before we die when then it will be too late to do anything about it if we are currently disobedient to this Creator and not know it because we have been lead to believe "untruths" and follow them throughout our lives in reading this Bible Rome gave us. With this in mind, I have prepared a detailed examination that will not only challenge you and your typical Christian religious belief system, but hopefully stimulate your repentance in "key" areas of belief and conduct. May God bless your efforts in studying His Word to show yourself approved. Let us begin to come to these truths of which I speak.

**Answer for yourself:** Was the Book of Acts written following the death of this Jesus as depicted in the New Testament? Of course it was and then does it stand to reason that the truths found, when backed up by historical analysis within the book, must therefore apply to the Christian and the Christian Church today? They should! Do we dare think that the Jerusalem Church went out and "did it wrong" and what does that say about these followers of this Jewish Christ let alone our Christian lives and our cherished Gentile Christian doctrines that can be found today when examined and compared to be contradictory to what these Jewish followers of this Jewish Christ taught way back then as the "will of God" for the "non-Jews" of the world? Who is right, them or we today? Why read these passages in this New Testament if we don't understand them or desire to come to the truth behind them? And what should we do when we do learn what lies behind them when it contradicts our religious experience in our Churches today? Ever heard of repentance which brings the Kingdom of God near to you? This is the key dear one; **knowledge and repentance leads to God!**

**Answer for yourself:** When we read that the followers of the Jewish Christ were commanded to go into all the world and ***"teach them (Gentiles) to observe those things I have commanded you,"*** can we say for certain that one of "those things" which was to be taught and obeyed by these "non-Jews" and Gentiles were the truths contained within the decisions and teachings that came out of the first "church council" in 50 C.E. which laid the foundation for what was **"necessary" for Gentiles to be "saved" (Acts 15:28)** and also be ***"included in the Jesus Messianic Movement and Jesus' church"***? Most assuredly we can and must!

**Answer for yourself:** What are these things that "were commanded" of the followers of this Jewish Christ? Could they be in part what was also commanded of the "non-Jews" in Acts 15 and which they also wrote in the letters they later sent to the Churches of Asia, Minor, in Acts 16 in order to "strengthen the Gentile churches" there?

***Acts 16:4-5 4 And as they went through the cities, they delivered them the decrees (the ruling of James and the Church in Acts 15 making "necessary" that the non-Jews keep and observe the Laws and Covenant of Noah) for to keep, that were ordained of the apostles and elders which were at***



*Jerusalem. 5 And so were the churches established in the faith, and increased in number daily. (KJV)*

**Answer for yourself:** Are you aware that these things "commanded" of which I speak are Laws and Commandments contained in what we call the Covenant of Noah today otherwise known as the 66 Laws of Noah?

**Answer for yourself:** As you read the following article, I ask you to be honest in asking yourself that if Gentiles like you and me are to be "taught to obey those things Jesus commanded," *then why is it that you have been in church your whole life and never were acquainted with nor taught to keep and observe the Covenant of Noah and the Laws of Noah let along the other things that you will discover in these articles from Bet Emet Ministries?*

You must answer that for yourself.

**Answer for yourself:** Is it of the remotest possibility that you, after finishing these articles, will come to the inescapable conclusion that you have not been taught the truths concerning many of the foundations of what your faith in God should consist of as commanded by the Jerusalem Church which was not only held in 50 C.E. but which set the very foundations for taking the Gospel and the message of God to the Gentile world; literally to people like you and me?

*John 4:22 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. (KJV)*

**Answer for yourself:** When was the last or first time a Rabbi or Jew taught you about God? Is not "Salvation of the Jews" as we read? Most assuredly!

So often many mistakenly believe that the "cross of Christ" or the death of this "Jesus" as described in the New Testament given us by Rome altered "this or that". Failing to realize that we are reading "literally" today documents written almost 2000 years ago when reading of this "death of the Christ" we fail to ever think that the understanding of this "death of Christ" might have carried a completely different meaning in this day. One only has to read just one article to see this as I show the readers that in Acts 22 it appears beyond any question that this same Jerusalem Church, this same James, and this same Paul continued to bring "blood sacrifices" and "atonement offerings" long after this death of this "Jesus" recorded for us in our New Testaments which is supposed to be the final atonement for mankind's sins. Evidently these Jewish followers of this Jewish Christ did not believe what we are taught today and this idea of Jesus' death being the final sacrifice is not the case as you can see if you find the courage to read the article in question. Failing to understand what we read in our Christian Bibles correctly we mistakenly lean on our own inadequate understanding of the Sacrificial System and Judaism or other's erroneous teachings in arriving at conclusions that often set the course of our beliefs, conduct and our behavior which CANNOT be supported by comparison with many Scriptures and historical facts and evidences that "contradict" such conclusions. Therefore, in light of such available evidences today that can be found in serious study the only conclusion we can arrive at after such serious study is that our beliefs, faith, behavior and conduct cannot be RIGHT when seen to be contradicted by other conflicting Scriptures and accurate in-depth historical analysis along with archeological evidences available to us today.

Having done such serious studies for the last 20 years then is a given that we cannot be sure that we are accepted by God if our lives and beliefs do not line up with these abundant evidences and facts that lay outside this "one" book given us by an antisemitic Rome in the 4th century. The evidence of what I speak should confirm the New Testament as being the "truth" in all parts if "infallible, inerrant, and inspired" but these facts and evidences does just the opposite. Unknowingly, much of the traditional Christian's reasoning violates many Scriptures of which I speak and such in-depth historical analysis brings into question much of what we are taught today by normative Christianity and often such reasoning on our parts, when later conceived in actions and well intentioned deeds, are often defined by the Bible as sin and we don't seem to notice it or

recognize it due to prior indoctrination of "untruths" which we naively accepted without question. It is time we took responsibility for what we believe and what we allow ourselves to be taught. The cause of such is false teaching can be blamed not only on our falsified Christian texts and Bibles but the gross lack of in-depth study by our Christian leaders who accept this "status quo"; never reading a scholarly book or outside evidences from sources not on the top 10 list at your corner Christian Book Store. The bottom line is that the Christian world, for the most part, are fed "milk" instead of "meat." Thus lies the problem and the reason we are being "dumbed down" in our pews Sunday after Sunday where we are like those of whom we read in our good book which speaks of "bad spiritual leaders":

***Matt 15:14 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. (KJV)***

Let us begin our study with foundational truths which we find surprisingly in the Book of Hebrews, a book full of antisemitism but yet truth shines in chapter 5:

***Hebr 5:12 (KJV) For <1063> when for <1223> the time <5550> ye ought <3784> (5723) to be <1511> (5750) teachers <1320>, ye have <2192> (5719) need <5532> that one teach <1321> (5721) you <5209> again <3825> which <5101> [be] the first <746> principles <4747> of the oracles <3051> of God <2316>; and <2532> are become such as <1096> (5754) have <2192> (5723) need <5532> of milk <1051>, and <2532> not <3756> of strong <4731> meat <5160>. 13 For <1063> every one <3956> that useth <3348> (5723) milk <1051> [is] unskillful <552> in the word <3056> of righteousness <1343>: for <1063> he is <2076> (5748) a babe <3516>. {is skillful: Gr. hath no experience} 14 But <1161> strong <4731> meat <5160> belongeth to them that are <2076> (5748) of full age <5046>, [even] those who by reason <1223> of use <1838> have <2192> (5723) their senses <145> exercised <1128> (5772) to <4314> discern <1253> both <5037> good <2570> and <2532> evil <2556>. {of full age: or, perfect} {use: or, an habit, or, perfection}***

**Let us examine the Greek word for "teachers":**

**Thayer's Greek Lexicon 1320**

1320 didaskalos {did-as'-kal-os} from 1321; TDNT - 2:148,161; n m AV - Master (Yeshua) 40, teacher 10, master 7, doctor 1; 58

- 1) a teacher
- **2) in the NT one who teaches concerning the things of God, and the duties of man!!!!!!**
  - 1a) one who is fitted to teach, or thinks himself so
  - **1b) the teachers of the Jewish religion (did you see this!!!!!!!!!!!!)**
  - 1c) of those who by their great power as teachers draw crowds around them i.e. John the Baptist, Jesus
  - 1d) by preeminence used of Jesus by himself, as one who showed men the way of salvation
  - 1e) of the apostles, and of Paul
  - 1f) of those who in the religious assemblies of the Christians, undertook the work of teaching, with the special assistance of the Holy Spirit
  - 1g) of false teachers among Christians

**Answer for yourself:** Did you notice that this Christian reference has the courage to say that this word for teachers, when used in the context of reaching out to the Gentile world, has the connotation of teaching the world "the Jewish religion"? What does Roman Christianity have to do with the "Jewish religion"? Not much. Did the the author of Hebrews tell us that only hired preachers are to teach the things of God to others? No. It is the responsibility of all of us to share the truth but inferred is the idea that you have it in the first place.

**Answer for yourself:** Did the author of Hebrews tell us that we (all) are to teach the "duties" of man toward God to others? Yes. That means we all have to accept our individual personal responsibility to become mature in handling the Word of God; it is not just the responsibility of Pastors and Teachers but all of God's children. This means it is your duty to not just go to Church but study hard this Word of God to discern these truths from the Roman errors in it as well.

**Answer for yourself:** Could it be possible that we as adult Christians could be mistaken about much of the Bible and many interpretations of its various passages because of the lack of personal in-depth Bible study and by default have failed to teach others correctly because we were allowed ourselves to be taught in error by spiritual leaders we trusted who were just as equally non-equipped to teach this Bible concerning many of the fundamental dogmas and duties required of us toward God and to our fellowman? It sure is!

**Answer for yourself:** Did you notice that according to the definition of the Greek word, as found in Christian Lexicons and dictionaries, that the word used by the Holy Spirit for "teachers" relate that we are to "TEACH THE JEWISH RELIGION?" I hope so for this is very important and overlooked by the vast majority of Christians and pastors today. It is in coming to this understanding that we can recover our Jewish Roots of the Christian faith and recover the true "Pattern of Worship" once given by God to Israel to share with all mankind (Gentiles).

**Answer for yourself:** Did you notice that according to the definition of the Greek word used by the Holy Spirit that those in the religious assemblies consisting of Gentile followers of this Jewish Christ (Chrestians, Christians) were taught the Jewish Religion? You must allow this to sink in and then ask yourself "If this was the "Pattern" when why have you not been schooled in this same way? This seems almost impossible to believe in light of our personal Christians experiences but yet not only do we find this in the Greek words used in our New Testament but historical analysis of Judaism as well verifies that "non-Jewish" believers in God practiced "the Jewish faith" up until the early 5th century; that is until men like Ignatius, Justin Martyr, Irenaeus, and Constantine went to great lengths to change all of that and redirect "the faith once given to the saints" away from its Jewish Roots. Rome will replace Jerusalem!

**Answer for yourself:** In your Christian Church, be it Baptist, Catholic, Church of Christ, etc., are you being taught the Jewish Religion as James and the Apostles like Paul intended as seen from the original language in which we find the manuscripts of the New Testament? I would say no and you should as well. Did you observe Passover, Hag HaMatazah, Shavuot, Rosh HaShannah, Yom Kippur, Sukkoth or did you keep Easter? Were you taught the truth about Messianic prophecy or did you get the forged replacement Bible by Rome? Do you carry a Tanakh (the Hebrew Scriptures which read in key places entirely different from your Christian Old Testament) or do you carry the replacement Roman Old Testament taken from the forged Septuagint?

**Answer for yourself:** If you are not taught this "Jewish Religion" for the "non-Jew", then why not since this was the Apostle Paul's intention (that is if he is the writer of the Epistle to the Hebrews)?

**Answer for yourself:** As a Christian, have you been taught the Jewish Religion (understood as Messianic Judaism [Orthodox Judaism] and not Messianic Christianity) in your churches or have you been taught a Replacement Religion without your knowledge; a replacement religion that considers most everything "Jewish" as being outdated, replaced, or cursed? More than likely I believe you, like myself in my early years of my adult Christian experience, the latter.

**Answer for yourself:** What is contained in this Jewish Religion which was taught to the "non-Jewish" world long after the supposed death of this Jesus as depicted in our Roman New Testaments (the second New Testament by the way which replaced the Gnostic First New Testament).

Let us now examine the Greek word for "oracles":

Thayer's Greek Lexicon #3051

3051 logion {log'-ee-on} from 3052; TDNT - 4:137,505; n n AV - oracle 4; 4

- 1) a brief utterance, a divine oracle (doubtless because oracles were generally brief)
- 1a) in the NT, the words or utterances of God
- **1b) of the contents of the Mosaic law**

**Answer for yourself:** Did you notice that according to the Greek word used in this New Testament Scripture that these believers in this Jewish Christ in the Book of Hebrews **were needing to be TAUGHT AGAIN the contents of the Mosaic law** because they had not grasped the necessities within the Mosaic Law; necessities that required for them to begin teaching others? I hope so.

**Answer for yourself:** When was the last time in your Christian Church were you taught the Mosaic Law? Have you ever? Should it make a difference to you to find out this in this Covenant of Noah, in these Laws of Noah, are to be found 66 Laws and Commandments that are repeated in the Laws of Moses later? Why are we not taught this as were the earliest followers of this Jewish Christ?

## WHO WERE THE RECIPIENTS OF THE EPISTLE TO THE HEBREWS AND WHAT ARE THE IMPLICATIONS FOR THE NON-JEW?

I have read several Christian authors over the years that says that the recipients of this book of Hebrew were Jews, they were "Hebrews" and not "Gentiles".

**Answer for yourself:** Are they right? Or is the truth somewhere in between?

The title "To the Hebrews" designates Jews in distinction from Gentiles. First of all it behooves us to learn about the creation of this New Testament and in so doing we first see that this title, "To the Hebrews", was not originally a part of the letter. Many scholars today teach us that it was most likely added in the second century, when the letters of the New Testament were beginning to be assembled into a collection. It has been suggested that the title "To The Hebrews" was written on the outside of the script rolls to identify the document as the letter we know as the Letter to the Hebrews. Since there is no greeting at the outset of the letter which identifies the original recipients, who they were can only be inferred from the internal evidence within the letter itself. Now we must pay close attention. It is correct on one hand to say that the entire letter indicates the original recipients were a group of Jewish Christians who had endured persecution and who were therefore considering giving up their Messianic beliefs. For them the Messiah had not come and history verifies that according to the Hebrew Scriptures. Judaism maintains this stance and has for 2000 years.

**Answer for yourself:** But what should we see as regarding the "non-Jew" in this Epistle? We should take strong notice that **long after the time allotted for the death of this Jesus the Laws of Moses were still being taught and evidently were not "passed away" or "rendered obsolete" by this depicted death of Jesus in this same New Testament like so many suppose. We should see likewise that and the writer of the Epistle of Hebrews did not intend a replacement religion but rather the opposite; he continued to teach the Jewish religion long after the time for this Jesus.**

**Answer for yourself:** Does you Pastor agree with Paul, if he was the actual author, that Christian churches should teach the Mosaic Law (remember this all occurred after the time of the cross and crucifixion and resurrection of Jesus as depicted in this New Testament)?

***Acts 15:19-21 19 Wherefore my sentence is, that we trouble not them (the non-Jews), which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of***

*old time hath in every city them that preach him, being read in the synagogues every sabbath day.*  
(KJV)

**Answer for yourself:** Were you aware previously that believers in this Jewish Christ in the first century, both Jew and Gentile (remember this is written 30 years AFTER THE CROSS) were being taught the contents of the Mosaic Law not only in the synagogues of Palestine but Asia, Minor as well?

Most likely not. It was in the Jewish synagogues in Asia, Minor, and not only in Palestine, that non-Jews were setting under the instruction of the Rabbis and teachers and being instructed in their responsibilities regarding their Covenant with God (the Covenant of Noah) and the Laws and Commandments that framed it (66 to be precise) and Isa. 56 where they could acquire more mitzvot in their spiritual development. And let us not forget that such instruction came out of the Laws of Moses which we saw above in Hebrews 5. We need to realize that it is in this teaching of the Laws of Moses after the time of Jesus' death according to the New Testament that "non-Jews" found their instruction concerning this "Pattern of Worship" intended for them as found in God's Sabbaths and Holy Days let alone in other forms of worship like prayer, "proper giving", etc.

This is startling and should arouse you from your spiritual slumber realizing what you have missed as we proceed to discover more truths for too long overlooked by the Gentile Church. Such is the power of indoctrination without your personal study to verify what you are being taught.

**Answer for yourself:** If the churches founded by Paul were being taught the Mosaic Law, then why aren't you? Then why does the New Testament in "places" appear so negative to this Mosaic Law?

**Answer for yourself:** Are you aware that often the New Testament, especially Paul, write passages that are 180 degrees in opposition to the ideas contained within them? Is this why many feel Paul is schizophrenic? Let me show you this which is startling as it exist just one page apart in Romans and is the epitome in contradiction.

*Rom 2:13 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.* (KJV)

*Rom 3:20 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.* (KJV)

**Answer for yourself:** Just looking at these two passage do you grasp the necessity to huge importance to study to find the truth when we are given such mumbo jumbo in this New Testament at times?

**Answer for yourself:** Do we pattern ourselves as Christians today after the "Pattern of Worship" taught by James and the other Apostles of the first century or Rome? What should it be; Rome or Jerusalem where we turn for truth? If we can see, for example, that these "non-Jews" kept the Biblical Holy Days and Sabbaths of God then why do we stand for substitutes today in our Christian Churches? Why do we quote *"they continued in the Apostle's doctrine"* when we don't?

Please share these papers with your Pastors and see the look on their face when they see just how far they are off the hallowed path given by God to both Jew and "non-Jew" where the two peoples can be one. See how they will try to refute this "Jewish Religion" often hidden beneath the English words of our Bibles and don't be surprised that some will actually say that this is not what these words mean in the first place. I used Christian sources even to show the reader that beneath what we accept in Christianity is a completely different world when we get back to the original words of these texts. It is so simple, most who will deny what I show you will do so only because they lack the necessary language skill in Greek and Hebrew, for if they had these skills they would have discovered what I and hundreds of other diligent Pastors and Teachers in the Body of Christ have discovered that altered the courses of our lives, resigned their Christian pastorates and follow the Jewish faith today (as converts and non-converts living the "Jewish way" or should I say the "Godly way").



## Let us examine the Greek word for "milk":

### Thayer's Greek Lexicon #1051

1051 gala {gal'-ah} of uncertain affinity; TDNT - 1:645,111; n n AV - milk 5; 5

#### 1) milk

1. a metaph. for the less difficult Christian truths

**Answer for yourself:** Do you see where we as believers are admonished by Paul to **not** be focused on or dwell on "less difficult Christian truths?" I hope so. It is time for the meat.

## Let us examine the Greek word for "strong":

### Lexicon Greek 4731

4731 stereos {ster-eh-os'} from 2476; TDNT - 7:609,1077; adj AV - strong 2, sure 1, steadfast 1; 4

- 1) strong, firm, immovable, solid, hard, rigid
- 1a) in a bad sense, cruel, stiff, stubborn, hard
- 1b) in a good sense, firm, steadfast

**Answer for yourself:** Do you see that by no longer dwelling on "less difficult Christian truths" and beginning to focus on the deeper truths contained in the Laws of Moses and the [Laws of Noah contained within them](#), that we can see that it is intended for us, as "non-Jews" to practice a form of this "Jewish Religion"? For instance we will see that Gentiles are commanded to study and follow the Mosaic Law (the Laws of Noah within them) which require us to reject all forms of idolatry and this is very important as this applies to the "godman" of this Christian faith. This is the Christian Jesus if you have not guessed which is the Nicean "godman" since the early 4th century. We find in study of this "Jewish religion" that "non-Jews" are found since the beginning of time celebrating and observing the Biblical Festivals and Sabbaths of the Lord long before there were "Jews" but instead we settle for "Christianized" Roman holidays which we have been taught to cherish and observe but are in reality a complete reinterpretation of them whereby they have had all things "Jewish" removed. We are not taught today to keep the Sabbath but instead Sunday observance (Sol..the Sun) has replaced the 4th Commandment. Even more righteous giving of the Tithe to areas where God said it should be given and applied "only" are neglected and these funds are channeled by our Pastors and Churches to areas in furthering man-made agendas and bigger ministries. Also let me mention voluntarily eating "kosher" and "clean foods" which is a Biblical truth "hidden" in the English wording and translation of your Bibles that few have seen. These and many other things will cause our lives to be stronger, more steadfast, and in such study of the "Jewish Religion" we will not be tossed "to-and-fro" by every conflicting wind of doctrine, even much Christian doctrine; sadly much of which is in error because of the failure of the Pastors and Teachers to study deeply the truths in the Hebrew Scriptures.

## Let us now examine the Greek word for "useth":

### Thayer's Greek Lexicon # 3348

3348 metecho {met-ekh'-o} from 3326 and 2192; TDNT - 2:830,286; v AV - be partaker 5, take part 1, use 1, pertain 1; 8 1) to be or become partaker

1. to partake

## Let us now examine the Greek word for "have":

### Thayer's Greek Lexicon #2192

2192 echo {ekh'-o} including an alternate form scheo {skheh'-o}, used in certain tenses only), a primary verb; TDNT - 2:816,286; v

AV - have 613, be 22, need + 5532 12, misc 63, vr have 2; 712

- 1) to have, i.e. to hold
- 1a) to have (hold) in the hand, **to hold or have in possession of mind**, to hold fast keep, to have or comprise or involve, to regard or consider or hold as
- 2) to have i.e. own, possess
- 2a) external things such as pertain to property or riches or furniture or utensils or goods or food etc.
- 2b) used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc, of attendance or companionship
- 3) to hold one's self or find one's self so and so, to be in such or such a condition
- 4) to hold one's self to a thing, to lay hold of a thing, to adhere or cling to
- 4a) **to be closely joined to a person or a thing**

**Answer for yourself:** Is the author of the Book of Hebrews telling us that we are to hold on to and possess in our minds this "Jewish Religion"? He sure is.

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, **that we will be unskillful in our understanding of the Word of God?** He sure is as we see below.

**Let us examine the Greek word for "unskillful":**

**Thayer's Greek Lexicon #552**

552 apeiros {ap'-i-ros} from 1 (as a negative particle) and 3984;; adj AV - unskillful 1; 1

1) inexperienced in, without experience of

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God and **will not learn to experience the deeper things of God?** He sure is.

***This is a monumental statement because I dare say that we have failed, due to lack of study to understand the real message in many Scriptures and passages (both Old and New Testaments), thus we have failed to grasp the truths that the first century church both knew and experienced and commanded be taken into all the world to the Gentiles in the Great Commission. All we have to do is look around and compare our experience to what we read in the Book of Acts and we can easily see that "something" is missing.***

**Let us now examine the Greek word for "word," as in Word of God:**

**Thayer's Greek Lexicon #3056**

3056 logos {log'-os} from 3004; TDNT - 4:69,505; n m

AV - word 218, saying 50, account 8, speech 8, Word (Christ) 7, thing 5, not tr 2, misc 32; 330

- 1) of speech
  - 1a) a word, uttered by a living voice, embodies a conception or idea
  - 1b) what someone has said
  - 1b1) a word
  - **1b2) the sayings of God**
  - **1b3) decree, mandate or order**
  - **1b4) of the moral precepts given by God**
  - **1b5) Old Testament prophecy given by the prophets**
  - 1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim
  - 1c) discourse
  - 1c1) the act of speaking, speech
  - 1c2) the faculty of speech, skill and practice in speaking
  - 1c3) a kind or style of speaking
  - 1c4) a continuous speaking discourse - instruction
  - **1d) doctrine, teaching**
  - 1e) anything reported in speech; a narration, narrative
  - 1f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law
  - 1g) the thing spoken of or talked about; event, deed
- 2) its use as respect to the MIND alone
  - 2a) reason, the mental faculty of thinking, meditating, reasoning, calculating
  - 2b) account, i.e. regard, consideration
  - 2c) account, i.e. reckoning, score
  - 2d) account, i.e. answer or explanation in reference to judgment
  - 2e) relation, i.e. with whom as judge we stand in relation
  - 2e1) reason would
  - 2f) reason, cause, ground

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God and **will not learn to experience the deeper things of God concerning the "sayings of God, the moral precepts of God, the doctrines and teachings of God?"** He sure is!

**Answer for yourself:** Does God desires His children to be "unskillful and ignorant" in His words that lead to our righteousness? No. Let us investigate this further.

**Please, dear saints, pay close attention to the Greek word for "righteousness":**

Thayer's Greek Lexicon #1343

1343 dikaiosune {dik-ah-yos-oo'-nay} from 1342; TDNT - 2:192,168; n f AV - righteousness 92; 92

- **1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God**
  - **1a) the doctrine concerning the way in which man may attain a state approved of God (notice there is a way a man can attain approval of God by something he does!!!!!!!!!!!!!!!!!!!!)....THE JEWS HAVE ALWAYS**
-

## ***KNOWN THIS.....BUT NOT THE CHRISTIANS***

- ***1b) integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting***
- 2) in a narrower sense, justice or the virtue which gives each his due

**Answer for yourself:** Does one's correctness of thinking, feeling, and acting, which are a direct result of what he believes, have a bearing upon him be acceptable to God? It sure does. What if we have not been taught correctly and our actions are incorrect and are not aware of it due to the unreliability of the New Testament in many places and we not know of this because of our failure to personally study this document during our lives?

**Answer for yourself:** Can you see the importance of believing correctly, for if the truths we affix our actions upon are faulty or incorrect, then our conduct and behavior is less than pleasing to God? Surely you don't want this do you?

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word **(and in the context of Hebrews this meant failing to understand the Mosaic Laws which provide the foundations for one's beliefs and appropriate actions)**, that we will be unskillful in our understanding of the Word of God **and fail to achieve that position of acceptableness before God?** He sure is.

**Answer for yourself:** Are you aware that when Paul said "all Scripture is inspired by God and profitable for doctrine, reproof, correction, and instruction" that NONE of the New Testament had been written yet and this could only refer to the Old Testament (the Law, Prophets, and Writings)? This one fact is of supreme importance because we must confuse these New Testament writings with the true Hebrew Scriptures in the Tanakh.

**Answer for yourself:** Are you aware that it would take almost 400 years for the New Testament to be put together and presented in its canonized form?

***Please don't quit reading the article at this point, for let me remind you that I didn't choose these words or orchestrate Biblical history but the Holy Spirit did, and although we might not have heard of these concepts and doctrines preached from the pulpits of our churches, it does not change the fact that we will be judged by the Word of God and not by our denominational doctrines and what we have earnestly been taught to believe as if correct. We must learn today the truth as taken from analysis of the original words of the passages and Scriptures, Biblical history, Biblical culture, archeology, etc, and then and only then can we be assured that what we are reading is the "truth".***

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that **we will be unskillful in our understanding of the Word of God and fail to understand and obey the doctrines concerning the way in which we MAY attain a state of approval before God?** He sure is.

**Answer for yourself:** Do you see that we play a role in making ourselves acceptable to God as indicated by the Greek word for "righteousness"?

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God and fail to obtain the CORRECT way of thinking and feeling that ultimately leads to our CORRECT behavior, obedience, and conduct; thus assuring our position of approval before God? He sure is.

Now please pay close attention to this next word!

Let us examine the Greek root word for "righteousness" which occurs so often in the New Testament:

Thayer's Greek Lexicon #1342

1342 dikaios {dik'-ah-yos} from 1349; TDNT - 2:182,168; adj AV - righteous 41, just 33, right 5, meet 2; 81

- 1) righteous, observing divine laws
- 1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God
- 1a1) of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined
- 1a2) innocent, faultless, guiltless
- 1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life
- 1a3a) only Christ truly
- 1a4) approved of or acceptable of God!!!!!!!!!!!!!!
- 1b) in a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them

**Answer for yourself:** Were you aware before you read this article that being "righteous" contains man's responsibility for observing divine laws and keeping the commands of God?

**Answer for yourself:** Do you see again the concept of "being approved or acceptable of God" tied to keeping the commands of God and His divine laws?

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God and will fail to observe Divine laws and Commandments intended to make us acceptable to God?

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God, believing that these Divine Laws and Commandments have passed away, thereby assuring that we will fail to observe these Divine laws and Commandments, thereby hampering making ourselves acceptable to God? Most assuredly.

**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God and fail to realize that the commandments of God have NOT passed away, and much more, fail to obey them? He sure is.



**Answer for yourself:** Is the author of the Book of Hebrews telling us that if we hold to, cling to, possess in our minds, or find ourselves focusing on the elementary truths of our faith, to the neglect of the deeper truths of God's Word, that we will be unskillful in our understanding of the Word of God and **fail to think, feel, and thus act in a manner pleasing to God, thus not assuring our "acceptance" before God?** As hard as it may be for you to accept this concept, the original words of the Greek manuscripts from which we take a poor English translation say otherwise.

**Let us examine the Greek word for "babe":**

**Thayer's Greek Lexicon #3516**

3516 nepios {nay'-pee-os} from an obsolete particle ne- (implying negation) and 2031; TDNT - 4:912,631; adj

AV - child 7, babe 6, childish 1; 14

- 1) an infant, little child
- 2) a minor, not of age
- 3) metaph. childish, untaught, unskilled

**Answer for yourself:** In other words, if we fail to study for ourselves, is there any way we can be assured that we are being taught Biblical truths by those we subject ourselves unto? **No!** The sad thing is that we spend our whole lives "hoping" our life-styles are pleasing to God because we try to follow the teachings of Gentile Christianity but if would have studied the texts we read we would have seen things deeper than the "milk" we are consistently given in our pews and seeing this "meat" underneath the surface texts which are often translated to lead the believer astray. If we had done such serious study we would have seen many things that would have led up to repent of many of the "beliefs" we inherited in Gentile Christianity. Such study will show you, as it did me, that we can have in our lives confident assurance that we by the decisions we make in our lives that line up with these Laws and Commandments of God that we can be assured that we, when we die, are acceptable to God. Learning of these deeper truth assures that we are good witness of God and that we don't misrepresent Him to others.

**Answer for yourself:** Has the failure on our part to study the Bible, the original languages of the Bible, Biblical history and culture, and the history of the rise of Gentile Christianity as it separated from Judaism along with the later forgery of the religious documents Gentile Christianity provided the world robbed us of vital information so necessary to our proper love and obedience to God? Most definitely.

**Answer for yourself:** Is the first church council of Jerusalem, which was headed up by the Apostle James in 50 C.E., loaded with hidden truths which, when known, and properly understood, should alter the course of the Christian's life? Yes it does. Does Acts 15 stand as a strong rebuke to Gentile Christian theology as it evolved over the first 500 years of the emerging Gentile Church as it separated from Biblical Judaism? Most definitely! Let us continue our investigation as we dig out these truths for our lives.

As you can see, this momentous church council occurred in 50 C.E. in Jerusalem and speaks to the Christian today. Sadly, very few Christians have known the extent of what is taught in Acts 15, nor heard their Pastor or Teacher teach on the subject. The participants at this first church council are the zakenim (elders) and sh'liikim (apostles) which formed the foundation for this Messianic movement within Biblical Judaism. **Let us never forget that this Jerusalem church is built upon the foundation of the apostles and prophets, and not the Baptists or the Catholics,** yet the majority of Christians today know very little about "apostolic doctrine," and it was this "apostolic doctrine" which the church of this Jewish Christ "steadfastly continued in!" **This means that the "Apostle's Doctrine" is Jewish Doctrine! It is way past time that we reinterpret "Jewish" not as "cursed" but "Biblical"!!!**

***Instead we know only our "denominational and non-denominational" doctrines, which more often than not, conflicts and opposes "Apostolic Doctrine" which the Jerusalem Church and the Apostles both believed, taught, and commanded be taken to the Gentiles throughout the world in fulfillment of the Great Commission.***

You may have never noticed, but the Great Commission of Matt. 28 **DOES NOT SAY** to take the identity of this Jesus or the theology that will later be created around him over the next 500 years into all the world, or some later "hammered-out Christology" conceived over the next 3 centuries by Rome. It does not say to take Rome's disguised literalized "Sun Worship" into all the world but **rather it commands that the Commandments, the Torah and the Law of Moses (the Laws of Noah) are to be taken unto the Gentiles throughout the whole world for it is within these Laws of Moses we find our Laws of Noah repeated and the ways by which we, as "non-Jews" can make ourselves "acceptable to God" as had the Jews. This is so, so important to realize!**

"Not so" you say, well the evidence and facts correct such an opinion. Lets continue to investigate this and I promise you that you will be amazed by what you will now learn as if this article alone has not be a "wake up call".

Let us continue in the second article to lay the foundations that are necessary for us to correctly understand how Gentiles were to come to God and be accepted into the Israel of God ("fitting" into the Jewish Religion without conversion....called "engrafted" by Paul in Romans 9-11). Shalom

**[Now let us continue in the second article in this series.](#)**

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# "GODFEARERS" IN THE NEW TESTAMENT: THE "PATTERN" FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD #2

This Messianic movement of the first century in Israel faced a problem of the highest magnitude within twenty years after the time depicted by the New Testament for the existence of the Jewish Christ: "What are we going to do with these Gentiles who claim to be followers of Jesus and who are turning from idols to serve the God of Israel?" The solution: *"We should not make it difficult for the Gentiles who are turning to God."* (Acts 15: 19-21). Yacov (James) and the head zakenim (elders) then proceeded to mention "4 abstentions" for these Gentiles who wished to be part of the Jesus Movement:

- 1) Don't eat food polluted by idols;
- 2) Don't engage in sexual immorality;
- 4) Don't eat blood.
- 5) Don't eat the meat of strangled animals;

To twentieth century Western people this list seems pretty simple--the only abstention those in our society have to worry about is #2--sexual immorality. So now it's clear sailing for all those Gentiles. Thanks a lot for reading this article. But wait, this subject matter is not as simple as the English makes it seem, for the Christ of the New Testament is Jewish and the "mind of Christ" is "Jewish" and without a proper understanding of the language of Hebrew, the Greek language from which the Hebrew was translated, the history, and the culture of the first century, and the Jewish religious belief system in the first century then you and I cannot be assured we have the correct understanding of this Acts 15 passage let alone if our lives as Christians are actually pleasing to God. Since God is the same yesterday, today, and tomorrow, then let us never forget that obedience is better than any sacrifice today as well as yesterday (first century church).

As you read this article, as well as others I have researched and prepared, you should have easily seen by now that reading the English of our Bibles "only" often leads us astray from this "mind of Christ". You may say "You mean it's not quite that easy and clear?" You may say "You mean to tell me there may be more to understanding what James is telling the Gentiles than meets the eye from simple reading of the passages in the New Testament? Do you mean more important information lies beneath the simple reading of these texts than I first assumed that has the potential to have a startling impact upon my life as a typical Christian? That is exactly what I am telling you as you will shortly understand. Let us investigate to see this for ourselves as our studies increase.

## WHY SHOULD THE CHRISTIAN BE AWARE OF THE HISTORICAL SITUATION IN THE BOOK OF ACTS?

The truth about the historical situation in Acts 15 must be uncovered in order to understand the impact and importance of these 4 abstentions for Gentile believers in the first century, so we as good Christians and

**followers of "the Christ" can then apply that understanding of Biblical truth to our lives today; especially in light of what we have been taught by Christianity and its dogmas.** It must be constantly remembered that this decision regarding the "non-Jews" coming to God without full conversion to Judaism required certain actions on the part of these "non-Jewish" believers that are called **"necessary"** and which **"seemed good to the Holy Spirit"** in the words of James who was the leader of this Jerusalem congregation at that time. In speaking of the "non-Jewish" world who were turning to God as the result of the efforts of Paul who was bringing these "non-Jews" to God without full conversion or circumcision James says:

*Acts 15:28-29 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)*

"Necessary" is a scary word if it is found later to apply to us as being "disobedient" to the precepts described above. I found upon serious study of the above text and its "theology" that I was at one time as a Christian totally ignorant of these things and my life was devoid of these things and such conduct as Christian. You will as well as you study. Upon serious study and reflection upon this passage with full understanding as my studies increased I was found to be "disobedient" to these "necessary" things that the Jerusalem Church required of the "non-Jewish" world to be accepted into the Israel of God. I had to repent the more I studied and studied as I was beginning to see a whole new world that lays silently behind the original words and historical analysis of what I was reading in my New Testament. Add to this process the tragic observation that the vast majority of today's Gentile Christian congregations in the world totally ignore these 4 simple instructions and it becomes clear that **this decision by the Jerusalem Assembly from long ago which was intended for ALL GENTILE BELIEVERS has been blatantly misunderstood and or ignored for the past 19 centuries.**

***Today's Christians who understand the Jewish Christ's words "why do you say you love me and not obey ye" should be open to repentance when in-depth Bible study recovers long-lost truths which never changed; "truths" that both challenge and correct their Christian religious belief system and conduct today***

We must, with a good conscience, apply these truths to our lives today, regardless if it seem different from what you have heard or weren't previously aware of before reading this article. If today's Christians want to uncover these truths and their significance for their lives, and live a life of higher obedience toward our God, then it will be a difficult but not unfruitful task as we uncover such challenging "truths" from such study **but such is the test given us that indicated the level of love we have for God. Let us continue in this pursuit of truth for our love for God is manifested through our obedience and not a mental ascent to a "creed" given to us by those who changed this "faith once given the saints" back in the 3rd through 5th century. We must rise up in righteous responses to what we uncover in such in-depth study and turn in obedience to "every word that proceeds from the mouth of God."** This is of major importance if we truly love God, not to mention the rewards and treasure laid up in Heaven on day that comes only in response to obedience.

## **THE HISTORICAL SITUATION IN ACTS 15**

It is important as we begin to understand who these Gentile believers were that were being spoken of by James. The overwhelming majority, if not all, of these Gentiles wanted to be accepted as full participants in this Jewish faith but rejected "circumcision" and this was a "thorn" for Judaism in the first century. These "non-Jews" were in a special category of **believing Gentiles called "Godfearers"** and this is how they are described in

the "New Testament.

*Acts 10:2 2 A devout man, and one that **feared God** with all his house, which gave much alms to the people, and prayed to God alway. (KJV)*

Whether you are aware of it or not, we as Christians are called "Godfearers" in the New Testament. Let's investigate these questions:

- Who were Godfearers?
- What was their belief and practice?
- How did they fit into the theological and historical scheme of the time?
- As Christians are we considered "Godfearing?"

## WHO WERE THE GODFEARERS?

"Godfearers" in the technical sense of the word used by both Luke and Josephus ("Sebomenoi" and or "Phoboumenoi" in Greek) and refer to that special group of Gentiles who worshipped in synagogues and adopted a Jewish belief system and dogmas and a Jewish life-style for themselves, stopping just short of formal conversion in that they failed to be circumcised. Had they been circumcised then they would have been considered "full proselytes". This is the big difference that lays at the heart of much of the New Testament but "hidden" beneath the context of many texts.

**Answer for yourself:** As Christians, have you accepted the God of Israel and worship Him in your churches? Are you aware that had you done the same some 2000 years ago that your "religious belief system" would have been entirely different from what it is today since what we are taught as "Christians" today stemming from Roman theology is completely different from what these "non-Jewish Godfearers" were taught some 2000 years ago? Notice if you will I am referring to a time period "after" the supposed time for this Jesus when saying this. **If one does serious study on the "Kodak moment" of Cornelius and what these "non-Jews" were taught in coming to the God of Israel and then compare with what we are taught today in a post "Nicean Council" world you will be horrified at what you see and the changed brought by an antisemitic Roman Church over the last 1,700 years.**

**Answer for yourself:** As Christians, can you see that you fit the "pattern" of the New Testament "Godfearer" in that you have not made conversion to Judaism and not become a proselyte to the Jewish faith yet believe and follow the God of Israel?

The word Sebonenoi (with or without Theos) means "Godfearer" and is based on a parallel term for "non-Jewish" worshippers of other deities. What you don't understand about this former statement yet is that it can be shown that mankind, since the beginning of recorded time, worshipped this Creator and Cosmic Uncreated Energy of the Universe we simply call "God" today but used many different "names" and "terms" for this same Divine Principle. They were all "Godfearers" in this right and man has "interpreted" this Creative Energy called "God" alike but reinterpreted this God through the unique development of the particular nation in which they were born. But behind it all they understood this same Divine Principle but expressed it somewhat differently in the unique ways by which they were indoctrinated in the particular nations that they happened to be born. Judaism expressed the Egyptian religion through "Jewish" eyes if you get my point. **Implicit in the term** are the concepts that these "non-Jewish" people claim to worship the only true God, and that **they worship Him with specific acts as the product of their "faith"; not just with their "mental attitude and mental ascent" to the existence of this Divine Principle we call God.** The Book of Acts mentions "Pheboumenos" five times, and mentions "sebonenos" six times with or without the addition word "Theos-god" to denote **Gentile adherents to the Jewish faith who were NOT proselytes or full converts.** In this context, these two terms are a "functional equivalent" of each other. Thus, **these "Godfearers" were NOT merely well-intentioned Gentiles walking around worshipping the God of Israel in their own**



privatenon-structured way or in a way that leaned on their own understanding. Rather, there were certain requirements and Laws which must be adhered to and obeyed to be considered as a "Godfearer."

**Answer for yourself:** Has your church or Pastor instructed you in these Laws and requirements to be part of the Israel of God in the same way both James and Paul commanded the "non-Jews" of their day? We must remember that this instruction was given long after the time for the New Testament Jesus and this must take into account of the "status quo" that existed in light of any existing "theology" that might be connected to this Jesus or actions taken on his part.

**Answer for yourself:** In other words if "this was the way it was done long after the time for this Jesus" then what has changed since then to replace these requirements given the "non-Jews" coming to the God of Israel? If this was the "Pattern" followed by the Jerusalem Church and the "real" Paul and not the one of Rome's later invention then how can Nicea and Constantine change all of this and we accept it today" as if it is the "will of God" from a God "who changes not"?

Emil Schurer quotes archeological inscriptions which point to "a defined category of Gentile Godfearers attached to the Jewish community". This refers to those "grafted into Israel" as Paul describes in Romans). Speaking of "non-Jews" Paul states concerning these "Godfearers":

*Rom 11:17 17 And if some of the branches be broken off, and thou, being a wild olive tree (speaking of "non-Jews" and "non-Converts"....the "non-circumcised non-Jew"), wert grafted in among them ("believing Israel, the Jews), and with them partakest of the root and fatness of the olive tree (the Israel of God); (KJV)*

The Dictionary of the New Testament Theology adds that "Sebonenos" was the regular term for "non-Jews" who attached themselves (grafted into Israel) to the synagogue in this precise and specific way. Speaking again of these "non-Jews" and the requirements given them to adhere to the Covenant of Noah and the Laws of Noah in Acts 15 James says:

*Acts 15:21 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)*

This is a clear indication that "non-Jews" were attending the Synagogue on the Sabbath to learn of the God of Israel, the Creator of all. The clear conclusion reached about both terms in Acts (i.e. phoboumenoi and sebomenoi) is that "with this concept...we are dealing with a technical term (to be distinguished from Theosebes [godliness]) which specifically describes a defined category of Gentiles associated with the synagogue and Judaism!!!

It cannot be emphasized too strongly that the first Gentile believers who came to the knowledge of the God of Israel are termed Godfearers in the New Testament as the Greek terms clearly indicate, and are NOT Gentiles who only felt warmth and emotional attraction to the God of Israel. The Godfearers ALREADY had received considerable Jewish (understood as Biblical) training and had made a considerable Jewish commitment (understood as Biblical) as I am attempting to demonstrate through the continued teachings of Bet Emet Ministry. The Theological Dictionary of the New Testament sums up the situation: "Thus the first conversion of a Gentile under Peter in Acts 10 is strictly the winning of a marginal member of the Jewish community(Cornelius was ALREADY a worshipper of the true God of the Bible before the message of Jesus was brought to him) for the Christian community." According to Schurer, John 12:20 probably reflects this group in describing "Greeks (Godfearers) who went up to worship (at the Temple) at the Festival (Passover) time". Again we see Greeks (Gentile Godfearers) keeping the Biblical Festivals such as Passover and if you look into this you find "non-Jews" observing the Passover in Egypt thousands of years before there were ever a "Jew" born. This should make you wonder what really lies behind

these "appointed times with God"; these Equinoxes and Solstices termed "Biblical Festivals and Feasts" today which the Jews would later adopt which were kept long before them by the Gentile world. We address this on our Egypt-Christian website and our Astro-theology website but this is very in-depth study and I recommend that you wait until your foundations grow deeper in this Jewish expression of mankind's Ancient Faith in God before you attempt such study.

## WHAT WERE THE BELIEFS AND PRACTICES OF THE GODFEARERS?

It is important to realize that these Gentile Godfearers were integral parts of synagogues within Israel and throughout the Diaspora (exile). And as noted above, Gentile Godfearers worshipped God with specific Jewish actions (understood as Biblical) after the time allotted by the New Testament for this Jesus, and not just with mental assent to a set of beliefs or creeds or doctrines that later came to be associated with Rome's depiction of this Jesus in their New Testament. These specific acts required of Gentiles which are called "necessary things" in Acts 15:28 PRIOR to being admitted to the Israel of God following the ruling of the Jerusalem Council in 50 C.E. (which was headed by James and which wrote letters in Acts 16 given to Paul and others to be given to all of the Gentile churches in Asia Minor). These letters were intended to strengthen the Gentile congregations and in these letters it was required of "non-Jews" turning to God to:

- 1). Adhere to the 7-part Noachide commandments
- 2). Adhere to the Sabbath commandment so that they and the Jews could be the "one" people of God...both as the Israel of God
- 3). Adhere to the dietary laws that pertain to the "non-Jews" and not those that were given only to the "Jews"

Answer for yourself: If this was required of Gentiles to be part of the Israel of God and a part of the Jerusalem congregation and "mother 'church'", can we be a part of the church that this Jewish Christ is building (for I will build MY church) without obedience to these "necessary things" or are we members in good standing in man's church (the word "church" is understood as an "assembly")?

These Laws of Noah seem simple but really they are "deep" and affect almost all aspects of the "non-Jew's" life and coupled with this further instruction was expected of these "non-Jews" as they learn more of the God of Israel as *"Moses is read in the synagogues every Sabbath"*. It would be here, in the synagogue as the Torah was taught that these "non-Jewish" Godfearers would learn of the Laws and Commandments of God and invoking Isaiah 56 they could adopt and incorporate into their lives these Laws and Commandments of God, as seen in Second Temple Judaism (Judaism during the era 100 B.C.E.--70 C.E.), as not only the bedrock of Jewish observance but their lives as Godfearers as well. Gentiles desiring to "imitate this Jewish Christ" should want to do the same and learn the same things as were taught to these Godfearers and will want to do and live out these same things as Christians or else they as Christians are but a "poor shadow" of the real "Christ".

Dear Christians please understand that ANY other Jewish observances beyond these "necessary things" (understood as the Laws of Noah) would have been a matter of personal choice (Isa 56). Historically these Gentile Godfearers were encouraged by Jewish teachers within the synagogue structure to be circumcised, thus completing their "conversion" to Judaism; and according to G. F. Moore, "it was not uncommon for the next generation (their children) to be circumcised." But understood for these "Godfearers" by a part of

Judaism was the eternal truth that this circumcision and full conversion of the "non-Jew" to Judaism is optional and never commanded of them by God as was required by many Jews in the first century which the Jerusalem Council stood against as well as other Jews who supported this interpretation of the Torah (like Rabbi Hillel and his school of Pharisees). What escapes us at present is the big rift inside Judaism in the first century as to just how these "non-Jews" were to be "accepted" into the Israel of God and this is the real reason for the writing of Galatians by Paul. The matter of circumcision for the "non-Jew" coming to God was a terrible dividing issue in Judaism in the first century and split Judaism right down the middle and the Shammite Pharisees, who mandated it, were opposed by the Hillel Pharisees. Such was the religious tension that surrounded this momentous decision made the the Jerusalem Council that took the side of the Hillel School of Pharisees.

## CORNELIUS, THE GODFEARER

Cornelius, the Gentile Godfearer mentioned in Acts 10, was a centurion at Caesarea and serves as a good example of what a Godfearer did religiously. First, he and his household were devout (the Greek word is "eusebes") and Godfearing ("Phoboumenos Ton Theon"), which is a double adjective referring to him and his family which shows their exemplary lives characterized by Jewish norms and values which they modeled daily before their neighbors.

Please understand when I say "Jewish norms and values" I am not asserting conversion to Judaism, but lets face it, Jewish values and norms happened to be expressions of BIBLICAL VALUES AND NORMS! Luke also mentions that Cornelius prayed constantly to God and gave alms liberally to people in need (which the Rabbis call Tzedakah). These two actions (prayer and alms giving) would be actions even beyond the call of "Jewish duty," even more than the minimum for Jews. Interestingly enough, one afternoon during his regular 3 o'clock prayer time (the "ninth hour" was a prescribed Temple prayer time which survives in synagogue practice today and was the hour evening incense was offered in the Temple and Cornelius, a "non-Jewish" Godfearer adopted this pattern of prayer for his life) an angel came to Cornelius in Caesarea (a totally Gentile-built and Gentile-run city), to tell him that his prayer that his alms "had come up for a memorial" before God. That means that Cornelius' (an uncircumcised Gentile believer in God who followed the Laws of Noah and whom at that time knew nothing about some Jesus as the Messiah) prayers and alms had been accepted by God in the same way that the incense at the Temple and the smoke of a burnt offering "went up" and were accepted by God on behalf of the Jews. The same Greek word (snebenov) is used to translate in the Septuagint (Greek translation of the Hebrew Old Testament) the Hebrew word for offering: "olah"-literally, "an ascending" (understood as smoke ascending to God in an acceptable sacrifice).

**Answer for yourself:** Was a Godfearer who prayed continuously and gave alms acceptable to God prior to his understanding about this Jesus as we find Peter later coming to him in order to bring him supposedly this "gospel"? It surely appear it was from the text. This may be hard for you to admit considering what you have heard your whole life in the Christian Church and their exclusive teaching of "no salvation" outside of accepting the "theology" of Jesus, but the text I just showed you, as well as Jewish history and teachings of the Jewish faith for 2000 years say that "non-Jews", patterned by Cornelius for us, have been accepted with God always if they adhere to the basic Laws given them in their Noahide Covenant with God. And this, mind you, is not dependent upon any "theology" made necessary by Rome for "salvation" which they later connected to the Jesus of their creation. This is simply shown by a study of Acts 21 where blood sacrifices and atonement offerings were commanded by this same James and the Jerusalem Church of Paul which he does (around 60-65 A.D.) when observing a Nazarite vow some 30 years after the supposed "theology" connected with the death of this Jesus as Rome decries. Evidently the Jerusalem Church and Apostles and Disciples of this "Jewish Jesus" did not believe in their day that this death of Jesus was the final sacrifice and atonement for anything. Such is the fruit of serious study of our own Christian Bibles which sadly hides the real truth beneath the original

languages and contexts of what we read and never fully understand and never look into being falsely assured Sunday after Sunday that we alone "have the truth".

You might be surprise to know just how important the doctrine of "Tzedakah" is in Judaism and its importance for the "non-Jew" as well for it is connected to "Eternal Life" throughout the Jewish Bible over and over again and "leads to life". No wonder we find references to Dorcas, who was "raised from the dead" and the only mention about her is that she gave "alms" (love in action which reflects the Second Tablet of the Law). If you find the time I recommend that you read and study the articles on [comparing the Gospels of this Jesus against the Gospel of Rome \(called the Gospel of Paul\) in our Bibles today and be ready for an eye-opening experience.](#)

Then the angel instructs Cornelius, to get in touch with Peter, who was in Jaffa, and the rest, as they say, is history. **But note that what Cornelius did to deserve the commendation were concrete religious actions which Judaism strongly teaches and not his faith alone in God; in other words not just any old good deed would do but those that respond in obedience to the Laws and Commandments of God and that they (his righteous works) were accepted by the Jewish God using Jewish terminology and concepts, even though Cornelius was "technically" a Gentile.** Let us never forget that there were more than just this one man who was a Godfearer in that there was a whole groups of Godfearers all around the Roman world who **totally identified themselves with the Jewish community, except for circumcision which was the final step in commitment as a Jewish proselyte in the process of conversion.**

Many Gentiles, while not prepared to enter this Jewish community as full proselytes through circumcision, were attracted by the simple monotheism of Jewish synagogue worship and by the ethical standards of the Jewish way of life. We may indeed say that Cornelius had every qualification short of circumcision which could satisfy Jewish requirement for full inclusion into Israel (grafted into Israel) with equal rights (could own land, hold offices in synagogues, etc.). It would be such Gentile Godfearers who would form the nucleus of the Christian communities in one city after another throughout the nations of the world in the first century follow the time allotted for the New Testament Jesus.

Obviously, as we have seen, Godfearers were more than "pagans" or "foreigners" but less than proselytes. Let's examine now these differing communities of people and their status in the eyes of the Jewish community during Second Testament times.

## **CLASSES OF NON-JEWISH BELIEVERS: PROSELYTES, GODFEARERS, AND FOREIGNER**

Underlying the worldview of the Greco-Roman culture at the time is an unsympathetic attitude towards Jews. In Greek and Roman literature of the time the judgments about Jews are in general very derogatory. Seen in its most militant state, during Seleucid rule, Greek culture felt that Judaism was extremely old-fashioned and too highly nationalistic to fit in with the concept of the modern Greek world. Roman culture, beginning in 70 B.C.E. in Israel under Pompey, tolerated Jewish belief as long as it allowed for Rome to have the final governmental power. Rome tended to want to keep peace in its provinces and allowed different groups under its rule to have their own religious and cultural differences. Jewishness to Rome was a "quaint," unattractive religion which served well to keep the Jewish nation "unified" and serving Roman interest.

Passages from writers of the time such as Josephus, Juvenal, and Tertullian give us the impression that the Greco-Roman culture saw Jewishness as quite ridiculous. **Thus, becoming a Godfearing person was not a popular action designed to move a person to a more influential sphere, in fact, it would have quite the opposite effect.**

Living within Israel itself at the time there were Godfearers, exemplified by Cornelius and presumably also the Centurion in Luke 7 and Matt. 10, but "making proselytes" in an active "missionary" way was not common within Israel. As a rule, proselytes and Godfearers were welcomed by the Jews and regarded very highly, but there was in Palestine no active propaganda to further the cause of proselytism.

**However, proselytism and Godfearers were very active in the Diaspora (the Jewish communities outside of Israel).** According to Josephus in Antioch and Syria large numbers of Gentiles attended Jewish services. In Damascus almost the whole female part of the population was devoted to Judaism and it was quite often women of higher social standing who followed this trend. Evidently these Jewish communities encouraged and welcomed both Gentile proselytes and Godfearers.

Hellenistic Judaism developed an offensive against Roman paganism. They were eager to show up the immorality and senselessness of idolatry and display the rationality and sublimity of Jewish monotheism. Hellenistic Judaism had an apologetic ideology as there were many Godfearers who accepted the one God of the Jews, but not all the Laws of the same God. Hellenistic Judaism had almost succeeded in making Judaism a world religion in the literal sense of the words. Early Christianity then won the victory over Roman paganism using Jewish customs, traditions, and teachings.

This knowledge of history sheds much light on James' closing remarks to the zakenim (elders) and sh'likim (apostles) in Acts 15:21: ***"For Moses (the Pentateuch) has been preached in every city (in the Diaspora) from the earliest times (since 722B.C.E., over 700 years) and is read in the synagogue on every Sabbath."*** In other words, **these Gentile Godfearers who want to become full-fledged believers in God have ALREADY received Moses' instructions concerning how people are to live (as taught in the Noachide and Sinatic covenants since when Moses (Pentateuch-first 5 books of the Bible) is taught, such teaching encompasses both the Laws of Noah and the Mosaic Covenant) and they heard this taught over and over again as they attended the Synagogues in Asia, Minor, as well as in Palestine.**

***Through attending synagogues in their own cities where the Torah (Mosaic writings were taught), Gentiles were ALREADY familiar with the basics of having a relationship with the one true God of Israel.***

Now please pay close attention to what comes next.

***James, the pastor of the Jerusalem Synagogue or Church, called the Messianic Movement within Judaism, is REQUIRING these 4 further instructions for Gentiles who want to be Messianists and a part of the Israel of God without submission to circumcision.***

***Notice Acts 15:28 states , that it seemed "good to them and the Holy Spirit" to REQUIRE these adherences of Gentiles.***

**Answer for yourself:** Since God is the same yesterday, today, and tomorrow, and since it seemed good to the Holy Spirit (20 years after the death of Jesus) to require as "necessary" of Gentiles to be adherent to the Laws of Noah, to be adherent to the Sabbath requirements, and to be adherent to "clean/unclean" food laws in order to be included within the congregations of Israel (becoming part of the Israel of God), then do these "required things" apply to us today as well?

**Answer for yourself?** If these "necessary things" [adherence to Laws of Noah, adherence to Sabbath requirement, adherence to kosher laws given the "non-Jews"] were required before Gentiles could be part of the Israel of God as commanded by James, the Lord's brother and head of the first Christian Church, then are we part of Jesus' church if we neglect or are ignorant of them in our lives?

This Apostolic decision was made to make sure that there is no question as to what the "bottom line" of observance that is required of Godfearing Gentiles: the Noachide commandments, the Sabbath and dietary laws.



## EXACTLY WHAT WAS EXPECTED OF GENTILES BY THE JEWISH COMMUNITY AT THAT TIME AND WHAT WAS NOT EXPECTED?

The Jewish religious concepts of the Second Temple period understood that the other nations of the world who did not follow the one true God were Godless (goyim-at least without the true God) and or pagan. However, for purposes of God's judgment of other nations (including his right to judge them), the Sinaitic covenant did not apply to these "goyim," having been given exclusively to Israel (Israel must be understood as a mixed multitude of Jews and Gentiles as well who accepted God's Covenant as Sinai). Don't get tripped up by failing to understand that **WITHIN THE MOSAIC COVENANT AND LAWS IS CONTAINED ALL THE LAWS IN THE COVENANT OF NOAH.** Conversely, there were many Laws contained in the Mosaic Covenant that were not included in the Covenant of Noah (Gentiles were not given all of the Mosaic Laws). Instead the rabbis felt, as seems clear from the passage in Gen. 9:1-18, there is a covenant for all the children of Noah (i.e. the whole world), including not only people but all living creatures (see v.10). Based on this section of Scripture, the rabbis found 7 major requirements incumbent for all nations:

- 1) no idolatry;
- 2) no incest/adultery;
- 3) no murder;
- 4) no blasphemy (profanation of the name of God);
- 5) no theft;
- 6) justice towards others (see Gen. 9:5...);
- 7) no eating flesh with blood in it and or cutting off flesh from a living animals.

To these generally agreed tenants some rabbis added others such as taking blood from a living animal. Several also mention prohibitions against witchcraft and other spiritual sorcery such as found in Dt. 18:10-11.

**These then are the major categories by which God would judge all nations outside of Israel.** To the rabbis it was clear that although God loved all His creatures and His creation, the goyim (Gentiles) had turned away from Him and would not even follow the Noachide commandments.

**Answer for yourself:** Again if the children of Noah could not abide and observe the 7 commandments which were enjoined upon them, how much less could they have accepted and fulfilled all the commandments of the Sinaitic Law of Moses?

The identifying terms used by the rabbis at this time for these goyim (Gentiles who are **not Godfearers** and **who do not practice the Laws of Noah, kosher, and Sabbath**) include: **idolaters, the wicked, the enemies of Israel, the enemies of God, and the others.** There was a different category, however, for those goyim who did abide by the Noachide covenant. They were called **foreigners or aliens.** Any Gentile who lived in the land of Israel and among Israelites was enjoined, at the very least, to keep the Noachide covenant. Keeping the Noachide Laws was their "bottom line" and if they did not, they were to be expelled. If they did keep the Laws of Noah, they were no longer called goyim, but gerim. The Talmud delineates them further by the new term **ger toshev. These (ger toshev) were foreigners living in the land of Israel who were keeping the 7 Noachide commandments.** By the time of the Septuagint (about 200 B.C.E.) the translators used the term **"fearers"** for the righteous Gentiles outside of natural Israel in contrast to the term **proselytes**, those righteous Gentiles who formally identified with Israel through full conversion which included circumcision, sacrifice, and **mikveh (baptism...called "born again"** in Judaism long before there was ever a Christian).

## WHAT WAS THE NEXT STEP FOR THE NON-JEWISH BELIEVER? CONVERSION TO JUDASIM...THE PROSELYTE

The first "gerim" are mentioned in the Exodus narrative. Among the Jews who left Egypt there were Egyptians who also left their homes in Egypt and crossed the Red Sea, becoming part of the people of Israel [grafted into Israel] (Ex. 12:38). Although they were known as "aliens-gerim" (simply meaning that they were not physical descendants of Jacob), they could be circumcised, thus formally converting to this very early form of Judaism, then partake of the Passover meal with the rest of Israel (at this point, Passover was the only Jewish festival). Note the differentiation between "foreigner" in Ex. 12:43 and the "alien who lives among you." The foreigner may NOT eat the Passover (he is not circumcised and therefore not Jewish-Ex. 12:48), but the alien who is circumcised along with his/her household (converted to Judaism and had become proselytes) MAY EAT the Passover (they are considered Jewish). Verse 49 indicates that the proselyte was to have the same rights and privileges as the native-born Jews: "Exod 12:49 49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. (KJV)" According to Ex. 12:19, the community of Israel is made up of aliens (believers/converts/proselytes who are circumcised) and native-born Jews. Consequently, these "gerim toshevim" who wanted to fully convert always could do so by becoming circumcised and then continuing to follow the Jewish (Biblical) way of life, which then adopted and followed the covenant at Mt. Sinai (Ex. 24) and the attending Laws. Note also that Sabbath observance was technically commanded BEFORE the acceptance of the Sinaitic code (Ex. 20:10 and 23:12).

*Exod 20:10 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: (KJV)*

*Exod 23:12 12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. (KJV)*

It is for this reason that I include the "Sabbath" as part of things "necessary" as would have James although not mentioned in Acts 15. Also we do as well since in was on this Sabbath that the opportunity for Jews and "non-Jews" occurred where they could study and learn of the Covenant of Moses (the Covenant of Noah) together in the Synagogues. Then although they (Ger Toshevim") were recognized by outward appearances as "aliens," they were now "Jews" in that they had left behind their old country and family and now were subsequently circumcised in order to be "part of the Jewish community." Likewise they had been "adopted" by the native-born Jews as "their own." The rabbis' term for these Ger Toshevim who became circumcised ("proselytes") was ger hazedek (righteous foreigners). How many proselytes there were down through the centuries is impossible to determine, but the rabbis are clear about the proselyte's relationship to the rest of Israel: "A proselyte is like a newborn child (it is again this "mikvah" required of the "non-Jew" in his full conversion that is the "born again" experience we fail to understand properly in the New Testament).

**Answer for yourself:** Does the above "newborn child" remind you of the term "born again" and historically could this term mean the conversion of the non-Jew to Judaism? It sure could!!!

This brings a whole new meaning to John 4 and Jesus and Nicodemus. More on that later in the website or follow the link to the above articles explaining the true meaning behind the often misused term in Christianity "born again".

Let us examine being "born again" as understood as becoming a "new creature":

The Apostle Paul instructs Gentiles in Corinth that is they accept God through the ministry of the Jewish Christ, thus being in Christ, then God will consider these pagan Gentiles as "new creatures" whereby their old sinful life-styles pass away in repentance as they come to knowledge and obedience of God's will for their lives.

**2 Cor 5:17**

**17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.**

The Greek word for "creature" is Strong's # 2937 ktisis which is understood in Greek as: the act of founding, establishing, building, etc.

- a) the act of creating, creation
- b) creation, that is, a thing created; used of individual things, beings, a creature, a creation
- 1) anything created
- **2) after a rabbinical usage (by which a man converted from idolatry to Judaism was called)**
- 3) the sum or aggregate of things created
- c) an institution, an ordinance

**Answer for yourself:** Do you see for yourself that when the Apostle Paul instructs Gentiles in Corinth to come to God through Jesus he intends them to **become "new creatures" by leaving their idolatry and convert to Judaism and Jewish ways and not Catholic or Protestant Christianity as we know it today?**

**Answer for yourself:** As a Christian you consider yourself a "new creature," and although you or others call yourself a "new creature" are you really a "new creature" as defined by the words of your Bible, and as understood by the Apostle Paul if you neglect or are ignorant of the Laws of Noah, kosher, Sabbath, and Biblical Festivals such as Passover (Pesach), First Fruits (Bikkurim), Unleavened Bread (Hag HaMatzah), Pentecost (Shavuot), Rosh HaShannah, Feast of Trumpets (Yom Teruah), Day of Atonement (Yom Kippur), Tabernacles (Sukkoth), etc? That is a very hard question to have to face.

**Answer for yourself:** What will you do having been a Christian your whole life, having done little precious study on your own and relied on preaching your whole life for Biblical truths by men who are actually not qualified to teach you since not possessing this "meat" from the Word of God? Did you know that there are over 2,000 different denominations in Christianity and varieties of disunity and preaching to choose from? Who has the truth in all of this? What if we were to die one day and find out that we were never a "new creature" in the Biblical sense of the inspired word as understood by Paul, James, the Apostles, and the Jesus' church which followed Jesus' command to take this information to Gentiles worldwide? What do we do then?

**Answer for yourself:** Do you now see a much deeper meaning than "believing in Jesus" as a condition for being considered by Paul and James as a "new creature"? I surely hope so!

**The proselyte is, however, required and expected to be as strictly observant as the native-born Jew,** including paying the Temple tax (this is he funds demanded of God to build buildings of worship and not as is done today with the misappropriation of the Tithe). The book of Ruth, of course, portrays the most beautiful example of how God can highly honor a proselyte, by choosing her as the great-grandmother of David.

After the building of the Second Temple there was a recognized procedure for proselytes. For men, there was circumcision, followed by immersion (mikveh/baptism), then offering a sacrifice at the Temple. For women there was just the mikveh and Temple sacrifice. For Diaspora proselytes (outside the land of Israel) the Temple sacrifice was probably waived, or at least postponed, because of the great distance involved and its attendant difficulty to achieve..

As previously noted, the **Godfearers' observance of the Law was located between the full proselyte (circumcised) and the gerim toshev (non circumcised).**

**Answer for yourself:** Can you better understand now that this is where the Christian should stand today in faith and obedience since the matter was legislated by the Jerusalem Church and James, the hand picked Pastor of this congregation, as well as the Apostle Paul who were in agreement on the matter?

Circumcised Ger toshev were known as ger hashair (foreigners of the gate). To the Godfearer's observance of the Noachide covenant was added the Sabbath and dietary Law observance. It seem that Godfearers stopped just short of circumcision which would mean total and formal conversion, thus no longer being considered a Godfearer but Ger hashair or proselyte in full conversion to Judaism (a good example is Cornelius who lacked circumcision and was yet accepted by God and into the Israel of God). Today in America with male babies being circumcised as a matter of routine without any religious significance except by the Jewish people, then circumcision would not apply toward one's conversion to Judaism and would not mean that male Christians, who are circumcised routinely at birth, and who study, understand, and accept the Laws of Noah, kosher, and Sabbaths would be considered as if they had made full conversion to Judaism. In conversion today a special "pin prick" to draw blood is necessary to mimic actual circumcision and it is a "voluntary" action made by the "non-Jew" wishing to be a "full convert" to Judaism. So routine circumcision of the "non-Jew" in America today, for example, does not relegate one as a proselyte if later he adopts the Noahide Commandments and Covenant. If every Christian Gentile converted to Judaism, or if every Jew converted to Christianity then there would not be in the earth the witness of "two olive branches" or the "two candlesticks" whom are to have the same witness of God to "non believers". The reasons for Godfearers in the first century not formally joining Judaism are not clear to us twentieth century people. Some scholars, like Bruce, maintain that circumcision was both painful and shameful for men in that culture (since Gentile pagans had practiced a form of sexual immorality as a form of false religion, let alone risky considering health factors, where 8 day of babies have a double immunity (grown men do not) against infection for 6 months of their early lives and can better withstand the dangers of circumcision associated with possible infection and gangrene. Some also might have been fearful of anti-Semitism. At any rate, we do know that these Gentile believers in God, called Godfearers in the New Testament, were every bit as Jewishly observant as their Jewish friends as they had been undergoing disciplining and instruction in their local synagogues along side the Jews. These people (Godfearers) were not just well-intentioned "Gentiles," but Jewishly educated and committed to the Jewish way of life which was the pattern given to the Israel of God (consisting of a mixed multitude of Gentiles and Jews at Sinai). It was "this pattern of obedience" which was spoken orally by God in 70 languages to the 70 nations of the world at Sinai, for God called all men everywhere to repent and follow His will which was spoken orally and surrounded the whole world at the giving of the Torah (teaching, instruction, Law in Hebrew) at Sinai. Only Israel, a mixture of Jews and Egyptian Gentiles at Sinai, responded with a "yes" as seen in their memorial statement *"we will do all that You say!"* To this commitment God would in response call them (a mixture of Jews and Gentiles) a *"holy people and a holy nation and a royal priesthood"* which was to equip the nation of Israel to function as a mediator between God and rest of mankind. Israel's (Judaism as well as Messianic Judaism as seen in a distorted fashion in most of Christianity today) function is still to bring the Gentiles to God for as Romans 9 states.

Thus, Godfearing Gentiles, like our example of Cornelius, probably were more deeply devoted to Judaism than many native-born Jews.

In summary, let us tabulate our results from our search so far:

- I. Goyim: idolators, wicked, pagans,
- II. Foreigners (Ger toshev):
  - 1. Non Jews living in Israel
  - 2. Any Gentile who wanted to be righteous (i.e. "saved)
  - 3. Required to observe the 7 Noachide commandments
- III. Godfearers (Ger hashair)
  - 1. Required to observe the & Noachide commandments
  - 2. Required to observe the Sabbath
  - 3. Required to observe the dietary Laws plus others as they choose (Isa. 56)
  - 4. Expected to maintain synagogue discipleship where "Moses is preached" and not Paul
  - 5. Lack circumcision
- IV. Jews: Native Born -plus- Proselyte
  - 1. Proselytes were given all the requirements listed above for the Godfearer

- 2. Required circumcision for males
- 3. Required mikveh for females
- 4. Sacrifice in Temple (optional in Diaspora)
- 5. Pay Temple tax yearly

## WHAT DOES ALL THIS MEAN FOR THE CHRISTIAN CONCERNING ACTS 15?

The vision related to Peter in Acts 10 and his subsequent experience with Cornelius and his household proved to Peter [also later to the zakenim (elders) and sh'likim (apostles)] that it was **NOT NECESSARY for these "gerim" to proceed with full conversion to Judaism and undergo circumcision in order to receive God's provision of "Eternal Life".** They could come as they were.....Godfearing Gentiles. There were only 4 further abstentions they needed to be clear about which actually delineated more clearly their already fully Jewish commitment.

- First, they should not eat food sacrificed to idols which gave the appearance that they have not given up idolatrous practices. It is this issue later at Antioch which will get Paul into trouble with the Jerusalem Council.
- Second, they should not engage in "blood" which is understood in the Laws of Noah as violence and premeditated murder for such destroys the very image of God within His creation.
- Third, they should not engage in sexual immorality as defined by Jewish standards which prohibit sex outside of marriage. Here again, the average "pagan Gentile" would see nothing wrong in visiting the prostitutes dedicated to serving and worshipping pagan Gods. Such conduct was not defined as immoral behavior outside of Israel but was so by God in the Torah. But it is a very grievous sin to the followers of the God of Israel (I Cor. 6:9-20), and should likewise be to those Godfearers who wish to follow Him.
- Lastly, abstention from meat of strangled animals (animals killed with the blood still left in the body) and from eating blood in general are a stronger reiteration of the Noachide regulations already understood and practiced by Godfearers (Gen. 9:4). James even concedes that they probably already knew these abstentions.. ***"For Moses (the Pentateuch) has been preached in every city..."*** These tenets would be nothing new for Godfearers but they sadly sure are for Christians and supposed followers of the Jewish Jesus today.

## WAS CIRCUMCISION AND FORMAL ENTRY INTO JUDAISM MANDATORY FOR GODFEARERS?

No. These former Gentile pagans who were now known as Godfearers were already practicing the Torah in their household, where as most Christians today do not or at least are unknowledgeable about Torah and the Laws of God that frame their respective Covenant with God. These Godfearers were accepted within Messianic Judaism WITHOUT CIRCUMCISION [which was unheard of in Jesus' day with the majority of Judaism that was currently enforcing circumcision upon "non-Jews" before they could be accepted into the Israel of God. A smaller minority with first century Judaism, the School of Hillel, did not agree with this enforced circumcision of the "non-Jew" and had repented of their prior hatred of the Gentiles which was manifested in man-made requirements and "fences" to keep the "non-Jews" and Jews separate. Such hatred and dislike was manifested in enforced circumcision of the "non-Jew" by Israel when in fact the Covenant given the "non-Jews" of the world never required this of them by God. This minority accepted these Gentile believers as equal with themselves before God without circumcision whereas normative and the majority of Judaism would not at that time.

Understand that the Great Commission only emanated from the Messianic branch of Judaism and not Judaism proper in the first century. It was understood that these Gentile Godfearers would continue to study in the local synagogue and follow God Jewishly (understood as Biblical). By this time this included also following the 4



abstentions from **Acts 15 (read the chapter for yourself for these Laws of Noah are mentioned twice in this book and are called "necessary" and which "seemed good to the Apostles and the Holy Spirit as well")**. But as we have seen, these abstentions were based on guidelines they were already following anyway.

**A good example of a congregation that failed even in these basic instructions is Corinth. It is noteworthy that Paul has to deal with several areas in which the Corinthian Gentile believers have failed to uphold the Acts 15 stipulations for inclusion into the Messianic Community:** e.g. sexual immorality (one man sleeping with his father's wife, some congregates sleeping with prostitutes), and eating meat sacrificed to idols, etc. All of these sins are forbidden by the Laws of Noah.

**Answer for yourself:** Why all these problems with these new Gentile believers in Corinth?

These Gentile believers in the Church of Corinth are so uninformed of their Jewish roots that they use the occasion of the 4 Passover cups at the "Lord's Supper" to get drunk! **The Godfearing guidelines for the congregation have already been lost and the people are in disarray.**

**Answer for yourself:** Does your Christian Church or your Pastor teach and adhere to these "necessary things" which seemed good to the Holy Spirit and required by Jesus' church and its leadership for Gentile believers to be considered a part of Jesus' Church?

Dear brothers and sisters in the Lord, I have studied diligently for years and discovered these little known, and mostly forgotten FACTS which should serve as a clear warning to those Gentile congregations who are unknowledgeable of or openly flout the Acts 15 requirements which God, through the Holy Spirit, intended all Gentiles of the world to know, understand, adhere to, and observe.

## WHAT DOES ALL THIS MEAN TO ME...A CHRISTIAN?

The Gentile Godfearers in Acts, who formed a large share of the core of the congregations founded by Paul, were not practicing pagans who were converted overnight. They were of **a special class of Gentiles who had PREVIOUSLY been taught and nurtured in their local synagogues first, worshipping the God of Israel in Spirit and in Truth through specific Jewish acts and deeds as "new creatures" who turned from idolatry to Judaism. The "bottom line" of observance for Gentiles in the Jewish world of Second Temple Judaism and which were commanded to be taken in letters to strengthen Gentile churches throughout the world following the Acts 15 council would have been the 7 Noachide commandments (of which only 4 are mentioned in Acts 15).**

**Godfearing Gentiles, however, went even further "by choosing those things that please the Father" (Isa 56), observing the Sabbath, keeping the dietary laws, plus other Jewish observances that they had been taught by their local Jewish church leaders.** Thus their life-style already identified them as Jews, even if the final ritual of formal conversion had not yet taken place. Acts 15 describes the full acceptance of these Godfearers by the leadership of Messianic Judaism in Jerusalem. The leaders of the Jerusalem church reemphasized 4 of the 7 guidelines contained in the Laws of Noah, which is a Covenant with Noah for all Gentiles of the world prior to progressive revelations and Covenants with the Jewish people which we discover were already what the Godfearers were already practicing. Actually we find similar Law Codes that remind us of these Laws of Noah all the way back to Sumer and pre-Egypt. The "non-Jews" were given these Laws in the beginning of the race of mankind it appears. If they maintained their Torah based practices, they would have congregations and practices co-equal with that of their Jewish brothers and sisters. If they failed to maintain their Godfearing life-styles and educational programs, they would fall into the traps of sin that were disrupting lives as seen in the Corinthian congregation.

It should be very plain by now that we as Christian Gentiles and followers of "the Christ" are intended to maintain Torah practices like those seen in the Biblical Godfearing Gentile examples of Cornelius and Acts 15 and the teachings of the Jerusalem Church. Such obedient Gentile Christians to the Gospel of Christ and

**Apostolic Doctrines, instead of adherence to "other Gospels" from denominational and non-denominational creeds and doctrines, which either contradict or neglect such Apostolic teachings, are to be desired by the Christian today. Of course this implies one has to be aware of this information and honest with himself and God who commanded this him in the first place.**

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## "GODFEARERS" IN THE NEW TESTAMENT: THE "PATTERN" FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD #3

Recorded for us in the fifteenth chapter of the Book of Acts one of the most important events recorded in all of Scripture. That event is often overlooked by the majority of Christians who lack understanding of the dynamics of the New Testament as well as the attending history and culture of the first century. What we will see in this article is further proof substantiating "the pattern" for Gentile inclusion into the Israel of God as taught by first century Judaism and as by the Holy Spirit and enumerated by the Jerusalem Church and James as well as the other Apostles and elders of the first century church. I must remind you that these instructions and commands that came from the Messianic Jerusalem Synagogue and Council long after the time allotted for the death of this Jesus and this fact alone should have a dramatic impact and importance for us as "Christians" today.

Let us begin with a more detailed account of the history surrounding the events that precipitated the Apostolic Council of 50 C.E.

On reaching Antioch in Syria, from which place they had been sent forth on their mission, Paul and Barnabas took advantage of an early opportunity to assemble the believers and rehearse *"all that God had done with them, and how He had opened the door of faith unto the Gentiles."* Acts 14:27. The church at Antioch was a large and growing one. A center of missionary activity, it was one of the most important of the groups of Christian believers. Its membership was made up of many classes of people from among both Jews and Gentiles.

While the apostles united with the ministers and lay members at Antioch in an earnest effort to reach the Gentiles with the Gospel of Christ, certain Jewish believers from Judea *"of the sect of the Pharisees"* [some but not all believed this heresy] succeeded in introducing a question that soon led to wide-spread controversy in the church and brought consternation to the believing Gentiles. With great assurance these Judaizing teachers asserted that in order for Gentiles to be saved and accepted within believing Israel, the believing Gentile must be circumcised and must keep the entire Law of Moses just the way the Jew has to [613 mitzvot which included circumcision].

**Answer for yourself:** Were these particular Pharisees teaching that the only way the "non-Jew" can come to God and be accepted with God is through "full conversion" and circumcision to Judaism which reflect the School of Shammai's view? Yes they are.

**Answer for yourself:** Having read the previous two articles, do you remember that Gentiles were not required by God to be circumcised to be Godfearers and "accepted by Him" as was Cornelius example we saw in Acts 10 [circumcision was not part of the Noachide Laws]? Do you recall that the "non-Jew" could be circumcised and make full conversion to Judaism and be considered as if they were themselves "Jews" and "born again" if they so desired? I hope you do.

**Answer for yourself:** Are you beginning to see the mercy of God which was expressed through this momentous Jerusalem Council's decision which catalyzed a movement within Judaism to take Eternal Life through the Torah to Gentiles throughout the world? Are you seeing that by not requiring of the "non-Jew" the rite of circumcision which was never required of them by God and which often resulted in the death of such a male that there were big objections to it by the majority of adult Gentile men and that this bigotry by certain Jews caused many of these "non-Jewish" men, as well as their families, to reject the monotheism of Judaism and remain in false worship and possibly die eternally lost?

Paul and Barnabas, aware of the Laws of Noah and the Noachide Covenant, and no longer bigoted in keeping such a simple salvation message from multitudes of Gentiles (like Jonah had previously gone to Ninevah to share the God of the Jews and the hope of their repentance), met this false doctrine head on. They opposed the requiring of the "non-Jew" be circumcised and called to obey all 613 Laws given to only the Jews for Gentiles to be accepted within the Jewish community and become "saved". They both opposed the continued enforcement by Judaizing Jews of such measures upon the Gentiles which God never gave them in the first place for acceptance with Him ([remember Cornelius?](#)).

On the other hand, many of the believing Jews of Antioch favored the position of these "circumcising and Judaizing" brethren which had recently come from Judea, for after all up until this time the only way Gentiles had full acceptance with Jews and Judaism was through circumcision since the House of Shammai was in ascendancy in that day and their "theology" ruled paramount over the majority of Judaism at this time. This Shammai "theology" made full conversion (proselyte) to Judaism mandatory and at the same time made these Gentile converts subject to all the Law like the Jews (613 Commandments).

From the result of the efforts and labors of Paul and Barnabas among the Gentiles it was evident that their "converts" to Messianic Judaism, whereby believing Gentiles were accepted within Judaism through adherence to the Laws of Noah, kosher, and Sabbaths [including Feasts and Festivals] without circumcision, would far exceed the Jewish converts in number [requiring circumcision]. The Judaizing Jews of Shammai feared that if all the Law (613 Mitzvoth which included circumcision) and commandments were not made obligatory upon the Gentiles as a condition of synagogue and church fellowship, the national peculiarities of the Jews, which had hitherto kept them distinct from all other people, would finally disappear from among those who interacted with these "non-Jews" and that Jews would be influenced to fall away from such Torah adherence.

The Jews had always prided themselves upon their divinely appointed services, and understood that God had once clearly outlined the Hebrew manner of worship, and that it was improbable that He would ever authorize a change in any of its specifications. They made one fatal flaw because of their racial prejudices...they imposed upon the Gentiles as conditions of acceptance in the Israel of God measures which God never commanded of them; namely circumcision and adherence to all the 613 Commandments in the Law of Moses (as a Noachide believer God gave 7 Commandments or Categories with 66 subsets or manifestations, not 613). These bigoted Judaizing Jews insisted that circumcision and adherence to all 613 of the Mosaic Laws should be incorporated into the rites of Messianic Judaism as far as the Gentiles were concerned.

In the church at Antioch the consideration of the question of circumcision resulted in much discussion and contention. Finally, the members of the church, fearing that a division among them would be the outcome of continued discussion, decided to send Paul and Barnabas, with some responsible men from the Antioch Assembly, to Jerusalem to lay the matter before the apostles and elders. There they were to meet delegates from the different churches and those who had come to Jerusalem to attend the approaching festivals. Meanwhile all controversy was to cease until a final decision should be given in general council by the leadership of the Jerusalem assembly which were, in this case, hand-picked by the Jewish Christ to lead the movement in its infancy. This decision on the matter was then to be universally accepted by the different churches throughout the world as letters recounting the final decision were to be circulated among the Gentile churches worldwide as seen in Acts 16.

On the way to Jerusalem the apostles visited the believers in the cities through which they passed, and

encouraged them by relating their experience in the work of God and the conversion of the Gentiles.

At Jerusalem the delegates from Antioch met the brethren of the various churches, who had gathered for a general meeting, and to them they related the success that had attended their ministry among the Gentiles. They then gave a clear outline of the confusion that had resulted because "certain" converted Pharisees (who had accepted Yeshua as Messiah) had gone to Antioch declaring that, in order for the Gentiles who repented and believed in God through Yeshua to be saved, these Gentile converts must be circumcised and keep the law of Moses. Again we must understand that although the Bible records this statement, it does not instruct us that this statement is true, but to the contrary it instructs us that this view held by these Judaizing Jews who believed in Yeshua was incorrect and not of God.

This question was warmly discussed in the assembly. Intimately connected with the question of circumcision were several others demanding careful study. One was the problem as to what attitude should be taken toward the use of meats offered to idols. Many of the Gentile converts were living among ignorant and superstitious people who made frequent sacrifices and offerings to idols. The priests of this heathen worship carried on an extensive merchandise with the offerings brought to them, and the Jews feared that the Gentile converts would bring Christianity into disrepute by purchasing that which had been offered to idols, thereby sanctioning, in some measure, idolatrous customs.

Again, the Gentiles were accustomed to eat the flesh of animals that has been strangled which yet contained the blood of the animal, while the Jews had been divinely instructed that when beasts were killed for food, particular care was to be taken that the blood should flow from the body; otherwise the meat would not be regarded as wholesome. God had given these injunctions to the Jews for the purpose of preserving their health and spiritual vitality. The Jews regarded it as sinful to use blood as an article of diet. They held that the blood contained the very Soul and life of God and was sacred, and that the shedding of blood was in consequence of sin.

The Gentiles, on the contrary, practiced catching the blood that flowed from the sacrificial victim and using it in the preparation of food. The Jews could not believe that they ought to change the customs they had adopted under the special direction of God. Therefore, as things then stood, if Jew and Gentile should attempt to eat at the same table, the former would be shocked and outraged by the latter.

The Gentiles, and especially the Greeks, were extremely licentious, and there was danger that some, unconverted in heart, would make a profession of faith without repenting of their evil practices. The Jewish Christians could not tolerate the immorality that was not even regarded as criminal by the heathen. With this understanding you can see why some of the Jewish Messianic believers considered it as highly proper that circumcision and the observance of the Jewish Law should be enjoined on the Gentile converts as a test of their sincerity and devotion. This, they believed, would prevent the addition to the church of those who, adopting the faith without true conversion of heart, might afterward bring reproach upon the cause by immorality and excess.

The various points involved in the settlement of the main question at issue seemed to present before the council insurmountable difficulties. But the Holy Spirit had, in reality, already settled this question, upon the decision of which seemed to depend the prosperity, if not the very existence and influence, of the Christian church.

*"When there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." He reasoned that the Holy Spirit had decided the matter under dispute by descending with equal power upon the uncircumcised Gentiles and the circumcised Jews.* He recounted his vision, in which God had presented before him a sheet filled with all manner of four-footed beasts and had bidden him kill and eat. When he refused, affirming that he had never eaten that which was common or unclean, the answer had been, *"What God hath cleansed, that call not thou common." Acts 10:15.*



Peter related the plain interpretation of these words, which was given him almost immediately in his summons to go to the centurion and instruct him in the faith of Judaism which likewise teaches the "non-Jew's" path to God. This message showed that **God was no respecter of persons but rather accepted and acknowledged all men everywhere who feared Him (regardless if circumcised [Jews] or uncircumcised [Gentiles]).** Peter told of his astonishment when, in speaking the words of truth to those assembled at the home of Cornelius, who could not understand Hebrew by the way, he witnessed the Holy Spirit taking possession of his hearers, Gentiles as well as Jews. The same light and glory that was reflected upon the circumcised Jews shone also upon the faces of the uncircumcised Gentiles and besides all of a sudden the "understanding of Cornelius" was opened and the same miracle occurred in the presence of Peter that had occurred some 17 years earlier when pilgrims for all over the Gentile world had their "understanding" of the Hebrew tongue made plain to them having no ability to understand Hebrew before that time. This is described as the Second Pentecost. This was God's warning that Peter was not to regard such a one, a supposedly "dog" and "scab" as looked upon by Judaism, as inferior to the Jew, for through faith, repentance, and obedience all of God's children are accepted with Him both Jew and "non-Jew". Needless to say Peter was floored and then he knew for certain that not only the School of Shammai was in error about what they taught concerning the "non-Jew" and how he is to come to God but that:

***Acts 10:34-35 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. (KJV)***

Once before, Peter had reasoned with his brethren concerning the conversion of Cornelius and his friends, and his fellowship with them. As he on that occasion related how the Holy Spirit fell on the Gentiles he declared, ***"Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" Acts 11:17.*** Now, with equal fervor and force, he said: ***"God, which knoweth the hearts, bare them witness, giving them (uncircumcised Gentiles who had not made full conversion to Judaism) the Holy Ghost, even as He did unto us (circumcised Jews); and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"***

**Answer for yourself:** What was this yoke that these Judaizing believing Jews tried to put on Gentile believers in God through Yeshua?

**You see, God never promised salvation to the Jewish people by obedience to the Law, but by faith only. Obedience was expected by God for His precious gift of forgiveness of sins and when man failed then God provided the gift of repentance whereby man could once again make himself acceptable with God!**

***This "yoke" which was being Placed upon believing uncircumcised Gentiles was "obedience for salvation" [in particular circumcision and obeying all the 613 Laws]. These Judaizing believing Jews had forgotten that God never put on them circumcision and obedience to all the 613 Laws "FOR SALVATION," and to do so in regard to these Gentiles who are coming to God without circumcision was not of God.***

Peter's address brought the assembly to a point where they could listen with patience to Paul and Barnabas, who related their experience in working for the Gentiles. "All the multitude kept silence, and gave audience to

Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them."

James, the Pastor of the Jerusalem Church also bore his testimony with decision, declaring that it was God's purpose to bestow upon the Gentiles the same privileges and blessings that had been granted to the Jews.

*The Holy Spirit saw good not to impose the law of circumcision, as well as all the 613 Laws of Moses on the Gentile converts, and the mind of the apostles regarding this matter was as the mind of the Spirit of God.*

*James presided at the council, and his final decision was, "Wherefore my sentence is, that we trouble not them (by imposing mandatory circumcision and adherence to 613 Laws of Moses upon these Gentiles who are only by God the Laws of Noah), which from among the Gentiles are turned to God." If the Gentiles wanted to acquire commandments that would be their free choice whereby they could choose to obey those things which pleased God (Isa. 56).*

In this instance James seems to have been chosen as the one to announce the decision arrived at by the council. It was his sentence that the entire Mosaic Law, which had previously been required by Jews for acceptance of Gentiles, and especially the ordinance of circumcision, should not be urged upon the Gentiles, or even recommended to them any longer.

Compelled by the love of Christ, the Apostles repented of their racial bigotry and influence of Shammai and returned to what God had originally commanded of all Gentiles (the Covenant and Laws of Noah), which when accepted and applied in their lives, brought acceptance with Him (remember Cornelius' prayers and alms was accepted with God before he was instructed by the Apostle Peter and the gospel that Peter came to preach about the Jewish Messiah).

James, the Pastor of the Jerusalem Church, sought to impress upon the minds of his brethren the fact that, in turning to God and accepting the tenants of Biblical Judaism (becoming new creatures as 2 Cor. 5:17 showed in the last article), the Gentiles had made a great change in their lives and that much caution should be used not to trouble them with perplexing and doubtful questions of minor importance, lest they be discouraged in following God.

The Gentile converts, however, were to give up the customs that were inconsistent with the principles contained in the Law of Moses. The apostles and elders therefore agreed to instruct the Gentiles in the Gentile nations of the world by letter to abstain from meats offered to idols, from fornication, from things strangled, and from blood (4 of the 7 Laws of Noah). These proto-Christians (Godfearers) were to be urged to keep the commandments which applied to them and which God had given them and to lead holy lives. They were not required by God or the Messianic Community to adhere to or observe Laws and Commandments which men laid upon them! Also, they were free to choose others commandments and incorporate them within their lives as such pleases God, but this was a matter for their further education, and such choices were to be manifestations of their love for God and their fellow man. They were also to be assured that the men who had declared circumcision to be binding were not authorized to do so by the apostles, because James distinctly tells us that he, nor any others under his authority gave such a command (Acts 15:24).

Paul and Barnabas were recommended to them as men who had hazardedly risked their lives for the Lord.

Judas and Silas were sent with these apostles to declare to the Gentiles worldwide by word of mouth the decision of the council: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." The four servants of God were sent to Antioch with the epistle and message of the First Church Council that was to put an end to all controversy; for it was the voice of the highest authority upon the earth; namely the continued ministry of the Holy Spirit!

**Answer for yourself:** As a Christian today, have you been made aware of the Noachide Laws and that they are considered as "necessary things" by the Holy Spirit for you to be part of the people of God?

**Answer for yourself:** If these "necessary things" concerning the Laws of Noah were required to be a member in the Jerusalem Church and the Israel of God, then if you are not as Godfearers and believing Gentiles following the example of Cornelius and the teachings of James and adhering to such things as kosher and unclean food laws which are contained within the Laws of the Covenant of Noah, then, according to the Jerusalem Church and the decision rendered by them which seemed good to James and the Apostles as well as the Holy Spirit, are you SPIRITUALLY and OBEDIENTLY actually part of Christ's Church or rather a part of some man's church which has their own agenda (even though you attend a gathering somewhere)?

**Answer for yourself:** Since you were most likely not aware of the gravity of the situation, what do you think would have happened if you had died before you came to these truths?

**Answer for yourself:** Now, having come to the truth, do you remember what the Jewish Christ is to have spoken: "*why do you say you love me and not obey me?*" Well it is quite evident that the Jewish Christ has commanded certain things be done by Gentile believers (Godfearers), and the omission of those in the light of Scriptural knowledge can only be understood as rebellion which is as bad a sin as witchcraft!

**Answer for yourself:** I understand that if asked you will say you love the Jewish Christ, but how strong is that love for him if you fail to take to heart the message presented in this article and repent of false belief systems you inherited in Gentile antisemitic churches your whole life because your traditional Gentile Pastors have failed to study out such truths and present them to you properly?

The council which decided this case was composed of apostles and teachers who had been prominent in raising up the Jewish and Gentile Christian churches, with chosen delegates from various places. Elders from Jerusalem and deputies from Antioch were present, and the most influential churches were represented. The council moved in accordance with the dictates of enlightened judgment, and with the dignity of a church established by the divine will. As a result of their deliberations they all saw that God Himself had answered the question at issue by bestowing upon the Gentiles the Holy Ghost; and they realized that it was their part to follow the guidance of the Spirit by re-affirming the Laws of Noah upon all Gentile believers as "necessary " for their inclusion and right fellowship in the Israel of God.

The entire body of Christians was not called to vote upon the question. The "apostles and elders," men of influence and judgment, framed and issued the decree, which was thereupon generally accepted by the Christian churches. Not all, however, were pleased with the decision; not will be with these articles. But the truth is the truth! There was a faction of ambitious and self-confident brethren who disagreed with it, and will with what I have exposed in this article. But dear child of God, Biblical history as well as the original languages of the Bible does not lie nor the testimony of Judaism for thousands of years and is the final authority in all issues of disagreement! Those who disagree with what is written in these articles by murmuring and faultfinding, and proposing new plans and seeking to pull down the work of the men whom God had ordained to teach the real gospel message to a world full of Gentiles (no less James, John, Peter, Paul) will get their full reward for being false teachers! From the first the church has had such obstacles to meet and ever will have till the close of time.

The broad and far-reaching decisions of the general council brought confidence into the ranks of the Gentile believers, and the cause of God prospered. In Antioch the church was favored with the presence of Judas and Silas, the special messengers who had returned with the apostles from the meeting in Jerusalem. "Being prophets also themselves," Judas and Silas, "exhorted the brethren with many words, and confirmed them" by sharing the decision of the Jerusalem Council and James. These godly men tarried in Antioch for a time. *"Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also."*

The history of this momentous event in the spread of the Gospel to the Gentiles like you and me stands as a solemn warning to men in positions of trust in the cause of God, that they may not fail in integrity, but firmly adhere to principle. The greater the responsibilities placed upon the human agent, and the larger his opportunities to dictate and control, the more harm he is sure to do if he does not carefully follow the way of the Lord and labor in harmony with the decisions arrived at by the general body of believers in united council.

In his ministry, Paul was often compelled to stand alone. He was specially taught of God and dared make no concessions that would involve principle. At times the burden was heavy, but Paul stood firm for the right (most of the time..but there is that problem of the [Antioch Incident](#)). He realized that the church must never be brought under the control of human power. The traditions and maxims of men must not take the place of revealed truth. The advance of the gospel message must not be hindered by the prejudices and preferences of men, whatever might be their position in the church. It is such a spirit that Bet Emet Ministries continues to illuminate the way of obedience and holiness which is a measure of our love for God.

**Answer for yourself:** Was the Book of Acts written following the death of this New Testament Jesus? Yes.

**Answer for yourself:** If we discover major teachings from the Jewish Christ's church issued AFTER THE CROSS which were directed to ALL the Gentiles of the known world, then should this teaching and practice intended for Gentiles (like you and me-remember that it came AFTER THE CROSS OF THE MESSIAH), also apply to us today? Most assuredly!

**Answer for yourself:** When the Jewish Christ commanded his disciples and Apostles to go into all the world and "teach them (Gentiles) to observe those things I have commanded you," can we say for certain that some of "those things" which were to be taught and obeyed by ALL the Gentiles was the decision and teachings that would later come from the first "church council" in 50 C.E. since such teaching is said to "seem right to the Holy Spirit?" Most assuredly!

**Answer for yourself:** Do you see that the momentous decisions reached at the first church council literally laid the foundation for what was "necessary" for Gentiles to be "saved" and included in the the Jewish Christ (Jesus) Messianic Movement and church? Most assuredly we can and must since it not only "seemed right to the Holy Spirit" but was understood as being taught by the Jewish Christ to the disciples previously.

**Answer for yourself:** As you read the following articles, I ask you to be honest in asking yourself that if Gentiles like you and me are to be "taught to obey those things the Jewish Christ commanded them," then why is it that you have been attending Christian Churches your whole life and never were acquainted with nor taught to obey the things that you discovered in these articles? You must answer that for yourself.

**Answer for yourself:** Is it of the remotest possibility that you, after finishing this article, will come to the inescapable conclusion that you have definitely failed to be taught many fundament truths concerning the foundations of what your faith in the Jewish Christ should consist of and commanded by the first church of the Jewish Christ? Most assuredly!

So often many mistakenly believe that the "cross of Christ" altered "this or that" whereby many mistakenly lean on their own understanding or other's erroneous teachings in arriving at conclusions that often set the course of their beliefs, conduct and behavior which, unfortunately, **CANNOT** be supported and affirmed when compared with many other Scriptures and other facts and evidences that exist outside this Bible that "correct"

such erroneous former conclusions. Thus, our faith and conduct cannot be RIGHT, and thus accepted by God if it does not line up with **EVERY SCRIPTURE** and all sources of facts and evidences that support the Hebrew Scriptures and at the same times expose the unreliable texts of Rome as forgeries crafted to create a false religion to steer the "non-Jew" away from Biblical Judaism. **Unknowingly, much of the traditional Christian's reasoning violates Scripture and often such reasoning, when conceived in acts and deed, is defined by the Bible as "sin."** The root of such "sin" and error is "false teachings" which often is caused by the lack of in-depth teaching by the vast majority of Christianity today and their leaders which seems to focus on "milk" instead of the "meat" of the Word of God. Without knowledge of the Bible as it was taught and understood when written and received by the "hearers" way back then and in the culture where it was received then we cannot be sure that our understanding is right when simply reading the English Roman texts because, as you have seen, and continue to see, the English language does great injustice to both the Greek and Hebrew language, thus distorting and completely changing the original meanings of Scripture in numerous instances. Some of this is accidental and some of this is purposeful; in fact the majority of "key" discrepancies and anti-Jewish propaganda and dogma in this Roman Bible received is purposeful; make no mistake about this.

The sad thing is that we spend our whole lives "thinking" our life-style is pleasing to God, where if we would have studied, learned, and repented where necessary when show a higher walk with God from the fruit of such study, we could have spotted hidden sins in our life and repented of them that stem from our lack of understanding of the Jewish Bible and the places where it is altered and later forged by Rome. In such study we would have had confident assurance that our lives are truly acceptable to God and a good witness of this God and his true message to others.

**Answer for yourself:** Has the failure on your part to study in-depth robbed you of vital information so necessary to your obedience to God and possibly are you not aware of the depth of what I ask at this moment? "Most definitely" is the answer that most honest Christians should utter at such a question.

**Answer for yourself:** Is the church council of 50 C.E. LOADED with hidden truths which, when known, should alter the course of the Christian's life? Most definitely!

As you can see, this momentous church council occurred in 50 C.E. in Jerusalem and speaks to the Christian today. Sadly, very few Christians have known the extent of what is taught in Acts 15, nor heard their pastor teach on the subject. The participants at this first church council are the zakenim (elders) and sh'likim (apostles) which formed the foundation for this new Messianic movement which was headed by the Jewish Christ, the chief cornerstone. Let us never forget that the Jewish Christ's church is built upon the foundation of the apostles and prophets, and not the Baptists or the Catholics, yet the majority of Christians today know very little about the "apostolic doctrine" taught by the early church of the first century.

Ephesians chapter two draws out attention now.

*Eph 2:19 Now <3767> therefore <686> ye are <2075> (5748) no more <3765> strangers <3581> and <2532> foreigners <3941>, but <235> fellowcitizens <4847> with the saints <40>, and <2532> of the household <3609> of God <2316>;*

*20 And are built <2026> (5685) upon <1909> **the foundation <2310>** of the apostles <652> and <2532> prophets <4396>, Jesus <2424> Christ <5547> himself <846> being <5607> (5752) the chief corner <204> [stone]*

## **Lexicon Greek 2310**

**2310** themelios {them-el'-ee-os} or themelion {them-el'-ee-on} from a derivative of 5087; TDNT - 3:63,322; adj AV - foundation 16; 16

- 1) laid down as a foundation, the foundation (of a building, wall, city)



- 2) metaph. the foundations, beginnings, first principals
- 2a) of institution or system of truth

Notice that in verse 19 the subject of the verse are Gentiles who are coming to God through the Jewish Christ. It is these Gentiles, like you and I, who are built upon the foundation of the apostles and prophets, and NOT DENOMINATIONAL AND NON-DENOMINATIONAL doctrines and teachings of a later Gentile Christianity as it separated from its Jewish Roots. Such teachings of this Gentile Church can be shown today to violate and contradict the Hebrew Scripture in multitudes of places. The Bible clearly and distinctly tells we are to be built upon the foundation of the Apostle's Doctrine (the Apostle's system of truth). We can start with Acts 15 and go from there as *"Moses is taught in the Synagogues"* as were the earliest "non-Jews" coming to the God of Israel,

**Answer for yourself:** Are you confident that what you have heard preached in your church your whole life is the Apostle's system of truth? How can you be sure?

You are mistaken if you said "yes", for the vast majority of contemporary Christian churches today teach and preach an antisemitic and anti-Judaic doctrine, either knowingly or unknowingly. Either way, this doctrine is incorrect and leads to major violations of obedience that the Bible terms "sin."

**Answer for yourself:** Have you ever compared Gentile Christian dogmas with Judaism and their religious beliefs on the same subjects? Would you care to? You better set down for this one!

The tragic part is that the vast majority of good Christians are not aware of such "sin" that is robed in antisemitic Christian religious doctrines and dogmas that is passed off as "orthodoxy" every Sunday to 2.5 billion uninformed Christians week after week.

Instead, the average Christian knows only their "denominational and denominational" doctrines, which are Constantinian to the core and more often than not, conflict with and oppose "Apostolic Doctrine" which the Jewish Christ and the Apostles both believed, taught, and took to the Gentiles in fulfillment of the Great Commission throughout the world. You may have never noticed, but the Great Commission of Matt. 28 DOES NOT SAY to take the Jewish Christ to the world, or the later theologies that will be created about him over the next 500 years by emerging Gentile Christianity and their Church Councils but instead it mandates that the Torah and the Law of Moses in the form of obedience to Commandments of God be taken to the Gentile world and this was done in Acts 15 and 16 when the Covenant of Noah and the Laws of Noah were taught to the "non-Jewish" world as part of this Apostolic Doctrine. Maybe you should read it for yourself slowly and think what it is really saying and not rely on what you have heard others say it says!

"Not so you say," well lets investigate the Great Commission in the next article and I promise you that you will be amazed by what you will now learn. Shalom!

[Let us continue our study.](#)

[Home](#)

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# "GODFEARERS" IN THE NEW TESTAMENT: THE PATTERN FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD #4

We concluded the previous article with anticipation as we were to see just "what" was to be taken to the Gentiles of the world in fulfillment of the Great Commission given not only to the disciples and apostles, but to you and me as well as believers in God through the Jewish Christ.

*Let me fore warn you that a study of the Greek words will not only challenge what you have been told and heard from preachers who stopped with the English translation, but what is more startling, understanding of the original meanings of the Greek and Hebrew words will **CORRECT** what you have been incorrectly taught by well-meaning pastors and teachers who lack these necessary language skills!*

**Answer for yourself:** When the Jewish Christ commanded his disciples and Apostles to go into all the world in an effort to teach and disciple all men everywhere (the Gentiles) to observe those things he had previously commanded them (the Torah), do you think he was aware that he would have to wait a thousand years for the English language to be developed in order for the real meaning of what he intended could be conveyed to the hearers? Do you think that he was content to wait for 380 years before Rome will canonize a "New Bible" called the New Testament? Or do you think the Jewish Christ understood perfectly what was to be conveyed to his disciples and did perfectly convey to the Apostles such message, and they, correctly understanding the message set out in obedience to his commands and accomplished the task right then and there as seen in Acts 15 and 16 and following where the Jerusalem Council took the message of God as to how the "non-Jews" and Gentiles were to become part of believing Israel, the Israel of God and the Kingdom of Heaven?

**Answer for yourself:** Is it possible we lost much of the truths God intended we receive as "non-Jews" when the Jewish Christ's message was translated from Hebrew Gospels into the Greek language and lost even more when this Greek translation of Hebrew thoughts and words was finally translated into English by men who left hundreds of traces of their dishonesty in forging these New Testament documents we are taught to revere today?

**Answer for yourself:** Do you know that linguists tell us words change meaning every 70 years, and that being so how much have we failed to understand of God's revelation and the Jewish Christ, as well as the Apostles' words which undeniably have changed in meaning since the original context in which they were spoken or written almost 2000 years ago?

**Luke 1:2**

....after that he (the Jewish Christ) through the Holy Spirit had given commandments to the Apostles whom he had chosen...

**Answer for yourself:** Do you see that the Jewish Christ continued to direct the Apostles (Jerusalem Church and the Acts Council) through the ministry of the Holy Spirit (*"it seemed good to us and the Holy Spirit...that Gentiles adhere to these 4 'necessary things'"* to be part of the the Jewish Christ Movement and the Jewish Christ's Church)?

**Answer for yourself:** Since I have shown you through examination of the original language as well as the Biblical history surrounding the events concerning the inclusion of believing Gentiles in Israel and Messianic Judaism (the Jewish Christ's Church) following the time allotted for the life and death of this Jesus (without the necessity of circumcision as had been previously required by bigoted Jews) and since we have seen as well that the Jewish Christ continued to direct and spiritually lead the Apostles up and through the Jerusalem Council through the Holy Spirit, then if you have a faith or belief system that ignores, neglects, or says that such things as kosher is just for the Jews, that the Sabbaths of the Lord are just for the Jews, or that you are a New Covenant believer without understanding that the Jewish Christ commanded adherence to the Covenant of Noah AFTER the time of this Jesus, then can you not see that you have been deceived and have not been given the correct message the Jewish Christ intended all Gentiles like you and me receive?

*As you can see the above scenario illustrates an important point; namely that in any translation of languages (for example from Hebrew to Greek, and then from Greek to English) the concepts and meanings carried by the "original word" or words from the original language MUST be faithfully carried over to the second language or third language if the intent of the speaker (ie. the Jewish Christ/ Apostles/Paul) is to be retained uncorrupted and truth is to be obtained from these passages and applied to our lives correctly*

**Answer for yourself:** Since the Jewish Christ is a Jew and spoke Hebrew, do we as Gentile believers today, when reading the English language of our Bibles (which is a translation of a Greek translation that is a translation of the original Hebrew) receive the original thoughts intended by the Jewish Christ when commanding his followers to go into all the world with his message in the Great Commission? Before you answer "yes" to this question I suggest you read a book entitled Understanding the Difficult Words of the Jewish Christ by Roy Blizzard and David Bivin and you will get the shock of your life when you see just how far "off" the English is from the Hebrew ideas and thoughts which fail to be brought over into the English we read in our Bibles.

Such "disclosure of truth" from the original language is good because we are finally getting to the REAL WORDS OF the Jewish Christ, and only that way, can we truly understand his message both then and NOW. To do otherwise, by trusting translations in English without personal evaluation on the believer's part of the original language of the texts we read, often leads us into sins of conduct and behavior of which we are not aware because the English words fail to convey to us the original intended meaning of the Word of God and their corresponding actions which are required by God.

## THE GREAT COMMISSION-A CLOSE EXAMINATION:

Let us examine the Great Commission from Matthew 28 and its implication for Gentile evangelism and the impact on the Godfearing Gentiles as seen in the Book of Acts.

Matt 28:18 (KJV) And <2532> the Jewish Christ <2424> came <4334> (5631) and spake <2980> (5656) unto them <846>, saying <3004> (5723), All <3956> power <1849> is given <1325> (5681) unto me <3427> in <1722> heaven <3772> and <2532> in <1909> earth <1093>. 19 **Go ye <4198> (5679) therefore <3767>, and teach <3100> (5657) all <3956> nations <1484>, baptizing <907> (5723) them <846> in <1519> the name <3686> of the Father <3962>, and <2532> of the Son <5207>, and <2532> of the Holy <40> Ghost <4151>: {teach...: or, make disciples of all nations}** 20 **Teaching <1321> (5723) them <846> to observe <5083> (5721) all things <3956> whatsoever <3745> I have commanded <1781> (5662) you <5213>: and <2532>, lo <2400> (5628), I <1473> am <1510> (5748) with <3326> you <5216> always <3956> <2250>, [even] unto <2193> the end <4930> of the world <165>. Amen <281>.**

Let us continue this very important study by looking at the word "go":

### Lexicon Greek 4198

4198 poreuomai {por-yoo'-om-ah-ee} **middle voice** from a derivative of the same as 3984; TDNT - 6:566,915; v AV - go 117, depart 11, walk 9, go (one's) way 8, misc 9; 154

- 1) to lead over, carry over, transfer
- 1a) to pursue the journey on which one has entered, **to continue on one's journey**
- 1b) to depart from life
- 1c) to follow one, that is: become his adherent
- 1c1) **to lead or order one's life**

Let us now examine the tenses for the word "go":

### Lexicon Greek 5679

5679 Tense - Aorist See 5777 Voice - **Passive** Deponent See 5789 Mood - **Participle** See 5796

**Answer for yourself:** Did you notice that **the word "go" in the Greek IS NOT A VERB, BUT A PARTICIPLE** and is used by the Holy Spirit in the "passive voice" ?

**A proper interpretation would be as follows:** "as you go through life and as you order your life in its daily course, journey, and routine, without any big fan-fare or big productions (like renting football stadiums or coliseums and holding massive evangelist crusades), order your life in such a way that you let your light of **your correct beliefs and obedience** shine and be for a **witness and a teaching tool** to those you influence and have contact, thereby bringing them into the knowledge of the God of Israel and what He requires and deems "necessary" to be part of the Jewish Christ's Church (being a Godfearer...who adheres to the decision of the Jerusalem Council concerning Gentiles who are to accept the Covenant of Noah and who can afterward choose those things that please God "as Moses is read" as shown in Isa. 56... such as the Sabbaths [Feasts, Festivals, and Weekly Sabbaths])."

**Answer for yourself:** What amazes me is that most Christian churches gear up for big productions and events in hoping to win some to Christ, not realizing that the best evangelism is person-to-person, not person-to-crowd evangelism that has little or no follow-up with little or no accountability and discipleship. **Notice again that "go" is in the passive voice, meaning don't make a special attempt or don't go out of your way to evangelize or plan for such large promotions that detract from the personal approach which is best done by the example of your life (one-on-one).**

**Answer for yourself:** Can you now better understand that the failure of the Christian Church to "win the world" over the last 1900 years is not for lack of "effort" in hold big meetings, big crusades, and building big monstrous churches that can house a lot of strangers," rather we have failed because we have put on the "few who we hire as representative ministers" **OUR PERSONAL RESPONSIBILITY** found in the Great

Commission that requires that all believers to let their lives be a "model" that would attract those to whom we have influence and contact to God? I hope so.

Let us look at the Greek word used by the Holy Spirit for "teach."

### Lexicon Greek 3100

3100 matheteuo {math-ayt-yoo'-o} from 3101; TDNT - 4:461,552; v AV - teach 2, instruct 1, be disciple 1; 4

- 1) to be a disciple of one
  - 1a) **to follow his precepts and instructions**
- 2) to make a disciple
  - 2a) to teach, instruct

The **"root"** word in the Greek for **"teach"** is as follows:

Lexicon Greek 3101 3101 mathetes {math-ay-tes'} from 3129; TDNT - 4:415,552; n m AV - disciple 268, vr disciple 1; 269

1) a learner, pupil, disciple

Let us now examine the voice and mood:

Lexicon Greek 5657 5657 Tense - Aorist See 5777 Voice - Active See 5784

Mood - **Imperative** See 5794 Count - 376

**Answer for yourself:** What does the imperative tense mean?

Lexicon Greek 5794 5794 Mood - **Imperative**

The imperative mood corresponds to the English imperative, and expresses **a command to the hearer to perform a certain action by the order and authority of the one commanding.** Thus, the Jewish Christ's phrase, ***"Repent ye, and believe the gospel" (Mk.1:15)*** is not at all an "invitation," but an absolute command requiring full obedience on the part of all hearers.

**Answer for yourself:** Do you see that the Holy Spirit used the imperative mood of the word "teach" to instruct us that we **HAVE BEEN COMMANDED** by orders of the one commanding (the Jewish Christ), **to teach the doctrines and precepts of the Jewish Christ, and which was verified to the Jerusalem Council by the Holy Spirit** to ALL Gentiles, thus helping all Gentiles of all nations become disciples of the Jewish Christ and **his faith?** I hope so.

**Answer for yourself:** Did you see that we have been given an absolute command requiring our absolute obedience to teach **ONLY THOSE THINGS WHICH HE COMMANDED** and not the traditions and doctrines of men which make what he commanded and the Commandments of God of none effect? I hope so.

**Answer for yourself:** Are you aware from these previous studies that in many instances the Christian Church has done just the opposite of what the Jewish Christ commanded, and that **the Christian Church stands guilty of "Sin" for having replaced many of the teachings of the Jewish Christ, as well as many which were given to his Apostles which seemed good to the Holy Spirit, with those of their own creation which have anti-Semitic and anti-Judaic motives?** I hope so.

***Notice that the Jewish Christ's disciples and Apostles were to teach all***



## ***Gentiles in all nations to observe the things both believed and taught by the Jewish Christ.***

One small look at Gentile Christian Doctrine, as compared with Biblical Judaism, and one notices right away the wide gulf that exists between what Jews believe and what Christians believe.

**Answer for yourself:** If the Jewish Christ believed things which you do not, should you not repent and accept the mind of Christ and his beliefs and cast down beliefs you hold when shown to be incorrect when compared to the "religious belief system" of a Jew like this the Jewish Christ in the first century?

**Answer for yourself:** If we as Christians have a belief system that can be shown to be contradicted by the teachings of the Jewish Christ, his Apostles, the original languages of the Bible, and facts and evidences that exist outside this Roman Bible that proves it forgery or as the Holy Spirit as revealed in Scripture, should we not cast down, no matter what the source, our vain imaginations that exalt themselves against the truth and knowledge of God contained in the Hebrew Bible and texts when correctly understood and validated all today's facts and evidences of modern scholarship which shows us without a doubt that this New Testament is a gross forgery in certain "key" places?

**Answer for yourself:** the Jewish Christ in Jn. 7:16 state *"My doctrine is not mine, but His that sent me."* Knowing this, can the Jewish Christ teach or preach something other than the doctrines of God that existed then and which can be traced to Sinai and the giving of the commandments of God? No.

**Answer for yourself:** the Jewish Christ in Jn. 14:23 states (KJV): *"the Jewish Christ answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." If we don't keep the Jewish Christ's words, which are the Father's Words spoken to the Apostles through the Holy Spirit, can we say we really love him since he says our failure to keep his words is anything but an expression of love?*

***WE HAVE ALREADY SEEN IN THIS SITE HOW YESHUA AND PAUL DISAGREE ON SALVATION AND AT OTHER OF OUR SITES WE EXAMINE INDIVIDUAL RELIGIOUS DOCTRINES WHERE ROMANIZED PAUL ABSOLUTELY CORRECTS AND CHANGES THE TEACHINGS OF THE JEWISH CHRIST.***

No, it appears to me that our failure to obey the words of this Jewish Christ is evidence of a lack of love for him and God who sent this message into the world through His Logos, this Jewish Christ within us all.

**Answer for yourself:** Did the Jewish Christ say that our failure to obey his words is an indication we don't love him, and are his words found in the Acts 15 Church Council's decision? Yes, you bet they are.

**Answer for yourself:** Did the Jewish Christ say that his word was not his, but his Father's word? Yes

**Answer for yourself:** Can we be certain...absolutely certain... that the Jewish Christ NEVER changed his Father's words, and those things he commanded his disciples to take to the Gentiles was his Father's Words ("teach them [Gentiles] to observe the commandments") as well as the words spoken by the Holy Spirit in Acts 15 which affirm the Laws of Noah for all Gentiles as necessary to be part of the Jewish Christ movement and his church? Absolutely. This of course requires a good bit of study but this is our responsibility before God as well, and let us not forget that Biblical Judaism has always taught that study is the highest form of worship of

God that exists.

**Answer for yourself:** Since the Jewish Christ did not have the authority or desire to change his Father's Laws, then what give us as Christians the right to change the Father's Words (Acts 15 for an example since our traditional Christian experience contradicts what is recorded and commanded by the church and the "non-Jews" by the Jewish Christ and the Holy Spirit in Acts 15).....or even more, to violate his words by substituting our denomination's faith, message, dogmas, doctrines, ordinances, visions, plans, desires and programs, and even worse, doing so in his name?

Let us examine the word for "nations" as found in the Great Commission:

Lexicon Greek 1484 1484 ethnos {eth'-nos} probably from 1486; TDNT - 2:364,201; n n AV - Gentiles 93, nation 64, heathen 5, people 2; 164

- 1) a multitude (whether of men or of beasts) associated or living together
- 1a) a company, troop, swarm
- 2) a multitude of individuals of the same nature or genus
- 2a) the human race
- 3) a race, nation, people group
- 4) foreign nations not worshipping the true God, pagans, Gentiles
- 5) Paul uses the term for Gentile Christians\*\*\*\*\*

**Answer for yourself:** Did you notice that in the Great Commission only Gentiles, and not Jews were to be taught? I hope so. You see I found that Judaism has always had "the truth" of God; it is us, the "non-Jews" of the world who are best described:

*Eph 2:11-12 11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)*

**Answer for yourself:** Do you see that the Jewish Christ intended the Jews, who according to Romans 9:4 ("Who are Israelites (Jews) to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises) had these Godly truths and manifestations of their religion, were to share with the Gentiles their religion (Second Temple Conservative Pharisaical Judaism)?

**Answer for yourself:** Why did the Gentiles need adoption, glory, covenants, Law, service of God and the promises?

*Simply because the Gentiles of the world had false religion and their worship of God was in vain!*

Let us read it again...and THINK!!!

*Eph 2:12 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)*

**Answer for yourself:** How could the Apostle Paul, after the time of this Jesus as depicted in the New Testament, use the term "Gentiles" [which according to our definition inferred false religion and worship] for "Christian Gentiles" after they had come to the knowledge of God (Monotheism)? That's easy. The Apostle

Paul understood, like you should, that just because you come to the faith and knowledge of God as the ONLY God, your "converted" Gentile Christian religious belief system and lives are yet filled with memories of "what you used to do in a religious setting before you learn from the Jew about God's adoption, glory, covenants, Law, service of God, and the promises of God."

It would be so much easier today if we did not have to unlearn much of what we have accepted in religious teachings believing what we were told was God's truth our whole lives. But much of what has been passed off as truths from God are in reality manifestations of Replacement Religion begun long ago by the early Gentile Christian Church of the Dark Ages, who being very antisemitic and anti-Judaic, changed and substituted "their understandings" for what the Jewish Christ commanded the Jew to teach them. Simply said Jew-hating Gentiles in power, men like Constantine, made sure the "non-Jewish" world did not look to the Jews or Judaism for anything; let alone Spiritual Truth. You only have to read about [Constantine and his Easter Letter](#) to see this for yourself. Scholarship reveals the tragic events of such a deception which you and I have accepted wholeheartedly without questioning and study to verify if what we were told is the truth as it existed in the Jewish Christ's day and thereafter before changed by Constantine in the fourth century and others like him because of hatred toward the Jews.

**Answer for yourself:** Is it possible to go to Christian Churches who do not teach the Hebrew Roots of the Church and be completely devoid in your Christian religious belief system of truths concerning adoption, glory, covenants? Did you notice in the above passage from Ephesians the word "Covenants" is in the "plural"; thus meaning more than one? Yet Christian Churches only tell you about one...ie., as in "new", when the real word in the Hebrew does not mean "new, as in replaced" but "renewed, as in keeping the same but reaffirming it". Thus this is a reference to not a "new" covenant after all, but to others like the Covenant of Noah which stand side by side with the Covenant of Moses. The passage goes on to speak of other things given the Jews by God; namely, the Law, the service of God [Hebrew for worship], and the promises of God!

**Answer for yourself:** Can we go to church our whole lives and never understand what is contained in this passage of Ephesians 2 that refer to the Jews and their gifts from God that they are required to share with the "non-Jewish" world since they are God's Holy Nation and Royal Priesthood? Let me answer that for you. I was! Even after Baptist Seminary I was to a large extent for I was taught from a Gentile "perspective" all the while forgetting that the Jewish Christ said "salvation **IS** of the Jews"....not "**WAS** of the Jews"!

As the disciples and Apostles of the Jewish Christ "went" in fulfillment of the Great Commission they were to be teaching the Gentiles to observe those things commanded of God as taught and reminded by the Jewish Christ.

Let us focus on the Greek term for "teaching" as found in the Great Commission:

Lexicon Greek 1321 1321 didasko {did-as'-ko} a prolonged (causative) form of a primary verb dao (to learn);

TDNT - 2:135,161; v AV - teach 93, taught + 2258 4; 97

- 1) to teach
  - 1a) to hold discourse with others in order to instruct them, deliver didactic discourses
  - 1b) to be a teacher
  - 1c) to discharge the office of a teacher, conduct one's self as a teacher
- 2) to teach one
  - 2a) to impart instruction
  - 2b) instill doctrine into one
  - 2c) the thing taught or enjoined
  - 2d) to explain or expound a thing
  - 2e) to teach one something

**Answer for yourself:** Was the Jewish Christ intending the Gentiles of the world learn "Apostolic doctrines" as it existed then and which the early church "steadfastly continued in adherence towards according to Acts 2:42" or was he referring to Greek Catholic doctrines taken from a purposeful corrupted Greek translation of the prior Hebrew texts, antisemitic Reformation doctrines taught by John Chrysostom and Luther and others, or Protestant doctrines which would be created much later which seem to be a better "compromise" than the harsh unmerciful ones that were responsible for Rome killing millions of Jews throughout the middle ages and burning them and their families alive in their synagogues along with all their Torah scrolls and Tanakhs whereby today the oldest existing Torah scrolls cannot be found any earlier than 900 to 1000 A.D. due to the extermination of the Jews, their truths, and their religious documents by the glorious Roman Church who were doing God a favor by killing them along with their Divine truths? It was only with the discovery of the Dead Sea Scrolls some 50 years ago that the earth brought forth a thousand year older Isaiah manuscript and whole scroll (book) that exactly agrees with this much older Jewish scroll from 900 to 1000 A.D. which today proves the forgery of the LXX from the prior existing Hebrew Scriptures. This fact alone validates the Hebrew Scriptures over the Greek and validates Judaism over a falsified Christianity which today stands naked and ashamed for what it has done to the world. That should not be hard for you to understand as your studies progress as you see the horror of what has happened to "the faith once given saints" at the hands of Rome some 1,700 years at present. And tragically and sadly this same dogma and doctrine is preached from our pulpits from Sunday to Sunday and no one seems to know or care that over 6000 alterations have been made to the Greek and English Isaiahs we carry in our Christian Bibles and Isaiah 53 still is seen as the backbone of Christian Theology and the Christian Faith when examination of the Isaiah scroll and the Hebrew Bibles that exist today which agree totally theologically this Qumran Hebrew Isaiah which corrects the Greek and 1,700 years of Christian lies about the Jewish Messiah and shows the truth about this Roman Jesus presented in this Roman book that undergirds all of Christianity today. No wonder the Jews cannot believe in this Christian Jesus or let alone begin to believe he is the Jewish Messiah. They have the real Bible, they have the real deal; it is us who follow the fables and Catholic "make believe" and never know it because we are not taught the value of study by Christianity.

**Answer for yourself:** Any wonder why now that study is not paramount in Christianity?

**Answer for yourself:** Do you see that the Jewish Christ intended his Apostles and Paul, as well as others, to share with Gentiles, to instruct them, teach them, impart instruction, instill doctrine into them, and explain and expound the things he taught? I hope so.

**Answer for yourself:** Having heard repeatedly in churches our whole lives that we are to take the Jewish Christ to the nations and for them to accept him and believe "in him" and the theology that surround him in this Roman New Testament then does not the Great Commission in reality actually say JUST THE OPPOSITE; that we are to TEACH GENTILES TO OBSERVE what the Jewish Christ COMMANDED concerning the Laws and Commandments he is to "observe" in the Covenant of Noah and the Laws of Noah and not replace such an absolute commandment from the Jewish Christ which was given to his Apostles and disciples with "man-made doctrines created around the Roman identify of this "Jewish Christ"?

**Answer for yourself:** Where does the Great Commission say we are to teach "theology" about Christology or the doctrines around the Jewish Messiah to anyone let alone that Jesus is the Jewish Messiah? It simply does not? It does not command that the death, burial and resurrection of this Roman Jesus be taught to anyone let alone the decisions of the Nicean Council of 325 A.D. Instead what does it command?

It commands that the "non-Jews" are to be taught "what to observe"!

Let us examine the Greek word for "observe."

Lexicon Greek 5083 5083 tereo {tay-reh'-o} from teros (a watch, perhaps akin to 2334); TDNT - 8:140,1174; v

AV - keep 57, reserve 8, observe 4, watch 2, preserve 2, keeper 1, hold fast 1; 75

- **1) to attend to carefully, take care of**
- **1a) to guard**
- **1b) metaph. to keep, one in the state in which he is**
- **1c) to observe**
- **1d) to reserve: to undergo something**

**Answer for yourself:** Did the Jewish Christ command his followers to teach other Gentiles in all the world to KEEP, OBSERVE, WATCH OVER, AND PRESERVE those things he had taught and carefully take this teaching and commandments to the Gentiles? [What did this Jewish Christ teach and what was his Gospel?](#) [What did this Jewish Christ teach concerning Eternal Life](#) and how to inherit it? If you are not certain or don't know then these links are there to show you clearly what his message was that luckily can still be found in this New Testament.

**Answer for yourself:** Did the Jewish Christ command his followers to teach other Gentiles in all the world to **attend to carefully to his commandments and to observe those thing he had commanded?** He sure did.

**Answer for yourself:** Did the Jewish Christ command his followers to teach the Gentiles in all the world to **"hold fast" and carefully observe "all those things which he had previously commanded the Jews?"** He sure did. Did this Jewish Christ ever teach Nicean theology? Never. Did this Jewish Christ ever teach that salvation of God is dependent upon what you believe about him? Never! This is Rome's doing as the links above will show you.

**Answer for yourself:** As a Gentile Christian, and according to the words used by the Holy Spirit, have you been taught, let alone observe, **things commanded of the Jews which were also taught to the "non-Jews" in their Covenant with God?** Sadly, most likely not!

**Answer for yourself:** Since it can be clearly shown, upon study, that Gentiles kept the Biblical Feasts and Saturday Sabbath well after the time of this Jesus and did so up through the fourth century before changed by Roman paganism, do you carefully observe all those things the Jewish Christ had previously commanded the Jews such as the Feasts and Sabbaths? Do you consider yourself engrafted into the Israel of God and if so what is your fruit that testifies to this being a reality in your life?

**Answer for Yourself:** What is the true message of the Great Commission and have you ever really hear it calling out to you in "truth" before now?

**Answer for yourself:** Can you preserve those things both taught and commanded by the Jewish Christ if you ascribe to REPLACEMENT THEOLOGY which says that the Law and the Biblical Feasts have passed away and that we are no longer under the Law (remember the Apostle Paul commended the Law to the Romans church in Romans 9:4)? No way. Let is be said there is a huge difference between the "real Paul" and what he taught and what the Romanized Paul teaches in this same New Testament. Unknown to most Christians is that the first Gnostic New Testament championed the real Paul for he was Gnostic, but only later made to appear "non-Gnostic" by Rome and their forgeries of the First Gnostic New Testament. That is why in reading the New Testament and Pauline writings today that he appears schizophrenic; Rome has had their way with these texts and such glaring contradictions are proof of it.

**Answer for yourself:** Can you preserve and obey those things both taught and commanded by the Jewish Christ if you believe that the writings and letters of this Romanized Paul (New Testament) have replaced the writings of Moses (Old Testament) [understand it was 380 years after the time for this Jesus before there was an official canon of the New Testament]? No.

**Answer for yourself:** Are you aware that the Jewish Christ never read one thing Paul wrote, and would be appalled today to know that the New Testament has replaced the Old Testament in his churches? I bet you didn't, but it is a sobering thought once you see the scope of what is being said.



**Answer for yourself:** Are you aware that almost all of Paul's letters are for "correction of Gentile beliefs and actions" and none are for doctrine, reproof, correction and instruction of Jews? For after all Paul is the "apostle to the Gentiles; not the Jews".

Let us now investigate the Greek word for "command" as the Jewish Christ taught his followers to teach all Gentiles to observe all those things which he had previously commanded to be done.

### Lexicon Greek 1781

1781 entellomai {en-tel'-lom-ahee} from 1722 and the base of 5056; TDNT - 2:544,234; v AV - command 10, give commandment 3, give charge 2, enjoin 1, charge 1; 17

1) to order, command to be done, enjoin

***Having looked extensively at the Great Commission, we now know for sure that the Jewish Christ never intended for the Gentiles in the various nations of the world to be taught anything OTHER THAN the COMMANDMENTS AND LAWS OF GOD IN THEIR COVENANT WITH GOD AND HOW TO CORRECTLY OBSERVE THEM!***

I'm sure that now you see the importance of such a commandment issued to all Gentiles as they were shortly to be included in the the Israel of God without having to make complete and formal conversion to Judaism as was previously expected and required by the majority of Shammai influenced Judaism in its day. Not only that but their previous beliefs and religious pagan ceremonies were to be repented of and a new "service of God" instituted whereby they would worship the Father in Spirit and Truth instead of darkness as previously done.

This new Messianic movement within Judaism of the Second Temple Period, having obeyed the Great Commission, would now face a problem of the highest magnitude within twenty years after the Cross of Christ: **"What are we going to do with these Gentiles who claim to be followers of the Jewish Christ?"** The solution came in the form of a declaration by the Apostle James, both the Lord's brother and head of the Jewish Christ's church: ***"We should not make it difficult for the Gentiles who are turning to God."*** (Acts 15: 19-21). **In saying that James reaffirmed the it would be "necessary" for Gentiles turning to God in faith to not be "converted" to Biblical Judaism but to observe and keep the Covenant of Noah with the 66 Laws of Noah in order to be "acceptable" to God and become part of the Israel of God.**

**It is to this issue we again turn in the next article.**

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# "GODFEARERS" IN THE NEW TESTAMENT: THE PATTERN FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD #5

Having looked at the Great Commission just a little in a previous article, we now know for sure that God never intended for the Gentiles in the various nations of the world to be taught various "theologies" about Christologies concerning this Jesus or the Jewish Messiah or any other later dogmas that will be developed hundreds of years later in successive and chronological Roman Church Councils concerning "his person" or "identity" as connected to obtaining Eternal Life. Instead it is very plain when you study every word in this passage and paragraph in its original meaning (Greek) that the "only verb" in this whole paragraph in Matt. 28 which we call today "the Great Commission" is the word "teach" and it is in used the context of "teaching these Gentiles 'to observe' or 'adhere to' something. We are speaking about "actions" and "deeds" here and not "mental ascent" to "beliefs" or "creeds" like "incarnation, virgin births, miracles, crucifixion, resurrection, ascension, etc." Instead this whole Great Commission is geared to reaching the "non-Jewish" world with a message to them that is intended to motive them into following certain "conducts" and "behaviors" that will be pleasing to their Creator. This of course is better understood when we see that historically this involved taking these Gentiles and "non-Jews" their God-given responsibilities before God which are laid out in the Covenant of Noah and sharing with them their responsibilities to know, understand, and observe these 66 Commandments given them by God, our Creator, which are contained in this Covenant of Noah and enumerated by the Rabbis in its 66 Laws. There is nothing in this "Great Commission" other than "teaching the 'non-Jews' the Commandments and Law of God and how they are to correctly observe them in their lives which prepares them for the world to come."

*Matt 28:19-20 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. (KJV)*

When reading this passage in English everybody wants to get up and "go" and "do" something but dear ones "go" is not a verb in the Greek and the real truth truth behind this word is tragically lost when translated so poorly into English as "go". I want to show you this further as we continue to look at the Great Commission and then we have to decide if we have understood it correctly and obeyed it correctly ourselves.

**Strong's Concordance:** the Greek word for "go" is Strong's number 4198

#4198 poreuomai (por-yoo'-om-ahee); **middle voice** from a derivative of the same as 3984; to traverse, i.e. travel (literally or figuratively; **live**, etc.); KJV-- depart, go (away, forth, one's way, up), (make a, take a) **journey, walk (as in walk through out our lives, to live it out)**

**Thayer's Greek Lexicon:** again the Greek word for "go"

**4198 poreuomai-** to lead over, to carry over, to transfer

- a) to pursue the journey on which one has entered, to continue on one's journey
- b) to depart from life
- c) to follow one, that is: **to become his adherent to lead or to order one's life**

**Answer for yourself:** Is this word "poreuomai" a verb in the Greek? No, it is not and we will look into this more in just a second.

**Answer for yourself:** What is the tense of the word in the Greek that is translated as "go ye?"

Now this is very important so please pay attention since "Biblical Interpretation" relies upon other things quite often rather than "context". Upon study of this **word "go" in the Greek we find that is is used in this "Great Commission" passage NOT as a verb at all but a participle.** Greek 5679 ...5679 Tense - **Aorist \* Voice - Passive Deponent \* Mood - Participle "Go ye" is not a verb...it is a Passive Participle in the Greek...but has been erroneously translated in the English as a "verb" thereby presenting a false picture of what the writer intended.** The Greek participle corresponds for the most part to the English participle, reflecting "-ing" or "-ed" being suffixed to the basic verb form. The participle can be used either like a verb or a noun, as in English, and thus is often termed a "verbal noun." A simple way to understand how this "go" is to be understood is better seen by saying and understanding the writer is saying **"as you are going, as you are living"**, etc. But again this "go", a participle, **is a "passive" and not an "active" particle which carries the further meaning of "don't make a special effort" at this "going" but just let it happen as the normal course of your life.** Now think on this for a second and it appears that all writer is saying to these Jews in this Eternal Mandate is something like "just be an example" among the "non-Jews" of the world or something like "let these 'non-Jews' see your Godly distinctives as you live out your relationship with your God". Be a light among these "Gentiles".

***Isa 42:6 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; (KJV)***

**Answer for yourself:** So what does this mean to us? What this means to the Christians is that no purposeful activity is intended by this "going" but rather consistent and daily witness and instruction of the nations by Israel is to be done through one's normal course of life where the Jew makes no pretentious outreach to anyone; rather by the consistent demonstration of the Jew's life-does he declare the existence and glory of God where he lives out his faith through obedience to the Hebrew and Jewish Scriptures before others, the Gentile world. You see his very life is the "witness" of his faith in God and his obedience to what God has commanded and in so living out these Divine truths then the world around him will see this "distinctiveness" and be drawn to the light which his life exudes.

**Answer for yourself:** As Christians do we "look" at the Jew's life, how he lives, how he worships differently from what Gentile Christianity has taught us to do? Do we let his consistent observance of the Sabbath and the 4th Commandment in Exodus light our way to a higher obedience than the "Sun"-day we inherited from the solar worshipping Constantine? Do we let this consistent observance of God's Holy days as found in the Hebrew Scriptures and the history of the world speak to us about the pagan Roman calendar that the Christian Church has adopted from Constantine? Have we let the moral values of Judaism shame us into seeking these higher truths as we live in Christian nation which cannot build prisons fast enough for our 98% Christian citizens? Have we let the light of the Jewish faith shine unto us from the bushel placed upon it for some 1,700 years by Rome through giving in place of these precious Hebrew Scriptures their "substitute" Bible which is out outright forgery when studied seriously and when compared with this Hebrew Tanakh?

**Answer for yourself:** In noticing that the Jews observe the Biblical Festivals and Feast days for instance, have we ever stopped to ask ourselves why we as "non-Jewish" Christians don't observe these same "appointed times" with God as do the Jews? Have we ever studied long enough these Hebrew Scriptures to see a "pattern"

where both Jew and "non-Jew" observed these Biblical Holy Days together and that the prophets spoke God's will that they do? Have we ever examined our Christian history in an unbiased way to see that this same "pattern" of worship of Jew and "non-Jew" existed into the 5th century before finally be squashed by Rome? Have we ever stopped to think let alone ask the Jew why he keeps the Sabbath, the 4th Commandment when we as Christians and supposed followers of the Jewish Christ do not? Have we ever stopped to ask the Jew why he does not accept or believe in this Christian Jesus as the Jewish Messiah and then open our hearts and eyes to listen to why he cannot accept this "Jesus salvation"? Have we ever wondered why the Rabbis' faces are not on the television and the subject matter of "20/20" where they are found molesting the children of the world like so many Christian ministers or running off with the Synagogue secretaries or found with prostitutes like our Christian ministers seem to do? Something is different about these people and the answer dear one is a "higher truth" that the "non-Jewish" world was never given by Rome for Rome did not want to live it out themselves for they hated these Jews and "their laws". You see the Jewish nation, like Egypt before them, know that we don't get away with anything and there is no "Jesus-Mastercharge" to get us out of jail free; mankind is responsible before God for his actions and without repentance there is no atonement. Thus the need for the Great Commission to model these truths to the perishing "non-Jewish" world, not only yesterday but today as well and the examples above only are the tip of the Jewish witness to us today...but if we only see and understand. It takes dear ones "eyes to see" and "ears to hear".

Such is the way the Great Commission was intended to be obeyed as taught by this Jewish Christ but instead today we find the mobilization of great forces of people and events by the organized Christian church at the costs of billions of dollars which is in direct disobedience to what this Jewish Christ commanded. Great outreaches are attempted with little or no follow-up and the "fruit" withers and wanders lost not planted in good soil after such endeavors. The Great Commission was commanded in order that the Jew's life be the vehicle to take the truth of God to the "non-Jewish" world and not the "non-Jewish" world turn the tables on them some 300 years later and try to "paganize" Judaism by a "reverse outreach" to "save the Jews" when our own New Testament says when speaking of "non-Jews":

*John 4:22 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. (KJV)*

Here, in this very verse, we find the Jewish Christ addressing a "non-Jew" and telling her her people that their worship of the Creator is flawed and that the true worship of God lies with the Jews and not the "non-Jews" of his day. Over the twenty years of my studies into the true origins of the New Testament and the Christian faith as it developed down through history not truer word has ever been spoken by either man or God for as "non-Jewish" Christians we have stayed, either on purpose or innocently, so far from the truth and the path intended for us by our Creator that is almost beyond belief when you finally see the scope and depth of what I speak.

As if that is not enough speaking of these "non-Jews" again we find:

*Eph 2:11-12 11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)*

Again because we don't know the truth about the Jewish Roots of our Christian faith and how the Gentiles departed from it and substituted a different religion in their later "reinterpretations of it", let alone produced for the world a Bible of their own design which is tragically "different" in "key theological places and passages", then in not knowing these things we assure ourselves that we follow the wrong path and allow ourselves to be led astray by our misdirected zeal which often brings us into a condition in our lives of direct disobedience to what the Hebrew instructs and what the Great Commission intended for us, as "non-Jews" to be know and observe in our lives. This should concern anyone who calls himself a "believer" in this Jewish Christ or this Jesus since most likely your Christian religious beliefs and actions motivated by them were imparted to you by an antisemitic Gentile Roman Church and their historic dogmas which certainly are not in

parallel with the teachings of Judaism today which reflect the mind of this Jewish Christ both 2000 years ago and yet even today. When we read that very important passage:

*Phil 2:5 5 Let this mind be in you, which was also in Christ Jesus: (KJV)*

we never stop to think that this is **NOT referring** to a "post-Constantinian" mind or a "post-Nicean theology" but instead reflects the mind of this Jewish Christ, a mind full of truths that once were taught to the "non-Jewish" world for several hundreds of years before the rise of the mighty Roman Empire which today stands guilty with blood stained hands for destroying not only these Divine truths but burning the libraries of the world to cover up these truths in the 3-5 centuries it took for them to control the known world. It is time to study these truths as Christians before we end up dead and stand ashamed before God since the typical Christian religious belief system taught today does terrible injustice to the "truth" and "the faith once given the saints" and all of this can be verified by your serious study into your faith when done in a "unbiased" and "scholarly" manner. It only takes one to be hungry for God and the truth and the courage to step out in faith and pursue such truth knowing all the while that our Blessed Creator never gave us lie; it was antisemitic men with agendas who have and this is the tragic truth that lies behind the sorted history of our Christian history and development of the Christian world.

The Jewish Christ never told the Jewish nation to mobilize or make any purposeful presentation or display of our faith. This applies to Christianity itself today. In fact this Jewish Christ stated just the opposite. This Jewish Christ (called Jesus in our texts) expected that men and women live out their Ethical Monotheism among their neighbors whereby their faith is seen in their works and actions like James so expertly taught in his epistle. This manifestation of one's faith as seen in response to the commandments of God and His Laws was how the existence and truths of this One God of Israel were to be witnessed to others. This Jewish Christ and Judaism never intended a satellite network or the renting of a 150,000 seat coliseum to hold a rally of masses of people; in fact he said not too. **The participle "go" is "passive"** and we must never forget this. He expected that one's life was to be a daily teaching vehicle where one lived out his faith in concrete actions in response to the Laws of God before all mankind that it is these Laws of God that usually go contrary to the tendencies of the "flesh" and in such a way, and that way only, was one to witness to others of his family and his neighbors these truths of our Creator. **The word mistranslated as "go" in English is again a "passive participle" and not a "verb" but we would not know that unless we looked the word up in our Greek Lexicons or Strong's Concordance. Having most likely never done that and only listened to the unending refrain of "go" as echoed from thousands of pulpits by teaches unqualified to teach we have completely misunderstood this critical instruction to us by God. Let us never forget that "go" is more correctly rendered as "as you are living" or "as you are going through life."** This is the intended meaning of the one whose mind we are to obtain as our own. If one was to take the time to compare the systematic theology of first century Judaism with the traditional systematic theology of the later emerging Gentile Christianity of Rome and even later Protestantism one would be horrified at what he sees for the differences are glaring and often breathtaking in scope. We have a replacement religion given us; make no mistake about it. **We as "non-Jews" and Christians have been robbed of the fruit of this Jewish Great Commission by Rome.** Seldom does Christianity not completely "reinterpret" and "replace" the Jewish religious beliefs that existed for thousands of years in their witness to the world of this Christ. At the hands of Rome from the early second century through the 5th century the damage was one and the Divine Revelation given to the Jewish nation for the world which had been entrusted God's Royal Priesthood and Holy Nation for thousands of years was unrecognizable. Rome was not God's choice to carry these truths to the world. Constantine will change all of that. And today we sit in our Churches with this forged book and its black leather cover crafted by these long-dead antisemites never knowing that we are the "blind who follow the blind" we read about in its passages. And we can lay this blame not only on these Jew haters which we reverently call today "Church Fathers" but ourselves for not praying hard enough that God open our eyes and hearts because we want more of Him.

**Answer for yourself:** Is it not said:

*Matt 5:6 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*



**(KJV)**

As we move on let us understand our responsibility as "non-Jews" to investigate Judaism and watch the Jews live out this "Pattern of Worship" before us as they faithfully fulfill this Great Commission and then hopefully as your understanding grows then you will desire to look into this "Pattern of Worship" which is modeled before us by Judaism and the "non-Jewish" world daily. If only we had the spiritual insight to see these "Divine Truths" shown us daily, weekly, and yearly as the Jews goes about his life and existence in rehearsal for the "world to come"; never once renting a mega coliseum to try to "evangelize" the Christian. No big effort here on their parts for they truly understand this Great Commission and obey it correctly; they let their light shine upon the "non-Jewish" world every Sabbath and with every Biblical Festival as they do with their distinctive dress and customs which hopefully will peak your curiosity as to "why they are different" from the Gentile world and in so asking you will make attempts to set at the feet of the Jew and learn of his God, the God which they are to share with you and not the "god" that Rome gave us.

One is to teach others by his life-style and not by getting on a soapbox or handing out tracts on some street corner. We are expected by this Jewish Christ to teach others to observe and "obey" what we have learned from the true message of this Yeshua and the pattern of his life that we can gather when reading the New Testament with "Jewish eyes". The problem before you is if you have been taught this same message that this Jewish Christ both believed in and lived out. A serious study of Christian dogmas compared with Judaism will leave no doubt somebody is wrong for both cannot be right and be 180 degrees opposite. Thus the need for your study to see just how we as Christians "got to where we are today" and in such study you will find where the train jumped the track and when. Then it is a simple matter of repentance on the part of the Christian to return "to the faith once given the saints".

*Jude 1:3 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. (KJV)*

This "faith" you see has never changed; well not until the 3rd century where Rome put itself above God. It is Israel who is a light to all the nations of the world and not Rome for Rome has darkened this true light and almost came to totally extinguish it during the Dark Ages. But since all Jews are conveniently "blinded" by the writer of Romans chapters 9-11, which by the way was not in the original book of Romans until after 150 to 180A.D. (how long was Paul on "life-supports"?), then hardly anyone wants to be taught by "theologically blinded Jews" which is so conveniently inserted into the texts some 100 years later. The irony of the whole thing is that the reverse is actually the case and the blindness can be laid at the foot of the writers and editors of the New Testament who were "non-Jews" pretending to be Jews and followers of this Jewish Christ and that blindness continues in the lives of almost all Gentile Christians who have failed to investigate their faith and the origin of anti-Semitic Gentile Christianity let alone the reliability of these religious texts we read. It should jump out at you when reading, for example in Mark 7:18:

*Mark 7:18 And He said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him; because it does not go into his heart, but into his stomach, and is eliminated?" (Thus He declared all foods clean.) [NASB]*

Here we are expected to believe that an orthodox Jew, one supposed to be the hoped-for Messiah, can just do away with all Kosher food laws and change the Book of Leviticus. **This should make you wonder what other tampering has been done to these texts which we are assured are "God-breathed"!** This should make you rise up and ask yourself if tampering has been done with other passages that could be purposefully misquoted and mistranslated texts from the Hebrew Scriptures that changed the Divine Eternal teachings affecting such critically important doctrines and dogmas as atonement, forgiveness, Messiah, fulfilled prophecy, obtaining Eternal Life, the real gospel from the false gospel, etc. I have spent as of now 20 years in such study for I quickly realized that I did not have the "truth" as a Christian Pastor both during and after Seminary and with God's help I was going to get it! Bet Emet Ministries stands today as this "House Of Truth" for all who

are hungry and desire the same.

I'm sure that now you see the importance of such a commandment as the Great Commission issued to Israel in behalf of all Gentiles as they were shortly to be included in the Israel of God through faith in a message brought to them by disciples and apostles of this Jewish Christ in their outreach to the "non-Jewish" world during and after the first century whereby these "non-Jews" were taught to "OBSERVE" something in their lives and not just "believe" in just something. **"Observe what?"; this is the big question that you have to ask yourself and begin to search the answers out for yourself.** We can help you find these answers as Bet Emet Ministries as this article is doing.

Historically this is not the "first outreach" to the "non-Jewish" world that we find in Judaism. In 20 B.C.E. the followers of Rabbi Hillel and others attempted this same outreach earlier whereby the Covenant of Noah was taken to the Gentiles of the world. Again important to remember as it will impact on major developments later to arise in Judaism was the fact that the "non-Jew", in repenting of sins and turning to God in faith, were taught that they were "accepted" with God without having to make complete and formal conversion to Judaism as was being currently at that time maintained by other factions in Judaism (like the Shammai Pharisees). Not only that but the false religious worship of these "non-Jews" were to be repented of and a new worship and "service of God" instituted whereby they would worship the Father in Spirit and Truth alongside with the Jew instead of in disobedience and darkness as previously done. This is the reason why I devoted so much time and effort to lay out for the reader the hundreds of examples of "non-Jews" and "Jews" observing the same "Pattern of Worship" down through history in accordance with the Hebrew Scriptures and even showed how this was the "Pattern" followed up till the 5th century when the antisemitic efforts of Rome finally vanquished the "Jewish Church".

This new Messianic movement within Judaism of the Second Temple Period, having obeyed the Great Commission, would now face a problem of the highest magnitude within twenty years after the time given for the death of this Jesus: "What are we going to do with these Gentiles who claim to be followers of Yeshua, and who are turning to Biblical Judaism and Biblical Faith"? The solution came in the form of a declaration by the Apostle James, both the Lord's brother and head of Yeshua's church: ***"We should not make it difficult for the Gentiles who are turning to God."*** (Acts 15: 19-21).

Not only in the Old Testament do we find teachings that address such topics as "strangers" and "non-Jews" as they relate to a "Pattern" of worship and inclusion into the Israel of God, but also in the New Testament do we find many requirements given to every Gentile who will name himself by the name of this Jewish Christ (Yeshua); **requirement when observed thereby allowed the "non-Jewish" and Gentile believer in God to become grafted into the Israel of God** without the need for full-conversion which required circumcision which certain Jews, like Shammai and his School of Pharisees, had previously mandated for all Gentiles who were wishing to come to the God of Israel.

As you read this article, as well as others I have researched and prepared, you should have easily seen that reading the English often leads us astray from the mind of Christ let alone the truths we so desperately need to have in our lives if our lives are to honor God today and be examples of truth. This information comes through the vehicle of your serious study, for without it you may never come to the truth of these matters until you stand before God "face to face".

**[Let us continue in our study of the Godfearer as we look at the next article in this series.](#)**

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## "GODFEARERS" IN THE NEW TESTAMENT: THE PATTERN FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD #6

### "THE" FAITH ONCE GIVEN TO THE SAINTS ...NOT FAITHS!

The conviction that **Messianic Biblical Judaism**, and not the current manifestation of Rabbinic Judaism as we now see, **is the one true religion given by God for all men and that it is destined to become the universal religion for all mankind** has been the conclusion obtained which not only I, but others who study the Bible in its original languages, along with its culture and history in which it was written, have arrived. But today we don't find the practice of Biblical Judaism but Rabbinic Judaism. **But I found you can come to understand Biblical Judaism, and especially how it related to the "non-Jew" back in the first century, through the study of Rabbinic Judaism and adapt this for your life and the lives of your family. It really is not that hard because there is a lot of "overlap" with Rabbinic Judaism today.**

This concept of the two peoples of God becoming one under the umbrella of Judaism was not only a peculiarity of the Jews, but the Jewish Christ as well as he commanded its tenants, precepts, ordinances, and commandments be taken unto all the Gentile world in the Great Commission of Matt. 28 and it is God's desire and intent that these "non-Jews" be taught many of the same Laws and Commandment observed currently by the Jews. **Again let us not forget that 66 Laws and Commandments in the Laws of Noah are reiterated exactly in the Laws of Moses. Thus there is the common ground we seek that binds these two peoples together.** No other religion in the world and time made any such pretensions or cherished such aspirations. It was an exclusiveness the rest of mankind did not understand and therefore doubly resented. It is today as well which is obvious to all by the constant acts of violence toward these Godly people. Such a belief in the future universality of the "true religion," the coming of an age when ***"the Lord shall be King over all the earth,"*** when ***"the Lord shall be one and His name One,"*** led to efforts to convert the Gentiles to the worship of the one true God in the first century and to their adherence to both faith and obedience according to the revelation God had given. Thus Judaism became the first great missionary religion of the Mediterranean world in a funny way for you see the Jews were dispersed throughout the world from previous captivities and it was easy for them to let their customs and religious ways "light the way" toward truth before the "non-Jews" whose nations they lived. There was no pretension here; rather, the steady daily example of Godliness and adherence to the Laws of God before their captives. They understood that this "Great Commission" has been in effect long before the first century and "passively" they let their light shine before those who oppressed them. Let me also say as well, that Christianity, when stripped of its anti-Semitism, anti-Judaism, its false Sabbaths and replacement doctrines which originated from false religion and pagan sources, and when Gentile Christianity opens their eyes to this "Jewish witness" of Divine truth which just happen to be "Jewish" then there is hope that the "non-Jewish" world can see and restore to their own lives the Lord's Sabbath, His Feasts and Festivals (and the truth behind these Equinoxes and Solstices), the truths behind all these Jewish Apostolic doctrines, and let us not forget as well the hope of coming to the knowledge of the correct use of the Biblical Tithe which no Christian Church today teaches correctly today that I have ever seen or encountered. In such a

way then we as "non-Jewish" believers will then have the assurance that we have become acceptable to God since we will adopt these higher truths and model them through our lives as does the Jew. God warns us that His people perish for lack of knowledge, and when confronted with it, reject it. I pray that is not you, especially when provoked to think and respond by hard-hitting articles not meant to please or obtain money; but rather to stir a slumbering soul which has drunk the liquor of falsehood for much too long as handed out by the Roman captors of our minds today through their falsehood and forged Bibles.

## THE VEHICLE FOR INSTRUCTION:

Judaism's religious influence was exerted chiefly through the synagogues, which the Jews set up for themselves, but which were open to all whom interest or curiosity drew to their services. Most are open to the "non-Jews" today as well. To Gentiles, these services consisted essentially of readings from the Hebrew Scriptures which followed a "Divine Pattern" as well along with a discourse, along with prayers and hymns of praise. Such was inviting to the Gentiles of the first century as well as long before and I found quite refreshing each time I attended the synagogue when the impact of what I was experiencing dawned upon me. In that time period in the Hellenistic world (Greek influenced), polytheism (belief in many gods) and idolatry was so decisively prevalent, that the souls of men cried out for something more. Such was the difference between the Gentile and the Jew. As a Gentile came to renounce heathenism and adopt Judaism along with observations such as the Sabbath, Festivals, and conformity to the rules of clean and unclean foods which were necessary conditions of social intercourse with the Jew, such a changed life was seen to reflect a respectable degree of commitment and conversion on behalf of the Gentile that he be was accepted alongside the Jew as God's people by the Jews themselves. The rejection of idolatry by the Gentile was an acknowledgment of the whole law, since one who renounces idolatry is called in Scripture a "Jew."

## CONVERTS & VARIETIES:

Such repentant Gentiles were called religious persons who "worship, or revere God," although in a strict sense outside of the mainstream of Judaism. They were not however "full-converts". Yet, they were expected to share with "Jews by birth" the favor of the God they had adopted, and were encouraged in this hope by their Jewish teachers. It was not uncommon for the next generation to seek incorporation in the Jewish people by circumcision, thus becoming a full-fledged "convert to Judaism." This came through time and spiritual maturation by these Gentiles as the consistent witness of the Jew drew them closer to the God of Israel. These Gentiles were seen as the ones "clinging to the skirt (prayer shawl) of the Jew" (Zech. 8:23).

*23 Thus saith <559> (8804) the LORD <3068> of hosts <6635>; In those days <3117> [it shall come to pass], that ten <6235> men <582> shall take hold <2388> (8686) out of all languages <3956> of the nations <1471>, even shall take hold <2388> (8689) of the skirt <3671> of him that is a Jew <376> <3064>, saying <559> (8800), We will go <3212> (8799) with you: for we have heard <8085> (8804) [that] God <430> [is] with you.*

**Answer for yourself:** In this prophetic passage, do you see that ten (Biblical number for completeness - referring to all the Gentiles from all the 70 nations) will in the future take hold of the skirt (prayer shawl) of the Jew and will go with them up to Zion for God is "with the Jew?" This will be a wonderful day indeed. Is this telling us that in the world to come that all "non-Jews", who are called by the names of other faiths other than Judaism, will come to embrace Judaism and the truths that she has for the whole world? It sure appears this way.

**Answer for yourself:** Did you know that all the nations will be coming up to God along with Jews and not with those called Christians who be in the "followers" and not "the leaders". I hope so.

**Answer for yourself:** Can you see that this passage is very problematic for those who ascribe to replacement



theology (Christians), falsely believing that the Christian Church is the "New Israel" and false believing that they have taken the place of the Jew and Israel before God? I hope so.

**Oh, by the way, let me remind you once again that this passage is prophetic and is yet to occur, but according to these Prophets this is the way it will happen!**

**Answer for yourself:** How is it that Gentiles will follow the Jews to Zion to learn of God if we Protestants and Catholics have "all truth" and the "only ones saved" as we have been led to believe? Think on that for a while.

Much confusion has arisen from the habit of describing such Gentile adherents of the synagogue as a class of proselytes or semi-proselytes, and trying to find a category for them in Jewish law. People always ask me today "what do you call yourself"? Names are not important; how we live before God is however. Jewish law knows no such semi-proselytes, nor any other kind of proselytes than such as have, by conversion and baptism, not only become members of the Jewish church but has been naturalized in the Jewish nation. One should NOT make a distinction where none existed. But yet as I will show you that is a glorious place for the non-converted "non-Jew" in Judaism; this is the place for the "non-Jewish" Christian as you will come to see.

## PHILO'S DEFINITION OF A PROSELYTE:

"Proselytes are such as have resolved to change over to the **true religion**, and are called proselytes because they have become naturalized in a new and godly commonwealth, renouncing the mythical fictions and adhering to the unadulterated truth."

**Answer for yourself:** Did you notice that Philo called Judaism "the true religion"? Think on that for a moment.

Amazing Under the Laws of Noah (7 commandments containing some but not all the Laws of Moses unless fully converted), **proselytes enjoy equal rights in all respects with the native born Jews**, as is only just, inasmuch as they have left country, friends, and kinfolk for the sake of virtue and holiness. There can be no question that Philo means by "proselyte" one who has deserted his false gods and his people to cast in his lot with the Jews. But this is not the only way to come to the God of Israel.

## OTHER VIEWS ON THE PROSELYTE:

Tacitus (a roman historian) speaks of proselytes as such as "practice **circumcision** like the Jews." A proselyte is not one who had merely embraced the monotheistic theology of Judaism, but has addicted himself to the Jewish ordinances and customs, and in doing so severed himself from his people, friends, and kinsmen; for which reason he is to be treated with peculiar benevolence. **He has become a naturalized citizen of a new religious commonwealth in which he has a full quality of rights and duties with born Jews. NOTICE a proselyte was considered as part of Israel!** Here we see that "non-Jews" who are circumcised and convert to Judaism are sanctified from the world and responsible for the whole of the Torah before God (613 Laws) and equal to the naturalized born Jew and part of Israel.

**Answer for yourself:** Does a "proselyte" (former Gentile) adhere to the same Jewish ordinances and customs as other Jews? Yes.

**Answer for yourself:** Is the "proselyte" (former Gentile) required to be circumcised? Yes.

**Answer for yourself:** Does the "proselyte" (former Gentile) become a naturalized citizen of a new religious commonwealth called Israel in which he has a full quality of rights and duties with natural-born Jews? Yes.

## THE "GER" - HEBREW FOR PROSELYTE:



In the Greek Bible, "proselyte" is the usual translation of the Hebrew "ger." The older associations of this word were both civil and social. The "ger" was an alien immigrant, or the descendant of such an immigrant, resident in Israelite territory by permission, without any civil rights. This is the position of the "ger" in the older Hebrew legislation and in Deuteronomy. They are distinguished from foreigners (nokrim), who may be casually and temporarily in the country, and from the descendants of the ancient Canaanites. Israelites are commanded not to oppress these aliens, who had no legal protection; and they are frequently presented as objects of charity.

Later, in the Persian period, the word "ger" comes to be applied to foreigners (men of other than Jewish descent) who join themselves to Jehovah, or to Israel as the worshippers of Jehovah. Thus in Isaiah 14:1, in the restoration, when God reestablished Israel in its own land, "the 'ger' (converts the Jews have made in the exile) will join themselves to them and attach themselves to the house of Jacob." Such converts are described in Isa. 56:6ff.

*"The aliens who join themselves to Jehovah to minister unto him, and to love the name of Jehovah, to be his servants, every one that keeps the Sabbath from profaning it, and hold firmly to my covenant (laws), I will bring them to my holy mountain and make them rejoice in my house of prayer; their burnt offerings and their sacrifices shall be acceptable upon my altar, for my house shall be called a house of prayer for all peoples. Thus saith the Lord Jehovah who gathers the dispersed of Israel, yet will gather others unto him (Israel), besides those that are gathered of (Israel) himself."*

The laws for the "ger" (Gentile proselyte) or "gerim" (Gentile proselytes) in Lev. 17-25 put them, so far as religious duties and privileges go, in all respects on the same footing with Israelites by birth; they are subject to all the obligations of the Law, precisely as the "gerim" (proselytes) in the rabbinical law are. This is true, not only of religious commandments and prohibitions but also civil law: *"You shall have one civil law; the proselyte (ger) shall be treated like the native born, for I am the Lord your God."* For living as a resident alien ("ger," in the original civil sense) in the land of Israel the verb is "gur," as in sojourn; for conversion to Judaism and adoption into the people as well as their religion a new form was needed and created, the "ger in a religious sense" understood as "becoming a proselyte."

## THE "GER" RESTS BENEATH THE WINGS OF THE ALMIGHTY:

A favorite figure in the Psalms for the confident security of the religious man is having a refuge, or shelter, beneath the wings of God, or beneath the shade of his wings, as the young of birds do under their mother's wings for safety from danger. The same figure is frequently employed of conversion. The proselyte came beneath the wings of the Shekinah; one who converts a Gentile brings him under the wings of the Shekinah. The origin of this use is doubtless Ruth 2:12, where Boaz speaks for the Moabitish convert the reward for her goodness to Naomi from *"the God of Israel, beneath whose wings thou are come to take refuge."*

The legislation in the middle books of the Pentateuch (first 5 books of the Bible) thus puts the "gerim" on the same footing with native Israelites, not only before the civil law, but in religious duties and privileges, and Philo repeatedly emphasizes this parity of the naturalized and the native Jew as one of the notable features of the Mosaic Law.

So far we have only spoken of "full-converts" but watch what happens now.

## BUT DISTINCTIONS DO EXIST HOWEVER:

The Passover was the most distinctively national of all the festivals, but the law admits the proselyte to it, though no foreigner, no settler, no hired servant may eat of it. For such participation it is necessary that one be circumcised, "for no uncircumcised man shall eat of it" (Ex. 12:48). In Num. 9:14 it is assumed that the proselyte is circumcised, and the only requirement is that he shall conform strictly to the ritual of the

**Passover:** *"Whether proselyte or native, you shall have the same ordinance."* This Scripture puts the proselyte on the same footing as the native in all the commandments contained in the Law. "As the native born Jew takes upon himself to obey all the words of the Law," so the proselyte takes upon him all the words of the Law. The authorities said, "if a proselyte takes upon himself to obey all the words of the Law except one single commandment, he is not to be received." Thus Paul would say in Gal. 5:2 to the Galatians: "I solemnly warn every man that gets himself circumcised (Paul was referring to Gentile conversion to Judaism here) that he (the newly circumcised Gentile) is under obligation to fulfill the whole law (613 commandments)."

**Answer for yourself:** Why? Circumcision was the final ordinance to be adopted by the Gentile believer before he makes complete conversion to Judaism.

Since Paul was reared as a Pharisee, he made reference to both the Written Law and the Oral Law in this passage.

**Answer for yourself:** Are Gentiles who become circumcised, thus making full conversion to Judaism, allowed to partake of the Passover lamb? Yes, circumcision was required.

**Answer for yourself:** Are Gentiles who become circumcised, thus making full conversion to Judaism, required to take upon themselves the full yoke of the Torah which is responsibility for 613 commandments instead of the 66 from the Laws of Noah? Yes.

## REQUIREMENTS FOR CONVERSION:

The initiatory rite by which a man was made a proselyte comprised three parts:

- **circumcision,**
- **immersion in water (baptism...called "born again") and**
- **the presentation of an offering in the Temple.**

In the case of a woman there was no circumcision, and after the destruction of the Temple no offering could be made. Circumcision alone is prescribed in the Written Law. The offering of a sacrifice is, thus, not one of the conditions of becoming a proselyte, but only a condition precedent to the exercise of one of the rights which belong to him as a sacrificial meal. As soon as he was circumcised and baptized, he was in full standing in the religious community, having all the legal rights and powers and being subject to all the obligations of the Jew by birth. He had "entered the covenant." It is interesting to note that this baptism of conversion was different from other baptisms of purification in that the presence of official witnesses was required for conversion. Two scholars would stand by him and rehearse to him orally some of the lighter and some of the weightier commandments. When he had been immersed and had come up from the water (following circumcision if a male), one is like an Israelite in all that he does. In the case of the woman proselyte, women made her sit in the water up to her neck, while two scholars recited the same commandments, both positive and negative and it was assumed that the initiate assumed "the yoke of the commandments." As the Israelite came into the covenant only by three things, circumcision, baptism, and sacrifice, precisely so the Gentile proselyte comes into the covenant by the same three things (Israel was circumcised before leaving Egypt, they were baptized in the Sinai desert, and after they pledged themselves to keep all God's commandments they were sprinkled with the blood of the covenant sacrifice). Here is the "pattern" again. Let us take note of these "patterns" as our studies progress and then it will be easier to apply them to ourselves later.

**Answer for yourself:** Was the Gentile convert to Judaism required to fulfill the same three requirement for conversion as was the Jew when he was BarMitzvahed? Yes.

## PROSELYTES WERE BORN AGAIN:

Now listen well, the status of a proselyte who embraces Judaism is at the moment of his reception like that of a "new born child" or as if "born again." (Being "born again" is not a Christian concept by and of itself. More on that at a later). You should trace the link above on being "born again" for a terrific revelation that has dramatic impact on your Christian experience.

**Answer for yourself:** Does the concept of "being born again" refers only to Christians and not Gentile converts to Judaism? No, because the typical Christian is unaware that "being born again" is a Hebrew term for repentance associated with immersion, which was one of the 3 requirements for Gentile proselytes in their conversion to Judaism and being grafted into the Israel of God. **(THINK)**. Ironically we do these same things but end up in practicing a faith that has little in common with Judaism today.

## THE LAWS OF NOAH-FOUNDATIONAL FOR A GENTILE PROSELYTE:

Before a proselyte converted to Judaism, it was customary that before his initiation that he adhere to the seven Laws of Noah which were given to all heathen to observe if they lived within the land of Israel. The laws of Noah were the foundation from which one pursued righteousness.

With respect to God's commandments, all of humanity is divided into two general classifications: the Children of Israel and the Children of Noah. The Children of Israel are the Jews, the descendants of the Patriarch Jacob. They are commanded to fulfill the 613 Commandments of the Torah. The Children of Noah comprise the seventy original nations of the world and their branches. They are commanded concerning the Seven Universal Laws, also known as the Seven Laws of the Children of Noah or the Seven Noahide Laws. These Seven Universal Laws pertain to idolatry, blasphemy, murder, theft, sexual relations, eating the limb of a living animal, and establishing courts of law. All Seven Universal Laws are prohibitions. Do not wonder at this. Negative commandments are of a higher order than positive commandments, and their fulfillment, which takes more effort than positive commandments, earns a greater reward. Men and women are equal in their responsibility to observe the seven commandments. It is a matter of dispute as to when a person becomes responsible for his or her actions under these laws. One opinion holds that it depends on the intellectual development of the individual. According to this opinion, as soon as a child has attained the maturity to understand the meaning and significance of the Seven Universal Laws, he is obligated to the fullest extent of the law. The other opinion is that a boy reaches the age of legal responsibility at his thirteenth birthday and a girl at her twelfth birthday. **The Children of Noah are permanently warned concerning the Seven Universal Laws. This means that ignorance of the law is not a valid defense.** One cannot claim, for example, that he did not know that idolatry was one of the seven commandments. Nor can he claim that he did not know that bowing down to an idol constitutes idolatry. **Therefore, one is duty bound to study the Seven Universal Laws to the best of one's ability and to teach the knowledge of them to one's children.** When one of the Children of Noah resolves to fulfill the Seven Universal Commandments, his or her soul is elevated. This person becomes one of the Chasidei Umot ha-Olam, the Pious Ones of the Nations, and receives a share of the Eternal World. The Holy Scriptures call one who accepts the yoke of fulfilling the Seven Universal Laws a **ger toshav, a proselyte of the gate.** This person is permitted to live in the Land of Israel and to enter the Holy Temple in Jerusalem and to offer sacrifices to the God of Israel. Although the Children of Noah are commanded only concerning the Seven Universal Commandments, they are permitted to observe any of the 613 Commandments of the Torah for the sake of receiving divine reward. The responsibility of The Seven Noahide Laws is a yoke of faith in God. **This means that the laws must be observed solely because God commanded them.** If the Children of Noah observe these Seven Universal Laws for any reason or intention other than to fulfill God's will, the performance is invalid and no divine reward is received. This means that if one of the Children of Noah says, "These laws seem sensible and beneficial, therefore I will observe them," his actions accomplish nothing and he receives no reward. **When one of the Children of Noah engages in the**

**study of the Seven Universal Laws, he is able to attain a spiritual level higher than the High Priest of the Jews, who alone has the sanctity to enter the Holy of Holies in the Temple in Jerusalem.** It is incorrect to think that since the Children of Israel have 613 Commandments and the Children of Noah have seven commandments, the ratio of spiritual worth is proportionally 613 to seven. The truth is that the Seven Universal Laws are general commandments, each containing many parts and details, whereas the 613 Commandments of the Torah are specific, each relating to one basic detail of the Divine Law. Therefore, the numerical disparity in no way reflects the relative spiritual worth of the two systems of commandments. The statutory punishment for transgressing any one of the Seven Laws of Noah is capital punishment. Yet, according to some, punishment is the same whether one transgresses with knowledge of the law or is ignorant of the law. According to others, a transgressor of the Noahide Law who is ignorant of the law receives the **death penalty only in the case of murder.** If the courts cannot punish an individual for lack of witnesses or any other reason the transgressor will be punished by Divine Decree. Besides the Seven Universal Commandments, the Children of Noah have traditionally taken it upon themselves to fulfill the commandment of honoring father and mother. Some authorities are of the opinion that the Children of Noah are obligated to fulfill the commandment of giving charity. In accord with the Seven Universal Commandments, man is enjoined against creating any religion based on his own intellect. He either develops religion based on these Divine Laws or becomes a righteous proselyte, a Jew, and accepts all 613 commandments of the Torah. Concerning making holidays for themselves, Noahides may participate in the celebration of certain Jewish holidays, such as Shavuot, celebrating the Giving of the Torah, since the Children of Noah received their commandments at the same time, or Rosh Hashanah, the Jewish New Year and Day of Judgment, since all mankind is judged by God on that day, so it should therefore be important to the Noahide as well as the Israelite. When a Noahide dies, he is to be buried in the earth, "for out of it were you taken; for you are dust and unto dust you shall return" This does not mean that the Children of Noah transgress one of the Seven Commandments by utilizing another process such as cremation or cryogenic preservation, but they will lack the atonement that burial in the earth accomplishes. **By observing the Seven Universal Laws, mankind is given the means by which it can perfect itself.** The individual, through these laws, has the power to refine his essential being, and can reach higher and higher without limit. For it is written, *"I call heaven and earth to bear witness, that any individual, man or woman, Jew or Gentile, freeman or slave, can have the Holy Spirit bestowed upon him. It all depends on his deeds." And it is also written, "Ultimately, all is understood: fear God and observe His commandments, for this is the completion of man" (Eccles. 12:13).*

## TERMINOLOGY: WE MUST SEE THE PICTURE CLEARLY

I am fully aware that today we call those who believe in God through Yeshua "Christians." Yet, in quoting Roy Blizzard *"I believe we should call Biblical things by Biblical names"*. In doing so we discover nuances of meanings from terms which should influence what we should believe and how we should respond in faith. In the spirit of truth, the follow is presented to you, and some is of a technical nature, but try to follow the truth along.

**Answer for yourself:** In others words correct understanding of terms will lead us to perfect obedience and what higher manifestation of our love for God could there be?

The sincere and genuine proselyte (fully converted through circumcision, immersion, and having brought a sacrifice) is called **"ger zedek,"** or **"righteous proselyte"** (Psalm 118:20). They are such as embrace the Jewish religion from religious motives, "for the sake of God," and therefore live in conformity to His will revealed in the Oral and Written Laws as they pledged themselves at their reception. Another name for such converts is the **"get emet,"** or **"true proselyte."** To the "righteous proselytes" are sometimes applied texts in the Old Testament which speak of the righteous, or of such as fear God, the "truly righteous." In the daily prayers in the Temple petitions for God's blessings upon the righteous proselyte are invoked.

The word **"ger"** by itself having come to mean proselyte or convert to Judaism who has received circumcision and baptism not only into the religion of Judaism but into the Jewish people (Israel), occasioned the necessity to find a distinctive term for the resident alien.

**Answer for yourself:** Has the word "ger" come to mean a proselyte and convert to Judaism? Yes.

**Answer for yourself:** Has the "ger" received immersion and circumcision as well as bring an offering to the Temple? Yes.

**Answer for yourself:** Is the "ger tzedek" another name for the full convert to Judaism as is the word "ger?" Yes.

**Answer for yourself:** Does the term "righteous proselyte" refer to a full-convert to Judaism? Yes.

## THE GER TOSHAV AND THE GER SHA'AR

The "**ger toshav**" was an alien, resident in Jewish lands by permission but on the condition that while he resides that he **not engage in the worship of other gods or in idolatrous practices, and do not blaspheme the name of God (adhere to the Covenant and Laws of Noah)**. He had to pledge himself in the presence of 3 observant persons to **abstain from idolatry**. They also had to be **subject to the jurisdiction of Jewish courts and keep free of flagrant crimes, homicide, robbery, theft, adultery and fornication. He also had to abstain from eating flesh with the blood or "life" in it (part of the Laws of Noah). Along with this came the seven commandments that God gave to Adam and Noah and were consequently binding upon all mankind**. He was not required to join in the worship of Israel nor to take upon himself any further obligations to observe the commandments of God to Israel (Mosaic Law), though **he enjoyed the exemption from labor on the Sabbath which gives rest on that day to slaves and hirelings of every race, as well as animals. He was not required to be circumcised**. Upon his circumcision he would become fully Israel as we saw above.

**The "ger toshav" is not a proselyte or a "semi-proselyte"** and was not considered a convert to Judaism at all. The "ger toshav," as uncircumcised, also was called the "**ger arel**," and is not to be confused with the circumcised proselyte "**ger ben berit**" who has come into the covenant of God with Israel (ger mahul). The "ger toshav" was a heathen and was allowed to eat "carrion" or the flesh of animals not correctly slaughtered which no Israelite or proselyte could partake. The "ger" to whom an Israelite may give it in Deut. 14:21 is the "ger toshav"....Also, it was permissible to take usury from a "ger toshav" as with any heathen, but forbidden to take usury from an Israelite or "true proselyte;" the "ger zedek."

**Answer for yourself:** Was resident alien-heathen in the land of Israel required to be circumcised? No.

**Answer for yourself:** Was the resident alien-heathen in the land of Israel required to live by the Laws of Noah? Yes.

**Answer for yourself:** Was the resident alien-heathen called the Ger Toshav? Yes.

**Answer for yourself:** Was the resident alien-heathen allowed to eat foods that were not killed in a kosher manner? Yes.

**Answer for yourself:** Was the resident alien-heathen required to observe the 7 Laws of Noah? Yes.

Since the 18th century another category of proselytes emerged, the "**proselyte of the gate**" which is distinct from the "ger tzedek," or full proselyte or God-fearing Gentile. The "**ger sha'ar**" or "**proselyte of the gate**" suggests converts who **lingered at the door of the synagogue as derived from passages in the Bible which speak of the "ger (alien) who is in thy gates"** or residents in Israelite towns and cities (Ex. 20:10, Deut. 5:14).

In the 4th century a question arose as to whom the 4th Commandment concerning the Sabbath applied to, the



"ger sedek" or "ger sha'ar" and the former opinion prevailed. In other words the full-convert is required to observe and keep the Sabbath, having become as one born in the land, **while the "ger toshab" was not, yet he still could choose those things that pleased God if he so desired (observe Isaiah 56) and take upon himself the observance of other Commandments of God; like the Sabbath, the Festivals, righteous giving, mezuzah, Havdalah, etc.** He is the "Godfearer" we read about in the New Testament and see in the example of Cornelius in Acts 10. Often such "strangers" are listed with names in Deut. along with the widows, orphans, and the landless Levites. Here we find the proselyte of the gate who was likewise often the object of charity.

## ATTITUDES TOWARD PROSELYTES:

The attitude of the religious leaders of Judaism toward proselytes differed in different circumstances, and individual teachers had their own beliefs. Rabbi Shammai would have nothing to do with one who was not prepared to give implicit assent, before knowing its contents to the unwritten Law as well as the written Law. Many had bad opinions of all proselytes, fearing that with persecution that they would fall back into their old ways because they were naturally bad people who lived in sin as defined by the Hebrew Scriptures. It is for this reason the Scriptures had so often admonished Israelites not to give them offense by word or deed. The School of Hillel, unlike the School of Shammai, welcomed converts, and admitted them even though their knowledge was imperfect and the observance of Judaism faulty. Hillel, to whom this Jewish Christ agreed, coined a motto: ***"Be one of the disciples of Aaron, a lover of peace, following after peace, loving mankind, and drawing them to the Law (religion)."*** A tradition illustrating the different temper of the two masters states that a foreigner came to Shammai saying, "Make a proselyte of me, on condition that you teach me the whole of the Law while I stand on one foot." Shammai drove him off, beating him with a measuring stick, whereupon he gave Hillel the same proposition. Hillel received him as a proselyte and taught him: ***"What you do not like to have done to you, do not do to your fellow man. This is the whole of the Law; the rest is explanation of it. Go, learn it."***

Just in case you did not notice it this saying of Hillel, also Confucius by the way, is the "Golden Rule" from the "negative" aspect and the Jewish Christ spoke the same from the "positive" perspective. Ironical that they both cover what God's positive and negative Commandments teach ("do's and don'ts").

**Answer for yourself:** Could it just be that this Law of God, spoken so negatively about in the New Testament, is really the Golden Rule for all mankind?

## NO DIFFERENCE BETWEEN THE JEW AND THE GENTILE PROSELYTE:

Proselytes are dear to God, for you will find that the same things are said about them as about Israel: the Israelites are servants (Lev. 25:23) and proselytes are called servants, as it is said, ***"To love the name of the Lord and to be servants to him"*** (Isa. 56:60); the Israelites are called ministers, as it is said, ***"And ye shall be called the priests of the Lord, ministers to our God shall be said of you"*** (Isa. 61:1), and the proselytes are called ministers, as it is said, ***"The foreigners who attach themselves to the Lord to minister unto him"*** (Isa. 56:6); the Israelites are called friends, as it is said, ***"The offspring of Abraham, my friend"*** (Isa. 41:8) and the proselytes are called friends, as it is said (of God), ***"Friend of the proselyte"*** (Deut. 10:18). The word "covenant" is used of the Israelites in Gen. 17:13 and so it is used of proselytes ***"Who hold fast my covenant"*** (Isa. 56:6).

## IN CONCLUSION:

The preaching of the Apostles was responsible for making converts among Gentiles to Biblical Judaism (both full-converts ("ger zadeks") and "ger toshavs" who were resident aliens who observed the 7 Laws of Noah. Also included in the fruit of Jewish teaching were proselytes at the gate ("ger sha'ar") who lingered at the door of the synagogue as derived from passages in the Bible which speak of the "ger (alien) who is in thy gates". According to Acts 2 those "Jews" from seventy nations from all over the world who had made pilgrimage to Jerusalem to observe the Feast of Shavuot (Pentecost), were previously Gentiles who had converted to Judaism by turning from idols to serve the living God. According to Biblical Law (Jewish Law), God required these Gentiles who had repented and come to faith in Him to be present at His appointed times three times a year.

The account in Acts 2 describes Gentile proselytes to Judaism who came over from all over the Gentile world to observe the special Sabbaths of God. Much later, in times of persecution, Gentile "Christians" sometimes joined the Jews to evade the test applied by the Roman officials to adore the emperor, to which Jews were not subject. Later, Christian emperors would make conversion of Gentiles to Judaism a crime in itself with severe penalties both for the Gentile convert and the Jew who converted him. Against all such attempts of pagan or Christian rulers to shut up Judaism in itself and prevent its spread in the first three centuries the Jews persisted in their efforts to make the religion God had revealed to their fathers at Sinai, and before, the religion of all mankind. It is with this understanding that we will continue in the next newsletter our study of Gentile conversion as traced through the Bible.

[Let us continue in the last article in this series.](#)

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## "GODFEARERS" IN THE NEW TESTAMENT: THE PATTERN FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD #7

In the previous articles I have gone into detail to relay to you specific information concerning the Biblical language, religious history, and the Biblical culture which surrounds the events concerning believing Gentiles and their relationship to God throughout the New Testament. We have seen, contrary to what we have been told by Gentile Christianity, that the Bible, when properly understood linguistically, historically, and culturally, has a very different picture of what a Gentile believer is to "believe" and "do" to be considered a part of the Israel of God let alone "fruit" of the Jerusalem Church that what we have been taught by our inherited Western Gentile Christianity of today. We saw that God has given very specific Laws and Commandments for the "non-Jew" to be included into the Israel of God. We saw in short summary that it was required of Gentiles, according to the Jerusalem Council, to:

- Adhere to the Laws within the Covenant of Noah (66 commandments).
- At times going beyond "the minimum" requirements given in the Covenant of Noah by choosing "those things that please God" since becoming grafted into the Israel of God with the Jews and have the option to participate in a "better" covenant (Isa 56) [the Covenants of God are progressive in scope].

Having reviewed all of the information presented I know some of you are prone to say or think "as a Christian I am under the "New Covenant" and that information does not apply to me. Many may feel that the information previously presented does not apply to them for some reason and claim New Testament exclusion. Let me remind you that these events chronicled and explained in the previous articles ARE New Testament events that occurred long after the time given for the death of this Jesus which we have been taught as Christians "sealed" and "fulfilled" everything. We have been taught by Gentile Christianity and their texts that this Jesus instituted a "New" Covenant that replaced the "Old" Covenant.

**Answer for yourself:** But is that true? Have we possibly misunderstood what we are reading and not know it? Have our Pastors and teachers missed something?

But if we read and "think" as we go through the New Testament readers with a "sharp eye" can see that nothing really ever changed. Every thing continued the same as I showed you in earlier articles; the Jerusalem Church continued at the direction of James and Paul to continue to bring blood sacrifices 30 years after the supposed death of Jesus which we are told today is the "final sacrifice for sin". Acts 21 sure shows us that James and Paul and the Jerusalem Church sure did not believe this. The the outreach to the "non-Jews" and the message contained with such outreach by the witness of the Jew (responsible for the 66 Laws in the Covenant of Noah) was the same both before and after the time of the New Testament Jesus. Nothing changed again. If you recall in the Covenant of Noah the "non-Jews" response to faith toward the God of Israel was validated by their observance of the Laws of Noah and this was called "necessary" for their being "acceptable before God" by James and the Jerusalem Church in Acts 15 and Acts 16. This again shows that that message,

or the "real Gospel" to the "non-Jewish" world had not changed. I could go on. Nothing changed and that should make us wonder what event, if any, could have occurred after this "Jesus" which could have changed everything as we see today for surely you have to admit the "Jews" and the "non-Jews" have long ago separated and went their different "theological ways". If "salvation is of the Jews" this should give you pause to think and hopefully the desire to find out what happened to separate the "non-Jews" from this Jewish witness. Oh, forgot one small thing, Constantine came along in the 3rd century and hated Jews so bad that the full power of Rome was used to change everything of which I refer and once Roman power rewrote history then all was forgotten except to the scholars and historians with the desire and skills to uncover what Rome destroyed and tried to bury and hoped their efforts in this regard would in time be forgotten and in a generation or two no one would ever remember "what used to be".

In order to deal with the "New Covenant" and "New Testament" defense which some will appeal to, I believe it to be very rewarding if we ruthlessly look at this New Covenant we hear so much about. But let me warn you, what you will discover will be very disconcerting to you because at present most of you hold a religious belief system based upon untruths in many areas that you, like myself, inherited as children reared in a Christian home and when presented with "the real truth" you will tend to want to reject it and defend long held and cherished beliefs that you have held most of your life; religious beliefs I will remind you that few if any of the readers will have personally investigated themselves for truth as to their reliability and origin.

**Answer for yourself:** Do you want the truth or a lie? That is a hard one when it becomes uncomfortable to study and the study of Christianity and its true origins and deceptions is anything but "comforting"; that is why so many stop when they begin to really get into this type of study.

**Answer for yourself:** Before dealing with the "New" or "Renewed" covenant, do you remember that all the events that transpired in the Book of Acts happened after the time for given by these New Testament writers for the death of this Jesus and were examples and pictures of what this emerging Gentile Church truly was before the rise of the Mighty Empire of Rome? Having agreed with this statement then let us proceed.

**Answer for yourself:** Is it possible that you have gone to church your whole life and called yourself a "New Testament" believer and [never fully understood what Covenant you are under in the first place?](#)

**Answer for yourself:** Is it possible that you don't know God's intended meaning for the word "New" as used in the New Testament or this "New Covenant" as seen in this Christian "New" Testament? Seems impossible does it not? But yet we never looked behind this big word "new" and traced down this quote found in the New Testament to see if the writer was faithful to the meaning of the word "new" as used by the Prophet in the Hebrew Scriptures who first "spoke" and "penned" this word. Got you seat belt on? You will need it for here comes the shock of you life (or one of them for our articles have shock after shock in them but that is what happens as you come to see what the truth will do to you when it hits you between the eyes).

**Answer for yourself:** Could you, as a Gentile Godfearer, who calls yourself a "Christian," be a literal descendant of Abraham through Isaac and Jacob and not know now it?

Perhaps the idea strikes you as too incredible to take seriously, too far fetched to be true--much like a dream which is so good that you are sure it could never happen in reality. The possibility of your own physical descent from Abraham (he was a Gentile if you recall and not a Jew by the way) is such an overwhelming notion that it is easy for your rational mind to dismiss the thought as literally "too good to be true."

**Answer for yourself:** Are you aware that a careful reading of the Torah and the Prophets reveals that Abraham's seed, particularly the descendants of the Northern Ten Tribes, who were taken captive into all the Gentile nations of the world, are still in exile among the world's nations, and will soon be brought back to the LORD their God and to the Land of their ancestors? Are you aware that the Old Testament prophet Hosea states that these captives will "intermarry" with the Gentile world, be assimilated into Gentile religions, and lose the truth of the religion of their fathers? Are you aware that these who are "blinded to their paths" are promised that in 2000 years that God will have mercy on them and "open their eyes" and that they will

"recover" their paths and return to the Jewish faith? Now that sounds great for the Jews but we are not speaking about "Jews"; we are speaking about "non-Jews" who were taken all throughout Europe over 2000 years ago and had their "seed" spread far and wide for 2000 years and this "blood line" was diluted but yet scattered throughout the known world and one day the Mayflower came to America and with it Hosea's promise for truly today the "awakening" in Gentile Christianity to is "Jewish Roots" is the fulfillment of this promise. The rest of this story is found in the evolution of Gentile Christianity since the colonies to today as found in the corner Church houses of our land; many of which contain "thinking" Christians who are blessed to live in the "Information Age" where this knowledge of our "Jewish Roots" can awaken us to our past and our intended futures.

**Answer for yourself:** It is possible that centuries of intermarriage of these captive Jews from these ten Northern Tribes with all the other nations to which they were sent spread the chromosomes and "blood line" of the family of Abraham and today that these "seeds" cover the world as Genesis records and as Abraham was told (number as the sands of the sea)? Are God's promises made to these seeds today? Could that be you? If so, could you be a fruit of this "seed" and not know it?

**Answer for yourself:** Are you aware that if you are experiencing an inner pull toward the God of Israel, and to His Torah, and the Hebrew Roots of the Christian faith, then the probability is high that in these last days that you, as a Gentile Godfearer, could possibly be a descendant of one of the Ten Northern Tribes which were assimilated into all the Gentile nations of the world? How so? Well it begins with Acts 15 and Acts 16 again for we see historically that within a "Gentile despising" Judaism of its day a group of repentant Jews rose up to take the Covenant of Noah to the "non-Jewish" world and no longer enforce circumcision upon the "non-Jew" for his inclusion into the Israel of God. This was long after this "Jesus" and was the actual fulfillment of the Great Commission as we know it historically and this was again both the "pattern" and the "message" taken to the world whereby the Gentile could be "saved". If you are looking for the true Gospel you found it; the true Gospel is the knowledge given to mankind that in faith and repentance and obedience to God and Creator to the Laws and Commandments given him in his Covenant with God that mankind can make himself acceptable to God and be assured of his Eternity with God at his death.

While the Divine scenario of the Northern House of Israel being taken captive by Assyria, scattered among the nations, and regathered to the LORD in the latter days is most specifically laid out in the Book of Hosea, chapters 1 and 2; one could argue that it is most passionately enunciated in Jeremiah, chapter 31. However, be cautious in your reading of Jeremiah 31, since this vitally important chapter has often been misunderstood by both Christians and Jews, when they have failed to pay close attention to Jeremiah's carefully chosen language. It is intriguing that the prophet himself tells us, *"In the latter days (today) you will understand this" (30:24b).*

In hopes that this prophecy will be fulfilled in your life I continue with this article.

**Answer for yourself:** To whom is the prophet Jeremiah giving the prophecy of this "New Covenant" in Jeremiah 31?

Before you hastily answer "the Christian Church" as it now stands, you better examine what I have to show you.

You will note that the prophecy recorded in Jeremiah 31 is directed to both the House of Israel, which consists of the Northern Ten Tribes of Israel, and the House of Judah. Nowhere is the Gentile Christian Church of Rome or her Protestant daughter mentioned. This point is forcefully made in chapter 30 verse 4 where this particular prophetic sequence of events is initiated with the statement, *"Now these are the words which the LORD spoke concerning Israel and concerning Judah...."*

**Answer for yourself:** Was the Lord talking through Jeremiah the Prophet at that time to the Baptists,



Methodists, or Catholics today, or was God speaking through Jeremiah to the House of Judah (Jews of the Tribe of Judah and Benjamin) and the House of Israel (consisting of the Ten other Tribes of Jacob); those who observed the Jewish faith and follow the Hebrew Scriptures and the Covenant of Moses (Laws and Commandments)?

If you answer this question incorrectly then there is no hope for you to understand what Jeremiah is really saying in these verses, let along the Jewish Christ who said things like:

***Matt 5:17 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. (KJV)***

or

***Matt 15:24 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. (KJV)***

Instead of "reading into the passage" a meaning you desire it to say, or a meaning that your Pastor has taught you in your traditional "anti-Jewish" theology, I challenge you to let the Bible teach you what it says!

Then follows the now familiar pattern we often find in the Old Testament of Israel being punished for her disobedience. We see the need for punishment upon both Houses of Israel by military defeat and scattering in exile, but ironically in such punishment we find the mercy of God resulting in the complete accomplishment of the Holy One's purposes by Israel's eventual regathering as being seen today in both Jewish and Christian circles as they recover their "Jewish Roots". I hope and pray that over time this will become real to you and that you will full understand later about what I just said. Please read on.

**Answer for yourself:** Can you see the complete futility of trying to make this prophecy of Jer. 31 refer to the Christian Church because in no time in its history was the Christian Church punished by scattering, exile, and captivity as was the Tribes of Israel? Ironically it was the Christian Church who did the punishing of millions down through the Dark Ages. If you want to see the truth then I suggest you read The Dark Side of Christian History by Helen Ellerbe.

**Answer for yourself:** Is it possible you have your whole life misunderstood what God, Jeremiah, and the Jewish Christ meant when speaking of the "New" Covenant? I can assure you that most have.

Both the scattering and the regathering of Judah and Ephraim (Ephraim is a synonym for the Ten Northern Tribes) are in the Wisdom and Providence of God. Jeremiah's language is chilling in 30:24: ***"The fierce anger of the LORD (YHVH) will not turn back, until He has performed, and until He has accomplished the intent of His heart; in the latter days you will understand this."***

**Answer for yourself:** Are we living in the latter days, and if so, is it time to fully understand this passage correctly? What have we missed up to now?

These words bring to mind a parallel passage in the Book of Isaiah, chapter 27 verses 8 and 9, ***"By measure, by exile, thou didst contend with them; He removed her by His rough blast in the day of the east wind (both exiles and captivity were by foreign invaders from the East). By this (exile and captivity) therefore shall the iniquity of Jacob be atoned; and this is all the fruit to take away his sin...."***

It is worth noting that Isaiah here indicates that the exile would serve as an atonement for the sins of the people. Such an idea of atonement for sins might come as a surprise to those used to thinking in Christian terms, but is only because we have failed to understand Yom Kippur and all the facets of Biblical Atonement (if interested please request our articles on Yom Kippur) and learn the truth about true Biblical Atonement and if this Biblical atonement, in spite of what you have been taught by Gentle Christianity and its Bible, could ever be applied to the death of one for another according to the Hebrew Scriptures!!!

Fortunately, the Almighty's plan does not end with punishment and abandonment of His people, Israel. Jeremiah 31 starts out with the hopeful declaration of the LORD (YHVH), Himself, *"At that time (that is, 'in the latter days,' see previous verse)...I will be the God of all the families of Israel, and they shall be My people."* God promises the descendants of Israel (who, through captivity, exile, and intermarriage with Gentiles became assimilated and enculturated Gentiles today) that they will find "grace in the wilderness" (verse 2), followed by the most moving promise of all, *"I have loved you with an everlasting love" (verse 3).* It would be a grave mistake, at this point, to assume that these incredible promises are made only to the House of Judah, the Jewish people; on the contrary, read closely verses 5, 6, and 9b:

*Again you shall plant vineyards On the hills of Samaria; For there shall be a day when watchmen On the hills of Ephraim shall call out, 'Arise and let us go up to Zion, 'To the LORD our God.' For I am a father to Israel, And Ephraim is my firstborn.*

These clear statements, made by the LORD, identify the primary audience. It was the Northern Ten Tribes who occupied Samaria/the hill country of Ephraim anciently, and who are prophesied to do so again.

These Ten Northern Tribes, who are frequently referred to in Scripture collectively as Ephraim, are called the LORD'S "first-born" (possibly an allusion to Genesis 48:14-20 and I Chronicles 5:1).

The sure word of God to the descendants of Ephraim, the Northern Ten Tribes, is, *"Behold, I am bringing them from the north country (Assyria), and I will gather them from the remote parts of the earth...."* (verse 8a). And again, stated even more emphatically in verse 10, *"Hear the word of the LORD O nations, and declare in the coastlands afar off, and say, 'He who scattered Israel will gather him, and keep him as a shepherd keeps his flock.'"* Notice the interesting wording here. This declaration is to be made in the "coastlands afar off," and the descendants of Israel are to be gathered from "the remote parts of the earth." These locations certainly lend evidence to current efforts to identify the descendants of the Ten Tribes with the Northwest European peoples and their colonies (America). Take pause to think of what I just said!

Proceeding to the next major section of Jeremiah 31, we encounter the heart-rending passage, *"A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more"* (verse 15). This passage was applied in the New Testament to Matthew's report that Herod slaughtered infant Jewish children at the birth of the Christ child. But we know from study that this event by Herod is pure fiction created to make the "Jesus Story" follow the Ancient pattern of the sungods (darkness tries to overtake the light...this is pure astronomy at its best). Most historians would agree that this cannot be its intended original meaning. Jewish interpreters have most often understood it as a reference to the Holocaust, or to Jewish suffering throughout the ages. Yet even this reading, which is certainly more to the mark, because it is too general and does not do justice to the highly specific language of Jeremiah. Remember, according to the historical books of the Bible, the Jewish people are primarily composed of descendants of the Tribes of Judah and Levi, and to a lesser extent Benjamin. Judah and Levi are the children of Leah, not of Rachel (Gen. 29:32-35). And while Benjamin was Rachel's son, she never got the chance to know him, as she died during his birth (Gen. 35:16-19).

But Rachel did give Jacob a son, whom Jacob loved very dearly, Joseph (Gen. 37:3).

**Answer for yourself:** Is it not this son Joseph and his children [Joseph remember had two sons....Manessah and Ephraim] whose descendants were taken in the Assyrian captivity and never returned to their land or their faith that Rachel is weeping over in Jeremiah 31:15? Indeed, it must be!

The Holy One instructs Rachel to stop weeping, promising her that her children will *"return from the land of the enemy."*

**Answer for yourself:** And, what children are these?

Look closely at verses 18 and 20, where the LORD (YHVH) says, *"I have surely heard Ephraim grieving, 'Thou hast chastised me, and I was chastised like an untrained calf; bring me back that I may be restored, for Thou art the LORD (YHVH) my God.'"* The LORD'S reply is passionate:

*"Is Ephraim my dear son? Is he a delightful child? Indeed, as often as I have spoken against him, I remember him; Therefore My heart yearns for him; I will surely have mercy on him," declares the LORD.*

Again, it is clear that it is The House of Israel/Ephraim/the Northern Ten Tribes which through intermarriage is melted into the Gentile gene pool of the world which is being referred to here, not the House of Judah/the Jews. If anyone is tempted to think that the term Ephraim is being employed here in a generic way to address all Israel, just glance down to verses 23, 24, and 27, where Judah is treated as distinct from Ephraim/the House of Israel.

Next follows the passage that is at once the most awesome and the most misinterpreted of all the promises recorded in the prophets--the one concerning the "New Covenant."

**Answer for yourself:** Understanding that although most Christians have applied this amazing prophecy of Jeremiah, which is often quoted in the New Testament to the Gentile New Covenant Church and its mission to the Gentile nations; is it possible that this understanding could be in error? It sure is!

Anyone who will carefully read what Jeremiah says, and whom he addresses in this prophecy, if kept in context, will quickly see that such an application does serious injustice to the text. Unfortunately, the unconscious motivation Christians have in trying to claim this passage as for their own only promotes the advancement of a "replacement" religion which began long ago, in which the Jews were no longer the heirs to the promises of God, but rather the Gentile Christian Church. One can only say, in the face of such claims--read the text!

**Answer for yourself:** What does Jeremiah actually say?

*It can be clearly seen from the context (verses 27-28) that at a time when the House of Israel (the Northern Ten Tribes) and the House of Judah (Judah, Levi, and Benjamin) have been restored to the Land promised to their ancestors, and are multiplying and prospering, the LORD will THEN AND ONLY THEN "make a new covenant with the House of Israel and with the House of Judah...." (verse 31).*

**Answer for yourself:** With the vast majority of Jews living outside the Laws of Israel today, by some estimates 95%, then is it proper to say that "this time" has arrived and that this "New Covenant" is in place at the time of the writing of this article? Could again this "New Covenant" be in existence and the foundation for the Christian Church as they propose? No way.

**Answer for yourself:** Just because we say that this "New covenant" spoken of by Jeremiah the Prophet refers to us and our church, does that make it so?

**Answer for yourself:** Let say that you, as the Christian, are Ephraim (and ironically you are if you are awakening to the Jewish Roots of Christianity) and this prophecy applies to the Christian Church, then according to the timing of when God will make this "New covenant", can you say that this New Covenant is

already made and existing because the Christians have been restored to the land of Israel and their ancestor's faith (surely Christianity does not follow Judaism)? Again this is not happening today. Or do most of Christianity today lay outside the land of Israel and have a belief system quite opposite to the Jewish Church of Jerusalem; a religious belief system that denigrates these Laws and Commandments of God and "kills" according to the New Testament? I think you get my point.

**Answer for yourself:** Can you see that this is another example where the Gentile Christian Church has stolen the "blessings intended for the Jews" and erroneously applied them to itself while leaving all the "curses" for the Jews? Church history is replete with such examples of Replacement Theology, and I bet you didn't think you had or accepted any anti-Semitic doctrines in your belief system! Well, you have. This is just one of many and most go undetected because they are called "orthodoxy" today.

**Please note that this New Covenant is not made with the Gentiles; neither is it made solely with the house of Judah, the Jews. Rather, it is an incredible future promise that is guaranteed to the Jews and to their brothers, the descendants of Joseph/Ephraim (this Jewish Christ called these the "lost sheep of the Hours of Israel [Ephraim]), after they have been reunited and are prospering in the Land of Israel...as well as the "non-Jews" being restored to the Hebrew Roots of their faith through the Covenant of Noah and the Laws of Noah (part of the Covenant of Moses)**

You well know the magnitude of the promise and if not let us review it:

***I will put My Law within them and on their hearts I will write it (God's Laws); and I will be their God, and they shall be My people. And they shall not teach again, each man his neighbor and each man his brother, saying, "Know the LORD," For they shall all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more." (verses 33-34).***

**Answer for yourself:** Does not this passage sound strange to a Christian that prides himself as not being under the Law but grace? Now, how sure are these promises? Can God lie?

**Answer for yourself:** Could these promises be taken away from the physical descendants of Jacob/Israel and given instead to a group of Gentiles calling themselves "Christians" who reject the Laws of God let alone His appointed times such as Biblical Festivals and Sabbaths? **I would not count on it if I were you!**

The scriptural text addresses that possibility most plainly, when it says, ***"Thus says the LORD, who gives the sun for light by day, and the fixed order of the moon and the stars for light by night..., `If this fixed order departs from before me, ...then the offspring of Israel also shall cease from being a nation before me forever'" (verses 35-36).*** And, as if that wording were not strong enough, the passage continues, ***"Thus says the LORD, `If the heavens above can be measured, and the foundations of the earth searched out below, then I will also cast off all the offspring of Israel for all that they have done'" (verse 7).***

**Answer for yourself:** What further comment is needed?

Now, dear Christian, let me ask you a very important question:

**Answer for yourself:** Are you grafted into Israel as Paul stated in Romans, or are you grafted into a Gentile organization built upon Replacement Theology given to you by the early Gentile Catholic Church?"

**Answer for yourself:** Do you observe the Festivals and Sabbaths of the Lord and of Israel, or do you observe pagan holidays that have had the name of "Jesus" affixed to them and have taken the place of what is commanded in Scripture and can be shown to be observed by both Jew and "non-Jew" both in time of the Old Testament as well as the New Testament and historically up until the 5th century?

**Answer for yourself:** Have you substituted the "day of the sun" (Sunday) for the Sabbath?

**Answer for yourself:** Have you replaced one of the most fundamental tenants of the Jewish faith...giving of Tzedakah (charity) which comes from your tithe and which is commanded to be given only to "certain areas" in the Hebrew Scriptures with the financing of buildings, mortar, brick, utilities, fancy lunches, Pastors cars, recreation, vacations, Hotel rentals, symposiums, gatherings, home payments, etc., with your tithe instead of what Yahweh commands and the particular ways delineated in the Hebrew Scriptures that in "only be used"?

**Answer for yourself:** Are you, as Gentile Godfearers grafted into Israel, in fact part of Israel and the people of God along with the Jews or have you apostatized from this "Jewish truth" and does your life reflect a practice exhibiting a mixture of truth and error as taught you by the Gentile Christianity of today?

**Answer for yourself:** Are you the "remnant" among the Gentile nations who will be gathered as the "elect" and be presented at the Marriage Supper along with Judah-Benjamin, thus making up the Bride of Messiah, or will you be delegated to be the "servant-foolish bride, the ten 'foolish virgins'" and be cast out of the Wedding Supper because **the Jewish Christ, in his own Torah, is commanded by his Father to not marry Gentiles!** The only Gentile who will become a bride to Messiah is one, like Ruth, who said *"your people will be my people and your God my God."* You better think on this one!

**Answer for yourself:** How can you dear Christian continue to believe, practice, observe, and finance "neo-paganism" and the fruit of Constantine's antisemitism masquerading and defined as "righteousness" after having come to truths as shown in these articles?

Since you have been deprived by so many essential truths God desired you have, much of what you believe and consequently do is out of ignorance and lack of knowledge. You are forgiven by repentance which is just one decision away.

I suppose that there is no greater spiritual darkness than what surround the false teachings today concerning the "New Covenant." **[It is to this we turn now our attention in our next article.](#)**

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# "GODFEARERS" IN THE NEW TESTAMENT: THE PATTERN FOR GENTILE PARTICIPATION IN THE ISRAEL OF GOD #8

We addressed in our last article the possibility that this often spoke of "New Covenant" in the Christian Church might not possibly even begun yet as Christianity teaches. Such a thought usually is met when spoken aloud with ridicule and dismay by the hearers but I call you to attention to what will be presented in this and later articles in another series dealing in-depth with this critical issue. At state is the sad fact that one either stands outside of relationship with God in a "make-believe" Covenant of their own making due to their lack of proper understanding of the Hebrew texts, contexts of the Scriptures they read and a lack of historical information or else one stands secure in the Covenant given them by God; a Covenant that I have often brought to your attention as a "non-Jewish" believer in God; the Covenant of Noah which you will come to see as "New" or more correctly, "Re-newed".

**Answer for yourself:** Is the "New Covenant" really "New" at all? We would be foolish to answer in the affirmative until we examine what comes next in this and further articles.

Before we go in depth in this matter a little background information is necessary. Shavuot (Pentecost or the Feast of Weeks) is the festival of the giving of the Torah, the Laws and Commandments of God. The Torah, which is commonly known as the Pentateuch, consists of the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. This may surprise you, but the Torah, the Law and Commandments of God which are given to both "Jews" and "non-Jews" is an integral part of this "New" or "RENEWED" Covenant mentioned in our New Testaments. You may find this likewise shocking, but the "New Covenant" you heard spoken of continually will NOT become effective until a Shavuot Festival, some time in the future. Many Christians talk about the "New" Covenant, or Testament constantly without knowing of what they really speak. You may find it surprising, but the Greek word for "testament" is "diatheke" meaning "mutual undertaking between two parties or more, each binding himself to fulfill obligations." In the New Testament, the use of "diatheke" means:

- 1). a promise or undertaking, human or divine,
- 2). a promise or undertaking on the part of God, and
- 3). an agreement, a mutual undertaking, between God and Israel (notice it does NOT say the church). We spent a good deal of time and space in the last article showing the reader that the promise of this "New Covenant" was made with both Judah and the Ten Northern Tribes of Israel, otherwise known as Ephraim. And we showed that historically Ephraim was dispersed over the known world and scattered and assimilated into the Gentile nations of the world for some 2,000 years where they would "lose their paths" and their "religion" but with the promise of their return where they would be "restored to their paths" in the latter days which Hosea describes as 2,000 years which make us current of sorts. And we connected this to awaking of the Gentile Christian to his "Jewish Roots" which truly are these "paths" of his fathers before they were dispersed and became Gentiles for all practical purposes in this captivity of Israel. So again in the Christian's discovery of these "Jewish Roots" of his Christian faith we

**have before us the fulfillment of Hosea and it is here the Christian is being grafted "into the Israel of God".**

**Answer for yourself:** Does the actual words in the Greek Scriptures teach us that a "testament" is made between God and Israel and not the antisemitic Gentile Church? It sure does.

Often in Bible study "little" word have "gigantic" meanings. Let us look at one.

*Heb 8:10 10 For **this** is the (**SAME**) covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (KJV)*

**Strong's Concordance:** the Greek word of "this": #3778 houtos (hoo'-tos); including nominative masculine plural houtoi (hoo'-toy); nominative feminine singular haute (how'-tay); and nominative feminine plural hautai (how'-tahee); from the article 3588 and 846; the he (she or it), i.e. this or that (often with article repeated): KJV-- he (it was that), hereof, it, she, such as, **the same**, these, they, this (man, same, woman), which, who.

**Answer for yourself:** Is the writer of the Book of Hebrew referring to "the same" Covenant (quoting Jer. 31:31) which the writer of Jeremiah speaks? He sure does.

Notice if you will two verse above, in Hebrew 8:7, we find concretely that this "same" Covenant mentioned by this Hebrews writer and Jeremiah is called "New" and is the one that the New Testament speaks about throughout its texts from beginning to end when addressing this "New" Covenant.

*Heb 8:8 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a **new covenant** with the house of Israel and with the house of Judah: (KJV)*

In other words, **"this---same" covenant**, as was spoken by Jeremiah (that was originally instituted with an earthly Priesthood) has now been called "New" in the New Testament but the meaning behind this word "New" escapes us at present until we look it up.

Answer for yourself: Is it just possible, when looking up in a Hebrew Lexicon, this word used by the original writer Jeremiah when he penned in Jer. 31:31 this "New" Covenant that its real and true meaning does not mean "new, as in replaced" but **"RENEWED, RESTORED, REAFFIRMED" and "NOT REPLACED"!**

**Answer for yourself:** In referencing "New Covenant" in the Greek New Testament, is the reference **ALWAYS** to the covenant spoken of by Jeremiah the Prophet which was made with Judah and Ephraim? It sure is and we know this for a fact since the Hebrew writer says it is the "same" Covenant of the quote he uses and we know that this quote comes from Jer. 31:31 where Jeremiah mentions that one day God will establish this "New Covenant" with Judah and Israel.

**Answer for yourself:** How do Gentiles, who *"once were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, who had no hope, and were without God in the world"*, according to Eph. 2:12, become part of this "New Covenant" of Jeremiah spoken about in the New Testament?

Well lets look at this Hebrew word for "New" that is the key to what Jeremiah said and what the writer of the Book of Hebrew quotes and what is the backbone of Christian theology today.

*Jer 31:31 31 Behold, the days come, saith the LORD, that I will make a **new covenant** with the*

*house of Israel, and with the house of Judah: (KJV)*

**Strong's Concordance:** The Hebrew word for "new": #2319 chadash (khaw-dawsh'); from 2318; new: KJV-- fresh, new thing.

This does not tell us much so we have to keep looking for if we stopped here then we will miss completely what Jeremiah is really telling and what the historical witness of Judaism teaches.

**Brown-Driver-Briggs Hebrew Lexicon:** The Hebrew word for "new": #2318 chadash (khaw-dash'); a primitive root; to be new; causatively, **to rebuild:** KJV-- **renew, repair.** 2318 chadash- **to be new, to renew, to repair** a) (Piel) 1) **to renew, to make anew** 2) **to repair** b) (Hithpael) **to renew oneself**

**Answer for yourself:** What should we learn from this Hebrew word?

As you can see we are "not replacing" anything; **rather we are taking "the same" and "rebuilding it, renewing it, repairing it"; actually we are "repairing ourselves" which is the simple fruit of repentance to these Laws and Commandments that we allow God to write onto our hearts and which we live throughout our lives.** Simply said when we realize that we are grafted into Israel and into the faith of Israel then we come to see how these Laws and Commandments in the Covenant of Moses, laws which I have shown you are part of the Covenant and Laws of Noah for the "non-Jew", then it should dawn upon us that we repair ourselves by submitting to the observance of these Laws and Commandments give us as "non-Jews". It is these Laws and Commandments which make up our Covenant with God. These "same" Laws are the ones which the Acts 15 Jerusalem Council called "necessary" and on top of that as I have shown you we get the opportunity to **"choose those things pleasing to God"** which helps unite both Jew and "non-Jew" together. In such Laws and Commandments are opportunities for the "non-Jew" to become more Torah obedient in voluntarily submitting to and observing the Sabbaths and Biblical Festivals along with other mitzvot that we come to adopt in our lives "because it pleases God". **As we also have shown repeatedly is that the Bible, when correctly interpreted, show that these "non-Jews" kept and observed these "Holy Days" right along with the Jews as "Godfearers" which demonstrates for us that they understood the principle of Isaiah 56.** Surely you see by becoming members of various denominations and non-denominations which reject God's Biblical Feasts, Festivals, and Sabbaths that this "unification" of these two peoples of God who are supposed to make us this Israel of God can never happen; especially when Christianity considers the Jews "lost" and tries to evangelize them when the reverse is the "pattern" of the whole Hebrew Scriptures as well as the Great Commission.

*Jude 1:3 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was **once delivered unto the saints.** (KJV)*

**Hopefully this makes you think** if you are really in "the faith" given only "once" to the saints by God or just have "a" faith about something" which God never gave you or desired you have. Hopefully it will dawn upon you that you have received not this "one faith" given mankind by God but the one which **Constantine did and took exceptional efforts to make sure you never found the truth.**

Writing long before the rise of the Roman empire and the Roman Church Paul speaks of this "one faith" which he was teaching his "Gentile Churches" in Asia, Minor:

*Eph 4:5 5 One Lord, **one faith**, one baptism, (KJV)*

Since it can easily be shown that Paul taught these Holy Days to these "non-Jews" then it is a "no-brainer" as to what Paul was teaching these "non-Jews"; he was teaching them the "Jewish faith as practiced by non-converted Gentile believers". Let me give you two examples; one where **Paul taught the "non-Jews" to observe the Sabbath** and one where **Paul taught the "non-Jews" to observe the Biblical Festivals long after the time for**

**this New Testament Jesus**. This was the "Pattern" of worship dear one which was intended to be taught to every "non-Jew" in the wake of Acts 15 *"as Moses is read in the synagogues every Sabbath"* and one that Rome destroyed over 500 years and which needs restoring today to the Christian Church.

In other words, the "New" covenant of the "New Testament" is in reality this "same covenant" so often spoke of in the Hebrew Scriptures [Mosaic which contains within it the Covenant of Noah and the Laws of Noah for the "non-Jew"] which is to be renewed in your life; not replaced with one of Rome's making. This Covenant mentioned in Hebrew and referenced in Jer. 31 is *"the same covenant"* with its Laws and Commandments which are to be written on our hearts which are our Covenant stipulations and responsibilities before God. It is "this same Covenant" which Rome, through their "Romanized Paul" will teach the whole Gentile world does not any longer apply to them by forging their "Second New Testament" **(little do we know that the First New Testament is not the one we have today)**. Little do we know or understand that every one of God's Covenant are Eternal!

Now pay attention please.

**Answer for yourself:** Jeremiah 31 states that the day will come when this **RENEWED** Covenant will be **made with "whom"? Does he say Israel and Judah? Or with Judah and the Christian Church; a Christian Church which by the way rejects the faith of Judah and these same Laws and Commandments and has done so now for some 1,700 years presently?**

The answer to that question is "Israel and Judah", Israel being understood as Ephraim who today are dispersed Gentiles worldwide; many of which qualify as truly "Ephraim/Israel" because they are turning to the Jewish Roots of Christianity and finding these "Jewish Roots" best represented in Judaism and not the imposter called "Messianic Christianity" which often has these same "anti-Jewish" dogmas as traditional Gentile Christianity but only masqueraded in "Jewish dress" and "Jewish music". It is these "blinded" Gentiles who have lost their father's faith who today are awakening to the truth of Judaism and their place within it through adoption of the Covenant of Noah along with the observance of Isa. 56 in their lives. Ironical it is when you see it that Ephraim was punished by God for straying away from this *"faith once given to the saints"* and departing from "Jewish" or "Biblical" ways but yet it is Gentile Christianity which has adopted the same and practice this replacement religion each Sunday. This I remind you is the same practice from what the LORD commanded with brought the judgment of God down upon their nation and which happens to be the same reason why Ephraim was taken captive in the first place.

**Answer for yourself:** Where is Israel to be found today?

**Answer for yourself:** Is Israel to be found in the Tribe and descendants of Judah; many of which are in the land of Israel since 1948, but also scattered about the globe? There are large factions of Judah in Africa today and few know this. Where are the ten tribes of Israel today? I have already shared a little on this but more on this will come shortly so keep reading.

Secondarily this "New" testament is often used to refer to a collection of books supposedly written by the Apostles. While we all talk "about" this New Covenant, most folks do not know the terms that make up this "New" Covenant. Since most folks consider the "New" covenant as an important part of their religion and relationship with God, it becomes clear that we "ought" to know the terms of this "New" (Renewed) covenant. Since this is a legal document and has an impact on our lives, we certainly should be intimately familiar with the terms of this Covenant. First let me tell you what the "New" covenant is not. It is not the collection of books commonly known as the New Testament which has unfortunately replaced the Bible of the Jews, the Hebrew Tanakh. Little known by most Christians is the fact that it will take Rome almost 400 years before the Roman Catholic Church created a document to establish their validity of their antisemitic theologies and dogmas which they created in their reaction to Biblical Judaism; doctrines by the way which are often contradicted by the Torah and Tanakh (the Law, Prophets and Writings found in the Hebrew Tanakh). **I have already shown you that it was this "message" of the Torah, a message of personal responsibility to obey these very**

## **Laws and Commandments of God, which was taken into all the world to the Gentiles in the Great Commission).**

**Answer for yourself:** How do we know this?

We know this because a Covenant, or testament, is a contract between two parties. Webster's Unabridged Dictionary defines "testament" this way: "In law, a writing, under seal, containing the terms of agreement or contract between parties..." Since the collection of books merely quotes the terms, and since most of the writings of the New Testament do not contain the terms of this covenant, it would be poor scholarship to refer to this collection of Apostolic Writings as the "New Testament."

The ceremony commonly known as "communion," which is mistakenly practiced by most Christian churches as a substitute for the Festival of Passover, is not the New Covenant because this ceremony does not mention the words that make up this agreement. While this ceremony mentions the seal of the New Covenant (the cup of wine of the Passover), it does not mention the actual words that make up this agreement.

**Answer for yourself:** What exactly are the words, or terms, of this "New" covenant?

The words, curiously enough, are found in the collection of books sometimes referred to as the "Old" covenant. The prophet Jeremiah wrote down the words of this agreement in Jeremiah 31:31-34: **"The time is coming," declares the LORD (Yahweh), "when I will make a new (renewed) covenant with the house of Israel".**

**Answer for yourself:** What are we missing here ?

We must never forget that Israel had been dispersed, assimilated, and intermarried into Gentile nations for over 200 years when Jeremiah spoke this prophecy) and with the house of Judah. This means that this "renewed Covenant" will be made basically with "non-Jews" and it is to them that God said that He will:

**Jer 31:33 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (KJV)**

**Answer for yourself:** Since the "Jews" have since Sinai been "God's people" then who is the subject of Jer. 31 who appear to "not be God's people"? It is the "non-Jew"!

Speaking of the "non-Jews" we find:

**Eph 2:12 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)**

In other words, you cannot find the Tribes or descendants of Israel when Jeremiah spoke this prophecy, as these ten tribes were literally becoming "Gentiles-heathen" since their captivity and were no longer "God's people." Israel as a Torah practicing people was no more! No longer were they living by God's Laws and Commandments in their lives. Rather, the descendants of Abraham, once monotheists, were now polytheists like their captives, and began to adopt a new religious belief system of man's invention instead of God's revelation. **They were losing their Biblical Roots, they were losing their Hebrew and Jewish Roots just like Gentile Christianity of today has and has for the last 1,700 years due to the efforts or antisemitic Rome and their forged Bibles that teach a "replacement religion" instead of the true faith of God.;**

**Answer for yourself:** Has this same sickness infected the Body of Christ in the Gentile Churches of today? You better believe it has (just request our articles on Sabbath and Festivals to understand the depth of darkness that exists today in Gentile Christianity).



Let me explain. Since Ephraim's captivity, the people of Israel were becoming intermarried with pagans, being influenced and yielding to paganism, accepting and replacing, or at least mixing pagan religious beliefs with those given to them by God at Sinai, thus no longer following the "faith once given to the saints".

Please read slowly and carefully:

This "same covenant," seen in Hebrew 8, *"will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them,"* declares the LORD. *"This is the covenant I will make with the house of Israel after that time, declares the LORD. I will put my law (Torah) in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest, declares the LORD. For I will forgive their wickedness and will remember their sins no more."*

**Answer for yourself:** Could these "Laws" and "Commandments" that are to be written on the hearts of these "non-Jews" be referring to the Laws of Noah later called "necessary" in Acts 15 by James and the Jerusalem Church? You bet they are.

**Answer for yourself:** Why is so important and why do I stress this so much?

Without study of these 66 Laws of Noah then it is impossible for you to grasp at present what a major correction they are for present day Christianity and Christian teaching and dogmas. At the very core of these Laws of Noah is a major rebuke of normative Christian doctrine and christologies that render all "non-Jews" who accept these "beliefs" about this Christian Jesus both idolators and blasphemers before God! This dear one is the "unpardonable sin" we read about in our New Testament and the horrible irony of it all is that we are tainted by this horrible sin until we die because we were taught typical Christian dogmas about this Jesus and accepted them without serious study on our parts. We carry the shame of this sin till our last breath and a blessing to us is that our deaths are the final atonement for such a horrible sin. It may be too late for us but not too late for children because with proper teaching then it is possible that they can live before God in their lives without this horrible sin that will follow them all the days of their lives.

**Answer for yourself:** As stated before, how does God intend His laws to be written on our hearts (let alone a Christian's heart) and how can this be done when a Christian denies the Law and believes it has passed away?

Let us never forget that faith comes by hearing and hearing by the Word of God. Understand that those former Israelites were now inter-married and assimilated into Gentile nations where they were forgetting the faith of their fathers and were no longer knowledgeable of nor observing the Laws and Commandments of God along with His Sabbaths and Festivals like Christianity has done today. Through this Great Commission the Jew was to be a "light to the world" whereby once again these "non-Jews" could be once again instructed concerning the Covenants and Laws of God by the Jewish witness to them of these truths. Then the product of their hearing and learning of these Laws of God given and intended for them would stamp these truths in their "minds" thus when accepted would enable them to become engrafted once again into the Israel of God. One only has to look at Nehemiah, chapter 8, for a perfect example of former Jews, who when returned from captivity where they did not hear the Word of God and were influenced by pagan cultures, had forgotten the Word of God. Yet when taught by Ezra for the first time of God and His Laws intended for them, cried, repented, and returned to God with broken hearts as this "renewed" Word was "written on their hearts" as they heard with their ears and understood with their minds.

**Answer for yourself:** Is it any wonder why you do not at this time have the same religious belief system as taught by the Old Covenant which is held by the Jews today and which can be shown to be shared by both "Jews" and "non-Jews" in the Hebrew texts considering what Rome has done to this revelation over the last

1,700 years? It is any wonder why we have a completely different religious belief system than the once that can be discerned upon some serious study in the New Testament?

It is so simple. We as Christians and followers of the Christ have not had good teachers to teach us the truths which have for so long remained hidden until these last days. And those we have are blinded by prejudices and anti-Semitic doctrines inherited from both the Catholic and Reformation churches and when shown the facts and evidence from such hard-nosed study of the texts and history refuse to acknowledge these facts as if they don't exist before their eyes.

I would again like to call your attention to the names of the parties that "WILL" make this covenant in the future. The first party is called "the house of Israel" (currently the House of Israel as the dispersed and assimilated Gentiles when this prophecy was spoken by Jeremiah) and "Judah" (Judah was still in the land of Israel when Jeremiah prophesied, but would shortly be taken into Babylonian captivity). The other party to this "RENEWED" covenant is God. God is referring to Himself as Yahweh.

*So, if you (typical believing Christians) are not of the house of Israel or Judah, then this "new" or RENEWED covenant has no effect on you!*

*In other words, the Christian Church finds her validity as she is grafted into Israel, not the converse, where Israel is being grafted into the Gentile church.*

**Answer for yourself:** Take a minute and ponder which I just said, then ask yourself this question: am I grafted into Israel, or is Israel grafted in my corner church?

On the other hand, if you are convinced that the "New" covenant applies to you, then somehow you must be a part of the House of Israel in order for its benefits to be applied to you. This covenant, between the house of Israel and God, is quoted, verbatim, in Hebrews 8:8-12. This is the only other place where the words, or terms, of the new covenant are spelled out so expressly in the New Testament. If you carefully read this contract, or if you were to take this contract to your lawyer, you will learn that this contract of the New Covenant has not yet taken effect!

**This contract cannot take effect until the Gentile Christian understands, believes, and practices the faith of the Jewish Christ. This contract cannot take effect until the Gentile Christian comes to the understanding of the truths presented in these articles and truly believes that he is grafted into Israel, thereby rightfully entering into the "renewed covenant" of Jer. 31.**

Ye who have ears to hear, hear what the Spirit says to the church! Also, this contract-covenant can only become effective when everyone knows the Lord (that's what it said). *"Until everyone knows the Lord"* means knowing and understanding His ways which are revealed in the covenant contract, the Torah (the first five books of the Bible which have not passed away in lieu of grace). The tragedy is that most Christian churches teach that the LAW (our covenant contract) has passed away and does not apply today since we are under "grace" and "not the Law". Not only do we have to be content with looking forward to the time when this contract is put into effect, but we must unlearn lies taught as truth by well intentioned spiritual leaders who are sincere, but sincerely wrong.

We must understand that the Law is still in effect, only the Priesthood and the sacrifices which accompany the Priesthood have changed. We must understand and cherish our "marriage certificate with God," His Torah, His Law, and take our rightful place as Gentile believers as "part" of Israel, and no longer allow ourselves to be tossed by every wind of doctrine by ascribing to replacement theology whereby we falsely believe the Christian

**Church has a covenant of its own to the exclusion of the Biblical Covenants as found in the Hebrew Scriptures and which are confirmed by a proper reading and understanding of the New Testament.**

**The actual terms of this renewed covenant, to which the Christian Church finds its identity, appear to be the same terms of the covenant that God made with the house of Israel at Sinai!** We can deduce this by noticing that the "Torah" will be written on our hearts instead of stone. This refers to God's command when He gave the Torah. Deuteronomy 32:46 records for us: ***Take to heart all the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law (Torah). We should also notice what is being written on the hearts. It is God's Law, His Torah. It is God's instructions or laws.***

***The implications of this are staggering!***

This means, that when this is done, we will no longer disobey God. We will desire to obey the Law that most Christians are taught today to hate because they have been told that it brings bondage.

This erroneous teaching is due to errors in manuscript transmissions as well as cleverly placed words and additions to our forged Christian Bibles (built off the forged Greek Old Testament along with these forged texts quoted in our New Testament) that are meant to lead you to the pre-formed theological opinions of those who printed your Bible (these redactors are influence by anti-Semitic and anti-Judaic sentiments inherited from prior erroneous education). It just so happens that this "anti-Law" belief, which has been cleverly written into the pages of our Bibles and the corners of copies of Greek manuscripts which were later incorporated into the very text itself which were not there in the earlier Greek manuscripts from which the English translation is derived, is in total conflict with the words of the Jewish Christ and the real Paul in the Bible ([see articles on misunderstanding Paul and the Law and misunderstanding Galatians](#)).

Now you know the real history and the facts behind these "texts" we inherited from Rome along with their "false tradition" that has robbed us of the rich truths and experiences we could have had in the proper worship of our Creator; a "Pattern" which yet still today exists in Biblical Judaism and which we can turn to. All we need it a little truth and someone to show us the way. Now you have been shown.

Blessings

Craig Lyons M.Div.

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## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED IT & THE INCIDENT AT ANTIOCH? #1

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**Disclaimer:** It is important for the reader to understand that in this website, in comparing first century Judaism and their Messiah with later Christianity and their presentation of the Jewish Messiah along with the unveiling of the historical truths concerning the non-Jewish "believer" in the first century, I will use a "literal-historical" approach to the "Jesus Story". If you have studied our other websites then you know that "the Christ" can be interpreted from 3 different perspectives down through recorded history: **"mystical", "mythological", and "literal-historical"**. Only after one has spent a considerable time in dedicated and scholarly studies in such areas as Biblical Judaism, the Jewish Messiah and true Messianic prophecy as taken from the Hebrew Scriptures and not the later forged texts of Rome, manuscript evidences, the history and origin of the Roman New Testament, the Gnostic Paul vs the Roman Paul, the Essenes and their "literal godman", Gnosticism, Egyptian religion and the ancient "Jesus Story", Comparative religion, and Astrotheology can he understand and be certain which two of the above three methods of interpretation of "the Christ" are accurate and factual. Again for purposes of comparing Judaism vs Christianity and the implications that this holds for the non-Jew and "Godfearer" we adopt in this website and for all studies in this website a **supposed "literal-historical" interpretation of "the Christ" as well as the Jesus of the New Testament.** Only in so doing can we adequately contrast the truths of Judaism vs Christianity theology and by so doing follow the train of these Divine Truths back down the corridors of history to the earlier Divine revelations given to mankind by the Creator which were intended for both "Gentiles" and "Jews" as well. I will let you be the judge of the results of such studies and leave to the reader to draw the necessary conclusions as we attempt to compare Jewish and Christian theological perspectives all the while dealing with the New Testament Jesus in a "literal-historical" manner in order for such an accurate comparison to be done effectively.

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## WILL THE REAL PAUL PLEASE STAND UP

I can just hear many of my readers now: "There he goes again, tearing down my hero Paul". Well it is not my desire to build up or tear down anyone; only to get to the truth behind accounts in the New Testament which have been recorded in such a slanted way as to obscure truth. It is in the spirit of truth and critical historical study that we investigated great time and research to get the bottom of Paul's rebuke of Peter.



**Identifying forgeries in the Bible often calls for some hard detective work.** There is no "royal road." Every clue, every nuance, no matter how subtle or insignificant it may seem, must be followed to its logical conclusion. Sometime the results are ambiguous and frustrating.

They remain questionable, and I will point out a couple of examples. But perseverance often pays off, and the data confirm a suspected Bible forgery. So, although some of the suspected Bible forgeries may ultimately be proved authentic, others certainly will be substantiated. The so-called Pauline epistles are a good case in point because modern scholarship today reveals that many that carry Paul's name are outright forgeries; fakes written often to present an anti-Jewish polemic or an anti-Gnostic polemic. This is rather amazing as one does the necessary studies for it is quite evident to the accomplished scholar today that the authentic Paul of the New Testament was Gnostic "Chrestian" through and through although later portrayed in anti-Gnostic tone by Roman writers.

Paul was a Jew born at Tarsus, a city in Cilicia. The year of his birth is not known exactly but scholars put it at about 5 C.E. His Jewish name was "Saul" which he used within the Jewish community with "Paul" being the Greek version. He is believed to have died in Rome around 65 C.E. Paul was a contemporary of the time in which Jesus supposedly lived. Outside the New Testament letters (epistles), there are no reliable sources for his life. In the New Testament the so-called Pauline epistles begin after the Book of Acts and include the next thirteen entries. They all begin with the words *"The Epistle of Paul the Apostle to the . . ."*

**Answer for yourself:** But did he really write them?

According to scholarly analyses (see Attachment), Romans, I and II Corinthians, I Thessalonians and Galatians are genuine. Opinion is divided on the authenticity of Philippians and Philemon. Ephesians, Colossians, II Thessalonians, The Pastorals (I and II Timothy and Titus) are held by most scholars to be forgeries written considerably later than the time of Paul. The story of Paul's conversion to Christianity and his career as a missionary is given in the Book of Acts and was probably written many years after his death. Therefore its authenticity remains highly questionable.

Of the thirteen epistles ascribed to Paul in the Bible, only five to seven can be identified as authentic with any degree of certainty according to modern scholarship. Yet, all thirteen are headed with the bold inscription, *"The Epistle of Paul the Apostle to the . . ."* which is blatant subterfuge in the face of undeniable evidence to their forgery. This amounts to a most scandalous and irresponsible deception. I know of no minister of the gospel who has ever had the intestinal fortitude go before his congregation and make this revelation. They, instead, proudly promote themselves as paragons of virtue and honesty; purveyors of truth - the only truth. Intellectual dishonesty is their stock in trade.

This issues at stake in such research affects every non-Jewish believer on this planet. This will become crystal clear if you take the challenge and read the forthcoming articles which will strip away many of the lies and half-truths portrayed in the New Testament. Dear one, whether you know it or not, the New Testament you carry in which you hold beliefs concerning "inerrancy and infallibility" is more truthfully understood to be a Roman religious propagandist document in which a "replacement religion" was used as a political glue to hold the crumbling Roman Empire together in the 2nd through 4th century when the Canon of the New Testament was organized.

To examine all the forgeries attributed to the Gnostic Paul would take several books so I have limited our study in this website to the "Antioch Incident". James D.G. Dunn, in Jesus, Paul, and the Law, states on page 2 that: *"The Antioch incident was a crucial episode in Paul's career. The question was , How crucial?"* He goes on to challenge his readers with such questions as:

- What was it that the men from James demanded from Paul and his church?
- Why was it that they demanded such from Paul and his Jewish-Gentile church?
- What was it that Peter and other Jewish Christians withdrew from, and why?
- What effect did this Antioch incident have upon the future of Jew-and Gentile relationships in the churches of Yeshua?
- What effect did this Antioch incident have upon Paul's relationship with the Jerusalem Church and was his defense of his Apostleship in many of his epistles stem from the Jerusalem's rejection of Paul and "his



**gospel"?**

One of the issues raised by this study was is the changing relationship between Paul and the Jerusalem church before and up to the Antioch incident. Prior to the Antioch incident Paul had been much less independent of Jerusalem than subsequently-hence the somewhat defensive tone of Galatians 1:10-2:10. Without a doubt Galatians 1-2 reflects a transition in Paul's relationship with Jerusalem and the Jerusalem congregation and its authorities. What you the reader must understand from the outset is that it is this rejection of Paul and "his gospel" by the Jerusalem Church which plays such an integral part in the overall picture of Paul's theology and its development.

**Answer for yourself:** What was Paul's gospel? Paul consistently mentions his gospel by name. He remarks "my gospel" often in the New Testament. But there is one problem.

**Answer for yourself:** What is that? Well have you ever read supposed Pauline literature and noticed that Paul often seems schizophrenic and contradicts himself? Well, he does quite often. That is because of this tampering and forgery of epistles that bear his name today. What we find when we look is that Rome will later write quite a lot of "anti-Gnostic" propaganda and use Paul's name for authority for their anti-Jewish and anti-Gnostic propaganda. This, simply said, explains why Paul seems schizophrenic in the New Testament; often contradicting himself on the same page or within two pages of the same epistle. If you have never see this for yourself then you have not read close enough because it is there in the New Testament in abundance.

**Answer for yourself:** So what are we to do with Paul, especially in light of the large possibility that much of the Pauline corpus in the New Testament is not the expressed beliefs of the Gnostic Paul? Well, for the purpose of contrasting the anti-Jerusalem Church message by the emerging second century Roman Gentile Christian Church where Paul's name, as the leading apostle to the Gentiles, was used as the highest authority for promoting the Roman anti-Gnostic and anti-Jewish theology, we then have to assume that Paul wrote all that carries either his name or assumed to be written by him. Only later will we, in later teachings, vindicate Paul for the true Gnostic that he was but that is a study for another day. So, please forgive my assault upon Paul for truly it is not so much an assault upon Paul but Rome who forged anti-Gnostic and anti-Jewish treatises in his name. Now let us be prepared to read between the lines as we study the following articles.

**The Antioch incident marked a crucial stage in the development of Paul's theology (Rome's theology) and his separation from the Jerusalem Church.** In Galatians Paul is striving to assert his independence from Jerusalem. I challenge you to read Galatians 1-2 with the understanding that those whom Paul opposes and who opposed him were in reality the famous James and the elders of the Jerusalem Church. This puts a whole new spin on Paul's self-vindication in his epistles. The inner tension should be noticeable by all. The problem is ascertaining whom the adversaries of Paul actually are. You can understand my amazement when I discovered over the years of my study that the adversaries of Paul of whom he characterizes as "Judaizers" in the New Testament are the very one whom the supposed Jesus walked with and taught for 40 days after his resurrection. **To assume these "Judaizers" are wrong and that Paul is "right" makes Jesus an incompetent who put the wrong men in charge of the Messianic Movement.** To assume these "Judaizers" of Jerusalem, James and the Jerusalem Church are "wrong" in their theology is incredulous considering these same men had been filled with the "Spirit of Truth" on Pentecost. Surely the true anointing of God did not lead these men into error. James no less is the leader and head of the Jerusalem church and Messianic movement in Jerusalem in the first century. This again is the mother church for all missionary activity. It seems to me that if these men at Jerusalem had it wrong then what does that say about God's competency in setting these men in authority especially in light of beliefs attached to Jesus, that he was resurrected from the dead and believed to be the Messiah of Israel by many in this Jerusalem Church. This is the tension we have between these two parties.

This again is the setting we have that confronts our further study: Paul is opposed by James and the church and Paul is opposed to the same. **Unfortunately we have only Paul's and Luke's account of the matter in the New Testament.** Let it be remembered that this "Luke" was Paul's friend and companion in several of his trips. So if we are to come to the bottom of the matter then everything must be scrutinized for truthfulness. We

can take nothing for granted nor shall we.

## TROUBLING QUESTIONS TO CLOSE ON

As we close this brief introductory article in this Antioch Incident Series understand what is at stake here. **If James and the Jerusalem Church can be found to be in the right then that means Paul was not observant of the dictates of the Acts 15 Church Council that preceded the Antioch incident.** Let us never forget that the Book of Acts attests for us in Acts 15:23 that the church wrote letters of their decision at the momentous Jerusalem Council and attests as well that these letters containing James' decision regarding Gentiles and their grafting into the Israel of God were to be sent to the Gentiles congregations in Asia to inform them of the decision of the mother church/synagogue in Jerusalem. This if anything was to be the "pattern" for Gentiles and their relationship with both God and Jews everywhere. Not only that but verse 28 states that ***"it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things"***. Take just a moment to notice that the decision of James and the Jerusalem Council was seen by the Holy Ghost to be "good" and "necessary" for the non-Jewish believer.

**Answer for yourself:** Have you ever stopped to take notice of what is said in Acts 15 and then ask yourself "What things were these that seemed 'good' and 'necessary to the Holy Spirit' concerning Gentiles in their relationship with God and the Israel of God?"

It seems certain things were mandated by God and enforced by Godly representatives for the non-Jewish believer to both observe and keep as part of his inclusion into the Israel of God whereby he received the gift of salvation. **The seriousness of the matter is underscored by the fact that these "necessary" and "good" things will not be enforced by Paul to his Gentile churches; in fact Paul, or should I say the "Roman Paul" will be seen to be instrumental in casting such things to the ground as if they were not important.** This is the whole of the crux of the problem at Antioch. The letters informing of the Jerusalem Church's decision were intended to "strengthen" the Gentile Churches but the information within them had to be implemented among the Gentile converts and Godfearers. **Paul, or should I say the "Roman Paul", would make several serious compromises the majority of which today escape the notice of the casual reader.**

In the next articles I will point out each area of contention where **Paul, or should I say the "Roman Paul", directly disobeyed both James, the Church, and the Holy Ghost and literally broke from being submissive to the Jerusalem authority and preached "his own gospel" in defiance of Jerusalem and the Holy Ghost's decision.**

This I know is shocking to most because you have grown up with the positive account of Paul in the New Testament. But understand that this view of Paul is biased to say the least and far from the truth concerning this man. If you find the courage to continue reading I will prove, prove to you that the Paul of the New Testament is not a friend of Jerusalem Church let alone "the Christ" whom you think he followed. But again we are dealing with a false picture of this man whereby he is made to be anti-Jewish and anti-Gnostic by this Roman New Testament. **Therefore, this Roman Paul is made to do his own thing and this is what brought him into great contention with the Jerusalem Church and its authorities. And in such disagreements of course this Roman Paul is made to appear as if he not only wins such contentions but is presented in such a way that diminishes the authority and validity of the Jerusalem Church.**

**But the New Testament is not consistent in the portrayal of Paul or even of the Jerusalem Church. Again such wavering in positions speaks to the inconsistency of the writers of the New Testament documents which are not historically reliable but intended to bolster theological agendas. The censors and redactors of the New Testament often left behind stands of thought that betray their alteration of key ideas in the texts. Take for example where Paul is summoned to Jerusalem twice to**

**answer charges brought against him in his life; the first at the Acts 15 Council and finally in Acts 21 where he would publicly demonstrate under duress his obeisance to the Torah and in so doing complete the Nazarite vow which required of him the offering of blood offerings and sin offerings for atonement.**

**Answer for yourself:** And what is so strange about this? Well, for one thing Paul is found bringing blood sacrifices to the Temple for atonement offerings some 30 years after the supposed death of Jesus; the same Jesus which this New Testament attests is the final offering for sin.

**Answer for yourself:** That being the case then does it appear that the Jerusalem Church, who commanded Paul to do this, believed that the supposed death of Jesus was a final atonement for sin and does it appear that Paul, by obeying such a command, also believed that this supposed death of Jesus was a final atonement and sacrifice for sin? **Well it sure appears not.**

**Answer for yourself:** Understanding this fact which often goes hidden in the text of Acts 21 where it says:

*Acts 21:26-27 26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. 27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, (KJV)*

**Answer for yourself:** Why is this passage of monumental importance for a Christian? Well, for one thing, hidden in this passage is the fact that the death of Jesus as recorded in the New Testament was not believed to be a death that was the final sacrifice of sin; either by Paul himself or James and the Jerusalem Church. This fact is hidden under the surface of this passage and unknown to Christianity and this fact exposes again Rome's fictional theological creationism in the New Testament where they have passed off to an unsuspecting Gentile world a "replacement religion" for over 1,800 years at present. **Contained in this passage is the hidden truth that Paul was ordered by James to take a Nazarite vow, a vow which according to Judaism and the Laws of Moses required he make blood sin offerings and blood atonement in the Temple long after Jesus' death.** This was done according to the New Testament as James request and that Paul obliged. **What is staggering to the mind of a "thinking believer" is that bringing of bloody sin offerings and bloody atonement offerings was done 30 years after the time of Jesus death as depicted in the New Testament when, as we are taught today, that Jesus' death was supposedly understood and believed to be the final sacrifice for sin. Evidently someone forgot to tell James, the Jerusalem Church, and Paul about this "doctrine".** We one begins to look at this event he, maybe for the first time in his life as a Christian, comes to see how true Biblical Atonement operated and how it is impossible in Judaism that one's death, no matter whom, could be an atonement for the sins of others. This has fatal implications when applied to the New Testament's dogma that this Jesus' death was a final sacrifice for sin and a final atonement for all mankind. This fact alone shows us that neither Paul nor James and others in the Jewish Church of the first century interpreted this Jesus' death as a sacrifice for sin and the door for Eternal Life. I ran upon this fact when studying Judaism over 17 years ago and in so doing it only motivated my further study to come to the truth about other things I was reading in the New Testament like this "Antioch Incident" we are dealing with in these articles. **It is time to learn the truth about Biblical Atonement and how God gave all mankind various ways to make themselves acceptable to Him.**

**Answer for yourself:** What then should you do knowing this? You should study. Well, for one thing you could begin to study true Biblical Atonement in the link above and learn how it truly worked and only then can you see for certain if atonement could be connected to one shedding his blood for others. This is a big problem that lies at the heart of the "crucifixion" of this Jesus and worthy of your study to find out the truth about true Biblical Atonement and what, if any, relationship it has to the death of this Jesus.

That was a lot to start with and I ask that you ponder what has been said, but above all, let us continue with the second article in this series. But don't forget what I said about true Biblical Atonement. The irony of this whole thing is that I learned the truth about Biblical Atonement not from Jewish writers or Rabbis but through

**Christian Old Testament scholars and historians who do not have a church to build or an offering to collect. I first learned the truth about true Biblical Atonement from two famous Christian authors who give us today the Kiel-Delitzsch Commentary on the Old Testament. After having been exposed to this I began to read Jewish sources and Rabbis concerning atonement which only confirmed what I had been previously shown by Kiel and Delitzsch when reading on Leviticus. You see, like me, you never knew the truth about atonement because you trusted and believed everything in this New Testament and never knew to look into such things having been falsely assured that everything in it is "God-breathed". I was horrified to know that no longer could I casually "read and believe" this New Testament and accept what I was reading as the "truth" without personal study. This was the opening of my theological "pandora's box" for me.**

**[Let us continue our study in the second article in this series.](#)**

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## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED IT & THE INCIDENT AT ANTIOCH? #2

If one reads Galatians chapter one and two he finds it very informative as to Paul's relationship with the Jerusalem apostles. This is one of the key questions relating to the beginnings of Christianity which has never achieved a completely satisfactory resolution. It is clear enough that in Galatians itself Paul is striving to assert his independence from James, Peter, and the Jerusalem Church. This cannot be disputed in light of historical facts.

### THE EXEGESIS OF GALATIANS 2....LOOK AT WHAT WE FIND

Paul finds himself in rather a difficult predicament. The facts of history already betrayed [Paul as Gentile convert and a Sadducee](#), which when spurned in his love interest in the Chief Priest's daughter, defects to the Pharisees. So now we have Paul as a self-made Pharisee. Paul, wishing to defend his honor and reestablish his position in the religious hierarchy of Jerusalem, made such a attend following his "revelation" on the Damascus road. Paul desired independence from the Jerusalem Church yet needs their acknowledgment and authority for his missions.

In Gal. 1:15-17 we find Paul's admission that he, after receiving his revelation of Jesus, *"did not confer with flesh and blood, nor did he go up to Jerusalem to those who were Apostles"*. Paul makes a strong case that he did not "confer" with those who knew Jesus best.

**Answer for yourself:** Does this not seem rather odd, especially since the New Testament pictures this Paul as opposed in the beginning to this "Jesus Movement"?

That seems strange to me considering he persecuted the "way" of the Nazarenes and caused the death of many before his "enlightenment" on the road to Damascus.

The Greek word for "confer", as taken from Galatians 1:16 tells us a lot:

4323 prosanatithemi-

- 1) to lay upon in addition to
- 2) to lay upon oneself in addition
  - a) to undertake besides
  - b) to put oneself upon another by going to him,
  - c) to commit or to betake oneself to another for the purpose of consulting him
  - d) to consult, to take one into counsel
  - e) to add from one's store



### 3) to communicate, to impart

## DOES PAUL INCRIMINATE HIMSELF AND REVEAL HIS MOTIVES IN THIS WORD FROM GALATIANS 1:16?

Remember in this study we are looking not only at the texts in question and trying to understand them in their historical significance as relating to the non-Jewish believer in the first century but also looking for the "authentic Paul" as opposed to the "inauthentic Paul" of Rome's invention.

The first thing we see in our study that "yes", Paul does incriminate himself. In fact Paul's choice of words betrays his hidden attitude toward authority in his life. Remembering his rejection by the Chief Priest not being allowed to marry his daughter since being a "non-Jewish convert" and how he at first had thrown in his lot with the Sadducees, Paul sets out to establish his own credibility and authority in response to his being rebuffed by the Chief Priest and Temple authorities. If you wish to read in-depth in these issues I highly recommend H. Maccoby's The Mythmaker: Paul And The Invention Of Christianity. This book will open your eyes and only begin a life-long study into "what is the truth about Paul?"

**Answer for yourself:** In what way? This book, hard to locate today, by Maccoby, will show you the Roman Paul and the "anti-Jewishness" of his characterization and portrayal in the New Testament, the same New Testament which also goes to great lengths to show this same Paul as a "Pharisee of Pharisees". This is the schizophrenia of Paul that I have mentioned before that we find in his portrayal along with the many vacillations of doctrinal and religious positions that we find in the Roman New Testament.

We find from this simple word study ["convey" in Greek] that although Paul had been a severe if not major persecutor of Jesus's Church, after his "revelation" Paul braggingly stated that was not willing to confer, to consult, to take into counsel the Jerusalem authorities, or even to "add" to his store of knowledge concerning Jesus from those who knew him best.

**Answer for yourself:** This does not sound right, does it?

According to this Greek word for "consult" Paul braggingly states in Galatians that he was not willing to lay up more knowledge concerning Jesus from those who knew him best. He did not seem to need to add to his knowledge of Jesus other than what he had received on the Damascus road. But more enlightening is the meaning that he was not to put himself in a humbled position of submitting to another or committing to another for the purpose of consulting him in hopes of gaining needed and necessary knowledge concerning Jesus and Jesus's gospel. Except for the Damascus road revelation we all know Paul was in direct opposition to Jesus and had the wrong message. Not only that but Paul did not consult with flesh and blood about the significance of the revelation he had received about his understanding of "revelation of Jesus Christ" (v.12) as a call to preach the gospel to the Gentiles. For Paul it was not necessary for him to consult with any man about the meaning of the revelation he had received by Jesus Christ. He had a private interpretation to which he assumed he needed no witness from those he had previously been persecuting. What is most amazing to me is that Paul brags about not needing to go to those who were the apostles before him (v. 17), to those, that is, who remain within the circle of Jesus's followers who were at that time regarded as the most qualified to give an authoritative interpretation of what he (Paul) had seen on the Damascus road. By the time he did first visit Jerusalem three years had elapsed and the meaning of the "revelation of Jesus Christ" at Damascus had been clearly established "in" Paul without any reference to outside-human-agency, including the Jerusalem Apostles.

## PAUL'S FIRST VISIT TO THE JERUSALEM CHURCH

Galatians 1:18 states: *"Then after three years I went up to Jerusalem to see Peter, and abode with him*

**15 days". Verse 19 states: "But other of the apostles saw I none, save James the Lord's brother".**

Thayer's Greek Lexicon translates "see" in this manner:

2477 historeo-

- 1) to enquire into, to examine, to investigate
- 2) to find out, to learn by enquiry
- 3) to gain knowledge of by visiting, used of some distinguished person, to become personally acquainted with, to know face to face

Now we see after three years **Paul's submission to the Jerusalem Church** whereby he traveled to Jerusalem to enquire and find out information which he was lacking about Jesus. **We must understand that Paul probably never met or heard Jesus teach so his information about him would be shallow indeed.** Paul needed to "catch up" especially since he fashioned himself the Apostle to the Gentiles. Paul's trip was, according to the Greek word, intended for the sole purpose of gaining information and knowledge of Jesus by visiting those who knew him best. The word carries the implication of "gaining information" and in this case from those who knew Jesus best; namely Peter and James.

**If Paul was so concerned at this stage of his life in asserting his independence from Jerusalem he would hardly have used a word which explicitly acknowledged his own personal indebtedness to Peter for information concerning the "Christ crucified" which he preached.**

**But we have good reason to conclude that Paul's attempt to distance himself from Jerusalem had a much more specific issue in view; namely, his own personal interpretation of the revelation given him on the Damascus road.** Understand that Paul was not trying to stand aloof from Jerusalem in respect to everything to do with the new movement. What he wanted to safeguard was quite simply the claim that his basic understanding of the gospel to the Gentiles came direct from God (v. 11-12). It was precisely his understanding of his Apostleship to the Gentiles which he refused so resolutely to attribute to any human authority (v.1). **This had been made perfectly clear by Paul in his refusal to confer with the Jerusalem authorities for 3 years following his "revelation".**

What is important for us to know is that Paul was **NOW** quite ready, as seen in these passages, to acknowledge his indebtedness to Peter and James for further information concerning the background of Jesus's ministry as well as the very beginnings of the new movement centered on the risen Jesus.

That Paul would have had a natural curiosity about this Jesus who had appeared to him outside Damascus is rather obvious and we can hardly doubt that the fortnight with Peter was largely spent in passing on such information. Paul used his time with Peter, the one who had been closest to Jesus, to make inquiry, to draw out the sort of information which had not come to him with the apostle-making gospel-giving revelation three years earlier. **What I want you to grasp is that after three years we supposedly find Paul submissive to the Jerusalem Church but that was to change over the course of the next few years.**

## PAUL'S SECOND VISIT TO THE JERUSALEM CHURCH

Galatians 2:1-2 states: ***"Then after fourteen years I went up again to Jerusalem....I laid before them the gospel which I preach among the Gentiles, but privately before those of repute, lest somehow I was running or had run in vain".***

The Greek word for "laid" is as follows:

394 anatithemai (an-at-ith'-em-ahee); from 303 and the middle voice of 5087; to set forth (for oneself), i.e. propound: KJV-- communicate, declare.

This is a very interesting word. The word carries the added idea of "declaring and communicating" with the added idea that the person to whom a thing is referred is asked for his opinion. In other words, something is laid before someone for his consideration. Paul is asking for approval of the Jerusalem authorities for the message he has been preaching for the last 14 years! This word carries the idea of submitting to a higher authority an issue which the one making he submission (Paul) was incompetent to resolve on his own. Dear reader what we read here in the Greek is that Paul is submitting to the Jerusalem authorities "his gospel" for their approval. This literally is Paul's acknowledgment that the authority of his gospel depended on Jerusalem's approval.

This is of major importance as we again see for over 17 years Paul was preaching "his gospel" without the sanction of the Jerusalem Church! Wow! Let that sink in!

During these 17 years Paul has been holding a delicate balance in defining his relations with Jerusalem. On the one hand Paul makes it clear that his second visit took place 17 years after the revelation which had determined and defined for him "his" gospel and Apostleship to the Gentiles. Nothing that happened at such a distance in time from that decisive event could undermine or call in question the direction or significance of his commissioning by God through Jesus Christ. Paul goes out of his way to point out that he went up in accordance with a further revelation thus presumably excluding any suggestion that his visit to Jerusalem was in response to a summons from James and the mother church. Furthermore he calls the Jerusalem leadership "men of repute", a phrase which acknowledges the high standing in which the pillar apostles were held by others, without constituting an endorsement by Paul himself. The use of the last expression in particular reinforces the impression that Paul's choice was designed to characterize the balance between Paul's recognition of the Jerusalem's Apostles' eminence and authority and his even firmer assertion of independence in the authority of his gospel and Apostleship.

## PAUL DOUBTS THE VALIDITY OF HIS REVELATION...NOW PAY CLOSE ATTENTION

Let me set the stage for you. Paul had a revelation. Lets face it, revelations are not always easy to understand or comprehend without help from spiritual authorities at times. Paul sought no help for 3 years. Only after three years did Paul consult with the Jerusalem authorities; and then only Peter for 2 weeks where he asks for "information" about the one he preaches in hopes of "filling in the gaps" lacking in his knowledge of Jesus. Paul then strikes out preaching this revelation for 14 years then has second thoughts as we see from Galatians 2:2. Notice Paul then, after 14 years, makes the rather phenomenal statement in Gal. 2:2: ***"Lest somehow I should be running or had run in vain" (Gal. 2:2).***

This clause certainly indicates not only serious doubt by Paul about the truthfulness of what he has been preaching for 14 years but a genuine concern on Paul's part that the success or failure of his missionary work among the Gentiles which depended upon the approval of the Jerusalem Church as well as its head Pastor James. Without a doubt the judgment of the Jerusalem apostles mattered to Paul; an adverse judgment concerning his gospel would have rendered his work past and present ineffective and useless.

**Answer for yourself:** If you have been following then here comes a big question. How can Paul in the same breath both assert his independence of the Jerusalem apostles and yet also acknowledge that the effectiveness of his work depended on the approval of his gospel by these same Jerusalem authorities? Something is wrong here! There are two Pauls here before our eyes. This should give us pause to think that something is amiss in the texts!

On one hand we see the thought that Paul knew, what few Christians know today, that Jerusalem's refusal to

acknowledge all or part of Paul's "gospel message" would render it ineffective. Rome new this as well and had to have their Paul receive the backing and support of the Jerusalem Church and James if they were ever to use the historical Paul to their theological and political advantage in the New Testament they would later write. Rome knew that to use Paul for 2/3 of their New Testament where they give the world a "lawless/Torahless" message from the mouth of Paul then this same Paul would have to appear to have the sanction and support of the Jerusalem church. Thus the accounts we read that make Paul obeisant to the Jerusalem Church while others reveal his independence from them.

**Answer for yourself:** Did these Jerusalem authorities and apostles ever give Paul complete approval of his "whole gospel" or would they at the Acts 15 Church Council correct many parts of it and command Paul upon his return to Asia Minor to make sure that his churches under his tutelage be taught the truth in certain areas which at that time because of Paul they did not possess? These things will be searched out in future articles so stay tuned?

## YET...PAUL WAS CORRECT IN MANY THINGS

Let me say at this point that one of the things Paul had been preaching was correct. Paul had been preaching that the non-Jewish believers in God, who accepted the Covenant of Noah along with the Laws of Noah, through the ministry of Jesus and his followers, were grafted into the Israel of God without the need of circumcision. Paul was right on this. This is what the whole Galatians epistle is about; not about being "not under the Law, but only the non-Jew not being under the law of CIRCUMCISION as stated in the Covenant and laws of Noah." Christianity possibly has got nothing more incorrect than this, or maybe possibly its Christology.

You need to know that the acceptance of the non-Jew without circumcision was not the accepted or established practice of mainline Judaism at this particular time in Israel. Due to the intense Jewish hatred for the non-Jew, the rite of circumcision, given only to the Jew, was imposed upon the non-Jewish male in hope of providing an effective deterrent to his conversion to Judaism or other types of religious intercourse.

Guess what; it was working. Because of this potentially life-threatening procedure upon an adult male who no longer had his mother's antibodies to retard against infections as a child, hundreds of men wishing to draw closer to God died in such procedures. The bigoted Jews, who hated Gentiles because God had consistently used them to punish and persecute Israel for their disobedience to their covenant, were using such procedures to hold the non-Jew at arms length and limit both social and religious intercourse. Under the Laws of Noah, and the Covenant of Noah, which both preceded the Laws of Moses, such requirements were never imposed on the non-Jew. Because of the ministry of Jesus and his followers such as James, the pastor of the Messianic Church of Jerusalem, and other, major repentance in the direction of Israel in this regard was to be accomplished. Understand however I am speaking only of the Messianic branch of Judaism only; the orthodox Judaism of the 2nd Temple period never relinquished such a requirement upon the non-Jew.

## BUT UNDERSTAND...PAUL WAS WRONG IN OTHER THINGS

Having vindicated Paul on this point, it saddens me to say that Paul will defiantly oppose the other mandates of the Jerusalem Council which would come later as mandated by head Pastor James in Acts 15. The casual reading of Acts 15 without background in this area robs today's believer of such knowledge. A little study can show you Paul was wrong and defiant toward the apostles after Acts 15.

Because of his defiance to accept other parts of the Covenant of Noah and the Laws of Noah as binding upon the non-Jew, as it had been for Abraham, Paul would distance himself from the Jerusalem Church and begin to tout his "own personal authority" and "his gospel" over against the

authority of the Apostles of the mother church. This explains the many examples in his epistles where he defends his "Apostleship" against those of Jerusalem which had problems with Paul and his message.

Probably for many of you this is "news" to you...problems with Paul...the Apostle to the Gentiles! My dear one all is not what it appears in the New Testament. If you are acquainted with our ministry we have dealt heavily with the New Testament documents and scrutinized them with the aid of scholarly research to ascertain the truth from the error within them. Such articles as this is the fruit of our labors.

Paul's refusal to accept the mandate of the Jerusalem Council would lead to such comments in the New Testament as this one:

*"But from those reputed to be something-what they once were matters nothing to me; God shows no partiality-the men of repute added nothing to me (Gal. 2:6)".*

Paul in writing Galatians following the Acts 15 Council would not and did not admit to accepting any requirements as such from the Jerusalem authorities. But as I have shown you James made a ruling and commanded letters be written of the Council's final decision and circulated among the churches in Asia Minor. James is the head of the church and not maverick Romanized Paul!

These very important "mandates" for the Gentile Churches of Asia should have "added something to Paul". It is one thing for Paul to write in a letter intended for the churches of Galatia that the men of Jerusalem added nothing to his gospel and quite another to say that in front of James and the elders of Jesus's Church in Jerusalem. When the cat is away the mouse will play! With such insights you should be able to re-read Paul in the New Testament and discern the tension between him and the Jerusalem elders and his self-vindication to the non-Jews of Asia Minor who knew not the decision of the Jerusalem Council. This is so lopsided it is staggering and we as believers took such rhetoric hook line and sinker never questioning what was the dynamics behind some of Paul's self-vindicating statements. You will see how serious this becomes for the non-Jewish believer as we get deeper into the dogmas and doctrines contained in the Jerusalem decree in Acts 15.

## PAUL'S DILEMMA

Paul knew that to acknowledge the Jerusalem apostle's overall authority to determine the terms on which the gospel could be received and Gentiles accepted into Israel's Re-Newed Covenant would have jeopardized the Gentile mission if the "Judaizers" in Galatia could have claimed Jerusalem's authority. Yet, at the same time, the pillar apostle's authoritative ruling in Acts 15 (James') was one Paul had to appeal to if his gospel was to be effective and his vision of Gentile converts being brought into the people of God to be fully realized. It was this attempt to hold on to Jerusalem's authority and yet at the same time to hold it at arm's length which explains the great lengths Paul goes to in his epistles to play up his Apostleship and play down the authority of the "pillars" of Jerusalem. Above all else Paul wanted to make it clear that the pillar apostles acknowledged the validity of his circumcision-free gospel to the Gentiles. That was where he wanted his readers to recognize the significance and force of Jerusalem's authority: Titus was not circumcised despite strong advocacy on the part of some that he should be.

Paul will tell a blatant lie in Galatians 2:6 when he says:

*But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:*  
(KJV)

Paul will later say



*"They added nothing, no further content, request, instruction or requirement to the circumcision-free gospel...except the encouragement to remember the importance of almsgiving (Gal. 2:10)".*

If you keep reading you will see this is a outright lie Paul tells in rebellion to the Jerusalem message he was commanded to communicate with his churches in Asia Minor. Paul, this Roman Paul of the Roman New Testament is made to violate this command and will of James and simply will not do it!

What Paul writes in Galatians chapter 2 is simply not true. This is where the problem comes in. One only needs to read Acts 15 and James's decree to understand that certain stipulations from the Covenant of Noah and the Laws of Noah were mandated upon non-Jewish believers coming to faith in God, even if through Paul and his ministry. To say these "pillars" added nothing is far from true. It is in these declarations by James that Paul will cast aside when trying to "win souls to Christ". You need to understand that at this point Jerusalem's backing was absolutely crucial to Paul's whole understanding of his gospel and its outworking in his missionary strategy.

On the other hand Paul had no desire to lean on Jerusalem's authority more heavily than was absolutely necessary. Hence once again the distancing phrase, *"those reputed to be of some account" and its echo three verses later "those regarded as pillars" (Gal. 2:6-9).* Notice also the highly revealing parenthesis, *"what they once were makes no difference to me; God shows no partiality".* Here Paul's language indicates clearly enough both at that time the Jerusalem apostles were accorded a status and authority [ *"what they once were"* ...notice the imperfect tense] which is now a matter of indifference to him [again note the change of tense]. Notice also that in his view the Jerusalem apostles are still accorded too high a status and authority by some-but not by God. If this is not stabbing in the back I don't know what it!

It is to these actions of Paul's rebellion and defiance we will investigate in the further articles.

In closing of this article let me conclude with this thought. In laying "his" gospel before the Jerusalem apostles what Paul sought was not so much their approval, without which his gospel would have no validity, as their recognition of his gospel's validity, without which his gospel would lose its effectiveness.

Paul, according to the New Testament and the later epistles of Paul, has appeared to gain James and the other apostles' approval for "his" gospel of "no circumcision" and "no law" for salvation of the Gentile and inclusion of the non-Jewish believer into the Israel of God "without such law". This, as I hope you see, is in direct violation of the earlier decree of James in Acts 15 and Acts 16 where the churches of Asia Minor were given letters stating that the "Laws of Noah" were "required of them by the Holy Spirit". What escapes most Christians today is that when reading the Book of Galatians they tend to get the idea Paul opposed all the Law. A very close reading of the New Testament will show you that he did not. It was just for Paul the Laws of Noah and the Laws of Moses were like a salad bar...he would pick this one and reject this one. This is never what God intended for His children, as we said before, one's relationship with God is totally dependent upon one's Covenant and his effort to maintain Covenant stipulations thereby maintaining relationship with God. For the non-Jewish believer, the Christian, this is the Covenant of Noah. But more than that the Hebrew Scriptures and a careful reading of the New Testament in the Greek and not the English will show you that in the first century "non-Jews" went beyond the minimum Laws of Noah and observed and kept with the Jews the Sabbath and the Biblical Festivals and Feasts plus other mitzvot. This was "optional" but many did it because "Moses was read in the synagogue to them every Sabbath"!

This religion, of both Jew and "non-Jew", side by side, together in the Synagogue, worshipping in like ways the God of Israel, sharing the Torah and observing the Laws of the Torah together, is the religion that existed up until the 3rd century when Constantine and the emerging Roman Gentile Church of Rome will stop it and use the Paul of their creation, as found in many and various forged texts, to give the "non-Jew" a lawless and Torahless Gospel. This false replacement religion will make the "cut" in their official sanctioned New

Testament when officially canonized in the late 4th century. [One only has to read Constantine's Easter Letter to see the death blow for a Gentile "Judaism"](#). But remember that this had been the pattern for some 300 years before being officially stopped by Rome.

[More in the next article in this series](#) as we look deeply into what the issues were that Paul, or should I say the Roman Paul, put aside from the Acts 15 Council along with the the following incident at Antioch where he makes full breach with the Jerusalem Church. [What we find is that Rome, and their Roman Paul, will make a full breach with not only the Jerusalem Church but Judaism as well, the faith that gave Christianity its very life.](#) Shalom.

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## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED IT & THE INCIDENT AT ANTIOCH? #3

In the first two articles in this series I have tried to lay a foundation into the background of the dynamics involved in the later **Antioch incident** where the men from James rebuked Peter, Barnabas, and Paul along with his church. We will see this in a minute but for now we are laying a background of necessary information to know for certain what transpired that led up to the Antioch Incident. These events, when properly understood, hold tons of important information that should be of interest to today's non-Jewish Christian if he truly desires to live a life pleasing to God according to the decree of the Jerusalem Church which is historically backed up by Judaism's teaching of the "non-Jew" and his covenants before God. Failure to understand the truth behind the skewed pictures of the event in the New Testament guarantees the reader that his life will not prosper from such a restored truth and hopefully his repentance in several areas of his life once the impact of this information hits home. This will become more apparent as we dig deeper.

### PAUL'S REVELATION...&...FIRST VISIT TO THE JERUSALEM CHURCH THREE YEARS LATER

We have made note previously that when Paul had his "revelation" of "the Christ" on the Damascus road, Paul writes (Gal. 1:16-24) that he did not immediately confer with those who had been apostles before him; instead, he went due south to Arabia and then returned to Damascus. Only after three years did he visit Jerusalem for a fortnight's conference with Cephas (Peter); among the apostles he saw only their leaders, Cephas and James the Lord's brother. Presumably in consequence of this meeting he then went to "the regions of Syria and Cilicia," **avoiding "the churches of Judaea"** even though they had been informed of his conversion and his mission work. Paul implies, and we have no word from the Jerusalem church to state otherwise, that the Jerusalem leaders agreed with him that he should confine his activities to the Gentile mission; at any rate, he was not to work under the direct jurisdiction of Jerusalem or in proximity to it. He also implies that there was no question about the right of the apostles at Jerusalem to govern the churches of Judaea.

The church of Jerusalem was the church of the twelve apostles. From I Corinthians 15:5-7 it appears that their jurisdiction was based on appearances of the risen Christ—on the one hand, to Cephas, the Twelve, and a large group of disciples; on the other, to James and to "all the apostles." The list of appearances seems to reflect the combination of two groups of appearances which were especially related to Cephas and to James, and the authority of the **Jerusalem church thus rested on a double foundation (Peter and James)**. Paul's own claim to apostolic authority was obviously parallel not to that of Cephas, who had been a disciple of Jesus in Galilee and at Jerusalem, but to that of James, a convert only after the resurrection like himself. **From the account in Galatians it is by no means clear that Cephas and James recognized Paul's apostolate when he first visited them. Indeed, it looks as if they waited for fourteen years before explicitly recognizing that by divine favor he had been entrusted with the mission to the**

## gentiles (Gal. 2:7-9).

**Answer for yourself:** What should this teach us? Whose authority and message should we listen to more today; the message of Acts 15 and 16 from James and the Jerusalem Church where they commanded non-Jewish believers the world over to observe the Laws of Noah or the message of the later Roman Jesus who preaches repeatedly in the New Testament that the non-Jewish believer is not under the Law? You, the reader, will have to decide that for yourself; I am only trying to make you think.

If this account above is true, the leaders of the church of Jerusalem must have enjoyed a primacy greater than Paul not only in Judaea but also among Jews in other areas of the Christian world. Dear one this means that for all Messianic Jewry the Church of Jerusalem was the ONLY authority for the Jesus Movement...even in Asia Minor where Paul would go later.

**Answer for yourself:** In light of the pronouncement of the Jerusalem Church and James that the **"non-Jews" were to keep and observe the Covenant of Noah and the Laws of Noah** because they were "necessary" and "seemed good to the Holy Spirit" then how do we reconcile such a fact with the host of "anti-Law" statements in the Pauline epistles of this supposed Paul who was to be under the authority of the Jerusalem Church and from which he derived his authority for "his gospel"? Did Paul really write these anti-Law sentiments we find in the New Testament or did Rome write then and affix the name of Paul to give then a bolstered authority? Wow, what a question to ponder and study out. Let me warn you we at Bet Emet have done this and the results of our investigation over the years as moved us to develop these websites in order to share our findings for they are critical to the "non-Jew" and how he both lives his life before God and how he worships God as well.

It is a little premature for this now but let me ask it anyway. It is sort of a hint if you will.

**Answer for yourself:** Is the depiction of Paul in the Roman New Testament accurate to the historical evidence we have or is it even remotely possible that this Paul of whom we read was a Gnostic "Chrestian" (thats right, I did not misspell the word) and we not know it because of Rome's manipulation of history and New Testament texts where they reinterpreted this Paul as they have done with Jesus as well?

Well, that is a great question which we deal with on another website in detail but for now we have the only the Paul we know, the Paul of the New Testament and the epistles and we again must "assume" that what we read is the "authentic Paul" for only in doing so can we contrast the truths of Judaism versus the schizophrenic Paul of Rome's invention and replacement religion.

## **FOURTEEN YEARS LATER...PAUL'S SECOND TRIP TO THE JERUSALEM CHURCH TO GET THEIR APPROVAL FOR WHAT HE WAS PREACHING**

What happened after fourteen years was that Paul went to Jerusalem from Antioch, taking with him both Barnabas and a Greek convert named Titus. The purpose of the visit was to hold a private conference with the Jerusalem leaders and to set before them Paul's gospel to the gentiles (Gal.2:1-10). The results of this conference were extremely important for the later history of the Pauline mission and of the Christian church. **Jewish Christians, under the influence of Rabbi Shammai, continued to advocate the practice of required circumcision for non-Jews although it was never required in the Laws of Noah.**

**Answer for yourself:** What was Paul's stance on Rabbi Shammai enforced circumcision of the "non-Jew"?

Paul indignantly rejected it and refused to have Titus circumcised. The leaders of the Messianic Movement within Judaism, the Jerusalem Church, agreed with Paul's position, and from then on he apparently won the

definite allocation of spheres of influence described in his letter. According to Paul the "pillar" apostles of Jerusalem laid no additional requirements upon him, he says, and they recognized that by divine favor he had been entrusted with the gospel for the gentiles, just as Peter had been given it for the Jews. **This statement by Paul is not true and we will see shortly in Acts 16 that there were several "additional requirements" called "necessary" and "which seemed good to the Holy Spirit" by James which we see that this Paul would not do nor agree to; that is if the epistles of Paul we have today are faithful representations of the Paul of history. Again this reliability of some, but not all of the Pauline epistles, is a large matter of debate among modern scholarship today.**

Paul and Barnabas were henceforth to work with gentiles; James, Cephas, and John with Jews. In ratifying this agreement they shook hands with him and also required that he take up a collection in support of the Jerusalem community, presumably thus sealing the concordat. This collection from the non-Jews was evidently analogous to the tax which Jews paid for the support of the temple in Jerusalem.

## PAUL'S RETURN TO ANTIOCH AFTER THE 2ND VISIT...NOT ALL GOES WELL...THE ANTIOCH INCIDENT

Following Paul's second meeting with the Jerusalem Church following his 14 years absence **difficulties arose immediately after Paul's return to Antioch**, for the agreement Paul made with the Jerusalem Church was unworkable in communities consisting of both Jews and gentiles. This needs some explanation for you to grasp the hidden political and religious dynamics behind the scenes which prompted the meeting of the Acts 15 First Church Council.

Lets regress for just a second. Prior to the Acts 15 Council, and follow the revelation to Peter in Acts 10 and 11 where Peter learned (Acts 10:35) that ***"non-Jews" were "clean" and "accepted with God by practicing righteousness"***, Peter came to Antioch and at first observed the local Christian custom of eating meals, as a Jew, with Gentiles.

**Answer for yourself:** Did you catch what I said? It is a shot heard round the world.

Acts 10:35 is a bombshell; not only historically but theologically because it is true and validated by Judaism, not only then but today as well.

***Acts 10:34-35 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. (KJV)***

Practicing "righteousness" is the key to Eternal Life and Salvation in Judaism as it was in Egyptian religion even before it. Here, instead of obeying the Law of circumcision and making full conversion to Judaism, which was enforced by some Rabbis like Shammai, we find that God breaks through all the religious bigotry of the Jews, and sets the matter straight to Peter who must repent theologically since heavily influenced by R. Shammai and others in his day. "Practicing righteousness" was all that God required for acceptance of the "non-Jew" and in this he found his "salvation".

**Answer for yourself:** How does a "non-Jew" learn of "practicing righteousness"? Well, he begins with the **Laws of Noah enumerated by Judaism and repeated in summary fashion by James in Acts 15**. No wonder these "Laws" were "necessary" and "seemed good to the Holy Spirit" and to James. They are the core to the salvation message of the "non-Jew".

**Answer for yourself:** Do you remember the reference in an earlier article to **"true Biblical Atonement"**? If you have read this and survived the revelation of these truths and the lies of Christianity then you see most clearly now the **big difference between the false salvation message of Rome connected to the crucifixion of**



**this Jesus in the New Testament and the true salvation message of Judaism where "practicing righteousness" makes one acceptable with God!** Study is the highest form of worship for only through study can we extricate ourselves today as "non-Jews" from the horrible lies given us as religious truth by Rome these last 1,800 years at the point of a sword tipped in fear! Repentance, the doorway to life and Life Eternal, lies at the door of your life to you. These articles are for you and are my gift to you as a fellow seeker of truth. Now back to where we left off.

Since there were evidently many Jews in the congregation at Antioch, the more conservative among them presumably informed James, at Jerusalem, that the **command of the Jerusalem Church regarding the Laws of Noah which were "necessary" and "seemed good to the Holy Spirit" were being undermined by Paul and his congregation at Antioch.** In other words Paul had agreed to teach these Laws of Noah in order to strengthen the churches in Asia, Minor, but in reality was violating them before his congregation and teaching by example that they can be broken if need be.

In response to this notification James sent emissaries to insist that Jews should not eat with Gentiles, and his concern was respected not only by Peter but also by Barnabas and the other Jewish Christians (Gal. 2:11-13).

**Answer for yourself:** Why not? Why were Peter and Barnabas rebuked by the "men from James" over what they saw ("spied out our liberty")? The Laws of Noah regarding table fellowship were being flaunted and violated by both the non-Jews and Jews in Antioch as well and Paul was responsible, or at least this is the idea carried by the New Testament text.

**There are many reasons for this repentance over table fellowship on the part of Peter, Barnabas, and other Jews at Antioch when the men from James appeared because as you will see under the teaching of Paul some of the Commandments in the Laws of Moses (the Laws of Noah are within the Laws of Moses) were being violated at table-fellowship with non-Jews as well as some of the Laws from the Covenant of Noah which pertained to these same non-Jews. In other words, in the effort "to become all things to all men" Paul had compromised many Commandments and the men from James would not let these breaches of Law pass nor such disobedience to the Word of God continue for expediency sake.**

**Answer for yourself:** Why would James, the Lord's brother and head of the Jerusalem Church, command Jewish believers not to continue to eat with non-Jewish believers?

**Answer for yourself:** Is it possible that non-Jewish believers were sinning when they were eating and sharing table fellowship with the Jews, and in doing so tempting the Jews to follow in their sinful ways? Yes!

**Answer for yourself:** It is possible that at table fellowship in Antioch, between Jewish believers and non-Jewish believers, that important parts of the Laws of Noah from the Covenant of Noah, which were binding upon all non-Jewish believers, were being violated by Paul and the practice of his churches?

**Answer for yourself:** Had Paul justified the "breaking" and "bending" of these Noahide Covenant requirements and Laws in the hopes of "becoming all things to all men that he might win some"? He sure did.

**And the Christian Church today, under this same Covenant of Noah, although they don't know it, sadly follows in the same footsteps and is not aware.** This is the reason that the men from James continually dogged this Roman Paul in the New Testament everywhere he went. **Paul's persecutions and "beatings" recorded in the New Testament are not from some stray Jews, they were not from "thugs"; rather it was from "brothers" from the Jerusalem Church who had been given a mandate to teach all nations (Gentiles) to observe certain things (many of these things Paul would treat as if they did not exist or apply).** These persecutions were simply the result of Paul violating the teachings of the Torah.

But without a deep understanding of what comes next in these articles it is so easy to read Paul's accounts and

feel sorry for him when we should be enraged against one who violated the Torah and teaches other to do so. We have only to listen to the words of "the Christ" on this matter to know who is right:

*Matt 5:19 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (KJV)*

Rome is cleaver, clever indeed. We find in this Roman New Testament that this Paul supposedly defends breaking the Torah by calling these righteous men who held up such standards of righteousness "Judaizers". Growing up in the church this term always had a "bad" connotation when in truth it is these "Judaizers" who were closest to God and were not compromising the Commandments of God like Paul, Rome, and others. You can see how Paul literally blasphemes those keeping the Torah and relegates them all with the negative term "Judaizers."

Along with this question we must factor in what we have already learned from the previous articles. Let me summarize what we have seen so far:

- Paul was desperately attempting to justify himself after being spurned by the Chief Priest over his not being allowed, since a "non-Jewish convert" to marry the Sadducee Chief Priest's daughter.
- Remember again this is primarily due to Paul being a Gentile who converted to Judaism as the Ebonites teach us today and such a one was "not good enough" for the Chief Priest's daughter, even after conversion in the eyes of the Chief Priest (who was his boss by the way since Paul was first a Sadducee before trying to become a Pharisee).
- Coupled with this, after Paul's defection from the Sadducees and profession of Pharisee beliefs, was further tension created by needing the acceptance and authority of the Jerusalem Church in order to give credibility for his Gentile mission. Paul's prior persecution of the Messianic Movement while being part of the Temple police force as a Sadducee did not help in the matter as well. You need to read H. Macobby and his Mythmaker: Paul And The Invention Of Christianity to understand what lies beneath our New Testament depiction of Paul.

At this point Paul could see that his own mission to the Gentiles was being endangered. I appears that Paul was literally trying to build a name for himself and promote his authority which had been rejected by both the Sadducees and the Pharisees (it took 14 years or them to accept him and yet there was still problems). But I want to be fair as possible to Paul for he had successfully claimed during his trip following his 14 year absence that circumcision was not to be required of Gentiles (never required in the Covenant of Noah). But on the Jewish dietary laws he falters and they are included in the Laws of Noah which are "necessary". Paul, it appears, understood that the straw that would break the camel's proverbial back were these "Jewish dietary laws" among the Gentiles. He feared his "freedom in Christ Jesus" (Gal.2:4) and the unity of the churches would be destroyed if he enforced these Jewish dietary laws were enforced and taught in Paul's estimation. Paul's, or at least the Roman Paul's ideas conflicted with the Torah. The Jews were commanded to observe such Commandments forever (like kosher). There was no getting around this issue for a Jew and any table fellowship with non-Jews (take Antioch for example) would involve such issues. When the men from James came to the Antioch congregation they saw that at table fellowship between Jews and non-Jews that several breaches of the Covenant of Moses and the Laws of Noah regarding table fellowship were not being observed. Understand that such Laws of Noah are reiterated at Sinai and find their identity in the Laws of Moses as well.

## A ONE-SIDED DEFENSE OF AN INDEFENSIBLE POSITION

Paul was caught red-handed violating the Covenant and Laws of Noah regarding table-fellowship if I might say so by the men from James. He had two options:

- Repent and confess and return to the dictates of the Laws of Noah for his followers...or
- Write a defense of his position and propagate it to other non-Jews who would know no better since lacking background in the Laws and Covenant of Noah.

It is not hard to see what occurred. Now read Galatians and Romans and you will begin to see through the charade. Understanding that in the Laws of Moses it is forbidden for Jews to eat "unclean foods" and in the Laws of Noah it is forbidden for "non-Jews" to eat meat sanctified or sacrificed to false idols and gods. Eating meat sanctified and sacrificed to idols for a "non-Jew" is defined as "idolatry" according to the Laws of Noah and, although we have not extensively looked into the "Antioch Incident" yet let me go on record saying that both these issues come to play and are denounced by the "men from James" which were occurring in the Pauline Antioch church. The New Testament records for us that **Paul denounced Peter's action of repentance from violating kosher food laws when accused by the men from James** and it is recorded for us completely different in that he asked him, "If you as a Jew live in a Gentile, not in a Jewish fashion, how can you compel the Gentiles to practice Judaism?"

*Gal 2:14 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? (KJV)*

**Answer for yourself:** What is wrong here in this passage? First of all Peter, a Jew, is not to live "*after the manner of Gentiles*" and compromising table-fellowship, unclean food laws as a Jew, and the Laws of Moses is sin for Peter. Both the Jew and the non-Jew are commanded to not eat food sacrificed to pagan idols and that was the common custom in Antioch in the day. The converse is also true for a Gentile in that they were never required by God to "live as do the Jews" (refrain from eating unclean foods but they get to choose to obey this commandment by "*choosing things that please God*" according to Isaiah 56) but some of their commandments and Laws in their Covenant of Noah are "overlapping" with commandments in the Laws of Moses.

**Unfortunately for us the New Testament does not report Peter's answer.**

**Answer for yourself:** How do we know what actually happened here when we have Paul's account of a rebuke of Peter which seems strange when the Torah forbid Peter's actions and his repentance brought such a rebuke from Paul?

**Peter's and Barnabas' actions give us their answer and the truth behind the "Antioch Incident". After being reminded of their Covenant obligations and how they had broken and compromised them both (guilty of eating meat sacrificed to idols which is idolatry which the textual connotation that they were also compromising in eating unclean foods prohibited by the Torah) Peter and Barnabas, according to Paul, both left Paul's fellowship and Paul's church moved next door! The New Testament only records the biased view from Paul's perspective that they were wrong in their response to the men from James but as I have showed you that Paul, if this is the true Paul, was was wrong and the men from James was right.** The New Testament would have us believe that Peter's and Barnabas' actions were wrong when in fact they were correct. The New Testament only states that even Peter and Barnabas were taken away by such liberal compromise in the efforts to "win some". **The Christian Church is guilty of teaching this same error and leading their congregations into idolatry in the same way today by not understanding and teaching the Laws of Noah to their flocks.**

If the standards are lowered then it would be much easier to gain followers; thus bolstering Paul's reputation and authority. But the men from James, as well as James, knew better. This is why the men from Jerusalem was sent to "spy out" the situation at Antioch. **At this time, regardless of what Paul, or should I say the Roman anti-Gnostic Paul would have you think according to this Roman New Testament, the Jerusalem Church remained highly skeptical of Paul after 14 years. That is why the Jerusalem Church continually "dogged" Paul in every city where he went and reported his every action to the**

authorities in the Jerusalem Church. That is why Paul would be summoned twice to return to the Mother Church over problems for which he was the instigator. We see that in Acts 15 and Acts 21 where Paul had to report to James. Again we have only a one-sided account in the New Testament whereby he went up by "revelation", as if his actions were directed by God, but dear one read between the lines and understand correctly once you have the facts.

## THE ANTIOCH INCIDENT CAUSED THE NEED FOR THE JERUSALEM COUNCIL OF ACTS 15

The church was in disunity and the Gentile problem facing Judaism in Asia, Minor, was becoming critical for Gentiles were coming to faith in the God of Israel "without circumcision" and "full conversion" in huge numbers. This was contrary to what Rabbi Shammai, a leading Pharisee in his day, was teaching at the time.; As you can see one of the principal occasions of disunity within the early first century Judaism was provided by the conversion and mission of the apostle Paul. An authoritative decision on such matters was necessary if unity was ever to be restored to the Gentile problem facing Judaism. Such an authoritative decision is reflected in the account of a Council at Jerusalem provided in the book of Acts (15:1-35). In many respects the account runs parallel to Paul's narrative in Galatians, but the two stories are basically different. According to Acts, the apostles and presbyters of the Jerusalem church held a public discussion on the question of circumcision. Peter made an address in which he pointed to his own work among Gentiles and insisted that circumcision was unnecessary. Paul and Barnabas described their work. Finally James proposed that, in view of Mosaic precedents [which again you remember many are but reiterations of the Noahide Laws], Gentile converts should be given four "necessary" requirements based on Leviticus 17-18. The apostles and elders agreed with James and composed a decree containing his four points. Again the practice of circumcision was "dropped" since it never was required by God in the Covenant of Noah and only enforced upon non-Jews by the School of Shammai as they hated non-Jews and used circumcision as a means to keep non-Jews from coming into religious fellowship with other Jews as they held all non-Jews not worthy of the World to Come.

## EXAMINATION OF THESE FOUR POINTS....CALLED BY JAMES "NECESSARY" AS WELL AS WHAT "SEEMED GOOD TO THE HOLY GHOST"

First of all let us look at the text:

Acts 15:28-29

*28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;*

*29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.*

This is James' decree at the Acts 15 Council which was prompted by the events at the Antioch incident earlier. Take note that the Jerusalem Messianic Community believed it "seemed good to the Holy Ghost" that these things be laid upon the non-Jewish believers. If the non-Jew would take upon himself these obligations and requirements which were ALREADY within the Covenant and Laws of Noah then table fellowship between the Jews and non-Jewish believers would not be a problem as it had been previously.

**Answer for yourself:** Why is this Jerusalem degree of great importance?

This "apostolic decree" is very important as the first pronouncement made by a Christian synod. Let us never forget that these decrees were over twenty years after the supposed death of Jesus. This was what the Church of Jesus considered "necessary" to impose upon non-Jewish believers in God.

In closing let us not forget that it would be the Apostle Paul who had compromised and failed to teach these dogmas and doctrines to his "non-Jewish" followers in Asia, Minor, and would continue to not teach them after the Acts 15 Council. It is these very issues that would separate Paul from the Jerusalem Church finally in the latter years of his life. Because of Paul's refusal to accept the First Church's Council and their decision Gentile Christianity today stands outside of those things considered "necessary" and "good to the Holy Spirit".

It is to these issues we not turn in the next article as we try to regather truth long overlooked by Gentile Christianity which God commanded of us and still requires of us. Shalom.

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## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED IT & THE INCIDENT AT ANTIOCH? #4

As stated previously the "apostolic decree" in Acts 15 referencing the Laws of Noah as "necessary" and which "seemed good to the Holy Spirit" for non-Jewish believers is very important since it is the first pronouncement made by a "Christian" synod. We will concern ourselves in the following articles primarily with those 4 Laws of Noah mentioned in summary fashion by James.

*Acts 15:20 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. (KJV)*

At first look when reading this passage few Christians understand what lies hidden behind such words and on the surface seems, at least some of them, to apply only to table-fellowship as related to the Laws of Moses for Jews and the Laws of Noah for the "non-Jew".

- This first item, abstinence from pollutions of idols (meats sacrificed to idols), is based on Leviticus 17:8-19 and was understood, at least by Paul (I Cor. 10:28), to refer to foods known to have been consecrated to pagan Gods but not to meals eaten at Temples.
- The second item, abstinence from "fornication," seems strange in this context, although Paul may refer to it in letters from and to Corinth (1 Thess. 4:3; I Cor. 5:1, 6:13; 7:2). Among Jewish Christians it was referred to rules about marital intercourse and ritual washings (Lev. 18:6-19).
- The third, abstinence from the meat of animals which had been strangled, without their blood being drained; was an ordinance certainly Jewish in origin (Lev. 17:13-14) and enforced among Jewish Christians (Clem. Hom. 7,8; 8,19; Clem. Rec. 4, 36). This was not discussed by Paul; it is absent from the text of Irenaeus, Tertullian, and Cyprian.
- The fourth, abstinence from blood, has to do, believe it or not, with the dietary regulations of Leviticus 17:10-12, and was so interpreted later (Eusebius, H.E. 5, 1, 26). At one point, however, Tertullian took it in regard to murder (De pudic. 12, 4-5). So did the Rabbis by the way. So what might look on the surface as applying only to table-fellowship has deeper meanings when applied to murder.

## THE TAMPERING WITH THE DOCUMENTS BY THE GENTILE CHURCH BEGINS

By the early second century two versions of James' decree were in circulation. But the New Testament shares that he only gave one. One of them contained the four items listed above; the other omitted any reference to "things strangled" and added the "golden rule" that "whatever they do not wish done to themselves they should not do to others" (cf. Tobit 4:15; Didache 1,2). Witnesses to the third item include both Clement and

Origen at Alexandria. The other version was known to Irenaeus and Tertullian, probably also to Theophilus of Antioch (Ad Autol. 2, 34). Adding the "golden rule" sounds nice but again a total fabrication of what Judaism represented as the Laws of Noah required of the "non-Jew". This is but one small example of what I am alerting my readers concerning; namely, how Rome forged large volumes of religious writings in the Apostle's names over the early centuries of the emerging Roman Catholic Church.

What this modification of the "golden rule" indicates is that the decree was seriously regarded as Christian legislation and for this reason was modified later by those who wished NOT to accept James' decree concerning "unclean foods" and how animals were to be killed before consumption of them as mankind's food.

This decision from the Jerusalem Church for the non-Jewish believers in Asia Minor was to be transmitted to Antioch and throughout Syria and Cilicia by two Jerusalem "prophets," Judas Barsabbas and Silas, who were to accompany Barnabas and Paul in order to make sure that it was delivered. Later on, we learn that Judas and Silas delivered the decree at Antioch and then returned to Jerusalem (Acts 15:30-33); and Paul went so far as to circumcise the son of a Jewish mother and a Greek father (15:40-16:4). Indeed, Silas accompanied Paul through Asia Minor to Macedonia and Achaia, disappearing from the picture just before Paul's extended stay at Corinth (18:5).

The precise extent to which Paul may have regarded such a decree as binding upon Gentile converts—for example, outside Syria and Cilicia—is problematical. He and Silas (Sylvanus) wrote a letter from Corinth, insisting that God wills holiness and specifically referring to "abstaining from fornication" (I Thess. 4:3). Paul does not speak of dietary regulations (for obvious reasons as you will see shortly), but he praises "the churches of God in Judaea in Christ Jesus" as persecuted by the Jews just as the Thessalonians are persecuted by Gentiles (I Thess. 1:14). It is likely that he had told them of the apostolic decree, for the substance of it seems to appear in I Corinthians. Sections of practical counsel in that letter begin with discussions of "fornication" (5:I, specifically related to Lev. 18:7) and of "meats sacrificed to idols" (8:1). At the same time, it is evident that Paul, or a later Pauline writer in his name, cannot accept the legal principle underlying the decree. For Paul, or a later Pauline writer in his name, Christians are not bound by dietary regulations, though they may observe them for the sake of others (10:23-29).

1 Cor 10:23-29

*23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not [how can that be Paul when there are 365 negative Commandments?]*

*24 Let no man seek his own, but every man another's wealth.*

*25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: [what is this? Might this constitute idolatry for Paul and those who follow his advice?]*

*26 For the earth is the Lord's, and the fullness thereof.*

*27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. [what is this? Might this constitute idolatry for Paul and those who follow his advice?]*

*28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fullness thereof: [is Paul more concerned that others might see him break the commandments of God than God seeing him?]*

*29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? (KJV) [since when are you more concerned what men think of you than what God thinks of you Paul....after all did you not say you were not a man-pleaser but a God pleaser?]*

## SO WHAT'S THE PROBLEM?

Growing up as a Christian you might say as I did “this sounds good to me,” however these Pauline suggestions violate Commandments given in the Old Testament in the Laws of Moses and the Covenant and Law of Noah. Again we must remember that these are earlier called "necessary" and that they "sounded good to the Holy Spirit". There is no room for improvement on these. We will see this in detail as we go on but understand Pauline theology that violates and contradicts the written Commandments of God is sin even if they sound good and are taught by the Christian Church today. Paul's “Christ” never gave him authority to do away with the Commandments of God and you need to face that fact now!

*Matt 5:17-19 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (KJV)*

If Silas continued to adhere to the Jerusalem regulations, which were no more than the reiteration of the already existing Covenant responsibilities God had given the non-Jew in the Covenant of Noah, then it is no wonder that he left Paul at Corinth. According to Acts 21:25, the elders at Jerusalem were still concerned with observance of them when Paul last visited the church there; they had heard that Paul taught —“becoming everything to everyone,” as he wrote himself (I Cor. 9:22):

*1 Cor 9:22 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. (KJV)*

The Jerusalem church had even heard that Paul was even teaching and urging Jewish Christians not to observe the law (Acts 21:21):

*Acts 21:21 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. (KJV)*

The word "customs" is interesting:

1485 ethos- 1) custom 2) usage prescribed by law, institute, prescription, rite

The Jerusalem congregation had heard that Paul was teaching "all" the Jews in his mission to not abide by "the law" which for us means the Commandments of God!

Yet we find under the authority of James and the Jerusalem church, according to Acts 21:26, that Paul submitted to James' mandate and submitted to the Nazirite vow of consecration (Num. 6:9-20.....oh, by the way, this included blood sacrifices and sin offerings.....and Paul did this over 25 years after Jesus' death which we are told and asked to believe is the last sin offering...THINK?). At Jerusalem, one would suppose, Paul accepted the

practices of the church there. He was under Jerusalem jurisdiction.

It must be admitted that to try to coordinate Paul's account in Galatians with the "literary" narrative in Acts leads to many difficulties. It is most unlikely that in the long run Paul, as we read him today, or this Pauline writer did NOT regard the Jerusalem decree as binding upon non-Jews, or himself.

## THE ANTIOCH DINNER

If the decree was known at Antioch, problems arose there as soon as Cephas (Peter) visited the city. Swayed by emissaries from James of Jerusalem following their rebuke, Peter withdrew from table fellowship with Gentiles and the Pauline church and was followed by other Jews in forsaking fellowship with those who violated the Torah. This included even Barnabas. Paul insisted that Peter's action was; inconsistent and irresponsible (Gal. 2:11-14). But I will leave you, the reader to judge that for yourself.

To be sure, the question of infringement as to authority arose in many of the provinces where Paul had previously maintained control over them not only by personal visits but also by writing letters and by sending his lieutenants especially Timothy and Titus, to them. At Corinth, he speaks of others as proclaiming "another gospel" (2 Cor. 11:4), using the same language as that employed in the Galatian controversy (Gal. 1:6-9). Ironically those whom Paul, or this Pauline writer accuses of preaching another Gospel are the very Apostles and the Jerusalem church and somehow the Christian Church has missed this, maybe on purpose, for two thousand years!

This is the irony that I wish to expose to you. By not following through by upholding James' decree along with the mandate of the Jerusalem Church Paul caused those he taught along with his churches to be in violation of many of the dogmas and Laws contained in the Covenant of Noah and the Laws of Noah. This is sin; in fact the sin of idolatry which is a hideous sin as defined by the Hebrew Scriptures!

Being so far removed today from our Jewish Roots we find Gentile Christianity no better off in this regard and a strong rebuke and call to repentance is needed. It is to these issues we now turn.

It is our prayerful hope that you, upon examining these articles, will make the necessary corrections in your religious belief system and conduct before God.

[Let us continue in the next article in this series.](#)

Shalom.

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## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED IT & THE INCIDENT AT ANTIOCH? #5

The incident at Antioch, briefly described by Paul in Galatians 2, has long been a source of some perplexity to students of the New Testament. This has become possibly more evident to you since reading the first four articles in this series. In the patristic period the embarrassment of an account recorded in the New Testament where Paul openly condemned Peter for hypocrisy was avoided by such devious exegesis as that of Clement of Alexandria who maintained that a different Cephas was in view, or that of Origen who argued that the whole dispute between Peter and Paul was "simulated." This "Antioch Incident" is truly a problem for it either undermines the authority of Jerusalem or Rome and I hope by now you are seeing the situation as it really exists, even today.

**Answer for yourself:** Is salvation of the Jews and Judaism or Rome and Christianity? This is the crux of the matter when you get right down to it. After years of study of the New Testament with all its problems I am convinced that "salvation if of the Jews and Judaism" and not the Christianity as we have it today. But understand Christianity as we have it today did not always exists as it does today for after the 3rd century the Ancient spiritual wisdom of Egypt and Israel was "reinterpreted" by Rome and in its place a replacement religion was given to the world. Through the burning of the world's libraries and through the murder of 18 million followers of "the Christ" Rome has succeeded in pulling off this hoax.

**Answer for yourself:** What really went on in this incident at Antioch which is recorded in the New Testament from Paul's view only, and is it trustworthy? How can we be sure Paul's view as presented in the New Testament is correct?

**Answer for yourself:** Are there any other sources to illuminate this incident outside the New Testament, and do they confirm Paul's viewpoint on this "Antioch Incident" and the requirement of the Laws of Noah for the non-Jews or do other existing sources bring Paul's and Rome's view into question?

**Answer for yourself:** What if you were to find that Paul's "viewpoint" of the "Antioch Incident" is a gross distortion of the facts of the matter and in reality both Peter and Paul were BOTH rebuked by the men from James as the ambassadors of Yeshua's church?

**Answer for yourself:** Why would James, the Lord's brother and head of the Jerusalem Church, command Jewish believers not to continue to eat with non-Jewish believers?

**Answer for yourself:** Is it possible that non-Jewish believers were sinning when they were eating and sharing table fellowship with the Jews, and in doing so tempting the Jews to follow in their sinful ways?

**Answer for yourself:** It is possible that at table fellowship in Antioch, between Jewish believers and non-Jewish believers, that important parts of the Laws of Noah from the Covenant of Noah, which were binding upon all non-Jewish believers, were being violated by Paul and his churches?



**Answer for yourself:** What if you were to find that it was Peter and Barnabas, Paul's close traveling companions, who were the ones to repent after the rebuke from the Jerusalem Church and that it was Paul who defiantly resisted the mother church's instruction?

## WHAT IS TRUTH?

Dear reader I will prove to you as we conclude this series of articles on the incident at Antioch that Paul's defiance to conform to the Church's mandate is masked in the New Testament and is recorded in a distorted one-sided account in Galatians 2. Without these facts that I will show, the casual reader of the New Testament reads this "one-sided" pro-Pauline account and arrives at the wrong conclusion concerning the matter. One will read Paul's self-defense in his epistle and be led to believe Paul is right and that Peter and Barnabas is wrong. You must remember that this event at Antioch occurred after the cross of Christ and the decision brought from the Jerusalem Church is the dogma and doctrine that was to enforced on both Jew and non-Jew long after Yeshua's resurrection. That brings a lot of weigh to what the Jerusalem Church taught and SHOULD matter to Christians as the followers of this "Christ" today.

We need to listen to what the men from James had to say in this matter which was in reality both a rebuke to Peter, Barnabas, and Paul as well. We have no letters from Peter and Barnabas on this issue that has survived and only have Paul's account which is definitely one-sided. Let us examine other materials which have survived which paint an entirely different picture of the matter and exposes the truth which is a direct contradiction of Paul's account. Millions of Christians read the account of Paul's slander of the Jerusalem Church whom he calls "Judaizers" and "false brethren"; never knowing that Paul is referring to the "pillars" from the Jerusalem Church in Galatians chapter 2 and are led to believe that Paul, or this Pauline pro-Roman church writer is right, never knowing that those he attacks and slanders are representatives of the the Jerusalem church. Sadly the other side of the coin is not presented in the New Testament but believe me it does exist. So in the light of the fact that the Roman Church, wishing to promote Gentile religion over Biblical and Jewish faith, did not include both accounts of the incident at Antioch when they put the New Testament together. So what else is new? I will, and it is my hope that our readership will understand that this issue at Antioch goes to the very heart of the Olive Tree of Israel and how the non-Jew is to relate to the people of G-d.

## LOOKING AT GALATIANS UNDER THE MICROSCOPE

### Gal 2:1-16

1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. 6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: G-d accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. 10 Only they would that we should remember the poor; the same which I also was forward to do.

***11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.***

13 And the other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation. 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? 15 We who are Jews by nature, and not sinners of the Gentiles, 16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

**First of all you need to know that when the men from James came to Antioch they rebuked not only Paul, but Peter and Barnabas as well for violating their Covenant and its Covenant Laws! Not only that, but the non-Jews as well as they Jews who should have known better had been led to compromise their Covenant responsibilities under G-d according to the Laws of Noah and the Covenant of Noah! Paul is right in saying that before the men from James arrived Peter did eat with the Gentiles and it was this compromise at Jew-Gentile table-fellowship which violated Covenant Laws. It will become more apparent as we proceed which Laws were violated and are yet violated today.**

**What I want you to notice in the beginning is Paul' testimony that Peter repented (along with Barnabas) and withdrew and separated himself from eating with the Gentiles which had been taught wrong by Paul. They left Paul's fellowship and moved the church next door!**

**This occurred after the supposed death of Jesus is a major statement on how the Church of Jesus understood how they, the people and Israel of G-d, were to relate and accept the non-Jew into fellowship.**

**Answer for yourself:** What has changed since then?

**Answer for yourself:** Should we not listen to what the ambassadors from the Jews have to say about how we, non-Jewish believers in G-d are to be "accepted" by God (Acts 10 and Acts 15)?

**Answer for yourself:** If when listening to the message of the "men from James" that was taught long after the time of Jesus and if we, understanding this message, find that we, as non-Jewish believers in G-d, have not "separated" ourselves from the very same activities that we encounter in the Antioch incident, then are we truly "accepted" by G-d although we feel accepted by our "denominational churches"? This is the heart of the issue for a "thinking" believer and "lover of God"!

**Answer for yourself:** Do our denominational Christian churches today have greater authority than the "men from James", and if you believe they do, then where do you find that they get it?

**Answer for yourself:** Is it possible we have **lost the true message of Yeshua** and his followers after 1,800 years of Gentile control of the Church after it separated itself from Judaism?

**Answer for yourself:** How much has this "one-sided" account of Paul, or later Pauline pro-Roman writers who wrote in his name, as presented in the New Testament, prevented you from learning the truth about how Yeshua's Church would have accepted or rejected **you** into the people of G-d twenty years after the time of Jesus?

**Answer for yourself:** How does it feel to realize that you might be in good standing with your Baptist, Lutheran, Methodist, or your Catholic Church, but in Heaven not accepted by G-d in His assembly (because you are yet

guilty of the same conduct as were the Galatian Jews and non-Jews who were guilty of idolatry for not following the Laws of Moses and the Laws of Noah? Now you know that long after the time of Jesus obedience to the Law mattered and few if any true followers of "the Christ" believed that these Laws had passed away or that Christ was the "end of these Laws" as we find in Pauline literature. **These are serious questions I must say!**

## IS ANY OF THIS MAKING SENSE TO YOU YET?

**Answer for yourself:** Can we assume that Peter accepted Paul's rebuke and amended his conduct and followed Paul in this matter or is it closer to the truth that Peter and Barnabas accepted the men from James rebuke and altered their conduct and that Paul's defiance to be rebuked by the men from James is cloaked in a supposed "rebuke" of Peter and Paul's later self-defenses in the Book of Galatians and Romans? **THINK!** Sadly millions trust this New Testament document for Divine truth when it can be shown to be "fixed" in hundreds of places. We have lost so much truth that should affect our religious belief system and our conduct in life due to anti-Semitism and the Roman Church and "their document forgery".

**Answer for yourself:** What was the actual conduct that was "exposed" that caused Peter and Barnabas and the Gentile followers of Paul to repent and leave Paul's fellowship in Galatia?

**Answer for yourself:** What was the dynamics that would later cause Paul to say in 2 Tim 1:15: *"thou knowest, that all they which are in Asia (a whole continent) be turned away from me (Paul)"*? **READ THAT AGAIN!**

**Answer for yourself:** If Peter did not heed Paul but the men from James, what does that tell us about the development of Paul's missionary work, about his subsequent relations with Jerusalem and Peter, about factions within first-century Christianity (Peter and Paul parties, etc.)?

**Answer for yourself:** Did you ever stop to think that it was the Jerusalem Church and the Apostles which were responsible for Paul's troubles to which he refers constantly? Any wonder why "the Jews" are painted in such a negative light as if they did not know any better in this New Testament which is 2/3 Pauline or pro-Pauline Roman writings in his name?

Dear one these issues were first raised in their present sharp form by the work of F. C. Baur, Paul: His Life and Works (1845); ET 2 vols: London/Edinburgh: Williams and Norgate, 1873). I learned of this in Seminary as we spent **2 minutes on it**. I, being inquisitive, later investigated this on my own. It seemed important to me and hopefully you understand the immense repercussions that such knowledge can make if one has it. This is not new material only materials that you have NOT yet been exposed to as of yet. **The New Testament presents one perspective; I assure you that opposing this "one view" is the testimony of Moses, the Prophets, and even "the Christ" that assures us that the Law and Covenants of G-d have not passed away in spite of what other "self-appointed" authorities of G-d might say.** For centuries men have seen behind the deception of Galatians 2 and Paul's rebuke of Peter and it is time you do as well.

## WHAT WAS THE NATURE OF THE TABLE-FELLOWSHIP THAT CAUSED THE PAULINE AND PETER SPLIT?

**Answer for yourself:** Again, where does the "Antioch incident" fit within the history of that period? What is its theological significance for me today?

**Answer for yourself:** Can we assume that it formed the impetus for holding the Jerusalem council recounted by Luke in Acts 15? Was it responsible for the reiteration of the necessity of the Law of Noah for non-Jewish believers in God? The answer is "yes" on both accounts.

**Answer for yourself:** Or is the issue even more complex than this, with the historicity of Acts being called in question in parts at least when considering pro-Pauline accounts?

Considering the significance of the Antioch incident has been recognized in many such discussions, there has been remarkably little detailed work done on the incident itself. The question of whether or not Galatians 2.1-10 is an accurate portrayal of Acts 15 has been overlooked by many. And when commentators or historians have moved on to the Antioch incident they have not paused long over what must on any reckoning be a crucial question: What was the nature of the table-fellowship that Peter enjoyed with the Gentile believers?

**Answer for yourself:** What was involved in this table-fellowship which was so unacceptable to the men from James?

**Answer for yourself:** What precisely did he withdraw from when the men from James arrived?

## EXISTING TABLE FELLOWSHIP OF THE JEW AND NON-JEW AT ANTIOCH...THE TWO OLIVE BRANCHES BECOMING ONE

The ready assumption by most is that the whole Antioch incident was all simply a matter of the Jewish food laws and little more need be said.

**Answer for yourself:** But was it quite so simple? Is this not another exegetical assumption which ought to be examined more closely?

Without some clearer idea of what table-fellowship at Antioch involved prior to Peter's withdrawal, our grasp of what was at stake is seriously defective, and consequently also our ability to assess the significance of Peter's and Paul's conduct. You need to understand that the issues involved at table fellowship at Antioch involved commandments and conduct described in the Laws of Moses and the Laws Noah.

**Answer for yourself:** Why is this so important for the non-Jewish Christian?

The Laws of Noah and the Covenant of Noah is the Covenant whereby the non-Jew finds his standing before G-d! If the non-Jew converts to Judaism then he "moves up" so to speak to a higher Covenant, but Covenant relationship with G-d is determined by how one fulfills his Covenant responsibilities! It was these Commandments given by G-d to all non-Jews, as their Covenant responsibilities, long before the Laws of Moses, which Paul had compromised and was teaching others to do the same. Thus the consternation of the Jerusalem church over this incident and Paul.

At that time of the Antioch incident many of these "Commandments" given to the non-Jew as seen expressed in various "conducts" had been relaxed by Paul to his church and even Peter and Barnabas had been "taken in" by such violations of these Commandments in the name of "winning souls". G-d was not pleased that His Commandments were violated and broken in the name of "ministry" and such goes on today almost everywhere today in the Christian Church which has forsaken Judaism and the non-Jew's relationship to G-d within it. Instead, the Gentile Church "created another way" and walks in it today; never questioning is if "this new way" is accepted by G-d. The horror of such actions and deviation from Divine Truth is masked by a host of forged New Testament documents which have been altered from the "original truths" once held by the Jerusalem Church.

It is toward this area and aspect that I wish to focus in what follows. My belief that such an investigation is necessary is the product of reflection on several overlapping and wider issues, a reflection stimulated by various items of recent scholarship. The overlapping and wider issues inform us of the broader historical context within which we must attempt to assess if we are truly to understand the Antioch incident and will engage our

attention in future articles in this series. In the light of our findings there we will attempt some exegesis of Galatians 2.11-18 in the hope of clarifying the incident itself, including the reasons for Peter's conduct and the force of Paul's response. Finally we shall consider possible implications for some of the more familiar questions connected with this passage.

Now let us continue on to deeper matters that will reflect on the non-Jew's relationship or lack of relationship with God, his Covenant with God as taught by the Jerusalem church in the first century following the time of Jesus. This is important for when we get the gist of the truth as it existed following the time that Jesus was supposed to have lived then no "theological" event ever happened to change the "existing truth" following his assumed death. What we find taught by the Jerusalem Church concerning the "non-Jew" concerning his relationship with God is existing and valid for today's Christian regardless of what the Roman New Testament will say following the second century as their "anti-Jewish" religion continued to develop and evolve. Any "thinking believer" should agree with this assessment and this furthers our need for more study into these areas that are so crucial to the "non-Jew's" standing before God both then and today!

[Let us continue our studies.](#)

Shalom.

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# PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED IT & THE INCIDENT AT ANTIOCH? #6

## THE HISTORICAL CONTEXT SURROUNDING THE ANTIOCH INCIDENT

The Antioch incident is usually dated in the late 40s of the first century, depending of course on such questions as the date of the Jerusalem council (Acts 15) and the relation between Galatians 2 and Acts 15. Scholars usually date anywhere between 43 C.E. and 51 C.E., but the majority of scholars prefer 48 C.E. or 49 C.E. as the most probable date (R. Jewett, [Dating Paul's Life](#) [Philadelphia: Fortress/London: SCM, 1979,1-2]. Since the crisis at Antioch was provoked by the arrival of "certain individuals from James" (Gal. 2.12), that is, from Jerusalem, it is important to clarify the relationship between the church in Jerusalem and the church in Antioch at that time, and to examine possible influences on these churches from the broader social and political situation within Palestine and within Palestinian and Diaspora Judaism. But for our further study you need to understand that most likely the [Antioch Incident occurred in the late 40's and it was the impetus for the acts 15 Jerusalem Council which was quickly to follow in 48-49 C.E. It would be at this time and at this council that dogma would be decided that would determine how the non-Jew was to be "included" in the Olive Tree of Israel without complete conversion to Judaism. Dear one, this "Jerusalem decree" is the binding and loosing the Bible teaches about in the Old Testament and legally binding with God and His representatives regardless of what your particular denominational by-laws decree today.](#) This is where most Christians miss it. They can be in good standing with their Pastor and Church today but totally disobedient to the Heavenly decree of James and the Jerusalem Church and not know it because they lack the necessary information about what truly went on with Peter, Paul, and the men from James.

## THE RELATIONSHIP BETWEEN THE JERUSALEM CHURCH AND THE CHURCH AT ANTIOCH

One of the major weaknesses in many reconstructions of Christian origins and New Testament theology has been the failure to grasp the full racial and nationalistic dimensions of the early disputes within Christianity. As K. Stendahl pointed out in a famous essay, [The Apostle Paul and the Introspective Conscience of the West](#), Harvard Theological Review 56 (1963) 199-215), Paul's teaching on justification through faith was not intended as an answer to a Luther-like agonizing after personal assurance of salvation. [Paul's concern was rather with the relation between Jew and Gentile. His question was not, How can I be saved?, but, How can Gentiles be included within the messianic community of Israel?](#)

You most likely need to read the above statement again.

If you can you need to procure for yourself and read K. Stendahl's Paul Among Jews And Gentiles And Other Essays (Philadelphia: Fortress/London: SCM, 1976). Stendahl brings out clearly that this essentially racial or nationalistic concept of righteousness as a consequence of God's election of and covenant with Israel. This concept is further illuminated and received fresh illumination from the major study by E. P. Sanders with his characterization of Palestinian Judaism in terms of "covenantal nomism" taught so excellently in his Paul and Palestinian Judaism: A Comparison Of Patterns Of Religions (London: SCM, 1977,. The heart of the book and Sanders' message is so needed to be heard by the Christian Church today.

*Sanders teaches that one's place in God's plan is established on the basis of the covenant and that the covenant requires as the proper response of man his obedience to the covenant's commandments, while providing means of atonement for transgression (p. 75). One's intention and effort to be obedient constitutes the conditions of remaining in the covenant (p. 180).*

This at first might not sound alarming but when you study our [series of articles on the Christian and his covenant](#), and **see how the New Testament has misrepresented the "new" or "renewed" covenant which has, believe it or now, not occurred yet according to the Prophet Jeremiah regardless of what the unknown writer of the book of Hebrews attest and what Christians maintain. This should be rather scary for the New Testament Christian who finds his standing before God in a "non-existent" Covenant!**

You can read all the Essene materials you want and see they thought themselves representatives of this "New Covenant" since they rejected normative Judaism in toto and the Temple-Priesthood. Don't look now, but if you are really familiar with their writings they are totally discredited as "falsehoods" since their prophecies failed and this relegates them to an ever growing company of "false teachers" according to the Torah. You need to learn the truth about the Essenes and their "New Covenant," because when they converted in mass to the Jesus movement, they brought their "New Covenant" theology with them. They simply were wrong as history attests! Their writings are equally wrong in this regard along with other theological tenets that they maintained and most of it is little more than apocalyptic star-wars religion. Read some good books on them; take L. Schiffman's Reclaiming the Dead Sea Scrolls to get an accurate picture of how reliable their writings were and if they are to be trusted and believed today.

**Answer for yourself:** Why is this important for the Christian today? Simply because they gave the emerging Jewish Messianic movement of the first century a "literal godman" shaped after the Osiris of Egypt!

**The Christian today literally stands apart from God without a Covenant in force for he is either ignorant of or rejects the only Covenant God gave to him (the Covenant of Noah).** Being totally ignorant of the Covenant God made with the non-Jew and its stipulations and responsibilities placed upon the non-Jewish believer, he is unable to recognize and fulfill its obligations because he stands ignorant of them due to Christian indoctrination and erroneous teaching for the last 1,800 years. **No intention or effort is made by most Gentile Christians at all to remain in a Covenant that you are not aware that exists or applies to you and few find out while they are alive unless they study serious their "Jewish Roots".** One needs only to look at the anti-Semitism of the Catholic Church for the last 1,800 years and how it influenced the writing. formation and collection of the Second New Testament, in rejection of the First Gnostic New Testament, to understand how such truths were lost. If you want this series to see the horrible facts for themselves let us know. Now back to the "Antioch incident".

The point you need to see and understand is this: **that earliest Christianity was not yet seen as something separate and distinct from Judaism. It was a sect, like other sects within first-century Judaism. The first Christians had some distinct and peculiar beliefs about Jesus Christ and the Jewish Messiah; but their religion was but a variant sect within the religion of the Jews!** This important and forgotten aspect needs to be researched by every Christian alive today. Let me suggest you begin your study by reading L.H. Schiffman, "At the Crossroads: Tannaitic Perspectives on the Jewish-Christian Schism", Jewish and

**Christian Self-Definition, Vol. II, Aspects of Judaism in the Graeco-Roman Period (ed. E. P. Sanders; London: SCM Press 1981) 115-156.**

**What the Christian Church must come to understand is that when Gentiles began to embrace these particular beliefs about Yeshua the question raised was still only in terms of what requirements were necessary for Gentiles to join themselves to the people who worshipped the one God; by that I mean the Israel of God.** Historically the question was not "have you asked Yeshua into your heart?", "have you accepted the blood of Yeshua for your sin?", or "do you believe in Yeshua?" You might be amazed to find that these questions which seem to fill our pulpits today had no relevancy to the earliest Church of Jerusalem because **such theologies had not yet been created in the first century and attached to a "literalized life and death of the Christ" by his followers. Owing to Paul's teaching on the Christ, since these writings carry his name, or a pro-Roman Pauline anonymous writer who later wrote on these doctrinal issues while drawing on a "literalization" of prior mystery religions, much of the Gnostic teaching of the authentic Paul is altered and presented in such a form as if the authentic Paul believed in a "literal Christ Jesus". Such "literalization" of "the Christ within" will basically become the message and fruit of the non-Jewish Churches after the destruction of the Temple in 70 C.E. in the vacuum caused by the absence of the Jewish Authorities.** The Gentiles would draw upon their prior pagan concepts of salvation from the mystery religions and when later "literalized" by Rome they found new life when applied to "the Christ within". It is a short jump to apply these "literalized" teachings of "the Jesus Christ within" to a historical person believed to have existed by some in the first century. This was done to Rome's advantage. Since the canonization of the New Testament was entirely a Gentile endeavor it is not surprising that such traditions survive today as written in and among the scattered truths about this Gnostic "Christ within" in the New Testament.

Now, back on track, and contrary to what you have heard or even read in the forged New Testament, a Roman creationism, Paul's main argument in Galatians is about how one becomes Abraham's offspring, heir of his blessing (Gal. 3—4) and not how a non-Jew is "saved". **As I will show you as we go along, circumcision was only one aspect of that debate concerning the Gentile's inclusion into the Israel of God, and it was probably the later incident at Antioch which helped sharpen the issues for Paul as well as the Jerusalem Church concerning how "non-Jews" were to be accepted into the Israel of God.**

Now something else that is of major importance when viewing the New Testament. This nationalistic dimension of the Jew-Gentile relationship as well as table-fellowship between the Jew-Gentile helps us to recognize that **the church at Antioch would not have seen itself as an entity independent of the Jews or of the Jewish believers in Palestine.** It was simply the believing Jewish community at Antioch embracing more and more God-fearing Gentiles. The fact that the new movement was first given a distinctive name in Antioch (Christians-Acts 11:26) **need not imply a distinction between the new movement and the synagogue, but only a distinction within Judaism.** The absence of any mention of hostility from synagogue authorities in Antioch against the "Christians" in any of our sources is to be understood as very significant! **This means that the first non-Jewish believers in God understood that they were a part of Biblical Judaism and were now included in the Israel of God and not a part of something "new" and "different" as apart from Judaism! This is a major statement with profound consequences to the Christian Churches today. They did not consider themselves a "new" denomination or a "new religion"!**

Almost certainly the majority at heart would simply think of themselves as part of the Diaspora, with Jerusalem still serving as a source of pride and inspiration and a focus for faith and aspirations - despite the persecution which had forced many of the founding members to flee from the capital city (Acts 11.19-20). Stephen's views as represented in Acts 7 should not be understood as calling for an abandoning of Judaism. On the contrary they can be readily understood as a recall to a more primitive and purified form of Judaism. This would also involve the church at Antioch recognizing the church at Jerusalem as the fountainhead of their distinctive faith (cf. Rom. 15.27) and probably also as the authoritative interpreter of it. This is why when the men from James appeared and rebuked the church which had been taught its own version of Pauline Christianity, and in the wake of this rebuke we find that the church repented of such errors in belief as well as

behavior. The Jews and many Gentiles removed themselves from table-fellowship with Paul and the remnant of his church over issues such as meats sacrificed to idols, meats that had not been tithed of correctly, and although this commandment of tithing was not given to non-Jews, the non-Jewish believers took upon themselves the commandments concerning meats which had not been killed rabbinically according to Commandments which instruct mankind how the blood was to be drained from the meat before eating. This was given to Jews and if non-Jews were to share table-fellowship on the "two olive branches become one" then this would have to be observed by the non-Jews as well. This was voluntary and we see this principle again in Isaiah 56!

All these issues are dealt with in the Laws of Noah believe it or not but few Christians know this for they have not been instructed that the Covenant of Noah is their Covenant before God. The failure of the Church of Antioch to adhere to these Commandments affected not only the non-Jew since they were given the Covenant of Noah but the Jews as well as these same Laws of Noah were included in the Laws of Moses. And the Church at Antioch and its failure to observe such "necessary" things which "seemed good to the Holy Ghost" can be traced to Paul's leadership; or should I say lack of leadership! Later we will look at each of these issues in ways not yet discussed.

## WHAT DOES THAT MEAN TO ME...A NON-JEWISH BELIEVER TODAY?

This means we today must listen to Jerusalem before we listen to Paul, Pauline theology in this Roman New Testament and other Antiochian echoes. Sadly the Christian Church of today has it just backwards and this explains the mess we have in the world today which is the direct result of Gentile Christianity's theology of grace without Law. In other words most of the the problems we find today in the Christian World are directly traceable to the Antiochian influence over the Jerusalem influence. It was never meant to be this way but such is the fruit of the anti-Semitism of the Gentile juggernaut called the Christian Church since the 3rd century.

## PAUL'S RELATIONSHIP WITH THE JERUSALEM CHURCH BEFORE THE ANTIOCH INCIDENT...PAUL IN THE BEGINNING WAS DEPENDENT UPON JERUSALEM

Most significant here is the degree to which Paul's treatment of his own relations with Jerusalem prior to the Antioch incident reinforces the impression that up until the incident over "table-fellowship" at Antioch Paul too had taken it for granted that Jerusalem had this primacy and authority as pertaining setting standards and requirements for "non-Jews" incorporation into the Israel of God. I refer to the character of Paul's self-defense of himself and his ministry in Galatians 1-2. Prior to this event Paul was in the middle so to speak. He wanted his Gentile followers to see his "independence" from the authority of Jerusalem but yet was dependent upon Jerusalem's recognition for the validity of his mission and his authority among the Gentiles. The dialectic between being independent of and being acknowledged by Jerusalem and James is the keynote of this important text and must not be forgotten. If this is news to you I suggest you read B. Holmberg's Paul and Power: the Structure of Authority in the Primitive Church as Reflected in the Pauline Epistles.

**Answer for yourself:** Where is the Book of Galatians in all of the, the earliest of Paul's authentic writings?

In Galatians Paul is writing AFTER the incident at Antioch, after his rebuke by the men of James, and long after the Jerusalem Council which reaffirmed the Laws of Noah, and his antagonist exposition toward "Law", here as elsewhere in other of his authentic writings, is heavily colored by that later viewpoint. But in trying to assert his independence from Jerusalem, and the directness of his Apostleship and gospel from Christ, he cannot escape the fact that previously he had readily acknowledged the



authority of the Jerusalem apostles. We have by Paul's own hand his testimony in Gal. 1:18 that *"after three years I went up to Jerusalem to see Peter and abode with him fifteen days."* Peter was sought out as well as James by Paul. Later in the same epistle we have Paul's admission again in 2:1: *"Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And ....communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain".*

Let me show you how Paul was dependent upon the Jerusalem Church, at least at first in the beginning of his outreach to the "non-Jew" before he will later break away from the Apostolic decrees made at the Acts 15 Council. In Gal. 1:16 Paul states that he "conferred" not with flesh and blood in the beginning following his revelation but would do so three years later.

4323 prosanatithemi-

- 1) to lay upon in addition to
- 2) to lay upon oneself in addition
- a) to undertake besides
- **b) to put oneself upon another by going to him,**
- **c) to commit or to betake oneself to another for the purpose of consulting him**
- **d) to consult, to take one into counsel**
- **e) to add from one's store**
- 3) to communicate, to impart

Paul's use of the word "prosanatithemi" (to consult in order to be given an authoritative interpretation) in 1.16 is an implicit acknowledgment that the Jerusalem apostles were recognized by him at that time as the appropriate authorities to consult on the interpretation of the revelation given him at Damascus - the point (as he now insists) being that he had not consulted them (1:16-17). He does not disguise the fact that his first visit to Jerusalem had been 'to get information from Cephas' in Gal. 1:18), though the information was evidently something different from the gospel already received three years earlier through the revelation of Christ (1:12). The purpose of his second visit to Jerusalem was to consult the Jerusalem leadership about **"his" gospel**, but he does not hide the fact that what they thought or decided about his gospel would make all the difference to the success or failure of his mission to the Gentiles. The point is not that Paul's gospel might be judged invalid, but that its effect among the Gentiles might be nullified. So without a doubt one can see Paul yielding to Peter, James, and the Jerusalem Church in both of his visits. This means that Paul was in subjection to the Jerusalem authorities from Yeshua's Church and this is the way it should be. Sadly all this would change later after the Antioch incident.

The language Paul uses in Gal. 2:2 and 2:6 indicates a certain **embarrassment at this admission of dependence upon the Jerusalem Church for the authority for his mission to the "non-Jews" of Asia, Minor.** He calls the Jerusalem apostles "the men of repute", a phrase familiar in political rhetoric, where it was used both positively and negatively. **The parenthesis of verse 6, with its noticeable change of tense - 'what they were (then) is (now) a matter of indifference to me; God shows no partiality' - is all aimed at curtailing the authority of the Jerusalem apostles in the current situation in Galatia and at reducing the significance of his earlier acceptance of that authority** (D.M.Hay, "Paul's Indifference to Authority", *JBL* 88 (1969) 37-8; Betz, *Galatians* 94-95). **Likewise when he says "those of repute added nothing to me" (2.6), there again the language indicates an acknowledgment on his part at that time of Jerusalem's 'right' to instruct or give directives to its daughter churches.** So too, it can plausibly be argued that Paul's convoluted statement in verses 7-10 is **a further attempt to obscure the degree to which Paul had been willing to accept Jerusalem's authority at that time as clearly expressed in the pillar apostles' recognition of Paul's and Barnabas' missionary success and their approval of a future division of labor** (Bruce, *Paul*, 154, and Betz, *Galatians*, 96-103). **All this points strongly to the conclusion that while**



## **Paul defended a position at Jerusalem, the three 'pillar' apostles delivered a verdict.**

Moreover, there is a growing agreement on the view that when Paul went up to Jerusalem this second time it was not as an independent missionary or apostle, but as a delegate from the church at Antioch (so Acts 15:2; cf. 14:4, 14 - 'apostles', that is, of the church at Antioch, 13:2-3). The question discussed at the meeting in Jerusalem was not primarily whether Paul (and Barnabas) were apostles, but whether as apostles of Antioch their practice of not circumcising their converts should continue - that is, **whether the church of Antioch's practice of according full acceptance to uncircumcised Gentile believers should continue without modification.**

**Answer for yourself:** Why is this so important? Simultaneous as this time in Jerusalem there existed two different schools of Pharisees, one led by the Rabbi Shammai who took a very hard line in relationship to "non-Jews" and Judaism. Rabbi Shammai, who opposed the school of Hillel, treated the "non-Jews" like dogs and vermin and demanded that all social intercourse or religious participation with the "non-Jew" be one only after circumcision (where many died being full adults no longer having their mother's immune antibodies to fight disease and infection as they did the first six months of their lives as infants), and full conversion to Judaism. This is a bid deal in the New Testament that lies behind the importance of accepting these "non-Jew" into religious and social participation with the Jews without total conversion. **This is what the whole of Acts 15 and the Jerusalem Council was all about.** The victory or rather concession won by the Antioch delegation did not call in question the authority of the Jerusalem apostles to make this concession. **The point is that the church at Antioch could not make this decision by themselves, and readily referred it to Jerusalem. And when subsequently the delegation came from James, the majority of believers in Antioch just as readily accepted the authority of this further ruling regarding the practice of table-fellowship at Antioch. Paul, as we will seen, although agreeing on circumcision with the Jerusalem Church would not follow other decisions of the Jerusalem Council regarding the Laws of Noah for the "non-Jew" and this is where the problem comes into play which would cause the quick meeting of the Acts 15 Church Council to settle the matter.**

This nationalistic dimension to the Antioch incident becomes still more significant in the light of the second feature of the broader historical context to which we now turn.

[Let us continue our study in the next article in this series](#)

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## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED IT & THE INCIDENT AT ANTIOCH? #7

### WHAT MOTIVATED THE MEN FROM JAMES TO REBUKE PETER, BARNABAS, AND PAUL OVER EATING WITH GENTILES?

During the period which concerns us, many Jews, no doubt a growing proportion within the Jewish territories, must have believed their distinctive religious and national prerogatives were under increasing threat. The long, drawn out crisis provoked by Caligula's insistence that a statue of himself be set up in the Jerusalem temple is well known (AD 40). And later, after the death of Agrippa in AD 44, the situation deteriorated rapidly under a succession of weak Roman procurators. Cuspius Fadus (AD 44-46) demanded that the vestments of the High Priest be returned to the Romans for safe-keeping (Josephus, *Antiquities* 20.1.1 §6) and had to act against the threatened rebellion led by the self-styled prophet Theudas (*Antiquities* 20.5.1 §§97-9). Tiberius Julius Alexander (AD 46-48) crucified James and Simon, the sons of Judas the Galilean, presumably because, like their father, they were engaged in fomenting unrest against Roman rule on account of its threat to their faith (*Antiquities* 20.5.2 §102). Under Cumanus (AD 48-52) things went from bad to worse, with a near riot in Jerusalem resulting in thousands of deaths (20,000 or 30,000 according to Josephus - *Jewish War* 2.12.1 §§223-7; *Antiquities* 20.5.3 §§105-12), and a succession of disorders involving zealot bands in Samaria and elsewhere (*Jewish War* 2.12.2-5 §§228-38; *Antiquities* 20.5.4-6 §§11-24). Josephus reports that "from that time the whole of Judea was infested with bands of brigands" (*Antiquities* 20.6.1 §124) - 'brigands' being Josephus' way of describing the Zealots."

### INTENSIFIED NATIONALISM AND THE PUSH TO REMAIN SANCTIFIED KEPT THE JEWS APART FROM GENTILES

**The Jerusalem Assembly within Palestine would not have been unaffected by these mounting pressures.** The death of Stephen and the subsequent persecution (early or middle 30s) presumably had the effect of ensuring that those followers of the Nazarene who had been exempted from the persecution, or who had returned to Jerusalem thereafter, would take care to show themselves good Jews, loyal to their religious and national heritage. Agrippa's execution of James (brother of John) in or before AD 44 is presumably also to be explained against this background; Luke notes that *'it pleased the Jews'* and encouraged Agrippa to move against Peter (Acts 12.1-3).

Furthermore, we should bear in mind that such pressures towards conformity with the mainstream of nationalistic Judaism were experienced as much within the infant Christian communities as from without. It is not simply a matter of coincidence that in the preceding episode involving Peter prior to his arrest, **Peter had been criticized by the circumcision party for eating with an uncircumcised Gentile (Acts 11:2-3). We**

need to understand that nowhere in the Torah is the Jew commanded NOT to eat with the Gentile; however, several Commandments from the Laws of Moses and the Laws of Noah deal with the "requirements" for food and table-fellowship that must be enforced and maintained if this table-fellowship is to be accomplished. This is the issue here and not just simply eating with non-Jews; the issue is obedience to the Laws of God! The subsequent controversy over the necessity of circumcision clearly indicates that many Jewish believers took it as routine that **Gentiles must be circumcised if they were to have a share in the Jewish heritage**, and were prepared to exercise considerable advocacy and missionary endeavor to ensure that that heritage was neither diluted nor endangered. The school of R. Shammai was the dominant Pharisee school of the day and this was their position.

## EXAMPLES

In Acts 15:1 we have the statement that *"**certain men** which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses ye cannot be saved".*

In Acts 15: 5 we have the statement that *"But there rose up **certain of the sect of the Pharisees** which believed, saying 'That it was needful to circumcise them, and to command them to keep the law of Moses'".*

These are just two examples of the Jews trying to preserve and protect their faith from dilution which they expected would happen once the flood gates were open to the acceptance of the "non-Jews" on such a wide basis. The references to "certain men" and a "certain sect of the Pharisees" is a reference to the School of Shammai and not to the School of Hillel. The Jerusalem Assembly in Acts 15 sides with the School of Hillel on this issue and well as all other issues concerning the "non-Jew" and his incorporation into the Israel of God. This was an effort to keep the faith of the Jew sanctified, although wrong in some ways. The Jews, in particular the Jerusalem Assembly of Acts 15 within Judaism, could not continue to require and put and require circumcision upon the "non-Jew" because they knew that G-d never commanded it of the "non-Jew" in the Laws of Noah. It has been enforce wrongly upon them for the reasons above and as a deterrent in keeping the "unclean dog", the "non-Jew" at arms length from the Jews. But again we must be smart enough to understand that certain Laws in the Covenant of Noah are not negotiable and are required of all "non-Jews" who come to saving faith in G-d.

**Answer for yourself:** Since we are looking at Acts 15 which occurred long after the supposed death of Jesus then would James' requirement of "non-Jews" keeping the Laws of Noah being "necessary" and "seeming good to the Holy Spirit" refer to me today? Would these same Laws concerning idolatry as connected to eating to me as well? Has your church ever taught you these Laws of Noah as your Covenant stipulations before God? Why not?

It was "some" of these Laws which Paul has relaxed in his efforts to win the "non-Jews" to "his gospel". So when the men from James came and rebuked the condition of table-fellowship as they saw it being compromised by both Jews and "non-Jews" Paul defends his indefensible position by stating:

Gal 2:4-5

*4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.*

Let us not forget that these "false brethren" were the authorities from the Jerusalem Church and they were not there to remove any liberty that the "non-Jews" had in G-d, but only to make sure that

**obedience to the Commandments of G-d was being enforced between the Jews and "non-Jews" during table-fellowship in the Antioch Church.**

**Answer for yourself:** Could the connection of the "Law" being "bondage", as stated by Paul above in his earliest epistle, now be seen **NOT** to refer to the whole of the 66 Laws of Noah or the 613 Laws of Moses, but should be limited to only one Law; that being the Law regarding table-fellowship? It sure should. Surely you see the Commandment not to kill, or not to commit adultery is surely not "bondage"; therefore we see the branding of "the Law" being "bondage" comes early in the career of Paul because the Jerusalem Church had ruled concerning interpretation of the Laws of Noah regarding table-fellowship between the Jew and the "non-Jew" and this "strictness" was disadvantageous, in Paul's mind, in building a large ministry in Asia, Minor, that would rival the Assembly of Jerusalem.

**Paul is sure right in one thing; he would not submit to the Jerusalem Church in this regard no matter what they said for his stance was etched in stone and would ultimately lead to him being "recalled" to Jerusalem and James to answer accusations and charges once again later in Acts 21 toward the end of Paul's life. You must understand that Paul's "gospel" which he wanted to continue with his followers is not the "gospel" the Jerusalem Church wanted to go into all the world to the "non-Jew" (in some areas)!**

Paul takes all of this personal as we will now see. **Paul would even stoop so low as to call these "pillars" in the Jerusalem "dogs" in Phil. 3:2 where he warns his readers that these ambassadors for Christ were in reality "evil workers" and "dogs".**

*Phil 3:2 2 Beware of dogs, beware of evil workers, beware of the concision. (KJV)*

**Answer for yourself:** What does the word "concision" mean?

Strong's Concordance:

2699 katatome (kat-at-om-ay'); from a compound of 2596 and temno (to cut); a cutting down (off), i.e. **mutilation** (ironically): KJV-- concision. Compare 609.

So we see a different word used to refer to the "party of the circumcision" which is a slang for "the Jews" who were known because of their circumcision.

Remember with me that it is these Apostles and disciples of "the Christ" in Jerusalem who not only opposed Paul and "his" gospel, which in many ways opposed the true gospel of the Jerusalem church, but "dogged" him during his travels to **"undue" the errors that Paul was teaching.** It is these same "Jews" from James that followed Paul and were responsible at times for his "stripes", beatings, and persecutions which Paul mentions in his epistles. **Think on that for a minute! These who followed Paul and tried to control Paul were Jews who represented the stance of the Jerusalem Church and it was their devotion to God and His Law that caused them to follow this Paul to make sure they could "undo" the problems created by Paul along with his false teachings concerning the Law.**

Let me say again that we are dealing with two issues here. Table-fellowship falls under the category of idolatry in the Laws of Noah and you will see this for yourself when you get to the study of each of the Laws of Noah. The other issue is that of circumcision and understand that Paul and the Jerusalem Church had no difference between themselves on this issue. The issue or "Law" that is in question between Paul and the Jerusalem Church is the one dealing with idolatry and table-fellowship. Both Paul, James, and the Jerusalem Church were in full agreement that imposing circumcision upon the "non-Jew" was totally out of step with the Covenant of Noah and the Laws of Noah. Racial hatred of the "non-Jew", like R. Shammai and others, was the reason why such stringent requirements were put upon the non-Jews by "certain" Jews in hopes of keeping them at arm's length from Judaism.

Here too, we may note the evidence of the Gospel of Matthew, which indicates the conservative direction the Law and Israel took in preserving the nation and its faith.

*Matt 5:17 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. (KJV)*

*Matt 23:3 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. (KJV)*

*Matt 10:5-6 5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. (KJV)*

*Matt 15:24 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. (KJV)*

The "non-Jew" was the mission field for God and His Torah. The world did not know that God offered them a Covenant whereby they could make themselves acceptable to God. Israel, as God's Holy Nation and Royal Priesthood, was charged to make the world know, but ends did not justify the means and spreading idolatry along with the Message of God was not to be done. So we are at a crossroads between Paul and the Jerusalem outreach. Wholly consistent with all this, and not at all surprising in view of it, is Luke's account of Paul's last visit to Jerusalem (probably in AD 57), where James describes the church in Jerusalem (and Palestine) as consisting of '*many thousands . . . who are all zealous for the law*' (Acts 21:20-1). All that the Jews of Jerusalem knew of Paul at that time is rumors that he is a renegade and menace to their Jewish faith and inheritance.

The threat to Jewish prerogatives was, of course, not confined to Palestine, nor were Jewish exertions to defend them. Philo gives a clear account of the riots in Alexandria in AD 38, provoked by deliberate attacks on the religious and civic rights of the considerable Jewish population resident there (Flaccus particularly 41-54; also Embassy to Gaius 132-7). Delegations to the Emperor, the first led by Philo himself, resulted in a reiteration of these rights by Claudius in AD 41. In the same year, according to Dio Cassius, Claudius deprived the Jews resident in Rome of their right of assembly (Dio 60.6.6), and eight years later, according to Suetonius, he expelled the Jews altogether because they were '*constantly rioting at the instigation of Chrestus*' (Suetonius, Claudius, 25.4; cf. Acts 18.2).

Boy, we could chase one of the biggest rabbits you have ever seen when getting into this word "Chrestus". I wish I had time and you, the reader, the courage to continue such a study for it goes to the very issue of a "historical Jesus" or the lack of one. Let me say as we get back on track that "the Chrestus" is not "the Christos", the Chrestus is the "Christ within, the Divine Energy of God in man, the Soul", and the "Christos" is the supposed "literal Christ Jesus of history". You need to do the study into Gnosticism and find out who these first "Chrestians" were and when the later Roman "Christians" take the field. You will find as I did that there are Two New Testaments; the first given us by Marcion, the Gnostic, that taught only "the Christ within" that comes around 140 C.E. and a later "reinterpretation", or forgery, called the Second New Testament from 180 C.E., given us by Rome, which adds a "bunch", like the infancy narratives and conflicting genealogies, and gives the world a "historical Christ without", or "literal Christ Jesus". [Now the rest is up to you.](http://returntofaithofjesus.net/firms.com/antiochno7.htm)

Since all the other Jewish unrest of this period largely centered on Jewish response to what they perceived as threats to their unique racial and religious status, it may well be that the trouble in Rome was caused by similar Jewish reaction to the success of evangelism of the "non-Jew" by the school of Hillel (the Jerusalem Church), like that against Stephen and that against Paul (Acts 6:9-14; 21:27-36; cf. 13:50; 14:2-5, 19; 17:5-7, 13; 18:12-15).

Whatever the precise details of these various incidents the overall picture is clear enough. During the period in



which the Antioch incident took place Jews had to be on their guard against what were seen to be repeated threats to their national and religious rights because of the influx of "unclean Gentiles". Whenever such a threat was perceived their reaction was immediate and vigorous. In Palestine more and more were resorting to open violence and guerrilla warfare. **The infant "Chrestian/Christian" sect in Jerusalem was not exempt from this unrest.** Indeed we may generalize a fairly firm conclusion from the above review of evidence: wherever this new Jewish sects belief or practice was perceived to be a threat to Jewish institutions and traditions its members would almost certainly come under pressure from their fellow Jews to remain loyal to their unique Jewish heritage.

The question which such a conclusion leaves us is obvious:

**Answer for yourself:** To what extent was the Antioch incident the result of such pressures operating upon the infant communities in Palestine and Syria, pressures from Jews loyal to their heritage both without and within the sect itself?

**Against this background the hypothesis becomes rather compelling that the open table-fellowship practiced at Antioch was perceived by the Jerusalem church (and perhaps by other Jews like R. Shammai and the School of Shammai) as such a threat.** The mission of the men from James would then have been their reaction to that threat. And the danger of diluting or abandoning Israel's heritage with its converse and powerful appeal to national and religious loyalty would have weighed heavily with Peter, Barnabas and the rest.

One thing must not be overlooked here. Just before the Antioch incident Paul had returned from Jerusalem after 14 years having "won" the round concerning "circumcision" and the Messianic Community no longer would make it required for Gentile followers of HaShem. Yet Acts 15:1 links "circumcision" to the salvation of the non-Jew. This must be understood as the zealous reaction of fellow Jews from Jerusalem who were keenly aware of the threat the non-Jew presented to Judaism at present and there was a fraction within even the Messianic Movement which did not agree with James. But this issue between James and Paul had previously been worked out before Paul's return to Antioch. In fact in Acts 15:24 we have James' own admission that neither he nor his men gave any such commandment of required circumcision of the "non-Jew" or had said that "non-Jews had to be circumcised or keep the Law [understood as the Law of Moses (all 613 Laws) as in full conversion] to be saved". This again was the stance of the School of Shammai and not the stance of the School of Hillel. **Yet however dear one James never absolved the "non-Jews" from the Laws pertaining to them within the Covenant of Noah! It would be Paul who would do that!**

## IN CONCLUSION

Thus already a fair amount of light has been shed on the Antioch incident from the broader background. We may summarize these preliminary observations thus.

- At this stage of its growth, the School of Hillel, the Jerusalem Church, would almost certainly still think of themselves as a development of and within the religion of the Jews (a form of eschatological, messianic Judaism) - not yet a distinct faith or separate religion.
- Within this Messianic Movement within Judaism, the primacy and authority of the Jerusalem apostles in matters of dispute, specifically over what requirements should be laid on Gentiles who wished to associate with the new movement, would be generally acknowledged, and in fact had already been acknowledged by the church at Antioch and by Paul, the delegate/apostle of the Antioch church.
- The increasing threat to Judaism, especially from the deteriorating political situation in Palestine, and the increasingly polemical response of the Jews themselves, would increase the pressures on those involved in the new movement to show themselves as faithful and loyal Jews. In short, the probability is strong that all the main participants in the Antioch incident would naturally think of themselves as first and foremost Jews (a probability confirmed by Gal. 2.15); as such they would naturally look to Jerusalem for direction when in doubt and not Paul; and as such they would inevitably feel themselves moved by the mounting

**groundswell of Jewish nationalistic and religious sentiment.**

**With the broader background thus clarified we can now dig more deeply into that which most concerns us - the table fellowship at Antioch.**

**Answer for yourself:** What was at stake in the Antioch church's practice of table-fellowship?

**Answer for yourself:** Within the context of Palestinian and Diaspora Judaism in the middle of the first century C.E. how would the table-fellowship at Antioch have appeared? Was it seen as something unexceptional, as something very unusual, as a breach of Jewish practice and covenantal loyalty which posed a threat, or what?

**Answer for yourself:** We are accustomed to seeing the issue through the eyes of Paul (Gal. 2.11-18). But how was it seen through the eyes of “the men from James”?

**This brings us to the next stage of our analysis.**

**[Let us continue our study in the next article in this series](#)**

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## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED IT & THE INCIDENT AT ANTIOCH? #8

### WHAT WERE THE LIMITS OF TABLE-FELLOWSHIP IN THE JUDAISM OF THE LATE SECOND TEMPLE PERIOD?

The significance of table-fellowship in the east is well known. In Judaism particularly the religious significance of a shared meal was central. 'In Judaism', as Jeremias notes, "**table-fellowship means fellowship before God**, for the eating of a piece of broken bread by everyone who shares in the meal brings out the fact that they all have a share in the blessing which the master of the house has spoken over the unbroken bread" (J.Jeremias, *New Testament Theology*. Vol. I. "The Proclamation Of Jesus" (1971; ET London: SCM, 1971) 115. The added significance for the rabbis and their pupils is well characterized in a saying of R. Simeon (c. 100-160 or 170):

*If three have eaten at one table and have not spoken over it words of the Law, it is as though they had eaten of the sacrifices of the dead (Ps. 106:28), for it is written, 'For all tables are full of vomit and filthiness without God' (Isa. 28:8 - 'place' taken as a designation for God). But if three have eaten at one table and have spoken over it words of the Law, it is as if they had eaten from the table of God, for it is written, 'And he said unto me, This is the table that is before the Lord' (Ezek. 41:22). (m. Abot 3.3)*

No devout Jew could engage in an act of such religious significance casually, and the question of who was and who was not an acceptable table companion must have greatly exercised the minds of such Jews during the period which concerns us, as the Antioch incident itself demonstrates (cf. Acts 11:2-3; 1 Cor: 8-10).

Acts 11:2-3

*2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,  
3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.*

I will let you read the three chapters in I. Cor. 8-10. before we go on.

To put all this in another way, part of the pressure on a devout Jew in the 40s and 50s of the first century A.D. would have been the compulsion to observe the limits of acceptable table-fellowship. These limits would be determined partly by two things:

- **The explicit laws in the Torah, particularly concerning unclean foods (Lev. 11:1-23; Deut.**

14:321), and

- The multiplying halakoth of the oral tradition concerning tithes and ritual purity.

## THE ANTIOCH CHURCH AND THEIR OBEDIENCE TO THE LAWS OF NOAH AND THE LAWS OF MOSES...OR WERE THEY?

Basically the issue we are facing is if under the teachings of Paul was the Antioch Church, containing both Jewish and non-Jewish believers, observing and keeping the respective Laws of their respective Covenants (the Laws of Moses for the Jews and the Laws of Noah for the Gentiles). You will come to see, or maybe you have already, that both the Jew and the non-Jew were in violation of their respective Covenants in Antioch and one must look to the teacher who failed to instruct properly; in this case we must confront Paul for what he was actually doing and teaching which was contrary to both the Jew's and non-Jew's respective Covenant stipulations. The New Testament, and especially epistles from Paul's perspective, give a certain "spin" to the story, but research in both Covenants and their respective requirements are very telling in the gathering of truth and exposing Paul's apostasy in this regard!

## BACKGROUND...THE COVENANT AND LAWS OF NOAH FOR THE NON-JEW

Some basic background information into the Laws of Noah concerning abstaining from eating the limb of a living animal will be very helpful at this point in our study. There is some discussion as to whether or not the prohibition of eating the limb of a living animal was originally given to Adam, the first man. One opinion states that it was included in the original commandment forbidding the eating of the fruit of the tree of knowledge of good and evil (Babylonian Talmud, Sanhedrin 56 b). According to this opinion, Adam, who was clearly given vegetation for food, as it is written, *"And God said, Behold I have given you every herb bearing seed which is upon the face of the whole earth, and every tree upon which there is fruit of a tree bearing seed, to you these shall be for food"* (Gen. 1:29), was not forbidden to eat meat, but was merely forbidden to kill animals for food. If the animal had died of itself, it was permissible as food (Babylonian Talmud, Sanhedrin 56 b). What Noah was given, therefore, was permission to kill animals for food, but he was forbidden by God to eat the flesh of any animal while the animal was still alive (Gen. 9:4, Commentary on Rashi). According to the other opinion, Adam had received six of the Seven Universal Laws and had been forbidden to eat the flesh of an animal in any manner. Only after the Flood was the leniency of permitting animal flesh instituted (Mishneh Torah, Laws of Kings, chapter 9, law 1).

This commandment is explicit, as it is written, *"Every moving thing that lives shall be for you for food; just as the green herbs, I have given you everything. But flesh with its living soul, its blood, you shall not eat"* (Gen. 9:3-4).

**Answer for yourself:** What should we learn from this?

This means that an animal's soul is contained in its blood and it is this soul/blood that God was forbidding man to consume since the very "life principle" of all existence resides in the blood; the soul is in the blood of animals and mammals. The life is in the blood and it is this life, the soul in the blood, that God has given as an atonement. One should realize that when "blood" is mentioned in the context of atonement in the Old Testament it is truly meaning something deeper; it means the Soul is the actual atoning vehicle and not the "red blood cells". One's life, his soul, atones in his actions and repentance following his sin; it is this decision of repentance and renewed obedience coupled with a contrite and broken heart that does the actual "atonement". If you have never studied this out as a Christian then I highly recommend you do so as soon as possible because when you do then you will never be deceived again in your life about how to acquire atonement and make yourself acceptable to God.

There are studies on this on the net explaining how Christianity has misunderstood this concept and how the Jews have got it right all along! The vitalizing animal soul is contained within the blood, and this is what the commandment refers to, for when an animal dies, this vitalizing soul departs. So long as this vitalizing soul remains within the animal, its flesh is forbidden to man as food (Lev. 17:14 , commentary of Rashi; Gen. 9:4, commentary of S. R. Hirsh).

At first glance, this commandment seems peculiarly out of place as one of the Seven Universal Laws.

**Answer for yourself:** How can eating the limb of an animal take its place side by side with such monumental principles of human morality as those prohibiting idolatry or murder?

Besides a few scattered sociological perversions in Africa and China, one is hard put to imagine who would even consider eating an animal's meat while the animal lives.

And yet this is precisely why this commandment may well epitomize the spirit of the Seven Universal Laws.

**Although mankind is enjoined to obey the Seven Laws of Noah along with their specific commandments as they appear, nevertheless the letter of the law serves only as a minimum, a starting point, which guarantees God's favor and ensures human morality.** But, if man wishes to realize his spiritual greatness, he must tap into the infinite potential of the Seven Laws, using them to refine and elevate himself. We see here that eating the limb of a living animal serves as a hint to the potential refinement that man can attain through his eating habits and by practicing kindness to God's creatures. For what man ingests as food is absorbed in his bloodstream and in every cell of his body and thereby becomes part of his essential being. The person who eats snakes and monkeys will surely be different from the one who eats nuts and berries.

The Noahide may eat the flesh of an animal that dies by itself (Encyclopedia Talmudica, vol 3, chp. 21), but there is an opinion stating that only the flesh of an animal killed through slaughtering is permissible" (Asarah Ma'amarot, Chekur Din, sec. 3, chp. 21).

For the Noahide animals, birds, and fish may be killed for food in any way that man deems to be efficient and it should be done as humanely as possible. For the Noahide, the non-Jewish believer, slaughtering of animals or birds does not have to be in a ritual manner as with Jews. **But this was a Commandment which had to be enforced and taken up by the "non-Jews" voluntarily if the "non-Jew" was to partake of the food at any table fellowship with Jews. Again this was voluntary and is a perfect example of "choosing those things that please God" as instructed of "non-Jews" in Isaiah 56. The "non-Jews" might not have been given such a commandment but if they were to share table fellowship with Jews then it was up to them to voluntarily take upon themselves those commandments requiring ritual slaughter if fellowship with their Jewish brethren was to ensure. Let us again be reminded that such table fellowship is the example and rehearsal of the Marriage Supper where both peoples of God; both Jew and "non-Jew" share in the "supper" of God!**

Notice again that the issue of "circumcision" had been dealt with for the most part after Paul's 14 year absence and subsequent trip to Jerusalem, but not all Jews had yet "agreed" to this mandate by James. Yet circumcision remained a problem for many Jews, especially the non-Messianics. In Antioch "tensions" surfaced where the "non-Jews" were expected to respond in obedience to other commands if they were to maintain fellowship with their Jewish brethren. **Notice these "other commands" were not required of these "non-Jewish believers" in the Covenant of Noah, but they "had to" keep them if they were intent on solidifying their fellowship with their Jewish brethren.**

This is where we begin to encounter problems in the Antioch incident and why the men from James began to rebuke Paul for the manner of table fellowship which was being practiced in his congregation. The Jews had no options: either be excluded or compromise their Covenant and Commandments and sin! But the texts carries another idea even deeper when we look. **The men from James discerned that the table fare, which had come from the Gentile market-place had not been prepared, ritually slaughtered, drained of all blood,**



and most likely not tithed of, which was required by the Covenant and Laws of Moses. Even Peter and Barnabas and other Jews in the congregation had been misled by such practices as condoned under the auspices of being "in Christ" and "becoming all things to all men that they might win some". There were certain procedures involved in the killing of the animal which was commanded to be done in as merciful a manner as possible before the animal was considered "kosher" for consumption by the Jew. The practice of such relaxation of such commandments was not acceptable to the men from Jerusalem and nor it should be.

The men from James had **NOT** forgotten that one guilty of transgressing this commandment in the Laws of Noah or Laws of Moses, in any of its manifestations, is subject to punishment by the courts whether he eats the limb of a living animal or merely the flesh of a living animal or any internal organ, even the smallest amount, or even eating the smallest amount of an animal that has not been killed by Biblically sanctioned ritual slaughter. A Jew was subject to punishment by the courts for eating the limb or the flesh of either a living domestic or wild animal which had not been ritually slaughtered according to the Torah.

The Antioch congregation under the authority of Paul had somehow not bothered themselves with this commandment since "being in Christ" for them meant they were no longer under the Law according to Paul. But the men from James and the Jerusalem Church had something to say about that. The uproar would be heard all the way back in Jerusalem and the Acts 15 Council would be called and these principals reiterated to Paul and included in letters which were sent in Acts 16 in order to "strengthen" all the churches of Asia Minor.

**Answer for yourself:** What does this have to say about such practices in Gentile Christian America today as to how our meats and slaughter houses are run in America today? Ever been to a packing plant? Even seen how cruelly these animals are butchered by American industries? Ever heard of a Christian church teaching on the Laws of God concerning how we prepare our meats before we consume them?

Animals, together with their lives, were given into the hands of mankind. The higher spiritual rank of man dictates that he not eat the limb of a living animal. Even though human flesh and animal flesh are related, the one may be incorporated within the other through eating. But the soul (blood) of an animal may never be incorporated within the soul of man. The soul (in the blood) of an animal must first be separated from its physical being before the animal body may be absorbed within and become part of the human body (Gen. 9:4, commentary of S. R. Hirsch). This means that certain procedures are necessary to drain the blood, which contains the life and soul of the animal, from the animal before the flesh is fit for consumption. This is applicable to both Jew and "non-Jew". Such procedures as commanded in the Laws of Noah and the Jewish Laws were not practiced in pagan markets of that day and time and such meat at table fellowship had no guarantee that such safeguards had been taken to ensure the blood was completely drained from the animal. Besides methods of slaughter as addressed above, now we have the problem of draining the blood completely before consumption. These violations would be grouped under the admonition of James in Acts 15 as "refraining from pollution of idols and blood"! Remember these things were "necessary" and "seemed good to the Holy Spirit":

*Acts 15:28-29 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)*

Obedience to the Law of God concerning unclean foods had been one of the "make or break" issues in the Maccabean rebellion. *"Many in Israel stood firm and were resolved in their hearts not to eat unclean food. They chose to die rather than to be defiled by food or to profane the holy covenant; and they did die" (1 Macc. 1.62-3).* No one who cherished the memory of the Maccabees would even dream of eating unclean food. The typical Jewish attitude at the time with which we are concerned is probably well caught by

Luke's account of Peter's reaction to the vision given him in Joppa: *"I have never eaten anything that is common or unclean" (Acts 10.14)*. It is very important to notice that it is this belief that was later compromised with Peter and other Jew's because of Paul's teaching in Rom 10:4 that *"Christ is the end of the law for righteousness to every one that believeth"*. What we can be sure of is that we have a rather perplexing problem in the testimony of the New Testament concerning the "attitudes of Jesus and of Paul as to the law. What we uncover by such study is that we have hidden in this New Testament is two different "gospels"; one by Paul and one by Jesus. In reality we have two different paths to Eternal Life and they conflict; again one by Paul and one by Jesus. Deciding which one is real and the other a "replacement religion" is mandatory and only possible through intense study of what we read in the New Testament.

**Answer for yourself:** Is the real gospel expressed by the depiction of Jesus in Mark 7 where we find that Jesus denies that anything outside a man is able to defile him and at the same time defines all foods as clean (Mark 7:15, 18-19)? Or is the real gospel revealed in the depiction of Jesus in Matt. 5, when he declares the inviolability of jots and titles and the importance of even the least commandments found in the Law (Matt. 5:18-19; 23:23)?

Well that is what you have to decide and clarifying this muddled picture in the New Testament is impossible without study. All we can say is that the Pauline corpus of writings existed prior to the writing of the Gospels and to think that the Gospels and their writers were not influenced by Pauline theology would be rather naive.

Jewish devotion on this point of Law was particularly expressed in their abhorrence of pigs and of pork. The height of Antiochus Epiphanes' abomination had been his sacrifice of swine on the altar(s) of the temple (Josephus, Antiquities 13.8.2 §§ 243). Continuing Jewish antipathy to the pig is illustrated by the Mishna's refusal to allow Jews to rear swine anywhere (in Israel) (m. Baba Qamma 7.7). And Jewish rejection of pork was well known and often commented on in Greek and Roman society. For example, Philo reports Caligula as interrupting his hearing of the Alexandrian delegations with the abrupt question, "Why do you refuse to eat pork?" (Embassy to Gaius 361), and Plutarch devotes one of his Quaestiones Convivales to discussion of why Jews abstain from pork (4.5). Clearly abstention from pork was thoroughly characteristic, we may even say universally characteristic, of Jewish conduct both in Palestine and in the Diaspora.

But notice if you will Paul's comment in Gal 2:4:

*4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:*

The Greek word for "spy" is Strong's Number #2684 (kataskopeo) which means to "inspect, to view closely, in order to spy out and plot against". Understand that when these men from James arrived they observed in this table fellowship something that was "visible" that immediately grabbed their attention as to irregularities concerning the Laws of Moses and the Laws of Noah. They could not tell by simple observing if the meats had been slaughtered according to the Laws of Moses and the Laws of Noah. They could not tell if these meats has been sacrificed in the markets to strange gods without asking . But they could easily spot the types of "meats" on the tables and this speaks to the very issue concerning if these "meats" were "unclean and unfit for consumption or if they were clean and fit for consumption". The only thing "visible" was the type of food on the table to begin with and most likely this points to the fact that the diet of that day contained "unclean" and unkosher food. This only led to other deeper probing of the "visual" problem encountered by these men from James who had not been swayed by Paul's compromises on the Law. Deeper issues lay at the heart of such a transgression of these Laws such as the lack of tithing, the lack of ritual slaughter, etc.

Equally abhorrent to the devout Jew was food tainted by the abomination of idolatry, although the extra-biblical documentation is thinner in this case. In addition to 1 Corinthians 8-10 and Acts 15.20, 29, we may mention Josephus' report of how in 64 C.E. he sought to aid certain priests of his acquaintance who had

been taken prisoner in Rome and who "even in affliction had not forgotten the pious practices of religion, and supported themselves on figs and nuts" (Life 3 §§13-14), presumably in part at least to avoid meat left over from pagan sacrifices (4 Macc. 5.2). This will be dealt with in more detail in other articles.

**Having seen these "visual" compromises only would lead to inquiry as to if the meat (of clean animals) had been ritually slaughtered according to Jewish Law and if the blood had been drained in accordance with the clear and repeated commandments of Moses** (Lev: 3:17; 7:26-7; 17:10-14; Deut: 12:16, 23-4; 15:23; Acts 15:20, 29). What constituted a proper slaughtering of a clean animal for food is well defined in rabbinic Judaism by the time of the Mishna (tractate Hullin; also Keritot 5.1), but we can gain some idea of how far the halakoth had developed by the middle of the first century from Hullin 1.2, which reports the debate between the school of Shammai and the school of Hillel on what precisely was allowed by the (presumably) earlier ruling that slaughter with a handsickle was valid. If you recall the Noahide, let alone the Jew, was commanded not to eat any animal in which the "life/soul" remained in the animal. The higher spiritual rank of man dictates that he not eat the limb of a living animal. Even though human flesh and animal flesh are related, the one may be incorporated within the other through eating. But the soul (the blood) of an animal may never be incorporated within the soul of man. The soul (in the blood) of an animal must first be separated from its physical being before the animal body may be absorbed within and become part of the human body (v. 27:30-32). Thus the Laws of Moses and the Laws of Noah in this regard.

**Equally abhorrent to the devout Jew was food that was consumed from which a "tithe" had not been given. To consume food without first tithing from it was considered robbery from God.** A tenth part of agricultural produce or livestock which was "holy to the Lord". Animals, together with their lives, were given into the hands of mankind. The Bible specifies various percentages of the crop that the Jewish farmer must allocate in accordance with given criteria as a religious offering to particular individuals. The custom of tithing is of ancient origin, as Abraham gave a voluntary tithe to Melchizedek (Gen. 14:18-20; cf. 28:22). As part of the commandments "dependent on the Land [of Israel]," these tithing regulations are only applicable to produce grown there (Kid. 1.9). Such laws applied to the first six years of the seven-year cycle during which crops were grown; no tithes were given in the seventh Sabbatical year (shemittah) during which the fields had to remain fallow.

**God shares with us in the Commandments of the Tithe that if we fail to set apart a "tithe" for the "poor", the remainder we keep for ourselves is considered by God as if it is "stolen".** If we fail to remember the poor when we eat then God considers that all we have which we consider as "ours" (since we worked for it) as if it were **"stolen"** and it is **not** released for our use. Thus, we rob God in a big way. **The real problem is the church where we attend is NOT teaching the tithe correctly. If you ever take the time to study the tithe for yourself you will see that few if any Christians understand the Lord's Tithe correctly for never have I heard a Christian preacher teach it correctly.**

During two years of every seven year cycle (the third and the sixth years), a person was obligated to "set apart" from the fruit of his soil a tithe for the poor, the stranger, the orphan, and the widow; in addition to the Terumah (the heave offering) and Maaser (first fruit offering) which he "set apart" for the Kohen (priest) and the Levite respectively. If one failed to formally "set apart" the tithe for the poor the entire basket was prohibited for use by the giver even if the Terumah and the Maaser Rishon (the first tithe which went to the Levite) had already been "set apart". **The men from James ascertained that since the table fare had come from the market place in Antioch and "visual" irregularities abounded then most likely this table fare had not been tithed of according to Scripture and that in reality rendered those at table as if they were robbing God. Thus again the rebuke of Paul, Peter, Barnabas, and the whole church was necessary for such laxities regarding the Laws of Moses and the Laws of Noah.**

**Answer for yourself:** Does your church give, as commanded in the Hebrew Scriptures of Moses, all of the tithe every 3 years to the poor (equivalent to 1/3 of the church's budget every year since 2 years out of 6 ALL of the Tithe (fraction would be 1/3) was given in total to the poor? Hardly! Has God said?

*"For the poor will never cease from the midst of the land." "Take care" the Torah (the first 5 books of the Old Testament) therefore said to the Jew, "lest you forget the stranger, the orphan, the widow or the poor. When one eats of the bread of the land, he is to know that the land and its fullness belongs to the Lord alone. The food which He prepared for His creatures, He prepared for them all".* If food for a poor person was not available in his home, it was considered to be available through "your" home. The food he needs, is his, not yours! And when you give the poor his Maaser (heave offering), it is not charity which you give him. Rather are you returning what belongs to him. When you made the return, you did so graciously, as one does who returned an object temporarily entrusted to him for safekeeping.

The Kohen (priest) acquired his portion first. After him came the Levite. The poor, the stranger, the orphan and the widow came next. And you guessed it; the people of the land came last! What those at Antioch were not observing is this practice of tithing first before they consumed their food. If you have already "set apart" the required Terumah and Maaser offerings, you too may eat your "bread" in joy, for God has graciously acknowledged your deeds. Even if you have not yet actually given the offerings already "set apart," to their respective recipients, the remainder of your produce is already permitted to you by God. When you "set apart" your Terumah and Maaser offerings you thereby receive the right to enjoy the remnant of your product. In the act of "setting apart" you acknowledge God's ownership of the land, His being the source of your bounty, and the consequent claim of others to their rightful portion of your bounty. God then grants to you your portion and he says; *"What remains...is for you. Let it be yours!"* *Whoever keep the portion of the poor in his possession, and fails to give it to them, is not withholding charity, but is rather in possession of stolen property (Mal. 3:8).* And the people of God are not given to such malicious wrongdoing.

*These matters are of paramount importance to our discussion of the incident at Antioch and Paul's breach of the Law for both Jews and "non-Jews".*

## LOOKING FROM THE JEWISH PERSPECTIVE

Obedience to these commands so clearly set out in the Torah was obviously fundamental to devout Jews in our period; it belonged to the distinctiveness of their race and religion and marked them out as Yahweh's chosen people. Such fundamental laws were a limiting factor of considerable consequence for the devout Jew's practice of table-fellowship. These Laws and Commandments are not negotiable for the Jew. They did not, we should note, inhibit his own entertainment of others, where he was responsible for what was served up and for the manner of its preparation. But these Laws and Commandments would largely prevent him from accepting with an easy conscience invitations from others (Gentiles) who might ignore them in whole or in part, hence it is the case of an invitation to someone else's house which Paul discusses in 1 Corinthians 10:27-9.

But whereas Paul was addressing "non-Jews" who were called to table fellowship with other "Jews" in I Cor. 10:27-29, the Jew is held to a higher standard. The Jew were called to a higher level of holiness than "non-Jews" and unlike the "non-Jews" who need not ask about where the "dinner" came from, the Jew has to know. When Paul would go on to say in *I Cor. 10:38 "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"* we would be wrong to conclude that "everything" was fair game and was able to be consumed in any manner whatsoever because stipulations in preexisting Covenants given to both the Jew and the "non-Jew" state otherwise!

It was these laws which were being overlooked at table fellowship in Antioch. The men from James when they arrived "spied" out Paul's liberty as he stated, and found several things wrong. They called for immediate repentance and Peter and Barnabas and the rest of the Jewish part of the congregation removed themselves. Acts 15 was to soon occur following the report to James by the men from the Jerusalem church who went to Antioch and the issue would hopefully be settled then. We will find that Paul will not agree theologically with these decrees of James.

[Let us continue our study](#)

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# PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED IT & THE INCIDENT AT ANTIOCH? #9

## TITHING AND RITUAL PURITY

One of the most striking features about the Pharisees in Palestine prior to the Jewish revolt was their preoccupation with defining the limits of table-fellowship more scrupulously. J. Neusner has concluded from his meticulously detailed study of rabbinical traditions about the Pharisees that of the 341 individual rulings from our period "no fewer than 229 directly or indirectly pertain to table-fellowship, approximately 67% of the whole" (Neusner, Rabbinic Traditions 3.297, pp. 291-4). Within these the major concerns were quite clearly ritual purity and tithing.

As to ritual purity, the Pharisees quite simply sought to apply the purity laws governing the temple ritual to their everyday lives. Others might quite properly conclude that these laws referred only to the priests when performing their temple service and to themselves only when they went to the temple; outside the temple the laws of ritual purity need not be observed.

But the Pharisees held that even outside the temple, in one's own home, the laws of ritual purity were to be followed in the only circumstances in which they might apply, namely, at the table. Therefore, one must eat secular food (ordinary, everyday meals) in a state of ritual purity as if one were a temple priest.

The detail with which the schools' debates were already concerned, as to the precise circumstances in which foods and food containers would be rendered unclean, indicates clearly the importance of such matters for the Pharisees and their conscientiousness in trying to maintain their purity (cf. Matt. 23.25-6).

*Matt 23:25-26 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. (KJV)*

It is important to note that Jesus was not condemning the Pharisees for their ritual purity and their efforts in such regards, he was however, rebuking their religiosity at the expense of weightier matters of their faith; namely, the issues of the heart and their neglect of loving-kindness to the poor and downtrodden. The Kingdom of Heaven, of what Jesus spoke, was not just internal and personal, it was something that needed to be manifested in positive actions to those needing help. It was love in action, not just in theory. This is where some, but not all, of the religious Pharisees failed! Notice I said "some" for history shows that many would not be included in Jesus' rebuke for they understood and lived the life which Jesus modeled. But as you know, even

today we have our "hypocrites."

Particularly important here was the cleansing of the hands which were always liable to uncleanness through an unintentional touching. A complete tractate of the Mishnah was to be devoted to the purity of hands (Yadayim), and the ramifications must already have been the subject of debate at our time, as our own Gospel traditions also testify (Mark 7.2-5; Matt. 15.2; Luke 11.38).

*Mark 7:2-5 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables. 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? (KJV)*

## THE IMPORTANCE OF TITHING TO RITUAL PURITY

Tithing was important according to the same logic, since only food which had been properly tithed was ritually acceptable. That is to say, tithing was as much concerned with table-fellowship as ritual washing. Tithing was considered a dietary Law (Neusner, Politics to Piety, 80, 83). Here too it is significant that a whole tractate of the Mishnah was to be devoted to rulings about produce not certainly tithed (Demai), that is to guidance for the devout Jew in his dealings with Jews whose devotion to the law could not be presumed (particularly the am ha-aretz). And again there can be little doubt that scrupulous tithing must have formed an important element in the Pharisaic halakoth of pre-AD 70 Palestine, as our own Gospel traditions again confirm (Matt. 23.23; Luke 18.12).

*Matt 23:23 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. (KJV) Again we find Jesus not rebuking them for what they were doing in this regard, but failing to continue their actions to the more important aspects of their faith; namely, positive actions toward others. True Biblical faith does not just "believe," it "responds in concrete actions based on that faith."*

Jesus' brother even said: *But wilt thou know, O vain man, that faith without works is dead [James 2:20 20] (KJV)*

We should not confine the influence of such Pharisaic rulings and practice to their own ranks (the haberim). For the well-attested Pharisaic criticisms of Yeshua's table-fellowship as an eating with 'tax collectors and sinners' (Mark 2.16; Matt. 11.19; Luke 7.34; Luke 15.2) and of his eating with unwashed hands (Mark 7.2-5; Matt. 15.2; Luke 11.38) were precisely criticisms of a devout Jew outside the Pharisaic circle for not observing the Pharisaic halakoth - "Why do your disciples not live according to the tradition of the elders . . .?" (Mark 7.5; Matt. 15.2). What is important for our understanding here is if this issue, as detailed in the New Testament, was in reality in effect and imposed upon non-Pharisees and non-Priests in the days of Jesus. There is evidence that such regulations, as imposed upon the general populace, was only later applied to the common people in the time of Rabbi Akiba. That means when reading the New Testament that such events most likely never happened as recorded, and was later inserted into the text to further separate Jesus and his faith in order to give authority for the new religion which would later be created by Rome.

## TITHING...OUTSIDE THE LAND OF ISRAEL

Now let us look closer to how this applied to Paul and his Gentile followers. **Nor can we assume that such influence was limited to Palestine.** It is true that some halakic sources ruled that the law of tithes did not apply "outside the Land" (e.g. m. Halla 2.2; m. Qiddusin 1.9):

- But already in Tobit we read of tithes being scrupulously observed from a home in Nineveh (Tob. 1.6-8).
- Josephus mentions an edict issued by the pro-consul of Asia Minor to the people of Miletus in the days of Caesar permitting the Jews to "perform their native rites and manage their produce in accordance with their customs" (Antiquities, 14.10.21 §245), which presumably indicates that the practice of tithing was well established among the Jews of Asia Minor in the first century BC.
- And Philo tells us that tithing was observed by the Jewish community in Rome (Embassy to Gaius 156) and implies that the Alexandrian Jews did the same (Special Laws 1.153).

**Answer for yourself:** So what do we learn from the above statement? Namely, that the Laws of the Tithes, although officially not required outside the Land of Israel, was seen to be practiced as the usual "custom".

## RITUAL PURITY

As to the purity ritual we may simply note that the practice of Jewish ritual cleansing outside Palestine is presumed by the Epistle of Aristeeas 305-6, and that such purifications are described as characteristic of Jews as a people by the Sibylline Oracles 3.592-3 and Josephus, Against Apion, 2.23, 24 §§198, 203. Philo also testifies to a more general concern in Diaspora Judaism for a punctilious observance of the law (Migration of Abraham, 89-93). Here too we should note Paul's own testimony, that though he came from the Diaspora, nevertheless he "advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers" (Gal. 1.14; cf. Phil. 3.6). It is this Pharisaic striving for a rectitude beyond what was written which is probably in view in the fierce condemnation of Matthew 23.15 - a proselytizing zeal on the part of the Pharisees is elsewhere unattested, but the Pharisees may indeed have been more than willing to "traverse sea and land" to **ensure that those who became proselytes properly understood the full extent of their obligations under the law ("when he becomes a proselyte, you make him twice as much a child of hell as yourselves")**.

**We may justifiably infer, then, that wherever Pharisaic influence was strong during the middle decades of the first century of our era, both within Palestine and among strong concentrations of Jews in the Diaspora, there would be pressure on those who thought of themselves as good Jews to observe the halakic clarifications of the laws on tithes and purity - that is to say, pressure on devout Jews (including proselytes) to observe strict limits in their practice of table fellowship.**

## BUT THERE WERE OTHER OPINIONS..THERE WAS NO UNIFORMITY

On the other hand we should not assume that this pressure would be constant and consistent. The Pharisees were not the only ones with views on these matters. For a start, **the Sadducees denied that the laws of purity were applicable outside the temple.** At the other end of the spectrum, **the Essenes observed rules of ritual purity even stricter than those of the Pharisees** (IQS 3.4-5, 8-9; 5.13; 6.16-17, 25; 7.3, 16; IQSa 2.3-9; CD 10.10-13; Josephus, Jewish War 2.8.5, 9-10 §§129, 149-50). And we know that **within the ranks of the Pharisees there were many debates between the schools of Shammai and Hillel about particular details**, where the concern in effect was to define the precise limits of table-fellowship. We also know that the Pharisees of our period already **distinguished several degrees of purity.**

Similarly with the Essenes: according to Josephus the novice had to pass through several stages of purification before participating in the common food (Jewish War, 2.8.7 §§137-9), and a senior member could be rendered

impure by the touch of a junior member of the community (Jewish War, 2.8.10 §150). Once the concept of differing degrees of purity within the temple ritual was translated into rules governing everyday table-fellowship it inevitably meant that different degrees of association were possible - he who lived at a stricter level of purity could not eat with one who observed a less strict discipline. And I stress that Jewish records date this event in the time of Rabbi Akiba around 100 A.D.; long after the life-time of Jesus!

We may conclude that in the Palestine of our period there was a wide spectrum of teaching and practice on this precise issue - from the am-ha-aretz who knew not the law (cf. John 7.49) to the stricter Pharisees and 'the many' of the Essenes at the other, with varying degrees of scrupulousness and disagreement about particular details in between. Insofar as the new sect of followers of Yeshua was to any extent influenced by Pharisaic views, its members were bound to be caught up in these debates and cross-currents about the acceptable limits of table-fellowship. We need simply note here that it is precisely an issue of this sort, and the disagreements between Christians concerning it, which is reflected in the different emphases drawn by Mark and Matthew from Yeshua's words about true cleanliness (Mark 7.19; Matt. 15. 17, 20).

Mark 7:19 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? (KJV)

Of particular interest for us is what all this would have meant for the devout Jew (including the devout Nazarene) in his social intercourse with Gentiles. It is to this subject we continue to investigate as this get us to the core of the problem at Antioch. Having surveyed the various beliefs about Table-fellowship with non-Jews let us now turn our attention to the Paul-Peter problem at Antioch.

[Let us continue our studies.](#)

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## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED IT & THE INCIDENT AT ANTIOCH? #10

We have spent considerable time researching into the background of "table-fellowship" in Judaism in relationship to what is "accepted" and what is "not accepted" in the religion of Israel and in the Jewish faith as related to the "non-Jew". We must never forget that this New Testament Jesus is a Jew and that he normally would have had certain views in these areas as well, and such views, when ascertained, should be used to help us "non-Jewish believers" chart our way in such areas as well. Besides the Gospels we can look at normative Biblical Judaism to see what were the current views held by conservative Jews in these areas. We must remember that the issue is more than just "table-fellowship" and goes to the very core of how we, "non-Jewish" believers in the God of Israel are to be accepted and included in the Israel of God. This is the crux of the matter as these dogmas express the will of God for the "non-Jew" in these areas. These teachings by the followers of "the Christ", we must remember, are expressed "after the time of the New Testament's depiction of the death of Jesus" and were intended to be enforced on all "non-Jew's who came to God through the ministry of Paul and Peter as well as other disciples. That means you and me! Just because our denominations teach something different today does not mean they are right and your relationship with God, as He intended, is being upheld in good standing by you. This issue cuts to the very core of the Torah and the Law and how much of it applies to the "non-Jewish believer. You must understand if I can prove, as I will, that we are truly grafted into Israel and not the Baptist, Catholic, or the Methodist Church, then the covenant by which we are related to God and its covenant stipulations and commandments, as upheld by us, is the means by which we keep ourselves in good standing in the covenant and maintain a positive relationship with God. Let us never confuse our emotions and our love for God for how God looks at us and how He feels about us. We can only be certain of God's acceptance of us by our adherence to what God said and His representatives which gave His will in the matters at hand. It is these men, moved by the Holy Spirit as found in the early Jerusalem Church, that we must look in order to be certain that our actions and conduct is pleasing and acceptable to God. This is why I provoke you to think about the historical accuracy of the accounts in the New Testament in order for your to see *"if you really are in the faith"* or not. You must realize if you are "outside" of the Covenant God gave you or if you have been deceived into believing that you are under another Covenant; the one created by Gentile Christianity which God never gave mankind. If the latter is your experience then in reality you are without a Covenant before God! Making one up, as Gentile Christianity has done concerning the supposed "New" Covenant is not valid and God knows it. It is those who have failed to study these issues in detail who will lose in the end. Now on with the study.

## WE EITHER FOLLOW PAUL OR JESUS...BUT WE CANNOT FOLLOW BOTH

In our previous studies we have found that there was no unanimous opinion regarding how to relate to the



"non-Jew" in Judaism. We have found in the previous article that no one opinion on ritual purity held sway but that many different ideas were promoted. For our discussion purposes we are concerned as to how the Messianic Community of the First Century understood it and how they ruled accordingly. Their ruling stand today as accepted in Judaism and in light of that then we as "non-Jewish" believers in the God of Israel either walk in the footsteps of the early Messianic Jewish Jerusalem Church or we do not. We either follow Paul and his ideas or those of "the Christ". Dear one I have endeavored with all my might to reveal to the reader that these views, religious belief systems, and "gospels" of the New Testament Romanized Paul and the "the Christ" are not the same! The sad fact is that the vast multitude of Christian believers today follow this "Romanized Paul" and his forged epistles and ideas and think they are at the same time following the wishes of "the Christ" and the Jerusalem Church. Nothing could be further from the truth as we shall see as we continue our examination of the issues involved at the incident at Antioch and later when comparing the corrupted and forged texts at the hands of Rome when compiling their "replacement" New Testament.

## WHAT DOES ALL WE HAVE LEARNED SO FAR MEAN TO US?

As a Gentile Christian you need to understand that the dominant tendency within Judaism in the century or so around the time of the reputed life of Jesus seems to have been for the Jews to avoid social and religious intercourse with Gentiles as much as possible. This can be attributed in a large sense to the teachings of R. Shammai and his Rabbinic School. This might be shocking to you as well but there is not one story in the New Testament where Yeshua welcomes "non-Jews!" In fact his response to them ranges from calling the daughter of a "non-Jew" a "dog" to instructing his followers to not go to the Gentiles [THINK].

Matt 15:26

*26 But he answered and said (speaking to the Gentile woman), It is not meet to take the children's bread, and to cast it to dogs.*

Matt 10:5-6

*5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel.*

To think that Yeshua's primary intent was to "save" the Gentile is a severe misjudgment of his time and his religion. To the lost sheep of the House of Israel God's Christ was sent and because the descendants of Abraham had been assimilated and had become part of the Gentile peoples of the world for over 800 years. These people, formerly Jews who had a Covenant with HaShem, were now being "lost" to their spiritual heritage and "the one faith" as well as their privileges and responsibilities before God. James was God's man of the hour. A "pure" Gentile mission with a "replacement religion" was not on his mind I assure you. He knew what the Gentile Church does not today; namely that the Gentiles were "unclean" because they had no knowledge of God and His Laws. James knew that only by the "non-Jew's" submission to the God of Israel whereby the "non-Jews" took up the Covenant given to them by HaShem (whereby they submitted to the commandments of God) would they then find acceptance with God and the Jews. Only by this would the "non-Jew" maintain their acceptance in the grace of God within the Covenant God had given them. But yet it was to these "lost" brethren from the Northern scattered tribes Yeshua was sent and not the "Eskimos" (if you get what I mean). Today it is hard to look backward and realize such since the Gentile Church is such a force in the world but that was not Yeshua's purpose to create a Gentile Church which would almost persecute his Jewish family to death over the centuries and completely do away with the Law which was the only means of maintaining good standing in the Covenant with God. Let us return to "table-fellowship" and acceptance of the "non-Jews".

## JEWISH RELATIONSHIP WITH GENTILES

The stories of Daniel, of Tobit and of Judith were all held forth as examples of the faithfulness and success of Jews who refused to eat "the food of Gentiles" (Dan. 1.8-16; Tob. 1.10-13; Jdt. 10.5; 12.1-20; see also 3 Macc. 3 4; Joseph and Asenath 7.1). The fear of idolatry and of impurity was a considerable limiting factor, since by definition a Gentile was an idolater and certainly ritual impurity had to be assumed rather than the reverse (Alton, Jews, 170-4; Schurer, History, 2.81-4).. This played heavy in the minds of the men from James as they came upon such a compromising situation in Antioch. Thus the Mishnaic tractate on idolatry is mainly concerned with defining the permissible relationships with Gentiles (Aboda Zara). And in several rabbinic sayings the uncleanness of the Gentile is well-known: Gentiles are simply "unclean persons" (Makhot. 2.3); 'the dwelling-places of Gentiles are unclean' (Oholot 18.7); A Gentile is in every respect like to a man who suffers a flux' (Eliyahu Rabba 10). Such sayings cannot be dismissed as the later utterances of rabbinic Judaism subsequent to our period. The prohibition on Gentiles entering the temple sanctuary was already well established by our time (cf., e.g., Antiquities, 12.3.4 §§1450), and must have been based on the belief that Gentiles were unclean. Already in Jubilees the same attitude is clearly expressed and the line firmly drawn:

*Separate yourself from the nations, And eat not with them,..... For their works are unclean, And all their ways are a pollution and an abomination and an uncleanness ... (22.16)*

According to the Epistle of Aristaeas, Moses fenced us (Jews) round with impregnable ramparts and walls of iron, that we might not mingle at all with any of the other nations, but remain pure in body and soul . . . he hedged us round on all sides by rules of purity, affecting alike what we eat, or drink, or touch, or hear, or see. (139, 142; cf. 106)

And Tacitus scornfully describes the Jewish hatred for the rest of the world: *"they eat separately, they sleep separately .. "* (Histories, 5.5).

If such views were consistently and rigorously applied, no devout Jew could even have considered participating in table-fellowship with a Gentile. But that is by no means the whole story.

## BUT CERTAIN GENTILES WERE ACCEPTED INTO TABLE-FELLOWSHIP DESPITE THE ABOVE SAFEGUARDS AND EXCLUSIONS

You must keep in mind the whole purpose of these articles is to again to show how certain "non-Jews" were "accepted" into table-fellowship with the Jews and were included in the "Israel of God". This means those "non-Jew's" who were "unacceptable" somehow were "made acceptable". This is what confronts our study as Gentile believers in the God of Israel at it applies to us today as Christians and followers of "the Christ".

**Answer for yourself:** As a traditional Christian, how certain are you in light of facts presented that you have made yourself "acceptable" to God in these areas?

What we must look for is which of the above responsibilities mentioned by the Rabbis were also expected of the "non-Jewish believers by the Messianic Church and James in order for them to be included in the Israel of God.

Make so mistake about it some items mentioned above were to be later rescinded by the Jerusalem Church (circumcision) and James BUT NOT ALL and many were yet required of "non-Jewish believers to be

**incorporated into the Israel of God (the Laws of Noah).** James would call many of these **"necessary"** and say that they seemed **"good to the Holy Ghost"** and they apply today whether you are aware of them or not! This is the deceptions which must be removed in order for the "non-Jewish believer to make his calling and election certain.

## CLASSIFICATIONS OF NON-JEWISH BELIEVERS

For there were two types of Gentiles towards whom even the rabbis could maintain a very positive and welcoming attitude:

- **The Proselyte or Full Convert (Gentile converts to Judaism)**
- **Gentiles who showed themselves sympathetic to the religion of the Jews broken down into two classifications: The Resident Alien & the Godfearer**

**Answer for yourself:** How were these "non-Jewish believers in God, through the ministry of the Jerusalem Church, affected by the limits commanded by God and observed by the devout Jew in his table-fellowship?

What you the Christian must understand that there are some things commanded by God of the Jew that are eternal observances and are not negotiable and some of the "obligations" were mandated and put upon the "non-Jew" before or "acceptance into the Israel of God". Sadly over time some "obligations" were put upon the "non-Jew" which came not from God but from bigoted Jews who disliked "non-Jews" and wanted to keep them at arms-length from any type of political-social intercourse. This is where our study must go if we are to discern the path for unity in the Israel of God. Because God seemed to always use the "non-Jewish" nations to punish the Jewish people for their transgressions you can understand the Jewish dislike for the "non-Jew" and their attempts to lay upon the "non-Jews" stipulations and obligations they knew would be so distasteful to them that few if any would accept them and want to be included in the Israel of God. Besides that Gentiles were generally thought to be "unclean." Now not all Jews felt this way but the trend leaned itself to this and this is exactly what we find happening in first century Israel especially under the influence of R. Shammai and his schools of Pharisees. Understand again that through the Messianic ministry of the followers of "the Christ" not only the "lost sheep of the House of Israel" would be reached but the ""non-Jew"" as well, **but again make no mistake about it, these ""non-Jews" reached by the Jesus movement were obligated to certain commandments and responsibilities to be "accepted" as God's children which the Christian Church today does not teach.** Again understand it was not only the belief of the Jerusalem Church and their will that these conditions for acceptance be met but God's as well. It would do the Christian Church well to begin to serious study the first century to ascertain such things as this in order to no longer deceive and mislead their people and teach them error. **Surely at death we will receive a rude awakening when the Christian finds he has lived his whole life in ignorance concerning "THE" Covenant God gave him let alone the Covenant stipulations it requires. One will quickly find upon one's death that he is ill prepared for the judgment!**

We must now look at the three classifications of the "non-Jew" and how each relates to his acceptance into the Israel of God.

[Let us continue our study.](#)

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# PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED IT & THE INCIDENT AT ANTIOCH? #11

## CLASSIFICATION OF THE NON-JEW AND HOW EACH RELATES TO HIS ACCEPTANCE INTO THE ISRAEL OF GOD

Understand for the Jerusalem Church there were not Baptists, Methodists, and Catholics. No Gentile religious establishment had been created yet nor replacement "dogmas" invented to replace the faith of the Bible nor the Hebrew Scriptures. That would come later. There were not as yet any Gentile centered denominational ecclesiastical authorities to orchestrate and replace the faith of the Jerusalem Church with those of their own making. This would come later and my dear friend you are mired in a replacement religion never given mankind by God and most likely don't know it! We need to restore "the truth" as it existed then and apply it to our situations today. We begin such a task of repentance by understanding the classifications of "non-Jews" by Judaism and the Hebrew Scriptures.

For your information discussion in this area usually works with a three-fold distinction:

- the proselyte,
- the resident alien and
- the God-fearer (sometimes misleadingly called the 'half-proselyte') [G.F. Moore, Judaism, 1.326-7, 339].

This Gentile scholar knows the truth and his two set of books are in invaluable resource to anyone's library and such facts as I share with you can be found in them if you will only look. In fact his books are classics on Judaism and everything the "non-Jew" needs to understand about the Jewish faith and his Covenants within it. Understand as we proceed that either the followers of "the Christ", by that I mean James and the Jerusalem Church, under the influence of the Holy Spirit, either went out and "did it wrong" or else they "did it right" and it is we "non-Jewish" believers who today, in deviating from their instructions in the matter, "does it wrong" without knowing! It is our hope and prayer at Bet Emet once you see the whole of the facts in this issue will repent and "do it right".

## THE PROSELYTE, OR FULL CONVERT

In the beginning the Israelite religion had always inculcated a positive attitude towards the non-Jewish stranger (ger) who lived within the borders of Israel (Exod. 20.10; 22.21; 23.9, 12; Deut. 1.16; 5.14; etc.). However, that was to change as shared above in referencing certain influential Jews like R. Shammai and by the first century C.E. these commands concerning the ger had been referred almost completely to the proselyte: already in the LXX (the Greek translation of the Hebrew Scriptures) the regular translation of "ger" in rabbinic Judaism

always means a Gentile won over to Judaism. A positive approach to proselytization is likewise indicated by such stories as those of Ruth finding shelter under Yahweh's wings (Ruth 2.12) and Achior in Judith 14.10, by Isaiah 56.1-8 addressed to *'the foreigners who join themselves to the Lord'* and Matthew 23.15, by the accounts in Josephus of the forcible conversion of the Idumeans by Hyrcanus and of the Itureans by Aristobulus (*Antiquities*, 13.9.1 §§257-8; 13.11.3 §§318-19), and by various other accounts and references in both Jewish and "non-Jewish" sources (e.g. Josephus, *Life*, 23 §§112-13; *Antiquities*, 18.3.5 §82; Horace, *Satires*, 1.4.142-3 - 'we, like the Jews, will compel you to make one of our throng'). If you wish to read into these subjects let me suggest K. Lake, *The Beginnings of Christianity*, Part I: The Acts of the Apostles (Vol. V; London: Macmillan 1933) 82-84 and B.J. Bamberger, *Proselytism in the Talmudic Period* (1939; New York: Ktav, 1968) 15-16, 267 ff.

As a "proselyte" to Judaism, a full convert, the Gentile had undertaken to observe the law, including circumcision, and was more or less a full Israelite (see e.g. Exod. 12.49; Philo, *Special Laws*, 1.51-2; b. Yebamot 47b, Josephus, *Antiquities*, 20.2.4§39). Despite the stigma of being a proselyte (m. Qiddusin 4.1), and the suspicion harboured by some rabbis that he was always liable to fall back into his old ways (m. Niddah 7.3; b. Baba Mesia 59b), the proselyte (following his mikveh, circumcision, and sacrifice) and once his initiation was complete came within the same limits of table-fellowship that applied to the native born Jew (G.F. Moore, *Judaism*, 1.341). Of particular interest to us, however, is the fact that there seems to have been some debate among the rabbis at this period over the degree of uncleanness attaching to the Gentile proselyte at his conversion and over the length of time it took before his uncleanness could be washed away by ritual purification (m. Pesahim 8.8; m. Edayyot 5.2). Most now agree that proselyte baptism (mikveh or "being born again") had already become an accepted practice by the middle of the first century C.E. Strange as it may seem to the "born again" Christian "born again" is a Jewish concept that related to the "non-Jew" at his mikveh/baptism whereby he became a convert to Judaism and not to a competing religion such as Christianity. Ironically "born-again" Christians are complete opposite to what the term meant in the first century and have no idea whatsoever what the term meant in the discussion between Jesus and Nicodemus. The term "born again", in its Jewish context, before hijacked by Roman Christianity, meant a "non-jew" becoming a proselyte to Judaism and accepting the 613 Laws upon himself and totally identifying with the Jewish people and their faith. The terrible irony of the whole mess is that Christians call themselves "born-again" and reject the very Laws that when obeyed provided security of acceptance into the Covenant. So sad.

## THE RESIDENT ALIEN...THE GER TOSAB...THE LAWS OF NOAH

Although it understood the biblical ger to refer to the proselyte, rabbinic Judaism also recognized a different category of Gentile, the "ger tosab", the resident alien. He too lived within the borders of Israel, but unlike the "full" proselyte who accepted the "whole of the Law" he accepted only some of the commandments of the Torah.

Just how much he had to accept before being recognized as a ger tosab was a subject of dispute among the rabbis. According to R. Meir (c. 150) a sufficient requirement was that the Gentile in question undertook in the presence of three haberim (holy ones) to renounce idolatry (G.F. Moore, *Judaism*, 1.325).

**Answer for yourself:** Now, can you see why the idolatry as connected with table-fellowship in Antioch due to the Pauline relaxation of the Laws of Moses and the Laws of Noah was so critically important?

In the first century, long before theology was worked out by the Gentiles in the 3rd century that made Jesus "God", this was not a problem for the "non-Jew" was taught that there is only ONE God. Today this is problematic considering the vast majority of Christians today are Trinitarians and believe Jesus is God because the Gospel of John calls him "God". The belief that Jesus is God would disqualify a "non-Jew" from being accepted in the Israel of god and from being a ger tosab because it make one



## an idolator!

Others defined a "ger tosab" as a ger who eats of animals not ritually slaughtered, that is, he took upon himself to observe all the precepts mentioned in the Torah apart from the prohibition of (eating the flesh of) animals not ritually slaughtered' (b. Aboda Zara 64b). This will be one of the problems encountered at Antioch for the "meat" came from the market place where it had been sanctified to idols and not killed in a kosher manner thus not being ritually slaughtered. But remember that the Noahide (as the Ger Tosab) did not have to observe this commandments but "got to" and "needed to" if table fellowship with non-Jews was to be observed. This exemption of the "ger tosab" from the prohibition against animals not ritually slaughtered was determined by *Deuteronomy 14.21* - *'You (Jews) shall not eat of anything that dies of itself; you may give it to the alien (ger) who is within your towns, that he may eat it . . .'* - a law which could properly be held to exempt the ger tosab from at least some of the restrictions governing the eating of meat, and which thus provided sanction for slackening one of the limits of acceptable table-fellowship.

But the halakah which gained greatest support and decided the matter was that a "ger tosab" was any Gentile who takes upon himself the seven Noachic laws - that is, he holds himself subject to the established courts of justice, and refrains from blasphemy, idolatry, adultery, bloodshed, robbery, and eating flesh cut from living animals (b. Aboda Zara 64b; cf. b. Sanhedrin 56a). I suggest reading Moore, Judaism, 1.339 to learn more about this requirement. It is this Covenant, the Covenant of Noah which was given to the non-Jew to be "acceptable with God".

Understand that this Noachic Covenant was NOT being promoted to the "non-Jew" in the first century C.E. by R. Shammai and his School of Pharisees and others because the Covenant of Noah did not require circumcision of the male. It was the act of circumcision that was hoped by the bigoted rabbis to hold the Gentile at arms length and prevent his assimilation into the Israel of God. Acts 15 is pivotal here as the Messianic Jews would repent of such hatred and bigotry toward the "non-Jew" and return to the Laws of Noah for the non-Jew thus increasing the chances of inclusion of non-Jews into the Israel of God. Circumcision would no longer be enforced upon the "non-Jews" for fellowship or inclusion into the Israel of God. Paul would win this round over not requiring circumcision of the "non-Jew" however other obligations within the Laws of Noah would mandatorily be kept and this is where Paul would depart from the Jerusalem Church in heart and spirit.

Clearly, then, there was some debate among the rabbis in the period before the consensus view was established regarding the definition of a "ger tosab", a debate in effect as to the terms on which social intercourse with Gentiles living locally might be acceptable. This strongly suggests that there were already during the first century period diverse views among the rabbis regarding the limits of table-fellowship as they applied to the resident alien. Here we should note also that, despite such rabbinic characterizations of Gentile uncleanness as were cited above (m. Makkot 2.3; m. Oholot 18.7), the Mishnah contains at least two rulings which presuppose situations at the meal table where a Gentile (not a ger) was present (m. Berakot 7.1; m. Aboda Zara 5.5), and the Babylonian Talmud contains discussion of the conditions on which Jews might accept invitations to and participate in Gentile banquets (b. Aboda Zara 8a-b). We can only conclude that, in all probability, in the Palestine of our period there was also a diversity among devout Jews in their practice of table-fellowship so far as Gentiles were involved - a diversity similar in extent to or indeed continuous with the spectrum of permissible table-fellowship as determined by the various grades of purity among Jews themselves.

## THE GODFEARER

A third group of more acceptable Gentiles were those usually called "God-fearers" or "pious Gentiles"- those who showed themselves sympathetic towards Judaism - though whether "God-fearers" was a technical term for

such may be doubted. However it needs be understood that these "Godfearers" were attracted to Judaism and signified their interest in the Jewish faith by attaching themselves to Jewish practices in differing degrees. How diverse such attachments were is a question more easily posed than answered. We know from Acts that such Gentiles attended the synagogue or Jewish meetings for worship (Acts 13.16, 26, 50; 16.14; 17.4, 17). Cornelius most nearly approaches in a technical sense as described as *"a devout man who feared God, gave alms liberally to the people, and prayed constantly to God" (10.2).* We should also recall that pious Gentiles were welcome to worship in the temple (John 12.20; Acts 8.27; also Josephus, *Jewish War*, 4.4.4 §275), within, of course, well-defined limits (namely, the court of the Gentiles). Let me say something now that few will understand, there was a "Pattern of worship" in the Temple which both Jew and non-Jew participated in. It might surprise you that this "Pattern of Worship" survived well into the 4th century for the "non-Jew" until obliterated by Constantine and the Roman Church-State. [Constantine's Easter Letter will help you see the beginning of such replacement religion.](#)

**Answer for yourself:** If God intended this pattern of worship be observed by Jew and "non-Jew" and it did so up and until the fourth century, could it have been God intended it be followed eternally in spite of Constantine's actions which stopped it? The answer is "yes" especially in the light of the existence today of over 2000 different Christian denominations which are filled with hundreds of conflicting doctrines, dogmas, and differing "Jesuses".

The central question for us, however, is the extent to which such God-fearing Gentiles were expected to keep the law (including the oral traditions) concerning tithing and ritual purity. Josephus' claims in *Against Apion*, confirm the attractiveness of Judaism for many Gentiles: many Greeks 'have agreed to adopt our laws' (2.10 §123); our laws 'have to an ever increasing extent excited the emulation of the world at large' (2.38 §280; cf. 2.28 §§209-10). Philo speaks in similar and similarly vague terms in *Life of Moses* 2.17-20. But Josephus becomes more helpfully explicit a little further on in *Against Apion* - *"The masses have long since shown a keen desire to adopt our religious observances; and there is not one city, Greek or barbarian, not a single nation, to which our custom of abstaining from work on the sabbath day has not spread, and where the fasts and the lighting of lamps and many of our prohibitions in the matter of food are not observed"* (*Against Apion*, 2.38 §282).

**Answer for yourself:** Did you hear that? You see Judaism was a world religion for a reason and we think that is was some small sect of Jews in Palestine. Nothing could be further from the truth and it remained so until the creation of the juggernaut called the Roman antisemitic Christian Church of the 3rd and 4th century when the Jewish Church comprising both Jews and non-Jews, were be persecuted almost out of existence and forced underground.

Equally interesting is the succession of notices which demonstrate how attractive the Jewish way of life was for many Gentiles In Rome itself and how alarmed the authorities were in consequence. Plutarch (in a passage which relates to the middle of the first century BC) speaks of a freedman named Caecilius 'who was accused of Jewish practices' (*Life of Cicero*, 7.6). Seneca mentions autobiographically that in his youth he began to abstain from animal food, but that he abandoned the practice because 'some foreign rites were at that time being inaugurated, and abstinence from certain kinds of animal food was set down as proof of interest in the strange cult' (*Letters*, 108.22).

He refers most probably to the persecution of Jewish and Egyptian rites under Tiberius in AD 19 (Tacitus, *Annals*, 2.85). Perhaps significant here too is the report of Dio Cassius already cited, that in 41 Claudius forbade the Jews in Rome to hold meetings because they had increased so greatly in number (60.6.6). Better known is the persecution by Domitian of *"those who followed the Jewish way of life without formally professing Judaism"* (*Suetonius, Domitian*, 12.2); Dio Cassius, also writing of the late first century AD, speaks of *"many who were drifting into Jewish ways" being condemned for atheism (67.14.1-3).* And Juvenal confirms the attractiveness which Judaism obviously exercised for many at

**this period** when he attacks contemporaries who *"ream and practice and revere the Jewish law"* and who get themselves circumcised, under the influence of a Sabbath-reverencing, pork-abstaining father (*Satires*, 14.96-106). As evidence of Judaism's continuing influence at the other end of the second century AD we may simply note Tertullian's report that many Gentiles in his day observed Jewish feasts and ceremonies and Jewish practice in prayers (*Ad Nariones*, 1.13). It would not be unjust to deduce from all this that many God-fearers attracted by the Jewish law quite naturally would have observed the law in the way native born Jews did - that is, in the way that the developed customs and developing tradition dictated.

Still more interesting for us, not least because the incident described took place within a few years of the Antioch incident, is the well-known story of the conversion of Izates, king of Adiabene, recounted by Josephus (*Antiquities*, 20.2.4 §§38-48). Izates was initially told that he need not be circumcised - *"he could worship God, even without circumcision, if he had fully decided to emulate the hereditary customs of the Jews"* (*Antiquities*, 20.2.4 §41). Since the sticking point was circumcision, we may take it that Izates was prepared to go the whole way apart from that, and *"zeal for hereditary customs"* suggests that his devotion would have embraced much at least of the oral law as well as the written Torah (cf. 20.2.3,4 §§34, 38). This may well be confirmed by the fact that when Eleazar came upon the scene from Galilee, described by Josephus as a Jew "who had a reputation for being extremely strict concerning the hereditary customs", the only further step he required of Izates was circumcision (*Antiquities*, 20.2.4 §§43-5).

Most interesting of all, however, is Josephus' description of the Jewish politeuma in Antioch in the period prior to the Jewish revolt: *"they grew in numbers . . . and were constantly attracting to their religious ceremonies multitudes of the Greeks, and these they had in some measure incorporated with themselves"* (*Jewish War*, 7.3.3 §45).

Whatever degree of devotion to the Torah, written and unwritten, on the part of the God-fearing Greeks is implied by this statement, it must denote a considerable measure of acceptance by the Antiochene Jews of these Greeks, and so also a considerable measure of social intercourse between circumcised Jew and uncircumcised Gentile.

We may conclude from all this that there was a broad range of attachments to Judaism and Jewish ways wherever Diaspora settlements had made any impact on the surrounding community - from occasional visits to the synagogue, to total commitment apart from circumcision, with such matters as the sabbath and dietary laws being observed in varying degrees in between. There would be a broad range of social intercourse between faithful Jew and God-fearing Gentile, with strict Jews avoiding table-fellowship as far as possible, and those less scrupulous in matters of tithing and purity willingly extending and accepting invitations to meals where such Gentiles would be present.

We can also see that the attitude and practice of openness to the Gentile would not have been static. It would depend upon the influence of particular rabbis and of particular rulings in matters of dispute. This is where the authority of the Jerusalem Church comes into the mix. We may compare, for example, the famous legend contrasting the response of Shammai and that of Hillel to the Gentile who asked both to teach him the whole Torah while he stood on one foot (b. Sabbat 31a). It would depend on the mood of the surrounding populace and local authorities at the time - particularly in Rome, Alexandria and Antioch, where the Jews were strong in numbers and undue influence on their part could be construed as a threat to the state. And at the period which concerns us it would depend not least on the Jews' sense of the mounting threat to their religion and nation which we sketched out earlier and which must have expressed itself in an increasingly hostile attitude to the Gentiles. This last is illustrated by the sequence of events described in Acts 21, which depicts Jerusalem Jews in the late 50s giving ready credence to the rumor that Paul had taken a Gentile into the temple (Acts 21.27-36). Another instance is the report of Josephus that at the beginning of the revolt in 66 Eleazar "persuaded those who officiated in the temple services to accept no gift or sacrifice from a foreigner" (*Jewish War* 2.17.2 §409). Here too we may mention again the episode of Izates' conversion, which

among other things **shows that the attitude of the Palestinian Jew was stricter than that of the Diaspora Jew on the question of how far a Gentile had to go to be acceptable (Josephus, Antiquities, 20.2.4 §§38-48), and which thus provides an interesting parallel to the Antioch incident.**

Before moving on, it is worth noting once more, if it is not already clear, that the issues in all this would have been issues for the earliest Christians too, particularly as the circle of Jerusalem's discipleship began to embrace more and more Gentiles. The extent to which the spectrum of attitude and practice mirrored that within the rest of Judaism is indicated by Paul's advice to the believers in Corinth (including Jews) at one end (1 Cor. 8-10), and at the other by the reaction of the Judean brothers to Peter's eating with a Gentile, even though he was a pious God-fearer and presumably already observed the dietary laws (Acts 11.2-3). At the latter end of the same spectrum we should note also the untypical saying of "the Christ" preserved for us not surprisingly only by Matthew - *"if he (the brother at fault) refuses to listen even to the church, let him be to you as a Gentile and a tax-collector"* (Matt. 18.17). The question for us, of course, is where the Antioch incident, not to mention Acts 15.20, 29, fits into this spectrum. It is to this question that we can now at last turn.

**[Let us end our study in the Antioch Incident in the last article in this series.](#)**

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## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED IT & THE INCIDENT AT ANTIOCH? #12

### THE ISSUE AT ANTIOCH...ONE FINAL LOOK

Against the background sketched out in the preceding articles, the exegetical alternatives in Galatians 2.11-18 become clearer.

The leading questions can be posed thus and by now it is hoped the reader can provide his own accurate answers to this closing and overview of the Antioch Incident.

- **Answer for yourself:** What did the table-fellowship at Antioch involve prior to the coming of the men from James?
- **Answer for yourself:** And what would have been required of Gentile believers if the table-fellowship was to be resumed after the initial disruption caused by the withdrawal of Peter and the others?
- **Answer for yourself:** To put it another way, what was it that the men from James objected to or found fault with in the table-fellowship at Antioch?
- **Answer for yourself:** And how could that defect be remedied, if at all?
- **Answer for yourself:** What in your practice of your faith would the Ambassadors of the Jerusalem Church find objectionable or find fault with and what bearing does this hold concerning your acceptance by God and in the Israel of God?

By now you should be able to answer many of these questions.

Understand again that there is a big difference being accepted in the Church as it existed in Jerusalem in the First Century C.E. and a Baptist, Catholic, or Methodist Church today. Think on these things.

### ENTER PAUL AND HIS ANTI-JERUSALEM CHURCH THEOLOGY

The exegetical alternatives focus particularly on the key phrases of Paul's challenge, *"If you, a Jew live like a Gentile and not like a Jew, how can you compel the Gentiles to judaize?" We are Jews by birth and not Gentile sinners ...'* (Gal. 2. 14-15).

The problem is that Jews are not to live "like a Gentile" and a "Gentile is to live like a Jew" in that the "non-Jew" is to accept the same basic Covenant requirements (66 Laws) which we find given in the Laws of Noah and later reiterated in the Covenant of Moses.

**Answer for yourself:** "To live like a Gentile" must exclude any detailed observance of the law; but need it exclude a more limited observance, such as many Gentiles attracted by Judaism obviously maintained? In the



previous article you saw for yourself the attractiveness of Judaism to the non-Jewish world and the non-Jewish believers. Gentile Christianity today surely will discount this but that is the fact of the earliest centuries before the emergence of the Roman Empire and its church.

In particular, since the Noahide Laws were thought by many Jews to apply to all mankind, we cannot exclude the possibility that the antithesis here is the antithesis between what we may call a Noahide life-style and a Sinaitic life-style, the one being characteristic of God-fearing Gentiles, the other of loyal Jews. At least this is the attitude of S. Schechter in his Aspects of Rabbinic Theology (1909; New York: Schocken, 1961) 206-207 as well as men like E.P. Sanders in his Paul, 210-211. Based upon my research I believe these men have hit the nail on the head in laying before their readers the very heart of the matter at hand.

The one instance from our other sources which might shed some light comes from Eusebius, where he describes Symmachus as an Ebionite, that is, as one who strongly maintained 'that the law ought to be kept in a more strictly Jewish fashion' (Ecclesiastical History, 6.17). What 'a more strictly Jewish fashion' means is presumably indicated by Eusebius' earlier description of the Ebionites as those who "insisted on the complete observation of the law", and who "were zealous to insist on the literal observance of the law" (Ecclesiastical History, 3.27.2, 3). This simply serves to confirm that "to live in a Jewish fashion" was a relative term and did not imply a pattern of behavior precisely defined or widely agreed among Jews.

**Answer for yourself:** What was it that Paul accused Peter of requiring from the Gentile believers?

In the LXX of Esther we read that "many of the Gentiles were circumcised and judaized for fear of the Jews" (8.17 LXX). So also Theodotus: Jacob would not give Dinah to the son of Hamor "until all the inhabitants of Shechem were circumcised and judaized" (Eusebius, Praep. Evang. 9.22.5). In Josephus we read a similar characterization of one Metilius, the commander of the Roman garrison in Jerusalem, who "saved his life by entreaties and promises to judaize and even to be circumcised" (Jewish War, 2.17.10 §454). **In each instance "judaizing" is obviously not the same as being circumcised: it denotes rather the range of possible degrees of assimilation to Jewish customs (Jewish customs are only expressions of Biblical Commandments observed), with circumcision as the end-point of judaizing; but evidently one could "judaize" without going the whole way (circumcision). It must therefore describe that range of conduct covered by the term God-fearer (or within Palestine also the term "resident alien") and signify an embracing of much that characterized the Jewish way of life, enough at any rate for the judaizing individual to be acceptable to devout Jews.**

**Answer for yourself:** You have to ask yourself if you as a Christian embrace enough of the Jewish way of life, as understood as a life-style of Biblical observed commandments, to be acceptable to devout Jews and be included in the Israel of God? If not, after all this evidence presented I would think I would seriously reevaluate my relationship with God and come to terms about what Covenant I have with God and familiarize myself with the various Covenant stipulations and requirements. This is the very heart of the issue for Bet Emet Ministries.

Still more interesting is the passage a little later in The Jewish War, not least because it describes the situation in Syria in the mid-60s - "The whole of Syria was a scene of frightful disorder; every city was divided into two camps, and the safety of one party lay in their anticipating the other ... For, though believing that they had rid themselves of the Jews, still each city had its Judaizers, who aroused suspicion; and while they shrank from killing offhand this equivocal element in their midst, they feared these neutrals much as pronounced aliens. (Jewish War, 2.18.2 §§462-3)

**Here we have confirmation that a considerable number of Gentiles in Syrian cities (including of course Antioch) were attracted sufficiently to Judaism as to have identified or associated themselves in some marked degree with it.** Moreover, these Gentiles are further described as "those who had become mixed up with the Jews", and which elsewhere in such a context denotes social intercourse including guest friendship, living with, and intermarriage. This strongly suggests a degree of affiliation to Judaism which made possible a high level of social intercourse between Jew and Gentile, including not least unrestricted table-fellowship. Moreover, when taken together with Josephus' testimony in Jewish War, 7.3.3 §45, **it clearly**

implies that the Jewish community at Antioch in the 50s and early 60s had attracted large numbers of Gentiles and that many of these Gentiles were sufficiently ready to conform to Jewish practices as to make possible regular social intercourse including at least guest friendship and table-fellowship. But understand those which did not share such sentiments were problematic for the men from James and would literally cause the forthcoming Acts 15 Council to settle the problems.

## THE SINNER

A sinner is determined as such precisely by his relation to the law. 'Sinner' was becoming more and more a technical term for someone who either broke the law or did not know the law - the two criticisms of course often amounting to the same thing.

Matt 7:21-23

*21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

Let us close this series of articles by looking at this very important word once again. If we look up the word for "iniquity" in the Greek along with its root word you will be amazed:

The Strong's # for iniquity is #458 anomia:

- **1) the condition of without law**
  - **a) because ignorant of it**
  - **b) because of violating it**
- **2) contempt and violation of law, iniquity, wickedness**

I have spent considerable time trying to reach you with the truths long overlooked by Gentile Christianity. Yeshua definitely said that he will not "know" certain people (the term in Greek means sexual intercourse and applies to the Marriage Supper where Groom Messiah and Bride (believers) become one flesh). Besides this he said that the reason that these will be rejected as "foolish virgins" is that they practice "iniquity". I know you think that such a condition cannot refer to you let alone the typical Christian. But that is exactly to whom it refers; especially the Gentile Christian! Let me show you.

To those whom "the Christ" tells to depart and to whom will not be allowed to become one flesh with God's Messiah are those who, by definition, are "without the law". In Antioch Paul had been leading a Church which had laid aside their personal requirements in many areas of the "Law". Many of Paul's followers were "ignorant" of such Laws in the Covenant of Noah because they had not been taught by their spiritual leaders. But they were to learn from their teachers and if Paul was not teaching them right then their life-styles before God would be offensive and they would never know this because their teachings were in error and they never knew it.

**Answer for yourself:** So what else is new today?

Mainline Gentile Christianity is totally ignorant for the most part of the Laws of Noah and the Covenant of Noah. Being ignorant of these Laws assures you that most likely you are not observing and obeying many of them; thus you are violating them and don't even know you are. I assure you that you will find out when you die. But even more so being a traditional Pauline Christian you have grown up in church with a "contempt" for the Law as this forged "Romanized Pauline theology" had been taught to you more than the faith of the mother

church, the Jerusalem congregation that birthed all later churches in Asia, Minor. I have taken great pains to show you that you, like those in Antioch who were deceived by men of God, are likewise deceived today by the Bibles we carry and the doctrines we hear Sunday after Sunday. If the men from James came to your church then you would likewise receive a stern rebuke for Gentile Christianity violates many of these 66 Laws of Noah and beginning at the top we can start with idolatry! This would have the men from James screaming and this cry could be heard all the way back in Jerusalem today. We have bought into to the lie of Rome and their corrupted religious New Testaments with their anti-Law biases. You had been deceived by the Romanized Paul and stand with the congregation in Antioch who were in need of a stern rebuke for not "being in the faith". **As if that was not enough such a condition of ignorance of the Laws of Noah by the Christian today is called "wickedness" and you surely understand this since these same Laws were once considered "necessary" and were said to have "seemed good to the Holy Spirit". They still are!**

**Answer for yourself:** I wonder what the Holy Spirit thinks about Paul's contradictions of the Laws of Noah as well as mainline Christianity's denouncement that we are no longer under these Law but under grace?

Now more facts are needed. We saw the Greek word above for "iniquity" now let us look at the explosive root word and its meaning that goes to the very heart of the issue. The root word for "iniquity" in the Greek is Strong's # 459 anomos (an'-om-os); from 1 (as a negative particle) and 3551; lawless, i.e. (negatively) **not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked: KJV-- without law, lawless, transgressor, unlawful, wicked.**

**Answer for yourself:** Did you notice that in the word used by "the Christ" is the implication was directed explicitly toward Gentiles especially; Gentiles who are ignorant and disobedient and violate and have contempt for Law; in this instance the Laws of Noah, which are the laws defining their own Covenant no less and which are also reiterated in the Laws of Moses?

**Answer for yourself:** Dear one have you not seen that this was a major problem for the Jerusalem Church and a serious problem with Paul at Antioch and that Paul and "his gospel" had literally infected the hearts and minds of good "non-Jews"; both back then and yet today who sadly respond by priding themselves not "being under the Law but under grace"?

## **SINNERS (GENTILES) ...ARE LAWLESS...TORAHLESS**

Thus already in the LXX of the Psalms the link between sinner" and "lawlessness" is well established (Ps. 27.3; 54.3; 91.7; 100.8; 124.3; 128.3 - LXX); the sinner is defined as one who forsakes the law, who does not seek God's statutes (Ps. 118.53, 155 - LXX). And in 1 Maccabees "sinners" and "lawless men" are parallel terms (1 Macc. 1.34; 2.44).

**More striking is the way in which "sinner" becomes synonymous with "Gentile" - already in Psalm 9.17, and again in 1 Maccabees 2.48; also Psalms of Solomon 1.1; 2.1-2 (cf. Tob. 13.8; Jub. 23.23-4; 4 Ezra 4.23). It was evidently a well -established usage by the time of the first Christians: "sinners" and "Gentiles" stand as variant versions of the same Q saying (Luke 6.33- *"even sinners do the same"*; Matt. 5.47 - *"even Gentiles do the same"*); and the same equivalence is probably implied in the saying of Yeshua, "the Son of Man is betrayed into the hands of sinners" (Mark 14.41//Matt.26.45; Luke 24.7), as the parallel with Mark 10.33 also suggests. **Gentiles are "sinners" by reason of the fact that they do not have the law and are disqualified by the law from covenant righteousness** (cf. Clementine Homilies 11.16).**

*Having taken all that went before into consideration now let us hear clearly the implications from the ministry of Yeshua and its meaning for today's Christian*

Still more striking for us is the evidence of how the word was used in relation to Jesus' ministry, as a description of those within Israel whose way of life should have debarred them from the table -fellowship of the

devout Jew. It applied not just to those who had abused the written Torah (Luke 7.37, 39 - a prostitute; cf. Matt 21.32), but to tax collectors (Luke 19.7; cf. Matt. 5.46 with Luke 6.32), and it would seem also to other trades which put the practitioner beyond the pale of what was deemed acceptable (Mark 2.15-17; Matt. 11.19; Luke 7.34; Luke 15.1-2).

Here we are evidently once again back in an area where the limits of acceptability were being determined by the multiplying halakoth of the Pharisaic rabbis. That is to say, not just disobedience to the Torah but disregard for the rabbinic rulings on what obedience to the Torah entailed, was what showed a person to be a sinner. This has become more explicit in the Mishnah: a sinner (rasha) is one who treats halakic rulings lightly (m. Edayyot 5.6; m. Abot 4.7; 5.14). These Rabbis set today in Moses' seat!

Given that so much of the Pharisaic teaching of our period was concerned with the limits of acceptable table fellowship, and given that the context of Galatians 2.15 is a dispute precisely about whether and under what circumstances a devout Jew could have table-fellowship with Gentiles, the presumption becomes compellingly strong that "sinners" in verse 15 belongs to the same range of usage.

*That is, "sinners" was a word used of the Gentile believers by the men from James to express their disagreement or dismay at the table-fellowship being practiced by Peter and the other Jewish believers.*

And it had the connotation of "unclean" (=Gentile=sinner), one who by his very race was legally disqualified from participating in the table-fellowship of a faithful Jew:

**Answer for yourself:** How could Peter, a true-born Jew, have table--fellowship with a Gentile sinner?

## THE GOSPEL OF PAUL.....VS....THE GOSPEL OF JESUS...THE FINAL WORD!

The men from James came with the authority of the Jerusalem Church and found fault at table-fellowship with the "non-Jews" and Peter, Barnabas, and Paul because "necessary" Commandments were being violated under the authority of Paul at Antioch.

In reality the Acts 15 Council was called to do only two things:

- The Messianic Jews were to repent of forcing all 'non-Jews' to be circumcised before coming to God
- They Messianic Church of Jerusalem, and James, corrected the teachings of Paul as he was teaching his own Gospel which led both Jews and "non-Jews" to break their Covenant and its Covenant stipulations.

*Rom 2:16 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. (KJV)*

*Rom 16:25 25 Now to him that is of power to establish you according to my gospel...*

**Answer for yourself:** Forgive me but was not Paul supposed to be teaching the Gospel of "the Christ"?

Those who follow Pauline Christianity instead of the faith of Jesus (Biblical Judaism for the non-converted "gentiles") are breaking many of their Covenant responsibilities and stipulations today in the Christian Church. We must no longer follow Pauline Christianity over the "faith of Yeshua". Dear one, the Gospel of Paul is not the Gospel of Jesus. They clash and conflict and contradict each other very often when you read closely. And table-fellowship is only where it starts as it can be shown that Paul's Gospel

**contradicts the teachings of Jesus and the religious belief system of the Jerusalem Church in numerous places; even in serious matters like atonement and redemption no less! You may have never noticed this in reading the New Testament, but your failure to discern this does not mean it does not exist!** Truly, these two "Gospels" oppose each other in basic religious beliefs. It is to these very issues and the need of repentance in these areas that we must now consider if we expect to be held in good standing within the "true" Church of God.

Shalom and blessings.

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## THE ACTS 15 COUNCIL AND ITS IMPORTANCE FOR THE CHRISTIAN "GODFEARER"

Unknown to most Christians is the crucial and critical importance of Acts 15 in their Bibles. In it, hidden behind 2,000 years of history and lost interpretation of a major "theological event" between the Jewish people and the "non-Jews" of the world is the very "Pattern" given by God in the beginning of time for the unification of all mankind in the true worship of the Divine. This event which is so often passed over in reading of the New Testament is the turning point in relations between the Jewish people and the "non-Jews" concerning not only how they were to "fellowship" together without required conversion of the "non-Jew" but the promotion of the Divine Pattern of worship given by God in the beginning of time. Over time as your studies into these areas increase on this website and others by Bet Emet Ministries this fact will become glaringly apparent to you the reader. Understand for now that this unify of all mankind, both Jew and "non-Jew" as the one people of God makes significant strides in Acts 15 when James and other Jews in Israel come to realize that Israel must drop the "man-made" requirement for Gentiles (non-Jews, i.e. pagan) to be circumcised before they can be recognized as part of the Israel of God.

Let us begin by noting that Luke is the author of the Book of Acts, or at least that is the accepted church tradition while others scholars today question this and ascribe the writing of the this New Testament book to the second century. Being as that may we need to look at the writer's account of the discussion regarding the relation of the Gentiles to the Law of Moses which in reality forms the centre of Acts both structurally and theologically. This is necessitated by not only Paul's preaching to the non-Jews in Antioch as well as [the Antioch problem that developed over table fellowship between the Jews and "non-Jews" and the degree of observance expected of the non-Jew to Jewish Laws \(the Covenant of Moses\).](#)

**Answer for yourself:** Are you familiar with this very big, big problem that surfaced with Paul in Antioch and which threatened the whole of Judaism as it existed historically in the first century? Are you aware that this Antioch Problem will split Judaism right down the middle? Are you aware that it will open the door to "non-Jews" to become the people of God without "circumcision" being imposed as well as "forced conversion" of "non-Jews" in the first century among the followers of the Jewish Christ? Are you aware that this polarizes even more the Schools of Hillel and Shammai? Well if you are not then stop right here and read the articles before you continue in order to understand the dynamics of what is occurring with James and the Jerusalem Council regarding Paul and his ministry among the "non-Jews". That being done then we can continue.

Within this matter of contention in Antioch between the men from James who came down from Jerusalem and the Pauline emphasis we see the degree of obligation then existing in the first century required of the "non-Jews" which they had to obey concerning various "kosher laws" if they were ever to eat together and fellowship together with other Jews. [The Jews, knowing already that the "non-Jews" have their own unique Covenant with God, the Covenant of Noah that brings them Eternal Life,](#) are here concerned with the acceptance of the "non-Jew" with other Jews without prior conversion which had been the current way of dealing with the "non-Jew" up to that point. The School of Shammai required full conversion of the "non-Jew" before any acceptance of the "non-Jew" by Israel. The School of Hillel said otherwise. Now something new was happening through the preaching of Paul in Asia, Minor, where the "non-Jew" was being accepted by the Jews without prior

conversion. Having said that let us also reflect that in the Covenant of Noah and the Laws of Noah there is also obligations given the "non-Jew" regarding eating of meat and this comes to a head in Antioch when the men from James arrived and discerned the compromises being made both by Jews as well as the "non-Jews" in regards to these important points of Law. Violations of both the Laws of Moses by the Jews and the Laws of Noah by the "non-Jews" were occurring in these Pauline churches and Paul allowed this to occur in the name of "expediency" to "win the Souls" of the "non-Jews" and make both "peoples" one. This became a critical issue for the Jerusalem Church as we shall see.

***Gal 2:12 12 For before that certain came from James (Jews), he (Peter) did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision (Jews from James). (KJV)***

Basically everyone got into trouble for these compromises and something had to be done and the Jerusalem Church Council of Acts 15 was soon to follow to decide this matter.

Once the Pauline mission had begun to evangelize Gentiles who had not previously been circumcised and converted to Judaism, the problems of the conditions of their membership and inclusion into the Israel of God began to arise. It had evidently been the policy of the church at Antioch and its missionaries that such Gentiles should not be required to keep "ALL" the Jewish law which up to that time was tantamount to the "non-Jew" making full-conversion to Judaism. This was the policy taught by the School of Shammai and required of all "non-Jews" in order to be accepted in Israel. This point is passed over in silence in chapters 11-14 but is clear from 15:1.

***Acts 15:1 1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. (KJV)***

Notice if you will "saved" meant contextually not only "eternally" but included "acceptance into the Israel of God" as well as fellowship with the Jewish people.

But even though this, required conversion of the "non-Jews", was the "status quo" in Israel at that time this policy was unacceptable to some Jewish believers for two reasons:

- **First, they found it hard to believe that Gentiles could be "saved" and become members of the Israel of God, become like them "the people of God" without accepting the obligations of the Jewish law...in other words being accepted socially and religiously without first making conversion and being "born again" in the Jewish manner.**
- **Secondly, there was also the question of how Jewish believers, who continued to live by the Jewish law, could have fellowship at table with Gentiles who did not observe the law and were therefore ritually unclean...this problem was particularly acute when the church met to 'break bread'. This is the heart of the Antioch Problem!**

But notice something if you will. Notice the audience to whom Paul spoke. We find in this audience the presence of "God-fearers" (13:16b, 26) who were not only present but were already in some ways connected to Judaism,

***Acts 13:16 16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. (KJV)***

We find that in this audience in Jerusalem at the Council the presence of those who "fear God" which is the term used for "non-Jews" who worship the God of Israel and abide by the Laws of the Covenant given by God to the "non-Jews". We have a mixed audience! These Godfearers had, at least in religious ways, a level of

commitment to the Laws of Moses and the Laws of Noah well beyond the average Gentile ([Gentiles who practiced Isa. 56](#)). The narrative in Acts 15 leaves it ambiguous as to whether these Gentiles were "accepted" as Gentiles as just "Godfearers" or whether they had to become previously [proselytes to Judaism \(made full conversion\)](#), or had to some degree submitted to Jewish religious practices (Acts 15:1) in order to be "saved".

**Answer for yourself:** That brings up a big question. What, is the extent of the free offer of the gospel to Gentiles in Acts 13?

*Acts 13:47-48 47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. (KJV)*

**Answer for yourself:** Were these "ordained to eternal life" to remain as Gentiles or do they still need, and were expected by Paul and others to in some way adhere to Judaism (i.e., kosher laws, circumcision, immersion, etc.)?

**This issue, of course, becomes the reason for the Jerusalem council in Acts 15 and is resolved there by the Jewish leaders connected with the Messianic Movement within the Judaism of its day.**

We now turn specifically to the problem as outlined in Acts 15. In Acts 15:5 certain Christian Pharisees (those who supported the Judaizing wing of the church) argued that it was necessary for Gentiles to be circumcised and "ordered to obey" the law of Moses (fully) in order to be saved. This means that they accepted the "non-Jews" only if they became "full converts" and "proselytes". Luke says in 15:2 that this caused *"no little dispute between Paul and Barnabas and the Judaizers"*. Israel was divided on this issue after so many "non-Jews" were turning to God from idols.

**Answer for yourself:** Why was this division in the first place? Simply because there were Jews, like James and others, who knew that circumcision was never required by God of the "non-Jew" in the Covenant of Noah and to require that of these "non-Jews" turning to God simply was not right and many refused to undergo such a dangerous procedure when adults. Thus many men and their whole families turned away from God and His salvation because of this required circumcision enforced by the School of Shammai and possibly died away from God and this is not the fruit that God expected of His "Royal Nation and Holy Priesthood" (Israel).

The term ("sharp dispute") in 15:2, the stronger of the two words Luke uses to describe the debate, occurs nine times in the New Testament, seven of which are in Luke-Acts (Luke 23:19, 25; Acts 15:2; 19:40; 23:7, 10; 24:5). In each case in Luke-Acts the term carries not the meaning of "existence" or "continuance" but the force of either "riot," "discord," or "strife." One only needs to see how John Mark left Paul and Barnabas because of his uneasiness with a mission to the Gentiles. With that in mind, it may well be that his return to Jerusalem (13:13) sparked the issue with the Jewish "Christians" there, with the result that they sent men to Antioch to command the Gentiles to be circumcised and obey the law of Moses (supposedly these are the so called "men from James" which he will later deny ever sending). This required circumcision and full conversion had been standard practice for "non-Jews" to be accepted by the Jews up to now. The point is that the inclusion of the Gentiles into the Israel of God without prior "full conversion (circumcision, kosher, etc.) severely threatened to divide Judaism along ethnic lines and put an end to the Jewish mission in the Diaspora (i.e., the witness to Jews living outside Palestine around the Mediterranean in cities such as Alexandria, Antioch, and Rome...this remember is the purpose of the Priesthood of Israel). Concerning the issue of Jew/Gentile relations in the church and Luke's portrayal of the Jerusalem council, Witherington remarks:

*Here the matter must be resolved as to what constitutes the people of God, and how the major ethnic division in the church (Jew/Gentile) shall be dealt with so that both groups may be included in God's people on equal footing, fellowship may continue, and the church remain one. Luke is eager to demonstrate that ethnic divisions could be and were overcome, despite the objection of very*

*conservative Pharisees (adherents of the School of Shammai and not the School of Hillel)  
[Witherington, Acts, p. 459].*

The issue was not easily resolved, however, for Luke says that it was only after “much debate” that any defining progress was made (cf. 15:7ff.). The fact that Peter stood up and brought to their remembrance what had happened in his case and how God had “chosen” the Gentiles to hear the gospel through his mouth and believe (cf. also Acts 13:48) indicates that the mission to the Gentiles was God’s decision and that Peter was involved in it. Although most Christians think Paul was the instigator of the mission to the Gentiles and “non-Jews” that is not the case. Thus the gospel to the Gentiles had occurred about ten years earlier, with the then leader (Peter) of the Jerusalem church when sent to the house of Cornelius in Acts 10. This is where Peter took the “keys to the kingdom” to the “non-Jew” Cornelius first. The outreach to the “non-Jews” without required circumcision began within Israel with Peter and Cornelius. Peter’s big revelation was the fatal blow to the School of Shammai and his bigotry toward the “non-Jews”:

*Acts 10:34-35 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. (KJV)*

Those at the council knew that to be true, though given the point of the debate, they may not have recognized the precedent God had set in doing it. Thus Paul’s “law-free” approach (the “non-Jews” were freed from 613 laws that involved full conversion but were not freed from the 66 laws in their Covenant of Noah) could not be scorned as a movement apart from God’s desire and against Moses (remember the Laws of Noah are in the Laws of Moses). Peter’s conclusion is that the God who knows the hearts of all men gave the Spirit to the Gentiles in the same way as he had done with the Jews (see the Cornelius event in Acts 10... his ears and understanding of Peter speaking Hebrew was given to him as we find in Acts 2 at Pentecost when the ears and understanding of Peter speaking Hebrew was made know to these 70 different converts from all over the world who did not know Hebrew..we have here the reverse of the Babel curse). Thus, the conclusion we see in Acts 15:11 is made clear to Peter and blown away he says that Jews are saved by the grace of God in the same way as Gentiles. The repeated mention of the identical manner of reception of the Spirit by Cornelius, a “non-Jew” who is not converted as were the “non-Jews” who were converts in Acts 2 indicates Luke’s focus on unity among the Jews and Gentiles in the church. This is crucial that you understand this! This event with Cornelius will turn the School of Shammai and Judaism upside down. In fact, Peter says that God “made no distinction between them and us, cleansing their hearts by faith” as well (15:8-9). To turn around, says Peter, and force Gentiles to keep the Law (all the Law including forced circumcision) is to put God to the test (v. 10).

After Peter stopped speaking, Paul and Barnabas, in v. 12, told all that God had done among the Gentiles through them (opened their understanding to Hebrew being spoken by Peter as seen in Cornelius, a “non-Jew”, as was done 17 years earlier to the “non-Jewish” converts (considered Jews now) from all over the world”. This miraculous event with Cornelius supported Peter’s testimony. But when they finished speaking James did not refer to their stories, but to that which Peter had done. He uses the word “first” to indicate that what God had begun through Peter, he was now carrying on through Paul and Barnabas (15:14). This indicates the continuity and unity between the Petrine offer of the gospel to Gentiles and Paul’s mission to the Gentiles. Both were initiated by God. This is clearly the case in the unfolding of the narrative of Acts. Peter was given a vision which led to the meeting with Cornelius where the same miracle occurred in Peter’s presence again as had happened at Pentecost 17 years earlier when the curse of Babel was reversed and Cornelius, by the Spirit of God, understood Peter speaking Hebrew although Cornelius had no knowledge of Hebrew prior to that time. The texts calls this “salvation” (10:9-16).

Answer for yourself: But was not Cornelius already a “Godfearer”? Yes. Had not Cornelius already believed in



the God of Israel and prayed and even given alms? Yes. Then was not Cornelius already "saved" in the traditional Christian sense? Yes. Then does this word "salvation" not mean "Heaven" or "Hell" but rather refers to the non-covert "no-Jew" being included along side the Jew in the Israel of God? It sure does. We have to be careful reading the words "salvation, save, saved, etc.) in the texts because out of 17 words for "save, saved, salvation, saving, etc. in the Bible only one word out of 17 words refers to things occurring after we die and it is used only 3 times in the whole Bible. One has to be a keen reader in understanding that Cornelius was already a believer in God since his prayers and alms had previously come up to God. Thus this salvation spoken of in the texts refers not to believing the theology about some Jesus but being included alongside the Jews in the Israel of God.

*Acts 10:2 2 (Cornelius) A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. (KJV)*

Strong's Concordance tell us that the root word for "devout" in the Greek is:

4576 sebomai (seb'-om-ahee); middle voice of an apparently primary verb; **to revere, i.e. adore: KJV--devout, religious, worship.** So by definition Cornelius was ALREADY a worshipper of God and can be considered a Godfearer and saved "eternally". That being the case he was already "saved" as such but here the event recorded in Acts 10 is a major teaching tool by God to alert Peter that there is no difference with God between the "non-Jew" and the Jew regardless if Judaism and the School of Shammai made it so or not. Peter, who brought interpreters with him since Cornelius would not have understood Hebrew/Aramaic, began preaching and the Spirit fell upon Cornelius and his understanding of Hebrew was miraculously given him and he understood what Peter was saying. This is exactly what happened when Peter got up to preach at Pentecost to pilgrims from 70 different nations and dialects from all over the world which had traveled to Jerusalem to observe the Festival of Pentecost and the Spirit again opened their minds and hearts and they were given the spirit of understanding of Hebrew. This is the miracle given only to Jews (converts are considered full Jews) in Acts 2 which is repeated before Peter in Acts 10 to not a convert; rather only to a Gentile "non-Jew" who was not converted but only adhered to faith in God and the few Laws given him in the Covenant of Noah (66 to be exact).

**Answer for yourself:** But is Acts 10 and Acts 2 not about "speaking in tongues" as we hear in our Christian Pentecostal and Chiasmatic churches? Sorry, Acts 2 is not about blabbering tongues the way the Pentecostal and Charismatic churches teach so we need to grow up and interpret these texts correctly and stop acting improperly since being improperly instructed people before the Presence of God in our worship and allowing ourselves to be led astray by emotional hucksters who call themselves preachers of the Word of God. We need to repent of such sins now for unrestrained emotionalism is a poor substitute for worship in Truth and in Spirit. Acts 2 is not what Paul later speaks of when mentioning glossolalia. In the first Centuries C.E., glossolalia meant the ability of a person to communicate in a foreign language that they had never learned. e.g. a person raised speaking Greek and unable to speak any other language would suddenly be conversing in Aramaic or Hebrew. This the context of Acts 2 and Acts 10. Sadly, at the present time, it refers to a person who suddenly, in a state of religious ecstasy, starts speaking sounds that sound like language but do not represent any known tongue. This is not the same and travesty when contrasted with the true events which reveal the grace and power of God. Anybody can utter unintelligible sounds when prompted by pastors or others but this again is now what occurred in Acts 2 and Acts 10. God, please give us better teachers to the Body of Christ.

We see rather that Peter quickly comes to understand as recorded in Acts 10:34-35:

*Acts 10:34-35 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him (in nations outside Israel all "non-Jews" who are not converts), and worketh righteousness (obey the Laws of God which define which works*



*are accepted and not accepted by God), is accepted with him. (KJV)*

What a verse. What a verse. The whole of Salvation rapped up in one verse. The testimony of 10,000 years of Egyptian religion passed on to their "Jewish children" in one verse (35). This is it bothers and sisters. So simple, yet so elusive since we never hear this in our Churches today which denigrate the Laws of God which define what God considers "true righteousness and what is not true righteousness". We instead hear:

*Rom 10:4 4 For Christ is the end of the law for righteousness to every one that believeth. (KJV)*

*Rom 6:14 14 For sin shall not have dominion over you: for ye are not under the law, but under grace. (KJV)*

*Rom 6:15 15 What then? shall we sin, because we are not under the law, but under grace? God forbid. (KJV)*

Unbelievable statements in view of countless contradictory evidence in the New Testament which is anything but a theological unity.

The council had listened to the testimony of Peter, and Paul and Barnabas. They heard the reoccurrence of the "Jewish Pentecost" among the "non-Jew" Cornelius (the Gentile Pentecost). The conclusion was obvious. It only remained for James to give the scriptural precedent according Amos 9:11-12 (Acts 15:16-17).

*Amos 9:11-12 11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: 12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. (KJV)*

It was happening before their eyes; not ours today. Prophecy was truly being fulfilled before their eyes. God was working out the words of Amos now before them. Man's theologies spouted by Shammai and his bigotry was falling apart. The two peoples of God, Jew and "non-Jew" were being united without required circumcision and conversion to Judaism as the School of Shammai maintained.

*Acts 15:16-17 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. (KJV)*

**Answer for yourself:** What is this all about and is Acts 15 the defining moment for Judaism as God's Holy Nation and Royal Priesthood? Yes it is as I will explain.

*Zechariah 4:2-4 And he said to me, "What do you see?" So I said, "I am looking, and there is a lampstand of solid gold with a bowl on top of it, and on the stand seven lamps with seven pipes to the seven lamps. The two Olive trees are by it, one at the right of the bowl and the other at it's left." So I answered and spoke to the angel who talked to me, saying, "What are these, my Lord?"*

*Zechariah 4: 11-14 Then I answered and said to him, "What are these two Olive branches that drip into the receptacles of the two gold pipes from which the golden oil drains?" Then he answered me and said, "Do you not know what these are?" And I said, "No my Lord." So he said, "These are the two anointed ones, who stand beside the Lord of the whole earth.*

*Jeremiah 11:16 The Lord called you a thriving olive tree with fruit beautiful in form.*

In Genesis 48 we read of Joseph's Sons being blessed by Israel as two branches or tribes of the people of God, the younger becoming a **multitude of Nations (Gentiles)**.

*Genesis 49:22 Joseph is a fruitful bough A fruitful bough by a well His branches run over the wall.*

These prophetic utterances towards the end of the Old Covenant era are of great interest in these new days of the 2000 millennium. We know that the Israelite Nation was divided into two Kingdoms for much of the Old Covenant period, the Northern and Southern Kingdoms. We know also that the Israelites (Jews) are God's chosen nation of people who have never been able to be erased from human history. Other nations have been completely destroyed by various means and no longer walk the earth, but the Israelites are still with us and still exerting great influence on world events. His branches run over the wall. **Is an interesting reference and could be easily interpreted to mean that through Joseph the people of God will extend beyond the boundaries of being born into the Jewish nation.**

*Romans 11: 17 And some of the branches were broken off, and you ("non-Jews", being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree.*

**Here is clear reference to both the Jews and the Gentiles being grafted together into ONE tree in the ONE ROOT.**

*Consider Ephesians 2:11-12. Therefore, remember that you, once Gentiles in the flesh - who were called Uncircumcision by what is called the Circumcision made in the flesh by hands, that at that time you were without Christ, being aliens from the Commonwealth of Israel...*

*Ephesians 2:15-16 ...so as to create in Himself one new man from the two, thus making peace and that He might reconcile both to God, in one body...*

There is and has been for most of the New Covenant era, enmity between the Christians and the Jews. Labelled wrongly as Christ killers, Jews have been slaughtered and persecuted by the world and Christians alike. Christians have believed that they have replaced the Jews as God's chosen people. But the Word is very clear, there are two Olive trees which will become one in God and their enmity will be put aside. We work and look forward to the time when Christians and Israelites will rise from the death of division and distrust and stand as the witnesses of the One God on the earth teaching the one true message of God given Israel in the beginning. Then and only then can these two Olive trees become one people of God in His Christ but this will never happen until Christianity faces the truth about its antisemitic theology.

What you just read is most likely a composite citation and that Luke understood the mission to the Gentiles not as a purely "Christian" thing, but according to a cumulative prophetic witness associated with Davidic hope. Thus the boundaries of the "people of God" are widened to include the Gentiles on equal footing with the Jews on the basis of Davidic hope. **The speakers are making the important affirmation that Gentiles can be God's people in the full sense that Israel is without full conversion. This is a major ruling based upon summary re-evaluation of what God has been doing among the "non-Jews" in front of the witness of**

**the Jews.** Davidic hope in Luke-Acts is for all, regardless of ethnicity, and places all in the same position in terms of the reception of covenant blessing, including the reception of the Spirit.

Thus through the combined witness of the missionaries and James' citation from the Jewish Scriptures and the reference to Amos, the "law free" (free from 613 laws and full conversion but not free from the 66 laws of the Covenant of Noah) mission to the Gentiles was officially sanctioned and acknowledged by the Jerusalem church. The ambiguity surrounding Gentile inclusion in Davidic promise in chapter 13 is settled in chapter 15.

James makes his remarks in response to the summary testimonies of the missionaries. Some requirements were stressed so as to make table fellowship between Gentiles and their more scrupulous Jewish brothers possible and that the mission to the Jews in the Diaspora not be hindered. The point is to maintain a practical unity in the church. James considers these "requirements" as not optional and the text makes this very clear:

*Acts 15:28 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; (KJV)*

## **BUT THERE WERE SOME "NECESSARY THINGS"....SOME LAWS WERE REQUIRED AFTER ALL**

The only thing they asked was that the Gentiles maintain love for their Jewish brothers and sensitivity toward Jewish ritual purity for the sake of the Jewish-Christian witness in the Diaspora (15:20-21). Thus Luke accomplished his purpose of demonstrating how the Gentiles came to be accepted as Gentiles into what had hitherto been a predominantly Jewish church.

James first begins by mentioning Moses being "read" to these "non-Jews" in the Synagogues every Sabbath. From this we see the picture of the "non-Jew" observing the Sabbath in the first century.

*Acts 15:21 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)*

Next we find the decree of James as look at the very important mention by James of various "Necessary Things" which seemed good to the Holy Spirit that the "non-Jew" "must do":

*Acts 15:29 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)*

### **Acts 15:29**

*29 That ye abstain from:*

- *meats offered to idols,*
- *and from blood,*
- *and from things strangled,*
- *and from fornication:*

*from which if ye keep yourselves, ye shall do well. Fare ye well.*

**Answer for yourself:** Some believe that the above admonitions refers to 4 of the 7 precepts of the Laws of Noah at that they do when examined in a particular way. This is true but however is there a deeper meaning here that most miss that fits the context of Acts 15 better?

**Answer for yourself:** In addressing the Gentile question as so many "non-Jews" were coming to faith in God through the outreach of the Jesus Movement in first century Judaism (Second Temple), what are the implications in the above verse that today's Christian needs to be made aware?

In order to find the meaning, both historically and culturally, we need to look at the original words as taken from the Thayer's Greek Lexicon:

### The Greek word for "meat":

1494 eidolothuton-

- **sacrificed to idols, the flesh left over from the heathen sacrifices it was either eaten at the feasts or sold (by the poor and the miserly) in the market**

### The Greek word for "blood":

129 haima-

- **1) blood**
  - **a) used of man or animals**
  - **b) refers to the seat of life (the soul is in the animal's blood)**
  - **c) used of those things that resemble blood, grapejuice**
- **2) bloodshed, to be shed by violence, slay, premeditated murder**

### The Greek word for "strangled":

4156 pniktos- suffocated, strangled

- **a) what is strangled, that is, an animal deprived of life without the shedding of blood**
- **b) used of cooking: our "smothered" as a culinary term**

### The Greek word for "fornication":

4202 porneia-

- **1) illicit sexual intercourse**
  - **a) adultery, fornication, homosexuality, lesbianism, intercourse with animals, etc.**
  - **b) sexual intercourse with close relatives; Lev. 18**
  - **c) sexual intercourse with a divorced man or woman; Mk. 10:11,12**
- **2) metaphorically, the worship of idols; used of the defilement of idolatry, as incurred by eating the sacrifices offered to idols before eating (a form of idolatry)**

**Answer for yourself:** Now for a very important question. Is there a common theme among these four "admonitions"? Yes there is and can you see it?

These admonitions which James called "**necessary**" and "**which seemed good to the Holy Spirit**" all involved "eating" and "table fellowship" in some way where the Jew and "non-Jew" were to be "one" as God's people. **By being one not only in dietary concerns the Gentile could come and learn from the Jew and thereby both would have the same witness of the same truth through a unified message where both Gentile and Jew come together as the two sticks in Joseph's hand with a united message for the**

## world (Judah and Ephraim).

**Answer for yourself:** What are we missing here?

Simply that the Jews are given many "kosher" commands which are not voluntary and although the "non-Jews" are not given many of these "required Laws" concerning "kosher" for unity and table fellowship to occur between the "Jew" and the "non-Jew" then the "non-Jew" will have to understand Isa. 56 and the principles laid out there and "voluntarily" acquire other mitzvot not given to him by God in order for such communion between "Jew" and "non-Jew" to occur. Sure, as a "non-Jew" are you not required to eat only "clean food" as this is not required in the Covenant of Noah but we must choose "those things that please God" as Isaiah 56 commands of the "non-Jew". We don't have to eat "kosher"; but we "get to" and in so doing when we choose to not eat shrimp before a Jew we literally tear down that middle wall between the Jew and "non-Jew". This and other such issues were the problem at Antioch. That is our task as "non-Jews" and our role in fulfilling the words of Amos 9 and Genesis 49 through our lives. We, as "non-Jews" have a huge responsibility and obligation toward our Jewish brothers and sisters and in so doing maybe we can undo somewhat the horrors done to the Jewish peoples by the Christian Church during the Dark Ages that sadly have not yet abated due to the gross ignorance of Christians about the true nature of their birth faith.

## THE ANTIOCH PROBLEM

Simply said these 4 items referred to the prior problem concerning Paul and his teachings that led up to the [Antioch Incident](#) and the problem of table-fellowship; Jews with "non-Jews". This was not meant to be a treatise upon the 7 Noahide Laws or the Noahide Covenant although these items are contained within them. This was concerned only about the "Paul problem" at Antioch and the violation of the Covenant of Noah and Moses to whom both Jews and "non-Jew" had fallen victim because of Paul's laxity and teachings which were opposed to the Torah in places. This might be hard for you to hear but Paul was teaching a form of "idolatry" as defined by the Covenant of Noah and Moses and this will be proved in the following articles which follow. Paul was not perfect and neither are we and this is why Paul was always a problem for James and the Jerusalem Church.

In other words one can see that the Acts 15 Council was to deal with the violation of Covenant Stipulations for both Jew and "non-Jew" [Moses and Noah] due to incorrect teaching and laxity in keeping the Commandments of God as taught by Paul; both for the Jew and the "non-Jew" concerning not only "table fellowship" but it runs deeper; deep as idolatry as defined by these Laws!!! READ THEM AGAIN ABOVE. Let us not forget that these "believers" were the first followers in "the Jewish Christ" and the accurate understanding of the dynamics of Acts 15 has a message to you if you consider yourself a follower of the Jewish Christ (called Jesus)!

*It is to the Antioch Problem to which we must now turn to understand thoroughly the reason for the Acts 15 Council and the implications for all "non-Jews" who desire to be followers of Jesus and "the Christ"*

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# THE LAWS OF NOAH.....ONE MUST NOT EAT ANY LIMB TAKEN FROM A LIVING ANIMAL #1

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

In our day and time if you are reading this article then you are most likely a contemporary Christian and most likely highly indoctrinated by your denominational or non-denominational theology. If you have been faithful to study with us up to this point then you have seen beyond any doubt that the Jesus Movement of the first century instructed non-Jews who came to faith in God through Yeshua's followers to obey the Covenant of Noah and the Laws of Noah. As a typical Christian or otherwise I assume that you are basically a "good person" and not the chiefest of sinners. Yet when we examine in detail these Laws of Noah which frame our Covenant with God then we encounter many things that not only challenge how we live in America today but which should bring shame to the best of Christians as you will come to quickly realize that your Gentile denominational religious belief system in normative Christianity has caused you to sin in many areas which before now you had no knowledge that such beliefs and actions were sinful. It is our hope at Bet Emet Ministries that your love for God is greater than your love to eat with the Pastor after Sunday's service and that you take to heart the matters that will be discussed here for let us end this introduction with these words:

*I Jn 5:3 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. (KJV)*

## -182: ONE MUST NOT EAT ANY LIMB TAKEN FROM A LIVING ANIMAL (DEUT. 12:23)

In the Laws of Moses, which many are but reiterations of the previous Laws of Noah, Maimonides/Rambam codifies this Commandment as #182 of the negative Commandments given by God by which man must not do. By this prohibition we are forbidden to eat a limb of a living creature: that is, to cut off a [whole] limb from a live animal or fowl and eat as much as an olive's size of the limb in its natural condition [that is, together with its veins and sinews]; and even though there is only the smallest amount of meat on it, whoever eats it is punished by whipping. The prohibition is contained in His words, *Thou shalt not eat the life with the flesh (Deut. 12:23).*

There are distinctions between this prohibition as it pertains to a Jew and as it relates to a non-Jew. A Jew's prohibition is only concerned with kosher animals, while for a Gentile it applies to all animals.

The Sifr'e says:

*"Thou shalt not eat the life with the flesh:* this refers to a limb of a living creature." The verse is interpreted similarly in the Gemara of Hullin (102b [Sonc. ed. p. 569])<sup>3</sup> where we also read: "He who eats a limb [severed] from a living creature, and also flesh [severed] from a living creature, is liable twice." The reason for this is that there are two prohibitions, of which the first, *Thou shalt not eat the life with the fles forbids eating a limb, and the second, Ye shall not eat any flesh that is torn of beasts in the field (Ex. 22:30)* forbids eating the flesh of a living creature, as we have explained.

This prohibition occurs again, in another form, in His words to Noah forbidding the eating of a limb of a living creature: *Only flesh with the life thereof, which is the blood thereof shall ye not eat (Gen. 9:4).*

"It is forbidden to cut off a limb of a living animal and eat it, because such an action would produce and develop **cruelty**; besides, the heathen kings used to do it; it was also a kind of idolatrous worship to cut off a certain limb of a living animal and eat it" (Moreh Nebuchim III, 48).

## THE RABBIS COMMENT

All commentaries are unanimous in their explanation. The purpose of this prohibition against eating the limb of an animal while the animal is still alive-a mitzvah which is applicable to the Noahide as well as to the Jew-is for man to refrain from an act of unspeakable cruelty and inhumanity. Maimonides adds another reason to that given above. This was a heathen practice and should, therefore, not be imitated by the Jew or the non-Jew.

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## THE LAWS OF NOAH.....A TORN OR MAULED ANIMAL IS FORBIDDEN TO EAT #2

If you have studied with us this far then you know by know that long before the Jewish people existed God made Covenants with non-Jews and that their relationship and good-standing with God was determined by how they lived up to their Covenant stipulations (Laws). In particular we have been looking at the Laws of Noah and the Covenant of Noah where a non-Jew was considered "righteous" by God if he lived up to his Covenant and repented when he strayed from his Covenant Commandments and returned to obedience unto God.

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### -181: ONE MUST NOT EAT ANY LIMB TAKEN FROM A LIVING ANIMAL (EXODUS 22:30)

*You shall not eat any flesh that is torn by beasts in the field, you shall cast it to the dogs (Exodus 22:30)*

By this prohibition we are forbidden to eat terefah.

**Answer for yourself:** What is terefah?

Terefah is the flesh of an animal torn by a wild beast, or by a wild bird, or the flesh of any injured or diseased animal which, although ritually slaughtered, is known to be one which could not have lived more than a year; or the flesh torn from a living clean beast.

Animals and fowl that may not be eaten (aside from "unclean" animals) are divided into two classifications:

**Nevelah** ("carcass") and **terefah** ("torn"). **Nevelah** refers to the flesh of an animal or fowl that died of natural causes or was not slaughtered by *shehiitah*, i.e., in accordance with Jewish law. *Terefah* refers to the flesh of an animal or fowl that was killed by a predatory animal [one who eats blood] or one that had physical defects or injuries with which it could not have survived for twelve months. The flesh of an animal with such physical defects is forbidden food, even if the animal was ritually slaughtered. The general rule is that any injury with which the animal cannot survive renders it *terefah* or unfit for consumption under Jewish law.

Any of the following eight defects discovered on examination following ritual slaughter renders an animal *terefah*:

- **a. *Derusah*:** An animal or fowl whose flesh was torn by a bird of prey or a wild beast.
- **b. *Nekubah*:** An animal or fowl with a perforated vital organ; e.g., a perforated heart.
- **c. *Hisurah*:** An animal or fowl with an underdeveloped or atrophied organ; e.g., a lung of less than normal size.
- **d. *Netulah*:** An animal or fowl that is found to have, for example, no liver.
- **e. *Pesukah*:** An animal or fowl with a cut windpipe.
- **f. *Keru'ah*:** An animal or fowl with a torn membrane, such as that of the stomach.
- **g. *Nefulah*** (lit. "a fallen animal"): An animal or fowl whose "limbs were loosened from one another" as the result of a fall from a high place.
- **h. *Shevurah*** (lit. "a broken animal"): An animal with most of its ribs fractured.

An animal with these defects is *terefah*, regardless of whether they were inflicted on the animal by accident, by other animals, or by a man (e.g., a hunter).

It is contained in His words, *Ye shall not eat any flesh that is torn of beasts in the field (Ex. 22:30)*

The prohibitions in this Commandment and the preceding one are repeated as regards the priests in His words, *That which dieth of itself, or is torn of beasts, he shall not eat to defile himself therewith (Lev. 22:8).*

The reason why the prohibition is repeated in their case is that, since Scripture commands them to eat of the sin-offering of a bird which is [slaughtered] by *melikah* - a method of slaughtering which if used in the preparation of ordinary food would undoubtedly be invalid, as it makes the meat *nevelah* - it might occur to us that they are permitted to eat even as ordinary food [the flesh of an animal which has been slaughtered by] *melikah*, or has been improperly slaughtered; Scripture therefore explains that they continue to be in the same position as laymen with regard to the admonition against eating *nevelah* or *terefah*. This is the explanation given by the Sages, who also mention this verse in connection with another law, which is not relevant to the present work (Hullin, 100b (Sonc. ed. p. 557)).

But a domestic or wild animal that is inferred by one of the accepted modes of interpretation to have become *terefah* is forbidden food, even though it has been ritually slaughtered; and one who ritually slaughters it and eats of its flesh is punished by whipping under Rabbinic law.

The things that make [an animal or bird] *terefah* are explained in the third chapter of Hullin. The provisions of this and the nine preceding Commandments are explained in the same chapter [of Hullin], in the last chapter of Makkoth, and in the first chapter of Bekoroth.

In his Mishneh Torah Maimonides enumerates seventy diseases and injuries which render a beast *terefah* (Kedushah, Hikhoth Shechitah X, 9). Later scholars have devoted much time and thought to the exhaustive study of this subject, with the result that the certification of meat as kosher carries with it a maximum guarantee of fitness for human consumption.

## THE RABBIS COMMENT

**Hinnukh:** An animal that has been mauled by a wild beast falls prey to infection and disease even if the direct

cause of the animal's death was *shehitah*. The meat of such an animal is detrimental to man's health. Hinnukh adds that whatever food is bad for a man's body will also be bad for his soul.

Abrabanel: This, too, was the reason why hunting is forbidden. However, although we are forbidden to eat the meat of animals killed by a hunter, we may derive other benefits from such meat; e.g., it may be given to one's dogs.

Ibn Ezra, Da'at Zekemm: Why does the Torah mention no other means of disposing of *terefah* meat than to feed it to dogs? Because dogs act as the guardians of flocks of sheep and herds of cattle. Should one of the herd, nevertheless, become prey to a wild beast, the dogs should be given the meat of the dead animal and should be rewarded for their efforts to protect these animals.

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## FURTHER COMMENTS...EATING THE LIMB OF A LIVING ANIMAL

There is some discussion as to whether the prohibition of eating the limb of a living animal was originally given to Adam the First Man or not.

One opinion states that it was, indeed, included in the original commandment forbidding the eating of fruit of the tree of knowledge of good and evil.

According to this opinion, Adam who was clearly given vegetation for food, as it is written, *"And God said, Behold I have given you every herb bearing seed which is upon the face of the whole earth, and every tree upon which there is fruit of a tree bearing seed, to you these shall be for food."* (Gen. 1:29). Adam was not forbidden to eat meat, but was merely forbidden to kill animals for food. If the animal had died of itself, it was permissible as food. What Noah was given, therefore, was a refinement of this commandment, in which God allowed man to kill animals for food, but forbade him to eat the flesh of any animal while the animal was still alive. According to the other opinion, Adam had received six of the Seven Universal Laws and had been forbidden to eat the flesh of an animal in any manner. Only after the Flood was the leniency of permitting animal flesh instituted. (Maimonides)

This commandment is one which is revealed explicitly in scripture, as it is written, *"Every moving thing that lives shall be for you for food; just as the green herbs, I have given you everything. But flesh with its living soul, its blood, you shall not eat."* (Gen.9:34) This, of course, does not mean that an animal's blood is its soul and that what man was being forbidden was animal blood. It is taught by the sages that the vitalizing animal soul is contained within the blood, and this is what the commandment refers to, for when an animal dies, this vitalizing soul departs. So long as this vitalizing soul remains within the animal, its flesh is forbidden to man as food.

At first glance, this commandment seems peculiarly out of place as one of the Seven Universal Laws.

**Answer for yourself:** How can eating the limb of an animal take its place side by side with such obvious fundamental principles of human morality such as those prohibiting idolatry or murder?

Besides a few bizarre and isolated sociological perversions in Africa and China, one is hard put to imagine who would even consider eating an animal's meat while the animal lives.

And yet, this is precisely why this commandment may well represent the essence of the Seven Universal Laws. Although mankind is enjoined to obey these commandments as they appear, the letter of the law only serves as a minimum, a starting point, which guarantees God's favor and insures human morality. But if man wishes to realize his greatness spiritually, he must tap into the infinite potential of the seven laws, using them to refine and elevate himself. We see here that eating the limb of a living animal serves as

a hint as to the potential refinement that man can attain through his eating habits and by practising kindness to every creature.

For what man ingests as food is absorbed in his bloodstream and in every cell of his body and thereby becomes part of his essential being.

The person who eats snakes and monkeys will surely be different from the man who eats nuts and berries. And the mystical teachings state that the Holy Spirit will never rest on one who kills any creature, even the lowliest insect, purposelessly. (Teachings of the AriZal, Rabbi Isaac Luria Ashkenazi)

The early sages differ concerning the act of consuming the blood of an animal. The sages say that the Children of Noah contend that they are not forbidden blood as food. The Children of Noah may eat the flesh of an animal that dies by itself, but there is an opinion that states that only the flesh of an animal killed through slaughtering is permissible. One is guilty of transgressing this commandment subject to punishment by the courts whether he eats the limb of a living animal or for merely the flesh of living animal, even the smallest amount. The actual transgression is the eating of a limb or any flesh while it lives. Use of an animal's hide or any other benefit is permissible. Although a person is subject to punishment for eating the limb or the flesh of a living domestic or wild animal, he is not so condemned for the limb or flesh of a living chicken. It is, however, forbidden to eat this as well. Fish and other creatures, including animals, that are killed may have a limb or flesh taken from them and eaten. Slaughtering does not have to be in a ritual manner as with Jews. However, the killing of any animal for food must be done in as humane a manner as possible. Fish are considered dead the moment they are taken out of the water, but even so, one may not eat a fish while it appears to be alive as this is a lack of refinement and the chief reason for the giving of the Seven Universal Laws was to refinement the nature of man.

When one slaughters an animal, even if its windpipe and esophagus are severed, so long as the limbs are still moving, the limbs and the meat that are separated from them are forbidden to a Gentile because of this law. However, if one eats the limb or flesh of an animal after it has been killed, but while it is still moving, he is not punished for this by the courts, for it is not actually considered the limb or flesh of a living animal.

Everything that is forbidden to a Jew because of the law of the Limb Of A Living Animal is similarly forbidden to a Gentile, except that the Gentile has the added strictness of being guilty for this particular transgression whether the animal is spiritually clean or unclean. The Jew is guilty only if the animal is a type that is spiritually clean. Animals, together with their lives, were given into the hands of mankind. The higher spiritual rank of man dictates that he not eat the limb of a living animal. Even though the flesh of man and the flesh of animal are related, the one may be incorporated within the other through eating. But the soul (in the blood) of an animal may never be incorporated within the soul of man. Therefore the admonition for mankind to not eat blood as did the pagans in their false ritual worship. Another reason is that it is this blood that contains the Divine Life Source in the form of the Soul which God gave as atonement for the sins of mankind.

The soul [blood] of an animal must first be separated from its physical being before the animal body may be absorbed within and become part of the human body. (Samson Raphael Hirsch commenting on Genesis 2:16 and 9:5)

## ATONEMENT...THE SOUL...THE BLOOD...THE LIFE...WHAT IS GOING ON?

As a Christian Pastor I can say that out of all the Biblical doctrines which Gentile Christianity completely misunderstands and teaches incorrectly I can find no other more misunderstood teaching than what Gentile Christianity teaches concerning ATONEMENT and how it actually was accomplished. The confusion rests in the understanding of the "blood" as the vehicle for the "life" which is contained within the blood for God tells

**us if we read slowly and think that it is the "LIFE" that is in the blood that He gives mankind for atonement and NOT THE BLOOD. We read over this so often because we are subconsciously or consciously brainwashed by erroneous teaching our whole life to "think" blood when in reality we as Christians got it just backwards. The link above will straighten this all out and I strongly suggest that every Christian read the above information and make adjustments in their religious beliefs systems if they want to meet God with the truth one day. Shalom.**

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## ACTS 15-THE FIRST CHURCH COUNCIL AND AFTERMATH-IS THIS YOUR CHISTIAN EXPERIENCE?

***Matt 28:18-20** 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. (KJV)*

This new "Jesus Movement" faced a problem of the highest magnitude within twenty years after the Cross of Christ: "What are we going to do with these Gentiles who claim to be followers of Yeshua Meshichenu (Yeshua, our Jewish Messiah)? The solution: "We should not make it difficult for the Gentiles who are turning to God." (Acts 15: 19-21). **Yacov (James) and the head zakenim (elders) then proceeded to mention "4 abstentions" for these Gentiles who wished to be part of the Jesus Movement:**

- **Don't eat food polluted by idols;**
- **Don't engage in sexual immorality;**
- **Don't eat the meat of strangled animals;**
- **Don't eat blood.**

To twentieth century Western people this list seems pretty simple--the only abstention those in our society have to worry about is #2--sexual immorality. So now it's clear sailing for all those Gentiles. Thanks a lot for reading this article.

But wait, that is not as simple as the English makes it seem, for Yeshua is Jewish, and without a proper understanding of the language of Hebrew, the Greek language from which the Hebrew was translated, the history, and the culture of the first century, you and I cannot be assured we have the correct understanding of this Acts 15 passage. Let us never forget that obedience is better than any sacrifice today as well as yesterday. **Also, let us understand that Jesus' church deemed that these things discussed in Acts 15 were "NECESSARY" for those who wished to be included in Jesus' Movement and church.**

***Acts 15:28-29** 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)*

**Answer for yourself:** How certain that you have been taught, let alone follow, these "NECESSARY" things today? If you find out that you have not been taught, nor follow such things, are you a member in "good standing" in Jesus' church?

As you read this article, as well as others I have researched and prepared, you should have easily seen that reading the English often leads us astray from the mind of Christ. You may say "You mean it's not quite that easy and clear?" You may say "You mean to tell me there may be more to understanding what James is telling the Gentiles than meets the eye? "Do you mean more information is assumed as "given" in this situation than is normally understood by the normal Christian nowadays?" That is exactly what I am telling you as you will shortly understand. Let us investigate.

## WHY SHOULD THE CHRISTIAN BE AWARE OF THE HISTORICAL SITUATION IN THE BOOK OF ACTS?

The historical situation in Acts 15 must be uncovered in order to understand the impact importance of these 4 abstentions for Gentile believers in the first century, so we as good Christians and followers of Jesus and "the Christ" can then apply that understanding of Biblical truth to today's circumstances. Add to this process the tragic observation that the vast majority of today's Gentile Christian congregations totally ignore these 4 simple instructions and it becomes clear that this decision from long ago has been blatantly misunderstood and or ignored for the past 19 centuries. Today's Christians who understand Yeshua's words "why do you say you love me and not obey ye" should be open to repentance when in-depth Bible study recovers long-lost truths which never changed that both challenge and correct their belief system and conduct. We must, with a good conscience, apply these truths to our lives today, regardless if they seem different from what you have heard or weren't previously aware of or not. If today's Christians want to uncover these truths and their significance for their lives, it will be a difficult but not an unfruitful task, but such is our test of the level of love we have for God. Let us continue in our search for truth for our love for God is manifested through obedience and not a mental faith which lacks righteous responses in obedience to *"every word that proceeds from the mouth of God."* This is of major importance if we truly love God, not to mention the rewards and treasure laid up in Heaven in our account that comes only in response to obedience. .

## THE HISTORICAL SITUATION IN ACTS 15...INTRODUCING THE GOD-FEARERS

It is important as we begin to understand "who" these Gentile believers were that were being spoken of by James. The overwhelming majority, if not all, of these Gentiles wanted to be accepted as full participants in this Jewish faith in the Jewish Messiah. These non-Jews to whom James referred were in a special category of Gentiles called "Godfearers." Let's investigate these questions:

- 1) Who were Godfearers?
- 2) What was their belief and practice?
- 3) How did they fit into the theological and historical scheme of the time?
- 4) As Christians are we considered "Godfearing?"

## WHO WERE THE GODFEARERS?

"Godfearers" in the technical sense of the word used by both Luke and Josephus. The terms "Sebomeno" and or "Phoboumenoi" refer to that special group of Gentiles who worshipped in synagogues and adopted a Jewish belief system and a Jewish lifestyle for themselves, stopping just short of formal conversion (failed to be circumcised) and becoming proselytes.

The word Sebonenoi (with or without Theos) means "Godfearer" and is based on a parallel term for worshippers of pagan deities. Implicit in the term are the concepts that these people claim to worship the only true God, and that they worship Him with specific acts, not just with their "mental



attitude." The Book of Acts mentions Pheboumenos five times, and mentions sebonenos six times with or without the addition word "Theos-god" to denote Gentile adherents to the Jewish faith who were NOT proselytes. In this context, Bauer states that these two terms are a "functional equivalent" of each other. Thus, these Godfearers were NOT merely well-intentioned Gentiles walking around worshipping the God of Israel in their own private non-structured way or in a way that leaned on their own understanding. Rather, there were certain requirements and Laws which must be adhered to and obeyed to be considered as a "Godfearer."

Emil Schurer quotes archeological inscriptions which point to "a defined category of Gentile Godfearers attached to the Jewish community." The Dictionary of the New Testament Theology adds that "Sebonenos" was the regular term for non-Jews who attached themselves the synagogue in this precise and specific way. The clear conclusion reached about both terms in Acts (i.e. phoboumenoi and sebomenoi) is that "with this concept...we are dealing with a technical term (to be distinguished from Theosebes (godliness) which specifically describes a defined category of Gentiles associated with the synagogue.

It cannot be emphasized too strongly that the first Gentile believers in Yeshua as "the Messiah" mentioned in the Book of Acts are from this special and technical realm of Godfearers, as the Greek terms clearly indicate, and are NOT Gentiles who only felt warmth and attraction to the God of Israel. The Godfearers ALREADY had received considerable Jewish training and had made a considerable Jewish commitment as I am attempting to demonstrate through the continued teachings of Bet Emet Ministry. The Theological Dictionary of the New Testament sums up the situation: "Thus the first conversion of a Gentile under Peter in Acts 10 is strictly the winning of a marginal member of the Jewish community (Cornelius was ALREADY a worshipper of the true God of the Bible before the message of the Messiah was brought to him) for the Christian community." According to Schurer, John 12:20 probably reflects this group in describing "Greeks who went up to worship (at the Temple) at the Festival (Passover) time"

What most misunderstand about the Acts 10 account regarding Cornelius is that he was recognized as ALREADY "having a relationship with God" by the Jews. The message of Messiah through the Great Commission was brought to him for the benefit of the Jews as well as himself, for the religious and political environment of that day precluded "Gentile-Godfearers" from fellowshiping with Jews. Peter's reaction in witnessing that Cornelius (a Gentile) received the same gift of the Spirit as they had previously at Pentecost was the deciding factor in reporting to Jerusalem that the "middle wall" of separation between the Jews and Gentiles was removed, and it was removed because of the ministry of Yeshua which continued long after his resurrection and ascension. See my other articles about Shammai and Hillel and existing prejudices concerning the Gentiles.

## WHAT WERE THE RELIGIOUS BELIEFS AND PRACTICES OF THE GODFEARERS?

It is important to realize that these Gentile Godfearers were integral parts of synagogues within Israel and throughout the Diaspora (exile). And as noted above, they worshipped God with specific Jewish acts, not just mental assent. These acts included:

- 1). Adherence to the 7-part Noachide commandments
- 2). Adherence to the Sabbath commandment
- 3). Adherence to many but not all of the dietary laws

These Laws, as seen in Second Temple Judaism (Judaism during the era 100 B.C.E.--70 C.E.), is the bedrock of Jewish observance even today. Any other Jewish observances beyond these would have been a matter of personal choice (Isa 56). Isaiah chapter 56 informs us that one a Gentile becomes part of the Israel of God through faith and repentance with limited obedience to the Commandments (the Laws of Noah), then he has the

"choice" to choose other Commandments over and above his "minimum" that can be incorporated into his life because do so "pleases God".

These Gentile Godfearers were encouraged by Jewish teachers within the synagogue structure to be circumcised, thus completing their "conversion" to Judaism; and according to G. F. Moore, *"it was not uncommon for the next generation (their children) to be circumcised."* This means the second generation of non-Jews usually made full conversion and were considered "born again" Jews. It is here we find the original and true meaning of this over-worked and sadly misinterpreted term as used in Gentile Christianity today.

## CORNELIUS, THE GODFEARER

Cornelius, the Gentile Godfearer mentioned in Acts 10, was a centurion at Caesarea and serves as a good example of what a Godfearer did religiously. First, he and his household were devout (Eusebes) and Godfearing (Phoboumenos Ton Theon), a double adjective referring to him and his family which shows their exemplary lives characterized by Jewish norms and values. Please understand when I say "Jewish norms and values" I am not asserting conversion to Judaism, but let's face it, Jewish values and norms happened to be expressions of BIBLICAL VALUES AND NORMS! Luke also mentions that he prayed constantly to God and gave alms liberally to people in need (which the Rabbis call tzedekah). These two actions (prayer and alms giving) would be actions even beyond the call of "Jewish duty," even more than the minimum for Jews. Interestingly enough, one afternoon during his regular 3 o'clock prayer time ("ninth hour" was a prescribed Temple prayer time which survives in synagogue practice today and was the hour evening incense was offered in the Temple) an angel came to Cornelius in Caesarea (a totally Gentile-built and Gentile-run city), to tell him that his prayer that his alms "had come up for a memorial" before God. That means that they he been accepted by God in the same way that the incense at the Temple and the smoke of a burnt offering "went up" and were accepted by God. The same Greek word (snebenov) is used to translate in the Septuagint the Hebrew word for offering: "olah"-literally, "an ascending." Then the angel instructs Cornelius, to get in touch with Peter, who was in Jaffa, and the rest, as they say, is history. But note that what Cornelius did to deserve the commendation were Jewish religious acts and not his faith (not just any old good deeds would do) and that they (his righteous works) were accepted by the Jewish God using Jewish terminology and concepts, even though Cornelius was "technically" a Gentile.

Now for a real shocker, Cornelius was "accepted by God" and this condition existed long before Peter came to preach to him about Yeshua for Acts 10:35 states such. In fact, Peter is flabbergasted when this revelation (that Gentiles who turned from idols to serve the living God were equally acceptable to God as were Jews) become real to him for he realized that the stigma put upon the Gentile Godfearers by "pious" Jews headed by Shammai were totally false and such bigotry had prevented Israel from obeying God by not becoming a "light to the Gentiles" as was their calling. Once you understand that Shammai led Israel to believe that no Gentile was worthy of the world to come or of Eternal Life, then you can understand Peter's startled reaction. God was correcting the situation and news of this would quickly turn Jerusalem around.

Let us never forget that there were more than just this one man who was a Godfearer in Israel, in that there was a whole group of Godfearers at that time all around the Roman world who totally identified themselves with the Jewish community, except for circumcision which was the final step in commitment as a Jewish proselyte.

Many Gentiles, while not prepared to enter this Jewish community as full proselytes through circumcision, were attracted by the simple monotheism of Jewish synagogue worship and by the ethical standards of the Jewish way of life. We may indeed say that Cornelius had every qualification short of circumcision which could satisfy Jewish requirement for full inclusion into Israel with equal rights (own land, hold offices in synagogues). The middle-wall of inequality as not removed. It would be such Godfearers who would form the nucleus of the Christian community in one city after another. Sadly, the Godfearers would one day be replaced with "organized religion" in the form of anit-Semitic Constantinian theology.

## HOW DID GODFEARERS FIT INTO THE HISTORICAL-THEOLOGICAL SCHEME OF THE WORLD AT THAT TIME?

Obviously, as we have seen, Godfearers were more than "pagans" or "foreigners" but less than proselytes. Let's examine now these differing communities of people and their status in the eyes of the Jewish community during Second Testament times.

### CLASSES OF GENTILES: PROSELYTES, GODFEARERS, AND FOREIGNERS

Underlying the worldview of the Greco-Roman culture at the time is an unsympathetic attitude towards Jews. In Greek and Roman literature of the time the judgments about Jews are in general very derogatory. Seen in its most militant state, during Selucid rule, Greek culture felt that Judaism was extremely old-fashioned and too highly nationalistic to fit in with the concept of the modern Greek world. Roman culture, beginning in 70 B.C.E. in Israel under Pompey, tolerated Jewish belief as long as it allowed for Rome to have the final governmental power. Rome tended to want to keep peace in its provinces and allowed different groups under its rule to have their own religious and cultural differences. Jewishness to Rome was a "quaint," unattractive religion which served well to keep the Jewish nation "unified" and serving Roman interest.

Passages from writers of the time such as Josephus, Juvenal, and Tertullian give us the impression that the Greco-Roman culture saw Jewishness as quite ridiculous. Thus, becoming a Godfearing person was not a popular action designed to move a person to a more influential sphere, in fact, it would have quite the opposite effect.

Living within Israel itself at the time there were Godfearers, exemplified by Cornelius and presumably also the Centurion in Luke 7 and Matt. 10, but making proselytes in an active "missionary" way was not common within Israel. As a rule, proselytes (full converts) were welcomed by the Jews and regarded very highly, but there was in Palestine no active propaganda to further the cause of proselytism. Godfearers stood outside of this acceptance until they fully converted.

However, proselytism and Godfearers were very active in the Diaspora (the Jewish communities outside of Israel). According to Josephus in Antioch and Syria large numbers of Gentiles attended Jewish services. In Damascus almost the whole female part of the population was devoted to Judaism and it was quite often women of higher social standing who followed this trend. Evidently these Jewish communities encouraged and welcomed both Gentile proselytes and Godfearers.

Hellenistic Judaism developed an offensive against paganism. They were eager to show up the immorality and senselessness of idolatry and display the rationality and sublimity of Jewish monotheism. Hellenistic Judaism had an apologetic ideology as there were many Godfearers who accepted the one God of the Jews, but not all the Laws of the same God. Hellenistic Judaism had almost succeeded in making Judaism a world religion in the literal sense of the words. Early Christianity then won the victory over paganism using Jewish customs, traditions, and teachings.

This knowledge of history sheds much light on James' closing remarks to the zakenim (elders) and sh'likim (apostles) in Acts 15:21:

*"For Moses (the Pentateuch) has been preached in every city (in the Diaspora) from the earliest times (since 722B.C.E., over 700 years) and is read in the synagogue on every Sabbath."*

In other words, these Gentile Godfearers had ALREADY received Moses' instructions concerning how people are to live (as taught in the Noachide and Sinaitic covenants since when Moses [Pentateuch-first 5 books of the Bible] is taught, such teaching encompasses both the Laws of Noah and the Mosaic Covenant). Through attending synagogues in their own cities, Gentiles were ALREADY

familiar with the basics of having a relationship with the one true God of Israel. James, the pastor of the Messianic Movement within Judaism, is **REQUIRING** these 4 further instructions for Gentiles who want to be Messianists and a part of Jesus' church. Although these are sometimes seen as 4 of the 7 Laws of Classification of the Laws of Noah deeper study reveals that they apply in this situation to how the Jews and non-Jews were to have table fellowship together. [This fact is made plain by our study of the Antioch Problem which is available for your study.](#)

**Notice, that it seemed "good to them and the Holy Spirit" to REQUIRE these adherences of Gentiles. These things were called "NECESSARY."**

*Acts 15:28-29 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than **these necessary things**; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)*

This was done to make sure that there is no question as to what the "bottom line" of observance is by Godfearing Gentiles: the Noachide commandments, the Sabbath and dietary laws, and these 4 requirements. **These were "NECESSARY" according to Acts 15:28-29.**

Let us be truthful:

- 1). Now, do you practice and have working knowledge of what these "necessary" things are as taught by the early church and does your church teach the same things?
- 2). Although you are in "good standing" with you pastor or your church; are you in "good standing" with God as a non-Jewish believer if you don't adhere to these "NECESSARY" things?
- 3). Are you aware that the Sabbath is Saturday and not Sunday as Christianity practices?
- 4). Are you aware that one of these "necessary" things is adherence to "clean and unclean" food laws for the non-Jew? Understand that this is not required by the Laws of Noah but necessary voluntarily if a non-Jew is to have table fellowship with the Jews around the Biblical Festivals and Sabbaths.

This is only the tip of the iceberg for those who wish to identify with the Jesus Movement of the Bible.

## **EXACTLY WHAT WAS EXPECTED OF GENTILES BY THE JEWISH COMMUNITY AT THAT TIME AND WHAT WAS NOT EXPECTED?**

The Jewish religious concepts of the Second Temple period understood that the other nations of the world who did not follow the one true God were Godless (goyim-at least without the true God) and or pagan. However, for purposes of God's judgment of other nations (including his right to judge them), the Sinaitic covenant did not apply to these "goyim," having been given exclusively to Israel. Don't get tripped up by failing to understand that **WITHIN THE MOSAIC COVENANT AND LAWS IS CONTAINED ALL THE LAWS IN THE COVENANT OF NOAH.** Conversely, there were many Laws contained in the Mosaic Covenant that were not included in the Covenant of Noah. Instead the rabbis felt, as seems clear from the passage in Gen. 9:1-18, there is a covenant for all the children of Noah (i.e. the whole world), including not only people but all living creatures (see v.10). Based on this section of Scripture, **the rabbis found 7 major requirements incumbent for all nations:** 1) no idolatry; 2) no incest/adultery; 3) no murder; 4) no blasphemy (profanation of the name of God); 5) no theft; 6) justice towards others (see Gen. 9:5...); 7) no eating flesh with blood in it and or cutting off flesh from a living animals.

To these generally agreed tenents some rabbis added others such as taking blood from a living animal. Several also mention prohibitions against witchcraft and other spiritual sorcery (such things as horoscopes, ouiji boards,

palm readers, etc.) such as found in Dt. 18:10-11.

**These then are the major categories by which God would judge all nations.** To the rabbis it was clear that although God loved all His creatures and His creation, the goyim had turned away from Him and would not even follow the Noachide commandments. "Again if the children of Noah could not abide and observe the 7 commandments which were enjoined upon them, how much less could they have accepted and fulfilled all the commandments of the Sinaitic Law of Moses?

The identifying terms used by the rabbis at this time for these goyim include: idolaters, the wicked, the enemies of Israel, the enemies of God, and the others. **There was a different category, however, for those goyim who did abide by the Noachide covenant. They were called foreigners or aliens.** Any Gentile who lived in the land of Israel and among Israelites was enjoined, at the very least, to keep the Noachide covenant. This was their "bottom line" and if they did not, they were to be expelled. If they did keep the Laws of Noah, they were no longer called goyim, but gerim. **The Talmud delineates them further by the new term ger toshev. These (ger toshev) were foreigners living in the land of Israel who were keeping the 7 Noachide commandments. By the time of the Septuagint (about 200 B.C.E.) the translators used the term "fearers" for the righteous outside of natural Israel in contrast to the term proselytes, those righteous Gentiles who formally identified with Israel through conversion which included circumcision, sacrifice, and mikveh (immersion).**

## WHAT WAS THE NEXT STEP FOR THE GERIM WHO WANTED TO BECOME FULL JEWS?

The first "gerim" are mentioned in the Exodus narrative. Among the Jews who left Egypt there were Egyptians who also left their homes in Egypt and crossed the Red Sea, becoming part of the people of Israel (Ex. 12:38). Although they were known as "aliens-gerim" (simply meaning that they were not physical descendants of Jacob), they could be circumcised, thus formally converting to this very early form of Judaism, then partake of the Passover meal with the rest of Israel (at this point, Passover was the only Jewish festival). **Note the differentiation between "foreigner" in Ex. 12:43 and the "alien who lives among you":**

- **The foreigner may NOT eat the Passover (he is not circumcised and therefore not Jewish-Ex. 12:48), but**
- **The alien who is circumcised along with his/her household (they converted to Judaism and had become proselytes) MAY EAT the Passover (they are considered Jewish).**

**Answer for yourself:** But what of "native-born" Jews?

**native-born Jews: "The same law applies to the native-born and alien." According to Ex. 12:19, the community of Israel is made up of aliens (believers/converts/proselytes who are circumcised) and native-born Jews. Consequently, these "gerim toshevim" who wanted to fully convert always could do so by becoming circumcised and then continuing to follow the Jewish way of life, which then adopted and followed the covenant at Mt. Sinai (Ex. 24) and the attending Laws.** Note also that Sabbath observance was technically commanded BEFORE the acceptance of the Sinaitic code (Ex. 20:10 and 23:12). Then although they (Ger Toshevim) were recognized by outward appearances as "aliens," they were now "Jews" in that they had left behind their old country and family and now were subsequently circumcised in order to be "part of the Jewish community." Likewise they had been "adopted" by the native-born Jews as "their own." The rabbis' term for these Ger Toshevim who became circumcised ("proselytes") was **ger hazedek (righteous foreigners)**. How many proselytes there were down through the centuries is impossible to determine, but the rabbis are clear about the proselyte's relationship to the rest of Israel: **"A proselyte is like a newborn child."** **Do you see the comparison to being "born-again?" The proselyte is, however, required and expected to be as strictly observant as the native-born Jew, including paying the**



**Temple tax.** The book of Ruth, of course, portrays the most beautiful example of how God can highly honor a proselyte, by choosing her as the great-grandmother of David.

After the building of the Second Temple there was a recognized procedure for proselytes. For men, there was circumcision, followed by immersion (mikveh), then offering a sacrifice at the Temple. For women there was just the mikveh and Temple sacrifice. For Diaspora proselytes the Temple sacrifice was probably waived, or at least postponed, because of the great distance involved and its attendant difficulty to achieve..

As previously noted, the Godfearers' observance of the Law was located between the full proselyte (circumcised) and the gerim toshev (non circumcised). Circumcised Ger toshev were known as ger hashair (foreigners of the gate). To the Godfearer's observance of the Noachide covenant they added Sabbath and dietary Law observance. It seem that Godfearers stopped just short of circumcision which would mean total and formal conversion, thus no longer being considered a Godfearer but Ger hashair or proselyte in full conversion to Judaism (a good example is Cornelius who lacked circumcision). The reasons for their not formally joining Judaism are not clear to us twentieth century people. Some scholars, like Bruce, maintain that circumcision was both painful and shameful for men in that culture. Some also might have been fearful of anti-Semitism. At any rate, we do know that these Godfearers were every bit as Jewishly observant as their Jewish friends as they had been undergoing discipling and instruction in their local synagogues. These people (Godfearers) were not just well-intentioned "Gentiles," but Jewishly educated and committed to the Jewish way of life which was the pattern given to Israel by God at Sinai. It was "this pattern of obedience" which was spoken in 70 languages to the 70 nations at Sinai, for God called all men everywhere to repent and follow His will which was spoken to all the world at Sinai. Only Israel responded with a "yes" as seen in their memorial statement "we will do all that You say!" To this commitment God would in response call them a "holy people and a holy nation and a royal priesthood" which was to equip the nation of Israel to function as a mediator between God and mankind. Israel's function is still to bring the Gentiles to God for as Romans 9 states

Thus, Godfearing Gentiles, like our example of Cornelius, probably were more deeply devoted to Judaism than many native-born Jews.

In summary, let us tabulate our results from our search.

**I. Goyim: idolators, wicked, pagans,**

**II. Foreigners (Ger toshev):**

- **Non Jews living in Israel**
- **Any Gentile who wanted to be righteous (i.e. "saved)**
- **Required to observe the 7 Noachide commandments**

**III. Godfearers (Ger hashair)**

- **Required to observe the 7 Noachide commandments**
- **Required to observe the Sabbath (expect voluntarily)**
- **Required to observe certain dietary Laws plus others as they choose**
- **Expected to maintain synagogue discipleship where "Moses is preached" and not Paul**
- **Lack circumcision**

**IV. Jews: Native Born -plus- Proselyte**

- **Proselytes were given all the requirements listed above for the Godfearer**
- **Required circumcision for males plus mikveh**
- **Required mikveh for females**

### **Sacrifice in Temple (optional in Diaspora)**

- **Pay Temple tax yearly**

## **WHAT DOES ALL THIS MEAN FOR THE CHRISTIAN CONCERNING ACTS 15?**

The vision related to Peter in Acts 10 and his subsequent experience with Cornelius and his household proved to Peter (also later to the zakenim (elders) and sh'likim (apostles) that it was **NOT NECESSARY for these "gerim" to proceed with full conversion to Judaism in order to receive God's provision of atonement.** They could come as they were..Godfearing Gentiles. There were only 4 further abstentions they needed to be clear about which actually delineated more clearly their already fully Jewish commitment.

First, they should not eat food sacrificed to idols which gave the appearance that they have not given up idolatrous practices. Notice Rav Shaul and Jochanan HaSchliach also objected to eating food sacrificed to idols in I Cor. 8:10-22; and Rev. 2 because of the outward meaning of the action to highly observant Jews and "weaker brothers" from pagan backgrounds. As this only refers to food, the underlying principle is that we should refrain from any conduct or behavior that gives the appearance that we have not given up idolatrous practices.

Second, they should not engage in sexual immorality as defined by Jewish standards which prohibit sex outside of marriage. Here again, the average "pagan Gentile" would see nothing wrong in visiting the prostitutes dedicated to serving and worshipping pagan Gods. Such conduct was not defined as immoral behavior outside of Israel. But it is a very grievous sin to be followers of the God of Israel (I Cor. 6:9-20), and should likewise be to those Godfearers who wish to follow Him.

Third, abstention from meat of strangled animals (animals killed with the blood still left in the body) and from eating blood in general are a stronger reiteration of the Noachide regulations already understood and practiced by Godfearers (Gen. 9:4). No I am fully aware that few of you kill an animal and eat from it as it slowly dies as do many different peoples in the Far East today, but what you are not aware of is within this categories of commandments is contained the admonition to refrain from eating "unclean" foods as was also given to the Jews. We fail to realize that this distinction in diet was originally given to Noah as he segregated the animals upon the Ark by categories of clean and unclean. Only later would this "oral law" be reiterated to Moses at Sinai when given the Laws of God on stone. James even concedes that these Godfearers probably already knew these abstentions.. "For Moses (the Pentateuch) has been preached in every city..." These tenets would be nothing new for Godfearers.

Fourth, Godfearers were to refrain from "blood." You might think this was a reiteration of the food laws, but it refers in Hebrew to violence and premeditated murder.

See my articles on the Law of Noah for more information.

## **SUMMING IT ALL UP**

The Gentile Godfearers in Acts who formed a large share of the core of the congregations founded by Rav Shaul were not practicing pagans converted overnight. They were of a special class of Gentiles who had PREVIOUSLY been taught and nurtured in their local synagogues first, worshipping the God of Israel through Jewish acts and deeds. The "bottom line" of observance for Gentiles in the Jewish world of Second Temple Judaism would have been the 7 Noachide commandments. Godfearing Gentiles, however, went even further, observing the Sabbath, keeping the dietary laws, plus other Jewish observances that they had been taught by their local Jewish leaders. **Thus their lifestyle already identified them as Jews,** even if the final ritual of formal conversion had not yet taken place. Acts 15 describes the full acceptance of these Godfearers by the leadership of Messianic Jews in Jerusalem. The leaders added only 4 additional guidelines which were based on

**what the Godfearers were already practicing. I am convinced that James' referral to these "4" additional guidelines included all the "7" as well. If they maintained their Torah based practices, they would have congregations and practices co-equal with that of their Jewish brothers and sisters. If they failed to maintain their Godfearing lifestyles and educational programs, they would fall into the traps of sin that were disrupting the Corinthian congregations.**

**Gentiles who maintain Torah practices like Biblical Godfearing Gentiles can be assured that they are in "good standing" in Yeshua's church, thus welcomed into full membership and leadership within the Spiritual Body of Messiah today. Those who fail to meet these qualifications should seriously consider if they "be in the faith." Dear brothers and sisters, heed the warning. Ask questions. Study to not be ashamed one day before the LORD. Many may say after studying Hebrew Roots that they wish to formally convert to Judaism, but it is not necessary for full acceptance for the Gentile believer and Godfearer into God's family is not dependent upon conversion within Judaism. That is what Acts 15 was all about, and it set the pattern and stage for Gentile evangelism throughout the world. As long as the Gentile believer (Godfearer) maintain their active Jewish lifestyle, they can rest assured that they are "in the faith once given to the saints."**

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# CONTROVERSY AT JERUSALEM: LAW OR GRACE? YOU WILL BE SURPRISED!

## AN EXAMINATION OF ACTS 15:1-30

*And some men came down from Judea and began teaching the brethren,  
"Unless you are circumcised according to the custom of Moses, you cannot  
be saved."*

These words in Acts 15:1 introduce an issue which challenged the Christian church soon after its inception and would continue to be debated among the believers for years to come.

**Answer for yourself:** But where did this controversy originate? Was circumcision really required for "non-Jews" to be "saved" or was this ordinance imposed upon them by Jews who hated Gentiles so much that they knew that such an ordeal for an adult Gentile male assured that he most likely would not make any attempt to come to the God of the Hebrews?

**Answer for yourself:** Why was it such a crucial matter for the early church?

**Answer for yourself:** How did the apostles deal with this challenge and what were the repercussions of their decision?

This essay is an attempt to answer these and other questions surrounding this intriguing central episode in the book of Acts. First, the background and cause of the circumcision question will be considered; secondly, the nature and implications of the question itself; thirdly, the process of debate and decision followed by the Jerusalem council; and finally, the ramifications of the apostles' edict for the early church as a whole and what it means to a follower of the "Jewish Christ" and Jesus today.

## THE CAUSE

In order to trace this issue back to its roots, one must go back to the Old Testament and consider what it has to say about the relationship between Jew and Gentile. In the Garden of Eden and in the world of Noah's day, there was no separation between the two groups for everyone at that time were Gentiles. The Law of Moses given to Israel had not yet been given at Sinai, yet **God's Laws existed in an oral form** since the Garden of Eden when given to Adam. Certain admonitions and restrictions were given to Noah by God after the flood (Gen. 9:1-7), but these were few and general in nature. **These were called the Laws of Noah within the Covenant of Noah given and intended for all mankind to observe, thus providing a way of fellowship and relationship with God.** Not until God chose Abraham and his descendants to become his unique and special chosen people, Israel, and not until He raised up Moses to lead the Israelites out of bondage and to

communicate to them His Law, did a clear distinction emerge between Jew and Gentile.

**Once the distinction appeared, however, God made it clear that He wished the separation between His people and the pagan nations to be readily apparent at all times (Deut. 7:6). First, all Jews were to undergo circumcision as an indelible mark of their relationship to God (Gen. 17:10-13). Of course, Israel was not the only middle eastern nation to practice circumcision, but for the Jews the ritual had special significance. In addition to this distinguishing mark, God gave the Israelites a detailed and complex set of dietary, religious and social laws designed to remind them of their call to holiness and to prevent them from associating too closely with their Canaanite neighbors (Lev. 20:23-26).**

Although Jewishness was largely a matter of ancestry - descent from Abraham, Isaac and Jacob -- it was nevertheless **possible for a "non-Jew" to become part of the nation.** If, however, a Gentile wished to leave his pagan gods for the worship of Yahweh and enter in to God's covenant with Israel, he must first be circumcised (Ex. 12:48-49) and then accept the Mosaic Law as binding on himself. This was tantamount to be "converted". Important to note as well one could not claim to be a worshipper of Yahweh and yet refuse to revere and keep the Law.

Over the thousands of years mankind chose not to obey God's ways and lost much of the truth of God, including the revelation of Noah. **At Sinai within the Laws of Moses we find the Laws of Noah contained as the very foundation upon which Moses will build the additional Laws given by God; basically the Laws of Noah were first reiterated and elaborated upon and build upon by Moses thereby the 66 Laws became the 613.** These Noahide statutes (66 laws) were intended for Gentiles and these again plus others which totaled 613 Mitzvoth were given to the Jews. At that time there was no other means of approach to God [for both Gentile and Jew] except through the Mosaic ritual and regulations for mankind had lost the revelation of God and the knowledge of the Covenant and Laws of Noah; all that is except the Jewish people. Thus God was required to reiterate them plus others at Sinai once again.

For centuries -- even millennia -- this pattern persisted. Prior to the Gnostic's teaching of the rising-god within the Soul of man Israel had an intense hatred for the Gentiles and such animosity prevented them from making it easier for Gentiles to come to God by being a light to them of the Noahide Covenant with their 66 Laws. One only has to read about Rabbi Shammai to understand the intense hatred of the Jews for the non-Jewish nations (captivities, wars). To make it harder for these "non-Jews" to know God, the Jews insisted on circumcision, knowing full-well that most pagans and Gentile men who worshipped their false gods through fornication and fertility rites would object to such a sever measure, especially when circumcision was administered to their "organ" of worship since most Gentile nations were into fertility worship and fornication religious rites.

James and the influence of the Gnostic Paul among the Gentile nations will change Judaism and how it views the "non-Jew" and its requirement of circumcision upon the "non-Jew" for inclusion into the Israel of God. At first Jewish disciples understood the message of the gospel as belonging to the nation of Israel alone (as it had previously been customary to exclude Gentiles except upon full conversion and circumcision), but the Holy Spirit soon directed otherwise (circumcision and full conversion were not required by God for relationship with Gentile believers), and this message spread through Philip to the half-Jewish Samaritans (Acts 8:5-8) and the non-Jewish proselytes to Judaism (Acts 8:26-36), through Peter to the uncircumcised "God-fearers" like the Roman centurion Cornelius (Acts 10:1-2), and finally through Cypriot and Cyrenian disciples to the pagan and idolatrous Gentiles (Acts 11:19-21). With the advent of the apostle Paul's ministry, great numbers of Gentiles began coming to the Lord (Acts 13:48-49) without the need of circumcision. **The issue of how these non-Jewish believers were to be incorporated into the church body, therefore, became crucial and it is important to know that the whole of the Galatians letter which seems to be "against the Law" was, in reality, only concerning the Law of Circumcision which was being imposed incorrectly upon the "non-Jews".**

**Answer for yourself:** Was "Messianic" Israel to continue to make it difficult for Gentiles to come to God (as other Jews had done) by requiring circumcision which was never within the Covenant of Noah (given to all the



Gentile nations of the world), or would they heed the words of his Pastor James and repent and no longer require of Gentiles such an excluding rite?

**Answer for yourself:** Would the message of James and the Jerusalem Council carry more weight than the anti-Gentile doctrines espoused by the majority of Israel and other Rabbis like Shammai at that time?

The earliest converts to Christianity had been the Jerusalem Jews who heard Peter's stirring sermon on the day of Pentecost (Acts 2:14-36). They had been "pierced to the heart" by his call for repentance and a call to return to the Torah, and some three thousand of them had been baptized on that first day alone (Acts 2:37, 41). It was only natural, therefore, that these Jewish believers would feel anxious about seeing so many Gentiles entering the fellowship without undergoing the traditional conversion process (especially circumcision). After all, in the recent past no Gentile could be counted among God's people unless he was circumcised and submitted to ALL the Law (613 and not just 66): why many saw no reason to change anything regarding these "non-Jews".

So it was that while Paul was ministering in the Gentile territories of Asia, he encountered a number of Jewish Christians who had traveled up from the Jerusalem area to make sure that the Gentiles understood their legal obligations as imposed by the present Religious establishment in Jerusalem. These "Jews" from Jerusalem were brining with them the message that circumcision was required for the "non-Jew" to come to God. These were by and large Gentile hating Jews but circumcision was never required by God according to the Covenant He made with the Gentile world.

## THE CONTROVERSY

Paul's Pharisaic background (Phil. 3:5) certainly gave him a ready understanding of the Judaizers' position, but on the basis of his knowledge of the gospel of grace (circumcision was not required), he strongly opposed their teaching.

**Let us understand the New Testament correctly; in order to do that often passages have to be read and understood both in a cultural and historical setting if one desires to derive the truth from the passage instead of reading into the passage what he wants it to say.** Years later he would explain to the Galatians:

*A man is not justified by the works of the Law (referring to CIRCUMCISION only in this letter) but through faith in Christ Jesus (how are we to understand "Jesus Christ" here...allegory/literal?)... by the works of the Law (CIRCUMCISION only in this letter) shall no flesh be justified... if righteousness comes through the Law (CIRCUMCISION only in this letter), then Christ died needlessly (how are we to understand this death of Christ)....allegory/literal?) (Gal. 2:16,21)*

There are questions lying behind the obvious questions that take a lot of study to come to the true understanding as was held some 2000 years ago not only by the writers of these ancient texts but as understood by the hearer. When one finds out for themselves that it was an "allegorical" understanding of the "death" and "resurrection" of the "Logos/Christ/Karast" within a person ("being born again") then it brings full meaning to the texts as we see some simple procedure of cutting skin from one's organ makes one not righteous but yet being a "picture" of cutting away the flesh of mankind and the Soul then the inner "Christ" is released to live in and through such a vessel whereby one now can become the actual vehicle for God to live, and move and have His being. In so doing then we should understand now a deeper level of a similar text:

*Rom 2:13 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. (KJV)*

Here the text is not restricted as speaking only about "circumcision" as we find in Galatians which is confined by the context of the events at hand. **There is a big difference!!!**

Paul and Barnabas fought the Judaizers and their "false gospel" intended for the "non-Jews" (must be circumcised and converted to be saved" in Antioch for some time before it became clear that the debate must be resolved by official means (Acts 15:2 - the Jerusalem Council). At last the church at Antioch decided to send a delegation, led by Paul and Barnabas, to Jerusalem to consult the apostles and elders there. Whatever was decided at the council would determine the practice of the Gentile believers throughout the Roman Empire and throughout subsequent history.

Arriving at Jerusalem, Paul and his company were welcomed by the apostles and gave a full report of their ministry among the Gentiles (vs. 4). However, when the specific reason for Paul's visit was discussed, some of the believers of Pharisaic background immediately declared their support for the Judaizers. Not only must the Gentile believers be circumcised, they said, but they must be made to observe the Law as proselytes to Judaism had done in the past. Otherwise they were not truly saved (vs. 1,5).

**Answer for yourself:** Was this really such an important issue?

**Answer for yourself:** Couldn't the Judaizers (teaching the "non-Jew" must be circumcised and converted to be saved") have been allowed to prevail to keep the peace, or, as a compromise, couldn't the issue have been left up to individual conscience?

The apostles and elders quickly saw the foolishness of any such superficial means of dealing with the situation. No, it must be discussed and debated thoroughly, and a firm decision made, even though large numbers of Jewish believers and potential believers might be alienated if the ruling were not in the Judaizers' favor. The issue was crucial because it struck at the very center of the Jewish faith -- obedience to the Law "because one is saved by grace" and not "obedience to the Law to be saved," and that no further works of men (CIRCUMCISION) could add to or complete the salvation given by grace from God and justification of those who trusted in God through the Messianic outreach. If it were deemed necessary for a Gentile believer to accept circumcision and follow the Law "to be saved" (convert to Judaism as previously taught as customary by Biblical Judaism and the School of Shammai), then this would ultimately lead to an understanding that faith in God was superfluous and that "non-Jews" were not to approach God except through full conversion. But again God never said that and the Covenant of Noah proves it.

The debate among the apostles and elders went on at length, possibly for several days. They were struggling to get over their bigotry. No doubt many scriptures were consulted, many arguments raised. Luke does not record all the deliberations and all the evidence, but he does supply for us the closing remarks which decided the issue. First Peter rose up to speak, followed by Barnabas and Paul, and the final pronouncement was made by James "the Just", the half-brother of Christ who had become prominent in the Jerusalem church.

## THE CONCLUSION

Peter's attempt to persuade his brethren was based on his personal experience of how God had worked in the hearts and lives of the Gentiles who had believed through his ministry. He described how God had not only directed him to share the gospel with pagan people, but had showed His approval by bestowing the Holy Spirit on those who had believed (vs. 8). By giving the Spirit He had clearly shown that in His sight the Gentile believers (uncircumcised Cornelius; where he was able to understand the Hebrew of Peter as were converts Gentiles on the day of Pentecost in Acts 2) were no different from and no less privileged than the Jewish believers.

**Answer for yourself:** This being the case, what grounds were there for saying that the uncircumcised Gentiles were inferior in God's sight and needed to do more to complete their salvation?

**Answer for yourself:** Had God Himself made a mistake in giving the Spirit prematurely to people who were not truly saved?

Surely not, said Peter.

**Answer for yourself:** Why, therefore, were the Judaizers attempting to be more strict than God Himself in this matter and forcing circumcision and full conversion upon the Gentiles?

The burden of keeping the Law was heavy, and no man had ever been able to fulfill it perfectly and completely (vs. 10). Therefore the Law could never be the means by which salvation came. Salvation was through faith in God as a free gift, and this was just as true of the Gentiles as it was of the Jews (vs. 11).

Paul and Barnabas' subsequent address to the council is not recorded, though it is summarized by Luke in verse 12 of the chapter. Their approach was similar to Peter's, in that they argued their case by relating their personal experience of God's mighty work among the Gentiles. Perhaps they related the incident at Lystra where God used Paul to heal a lame Gentile who had believed (Acts 14: 8-10) or told how God had set his stamp of approval on Paul's witness to the Gentiles by reviving him after he was stoned by a mob in the same city (14: 19-20).

In the face of the mounting evidence the crowd was silent, considering carefully the things they were hearing. But the final word must belong to James.

James was known and respected, even among unbelieving Jews, as a pious and Law-abiding man. His testimony in the world was impeccable and his authority highly regarded in the church. Because his love for the Old Testament was so well known, it was likely that the Judaizers believed he would be on their side. They were in for a surprise. James opened his argument with a quotation from the Old Testament, but the verses he gave came not from the Law but from the Prophets. Using a prophecy recorded by Amos, James described how in the past God had revealed that the Gentiles would come in to God's kingdom and be called by His name. God would surely support and strengthen Israel (vs. 16), but not for her own sake: rather, she would be used to draw the rest of the nations to Himself (vs. 17).

In light of this prophecy, James explained, it would be wrong to hinder the Gentiles from receiving the gospel by putting extra requirements upon them (CIRCUMCISION and "full conversion"). The Gentile nations as a whole had never been given the Law (613 which included CIRCUMCISION but only 66 which did not include CIRCUMCISION); the Law (613) had been given to Israel. In the past Gentiles who wished to follow God had voluntarily joined the Israelite nation through full conversion with circumcision, but this was no longer the case: now they were joining themselves to God without the requirement of full conversion. In the past few Gentiles had believed; now great numbers were coming to faith. It was clear that the Jerusalem church had repented of their bigotry toward Gentiles due to the Cornelius incident. It was clear that something significant had changed in Israel's dealings with mankind, and this could not be ignored.

*No, the Gentiles were not to be burdened with the observance of the ALL the Law (613 including CIRCUMCISION) to be accepted with Israel and with God any longer....the Messianic part of Biblical Judaism would return to teaching the Laws and Covenant of Noah for the "non-Jews" to be accepted with God*

Rather than the way it was done before by the School of Shammai and its "forced conversion" the "non-Jews" were to be encouraged and supported to accept God's gracious gift of Eternal Life which was being taken to them without the rigorous restrictions as before, and this was all done in the time of the hoped appearance of the Jewish Christ and Messiah, the one who is the ultimate goal and fulfillment of the Law (Rom. 10:4, Gal. 3:24-25).

Nevertheless, the issue of how to facilitate closer relations between Jewish and Gentile believers could not be ignored. There was no reason that Gentiles should give needless offense to the Jews by continuing in strongly pagan practices, and it was also necessary that Gentile believers should maintain some standard of godly

conduct which might make them a testimony to their neighbors both Jewish and Gentile. Perhaps James also had in mind the basic commandments given to Noah prior to the Law, which Jews today still consider to be binding upon Gentiles.

***James, Jesus' Pastor of the Jerusalem church ruled that although the Gentiles did not need any longer to be circumcised nor to accept the Mosaic Law (613) to be accepted by Israel or God (make full conversion), they are required by God to follow a few basic principles of morality and tablefellowship (called "necessary" in Acts).***

## **I HATE TO TELL YOU THIS**

Firstly, they should stay away from food which had been ritually offered to idols. Later, in his first epistle to the believers at Corinth, Paul would contradict James, pointing out that although such food was not evil in itself, and it was possible for a believer to eat it with a clear conscience, nevertheless Christians ought to refrain from such things if they caused others to stumble (1 Cor. 8:1-13, 10:19-20). **In effect Paul was teaching that eating meat sacrificed to idols was permissible if a knowledgeable believer does not see you. This you need to know is a violation of the Covenant of Noah and Moses and constitutes idolatry. This was a second reason for the calling of the Acts 15 council in order to correct Paul in this and other matter. The Antioch incident will precipitate the convening of the Acts 15 council to deal not only with the Gentile question but the Pauline Problem.**

**Answer for yourself:** Who are we to believe here...James, the hand-picked Pastor of the Jerusalem Church, or Paul? Remember the ruling of James and not Paul was called "necessary" and it was said that it, and not Paul's views, "sounded good to the Holy Spirit" according to Luke.

James's second ruling was that the Gentiles should stay away from blood (eating of blood in pagan worship) and sexual immorality, which was an extremely common practice among the pagans who regarded sexual activity with cult prostitutes as a form of worship. **But this is only half the story; besides the admonition prohibiting the eating of the soul "blood" as seen in the Gentiles worship with their Eucharist we find that the word used for "fornication" in Acts refers metaphorically to the worship of idols; used of the defilement of idolatry, as incurred by eating the sacrifices offered to idols. Again we have the issue of tablefellowship as before and it was these actions being compromised at Antioch with Paul.**

Paul also reiterated this teaching to the Corinthians (1 Cor. 6:15-20). The third ruling was not repeated by Paul in his epistles: the Gentiles were to abstain from the meat of strangled animals and from the eating of blood. **Again we have the issue of tablefellowship as before.**

**None of these commandments were unreasonable or unduly burdensome, and they served to give some moral direction to the Gentiles and to remind them to be considerate of their Jewish brethren, while at the same time rebuffing the Judaizers.** The whole council, including Paul and Barnabas, seems to have agreed willingly with James. A letter was drafted to send to the Gentile churches in Syria and in Asia Minor to notify them of the council's official decision. This letter served five purposes:

- one, it established that Gentiles who turned from idols to serve the living God were required to follow and adhere to the Laws of Noah as "minimum" requirements of fellowship with both Israel and God;
- second it made clear that the Judaizers who had come from Jerusalem were not officially sent by the apostles and did not have their approval (vs. 24);
- third, it showed unconditional approval for Barnabas and gave Paul a second chance to adhere to the official doctrine of the Jerusalem church which was to be taught among the Gentiles (vs. 25-26);

- fourth it commended Judas and Silas to the work among the Gentiles (vs. 27); and
- fifth, it laid out in writing the simple requirements the Gentiles were to follow, so that no legalist might misrepresent or add to them (vs. 28-29) as had been done before.

**History teaches us that soon Paul would make an official break with the Jerusalem church shortly after this council's decision and this will require him being called again to Jerusalem to answer charges in Acts 21.**

## THE CONSEQUENCES

When the meeting at Jerusalem concluded, Barnabas, Paul and their new companions Judas and Silas promptly carried the apostolic letter to the church at Antioch, where it was received with great rejoicing (vs. 30:31). Although the issue of whether or not circumcision and Law-keeping were necessary to salvation remained a hotly debated one in the Christian community for some time afterward, and Paul was soon forced to write a lengthy epistle to the church at Galatia to counteract the grievously effective work of the Judaizers among them (requiring Gentiles to be circumcised a condition of acceptance with Israel and God which God accepted Gentiles in the Noahide Covenant without circumcision), there could no longer be a doubt as to the opinion of the leading apostles and elders on this question. The official statement had been made:

Gentiles were justified by faith in God alone.

***Neither circumcision nor observance of the Mosaic Law was necessary to complete their justification. Jewish believers, too, could see in this ruling a new freedom: knowing that the Law (of circumcision only) was not necessary to salvation of man, but is to be obeyed and adhered to because they are already saved. Obedience to God's Laws of ethics and morality is the zenith of our demonstration of our love for God.***

They could enjoy the positive aspects of their Jewish heritage while not being burdened by it. Thus we see that the first and earliest followers of the Jewish Christ commanded in fulfillment of the Great Commission the teaching not of a "new" Covenant which replaced the prior Covenants of God but a return to the Covenant and Laws of Noah for the Gentiles to have a saving relationship with God

**Answer for yourself:** Now you must ask yourself: Is this what you are being taught by your Christian Church and if not why not? What changed in the years following the Jerusalem Council's decision and subsequent ministry by them along with Paul? Nothing! Nothing that is until Rome will come in the 3rd through 5th century and destroy the faith taught Israel by the Jewish Christ as God's voice and create a false faith.

***Bet Emet stands ready to help you return to the faith once given the Saints.***

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# HAVE WE MISUNDERSTOOD PAUL'S MESSAGE IN THE BOOK OF GALATIANS? #1

The Book of Galatians is frequently regarded as a pivotal book in Christianity's rejection of the Law and the Torah for "non-Jewish" believers today. Paul's letter to the Galatians is the Scripture most used to try and prove that God's Law has been done away with with Jesus. Typical Christians will tell you that the Book of Galatians describes the believer's freedom from "the Law" through the New Testament Jesus and his work of providing "salvation" apart from the Law. They will tell you that, according to Rom 10:4 that *"...Christ is the end of the law for righteousness to every one that believeth. (KJV)"* And since they "believe in Jesus" then the Law of God and its demands upon upon both them is put away because they "believe" in typical Christian doctrines taught about this Jesus. It seems so simple on the surface reading of such texts. Many theologians cite passages from Galatians to establish that the so-called "Mosaic Law" (i.e., Torah) given at Mount Sinai has no validity for "new covenant" believers and Christianity down through its 1,700 year history has taught the cessation of this "Law" for both Jews and "non-Jews".

**Answer for yourself:** But is this position correct? Did Jesus remove the Law that God gave the Israelites at Sinai and replace it with a different law? And what are we to make of the fact, as we have seen on other articles, that the Jerusalem Church commanded that the "non-Jews", when coming to the God of Israel, are required to adhere to and obey the "Laws of Noah" in Acts 15 as commanded by James and described to us as being both "necessary" and "seemed good to the Holy Spirit".

What are we to make of the statement in Acts 21:20 which describes the conditions that existed in the "Jesus Movement" some 30 to 35 years following the New Testament's depiction of the death of this Jesus: *"And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: (KJV)"*. Something is amiss here and we are missing something! We are failing to understand properly what we are reading and it appears that an objective reading of these as well as other texts in our New Testaments provide a conflicting "picture" as to the status of the Law for "believers".

The key to understanding anything in the Bible is an awareness of the **CONTEXT of the Scripture** you're reading. Paul's epistle to the Galatians is no exception. We have to remember that this text is a letter that Paul wrote to try and correct a problem that was occurring in Galatia. To fully grasp what Paul is saying in this pivotal New Testament epistle, we must become aware of the specific problems that had arisen in Galatia. We must also understand who was causing those problems. Our goal in this article is to compare Paul's comments to the Galatians with teachings that existed in 1st-century Judaism. By doing this, we will identify the group of "Judaizers" who were disturbing Paul's converts in Galatia.

**Answer for yourself:** But is Paul's apparent "negativity" to the Law the "whole truth" of the matter that Paul was trying to convey to his audience in the first century and was Paul really saying that with Jesus the "Law ended" or have we today possibly terribly misunderstood the real message and its true meaning behind these writings of Paul?

The answer to this problem is of utmost importance for the Christian as well as the Jew as it lies at the very foundation of one's relationship to God whether you are aware of it at this time in your life or not. **Sadly, the Book of Galatians is also often portrayed as the death knell for "Jewish Christianity", or should I rather call it "Messianic Judaism" today. The vast majority of Christians have come to interpret "any Jewish observance" in Christianity as negative and just "Judaizing".**

**Answer for yourself:** What is the real message of the book of Galatians?

**Answer for yourself:** Is it possible that you have been completely misled in understanding Paul's point in Galatians and by passages that say ***"Christ is the end of the Law"*** because you have failed to understand the unique circumstances that prompted its writing in the first place?

**Answer for yourself:** Is it possible that when Paul was saying to the Gentile believers of Galatia that "you are not under the Law" that he only meant **"ONE LAW;" the commandment of circumcision** as it was being applied by the Jews toward Gentile believers for their inclusion into the Israel of God? Is it possible that Paul never desired nor wanted others to come to the conclusions we have in Christianity today and in reality never intended that Gentile believers to believe that God's Law and Commandments, for example those concerning the Sabbath, the Biblical Festivals, unclean foods, proper observance of the Tithe, etc., had "ceased" and that they did not any longer apply to them, let alone all "non-Jewish" believers as we have construed today?

Unknown to the vast majority of Christians today is the historical context of these verses they read. Unknown to most Christians is the fact that different Jewish sects taught different meanings for circumcision. Despite the common misconception of most Christians, Paul was not opposed to circumcision per se. In fact, he required circumcision of his co-worker Timothy (Acts 16:1-4), and he stated that ***"the sign of circumcision" is "a seal of the righteousness of the faith" (Rom. 4:11)***. But Paul's adversaries in Galatia were teaching that circumcision was required for the "non-Jew" to come to the God of Israel and be accepted into the "Israel of God". Yet we have seen in our earlier studies that no such Command was ever given by God to the "non-Jews" or to Israel to be taught to the Gentile nations in the first place. The issue of circumcision was for the "non-Jew" to be totally voluntary and was connected to his decision to make "full conversion" to Judaism and no longer continue as a "Godfearer".

We will have to investigate this historical context more closely to be sure, and you will be wonderfully surprised once finishing your study considering what you have heard preached by the majority of Pastors and teachers in the contemporary Christian churches of today. In fact what you will come to see will open your eyes to these texts you have read your whole life never truly seeing what prompted their writing in the first place.

**Answer for yourself:** Is the book of Galatians teaching the cessation and abolition of all Jewish observances among Jews as well as "non-Jews" when these "non-Jews" ***"turned to God from idols to serve the living and true God" according to I. Thess 1:9?***

Some say yes, some say no. Only one group can be correct. We must investigate to be certain we don't fall into the group that erroneously teaches doctrines opposite of what God desires for the "non-Jewish" world and what was taught by the Jerusalem Church in Acts 15 and 16 and which were taught in all of Asia, Minor, when the Great Commission was attempted as seen in Acts 16 and following.

**Answer for yourself:** Does the book of Galatians teach the abolition of obedience to ordinances, statutes, and commandments taught both by Moses and the Jewish Christ and intended to be taught likewise to the Gentiles in the Great Commission?

You must be the judge for yourself as you study.

***Other than the book of Revelation, the book of Galatians is the most***

## *misunderstood book in the whole of the Bible!*

**Answer for yourself:** Does the book of Galatians teach that grace has replaced the need for obedience to God's Laws that were given to provide examples and patterns for Godly conduct if obeyed?

You must be the judge for yourself as you study.

These are just a few of the difficult questions we will address in the following articles.

## **NEW LIGHT UPON OLD DARKNESS...WE BENEFIT TODAY LIKE AT NO OTHER TIME IN HISTORY...IF ONLY WE KNEW TO LOOK**

Unfortunately, the "cessation of the Law" perspective has surfaced more regularly of late especially since the modern rise of the Messianic Jewish movement which is a movement among today's Jewish followers of the Jewish Christ as well as Gentile followers which stresses the return to the Hebraic Roots of early Christianity. It is their intent to express themselves and their faith using the Jewish Biblical traditions and help establish synagogues and churches where both Jews and "non-Jews" worship God together. Bet Emet Ministries and ministries like it are the fruit of this teshuvah (repentance, returning to God and what He says instead of our inherited Roman Church traditions). The cause for such a return among multitudes of Christians to their Jewish Roots is the deep longing in their hearts and mind *to earnestly contend for the faith which was once delivered unto the saints* as taught in Jude 1:3. This has occurred for many reasons, not the least of which is the discovery upon serious study by many of the many Biblical truths that have come to light as the fruit of such in-depth study of the first century faith of the Jewish Christ by those within the Messianic movement. We are indebted to the discovery of the Dead Sea Scrolls for new illumination that makes suspect much of what we inherited as our normative "church tradition". But too few know of these developments and the earth-shaking revelations discovered at Qumran that brings into serious question much of what typical Gentile Christianity has taught the world for the last 1,700 years. It is these discoveries at Qumran as well as others that have confirmed many Jewish and Biblical truths which have remained hidden and or misrepresented by Rome for 17 centuries by our traditional Christianity, which only now, in our day and time, especially since the discovery of the Dead Sea Scrolls, and the Nag Hammadi library are being revealed to all serious seekers of truth. **Because of the surfacing of new Biblical truths in our day, as stated above we benefit today by being assured of the correct interpretation of the Book of Galatians (historically, linguistically, culturally). This discovery just concerning the Book of Galatians must be seen by all and understood as the antidote to the errors being preached from the pulpits of our land which mistakenly lead good people away from the true righteousness of God and into sin, much of which they are not aware. And all of this lies at the feet of Rome's purposeful misrepresentation of the Law!**

*The cause for such a return among multitudes of Christians to "faith which was once delivered unto the saints" is the fact that many Biblical truths that have come to light and illumination through in-depth study of the faith of the first century Judaism as it is rightfully interpreted...especially since the discovery of the Dead Sea Scrolls and the Nag Hammadi Library of Egypt*

**Answer for yourself:** We must come to terms with the biggest question facing the Christian in his walk with God; namely, does the Book of Galatians indeed teach that maintaining the Jewish traditions and heritage is wrong for the followers of the Jewish Christ, both Jew and Gentile? I am totally convinced that once you study you can confidently say "no."

**Answer for yourself:** Surprisingly, contrary to what you have been erroneously taught, does the book of

Galatians in fact, rightly interpreted, teach that Gentile believers are right to observe Jewish ordinances such as the Sabbath, the New Moon festivals, the seven Biblical Holy Days and Sabbaths, the Law of the Tithe as taught by the Hebrew Scriptures, as well as many other "Laws" that in reality have not "ceased" with Christ as we once supposed and as we have been taught from the pulpits of our Churches?

## LET US BEGIN OUR SERIOUS INVESTIGATION TO ANSWER THE ABOVE QUESTIONS

To your surprise, that is exactly what Paul is telling them as you can quickly see from Galatians chapter 4:8:

*Gal 4:8-11 8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. 9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 10 Ye observe days, and months, and times, and years. 11 I am afraid of you, lest I have bestowed upon you labour in vain. (KJV)*

Before we begin...some more questions to set the stage....

**Answer for yourself:** Have you been taught by your church that "those old Jewish rites and ceremonies" have been done away with by the death of Jewish Christ as we see in this New Testament given us by Rome and not Israel? Most likely you have.

**Answer for yourself:** In this book of Galatians, do we find Paul writing before or after the time given for the death of this Jesus? We all can agree that it is "after" so any "pattern" or "picture" that we see in our study as it applied to the "non-Jew" should tell us and be interpreted that in spite of this "death" of Jesus some twenty years earlier that the events under questions and which we study are the intended will of God as understood both by the Jerusalem Church and Paul in spite of this "death of Jesus". At the core of what we are saying is determination if the death of this "Jesus" had any affect or bearing on what was later "taught" and "done" by either James and the Jerusalem Church and Paul. I believe it is fair to say that the events following this time for the "Jewish Christ" in an around 30 C.E. and as seen from the study of the Book of Acts regarding the "non-Jews" coming to God are to be understood as the determined will of God for both Jew and "non-Jew" since these New Testament texts assure us that the Apostolic community had determined that the said events *"...seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; (KJV)" Acts 15:28 28*. It is inconceivable that they could had gone out and "done it wrong".

This brings us to the problem of the "non-Jews" and circumcision and the turning of the "non-Jews" to God in great numbers during this time of Israel's history. Let us refresh the condition of the "non-Jew" in the mind of God as seen in the Bible.

*Eph 2:12 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)*

**Answer for yourself:** Does Paul tell us that the "non-Jewish" world, in particular Galatia to whom Galatians is addressed, did not know God, His ways, and were ignorant of His precepts, Covenants, Laws, Ordinances, Statutes, and Commandments; therefore their religious worship was service unto "non-gods?" Yes.

*Gal 4:8-9 8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.*

**Answer for yourself:** And why was that? They did not posses the truth concerning the Creator and His indwelling within them as seen in Paul's later disclosures. They had not been taught correctly the truths about



the Creator and their responsibilities to Him. But Paul was to change all of this or at least he hoped for he would bring them a message that would change their lives.

*Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)*

Paul has experienced this same "revelation" when he converted to Judaism since he was a "non-Jew" as well.

*Gal 1:16 16 To reveal his Son (the Christ) in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: (KJV)*

*Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)*

**Answer for yourself:** Does Paul remind these "non-Jews" they are no longer in ignorance of God or His ways, in fact, does Paul stress the point that "NOW" they have come to the knowledge of the True and Living God? Yes on both counts.

*Gal. 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? (KJV)*

**Answer for yourself:** Do you see the "time factor" in the above verse? Do you see Paul's emotional consternation at the fact that "NOW", these Gentile believers, having since come to know God, been taught His ways, His statutes, and His Laws and Commandments, were "turning back AGAIN" (a quote from Gal. 4:9) to those things which they had previously practiced and believed while yet they were ignorant Gentiles? I hope so. This is terribly important to note at this time of our study. They were turning away from the "Jewish Revelation" of God as well as what they, as "non-Jews", had been taught about their Covenants, Laws, Ordinances, Statutes, etc. In other words, they were "rejecting the message of Israel" given them already once by Paul. They were rejecting the idea that "salvation is of the Jews" as we read in parts of the New Testament. Historically it is important that we take notice that synagogues were not only in Israel but in Asia, minor as well. Thus we should expect that the "non-Jews" had come to know certain things concerning the God of Israel.

*Acts 15:21 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)*

Early in the first century, Asia Minor was a mixture of ancient Anatolian, Hittite, Greek and Roman culture. Most of the people were pagans, who worshipped the great earth mother goddess Cybele, later known as Artemis, or Diana. But there was also a thriving Jewish community in the region. Diaspora Jews had settled there in the preceding two centuries, establishing themselves in trade and commerce. They had also built synagogues, where they worshipped freely on the Sabbath, welcoming visitors into their midst - Gentile converts (proselytes), God-fearers (uncircumcised Gentile worshippers of the God of Israel) or simply curious Gentile onlookers. So when the apostle Paul began visiting synagogues in Asia Minor, he was able to preach the gospel to both Jews and Gentiles at the same time, and fledgling churches began to grow. In the first century, followers of the Way were generally considered a sect of Judaism, and because Judaism was one of the legalized religions of the Roman Empire, they had a certain measure of protection. As a result, the churches soon became well established. In the shadow of Judaism, believers were allowed to worship on the Sabbath and weren't necessarily required to worship emperors, even though the imperial cult had been established for some decades. By John's time, however, things had begun to change. In some areas an effort had been made to Romanize the population more thoroughly, and there the issue for believers had become, "Who was Lord - Caesar or Christ?" The confrontation between Christ's followers and the Roman authorities was now clearly focused. It was against this backdrop, and the pagan society and customs of the time, that Paul will rebuke these Galatians from "turning back AGAIN" to those things which they had previously practiced and believed while



yet they were ignorant Gentiles following the pagan religions of the time. We see clearly that Paul encouraged the churches to resist various pressures to compromise God's way of life which they had learned from letting the light of Judaism shine into their lives.

**Answer for yourself:** Can you now see that historically these believing Gentiles who had come to know God's ways, His rites, His ordinances, His Laws, His Commandments, His Sabbaths, His Festivals, were "turning back AGAIN" those pagan observances of months and pagan days, and other religious holidays which they had previously repented of and ceased to observe and practice since coming to faith and knowledge in the God of Israel and the true "Pattern of Worship" as taught by Judaism for both Jews and "non-Jews"? You should be able to see that now.

*In other words these formerly pagan believers who observed pagan holy days sanctioned by Rome had repented of such false worship once coming to the knowledge of the God of the Jews and His ways, but were now, falling away from Judaism and returning to pagan worship which they had before...much of which the Christian Church still observes today in their rejection of Biblical Judaism*

## LET US PLAY THE DEVIL'S ADVOCATE FOR A MOMENT

**Answer for yourself:** How can we be sure that those "months, days, and years" are not Jewish Festivals and Sabbaths and that Paul is rebuking Gentile believers for observing? Understand that this is how traditional Gentile Roman Christianity has interpreted the passage.

It really is easy to get the truth of this matter. Pagans did not of their own course celebrate Jewish Holy Days for they had their own pagan holidays which they observed (like Lent, Easter, Sol Invictus as Sunday, Christmas as the Saturnalia, etc.). It would be physically impossible for these Galatian believers to have been practicing paganism and "return again" to paganism. Such an idea does grave injustice to the thoughts of Paul let alone the truth that lies behind both "history" and the texts themselves. If one turns again he received a new direction. It is called repentance. Most definitely we find here that Gentile believers, having turned from prior pagan days and their perverted worship of the Divine, were observing Jewish and Biblical days once that they have come to "know God and His ways." It is from these Biblical days, months, and years from which they were turning since coming to faith and knowledge in the God of Israel and going back to their previous pagan ways; and under the influence of emotionalism and false teaching found themselves returning back to the pagan holidays of their previous religious lives. To such we have Paul's admonition and rebuke. Thus we find that nowhere does the grace we receive from God absolve us of our responsibility to obey the teachings of the Apostles as we find Paul teaching Gentiles in Galatia. Make no mistake about it; Paul taught a "Gentile brand" of Judaism to these Galatians.

**Answer for yourself:** Do you now see that Paul was teaching Gentiles to observe the Jewish Festivals, Holy Days, and Sabbaths, and it was from these Biblical injunctions that they "were turning back away from" to return again to the pagan life-style from which they had been delivered since coming to God and His ways?

You should. That should make us wonder why we celebrate the Roman Calendar in our Christian Churches instead of the Biblical Festivals as did the early Gentile Church before the rise of Rome in the 3rd through 5th centuries.

**Answer for yourself:** Is this what is done in your church as well; do you observe Easter or Passover? When was the last time your Pastor let you in the Passover Haggadah, or Shavuot, or Sukkoth, or Rosh HaShannah, or

taught correctly the Sabbath? Has your church rejected the Biblical Festivals in favor of their own "traditional" church calendar inherited from Rome? Would you receive the rebuke of Paul today, or worse, the rebuke of God never knowing without serious study that you have been deceived?

## WHY SHOULD WE OBEY..."TO BE SAVED" OR "BECAUSE WE ARE SAVED"?

**Answer for yourself:** Having seen that manifestations of the Law (such as adherence and observance of Festivals and Sabbath-Saturday) were being taught to Gentiles following the time given for the death of the New Testament Jesus, a death by the way that was supposed to change everything, we find historically that nothing really changed. This is perplexing given the traditional Christian "theology" and dogmas that have come down the halls of the Roman Gentile Church and Vatican. We find, as shown repeatedly in earlier articles on this website, numerous historical reference by the Church Fathers no less of the "non-Jewish" believers observing with the Jews these "appointed Holy times" with the Jews let alone following a "Jewish" expression of faith in the God of Israel. Countless examples have been already given from the Old and New Testaments when looking into the Hebrew and Greek behind our English texts of instances where the normal practice was that both Jews and "non-Jews" worshipped together the God of Israel and observed many of the same Laws and Commandments of God, both in Old and New Testament times. Something is wrong with the picture and expression of our Christian Faith today because this "Pattern of Worship" is no longer followed in Gentile Christianity and we see that it did not change after 30 A.D. as we are led to believe. Rather your study into the matter will show you that the real changes come early in the 4th century by the decree of Constantine and others. Over time and with the destruction of as much of this "Jewish history" as could be managed by Rome few would remember and follow such a "Pattern of Worship" a few generations later. We come to see upon such unbiased study that the New Testament can be shown to record that Paul was later teaching Gentiles and "non-Jews" to obey these and to observe these Divine Sabbaths of God. He did this because it was the Divine Truth as he knew it "then" and did not that these "non-Jews" could **"BE SAVED"** but became they were **"ALREADY SAVED"**. Having come to saving "faith" in the God of Israel then obedience to the Laws and Commandments of God in their respective Covenants was required. That is why James called these "requirements" both "necessary" and said that they "seemed good to the Holy Spirit" in Acts 15. Let us never forget that obedience is always our loving response to God's grace in "saving us" and revealing Himself to us.

**Answer for yourself:** So then, if Gentiles who were brought to faith in the God of Israel thorough the ministry and outreach of both the Jewish Jerusalem Assembly as seen in Acts 15 and Acts 16, as well as Paul in his travels and 3 missions, both before and after the Acts 15 council, were, as seen in study of our texts, [worshipping alongside the Jews](#), [keeping the Sabbath](#), the [Festival of Passover](#), the [Festival of Unleavened Bread](#), [Festival of Shavuot \(Pentecost\)](#), the [Festival of Yom Kippur](#), the [Festival of Tabernacles](#), and [being taught the Torah](#) as well as the [principles of Isaiah 56](#), then does it not stand to reason today that "the Law" was not understood to have "passed away" long after the time of the New Testament Jesus since observation of these "appointed times" are taught for both Jews and "non-Jews" in the Hebrew Scripture as well as the examples found in the New Testament? Should we not learn something from this historical example, both before and after the time for the Jewish Christ and as Christians and follower of the Jewish Christ should we not likewise be following this same "Pattern of Worship" that we see in these inherited passages even when they, when properly understood and interpreted correctly by recovering the "keys" to correct Biblical hermeneutics, contradict our current Church's teachings and practice let alone current Christian doctrine? Of course the answer we must give before God is "yes".

This is a very big and disturbing question when you see it in all of its ramifications and the impact of what I am showing you hits home in your mind and life.

**Answer for yourself:** If Paul was not actually saying that all these "Laws" had passed away but was only speaking of the Law of Circumcision (in his Galatians letter) as no longer applying to the "non-Jew" in his day despite efforts of many strict Jews who wanted to apply it to all "non-Jews" then dear Christian, what right do we have to attend churches which do not teach us these same Laws and Commandments to us?

Can you grasp the importance of what I am saying when, as you will see the more that you study, that there are Laws and Commandments and examples for us "non-Jews" in both the Old and New Testaments which show us that the teachings and observances in worship both before and after the time given for the New Testament Jesus are 180 degrees contrary to what we have been taught to both "believe" and "do" by Roman Christianity today?

- Are you aware that many of these Laws and Commandments given you as a "non-Jewish" believer as found in the Hebrew Scriptures affect whether your worship of God lies in a form of idolatry and blasphemy or not?
- Do we dare forget that it was this historical James that is recorded for us which spoke of the requirements for "non-Jews" turning to God and that he mentioned certain "necessary things" required of all "non-Jews"; "necessary things" that can be shown today to have come from the Covenant of Noah and the Laws of Noah?
- Are you aware that many of these "necessary" things define what "is" and "is not" idolatry and blasphemy and that many of them are "cardinal Christian teachings" today that center of orthodox religious beliefs attached to this New Testament Jesus?
- Could many of our Christian dogmas and doctrines which we are taught today and "believe in" be actual manifestations of idolatry and blasphemy of the Name of God and we not know it?
- Could many of these Laws given the "non-Jewish" believe, once though to have "passed away" or "ended with this Christ" actually not passed away at all except in the mind of Rome and our failure to know this fact from our lack of serious study of the reliability of the Roman New Testament has prevented us from seeing that many things we are taught to "believe" in Christianity today renders us as "sinners" before God and we not know it?
- If the "non-Jew" continued in the same worship of God from Jewish witness both before and after the time for this depicted death of the Jewish Christ according to this New Testament then when did these things change and was Rome behind it?
- If it can be shown from historical study that nothing changed in religious dogmas taught by Israel to the "non-Jews" and that the worship of God at taught the "non-Jew" remained the same long after the time for this New Testament Jesus and did so into the early 5th century then should we not question what we are being taught today and seek answers as to why things changed at all?
- Could it be that the only "Law" that changed and ceased which Paul says the "non-Jew" was not "under" is the Law of Circumcision which was never given to the "non-Jew" in the first place?
- Why is our Gentile Christian religious beliefs of today so different from what was taught the "non-Jews" by Israel for the first 5 centuries and why has our experience today as Gentile followers of "the Christ" and Christians so different and deviating from this "theology" taught way back then?
- Why has Roman and Greek pagan holidays and their "literalized" doctrines of the "godman" or "the Christ" as well as Rome's teaching that the "Laws of God passed away" and "grace superceding the Laws of God" been substituted for what was taught 2,000 years ago?
- What is the truth concerning our real standing before God as we begin to question our Christian experience?
- Could it be that we as "non-Jewish" Christians actually stand before our God and Creator in great disobedience and [without the right Covenant](#) because of the antisemitism of Rome which set about changing everything in the 3rd through the 5th centuries and in place of the *"the faith which was once delivered unto the saints"* we are given by Rome and follow a faith substituted by Rome and we don't know the extent of our disobedience?

As we study it is my hope that this information and facts presented you makes you "think" and do you own personal study into these serious issues; issues that were awakened to me while I was in Seminary and during the early years of my Pastorate. During these intense times of study and reflection I began to see how I had been misled in my inherited Christian faith. It is all about the "reliability" of this New Testament given us by Rome and this is where the problems lie. We should repent immediately as these studies come to impact our lives and minds and we can begin to learn how to observe those special appointed times with God which He gave us, we can [learn the real truth behind God's "appointed times"](#) and no longer observe those church holidays given to

us by the antisemites of Rome. Once you see this truth of which I speak and realize the shame that we carry as Christians who never studied to know the truth of our faith then the fruit of your seeking out the truth of your birth faith and the knowledge you gain in such studies should be the greatest motivator for your repentance and your return to *""the faith which was once delivered unto the saints""*. As we are beginning to see the things of which I speak then we slowly come to see that the "real Paul" did not ever teach that the "Law" (Laws and Commandments that make up our Covenants with God) ceased with Christ; instead only the Law of Circumcision "ceased" to be required of "non-Jews" who were turning in his day to the God of Israel! Paul, in agreement with James on this issue, understood which most Pastors and Christian teachers don't know today; namely, that the "non-Jew" as well as the "Jew" are possessors of Covenants before God which are defined by various Laws and Commandments, both positive and negative, by which their standing before God is determined!

## BUT MY CHURCH TOLD ME THAT THE LAW WAS "AGAINST ME"...WHAT IS THE TRUTH?

Knowing that we are saved by grace, such knowledge should not give us a license to sin by not observing the Laws and Commandments of God. We, as thankful believers should desire to obey the God who gives us the free gift of Eternal Life and Salvation. If, when reading the Bible, and especially Paul, let us never forget that the only part of the Law that was written in ordinances which was against us was the "death penalty" for our breaking of the Laws of God. It is this part of the Law, the judicial part of the Law that revealed our need for salvation, and it has served its purpose to motivate us and led us to God and His salvation. That part of the Law is finished in the life of a believer as the Law has drawn him to God and His Torah; for within the Torah is the blue-print for Eternal Life.

But the Law of God is more than just "judicial". The instructive and teaching aspect of the Law still remains for both "Jewish" and "non-Jewish" believers today (Christians) as it did for the Galatians and Paul. To such Gentiles Paul took the Law (for example the Laws of the Torah regarding ethics and regarding worship of the Creator that lay out the "Pattern" for the world; worship that included the observance of the Festivals and Sabbaths for example) and to us he would do the same if we were able to come and instruct us in our Churches today. It is a shame that Paul could say that he was *"not guilty of failing to preach the whole counsel of God"* when so many Christian leaders are guilty today in failing to do what Paul says. It is important you grasp the next thought. Paul taught the Law as a consequence of "being saved," thus strengthening our relationship with the God who saves us, and not as a prerequisite to being saved. E. P. Sanders says it best: "Whatever obligations of obedience to the law were required of the covenant people (both Jew and "non-Jew"), they were required as a response to the initiatives of God's grace. For this reason, Sanders describes the pattern of religion that was pervasive to Second Temple Judaism as "covenantal nomism." Covenantal nomism understands that:

- We "get in" the covenant relationship by grace, and
- We "stay in" or "maintain" the covenant relationship by works.

*So for anyone that teaches or preaches that Gentile believers are NOT to observe the Law because it brings bondage and legalism (ie., the commandments, statutes, and ordinances concerning such things as Festivals, Sabbaths, Holy Days, and ethics, etc.) have totally misunderstood Paul and his message in Galatians. Such views espoused by many churches conflict with the true historical message of the real Paul by 180 degrees!*

## HAS CURRENT CHRISTIAN THEOLOGY CAUSED ME TO VIOLATE THE LAW AND THUS CAUSED ME TO SIN?

**Answer for yourself:** Does our misunderstanding of the message of Paul cause us to sin by producing in us multitudes of conflicting denominational and non-denominational belief systems and their resulting conducts and behaviors which, more often than not, oppose the real words and message of which God commanded us to both believe and do? It sure does.

*...to be sure we to be right with God we must interpret His word correctly... we must study from a Jewish viewpoint (REMEMBER YESHUA IS JEWISH AND WE ARE TO HAVE THE MIND OF CHRIST ...THIS IS A JEWISH MIND)...*

**Answer for yourself:** Have you ever thought that you could go to church and be taught to sin by being told "not to do what God has said," by being told "what God has revealed and said is "Eternal" in the Hebrew Scriptures is now passed away", by being told that "much of the Bible was pertinent only till the death of the Jewish Christ and the death of Jewish Christ changed everything" (I have many articles that show that things did not change with the death of this Jesus and that Paul still was teaching much of the Law to the Gentiles after the time given for the death of the New Testament Jesus), and by being told "to do, observe or practice what God never said"? The sad irony of the matter is that when you study hard you find that your life as a normative Christian is full of "believing" and "doing" what God commanded not to be believed and be done as recorded in the Law, Prophets, and Writings (the Hebrew Scriptures). Let us not forget that we serve a Living God who says *"For I am the LORD, I change not..." Mal 3:6 6*. If God never changes well something sure did as historical study of the origin of Gentile Christianity as its separated from its Hebrew and Jewish Roots reveals. This sad fact impacts all of what we have been taught to believe by Rome in their book, their "Second New Testament" and explains why typical Gentile Christianity today rejects the Hebrew Roots of the early Jewish-Gentile church. Your understanding and interpretation of this material is paramount to your "true standing" before God as I will enumerate further in [the second article in this series](#).

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## HAVE WE MISUNDERSTOOD PAUL'S MESSAGE IN THE BOOK OF GALATIANS? #2

### YOUR UNDERSTANDING AND INTERPRETATION OF THIS MATERIAL IS PARAMOUNT TO YOUR "TRUE" STANDING BEFORE GOD

We pick up where we left off in the previous article. Just a short summary of what we discovered is beneficial at this time. We began to see that Paul's negative attitude to the Law as expressed in the Book of Galatians was influenced by a cultural and religious problem unique to Judaism at that particular time involving the acceptance of the "non-Jew" into the Israel of God. Judaism was split between two Schools of Pharisees; the School of Shammai where circumcision was enforced upon the "non-Jew" before he and his family could be accepted into the Israel of God and the School of Hillel which followed the Covenant of Noah and the Laws of Noah and accepted the "non-Jew" and his family into the Israel of God without enforced circumcision of the father of the household. Circumcision upon an adult male was often fatal due to infection from the procedure and unlike an 8 day old baby who possessed his mother's antibodies against infection the adult male had no such protection. The threat of infection and possible death was a strong deterrent keeping the "non-Jewish" males from Judaism along with their families. The School of Shammai used this knowledge to keep the "non-Jew" outside of a Biblical relationship with the God of Israel. In other words total conversion of the "non-Jew" and his family was not enforced upon the "non-Jew" by only a part of Israel and the the opposing camp of Shammai and his School of Pharisees adhered to the opposite of the School of Hillel.

It is difficult for us, in our culture, to comprehend the structure of the theocratic government of Israel in the first century. But the most important group in Israel was the Pharisees who sat under the teachings of a rabbi named Shammai, who founded his school shortly before the beginning of the first century. Ironically, the closest example in our country to illustrate the philosophies of this school would be to imagine a White Supremist church. The school of Shammai was somewhat similar in philosophy, believing, among other things, that the Hebrew seed of Abraham were the only people beloved of God and that other nations were of no value. Salvation, in their opinion, was only available to Jews, and few would even consider allowing a Gentile to convert to Judaism. Most Pharisees from the school of Shammai hated Gentiles and had little regard even for Jews who didn't follow them (in one case, nearly attacking Hillel himself for bringing a sacrifice to the Temple on a day they disapproved of). So passionate was the hatred of these Pharisees for Gentiles that around **8 AD Shammai passed 18 edicts specifically meant to force separation between Jews and Gentiles.** The specifics of these edicts have been lost, but among them was a prohibition of entering the house of a Gentile lest a Jew thereby become defiled, and even eating with or purchasing food from a Gentile was forbidden. Because of Shammai's influence, these edicts became laws of Israel. Thus, when you read of Peter being criticized for eating with or entering the houses of Gentiles (in Peter's case by his fellow Christians under James, who probably had been taught by the school of Shammai), this criticism traces itself to the edicts passed by this school. The school of Shammai, which was politically proactive, also had close ties to the infamous Zealots, a group of fanatics who favored armed revolt against Rome. It's critical for you to note that virtually every time you see the Apostles in strife against what the Bible label as "Pharisees" or "Judaizers" it is referring

specifically to Pharisees or ex-Pharisees from the School of Shammai and not the School of Hillel who led the other Pharisees of Israel. It is important to note that Paul would have had many differences with his fellow Pharisees from the School of Shammai because of his outreach to the "non-Jew" and it would be this Shammai School of Pharisees which would be the dominant influence in Judaism until the destruction of the Temple in 70 A.D. and it would be his ideas concerning the "non-Jews" whom we find the Pharisees like James and the Jerusalem Church oppose.

Of lesser influence in Israel was the School of Hillel. The school of Hillel was far more liberal, and its founder was renowned for placing people and mercy at the heart of Judaism whereas Shammai stressed strict observation of religious laws, not unlike the difference between the extremist Taliban fundamentalists compared to Moderates in Islam. While Hillel's followers acknowledged that the Jews were God's special people, they willingly accepted Gentile converts to Judaism in the belief that the God of Abraham allowed all to worship Him who would turn from idolatry. When you read in the New Testament about "Hellenists" or about Jews with Greek names, this was the school whose rabbis would have accepted these Gentiles into the Jewish faith (although the school was not a Hellenistic movement, per se). Soon after the beginning of the turn of the century Hillel died and was eventually succeeded by his grandson Gamaliel, who was Paul's tutor. **Modern-day Judaism traces its roots to the teachings promoted by the followers of Hillel who survived the destruction of Jerusalem and began codifying their teachings around 200 AD.**

At the center of this dispute between Shammai and Hillel is the matter of circumcision. Conversion to Judaism was discouraged by Shammai and he recognized "non-Jews" only if they were circumcised thus becoming eligible for "conversion" to Judaism and becoming thus proselytes. Hillel, on the other hand, accepted the "non-Jew" as Godfearers not requiring of them circumcision. Cornelius in Acts 10 is a perfect example. Thus the battle lines were drawn and this shines a whole new light upon the Acts 15 Jerusalem Council's decision to accept the "non-Jew" without circumcision thereby accepting the "non-Jew" into the Israel of God as "Godfearers". This is so important!

So, the "Law" spoken again in Galatian in reference to the "non-Jewish" believers in Galatia is the Law concerning circumcision and not the "whole of the Law" or the "many Laws that make up 'the Law'" that defines our respective Covenants with God. Thus, the negative comments in the Book of Galatians regarding "the Law" are mistakenly believed by Christians today to refer to the whole of the Law and mistakenly believed by them to have "ceased" with Christ are not referring to the whole of the Law, or should I say "Laws" of God but contextually refer to only just "one Law"; that being the Law of circumcision as applied to the "non-Jew". Thus the negative attitude of Paul toward "the Law" only refers to historically and culturally and contextually to only "one Law" contained in the 613 Laws of Moses; a Law by the way which was never part of the Laws of Noah in the first place but which was bigotedly applied by Shammai and his School of Pharisees to the "non-Jews" in hopes of keeping them apart from other Jews. Thus this negative attitude of Paul toward "the Law" was not intended to mean the whole of the Law or other Laws that comprise the whole of the Laws of Moses or the Laws of Noah (which overlap), but only the "one Law" of Circumcision which was never required of the "non-Jew" in the first place. No wonder Paul was upset. **Shammai had misrepresented God to the world in his stance and made God out to be a liar and Paul was livid as we should be as well when others misrepresent God and His Word or change it or misquote it or alter it or mistranslate it on purpose or outright "invent" it.** Let us not forget that circumcision by the "non-Jew" was totally voluntary on his part and if done it was his decision in order to pursue total conversion to Judaism which was attractive to many, but not to all "non-Jews" of that period. Thus today when reading the New Testament and with the typical rhetoric from the pulpits of our Gentile Churches we mistakenly believe that Paul was negative to the whole of the Law when in fact nothing could be further from the point historically, contextually, and culturally. In fact Paul knew, as all Jews knew, that obedience to the Laws of God are mankind's expected and typical response to God and His Laws in the first place for God loves us first and it is our obedience toward God which reciprocates our love for Him. Now let us go on and see what we can learn in this article and the others that follow.

To help the Christian answer the troublesome questions presented in the first article in this series correctly, and to be sure we are right with God and have the proper relationship with Him that we desire, we must interpret His word correctly (contextually, culturally, linguistically, historically, scientifically, ethically, allegorically,

literally, etc.). In so doing we must never forget that this is a "Jewish book" about a "Jewish Messiah" and a "Jewish Christ" and we must study from a Jewish perspective and viewpoint if we ever hope to gather the truth. **LET US REMEMBER "THE MIND OF CHRIST" IS EXPRESSED THROUGH ISRAEL AND THROUGH BIBLICAL JUDAISM AND IF WE EVER HOPE TO ACQUIRE "THE MIND OF CHRIST" THEN WE AS GENTILES MUST BEGIN OUR STUDY FROM A JEWISH MIND-SET**). Thus we have presented these series of articles to help in this regard for there is more misunderstanding concerning the Book of Galatians than any other of Paul's writing. In order for us to correctly understand this material and its huge impact upon all later Roman theology and their "anti-Law" biases, or should I say Christian theology, a brief survey of the context of the book is necessary. An important part of this context includes the Law and its relationship to grace, the Judaism of the Second Temple period, and some of the possible historical circumstances surrounding Galatians.

## THE LAW AND ITS RELATIONSHIP TO GRACE:

**The relationship of "Covenant" to the Law is an important foundation for approaching the Law's relationship to grace.** Tremendous similarities exist between the biblical covenant passages of the Law (e.g., Exodus 20ff. and Deuteronomy) and the ancient Hittite treaties appearing in the 13th and 14th centuries B.C.

**Answer for yourself:** Are you aware that there exist between the Biblical Covenants and these Hittite treaties almost an identical structure and sequence of elements?

In order to better understand just what a Covenant is and our responsibilities to God when we are in a Covenant with the Creator we must examine this structure of Covenants if we are to correctly arrive at an understanding of Law and their role in such Covenants and in so doing get prepared for the shock of your lives.

**Answer for yourself:** And what is that shock? Could it be that Law and Grace are interrelated? Could it be ?

You will come to see that behind the idea of Law is the Biblical Concept and notion that **LAW IS THE MANIFESTATION OF "GOD'S GRACE"** as manifested by God to mankind by giving mankind the knowledge of God and His requirements upon mankind; requirements given mankind which are spelled out and manifested through the enumeration of God's Laws and Commandments that reflect our responsibility to the ONE to whom we are in Covenant. It is God's love for us that gives us the "answers" before the test; or should I say "judgment" when we die. God, knowing that mankind will be held accountable before Him give before hand the necessary information and knowledge whereby mankind can prepare himself for this judgment at his death where he stands before the Throne of God. Let us examine **the concept that Law is really grace** by examining the structure of Biblical Covenants as seen below. This information is very, very important to "know" and "understand" as it is foundational to all relationships with God, our "King"!

- **1. Preamble, identifying the initiator of the covenant (King); Ex. 20:1; Dt. 1:1-5**
- **2. Historical prologue, specifying the previous relationship that existed between the two coventing parties: Ex. 20:2; Dt. 1:6-3:29;**
- **3. Stipulations, the obligations involved both coventing parties:**
  - **a. general; Ex. 20:3-17; 22-26; Dt. 4-11; and specifically Ex. 21-23; 25-31; Lev. 1-25; Dt. 12-26**
- **4. Arrangements for:**
  - **a. placing a copy of the treaty in the sanctuary of each party's gods; Ex. 25:16; Dt. 31:9, 24-26.**
  - **b. regular public readings of the treaty or covenant; Dt. 31:10-13.**
- **5. Witnesses, invoked to witness the treaty; Dt. 4:26; 30:19; 31:28; Ex. 24:4; Dt. 31:26.**

- **6. Curses and blessings, based on fulfillment of the stipulations:**
  - **a. blessings; Lev. 26:3-8; Dt 28:1-4.**
  - **b. curses; Lev. 26:14-33; Dt. 28:15-68.**
- **7. Oath of obedience and ratifying ceremony; Ex. 24:1-11; Dt. 27; 29:10, 12.**

**Answer for yourself:** What have we just described? The Biblical form of a treaty, or a Covenant? Or both?

Treaties such as these were called "**suzerainty treaties**" whereby the subject **entered into an oath of loyalty and trust to a great King OUT OF GRATITUDE FOR BENEFITS ALREADY RECEIVED.**

**Answer for yourself:** Did you notice I said "already received"? Think on this for a second!

Thus, the treaty (COVENANT) served as a declaration of the lordship of the King over his servant people. The PAST GENEROSITY of the King (in our case the King is our God) formed the basis for gratitude and future obedience by his subjects (the people of God).

**Answer for yourself:** Do you love God (the King) because He first loves you? I hope so for this is what it says. That is all we are saying here, and since you do, and since God first loved us, then we have the responsibility to obey our King! The relationship is reciprocal.

The historical prologue served as an encouragement and reminder of this. This "historical chronicle" and listing of the King's blessings toward his people was designed to inspire confidence and gratitude in his people and to **encourage the people to keep their Covenant obligations through obedience of them toward their King!**

**Answer for yourself:** Does the Bible and its many precious promises inspire your obedience to your King and God? It should and I hope so but this is hard to do when you are taught your whole life that:

***Rom 6:14 14 For sin shall not have dominion over you: for ye are not under the law, but under grace. (KJV)***

But we have at times real problems with many verses in our New Testaments like the one above. Conflicting passages that abound in the New Testament should make you think the whole Christian "dogmas" and "theology" over from beginning to end as your study shows you the contradictions between Christian dogmas in this Roman New Testaments. Furthermore at times we find supposedly this Paul of the New Testament teaching the Law and Commandments of God and "good" and to be "obeyed" and and then at other times "disannulling the Law and Commandments of God"! That is why so many people see Paul as hard to understand or "schizophrenic" in what he says. The real truth of the matter as I found is that Paul's authentic Gnostic writings were corrupted and tampered with and many others were forged and penned in "his name" to reflect Rome's anti-Laws bias. No wonder there are contradictions within these writings of Paul and and these numerous conflicts between passages are so easy to comprehend once Rome and their anti-Law bias gets traced into later texts in their Roman New Testaments.

***Rom 2:13 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. (KJV)***

We have read the above passage numerous times in our lives. Now read this which comes just one page later in our Book of Romans which is supposedly from the same writer:

***Rom 3:28 28 Therefore we conclude that a man is justified by faith without the deeds of the law. (KJV)***

**Answer for yourself:** What is going on here?



One passage says one is "justified by doing the Law" and one says "justified by faith without doing the Law"!

**Answer for yourself:** What is the truth and does it matter? Has the Christian Bible been "doctored" regarding the Jewish Laws (the Laws of Noah) and can we know for sure?

**Answer for yourself:** Is this justification tied to only one Law, the Law of circumcision, or can a larger concept be seen here; one whereby man is justified by the doing of all the Laws of his Covenant (66 for the "non-Jew")?

**Answer for yourself:** Does Judaism teach back and for some 2,000 years this same message as found in Romans 2:13 and does Judaism teach today this same message; a message that "justification" before God comes from "doing the Law"? in one's life? **It sure does!** Is this a Divine Truth that we have missed along with editors of the New Testament which inadvertently overlooked removing the passage from Romans 2:13 from the book; a passage by the way which expressed Judaism and Jewish theology and not Roman theology when drafting their "anti-Law" gospel?

**Answer for yourself:** Do you remember when [contrasting Gospels that the Gospel of the Jewish Christ taught Romans 2:13](#) but the [anti-Law Roman Paul taught the Gospel of Romans 3:28](#)?

**Answer for yourself:** If this passage in Romans 2:13 is the correct one then what does that say about Acts 15 and those "necessary" things in the Covenant of Noah which were once taught to Asia, Minor and the "non-Jews" there? Have you been taught the correct one in your Christian Church?

**Answer for yourself:** Are there **"two different Pauls" and "Pauline theology"** ascribed to this one person by the writers of the New Testaments that we have today? Can we eventually sort this all out and do you see the importance of this as it affects how we inherit Eternal Life, the [way of the Roman Paul](#) or [the way of the Jewish Christ and the Gnostic Paul who agreed in theology regarding the Law](#)?

As a Christian there are some of the biggest questions you will ever have to deal with in your life and are some of the biggest questions that you will every have to answer!

What we find upon [serious study of the origin of the New Testament and its canonization is huge amounts of textual "tampering" and the cover-up of the Gnostic Paul and the creation of the false Paul by Roman scribes in order to denigrate the Law and use Pauline authority for such anti-nomian actions](#). And the whole of the Christian world walks in darkness today because of the Roman forgery of this book. We show you at Bet Emet both sides; [the Romanized Paul who we expose ruthlessly in another website](#) and [the Gnostic Paul whom we redeem in another site](#). The time for such study of these critical issues that go to the very heart of Christian religious beliefs and conduct is up to you and make no mistake about it; they are critical issues. But if you ever want to sort out this Rubix Cube New Testament and its many contradictions which we have inherited as Christians and followers of "the Christ" in the Western Hemisphere then such study is both necessary and mandatory. If we have never been lied to by Rome then none of this would be necessary for we would have inherited the truth as children but such is not the case.

## FORGERY WITHOUT LIMITS.....OUR CHRISTIAN BIBLES...AND I NEVER KNEW?

Our study is with the Book of Galatians and Galatians deals with the Law. We must keep before us at all times the core of what we are trying to teach; namely, that the Laws of God have not ceased as requirements for both Jew and "non-Jew" in their relationship to God in spite of Christian teaching to the contrary (in Galatians and other New Testament books believed to have come from this Paul) and the Roman New Testament's witness to that fact in their purposeful reinterpretation and misrepresentation of the Gnostic Paul and his stance on the Law. This is a complicated issue because this historical Paul at times actually did speak against the Law of Circumcision; a Law by the way which was never given to the "non-Jew" by God. What is confusing however is



that when reading Paul and if not aware of Gnosticism and their views upon the Law then we jump to the wrong conclusions when at certain places Paul appears to no longer need these Laws and expressed ideas that he has spiritually evolved beyond these need of these Laws. In fact Paul states that if one lives "in the Spirit" he no longer has need for these Laws. What we fail to understand lacking accurate knowledge of **Christian Gnosticism, the original Christianity by the way**, is that there is supposed to come a time in a "believers's spiritual maturation" that he comes to an innate understanding of the God "within, the Christ within" and it is through this recognition, revelation, union, and communion" of the Divine within that he rises to a Spiritual Level where he no longer needs these "Laws" on stone to direct his Spiritual Walk or his behavior; rather, he "just knows" the will of God and lives these Laws of the Torah out in his life by letting "the Spirit Within", the "Christ Within" direct him. Thus he can attain a level of Spiritual Perfection without having to be reminded of these Laws on a daily basis like most of us. This is true Spiritual Evolution of our Divine Nature as the Creator intended. Paul expresses this concept this way:

*Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)*

Thus, in this way, we can come to see how this Gnostic Paul rose above the Laws written on stone and lived out before God "these same Laws" since they were written on his heart (this is the "renewed" or "new" Covenant of Jer. 31) which is so badly misrepresented in the Book of Hebrews where it is redefined as "new" as in "replaced" instead of "renewed, re-established" which we have dealt with before.

So hopefully you are beginning to see for yourself that our Christian Texts and very problematic and if we ever want to discern the "true Christ" from the "false Christ", the "true Paul from the false Paul", the "truth about the Jewish Messiah from the false Messiah of Christianity", the "truth about the Law" and the "truth about the real atonement" then we have to be ruthless in our study and investigation and evaluation of these religious texts we have inherited from Rome which are accepted unquestioningly as "inspired, infallible, and inerrant" today. Such acceptance I found in my studies both during and after Seminary to be unwarranted and disastrous for one's standing before God.

## WHAT SHOULD WE KNOW ABOUT OUR CHRISTIAN BIBLES?

What comes next will be startling and upsetting to most so be prepared. What comes next helps explain the many contradicting passages in our New Testaments like Rom. 2:13 and Rom. 3:28 above. In discussing whether our New Testament is a Divine Revelation many scholars speak out with courage and have gone on record saying:

- "...Not so the New testament...There is condensation and editing; there is choice reproduction and witness. The Gospels have come through the mind of the church behind the authors. They represent experience and history..." in The Call of the Minaret, Kenneth Cragg, p 277
- "Yet, as a matter of fact, every book of the New Testament with the exception of the four great Epistles of St. Paul is at present more or less the subject of controversy, and interpolations are asserted even in these." Encyclopedia Britannica, 12th Ed. Vol. 3, p. 643
- "Besides the larger discrepancies, such as these, there is scarcely a verse in which there is not some variation of phrase in some copies [of the ancient manuscripts from which the Bible has been collected]. No one can say that these additions or omissions or alterations are matters of mere indifference" in Our Bible and the Ancient Manuscripts, Dr. Frederic Kenyon, Eyre and Spottiswoode, p. 3
- The publishers of the RSV 1971 themselves (Collins) mention on page 10 of their notes: "This Bible (RSV) is the product of thirty two scholars assisted by an advisory committee representing fifty cooperating denominations" Let us see what these 32 Christian scholars of the highest eminence backed by fifty cooperating Christian denominations have to say about the Authorized Version (AV), or as it is better known, the King James Version (KJV). In the preface of the RSV 1971 we find the following: "...Yet the King James Version has GRAVE DEFECTS.." They go on to caution us that: "...That these defects are SO MANY AND SO SERIOUS as to call for revision"
- The Jehovah's Witnesses in their "AWAKE" Magazine dated 8th September 1957 published the following

**headline: "50,000 Errors in the Bible" wherein they say "...there are probably 50,000 errors in the Bible...errors which have crept into the Bible text...50,000 such serious errors..."**

- **In the latter part of the second century, Dionysius, Bishop of Corinth says: "As the brethren desired me to write epistles (letters), I did so, and these the apostles of the devil have filled with tares (undesirable elements), exchanging some things and adding others, for whom there is a woe reserved. It is not therefore, a matter of wonder if some have also attempted to adulterate the sacred writings of the Lord, since they have attempted the same in other works that are not to be compared with these."**
- **Victor Tununensis, a sixth century African Bishop related in his Chronicle (566 AD) that when Messala was consul at Costantinople (506 AD), he "censored and corrected" the Gentile Gospels written by persons considered illiterate by the Emperor Anastasius. The implication was that they were altered to conform to sixth century Christianity which differed from the Christianity of previous centuries (The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament, by M. A. Yusseff, p. 81)**
- **Elsewhere in The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament it is said: "When the Dead Sea Scrolls were found (in about the 50's) the church took over 40 years to publish the book for the public. Why did it take them 40 years? If this was extracts from the Bible many hundreds of years old than this could be a proof that the modern day Bible is authentic. BUT, the Christian scholars must have found many conflicting verses from the Dead Sea Scrolls and the modern Bible therefore it took than over 40 years to Correct, Edit, Add, Delete and Manipulate many verse's in the Dead Sea Scrolls so that it would agree with the modern day Bibles".**
- **These "corrections" were by no means confined to the first centuries after Christ. Sir Higgins says: "It is impossible to deny that the Benedictine Monks of St. Maur, as far as Latin and Greek language went, were very learned and talented, as well as numerous body of men. In Cleland's 'Life of Lanfranc, Archbishop of Canterbury', is the following passage: 'Lanfranc, a Benedictine Monk, Archbishop of Canterbury, having found the Scriptures much corrupted by copyists, applied himself to correct them, as also the writings of the fathers, agreeably to the orthodox faith, secundum fidem orthodoxam.'" in History of Christianity in the light of Modern knowledge, Higgins p.318**
- **In History of Christianity in the light of Modern knowledge, Higgins goes on to say "In other words, the Christian scriptures were re-written in order to conform to the doctrines of the eleventh and twelfth centuries and even the writings of the early church fathers were "corrected" so that the changes would not be discovered. Sir Higgins goes on to say: "The same Protestant divine has this remarkable passage: 'Impartiality exacts from me the confession, that the orthodox have in some places altered the Gospels.'" The author then goes on to demonstrate how a massive effort was undertaken in Costantinople, Rome, Canterbury, and the Christian world in general in order to "correct" the Gospels and destroy all manuscripts before this period".**
- **St. Augustine himself, a man acknowledged and looked up to by both Protestants and Catholics alike, professed that there were secret doctrines in the Christian religion and that "there were many things true in the Christian religion which it was not convenient for the vulgar to know, and that some things were false, but convenient for the vulgar to believe in them."**
- **Sir Higgins admits: "It is not unfair to suppose that in these withheld truths we have part of the modern Christian mysteries, and I think it will hardly be denied that the church, whose highest authorities held such doctrines, would not scruple to retouch the sacred writings" The Dead Sea Scrolls, the Gospel of Barnabas, and the New Testament, M. A. Yusseff, p.83. Even the epistles attributed to Paul were not written by him. After years of research, Catholics and Protestants alike agree that of the thirteen epistles attributed to Paul only seven are genuinely his. They are: Romans, 1, 2 Corinthians, Galatians, Philipians, Philemon, and 1 Thessalonians.**

**And I could go on and on about this but you get the drift. Things are not as we have been told in our "simple Simon" mind-sets in our Christian Churches. We have been "dumbed-down" to believe anything and study is our only hope of deliverance where proof and facts and hard evidence can be uncovered to deliver us from the darkness of disobedience that has captured us in the name of "orthodoxy".**

**Answer for yourself:** Could it be that the contradictory passages regarding the Law which we find in Paul and the Pauline parts of our New Testament for instance be the examples of such "changes" mentioned above? Are these alterations to these New Testament texts the reason why the original Divine Revelation of God as handed

down to Israel and preserved in their Tanakh reads so different in our Christian Old and New Testaments today? Could these changes be the reason why the Jews won't accept this "Christian Messiah" let alone the New Testament's message that the Laws are ceased with this supposed Christ? Were these changes to the "status quo" by Rome as found in their alterations of these texts responsible for separating the Gentile Church from its Jewish Roots and this has rendered us ignorant of our true relationship with God as "non-Jews" because we falsely believe that we are "under grace and not under the Law"? Just how bad is our Christian Bibles forged? We at Bet Emet have developed several websites devoted to this monumental problem and I suggest when you find the time that you investigate the evidence for yourselves.

**And I could go on. It is time we wake up in Christianity to what has been done to the Divine Revelation taught to the "non-Jewish" world in the first 5 centuries before Rome destroys it and almost all evidence of this earliest Divine Revelation given to the whole of mankind.** Thus we can see why God preserved the Hebrew Scriptures in the Biblical faith of Judaism; these precious Hebrew Scriptures (irrelevantly called the 'Old' Testament today) which go unnoticed in Gentile Christianity today. These Scriptures of Israel stand today to remind us of God's love and protection of His people in times past, thus reinforcing our expectation that He would do the same with us if we as "non-Jews" come to love, revere, and live out His Laws in our lives as have the Jewish nation. These Hebrew Scriptures stand as major correction of Christian Bibles and their errant "theology" about so much that lies at the very heart of what Roman antisemitic Christianity teaches which we accept Sunday after Sunday in our churches never giving it a second thought. The result of our study into these problematic areas on our part should culminate in our desire to obey the Covenant stipulations and obligations given us as "non-Jews" as Acts 15 and 16 teach us and this is framed by **various Laws and Commandments given by the Creator whereby if accepted and obeyed assures us of our "acceptance with God".** Let us never forget that "we love Him for He first loved us!"

***As love initiated the relationship between God and man, so it was to permeate the whole of its continuation. Love (in response to God's goodness as seen in man's obedience to the King's commands) and gratitude (for His love and blessings when we were yet sinners) is to infect all of life and thought under the covenant with God.***

**While grace is the motivation for covenant obedience, love stands as the key to the covenant relationship.** The historical prologue shows this quite clearly. This is where Rome and the Constantine's of the world have failed for they loved not God nor His people, the Jewish nation. This Covenant of Laws and Commandments given mankind points to the gracious actions of the King prior to the Covenant and in initiating it, and specifies this as the foundation of the relationship between the King and his people (God and mankind). The Bible records for us the powerful demonstration of God's love to Israel as seen in both the Exodus and the Book of Deuteronomy chapter 1:1 through Deuteronomy 8:40. This had been preceded by his love to their ancestors (Dt. 4:37; 7:7-11; 10:15). **As love initiated the relationship between God and man, so it was to permeate the whole of its continuation. Love (in response to God's goodness seen in man's obedience to the King's commands) and gratitude (for His love and blessings when we were yet sinners) is to infect all of life and thought under the Covenant give us with God.** In fact, Deuteronomy 5-11 (the giving and receiving of the Covenant at Sinai with its stipulations and commandments) can be seen as an emphasis on whole-hearted love to God as we respond to Him in obedience which is the better than any sacrifice, with Deuteronomy 6:4-6 providing its classic expression of love and commitment to God...the Shema. This latter passage calls for exclusive devotion and commitment to God alone, a love expressed through the entire person. **It is through this Covenant and its Laws and Commandments given us by our "King" that we as His subjects find a total pattern for life given by the Creator of all life,** with Deuteronomy 12-25 providing the guidelines for this pattern of living (the many commandments) as we live out our relationship with God through obedience to those things He requires of us His people (again the Covenant of Noah applies to the "non-Jews" as well as the principle of Isa. 56). **These chapters of**

**Commandments provide concrete expressions of love and devotion on our part toward God and its natural consequence, love for others.**

***So, love, not law, forms the core of our relationship with God!***

The historical pattern of the Near Eastern treaty reinforces this perception. It was not obedience to the Law which resulted in the Covenant and a relationship with God. Obedience to the Laws in our Covenant is our response to the Covenant made with us by our Creator. **For the "non-Jew" this happens to be the 66 Laws contained in the Covenant of Noah found in Acts 15 which again are called "necessary" and "good to the Holy Spirit".** The historical pattern begins with a miraculous deliverance, the Exodus, an example of God's grace.

**Answer for yourself:** What came first...obedience on our part or the grace and love of God for His people? Grace and love initiated a Covenant by which we are required to respond to this love and grace in obedience.

Following grace and love from God comes the "cutting" of a Covenant between God and His people and a relationship is formalized, again at God's initiative. **In essence, then, the Covenant legally formalized an already existing relationship rather than actually establishing one. This is critically important for I hope you see that we "don't obey" to "be saved"; we obey "because God has already saved us" (THINK)!**

This understanding ends forever the nonsense that the Jews did not have salvation because they did not obey the Law perfectly without breaking it or that it is impossible to obey the Law and that is why they need some Jesus. This is foolishness. **This same God gave the "gift of repentance" whereby man could once again "set himself" upon the right path with God and make himself acceptable with God through renewed obedience to the Laws and Commandments given him by God in his respective Covenant.**

So we should have seen by now that we don't obey to be "saved"; we obey "because we already have received" salvation. This is of paramount importance in understanding Paul and his writings on the Law. The "real Paul" was not against the Law in general; only the Law of Circumcision given the Jew which was erroneously applied to the "non-Jews" to keep them from turning to Judaism by Jews who at that time hated the "non-Jews" (like Shammai and his School of Pharisees). We need to get this right. So when mentioning "the Law" in negative terms we must understand the context and in so doing understand that Paul is referring only to the Law of circumcision as hopefully you now have come to understand.

***It is the commandments that provided the guidelines in maintaining the relationship and indicated what was expected of one in Covenant relationship with God.***

This is nowhere better seen than in the historical prologue of such treaties. Let us examine such a historical prologue from the Covenant as seen in Ex. 6:6-8:

***Exod 6:6-8 6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: 7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. 8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD. (KJV)***

Now please pay attention. Only after all this--the Exodus and the formalizing of the Covenant relationship--did



the ordinances, commandments, and stipulations follow. The Commandments and Laws "came after relationship"! **It is the Commandments that provided the guidelines in maintaining the relationship and indicated what was expected of one (mankind) in Covenant relationship with God.**

**Answer for yourself:** Are we, the people of God, because of God's love for us, expected to respond to the love of God already show us through obedience to commandments contained in our Covenant? Yes. Is our obedience of these Law how we manifest that we "love God"? Yes!

**Answer for yourself:** Is it the commandments that provide the guidelines in maintaining the relationship which we have with God through Covenant? Yes. **And when we fail them break this relationship we have only need to repent and return to obedience to re-establish this relationship with God! Thus we affect through our repentance and obedience our atonement and this is what the Hebrew Scriptures teach from beginning to end and what true Biblical Atonement teaches as well!**

**Answer for yourself:** Is our obedience to commandments contained in our Covenant expected of us in order to maintain the proper relationship with God? Yes.

***Our obedience to God's commandments contained in our Covenant is expected of us in order to maintain a proper relationship with God.***

**Answer for yourself:** In essence, then, is it correct to view the concept of Covenant as a **legal formalization of an already existing relationship with God** rather than actually establishing one? Yes.

***God's Law should be viewed as a "law code" or a manifestation on God's part whereby we, as God's people, may choose and exercise a loving response to the grace of God by obedience to those things that please Him as required by our King***

**Answer for yourself:** Therefore, should the Torah (Law) be viewed as a law code or a manifestation on God's part whereby we, as God's people, may choose and exercise a loving response to the grace of God by obedience to those things required by our King? Without a doubt, the Torah, 613 commandments or Law, as it is negatively called, is nothing more than a gracious opportunity given to us to show our love for God by doing the things He requires of us.

Some of you may not be familiar or remember this, but in fact, the Hebrew word used for the negative term **"Law" means "instruction" and "teaching."** Law codes existed in Moses' time and could have served as a pattern for the biblical texts. The explicit Covenant formulation of Exodus and Deuteronomy stands as strong, direct evidence that this is a treaty or Covenant, and not a code of law. It is a declaration of God's kingship and his gracious choice of a people for Himself.

***A people related to God the King through Covenant were naturally to live a sovereignly designated order of life as required by the King, for which they received instructions, the Torah, the Law...benefits bestowed, or a relationship entered, logically implies consequent responsibilities on the part of man toward God.***



**A people related to God the king through Covenant were naturally to live a sovereignly designated order of life as required by the king, for which they received instructions, the Torah.** The designated order of life was important for good communications and an orderly relationship. **When a people entered into such a Covenant relationship, they gratefully took on certain obligations, the instructions which served as a guide for the Covenant order of life.** There is a basic underlying principle here; **benefits bestowed, or a relationship entered, logically implies consequent responsibilities on the part of man toward God. In other words, the Torah was not given in answer to the question, "What must I do to enter into a relationship with God (or receive salvation)?"**

Understanding this, let us never forget that the Torah (Hebrew Scriptures contained in commandments and ordinances) was given ONLY in answer to the question, "Now that I have this wonderful relationship with God, how can I express my gratitude and demonstrate my love to the ONE who loved me in the first place?" If only the Christian Church could understand this concept, their perspective on the Law would be totally revolutionized!

**Answer for yourself:** Does not the Hebrew word used for the negative term "Law" in all actuality mean "instruction" and "teaching" which is not negative but positive? Yes, it is positive and always has been in Judaism. One only has to read Psalm 119 where we find King David speaking of this Law:

*Ps 119:1-16 1 Blessed are the undefiled in the way, who walk in the law of the LORD. 2 Blessed are they that keep his testimonies, and that seek him with the whole heart. 3 They also do no iniquity: they walk in his ways. 4 Thou hast commanded us to keep thy precepts diligently. 5 O that my ways were directed to keep thy statutes! 6 Then shall I not be ashamed, when I have respect unto all thy commandments. 7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. 8 I will keep thy statutes: O forsake me not utterly. 9 Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. 10 With my whole heart have I sought thee: O let me not wander from thy commandments. 11 Thy word have I hid in mine heart, that I might not sin against thee. 12 Blessed art thou, O LORD: teach me thy statutes. 13 With my lips have I declared all the judgments of thy mouth. 14 I have rejoiced in the way of thy testimonies, as much as in all riches. 15 I will meditate in thy precepts, and have respect unto thy ways. 16 I will delight myself in thy statutes: I will not forget thy word. (KJV)*

It sure does not see like he hated this Law as does Constantine and traditional Christian theology.

**Answer for yourself:** As a people related to God our King through "Covenant," are we expected by God to live our lives as ordered by the King? Yes.

***When a people entered into such a Covenant relationship, they gratefully took on certain obligations; the instructions which served as a guide for the Covenant order of life.***

**Answer for yourself:** Does it not stand to reason that if we are required to live a life as ordered by the King that he would give us the required instructions? Yes and God did; it is called the Torah! Giving us these Laws to tell us how to live before God ensures we are judged at death for "good" and not "bad".

**Answer for yourself:** Are you coming to better understand that such "required instructions" are contained in the Torah in spite of the "brainwashing" from gross misinterpretation of the Pauline literature by the antisemitic Gentile Church over the last 1,700 years? **Rome only got away with it because they forged the Bible that they gave the whole Greek speaking world!** I hope you see this now.

Thus the Near Eastern treaty pattern thus bears directly on one's understanding of the essence of Torah. Essentially, the great King granting the treaty says: "These are all the things I've done for you. You didn't deserve them, but I did them nevertheless. Now, because of your gratitude and love, I expect you to be faithful to me and my government. Here's how you can be faithful and demonstrate your love and loyalty; these are my guidelines." **So the concept of Covenant shows that all of the Torah material must be understood as the grace of God.** He, God our King, established the nation and the Covenant relationship by grace, and God our King graciously provided guidelines for expressing that relationship through love and loyalty.

Consistent with this, there are throughout the Old Testament repeated references to God's graciousness. The very first words of "the Law" (Ex. 20:2) are a recounting of grace: ***"I am the Lord your God, who brought you out of Egypt, who brought you out of slavery."*** As Moses chisels out the two replacement tablets of the commandments, God passes before Moses and proclaims His character, ***"The Lord, the compassionate and gracious God, slow to anger and abounding in love and faithfulness, demonstrating love to thousands and forgiving evil and sin."*** (Ex. 34:6-7) The Psalms speak beautifully of God's love, mercy and compassion, not man's efforts, as the basis for his forgiving sin (51:1; 25:7; 103:10-13).

***Psalm 51:1 To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.***

***Psalm 25:7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.***

***Psalm 103:10 (KJV) He hath not dealt with us after our sins; nor rewarded us according to our iniquities. 11 For as the heaven is high above the earth, [so] great is his mercy toward them that fear him. {as...: Heb. according to the height of the heaven} 12 As far as the east is from the west, [so] far hath he removed our transgressions from us. 13 Like as a father pitieth [his] children, [so] the LORD pitieth them that fear him.***

When Paul wants to provide evidence that righteousness before God is based on a faith response to God's grace (Rom. 10:6-8), he cites Deuteronomy 30:12-14.

***Rom. 10:6 (KJV) But the righteousness which is of faith speaketh on this wise, ...8 But what saith it? The word is nigh thee, [even] in thy mouth, and in thy heart: that is, the word of faith, which we preach;***

***Deut 30:12 (KJS) It [is] not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither [is] it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 14 But the word [is] very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.***

**Answer for yourself:** Had you noticed before now that Paul, or the Romanized Paul, in Romans 10:6 is quoting an Old Testament Scripture and not giving us any NEW information? But something is missing. What is it? What is missing in the quote in the New Testament? Did you notice that missing is the command from God that ***"we do it (His Word)"***! Did you notice that missing is the admonition that "we do this Word from God, that we "do this Commandment" from God, that we "do this Law from God"? Is this an accident of translation or purposeful omission? Is the New Testament making sure you don't get the idea that obedience to the Laws of God are paramount in importance?

I don't think that the majority of Christians were aware that much of what we have heard preached in our churches, much of which we interpreted as new and different from the Old Testament, is in actuality the **same**

**message that God has been giving mankind since the beginning!** But sadly so often it comes to us "altered" and "missing valuable points of theological instruction" intended to help perfect our lives before God. Such is the undying fruit of Gentile antisemitism of 1,700 years ago which lives in our Bibles today.

At other times (Rom. 1:17; 4:3) Paul points to the Old Testament (Hab. 2:4; Gen. 15:6) as teaching that salvation and relationship with God come as a result of faith and not law-keeping alone. The Torah and the Old Testament are full of grace. But that is not the full story. As we saw above "Law-keeping" alone is not the full message either. Both "faith" and proper response in "Law-keeping" is the whole of man's responsibility before God. One without the other is incomplete.

*James 2:20 20 But wilt thou know, O vain man, that faith without works is dead? (KJV)*

*if we have faith, we will respond in faith to the Words of God (believing that He is) accurately by obeying properly the commandments of God*

As you can see for yourself, the Scriptures that you have heard your whole life often quoted, both accurately and inaccurately in the Christian church, have reinforced the erroneous idea that we are no longer under Law, but under grace have often come from the Old Testament which teaches just the opposite of what you have heard preached from Christian pulpits. The truth of the matter is that we are obligated to both "faith" and obedience to God since we are yet "under" the Law" in our Covenants **(THINK)!** Those Scriptures in the New Testament that have led you to mistakenly believe that since the Jewish Christ we are under grace through faith while at the same have led you to mistakenly believe that before the Jewish Christ there was no grace are in reality Old Testament Scriptures which were never used in such a manner by "holy men of old moved by the Holy Spirit" **(THINK)!**

**Answer for yourself:** Can you now see that grace was always given to man, even in the Old Testament and in came in the form of 613 Laws for the Jews and 66 Laws for the Gentile? I hope so.

**Answer for yourself:** Can you now see that imputed righteousness has ALWAYS BEEN GIVEN TO MAN FROM GOD in response to his faith? Can you now see that justification before God has ALWAYS BEEN ACHIEVED BY MAN BEFORE GOD BY HIS OBEDIENCE TO THE LAWS OF GOD IN HIS COVENANT? I sure hope so.

**Answer for yourself:** Can you now begin to see for yourself that if we have faith, we will respond in faith to the Words of God accurately by obeying properly the commandments of God? And are you aware that these Laws teach us how to worship without idolatry and blasphemy which is near impossible with traditional Christian doctrine surrounding religious beliefs attached to the Nicean Jesus, that teach us how to worship by the proper use of the tithe which not one Christian Church in America obeys correctly, that teach us how to worship according to God's appointed times and Biblical Sabbaths and Festivals and Feasts which the vast majority of Christian Churches do not observe or if they try they "reinterpret" them to make them apply to a Constantine Jesus, that teach how Jew and "non-Jew" are to become the one people of God whereby the "middle wall of partition" is broken down and much of this involves the prohibitions of eating "unclean foods" by the "non-Jews", etc? And I could go on but your eyes are beginning to open and let me remind you that these things are called "necessary" by James in Acts 15!!!

*That means we will follow and observe the picture in the New Testament which teaches us that "non-Jewish" believers in God through the ministry of Jewish Christ kept and observed the Law and Commandments of God as they were their Covenant stipulations which determined one's relationship and standing with God*

**[Let us continue in the next article in this series.](#)**

**[Home](#)**

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## HAVE WE MISUNDERSTOOD PAUL'S MESSAGE IN THE BOOK OF GALATIANS? #3

We pick up where we left off and I assume that the readers are acquainted with the material contained in the previous two articles. That being so then let us continue.

The Judaism of the first century was not homogeneous. Rather, it was a rich tapestry interwoven with broad diversity of strands. Philip Sigal (The Emergence of Contemporary Judaism, vol. 1, Pittsburgh: Pickwick Press, 1980, pp. 382-383), for example, refers to fourteen different sects within Judaism in the first century: Hellenistic allegorizers; Hellenistic traditionalists; non-Hellenistic conservative traditionalists; Essenes; Therapeutae; Qumranites; Samaritans; the priestly establishment and the Sadducees; proto-rabbinic circles; am ha' aretz; tithe and purity fellowships (havurot); Hemerobaptists or morning bathers; Boethusians; and Galileans. Even within some of the groups significant variations existed, as for example, the determined debates between the Schools of Shammai and Hillel among the Pharisees. As might rightly be expected, this diversity resulted in corresponding variations in theological emphasis, a number of which Paul and the Galatians would have fit right into.

One of these emphases is the stressing of the fact that relationship with God has priority and precedence over observing the Commandments, as for example the Talmud's teaching: "Why does the section 'Hear, O Israel' precede 'And it shall come to pass if ye hearken?--So that a man may first take upon him the yoke of the kingdom of heaven and afterwards take upon him the yoke of the commandments" (Berakot 2.2). All that this is saying, however, is that we must first hear and understand God before we can obey His wishes and will correctly. The Mechilta 98a (a body of Mishnah-like material) reinforces the Talmudic concept by reminding its readers that the Torah is a means of strengthening "an on-going mutual relationship of love between God and his people;" it (the Law-Torah) does not produce it! This we saw in the second article in this series.

**Answer for yourself:** Did God give us the Torah-Law (the Bible) to get us into covenant with Him, or was it given to help those already in covenant with Him to respond, behave, and obey in such a way that they could be pleasing to the One to Whom they were already in covenant with?

*Whether you know it or not you just read the most important question and its "answer" that you will ever have to answer in life*

The Torah was given to help us strengthen our relationship with God; a relationship that already exists because we are already are in Covenant with God in the first place as the previous article has shown you.

As Sigal points out, much of modern scholarship inaccurately portrayed both first century Judaism and the relationship that exists between Judaism and Christianity. This error, he says, "is largely rooted in Christianity's misunderstanding of both Paul's and Judaism's position on faith and works.



**Answer for yourself:** Does the Christian church still suffer from this same problem today? **Yes, you better believe it does!**

*Much of modern scholarship inaccurately portrays both first century Judaism and the relationship that exists between Judaism and Christianity....This grievous error...'is largely rooted in Gentile Christianity's misunderstanding of both Paul's and Judaism's position on faith and works*

**Answer for yourself:** Having read the previous article on the Law, can you now say that you have learned a lot and now your perspective on the Law as having "passed away" has changed? I bet you can.

## **WAS BIBLICAL JUDAISM DEVOID OF GRACE AS CHRISTIANITY HAS TAUGHT?**

A second error has been the generally simplistic conception of Judaism as 'legalism'...having no doctrine of grace."

**Answer for yourself:** Can you now see that such a concept that equates Judaism as a religion without grace is totally false and foreign to the Old Testament and the Torah? I bet you can.

One passage which strikingly illustrates Judaism's emphasis on grace is recited twice a week during the Tachanun portion of the daily Shacharit (morning) service, and is as follows:

*For we do not present our supplications before thee because of our righteousness but because of thy great compassion. O Lord hear; O Lord forgive...Our father, our King, be gracious unto us and answer us, for we are lacking in good works; deal with us benevolently for Thy name's sake...We know that we have sinned and there is none to stand up in our behalf...we know that we have no good works of our own; deal with us benevolently for Thy name's sake. As a father has compassion on his children, so, O Lord, have compassion on us and save us for thy name's sake.*

*Other passages stress the importance of faith for the believing Jew; of trusting God for salvation*

For example, the following is prayed during Shacharit (morning service):

*"Because we have trusted in thy holy, great and revered name, make us rejoice and be glad in thy salvation." Or as the Talmud so graphically put it (Makkot 23-24): Talmud Rabbi Salmai gave the following exposition: 613 commandments were given to Moses...then came David and made them compact into 11 commandments (Psalm 15)... then came Isaiah and reduced them to six commandments (Isaiah 33:15)...then came Micah the prophet and reduced them to a compact three (Micah 6:8)...then came the prophet Habakkuk and reduced all the commandments to one, as it is written (Habakkuk 2:4): **"the just shall live by faith."***

H. J. Schoeps, author of The Jewish Christian Argument, New York: Rinehart and Winston, 1963, p.41, states:

*To observe concerning this purported Jewish teaching: "Seen from a vantage point within Judaism, it is a misconception of a monstrous proportion; for all Christian polemic--and especially modern Protestant polemic against the law **-misconstrues the law of the Jews as a means of attaining justification in the***

## **sight of God."**

**Answer for yourself:** Contrary to what many Christians have heard from the pulpits of their Churches and which they have been taught to think, have the Jewish people and their teachers EVER considered obedience to the Laws of God as their means of justification and salvation before God? **No, Judaism never has taught, not yesterday, today or ever will, that obedience to the Laws of God "saves"!**

## **NOW...UNDERSTANDING THE ABOVE...WHAT IS PAUL ARGUING ABOUT IN GALATIANS AND WHO ARE HIS OPPONENTS?**

**Answer for yourself:** How then are Jews justified before God? The same way we are as Christians; "for without faith it is impossible to please God."

**Answer for yourself:** If this is so (that Jews NEVER thought that they are saved by works but faith like Christians), then one might well ask, "Who was Paul arguing against in Galatians?"

One thing is for sure; Paul's opponents sure was not mainstream Judaism as practiced and believed by typical Jews because **Judaism had never taught such a heresy as "salvation by works"**, yet, more than likely, you have heard this lie taught often your whole life as well as that the Jews are lost and damned to hell for they reject either reject Christian theology surrounding this Jesus and or they fail to obey the Laws "perfectly" and "break them" or that they cannot bring sacrifices or obey that Law since they are without their Temple. **Such babble affirms one's total misunderstanding of the Jewish Scriptures and the salvation message in the Hebrew Scriptures!**

**Answer for yourself:** If Paul was not writing the book of Galatians to replace Judaism with Christianity, not replacing works salvation (which we just showed you was not mainstream Judaism) with faith salvation as my church has taught me, then why did Paul write Galatians and what is its message to me today? Have I understood Paul's stance toward the "Law" correctly or have I missed it completely?

Schoeps' comment is once again pertinent:

"Paul may well be conducting a justifiable polemic against the erroneous opinions of "this or that scholar" among his...opponents (minority opinions). **But he is not saying anything contrary to Holy Scripture (Old Testament).** Apparently then, there were those among the diversity and variety within Judaism that made up the Jewish community of the first century (and perhaps not even a majority among the Jewish people) who missed the message of the Torah, a message of Covenant relationship and God's grace. They distorted it and transformed the observance of the Torah into a system of works, self-effort, and -achievement. **They turned the grace of God and man's response of loving obedience into a means of getting right with God, or legalism and the focus of "faith for salvation" was turned into "perfect obedience for salvation". That was never the message of the Torah nor of Judaism to the world!** This might be a shock to you but "legalism" was not what mainstream Judaism taught, but apparently some significant elements within it had accepted this misunderstanding, especially in relationship to the "non-Jew", and it is to this "errant opinion of the School of Shammai" that Paul speaks in Galatians. In particular as we have seen this all revolved around the "work" of "circumcision" as applied to the "non-Jew".

## **WHO WERE THESE JEWS THAT DISTORTED THE TORAH... AND WHAT WERE THEY TEACHING THAT PAUL OBJECTED TO?**

We must go the historical events that precipitated the Acts 15 Church Council to understand the Book of Galatians correctly. The good news is that in so doing we can come to the truth behind the New Testament's negative comments on the "Law". Let us examine one example as stated in Acts 15 and later refuted by James,

the pastor of the Messianic church of Jerusalem.

***15:1 And certain men which came down from Judaea taught the brethren (addressing the "non-Jews" with Paul), [and said], Except ye be circumcised after the manner of Moses, ye cannot be saved (the subject was the "non-Jews" in the Pauline outreach)***

Apparently then, there were those Jews among the diversity and variety and many "sects" that made up the Jewish community of the first century (and perhaps not even a majority among the Jewish people) who missed the message of the Torah, a message of Covenant relationship and God's grace as I have shown you in the previous article. Of course you remember this as the School of Shammai and their intense hatred of the "non-Jew" as reflective in their requirement of circumcision upon adult "non-Jewish" males in spite of no requirement ever given from God that the "non-Jew" had to be circumcised "to be saved". The Covenant of Noah, the Covenant of the "non-Jew" never required circumcision of the "non-Jew". **This small fragment of Jews from the School of Shammai distorted the Torah and its message and transformed the observance of the Torah as a response to God's grace into a system of works, self-effort, and achievement and into a "man-made system" of getting right with God, or better described as "legalism".** Legalism was not what mainstream Judaism taught, but apparently significant elements within it had accepted this misunderstanding. **But what you must understand is that they distorted the message of the Torah on purpose in order to keep these "Gentile-dogs" apart from the Jews and their religion. Such enforcement of circumcision upon the "non-Jewish" believers and converts was carried out in hopes that such a painful and dangerous surgical procedure on an adult male would be impetus enough to discourage not only their conversion and fellowship among the Jewish people but stop their families from being a part of the Israel of God.** We call it racism and bigotry today. Paul knew what these Shammai Pharisees had overlooked on purpose in serving their selfish agenda; namely, that **God had never required circumcision for the non-Jewish believer.** By putting the Gentiles "under the law of circumcision" these Shammai Pharisees hoped to discourage the Gentile's influx into Biblical Judaism. Thus Paul's whole focus was **NOT** on Gentiles "not being under the Law", but **only not being under or responsible to the Commandment and Law of circumcision.** Let us continue on as the picture will get clearer still.

**Answer for yourself:** If all you read was verse one of Acts 15, and not knowing that the whole of the Book of Galatians is only about the Law of Circumcision, then would it be not be easy for you to think that men representing the whole of the religion of Judaism had come down to teach the Gentiles in Antioch, Asia Minor, that obedience to the Law (circumcision) is required for Gentile salvation; thus teaching **OBEDIENCE TO THE LAW FOR SALVATION?** It sure would and that is what many have done with the teachings of Paul; not understanding the specific nature of his opposition to the Law. That is what we all have done in not understanding the context and historical factors at work that defines exactly just what "Law" that Paul is dealing with and denouncing; namely the law of circumcision for the "non-Jew". Many, lacking certain information and knowledge, have supposed that Paul, when saying negative things about the Law, was condemning the whole of the Law and not addressing just the part concerning circumcision as it was applied to Gentiles by those Shammai Pharisees which wanted to limit association with the "non-Jews". It is not my intention to deal with this matter in more detail here, but Galatians is believed by many to be of the earliest of Paul's letters that reflect his "earliest" beliefs and understanding the historical context correctly then we find that Paul, the authentic Paul, never spoke against these Laws of God (in total).

**Answer for yourself:** Is there a later problem that we see in Paul's authentic letters that can make us think that later Paul spoke against the whole of the Law? Yes, but this is a difficult thing to come to terms with and until you understand Gnosticism, since Paul was a Gnostic, can we understand this "mind of Paul" which could at

one time believe that these "Laws" are Eternal but at the same time believe that he was no longer under these Laws but has risen above them "in the Spirit". I hinted at this in an earlier article but many Gnostics were a Spiritual People who lived "in the Spirit" no longer needing the "letter of the Law" to define for them what was the will of God in their lives; to define what was "right" and what was "wrong". They lived these Laws out in their lives not having to be told or reminded of them on a daily basis like many of us. More on this can be found in the Website on the [First Gnostic New Testament](#). Later in Paul's his life however, if he really be the author of other materials that carry his name which modern scholars today highly doubt, this concept of "not being under the 'Letter of the Law' because I live these Laws by Divine Revelation" will later evolve into grievous error in our New Testament's whereby we think that this Paul opposed these same Laws that he so clearly espoused in his earlier writings. This idea is further sanctioned by "non-Jews" who later "doctored" and "altered" the Pauline texts thereby twisting much of his writings along with their later forgery of them. These "adulterated writings" will speak against the true Biblical faith by the later Gentile Church "forgers" of later Christian history over the next centuries.

**Answer for yourself:** Did you notice in above quotes that I referred to a writer and authority in the matter of Biblical Law, and he stated that to consider that obedience was REQUIRED FOR SALVATION was a *misconception of a monstrous proportion; for all Christian polemic--and especially modern Protestant polemic against the law misconstrues the law of the Jews as a means of attaining justification in the sight of God"? The Jews never believed this nor do they believe this today but Sunday after Sunday we hear this stuff from our pulpits. Typical Christianity has badly misrepresented Jewish Faith from over 1,700 years at present and when both in Seminary and afterward for up to 5 years in my research of Judaism I was shocked to see that the vast majority of prior suppositions toward Judaism as a "reared Christian" were wrong.*

*...the letters of Paul were not, at least in his earliest theology, teaching "to do away with the Law," but rather, "to show that obedience to the Law FOR SALVATION" was never necessary (historically dealing with circumcision of the "non-Jew"...especially that the Gentile need not obey the law of circumcision to be "right" with God since that particular Commandment was not given to the "non-Jew" in the Covenant of Noah...only that it applied to the Jews later in the Mosaic ordinances...but this idea of circumcision was only forced upon the "non-Jew" historically by Jews who hated the Gentiles*

**Answer for yourself:** Did mainstream Judaism, or Messianic Judaism in the first century teach "works salvation" (regardless of what I have been taught by those in the Gentile Church who know no better)? No, evidently not in spite of what the New Testament of Rome teaches and sadly this gross misrepresentation has mistakenly influenced millions of Christians to not understand the Jewish Faith. The only regard in which this can even be considered is in relationship with the "non-Jews". No greater error can be accomplished in one's life than to believe such things and teach such things never having a through understanding of Judaism but this is done by untold numbers of Christian authors and Christian teachers across our land because they fail to know the historical context behind the writings of the "authentic Paul" as well as failing to separate out the "Pauline forgeries". If they had done then then they would have had such serious mistakes in their books.

**Answer for yourself:** Then why have we heard preached by the Christian Church our whole life that Paul's letters and a "belief in Jesus" set us freed from having to obey the Law for salvation, when the truth of the matter is that Judaism NEVER taught this religious doctrine themselves; but rather the opposite? Why have we never heard that obedience to the Laws and Commandments of our Covenant demonstrate our love for God and in so doing that we establish and strengthen our relationship with God?



**Answer for yourself:** Can you now see that the Galatian letter of Paul was not ever meant to convey that we are "to do away with the Law," but rather, "to show that obedience to the Law of circumcision "FOR SALVATION" was never necessary for the "non-Jew", and that Paul corrects only a small segment of misinformed Jews who had their theology wrong because of their racial bias? Let us never forget that the vast majority of Jews never believed in the necessity of obeying the Law "for salvation".

**Answer for yourself:** Then "who" taught the erroneous doctrine of "works salvation" (that you have to be circumcised for salvation) for it was being taught by some? Historically it was one man who influenced misguided and racially minded Jews some 2,000 years ago by the name of R. Shammai. A small fraction of Jews who were influenced by him were mistaken in their religious belief system, but let us not be mistaken, they were in the vast "minority," and did not represent the "majority" opinion of conservative Rabbinic scholarship that we see down through history as we have so often been taught by Gentile Christians who do not know Judaism well. Rabbi Hillel is a good example and his school of Rabbis did not support such bigotry.

**Answer for yourself:** Are you aware that the account of Nicodemus in John chapter 3 is all about this historical issue?

*Acts 15:24 For as much as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, [Ye must] be circumcised, and keep the law: to whom we gave no [such] commandment.*

**Answer for yourself:** Did James teach "works salvation" (that you have to be circumcised to be saved)? No.

*Gentiles do not have to be circumcised (obey the law) to be saved; but be not mistaken; since they are saved by grace through faith, their love for the God who saves them was expected to be demonstrated by their obedience to the Commandments given to them in their Covenant with God BECAUSE THEY WERE ALREADY SAVED!*

**Answer for yourself:** Then can you now see that the teaching of these "men from Judaea" is wrong as stated by James who is the Lord's hand-picked pastor to head up the Jerusalem Church? I hope so.

**Answer for yourself:** Can you begin to see that even some Jews erred in their understanding of their own Law as have many of the thousands of different Christian denominations by saying the Law was done away with 'totally' when I showed you it wasn't in the last Galatian's teaching?

**Answer for yourself:** Did this proposed "obedience to the Law" that Paul focuses upon in Galatians concern 613 Mitzvot (commandments), or was it concerned for only one law as far as the Gentiles were concerned; namely, circumcision? Only one, for the WHOLE ISSUE of the matter is that Gentiles do not have to be circumcised (obey the Law, the "Law of Circumcision") to be saved; but be not mistaken; since they are saved by grace through faith, their love for the God who saves them was expected to be revealed by their obedience to the Commandments given to them in their Covenant BECAUSE THEY WERE ALREADY SAVED!

## LET US SUMMARIZE WHAT THIS MEANS TO YOU...SO FAR

Let me stop right here and bring your attention to the fact that such Laws of which I speak, the Laws that Paul never intended to abolish, dictate how God desires that you and I are to worship, how God desires you and I are to give our money to build the Kingdom of God with our tithes, which days God desires you and I keep holy and sanctify and which days you and I are not and I could go on. The sad fact is that if you are not aware of such truths of which I speak then most likely you do not adhere to such Laws and you need to be reminded that



violation of the Law is sin as defined by both the Old and New Testament. It is a tragic thing for Christians to assume mistakenly that they are right with God only to find out when they die that they have lived their whole lives as Christians as "sinners" and never know it. Thus the contradiction that lies at the very whole of our Christian Bibles and our Christian live when these religious texts we accept are read closely with just a little knowledge of the context and history that surrounds such texts. In other words "slanted" antisemitic theology, which we all inherited in the Christian Church, has been responsible for years and years of sin of which you may I are not aware. It is not just some simple thing when you observe Easter, which God hates, and neglect His Passover. I have shown else where the the word for "Passover" is translated correctly throughout the whole of the New Testament but in the Book of Acts is is mysteriously translated differently and it is here we are led to believe that the early Gentile Church observed Easter when in fact it was the Passover historically. Constantine will change all of this and make sure the Roman texts reflect such changes for the "non-Jewish" world. It is no small thing when you give your Tithe to the church and your Pastor uses it in areas where the Commandments do not warrant and forbid its use and in fact dictate where it can be used "only". It is no small thing that you sanctify Sunday but break the Sabbath the day before you gather to worship God on Christianity's "day of the Sun". These Commandments are your opportunities, day after day, week after week, to reveal your love for God and demonstrate your love for God before your fellow man. Only in so doing can we be assured that our actions and behavior is the "loving" response toward your neighbor as well as God as dictated by these Law and Commandments of God.

**Answer for yourself:** Do you see that the Jerusalem Church gave no such commandment that a "non-Jew must be circumcised (which was an act of obedience to a commandment) to be saved? I hope so. Again we should desire to obey these Law and Commandments because we are already in relationship with God since turning toward Him and we hopefully desire to maintain that good standing with the Creator. And as stated before where we miss this so much in our Christian experience is in the way we live our lives as controlled and directed by Christian theology and teaching which departs from the teachings of the Law in the Hebrew Scriptures and in so doing sadly sets aside these "absolutes" and in there place substitutes our "tradition" or the desires of your Pastor or denomination. In so doing we "tithe", for example, but contrary to how the Hebrew Scriptures delineate and command how these "gifts" are to be used they end up being used for everything under the Sun and in so doing we make such who give these "gifts" accessories to robbery of God. The same could be said for "worship" because many Christian doctrines are, when exposed to critical study, shown to be the fruit of idolatry and blasphemy of the Name of God since they stemmed historically from antisemitic gravitations of the Early Church Fathers. When the forgery of the New Testament given us by Rome was complete then we lost the original source whereby we could discern these changes for few, if any Christians I know, compare "line upon line, and precept upon precept" the Hebrew Scriptures taken from the Hebrew Bible with the later forged Greek and English translations and the quotes taken from these forgeries that line the pages of our New Testaments. If you were to do this then you will see the falsification of the religious texts that we are taught to accept "without question". Failing to do this then we never see for ourselves these truths of which I speak. The bottom line in all of this is that we stand before God "disobedient", "idolatrous", and "unclean" never knowing this because we have been effectively "brainwashed" to believe that these "old" Laws "have ended with Christ". Rome has been a master of deception and few know it; until they embark upon serious study however.

James knew the truth about the Law of God as it applied to the "non-Jew" and his great declaration in Acts 15 is a major correction to the School of Shammai who influenced only a part of the Israel of God and moved by hatred and such bigotry they enforced the "Law" of circumcision upon the "non-Jew" to be saved. Others rose up in correction of that deviant teaching; James and Paul and the Jerusalem Council who would write "letters" in Acts 16 enforcing their decision that only the Laws of Noah are binding upon the "non-Jew" before God. Again let us not be mistaken that in these Laws of Noah are Commandments going to the very heart of our antisemitic Christian theology today and affect everything I mentioned above; namely, tithing, worship, Christology, etc. These Laws of Noah are a major correction to Gentile Christianity today as was the Jerusalem Council to the School of Shammai. [It is in obeying these Laws of Noah do we begin our repentance and turn to the Kingdom of God but such is impossible without the knowledge of what we read in Acts 15 and 16 and what these Laws and Commandments of our Covenant as "non-Jews" entail.](#)

**Answer for yourself:** Do you see that in the Great Commission, however, the Gentiles were expressly commanded to be "taught to obey those things which the Jewish Christ within Judaism had commanded" of his apostles and disciples?

Thus, obedience was not replaced by grace; rather, **obedience is the natural response to grace**. For the Christian, Bet Emet Ministries sounds an alarm for in the Christian Church today we have almost totally replaced obedience to Commandments such as the Saturday Sabbath with Sunday worship, obedience to commandments concerning the sanctification of God's Holy Days and Festivals with Greco-Roman pagan days in which the name of Jesus has been attached in order to give them "authority", and the use of God's Holy Tithe (a form of worship) has been replaced by whatever agenda your particular denomination desires in their use of these offerings. And this goes on "unnoticed" by millions who believe that these Laws have passed away for the "non-Jew".

*In the Great Commission, however, the Gentiles were expressly commanded to be "taught to obey those things which Christ had commanded his apostles and disciples. Thus, obedience to Commandments was not replaced by grace; rather, obedience is the natural response of our love toward God for His grace.*

**Answer for yourself:** Does NOT being required to obey commandments for salvation remove from us the responsibility we have as believers to "choose those things that please God" which is also manifested in our Noahide Commandments? No, it does not.

*NOT being REQUIRED to obey commandments FOR SALVATION does not remove us from the responsibility we have as believers to "choose those things that please God" which are manifested in Commandments obeyed in our lives..and not broken before Him.*

**Answer for yourself:** Now let me ask you since you better understand where Paul was coming from does not being required to obey commandments "for salvation" remove from us as "non-Jewish" believers from the responsibility we have to obey the Commandments and Laws in our Covenant because we are already saved by turning to God in faith? No, it does not.

**Answer for yourself:** Does not being required to obey commandments for salvation remove us as believers from the responsibility we have to obey the Commandments because we love God and we are expected in response to God to express our love for God through obedience to Him and His Word (His Laws)? No. Let us never forget this simple statement that says it all in spite of Roman theology:

*John 14:15 If ye love me, keep my commandments. (KJV)*

**Answer for yourself:** Is obedience (to the tithe, Festivals, Sabbaths, etc.) really greater than any sacrifice you can bring God? Ask Abel and learn from his example

**Answer for yourself:** Does not being required to obey commandments for salvation remove us as believers from the responsibility we have to obey God and His Commandments because it is He who cut Covenant with us? No. Does our obedience to the Laws in our Covenant as "non-Jews", the Covenant of Noah, strengthen our relationship with God to Whom we are already in Covenant with? It sure does. We as Christians and followers of "the Christ" are not removed from our responsibility to obey our Covenant making God, and responding to Him in whom we already have relationship through faith and to whom it is expected that we will obey. Let us

learn and draw closer to God with our first step; namely repentance once we have come to the truth of the matter and let us be reassured that our obedience only draws us closer to God and God to us!

## LOOK AT ACTS 15 AGAIN

Acts 15:6 (KJV) And the apostles and elders came together for to consider of this matter. 7 And when there had been much disputing, Peter rose up, and said unto them, Men [and] brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as [he did] unto us; 9 And put no difference between us and them, *purifying their hearts by faith*. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples (enforcing circumcision upon the "non-Jew" before he can come to the God of Israel), which neither our fathers nor we were able to bear? (like the "non-Jews" the Jews were not required to be circumcised before they turned to God in faith).

**Answer for yourself:** Did the apostles and elders come together to consider the matter as to how the Gentiles could be "saved" (understood at turning to God and finding His acceptance) since they had heard, as had Paul, that men "supposedly" from the Jerusalem church were teaching that Gentiles had to be circumcised to be saved (circumcised before they could come to the God of Israel)? Yes.

Notice that what James says comes long after the time for the death of this New Testament Jesus, a death mind you which we are taught changed everything; a "New Covenant" being instituted at this death and replacing and changing everything that went before. But a "thinking" believer might just see it different when thinking through what was said later by James and accepted by the whole of the "non-Jewish" world for the early centuries and which can be verified by archeology and critical historical study today. Let us see this again. We must appeal to James' ruling as the authority to settle the matter of the Law and obedience to it as applied to the "non-Jew" never forgetting that these Apostles sure did not believe that this death of Jesus changed anything in regard to the Law. We even have the New Testament witness that this James was supposedly sought out and picked personally to head up his new movement and church. I can believe a lot of things but to believe that the wrong men, or incompetent men were put at the helm of this "Jewish Council" when moved by the Spirit of God in teaching the School of Shammai to repent because of their erroneous teaching of the Covenant and Laws of Noah were somehow "wrong" is more than I can accept. To think that James and Paul went out and "did it wrong" when empowered by the Holy Spirit is more than I can swallow. Just the facts and evidence presented in these three articles on Galatians should make you wonder about other decisions and dogmas taught by these good Baptists, Catholics, Charismatics, Presbyterians, Methodists, Church of Christ, 7th day Adventists, or the other 2,000 different Christian denominations which follow this forged New Testament and who defy unbiased historical interpretation of the events we read about in our Roman New Testaments. I believe without a doubt that James is right, and if we disagree with him, then we are wrong and sin lieth at the door.

**Answer for yourself:** Was there much disputing about the matter of Law and its relationship to salvation of the Gentiles going on in Judaism since the Pauline outreach? Yes, you better believe it for the huge numbers of "non-Jews" desiring to turn to the real God of the Cosmos appeared instantly as a threat to the Jewish Israel of God".

**Answer for yourself:** Is there yet today much disputing concerning the matter of Law and its relationship to the salvation of the Gentiles among the 2,000 or so different Christian denominations? Yes there sure is.

**Answer for yourself:** Should we appeal to James' ruling for the authority to settle the matter once and for all, especially since he was picked personally to head up his new correction for the School of Shammai in Judaism, or should we appeal to the decisions made on the matter by the conflicting doctrines and teachings as held by the Baptists, Catholics, Presbyterians, Methodists, Church of Christ, 7th day Adventists, or the other thousands of different Christian denominations which hold differing views on various Christian dogmas and doctrines; many of which pertain to "the Law"? I believe without a doubt that James is right, and if we disagree with him,

then we are wrong.

**Answer for yourself:** If apostolic doctrine was still being taught today (which only few do), and considering all the other movements and denominations that exist today, would you choose to identify with, fellowship with, and join the church reflecting the beliefs of the Jerusalem Council? I sure would and this hope and dream led to the establishment of Bet Emet Ministries.

**Answer for yourself:** Does Peter say in verse 9 that God puts no difference between the Jew and Gentile? Yes. Then understand Shammai was wrong to do so and James was right to *"tear down that middle wall or partition"*.

**Answer for yourself:** What was the "yoke" that was mistakenly put on the Gentile by a few that was not put upon the Jewish fathers which they could not bear either?

Simple to see now; it was "obedience of the Commandments for salvation" instead of a "response of obedience of the Laws of God seen as demonstrations of our love for God since we have already turned to God in faith and already are saved". The Jews were never "saved" by keeping the Law and few Christians ever know this truth.

*"No difference" was made between the Jew and Gentile in that neither were REQUIRED TO OBEY THE LAW TO BE SAVED, but rather, both peoples were to obey God's Laws because they had already experienced God's love and forgiveness*

**Answer for yourself:** In the context of Acts 15, do you see that there is "no difference" between the Jew and Gentile in that neither were required to obey the Laws to be saved, but rather, both were to obey because they had already experienced God's love and forgiveness by Him revealing Himself to them as well as giving them these Laws whereby they would know what God required of them before Him? I hope so.

**Answer for yourself:** Then will you reject Christian teaching that says that without accepting this Jesus, for example, that the Jew is going to hell and that the Jew "cannot be saved" or that the Jew, without the Temple cannot obey the Law today for salvation when you have seen for yourself that the Laws never was required for salvation? I hope so.

## WHICH LAWS AMONG THE 613 WERE INTENDED FOR THE NON-JEWISH BELIEVER...ACCORDING TO JAMES?

*Acts 15:19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.*

**Answer for yourself:** Did you notice in reading the 15th chapter of Acts that following the decision of James that in verse 28 it states that this decision (to have the Gentiles obey only that part of the Torah-the Law that was given to all mankind in Genesis...the Laws of Noah) seemed good to not only the elders of the Messianic church but to the Holy Spirit as well? Staggering thought isn't it, especially since you have been taught erroneously your whole life that the Law passed away and you are under grace. Remember that this ruling was from the first church of the Jewish Christ!

*Notice that the decision of the Jerusalem church to have the Gentiles obey &*



*observe only those Laws previously given to all Gentiles in Genesis "seemed good to the Holy Spirit" and was deemed as "necessary things" for Gentile inclusion in the Israel of God*

**Answer for yourself:** Was the decision concerning which Laws were binding upon the Gentile in order for him to be included into the Jesus Movement within Israel (the church)? Yes.

**Answer for yourself:** Were adherence to the laws and commandments in the Noahide Covenant perceived as "good to the Holy Spirit" and were certain laws and commandments deemed as "necessary things" or "essential things" before Gentiles could be joined to this Jesus Movement? Yes on both counts.

**Answer for yourself:** Since this is after the death of this New Testament Jesus as depicted in this New Testament, are these things still perceived as good by the Holy Spirit and "necessary" yet today? Yes on both counts.

**Answer for yourself:** Did James command that the decision of this church council (that the Gentile did NOT have to obey the Law to be saved) be written down and distributed to all the Gentile churches, and along with this was included what Laws and Commandments which were considered as "minimums" which Gentiles had to adhere to in order to be joined with the Jews in the Olive Tree of Israel? Yes.

**Answer for yourself:** Having understood that James corrected the erroneous teaching concerning Gentiles (as well as Jews) and how the "non-Jews" were to be saved, can you now see that in the wake of that decision that he still commanded that the decrees made by him, the elders, and the Holy Spirit be written down, and that these decrees, which were to be spread throughout all Gentile lands, INCLUDED adherence to many commandments which were deemed "NECESSARY?" I hope you did for this is of major importance to you and I as Gentile believers in this "Christ" today and in his church today; regardless if you have ever heard of it or not.

**Answer for yourself:** Were these "necessary things" spoken after the death of this New Testament Jesus and did the responsibility of the "non-Jew" for observance of the Laws of Noah change with this presumed death of Jesus? No.

**Answer for yourself:** Are these "necessary things" NECESSARY today? Yes.

**Answer for yourself:** Are you aware what is contained in these "necessary things?" More than likely not for the Christian church does not preach obedience to the Law BECAUSE YOU ARE ALREADY SAVED, for more than likely, they preach that the Law has "passed away."

*Acts 15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;*

*Those "necessary things" were not given by James FOR GENTILE SALVATION, but seeing the work of the Holy Spirit among the Gentiles since Genesis, James and the elders saw that through Gentile obedience to these "necessary things" that the Jew and Gentile could have the middle wall of separation removed, thus allowing them to fellowship together, thereby providing a teaching atmosphere to instruct the Gentiles in the ways of God which go beyond the minimum "necessary things". They could learn to*



## *choose other commandments which please God as well.*

**Answer for yourself:** If James' decision to command Gentile to do certain "necessary things" please the Holy Spirit then, does it still please the Holy Spirit today? Yes.

**Answer for yourself:** Should we want to please the Holy Spirit in all we believe and do? Yes, I hope your answers is "yes".

**Answer for yourself:** As a Gentile believer in God and "His Christ", are we exempt from these "necessary things" today? No.

**Answer for yourself:** Can you see that these "necessary things" were not given by James FOR SALVATION, but seeing the work of the Holy Spirit among the Gentiles, James and the elders saw that by these "necessary things" that the Jew and Gentile could have the middle wall of separation removed, thus allowing them to fellowship together, thereby providing a teaching atmosphere to instruct the Gentile in the ways of God which go beyond the minimum "necessary things?" I hope so for this opens the door to Isa. 56 and the opportunity of the "non-Jew" to acquire more mitzvot.

*Acts 15:28 For it seemed good to the Holy Ghost, and to us, to lay upon you (Gentiles coming to faith in God through His Messiah) no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 31 [Which] when they had read, they rejoiced for the consolation. {consolation: or, exhortation} 32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed [them].*

Although obedience to commandments was NOT put upon the Gentiles FOR SALVATION, without a doubt was obedience to "SOME" commandments definitely laid upon the Gentile for inclusion into and the grafting of the "non-Jew" into the Israel of God.

**Answer for yourself:** Are these law which were "necessary" long after the time for the death of this Jesus yet today "necessary" and if not then how and what occurred long after the death of this Jesus to change what has been the teaching of God ever since Sumer long before Egypt for we find these Laws of Noah back in Sumer?

**Answer for yourself:** Are you aware that four of the commandments spoken by James in Acts 15, verse 30, are 4 of the 7 categories of the Laws of Noah? You do now.

**Answer for yourself:** Did you notice that the decision of James and the elders at the Jerusalem church council that required Gentiles to do "necessary things" was written and delivered to all other Gentiles in the known world for their study and adherence? I hope so.

***Has anyone ever taught you in your church these "necessary things" ...The Laws Of Noah...and helped you make sure that you are in obedience to them?***

**Answer for yourself:** Did you see that the findings within the written epistles in Acts 16 were given to the multitude of Gentiles by the decree of James? I hope so.

**Answer for yourself:** Has anyone ever taught you in your church these "necessary things" and helped you make

sure that you are in obedience to them since they affect your worship and and your giving? Probably not.

**Answer for yourself:** If adherence to Laws and commandments was required of Gentiles (necessary things) in order for them to belong to the church of this Jewish Christ then what church are you a member of today if you don't adhere to the same requirement? Surely, it may be "this or that" denomination or non-denomination, but it cannot be the Apostolic Church for the requirements of Gentiles HAS NEVER CHANGED. Remember dear beloved believer, these events occurred after the cross of this New Testament Jesus and set a pattern that was adhered to by the apostles and disciples, as well as Paul, as the Great Commission went into all the known world and espoused these same Laws as "necessary".

**Answer for yourself:** Should we be teaching the same things that the early apostles taught, since Ephesians teaches us that the church is built upon the foundation of the apostles and prophets, and not Baptists and Catholics? You bet!

***How do you reconcile what you just learned from James and the Jerusalem Church with the Pauline statements that "we are not under Law but under grace?" Is Paul writing this...or is this being written in his name later?***

**Answer for yourself:** Do you see the importance of obedience to these "necessary things" as our response of love toward the God who first loved us? I hope so.

**Answer for yourself:** Are you beginning to see that we as believers should want to obey God's Law because we love God and desire to please Him? I hope so.

**Answer for yourself:** How do you reconcile what you just learned from James and the early church, as presented in this article, with Paul's statements that "we are not under Law but under grace?" Hard isn't it? The problem is magnified as Peter has reminded us by saying "the writings of Paul are very hard to understand and many twist them to their own destruction." Sadly, this has happened to the majority of Christianity today. We simply misunderstand what we read and it is false reiterated by our Pastors who know little more than their congregations being deficient in the necessary study to be effective leaders.

**Answer for yourself:** Can you reconcile and properly understand "not under Law but under grace?" Remember that we are no longer under the Law as a custodian that holds us for trial and execution since all have sinned and come short of the glory of God; however, we all are yet and will always be under the teaching and instructive aspects of the Law.

**Answer for yourself:** Having seen that the Law never passed away as to its teaching aspects, but only as to its judicial aspects, then don't you think you should come to a better awareness and understanding about these "necessary things" as I have shown you? You bet. Don't be surprised, but you will find many things as I did in my rigorous pursuits of the truth; for example, in just one of these four "necessary things" is the commandment for Gentiles not to worship another in the place of the Only true God and by a vote of early Church Fathers in Nicea Jesus was "made God" and we worship this Jesus in place of God in our Christian Churches. By a vote of hand this Jesus Christ was officially declare "the Son of God, only begotten of the Father . . . of the substance of the Father . . . very God of very God." There you have it. Each time we pray in his name, or venerate any other than God the Father do we we practice idolatry that goes unknown to most of us but let me reassure you God knows. Little known at the end of the life of Arius the Roman Church recalled Arius to "reverse" the prior Nicean Council's decision and nullify this "Jesus as the very God of God" but Arius, being very aged, was stricken with pneumonia in route and died. Otherwise we would not have this theology today. Time to study the history of the church and find out what really happened to make what we have today.

**Answer for yourself:** Can you begin to see the value of studying and returning to the Hebrew Roots of the Christian church, for much of what we have been told and allowed to do and practice is considered sin by God, and brothers and sisters, I cannot conceive that you would wish to sin once you have come to the knowledge of

**the truth. Thus, the reason for Bet Emet Ministries. More to follow in the next article in the series.**

**Definitely, these are things to rethink....and then ask ourselves..."have we been taught the truth?"**

**[Let us continue in the next article in this series.](#)**

**[Home](#)**

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## HAVE WE MISUNDERSTOOD PAUL'S MESSAGE IN THE BOOK OF GALATIANS? #4

Having previously seen three in-depth teachings concerning the Book of Galatians which has reinforced the proper understanding that we are not to "obey the Law and commandments" to "be saved" but rather that we are to "obey the Law and commandments in our Covenant" because "we are saved", let us now strengthen our correct understanding of the book even more by examining the historical circumstances surrounding the Book of Galatians a little more. This is what we should have learned up to now.

***We should exert self-effort for God through obedience to His Law and Commandments that apply to us, "non-Jews", BECAUSE WE ALREADY ARE SAVED, NOT IN ORDER TO BE SAVED***

In all probability, the main focus of Paul's outreach and readers were predominantly Gentiles, located in Asia, Minor, in the southern part of the province of Galatia in cities he had visited on his first journey. They had responded to Paul's previous preaching and teaching about repentance and "the Christ within" and had become his followers having come to the understanding of their existence literally as being "the Temple of God, the Temple of the Holy Spirit" in this physical plane of existence. With that understanding comes a huge responsibility corresponding to the self-awareness of just whom they are, where they had come from, and where they go when they die, and you can see that it is easily to then understand that to continue to live as heathen is contrary to the Divine Plan. Apparently, at the same time, Paul had been followed by a group of people reflecting the School of Shammai now called "Judaizers" (Shammai Pharisees) although a more appropriate term is "legalizers" who taught that the these Gentile believers who were turning to God as has the Jews had to follow and obey the whole of Torah and tradition as a means of salvation and/or spirituality and to be accepted by the Jews as co-laborers in the Israel of God. This view of the Law and its relationship to Gentiles and salvation, as we saw in the last article was an incorrect interpretation by "some" Jews of their own Law and the Covenants of God revealed in their Scriptures. Adherence to this erroneous concept, in effect, replaced God's grace in response to one's faith in God with a system based on merit and self-effort. Again let us take note that this especially suited the purpose of bigoted Jews who wished to limit connection for "non-Jews" coming to the God of Israel. The health issues and possible death served to keep the majority of "non-Jews" separated from these Shammai Pharisees. Such was never Yahweh's intention. Paul was writing to combat this dangerous teaching as mentioned before. That brings us to the correct perspective on the issue of grace and works; namely; that we should exert self-effort toward God through our obedience to the Law and Commandments **BECAUSE WE ALREADY ARE SAVED, NOT TO BE SAVED.**

Apparently, these legalizers claimed a connection with, and perhaps even authority from, the Jerusalem apostles, particularly James (cf. Gal. 2:6-13). Again, such was not the case however as we saw in James' denouncement of this in an earlier article. Now let us go on.

But, in all likelihood, these "legalizers" and "judaizers" were self-appointed teachers who took this mission on themselves and were not accurate interpreters of the Torah, let alone true interpreters of the Jewish Faith as

seen in Gal. 2:4: *"And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage."*

**Answer for yourself:** What was the "issue" at hand concerning the Gentiles and salvation? Simply, as we have seen, whether or not the "non-Jewish" believer in God had to be circumcised "for salvation" and "in order to receive God's free salvation have to obey and be responsible for the whole of the Laws of Moses" (all 613 Laws and not just the 66 Laws contained in the Law of Noah) and by so doing make full conversion to Judaism.

**Answer for yourself:** What was that "bondage" that Paul referred to? The "bondage" was the false teaching and notion that Gentiles "had to be responsible for the whole of the Torah given the Jews" (beginning with circumcision). This was the "bondage" referred to by Paul. History teaches us that conversion to Judaism by the "non-Jew" requires that one enter the Covenant of the Jew and this required "circumcision, Temple sacrifice, and offerings at the Temple". This "conversion" was to be voluntary concerning the "non-Jew" but a part of Judaism historically enforced this upon the "non-Jews". It was these Shammai Pharisees who did this and in so doing barred the "non-Jew" from God without his total conversion to Judaism and thereby made it mandatory that they accept the complete 613 Laws "to be saved".

**Answer for yourself:** Did James, elders, and the Jerusalem Messianic Church send these men with Jerusalem authority and thereby send "legalizers" and "judaizers" with a message of bondage? No.

*James understood quite well that as believers in Yahweh, both "Jew and non-Jew" one is SAVED BY GRACE THROUGH FAITH when he or she turns to God in repentant faith yet that faith must be an "active" and "living" faith that responds in the correct righteous works and deeds which are defined by the Positive and Negative Commandments and Law of God and these very same Commandments God were deemed "necessary" as man's proper response to God's grace and which are provided and defined by Him for us in His Holy Torah.*

In Acts 15:1 we see that *"certain men which came down from Judea taught the brethren, and said 'Except ye be circumcised after the manner of Moses, ye cannot be saved.'" This was not the message given to James by God for the world, in fact, Acts 15:24 states "For as much as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, 'Ye must be circumcised, and keep the Law: to whom we gave no such commandment.'"*

**Answer for yourself:** Did you notice that James instructs us that no one from the Messianic Community within Judaism believed or held to such a teaching that one must obey the Law or be circumcised "to be saved"? I hope so.

At this critical time in Judaism it is important to know that all the normative institutions - the yeshivas (Rabbinical Schools), the synagogues, etc. - were all run by the mainstream Jews and were functioning. There was still a Sanhedrin (a Jewish Supreme Court), though its powers had been severely curtailed. Most importantly, the teachings of the rabbis and the chain of transmission remained undisturbed. The very opening of Pirkei Avot ("Ethics of the Fathers") records how the chain of transmission was maintained -- starting with Moses, going on to Joshua, the prophets, the Men of the Great Assembly and so forth. When Shimon HaTzaddik, the last member of the Great Assembly died in 273 BCE, a period began known as the period of the Zugot, meaning "pairs." From that time on, there were always two rabbis at the helm of the Jewish tradition. One was called the Av Beit Din (the head of the Sanhedrin), the other was called the Nasi (the president). These pairs are all listed in the "Ethics of the Fathers." The last pair was perhaps the most famous - Hillel and



Shammai. Hillel, who came to Israel from Babylon, was very poor. The Talmud tells some interesting stories about how poor he was and how much he loved learning Torah. For example, he was so poor that he couldn't even afford the couple of grushim that it cost to enter the Beit HaMidrash, "the House of Study." So in order to learn, he would sit up on the roof and listen through the skylight. One day, he was doing this in terrible cold and became so frozen he passed out. The students down below were suddenly aware that something was blocking the light, went up onto the roof, found him and revived him. Despite his poverty, which had no impact in how much people respected his wisdom, Hillel achieved the position of Nasi; at that time, Shammai held the position of Av Beis Din. The schools of Hillel and Shammai are famous for their disputes in Jewish law. **Indeed, Jewish law today generally agrees with the school of Hillel.** The Talmud (Eruvin 13b) explains why:

*A heavenly voice declared: "The words of both schools are the words of the living God, but the law follows the rulings of the school of Hillel."*

The Talmud explains that the disciples of Hillel were gentle and modest, and studied both their own opinions and the opinions of the other school, and humbly mentioned the words of the other school before their own.

By this time around 1,300 years had passed since Sinai. The Jewish people had been exiled from the land of Israel, and upon their return faced many struggles. The influence of the Greeks, the fight against Greek domination, and the corruption of the Hasmonean rulers, all left their wounds. More recently, there was the Roman occupation and the corruption that came with Herod. As a result of this unrest, scholarship declined among the Jewish people resulting in an increasing lack of clarity. Indeed, the oral transmission process was starting to fray around the edges. The Talmud has not yet been written, but the time is coming soon when the rabbis will decide that the Oral Torah must be written down because it might become lost. A very important point to understand here is that although there were disputes, there were also red lines beyond which no mainstream, traditional, orthodox Jew ever went beyond. All the disputes were on small details, which meant that on the big details everyone agreed. But even if these disputes were small, we have to see them as bad news, because they signified not just a decline in scholarship, but even more importantly, a decline in the spiritual state of the Jewish people. This is called yeridot hadorot, "decline of the generations." The closer Jews were to Mount Sinai, chronologically speaking, the clearer things were and the easier it became to discern the Divine Truth. It's very important to understand how the Jewish people traditionally look at the transmission process. Modern man thinks that the later we get in history the more technology we have, therefore the better we are. This is not a Jewish idea in either history or spirituality or Jewish law. According to Jewish thought, ancient man was spiritually more sophisticated. And in the realm of the transmission process the closer we were to Mount Sinai, chronologically speaking, the clearer things were. But the closer the Jews were to Sinai, the more spiritual they were, and the more clearly they understood the will of God. Today, we are the furthest and for us it is a great deal fuzzier. This is why we do not have the authority to uproot Jewish law laid down by the sages who came before us. That's fundamental to the whole transmission process.

**Answer for yourself:** Why have I told you this history of Judaism? Simply at Sinai a "mixed multitude" of Egyptian-Gentiles and "Hebrews" stood before God at Sinai and "cut Covenant" as God's peoples; one "Hebrew-Jewish" and one "Non-Jew" and both became the Israel of God. God has always had "one people" made up of Jews and "non-Jews" and there was never a Divine Will that a "middle wall of partition" exist between them. Shammai and others would later see to it that this artificial wall be constructed by enforcing upon the "non-Jews" Laws and Commandments of such a prohibitive nature that it succeeded in keeping them from the God of Israel.

Here is something you need to hear:

A "certain heathen" comes before Shammai wanting to convert to Judaism, but only on the condition that he be taught the entire Torah while standing on one foot (in other words...what is the core teaching of the Law and Commandments of God?). Shammai beats him off with a measuring stick (reflecting his hatred of the "non-Jew"). Hillel, however, is more encouraging: *"What is hateful to you, do not do to your neighbor: that is the whole Torah, while the rest is commentary. Go and learn it" (Shabbat 31a).*

**Answer for yourself:** Have you ever heard this before? Yes, you have although you might not remember it.

*12 So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.*

You see Hillel describes this Divine Axiom in the "negative" (Negative Commandments) and the Jewish Christ teaches the same time in the "positive" (Positive Commandment). This expression of Hillel and the Jewish Christ is reflective of the opposing School of Pharisees led by Hillel and which was more accepting of the "non-Jew" than Shammai and his School.

What we find here is the contrast between harsh attitude of a part of Judaism toward the "non-Jew"; an attitude that is reflected in this enforced conversion and circumcision before the "non-Jew" can be accepted by God and Israel. On the other hand we find no such requirement from the School of Hillel.

Now you see the importance even more of what James both did and said in Acts 15 and 16. James understood quite well that as believers in Yahweh, one is "saved by grace through faith in God", yet that faith must be an "active" and "living" faith that responds in righteous works which God deemed "necessary". But circumcision was not one of them. There are Covenant responsibilities (Commandments) once one turns to God in "saving faith". These again are nothing more than examples of prior Suzerain Treaties detailed in earlier articles. James knew quite well that one is to obey the Laws of his Covenant with God once turning to God in "saving faith".

Some elements of their teaching did find a responsive chord in Jerusalem among the more strictly observant (cf. Acts 15:1-5) but it is this attitude which the Jerusalem Council opposed.

Although the Book of Galatians' relationship to the book of Acts is a topic of much discussion, the council decision in Acts 15 helps to interpret the real message of Galatians (that "non-Jews" don't have to obey all of the 613 Laws of the Jews; in particular the Law regarding circumcision, but only the 66 Laws of Noah). The book has nothing to do with Jewish believers not observing Torah and tradition; the implication of the council decision is that they will follow their heritage and customs (Acts 15: 16f.) and the "non-Jews" theirs as well when filtered through the 66 Laws of Noah.

*21 For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.*

It is here when "Moses is read" that the "non-Jew" will become acquainted with the in-depth teaching of each of these Laws and Commandments given him in his Covenant with God for let us not forget that these same 66 Laws are the foundation which Moses built off from at the waters of Meribah when he gave Israel the whole of the Torah. It is here in the Synagogue along with the Jew where the "non-Jew" can learn of Isaiah 56 where he can "choose other Commandments" pleasing to God whereby the "middle wall of partition" can be broken down between the Jew and the "non-Jew". Don't expect the Jew to violate Laws given him, but rather the "non-Jew" is intended to learn of other Mitzvoth that he can voluntarily accept and incorporate voluntarily in his life in this healing between these two peoples today.

*Acts 15:16 (KJV) After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.*

**Answer for yourself:** Did you notice it says "doeth" all these things which is in reference to the observance of the "non-Jew" of the Laws and Commandments of his Covenant of Noah and the Laws of Noah?

***18 Known unto God are all his works from the beginning of the world. 19 Wherefore my sentence is, that we trouble not them ('non-Jews), which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.***

**Answer for yourself:** Is Acts 15 written after the death of the New Testament Jesus? Yes. Is this the will of God long after the death of this New Testament Jesus? Did this death of this Jesus cancel the Law and Commandments as we have been taught in our Christian Churches? Evidently not. This should cause you to share these articles with your Pastor for his repentance is no less important than yours in this matter which blinds almost all of Christianity today.

**Answer for yourself:** Did James expect that God would see to it that the tabernacle of David, which had fallen down, would be built again? Yes. Once you understand just who this "King David" in these Hebrew Scriptures actually is then this becomes all the more important. Let me give you a hint.....[think Pharaoh!](#)

Here is another shock for you. Archeology today as well as modern scholarship shows us that this "King David" is really Thutmose III, Pharaoh of the 18th Dynasty of Egypt. In fact the Patriarchs Isaac and Jacob were as well. David's true identity is being hid by Ezra who rewrote the Hebrew Bible after the Babylon Captivity because he has to keep from these returning Jewish captives the fact that at that time Persia, conqueror of Babylon, is at war with their parents in Egypt. Failing to do that then Persia could not hope to have their allegiance and their cooperation in alerting them when Egypt might make advances through the fertile crescent in attacking Persia (the land of Israel). Keeping them in the dark served their purpose well. Now you hopefully see that it is so very, very important for us to understand that "this Tabernacle" of David is "not Jewish" but Egyptian! That is why the link between these Jews, the biological offspring of these Egyptians who married with Semites is so important. Important for you to also know is that Egyptian religion prided themselves on following the Laws and Commandments of God as well. **Judaism is nothing more than the reinterpretation of Egyptian religion and their Torah and understanding of God as defined and seen through the eyes of the children of Egypt.**

**Answer for yourself:** Where do you think Moses received his understanding of these Laws and Commandments in the first place?

Judaism carries this Divine Pattern of Worship along with God's Laws and Commandments and no less important is the truth concerning Jewish worship of God which is the handed-down as the legacy of Egypt whether you know it or not. Also important is the further corruption of this "Pattern of Worship" of the Divine by Rome due to their antisemitism. Important for us is the fact that our worship of God is wrong and vain if we fail to understand, follow, and incorporate these Laws and Commandments into our lives and relate them correctly to the teachings we have inherited from Rome about this Jesus whom Nicea made "God" in the 4th century. And that is just for starters. As stated before many of these Laws and Commandments in the Covenant of Noah forbid much of the theology and beliefs we as Christians have sadly learned erroneously from Rome surrounding their presentation of this New Testament Christ. Serious study on your parts today will show you the deception which rules supreme in Christian pulpits of today. It behooves us to return to our Jewish Roots to wash away the stain of idolatry and blasphemy that we carry as typical Christians. Now as part of your return to truth let me ask you again:

**Answer for yourself:** Are the Gentiles to be included in the multitudes of people who will seek after the Lord in the restored Tabernacle of David? Yes. Then you should want to know what the "truth" was back "then" long before Rome will "redefine" everything between the 3rd and 5th centuries.

## **AS MOSES WAS READ IN THE SYNAGOGUES ... AND NOT PAUL**

At times I have to be hard on the New Testament Paul since so much of his authentic writings are forged as we

have received them today. When you come to see this for yourself then you will know why at times I "defend" him and at other times "attach the false Paul". That being so let us read and discern correctly.

In fact, verse 21 is indicating that the witness provided by the Jewish believers maintaining their heritage and observing Torah is beneficial in educating these new Gentile followers in the statutes and ordinances of this Jewish religion as handed down from Egypt; expressed in that time as found in **Jewish traditions and a Jewish faith since Egypt has been destroyed for 4 centuries.**

*21 For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.*

**Answer for yourself:** Does James' statement, which seemed good to him, the elders, and the Holy Spirit, concerning what was necessary for the Gentile's inclusion within the Israel of God which is repairing the Tabernacle of David, include Gentile introduction to the teachings of Moses and the Law of Moses as was taught weekly in the Synagogues? It sure does. That is simply because like the Egyptian religion the Jewish faith and the teachings of Moses taught these same Divine Cosmic Laws and Commandments. Moses is teaching these Ancient Laws; many of which are known from the earliest time on this planet when God gave the first revelation to the first man and woman.

Let me add a little for your understanding. But let us not loose focus on the context at hand.

*At the time when James spoke, the Judaism of Israel required circumcision for all "non-Jews" who wanted to turn to God and this was mandated by conversion of the "non-Jew" to Judaism and Sinai Faith. It would be only in the Messianic Community of James where the "non-Jew" could find total acceptance into the Israel of God without circumcision (this is reflective of the School of Hillel).*

**Answer for yourself:** After the death of this New Testament Jesus what was the focus of the teachings in synagogues where the Gentiles were expected to go after coming to faith in God? Was it Roman Christian theology or Old Testament teachings as found in the writings of Moses?

Without a doubt those coming to faith in God were instructed in the Law of Moses and not Christian theology as seen by James' quote some 20 years following the time that the New Testament places the death, burial, and resurrection of this Jesus. That means that the earliest followers of God, both Jew and "non-Jew" met in the synagogues and learned the Torah and not a Romanized "Pauline theology" as we grew up hearing in our Churches in the Western Hemisphere. This means these Jews and "non-Jews" did not hear of the replacement of the Biblical Festivals with pagan holidays to which Jesus' name was attached, they did not hear of false atonements connected with this supposed death of Jesus, they did not hear of the substitution of Sunday for the Sabbath, they did not hear of using the Tithe for any purpose other than what God commanded, they did not hear idolatry taught in their assemblies in which this Jesus was made "the very God of God" as Constantine and the Council of Nicea will later do and enforce this teaching upon the whole of the Gentile world by their forgery of their later New Testaments.

**Answer for yourself:** Don't you find it strange that the assemblies of believers, the Synagogues, which James endorses for the "non-Jew", were not teaching "Jesus" as we have been but "Moses?" I bet you are or at least you should be.

**Answer for yourself:** Does your church teach you the Law of Moses (which includes the Laws of Noah) as we find as the example given the whole "non-Jewish" world long after this death of this Jesus which supposedly changed everything as we are taught today but yet historical evidence and close examination of the critical texts

in the New Testament reveal otherwise? Probably not. More than likely your pastor, not knowing his "Jewish Roots" never heard of your Covenant; the Covenant of Noah.

*Does you church teach you the Law of Moses as we find taught to the "non-Jews" in Acts? Would you want to be taught by James or the "real Paul" or your neighborhood Pastor today?*

## THE ACTS CHURCH WAS ZEALOUS FOR WHAT I HAVE BEEN TAUGHT "KILLS"...HOW COME?

Acts 21:20-26 appears crucial to understanding James' perspective of the council decision and Paul's outlook in Galatians.

*Since the Law had not passed away for the church nor for James, its Pastor, then why have we been taught that the Law has "passed away" by multitudes of Gentile preachers and teachers who obviously teach other-wise than James and the Apostolic church did as well as Paul?*

*Acts 21:20 (KJV) And when they heard [it], they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:*

What a boast. And notice the time period again. Now it has been right at 30 years since the New Testament's dating for the death of this Jesus and again **"nothing has changed"**; the Jews revere the Law and Commandments of God and evidently for James and the Messianic Church this death of this Jesus did not alter the Law and its requirements upon "believers" in God, either Jewish or "non-Jewish".

**Answer for yourself:** Did you notice that almost 30 years after the time given for the death of this Jesus, which Christianity looks to as the causative event for the cessation of the Law, that those in James' Church who "believe" **were still zealous for the Law!** I bet you never did and this should have staggering consequences upon you and your Christian religious belief system, for almost certainly, the majority of you have attended churches that taught you the Law passed away with Jesus' death.

## GUESS WHAT? THE LAW DID NOT END...EVEN IF YOUR CHURCH SAYS SO

Guess what? The Laws and Commandments in our Covenants with God will never end in spite of your Christian teaching. We have been wrong and our behaviors and conducts, when they deviated from the Law and Commandments of God are called "sin" yesterday, today, and forever. That means when your church uses your Tithe in areas not allowed by God, you are an "accessory" to robbing God for the Law specifically commands where and how and what amounts the money is to be used and does not allow such liberties taken by the vast majority of Christian Churches today in the use of such funds. That is why after studying out the Tithe for myself I could no longer tithe to my Church and I was "on staff". That really bothered the Sr. Pastor and when I confronted him on it and showed him how we erred he gave some lame excuse and told me that that was "then" and today is "now". Yes that is true but there is something else at play here; namely, the Eternal Word of God that sadly applies "only when it benefits our desires and agendas today". **We can teach the Law does not apply but we sure quote Malachi when we want an offering.** Even more, that means when you sanctify



and make "holy" your Church's holidays at the exclusion of God's Holy Days as defined in the Hebrew Scriptures or purposefully misquote the word "Passover" as "Easter" in the Book of Acts then you have sinned and your life follows the wrong path God intended for us as "non-Jews". That means when you assemble on Sunday and not on Saturday that you break the Sabbath, and the 4th Commandment and violation of God's Laws is defined by this same New Testament as sin. Understand that the Sabbath was never given as mandatory for the "non-Jew" but Isaiah 56 and the principle of "choosing those things that please me" applies here and it is in this way that the "non-Jew" does what he can to break down this middle wall separating "Jew" from "non-Jew". **The implications of what I am saying in light of Christian theology and its multitude of errors is staggering!**

**Answer for yourself:** Is your church zealous for the same things which the church of James was zealous for? If you attend a typical Christian church your honest answer is probably not.

**Answer for yourself:** Did the Law "pass away" for James and the Acts Church? No. Then why should it pass away in yours?

**Answer for yourself:** Then why have we been taught that the Law has "passed away" by multitudes of Gentile preachers and teachers who obviously teach otherwise than James and the Apostolic church? That is a good question.

**Answer for yourself:** Does the Bible teach us that the church is built upon the foundation of the Apostles and Prophets and not Charismatic Tele-evangelists, Baptists, Catholics, etc.?

*Eph 2:19-20 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; (KJV)*

**Answer for yourself:** Yes, it sure does, and since we as believers are to have our belief system built upon the faith and doctrines of the Apostles and Prophets, then how can we justify our stance believing the Law has passed away when it is blatantly obvious to the careful reader it never did for the Acts Church and the whole of the "non-Jewish" world for the earliest centuries before the rise of Rome and their "replacement religion"?

The only problem now is to for us to find out just "whom" or "what" this Jesus Christ is as so frequently mentioned in the New Testament. Once we get to the bottom of this then then we have it all. Before you tell me that it is simple, that this Jesus Christ is the historical Jewish Messiah you better know that there are undeniable reasons why the Jews cannot accept this New Testament Jesus as their Jewish Messiah as well as the disturbing fact that we find the name "Jesus Christ" as far back as 10,000 B.C.E. in Egypt. As if that is not enough we find this same "Jesus Story" has been told over and over again for thousands of years from start to finish in almost ever nation and they did not teach is as the "Jewish Messiah" but they did as "the Karast" or "Christ within" each human being. This is the crux of the problem to which we must address if we ever hope of finding out the truths of God let alone discern the difference between the true Gnostic Paul and the Roman Paul and the true Jewish Messiah and the Messiah of Rome.

**Answer for yourself:** Whom is this "Christ", this "Jesus Christ" of whom Paul says:

*Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)*

*Col 1:27 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)*

I have only give you a glimpse of what lies ahead of you if you take this challenge. Well that has to be a study for later time and it has to be done if you ever want to know the truth behind Rome's "literalization" of Paul's "Christ Within". You could accurately say that we have lost the truth about "Jesus Christ" going on some 1,700 years at present due to Rome's antisemitism and hatred for "the Law and Commandments of Rome".

This hatred for the Jews and Judaism, a Torah based religion, exposed Rome for the brutality that they spread everywhere they went and defined them as the enemies of God.

Now back to Galatians but before we do understand that Bet Emet Ministries has websites detailing with these most difficult studies specifically created for all to understand. Rome's lies are exposed but this is hard material but the truth and proper worship of God must come before our comfort zones.

**Answer for yourself:** According to the Jerusalem church council in Acts 15 where "necessary things" were imposed upon Gentiles who are turning to God to be part of the Acts Church and the Mother Church's satellite Churches in Asia where "non-Jews" would learn as Moses is preached and taught in the synagogue every Sabbath, would Paul be a good witness to these "non-Jews" of the council's decision which seemed good to the Holy Spirit, James and the elders? Do we later come to see a problem develop with the authentic Paul where he comes to teach the abolition and cessation of such Laws? Yes we do but it may not be as you might suppose and only when we come to understand "Gnosticism" can we truly understand Pauline thought in this regard and why these Laws were not longer necessary when one "lived in the Spirit". We have to really understand this Gnostic Paul if we ever hope to see why at times Paul rises above these Laws and Commandments. Again this is a study for another day.

## PAUL GETS IN TROUBLE AND IS CALLED ON THE CARPET BY JAMES...THE THEOLOGY OF PAUL CHANGES OVER TIME...BUT GOD DOES NOT

Acts 21:21 (KJV) And <1161> they are informed <2727> (5681) of <4012> thee <4675>, that <3754> thou teachest <1321> (5719) all <3956> the Jews <2453> which are among <2596> the Gentiles <1484> to <575> forsake <646> Moses <3475>, saying <3004> (5723) that they ought <4059> <0> not <3361> to circumcise <4059> (5721) [their] children <5043>, neither <3366> to walk <4043> (5721) after the customs <1485>. 22 What <5101> is it <2076> (5748) therefore <3767> the multitude <4128> must <1163> (5748) needs <3843> come together <4905> (5629): for <1063> they will hear <191> (5695) that <3754> thou art come <2064> (5754). 23 Do <4160> (5657) therefore <3767> this <5124> that <3739> we say <3004> (5719) to thee <4671>: We <2254> have <1526> (5748) four <5064> men <435> which have <2171> a vow <2192> (5723) on <1909> them <1438>; 24 Them <5128> take <3880> (5631), and purify thyself <48> (5682) with <4862> them <846>, and <2532> be at charges <1159> (5657) with <1909> them <846>, that <2443> they may shave <3587> (5667) [their] heads <2776>: and <2532> all <3956> may know <1097> (5632) that those things <3754>, whereof <3739> they were informed <2727> (5769) concerning <4012> thee <4675>, are <2076> (5748) nothing <3762>; but <235> [that] thou thyself <846> also <2532> walkest orderly <4748> (5719), and keepest <5442> (5723) the law <3551>. 25 As <1161> touching <4012> the Gentiles <1484> which believe <4100> (5761), we <2249> have written <1989> (5656) [and] concluded <2919> (5660) that they <846> observe <5083> (5721) no <3367> such thing <5108>, save only <1508> that they keep <5442> (5733) themselves <846> from <5037> [things] offered to idols <1494>, and <2532> from blood <129>, and <2532> from strangled <4156>, and <2532> from fornication <4202>. 26 Then <5119> Paul <3972> took <3880> (5631) the men <435>, and the next <2192> (5746) day <2250> purifying himself <48> (5685) with <4862> them <846> entered <1524> (5715) into <1519> the temple <2411>, to signify <1229> (5723) the accomplishment <1604> of the days <2250> of purification <49>, until <2193> that <3739> an offering <4376> should be offered <4374> (5681) for <5228> every <1538> one <1520> of them <846>.

**Answer for yourself:** Was the accusation made against Paul that he was teaching the Jews to forsake Moses, to quit circumcising their children, and to stop obeying the traditions of the Law of Moses? Yes.

**Answer for yourself:** In order to ascertain the truth, is James going to give Paul a public test to visibly demonstrate his submission to the Law of Moses as the authority for his faith and practice? Yes

**Answer for yourself:** Is James' challenge to Paul intended to prove his obedience to the Law of Moses after the

time allotted for the death of this Jesus which is believed by many today to have nullified the validity of the Law as "necessary" for both "Jew" and "non-Jew"? It sure is. Now this was not James' entire motive for as I have shown you previously that the Jerusalem Church held not such believe that the death of any man could atone for the sin of others. Yet we can we interpret from James' command for Paul to keep a public vow, a vow by the way requiring blood sacrifices and atonement offerings, that Paul's submission to James' command shows us that neither of them held any such belief that any supposed death of this Jesus had any bearing upon atonement what so ever. Yes that is what it appears if we are to understand and believe Acts 21 and the Nazarite Vow. The hard facts from the study of this part of Acts is inescapable; namely, the death of this Jesus did not negate or abrogate the Torah for the Jews or for "non-Jews" as well! That should make you wonder why the Jerusalem Church as well as Paul did not fear such a passage or teaching reflecting this blood of Jesus if atonement was believed to have been obtained by the death of this Jesus. For example:

*Heb 10:29 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (KJV)*

**Answer for yourself:** Who is writing this Hebrews letter? How come James and Paul did not fear "treading under foot this blood of Jesus"? Did they not know what we have been taught now? How could that be? How could they continue blood sacrifices according to Numbers 6 (the Nazarite Vow) if they at the same time believed that this supposed death of this Jesus changed everything and was the final atonement of all sin as we have been taught? Is the Holy Spirit incompetent to head this movement by men who are wrong about such cardinal doctrines as "atonement"? Or has Rome changed this all and cleverly concealed these alterations in their forged texts? What are we to do with historical witness when understood properly show us that many of our cherished beliefs today about this Christ were not believed by his immediate followers? This surely should make you think harder than you ever had and stimulate your study to find out the truth behind the Roman lies.

Now...let us examine the text from Acts 21 above...

The Greek word for "forsake" from Acts 21 is as follows and note the words highlighted in "red".

Lexicon Greek 646 apostasia {ap-os-tas-ee'-ah} feminine of the same as 647; TDNT - 1:513,88; AV - to forsake + 575 1, falling away 1; 2

1) a falling away, defection, apostasy

*We are guilty as Christians of apostasy and falling away from God to the degree we reject and neglect the Law and customs of Moses (understanding that the Laws of Noah are contained within them"*

**Answer for yourself:** Was Paul accused by opponents of James' church of teaching others to fall away from God into apostasy by teaching Jews and Gentiles to forsake the Laws and customs of Moses and by teaching them to cease to obey them? Yes.

**Answer for yourself:** Have you unknowingly fallen away from God into apostasy because you have been taught by Gentile Pastors and teachers to forsake the Laws and customs of Moses by ceasing to observe such Laws as the Sabbath, the Festivals of the Lord, and the correct administration of God's Holy Tithe, the Laws concerning worship and idolatry, etc? And it only begins here. I hate to tell you dear brothers and sisters, but the answer to that question is resoundingly "yes, you have apostatized" if you ascribe to Sunday instead of Saturday as the Sabbath, if you observe such pagan festivals such as Easter instead of the Passover, Christmas to the neglect of Tabernacles, and if you give the Tithe to your church to administer thinking they will be "good stewards" when in reality very few Christian Churches place the Tithe in those places Yahweh has placed His name as the Bible commands. The same can be said for all doctrines making this "Roman Jesus" God in all of its aspects.

**Answer for yourself:** Are we guilty as Christians of apostasy and falling away from God to the degree we reject and neglect the Law and customs of Moses? Yes, when they contain the Covenant and Laws of Noah within them given to the whole "non-Jewish" world.

The Greek word for "walk" is as follows:

Lexicon Greek 4043 4043 peripateo {per-ee-pat-eh'-o} from 4012 and 3961; TDNT - 5:940,804; v AV - walk 93, go 1, walk about 1, be occupied 1; 96

- **1) to walk**
  - **1a) to make one's way, progress; to make due use of opportunities**
  - **1b) Hebrew for, to live**
  - **1b1) to regulate one's life**
  - **1b2) to conduct one's self**
  - **1b3) to pass one's life**

**Answer for yourself:** Are we guilty of apostasy as Christians if we regulate our lives, or influence others, to reject, neglect, or cease obedience to the Laws and customs of the Mosaic Covenant (containing the Laws of Noah)? Yes, we do and tragically never know we have because of the erroneous teachings we get from our Christian pulpits.

**Answer for yourself:** Can you see that the church of Acts, even if they knew of this death of this Jesus, taught just the opposite of the accusations made against Paul (they taught as "necessary" these Laws for both "Jews" and "non-Jews" and never did away with the Law)? I hope so.

**Answer for yourself:** Can you see that the church of Acts, after the time allotted for the death of this Jesus, taught that the Gentiles were to pass one's life in loyal submission and obedience to the Laws of Moses and Mosaic customs (again understanding that within these Laws of Moses are the Laws of Noah? Yes, I hope so (let us remember that we obey these Laws because we are saved...not to be saved!)).

**Answer for yourself:** Can you see that what is taught to be the "first Christian Church" taught obedience to the Law of Moses, his customs and rites not only to Jews, but through Jewish witness was to come the fulfillment of the Great Commission whereby all the Gentiles in all nations would by example be taught to observe all those things that James commanded be taught to the "non-Jewish" world? I hope so!

***The first Christian Church taught obedience to the Law of Moses, the Torah, its customs and rites not only to Jews, but through Jewish witness these same teachings were to come taught through the fulfillment of the Great Commission whereby all the Gentiles in all nations would, by example, be taught to observe all those things commanded of them by God in the Covenant of Noah***

Lexicon Greek 1485

1485 ethos {eth'-os} from 1486; TDNT - 2:372,202; n n AV - custom 7, manner 4, be wont 1; 12

- 1) custom
- 2) usage prescribed by law, institute, prescription, rite

**Answer for yourself:** Is rejecting the Law of Moses also the rejection of rites and ceremonies and Festivals since they are part of the Law? Yes, and this is all the more problematic when you see that once you possess the

"keys" to interpret the New Testament correctly you can find that the "non-Jew" observed all the Biblical Festivals alongside the Jew as seen in the New Testament? We have this information and historical witness documented thoroughly on this website.

**Answer for yourself:** You need to read Acts 21 right now. Do you see that the test for Paul was for him to take men, buy their sacrifices, and purify himself with them, shave his head as well as theirs (ending the Nazarite vow) that all may know that those things, whereof they were informed concerning thee (that you teach that the Law has passed away since the cross) is nothing; but [that] thou thyself also walkest orderly, and keepest the law? I hope so.

**Answer for yourself:** Did Paul continue to follow the Law after the death of this supposed Jesus? Yes.

**Answer for yourself:** Now for a tremendous question. Are you aware that the vow and the sacrifices Paul was offering in obedience to James' command included blood offerings and sin offerings...and all this over 25 years after this death of Jesus which Christian theology today says was the final sacrifice for sin (death of Yeshua)?

**Answer for yourself:** Do you think Paul would agree with the theology preached in his name today in your Church?

**Answer for yourself:** Did Paul teach the Gentiles to keep the Law? Yes, and "no". In the beginning of his life he took in writing the decision of the church council, that these "necessary" things must be done in order to demonstrate that the "non-Jews" had turned from idols and could only then be accepted into fellowship with the Israel of God. Only later in his life does he call the "non-Jewish" gnostic believer to live in the Spirit and in so doing one no longer needs the Laws on Stone since having the Christ "formed in you" then one lives the Laws of God on his heart which is but a Divine Copy of the Laws first written on Stone. Yes he did. This is the Gnostic Paul. There comes a time in our lives when our Spiritual maturation should be such that we become the living examples of God's Laws and we are living these Laws and applying them in our lives "by the Spirit"; no longer needed Laws on Tablets. I hope you understand but this again is another study for another day (see the Gnosticism website).

**Answer for yourself:** Did Paul demonstrate that he walked (regulated his life, passed on life, and conducted one life) orderly by keeping the Law after the cross? Yes, but understand what was said above. We are to grow Spiritually to a point that our lives are expressions of these Laws of God as we live out our lives day by day; no longer needed the elementary Laws of instruction as we once had to learn, but rather applying them to new situations daily and in so doing "letting this Christ within" live through us.

## CAN ONE ATTAIN A STATE OF APPROVAL BEFORE GOD BY FOLLOWING THE LAWS AND COMMANDMENTS....IN SPITE OF WHAT THE GENTILE CHURCH TEACHES CONCERNING JESUS' DEATH?

Referring to the above passage in Acts 21 written well after Yeshua's death....

The Greek word for "law" is as follows: (read the definition closely)!

Lexicon Greek 3551 3551 nomos {nom'-os} from a primary nemo (to parcel out, especially food or grazing to animals); TDNT - 4:1022,646; n m AV - law 197; 197

- 1) anything established, anything received by usage, a custom, a law, a command
- 1a) of any law whatsoever
  - 1a1) a law or rule producing a state approved of God
  - \_\_\_\_\_



**1a1a) by the observance of which is approved of God**

- **1a2) a precept or injunction**
- **1a3) the rule of action prescribed by reason**
- **1b) of the Mosaic law, and referring to the context. either to the volume of the law or to its contents (and remember if you are a Gentile that within the Laws of Moses we find the same Laws given earlier in the Covenant of Noah for all mankind long before there were any "Jews")**
- **1c) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT**

**Answer for yourself:** Did Paul demonstrate that he was obedient to the rules and laws which produce a state of approval before God both before and after the cross? Yes.

**Answer for yourself:** How did Paul produce, in the context of Acts 21 written after Yeshua's death, a state of being "approved of God"? He brought blood sacrifices and sin offerings that reflect his Spiritual state before God. I don't expect you to understand this without a proper understanding of how the Sacrificial System and Atonement operated in the Hebrew Scriptures. Few if any Christians have ever been taught this correctly. Paul knew what we don't today; namely, that the death of another person was never and could never be an ultimate atonement for all as it would become in the thinking of others much later in the Gentile Church as they misinterpreted the writings of Paul as well as Judaism.

***Are you shocked to know that Paul continued to bring blood sacrifices after the cross? Evidently he did not ascribe to Jesus' death what we have been taught...neither did James or the Jerusalem Church? Why not? Well you need to study to find out when and how and by whom "atonement" was later connected to Jesus' death...you will be surprised...that is why Judaism does not accept this teaching today...nor should we!***

**Answer for yourself:** Did Paul demonstrate through a Nazarite blood sacrifice (Num. 6) that he was obedient to the rules and laws of the Pentateuch and the Mosaic Law (fulfill the Nazarite vow), thereby producing a state of approval before God after the cross? Yes.

**Answer for yourself:** Did Paul bring a blood sacrifice after the cross? Yes. (See Numbers chapter 6)

Let us now examine the word "offering" as used of the type of sacrifice Paul is recorded of making in fulfillment of the Nazarite vow in Acts 21:26.

The Greek word for "offering" is as follows:

Lexicon Greek 4376 4376 prosphora {pros-for-ah'} from 4374; TDNT - 9:68,1252; n f AV - offering 8, offering up 1; 9

- 1) the act of offering, a bringing to
- 2) that which is offered, a gift, a present. In the NT a sacrifice, whether bloody or not: offering for sin, expiatory offering

**Answer for yourself:** Did you notice that this offering could be bloody or not? Yes.

**Answer for yourself:** How do we come to the correct understanding since this occurs after the cross? See numbers 6.

Since this is a Nazarite vow, we must look at the commandments surrounding the Nazarite vow and these are recorded for us in Numbers chapter 6:

Numb 6:13 (KJS) And this [is] the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: 14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, 15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. 16 And the priest shall bring [them] before the LORD, and shall offer his sin offering, and his burnt offering: 17 And he shall offer the ram [for] a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering. 18 And the Nazarite shall shave the head of his separation [at] the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put [it] in the fire which [is] under the sacrifice of the peace offerings. 19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put [them] upon the hands of the Nazarite, after [the hair of] his separation is shaven: 20 And the priest shall wave them [for] a wave offering before the LORD: this [is] holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. 21 This [is] the law of the Nazarite who hath vowed, [and of] his offering unto the LORD for his separation, beside that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

**Answer for yourself:** Having read Numbers 6, do you see that blood sacrifices had to be brought in fulfillment of the Nazarite vow which Paul was obedient to after the cross? I hope so. When you see this then there is no way you can come to terms with both James and Paul continuing with these "blood" offerings if some Jesus in the past had died for all mankind's sin in some "Laws ending" sacrifice!

*Why would Paul bring "blood sacrifices" if the Law had been done away with by this Jesus'? Did Paul not know this? Had he missed this supposed momentous event that supposedly changed everything? Did someone, maybe God, forget to tell him or has the theology about this "Christ" changed at the hands of Rome? Paul most assuredly would not have brought such sin offerings & atonement offerings if he knew that this Jesus' death was a fulfillment of prophecy as a final atonement for his sin...don't you think? And why would this James command this be done...had somebody forgot to tell him as well?*

**Answer for yourself:** Did Paul demonstrate that he was obedient to the rules and laws which produce a state of approval before God after the cross by bringing a blood sacrifice, thus obeying the Law of Moses after the cross? Yes. But to fully understand these "blood" offerings then one has to understand why "blood" accomplished "nothing" in such sacrifices but was only a picture of "one's Soul" which is the agent that procures the atonement long before one ever came to the Temple to offer his "Soul/blood" before God on the altar. This is but a picture of a Spiritual Dynamic going on and Christianity has never taught this correctly. It is time I do.

**Answer for yourself:** Why would Paul bring "blood sacrifices" if the Law had been done away with in some supposed sacrifice? Was the death of this Jesus some form of a sacrifice and how could Paul not know this? Was this death of Christ to be understood as "literal" or "allegorical" way back in the first century? Have we

understood correctly what we read in our Bibles? Who was "Jesus Christ" to Paul? Was this Jesus Christ a real historical person or an allegory of the "Christ Within" which was only later "literalized" by Rome when craftily written in Rome's rewriting and editing of the first Gnostic New Testament when "the Christ" (Egypt called God within all matter the "Karast") was never to be understood as "literal person" and had never been understood this way since the beginning of recorded history? There, I gave it away for all to see. I believe that had some historical atoning death of some Jesus had taken place in Jerusalem as a fulfillment of the Hebrew Scriptures then surely James and Paul would have known it and this would have prevented Paul and James from such actions had they believed this "atoning event" was true. But evidently they did not. Our very own New Testaments, when correctly interpreted contextually and historically, shows us that we have the wrong understanding of "the Christ" as well as how God expects us to "atone" for our own sin. Judaism has taught this correctly since the beginning and Rome changed this all later and we know it not. The fact that Paul, in obeying James, brings blood sacrifices as "commanded by the Laws" shows the Law had not passed away for either of them and this fact alone testifies to us that the Law had not passed away after some supposed Jesus' death and that the Law remains today a pattern for life and conduct for believers in God.

**Answer for yourself:** Dear Christian, can you now see that the Law had never passed away after the supposed death of this New Testament Jesus and that we have severely misunderstood the message of Galatians in believing it has? But not only that but can you now see that it is possible to make oneself "acceptable to God" and that the Christian teaching on atonement as connected to this death of Jesus is utterly wrong? I hope so. I have used our own Christian references in looking up these Hebrew and Greek words and beneath the pulpit preaching we hear there is another whole message, the message of Judaism, that lies behind this Roman altered book that has led us astray from the will of the Creator.

## WHY DO YOU SAY YOU LOVE ME AND NOT OBEY ME?

**Answer for yourself:** Can you begin to guess at the staggering consequences facing you since the Law has not passed away, and as Christians, we have lived most of our lives as "Lawless Believes," and every man or denomination has done, for the most part, what seemed right in their own eyes? Can you begin to see the depth of what I am sharing when we consider as Christians we have never been taught correctly about atonement either? What we find when we study is that the Gnostic Christ and true atonement go other and validate the Jewish message of 2,000 years ago and today as well. Oh how I wish that the Christian faith into which I was born had been based upon study instead of "preaching of traditions" inherited from Rome.

It is almost too scary to consider the many sins we have committed "under grace" without the guidance of God's Law which would have regulated our conduct and behavior if followed and assured that we would have lived a more pleasing life before our Creator.

***Bet Emet Ministries continues to warn the Christian concerning the Law and its demands made upon one's worship of God through the correct giving of the Tithe, as well as the sanctification and observance of the many appointed times with God as commanded in this Divine Law; Commandments concerning God's Festivals and Saturday Sabbaths that apply to the "non-Jew". We must repent if we truly are believers in God and love Him more than our erroneous traditions.***

**Answer for yourself:** Did Paul have three missionary journeys to Gentiles all over the world in fulfillment of the Great Commission in which he obeyed the Great Commission: ***"teach them to observe all things which I commanded you?"*** Yes. **Did Paul teach the "non-Jews" to keep these "appointed times" like the Sabbath?**

**Answer for yourself:** Was Paul teaching the Gentiles "to observe things commanded" or just "faith" in Christ? Did Paul expect over time that a "non-Jew" was to grow to such a Spiritual Condition that he would no longer need Laws on Tablets but begin to live the Laws of God that are implanted inside on his heart? Yes, he did.

**Answer for yourself:** Was Paul guilty to teaching Jews and Gentiles not to observe the Law of Moses or were these charges just lies said against him? It is not my purpose in this article to expound in detail on the above question as I do so later in my later websites, however, you need to know that there was "some" truth to the charges leveled against Paul and as reiterated by James but this has to be qualified as I stated above and is possible one when you discover that Paul was a Gnostic; a Gnostic that Rome hated but yet used this Paul to their advantage as he was the link to Jerusalem and the authority of this Christ. This brings us again to the need to understand just whom this "Christ" really was historically (allegory or literal). Thus, the need for the test of Paul's faithfulness to the Law and the Torah before others as was commanded of him by James. For let's fact it not all the common people are yet "attained initiates" and not all people are at this Spiritual maturity to know the depth of what Paul is teaching as a Gnostic. So let it be understood that [historically it can be shown that Paul relaxed the Law to "non-Jews" as well as Jewish believers when in Asia Minor during his ministry. We deal with this problematic issue on our Antioch series.](#)

**Answer for yourself:** Was Paul guilty of teaching Jews and Gentiles not to follow the customs of Moses? For the most part, no; however, understand that there were parts of the Torah (kosher, for instance) where Paul can be found teaching in direct conflict with the Laws of the Torah in this regard. Paul would teach the Sabbath and the Festivals to the non-Jewish believers along with the ethical commands of Hebrew Scripture, however, he would relax the kosher requirements along with nullifying one's "accepted state of acceptance before God" through faithfulness in keeping the Law. He would replace such "acceptance" connected with obedience to the Torah with his own "gospel" which was blended with "pagan mystery religions and their emphasis upon sun-gods" and all of this related to "the Christ within". This is a little much to get into here, but elsewhere on other websites do I address these most difficult issues and deal with them in detail. The irony of Acts 21 is that Paul is required to do something in response to James decree that he issued concerning Paul since it was confusing what Paul had been teaching concerning the Law. The bottom line to all of this, and I hope you will understand, is that this "gospel of Paul" which he historically preached as a Gnostic was a "secret gospel" normally reserved for initiates. There was a rule in all these "mystery religions" forbidding them to reveal **the Teaching** to people who were not prepared to receive it. The law of silence and discernment was strictly imposed. Thus, an Essene never tried to convert another person to any belief. "Do not give pearls to pigs for fear that they will trample them underfoot and turn towards you to devour you." Yet, Paul discerning the changing of the Age (Aries to Pisces) felt constrained to teach these hidden mysteries of "the Christ" openly to the "non-Jews" in Asia.

***Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)***

Now you see it. Paul was teaching metaphysics to these "non-Jews". The mysteries of Egypt were now made open to all. It is we again, like our forefathers, who have completely misunderstood the role of Law and its connection to the indwelling Christ today since given a substitute gospel by Rome. The irony of this is that Paul's gospel is not the one we hear preached today and the one he warned not to accept as the counterfeit is the one we have from our pulpits.

***2 Cor 11:3-4 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. (KJV)***

Now, back to our study in Galatians.

**Answer for yourself:** Were "some" of these "charges" made by the Judaizers (that Paul was teaching against the Law) in order to limit Paul's influence, since he was not teaching "obedience of the Law for salvation" to the "non-Jew" as they were (the men reported to have come from James, remember?)? Yes, I think you can see that now very clearly. However, we must look beyond the "circumcision" question to the problem of Paul teaching against the Law to the "non-Jews" and Jews in Asia. But our emphasis in Galatians deals with the circumcision question for the most part. The other problem is addressed in his other writings.

*Acts 21:22-23 states: "What is it therefore? the multitude must needs come together: for they will hear that thou art come. 23 Do therefore this that we say to thee."*

**Answer for yourself:** Can you see the importance of unity as stressed by James, and what does that say to us today when we have over two thousand conflicting and contradicting different Christian denominations with multitudes of conflicting doctrines concerning this Christ that prevents such unity? What happened to the "one Faith" of Ephesians 4:5 in light of thousands of competing variations of that "one" faith that exists today? Has every man become a "light unto himself?"

**Answer for yourself:** Was Paul in submission to the authority of James and the Jerusalem elders and did he respond affirmatively by preparing to bring blood sacrifices and sin offerings as James instructed and all of this long after some supposed death of this New Testament Jesus as we are taught today?

*If the Christ commanded his apostles and disciples to teach the Gentiles to OBSERVE those things COMMANDED by him, and if James REITERATES these COMMANDMENTS in Acts 15 before they are written and taken to all the known Gentile world.....then WHO CHANGED THE MESSAGE and led us to believe, as we do today, that we are not under God's Laws?*

**Answer for yourself:** Should we also be in submission to the authority of James and the Jerusalem church since it was the missionary church from which the revelation of God to the "non-Jewish" world emanated? We sure should

James in Acts 21:25 reiterates the same decision made in the council of Acts 15. I want you to notice that nothing had changed: *"As touching the Gentiles which believe, we have written [and] concluded that they observe no such thing (obeying the Laws to be saved), save only that they keep themselves from [things] offered to idols, and from blood, and from strangled, and from fornication."* These were the "necessary things" (Acts 15:28) REQUIRED of all Gentiles for their inclusion into the early church, thus becoming grafted into Israel.

Let us summarize: Here, upon Paul's arrival in Jerusalem, James converses with him about a problem. There was a rumor that Paul had ceased to follow the traditions and taught his audience, both "non-Jew" and "Jew" to do the same. It was these Jewish disciples that were to be lights for the Gentiles to follow in faith and practice, and I am sure you see by now, that if Paul had been teaching the Jews to reject Moses and the Law that would have been disastrous for the Messianic movement. James suggests some steps to counter this invalid accusation. Paul should take several men who had made a Nazarite vow, go to the Temple, join in their vow and purification rites, and pay their expenses for the animal sacrifices. In this way he would demonstrate his commitment to and consistency with Torah and the Jewish Biblical traditions. Paul follows James' advice, and on several later occasions expresses his own unwavering commitment to his heritage and its observance (Acts 23:1,6; 25:8; 26:5; 28:17).

Acts 23:1 And <1161> Paul <3972>, earnestly beholding <816> (5660) the council <4892>, said <2036> (5627),



Men <435> [and] brethren <80>, I <1473> have lived <4176> (5769) in all <3956> good <18> conscience <4893> before God <2316> until <891> this <5026> day <2250>.

Acts 23:6 But <1161> when Paul <3972> perceived <1097> (5631) that <3754> the one <1520> part <3313> were <2076> (5748) Sadducees <4523>, and <1161> the other <2087> Pharisees <5330>, he cried out <2896> (5656) in <1722> the council <4892>, Men <435> [and] brethren <80>, I <1473> am <1510> (5748) a Pharisee <5330>, the son <5207> of a Pharisee <5330>: of <4012> the hope <1680> and <2532> resurrection <386> of the dead <3498> I <1473> am called in question <2919> (5743).

Acts 25:8 While he answered <626> (5740) for himself <846>, Neither <3754> <3777> against <1519> **the law <3551> of the Jews <2453>**, neither <3777> against <1519> the temple <2411>, nor yet <3777> against <1519> Caesar <2541>, **have I offended <264>** (5627) any thing at all <5100>.

Let us examine "have I offended" in the Greek language:

*According to the inspired definition for the word "Law," it is the observance of the "Law" that produces a state of approval before God...for faith without "works" (obedience) is dead!*

#### Lexicon Greek 264

264 hamartano {ham-ar-tan'-o} perhaps from 1 (as a negative particle) and the base of 3313; TDNT - 1:267,44; v AV - sin 38, trespass 3, offend 1, for your faults 1; 43

- 1) to be without a share in
- 2) to miss the mark
- **3) to err, be mistaken**
- **4) to miss or wander from the path of uprightness and honor, to do or go wrong**
- **5) to wander from the law of God, violate God's law, sin**

**Answer for yourself:** Did Paul say that he *had never been mistaken or wandered from the Laws of God?*  
Yes. I would like to believe this but the accusation of the Jerusalem Church brings doubt; but let us continue.

The Greek word for "Law":

Lexicon Greek 3551 3551 nomos {nom'-os} from a primary nemo (to parcel out, especially food or grazing to animals); TDNT - 4:1022,646; n m AV - law 197; 197

- 1) anything established, anything received by usage, a custom, a law, a command
- 1a) of any law whatsoever
- **1a1) a law or rule producing a state approved of God**
  - **1a1a) by the observance of which is approved of God**
- 1a2) a precept or injunction
- 1a3) the rule of action prescribed by reason
- **1b) of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents**
- **1c) the Christian religion: the law demanding faith, the moral instruction given by Christ, esp. the precept concerning love (as manifested in observance of the commandments)**
- **1d) the name of the more important part (the Pentateuch), is put for the entire**

## **collection of the sacred books of the OT.**

***Does good intentions or erroneous obedience please God? Or does our love for God find its expression in our obedience to what He has commanded?***

**Answer for yourself:** Did Paul say that he had never, in his opinion, been mistaken regarding any law whatsoever, or regarding a commandment or rule producing a state of approval of God (to the best of his ability)? Yes. Again we have problem that may not have an answer and surely does not until we come to understand Gnosticism and its relationship to these Divine Laws. Paul taught the Torah and rescinded some of it at it applied to "breaking down the middle wall of partition" between the Jew and the "non-Jew" and this can be understood upon examination. But the larger picture concerning his inherited writings we have received to day or the writings attributed to him in the New Testament promote a complete "denial" of the Torah for right standing and "acceptances" before God. Paul never did this and we see that we are completely mistaken to believe that this historical Paul would have done so since he believed in his day that some supposed sacrifice of Jesus was some substitute for the Torah. I have shown you that Paul did not believe that the Torah was abolished, and at the same time I showed you that Paul did "abrogate" some of it (food laws concerning table-fellowship in the Antioch Incident). What we need to understand is that Paul did not desire the Torah to be abolished nor ever taught and the authentic Paul never believed in some death of somebody for his atonement. I have demonstrated that it was the law of Circumcision that Paul opposed since it was never given to the "non-Jew" and this same historical Paul had a different understanding of "kosher" as applied to the "non-Jew". His writings might say things to this effect after coming through Roman forgery mill over the early centuries of the Church but these writings were altered for over 400 years by the Gentile Church. It is impossible to read Paul's letters and discern "Paul's religious belief system" unless you also observe his life from the pages of the Book of Acts where it can be shown that Paul was obedient to the Torah and taught the Torah to the "non-Jews" as well. Even more so it is impossible to read Paul's letters and discern "Paul's religious belief system" unless you also have a working knowledge of Gnosticism and can discern where this Gnosticism stops and starts on the pages of the Bible we were given by Rome. This paradox has only one answer: the writings of Paul have been altered and are today "fictitious" accounts created to serve the theological positions and anti-Law bias of Rome. The only way we can be sure is to "read between the lines in the Book of Acts" and all these epistles to see if Paul was Torah obedient or if he nullified the whole thing in lieu of supposed death of this Jewish Christ. What we find is that 2,000 years ago this death of a "dying/rising" God, or this Christ was always understood ALLEGORICAL and had been since Ancient Egypt and was always applied to the "awakening of the Divine Soul to its identity and purpose" in this body of death (matter). Sadly Rome changed this 180 degrees in the earlier centuries in its hatred of the Jews and their Laws (Torah). Go and study and see this for yourself and trace the corruption of this Divine Idea and see how Rome, hating the Jews, changed the earliest "Jew" and "non-Jewish" Gnostics/**Chrestians** ("Chrestus" being the name for the indwelling Karst/Christ) into their aberration called Christians. And behind this all is Rome's hatred for these Divine Laws given all of mankind by the Creator.

**Answer for yourself:** Since Paul said he had never been mistaken regarding the laws in the Pentateuch (to the best of his ability), do you see that he could not abrogate and cancel the Law of Moses (containing the Laws of Noah) and still say he has sinned against no law perpetually? Yes I hope so.

**Answer for yourself:** Did Paul say that he had not been mistaken or erred considering any Law in the Pentateuch and the Mosaic Law? Yes. Paul may not of erred in his own opinion but if he relaxed the kosher commandments to the "non-Jew" then he "erred" and this is James' concern. And this goes beyond just "eating" but affects idolatry and blasphemy as well as you see when you study out each of these Laws of Noah as I did. This is a major problem worthy of a Jerusalem Council and a second recall of Paul in Acts 21 by James.

**Answer for yourself:** Could Paul be mistaken, when he said he never canceled or abrogated any Law in the Torah and Law of Moses, unknowing that he should have canceled them all and caused the Law to pass away? No, for I can't believe he could have been that deceived and used and quoted from the Word of God (Old

Testament) so much in teaching the "non-Jews" while, all along, he secretly knew it should have been discarded. This is a very difficult issue in my opinion when seen correctly and only by adhering to the Torah can we find peace and bring harmony to these opposing camps. It goes to the very issue of the "Letter" (James) vs the "Spirit of the Law" (Paul).

Acts 26:5 Which knew <4267> (5723) me <3165> from the beginning <509>, if <1437> they would <2309> (5725) testify <3140> (5721), that <3754> after <2596> the most straitest <196> **sect <139>** of our <2251> religion <2356> I lived <2198> (5656) **a Pharisee <5330>**.

Lexicon Greek 196 196 akribestatos {ak-ree-bes'-ta-tos} superlative of akribes (a derivative of the same as 206);; adj AV - most straitest 1; 1

- 1) exact, careful
- 2) of the strictest sect: the most precise and rigorous in interpreting the Mosaic law, and in observing even the more minute precepts of the law and tradition

**Answer for yourself:** Did Paul say that he lived his life following one of the most strict sects within Judaism that was accustomed to rigorous adherence and interpretation of Mosaic Law? Yes.

**Answer for yourself:** Don't you find it rather strange that Paul would be proud of observing "the Law" (as Pharisees were known to do) if the Law had passed away? You should.

**Answer for yourself:** Do you not think it strange that Paul would live a life devoted to such a strict sect and yet try to abolish the Law as he was falsely accused? I would think so.

Let us look at the Pharisees for a moment.

Lexicon Greek 5330 5330 Pharisaïos {far-is-ah'-yos} of Hebrew origin cf 06567; TDNT - 9:11,1246; n m AV - Pharisee 100; 100

- 1) A sect that seems to have started after the Jewish exile. In addition to OT books the Pharisees recognized in oral tradition a standard of belief and life. Some (School of Shammai), but not all of the Pharisees (School of Hillel), sought for distinction and praise by outward observance of external rites and by outward forms of piety, and such as ceremonial washings, fastings, prayers, and alms giving; and, comparatively negligent of genuine piety. Many prided themselves on their fancied good works. They held strenuously to a belief in the existence of good and evil angels (duality of the Cosmos), and to the expectation of a Messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades (grave, not Hell), would be recalled to life by God, and be requited each according to his individual deeds. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country's cause, and possessed great influence with the common people.

According to Josephus they numbered more than 6000. Some were bitter enemies of the School of Hillel and clashed with Hillel's interpretation of the Torah and his belief system; and were in turn severely rebuked by him for their avarice, ambition, hollow reliance on outward works, and affection of piety in order to gain popularity. But let us never forget that this was only one house of Phariseism, while the other house of Phariseism agreed in principle and spirit with the Jewish Christ as modeled by Hillel and his School.

Acts 28:17 And <1161> it came to pass <1096> (5633), that after <3326> three <5140> days <2250> Paul <3972> called <4779> <0> the chief <4413> <5607> (5752) of the Jews <2453> together <4779> (5670): and <1161> when they <846> were come together <4905> (5631), he said <3004> (5707) unto <4314> them <846>, Men <435> [and] brethren <80>, though I <1473> have committed <4160> (5660) nothing <3762> against <1727> the people <2992>, or <2228> **customs <1485>** of our fathers <3971>, yet was I delivered <3860> (5681) prisoner <1198> from <1537> Jerusalem <2414> into <1519> the hands <5495> of the Romans <4514>.

Lexicon Greek 1485 1485 ethos {eth'-os}from 1486; TDNT - 2:372,202; n n AV - custom 7, manner 4, be wont 1; 12

- 1) custom
- 2) usage prescribed by law, institute, prescription, rite

**Answer for yourself:** Do you see that again Paul's testimony was that he had done nothing against the custom of his Jewish fathers (like teach against the Law)? Yes.

**Answer for yourself:** Having studied this paper, can you now see clearly that Paul never violated the Laws of Moses, let alone forsook them?

**Answer for yourself:** Can you now see, better than ever, that Paul never thought or would write anything that could be understood that he advocated replacing the Laws of God with something like grace? I hope so.

**Answer for yourself:** Then can you begin to understand that what we have come to mistakenly understand in contemporary Christianity, that the Law has passed away, is totally alienated from what Paul actually taught, as well as what the Jewish Christ as modeled by the School of Hillel actually taught? I bet you can.

## SO WHAT DOES ALL THIS MEAN TO ME-A CHRISTIAN IN MY CHRISTIAN CHURCH?

**Answer for yourself:** If the teaching aspects of the Law has not passed away (only the judicial aspects since Messiah), then are we not still "under" the perfect Law of obedience? Yes.

***We at Bet Emet Ministries plead with you to share this material with loved ones that they may inherit the fullness of God's salvation by rethinking the message of preachers and the authentic Paul, thereby rightly dividing the Word of God so that they will one day not stand ashamed before God.***

**Answer for yourself:** Since the teaching aspects of the Law have not passed away, then what right do we have to continue to utilize God's Holy Tithe in the manner most churches do as it goes to church funds to be distributed how they will (building payments, insurance, bill, utilities, car payments, dues, membership fees in organization, fancy dinners, salaries, home payments, etc), when the Torah of God SPECIFICALLY commands us that 1/3 of ALL of the Tithe is to go totally to the widows, orphans, sick, lame, blind, paralyzed, homeless, hungry, elderly, etc.? **We have no right to misuse these gifts and we sin in contributing to such churches when we let them distribute God's Tithe in such ways instead of obeying the Law of the Tithe that by now you can see never passed away. Don't be deceived any longer! Study the book of the Jews, the Bible that give us our Divine Standards.**

**Answer for yourself:** Since the teaching aspects of the Law have not passed away, then what right do we have to continue to utilize God's Holy Tithe in the manner we do when God's Law SPECIFICALLY commands us that the second 1/3 of the Tithe is to go to you for the observance and celebration of the Festivals, Feasts, and Sabbaths of the Lord as found in Lev. 23? **We have no right and we sin in contributing to such churches we we let them distribute God's Tithe in such ways instead of obeying the Law of the Tithe that by now you can see never passed away. Don't be deceived any longer! We have no right and we sin in contributing to churches whose church calendars are filled with pagan holidays in which we affix the name of Jesus to make them look religious. This is Constantine's work.**

**Answer for yourself:** Since the teaching aspects of the Law have not passed away, then what right do we have to

**continue to utilize God's Holy Tithe in the manner we do when God's Law and Torah SPECIFICALLY commands us that the third 1/3 of the Tithe is to go to the teaching Levite who today teaches you the Divine truths in God's Word and not this false Roman gospel we inherited. We should no longer support false teaches who have failed to study out the book from which they preach and in so doing have led you astray from the path of proper Worship of God and the proper used of the funds that build the Kingdom of God instead of some deluded Pastor's agenda. We have no right to allow ourselves to be used as pawns any longer and we sin in contributing to churches in support of pastors who deceive us because of their lack of adequate study!**

**More in the final article in the series. I want you to know that I have written this article with my heart and this information is not meant to be harsh but honest. We all stand in need of repentance in light of the truth.**

**[Let us continue in the next article in this series.](#)**

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## HAVE WE MISUNDERSTOOD PAUL'S LETTER TO THE GALATIANS? #5

The majority of Christians today have a complete misunderstanding of the role of faith and its relationship with works. Such is obvious as when the subject of "works" is brought up most respond "I'm not under the Law I'm under grace" or "I'm saved by grace through faith and not of works."

**Answer for yourself:** Have you ever questioned these statements as to their accuracy as you have, more than likely, understood them as they stand alone and not as qualified or enlarged upon by other Scriptures which bring a more complete understanding? More than likely you haven't.

**Answer for yourself:** Are you sure that the above statements "I'm not under the Law I'm under grace" or "I'm saved by grace through faith and not of works" are entirely correct as you have understand them? Don't be so hasty to say "yes."

**Answer for yourself:** Do you ascribe to a "fixed" position on the issue of "faith vs. works" because you have heard the above Scriptures quoted so often by people you respected? More than likely yes.

**Answer for yourself:** Is it possible that "there is more than meets the eye" when considering such passages, and without a fuller understanding you may have been led to an erroneous conclusion in the matter? Most definitely.

**Answer for yourself:** Is it possible that sense you might lack a "fuller" understanding of the doctrine of "faith" and "works," and all the implications that go with such a statements, that you may have arrived at conclusions that cannot be supported by comparative Scriptural analysis? Most definitely.

**Answer for yourself:** And what if you are wrong in your religious belief system as it dawns upon you from your own personal study? What if you are shown that certain "works" are necessary as the "fruit" of true salvation, and that in reality that we are NOT saved by faith ALONE? Will you let the "full counsel" of God cause repentance in your life and conduct? I hope so.

**Answer for yourself:** If shown the errors in your religious belief system will you repent in the matter even though it may go against what your preacher has told you? I hope so. This is the real test for a true child of God.

**Answer for yourself:** Are you certain that you have fully understood "ALL" that the Bible teaches about "faith and works" or have you, like the multitudes of Christians today which "cut-out" one Scripture from their Bible and create a "full doctrine" from that one verse, been possibly incorrect in your understanding of the doctrines of "faith" and "works?" We will have to investigate the matter to be certain.

**Answer for yourself:** Lastly, are we guilty of neglecting other Scriptures that qualify and enlarge the meaning of the original verses given above, and in doing so, have come to erroneous conclusions concerning "faith" and "works" which God never intended for us? This is the very place I was over 15 years ago, and I would have

remained there until this day based upon what I heard others say, except I began to do in-depth study of the Bible for myself to see "if these things be so." It is then that I discovered the historical deception that lies behind this Roman New Testament that we have inherited; a book by the way that can be shown to be a forgery at "key" theological positions when compared with the prior Hebrew Texts that had been cherished and revered over a thousand years prior to Rome's literary deception.

More than likely, if you are typical Christian in today's world who lacks proper Bible training, study and corresponding knowledge in the areas of archeology, manuscript comparisons, comparative religions, Gnosticism, Astronomy, etc. ; you fall into the latter category. One hour per week is not nearly enough "Bible" or study for you to "rightly divide the Word of Truth." I will, in this article, continue to show you that without faith it is impossible to please God, but also "faith alone" without the proper defined Divine "works" does not please God either! I will show you that **only "faith" accompanied with "proper works" pleases God and is the only accepted fruit of our salvation.**

Such incomplete understanding of God's Word on our part in these very important areas will not only deceive your thinking but your conduct and behavior as well. **Such faulty belief systems will not "save" you if your faith is unaccompanied with the proper works that justify you before God.** Please understand the reason Bet Emet Ministries exists. Inadequate Bible study has led multitudes to understand only a "little" of the "whole" of God's revelation to man, thus allowing man to lean on his own understanding which often leads him astray and too often into sin. Quite often that "little" may satisfy you, but we must satisfy God through proper obedience which is greater than any sacrifice we can bring.

**Answer for yourself:** Could our faulty religious belief system and its corresponding erroneous actions (yet done in faith) cost you eternal reward or even eternal life? Well that is a very tough question deserving of your utmost attention.

You will be surprised, like I was, at the findings of such an inquiry into "faith and works". So surprised was I, that it changed the whole course of my life while I pastored in one of the largest Charismatic churches in the Dallas-Ft. Worth Metroplex, and eventually led to my resignation a few years later. Troubled at the conflicting picture given me by Southwestern Seminary for 3 years I set out to find the truth for myself and it would take about 5 years before I was thoroughly assured by the answers that I found that I must resign my position as a Pastor on this mega-church staff and start a ministry of repentance for the Christian believer. I could no longer, having come to the knowledge of the truth through intense research and study during my pastorate, continue to be a "man-pleaser" but finally mustered the courage to be a "God-pleaser," which in my case, caused me to leave the church which would not repent of error when shown "truths" in the Bible and in history and archeology that corrected our "long cherished" beliefs, conduct, attitude, and behavior as typical Romanized-Protestant believers.

***2 Tim 3:16 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (KJV) 2 Tim 3:16 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (KJV)***

**Answer for yourself:** What is the big problem with the above passage? Well you have to discern what is Divine Scripture and what is later "additions" to these Scripture that Rome passed off as "Divine Revelation" when they re-wrote the first Gnostic New Testament. Bet you never heard this before but it is the truth and easy to see today if you crack the right books. Thus you now know that not all which appears to be "All Scripture" is really "Scripture" when looked at through the microscope of intense modern scholarship. In fact "man-made" Scripture has served Rome well and blinded the minds of millions to the Divine Truths that our Creator intended they learn during their life in this plane of existence.

With the rise of the Christian Church as an entity unto itself, a new era in the formation of the Bible had arrived. Unknown to most Christians is that here were historically in the first centuries A.D. numerous texts in circulation among the various Christian communities, including various Letters, Gospels, and Acts of the

Apostles that are not included in modern Bibles. Naturally the party line parroted by the Roman Catholic Church and various Protestant sects is that all these texts were simply silly, worthless drivel (or worthless yet harmful heresy), correctly removed from the Bible by right-minded religious leaders acting on divine inspiration.

**Answer for yourself:** Who qualified these Biblical editors? By what authority did they make such "additions" and "corrections" and "removals" to the established revelations of old? How can we be certain today that the theological positions of the "remnant" which were discarded were not the more accurate revelation of the Divine? How can we be sure that the religious texts we inherit today in our Holy Bibles is the information that the Creator desired we have or can we prove otherwise if we study hard? Well, we can prove otherwise and we have to go no further than the boasts of the early Church Fathers as their deception that served their purposes well when they included in their writings no less of their "religious deceptions" over the "ignorant populace". Let me give you one:

***"What profit has not that fable of Christ brought us!" Pope Leo X.***

Originally there were roughly 25 or 30 variations of the Gospels alone, but by the time of the Muratorian Canon (180 AD), only four of these were included among the scriptures of the Bible -- Mark, Matthew, Luke, and John. It is in this time period that the antisemitism of Rome churned out their "edited" First New Testament of the Gnostic Chrestians which taught only this "Christ Within" mankind. In so doing they planted their antisemitic ideas concening the abolition of God's Divine Law by teaching this "dying/rising" God-man was external to every child of God when the Divine awakens inside them along with many texts intended to create such an idea. One in particular stands out:

***Rom 10:4 4 For Christ is the end of the law for righteousness to every one that believeth. (KJV)***

These Bible forgers will make sure not to tell their audience that the word "end" in the Greek means "goal"

Thayers' Greek Lexicon and the word for "end":

5056 telos- 1) end

- a) termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time)
- b) the end
- 1) **the last in any succession or series**
- 2) **eternal**
- c) that by which a thing is finished, its close, an issue
- d) the end to which all things relate, the aim, purpose

What we see is this "Law" has not period of time in which it ends but rather it is eternal by the defintion of the very word itself. This Gnostic Paul is teaching that when we awaken to the God within us and the Christ that dwell within us and when we allow this Divine to teach us to be "like this Christ", or as Paul says "till Christ be formed in you" then we will accomplish the end of our Spiritual evolution and the end and purpose of our Earthly existence. Furthermore, when we understand that this Christ came not to do away with the Law but rather "correctly interpret the Law" so that mankind can live out these Laws by living out in their lives the "correct works" and not the "works taught by selfish men" then we have arrived and accomplished the aim and purpose of our Earthly existence. This understanding completely destroys Rome's New Testament and its views on the Law of God being "replaced" by some supposed historical Christ who dies to replace this Law is not the truth; in fact this "dying/rising godman" is you and me when we come to the understanding of our Divine Nature and turn from the works of the flesh to the "works of the Spirit" which are defined by these Positive and Negative Laws written on Stone (the 10 categories of the Laws of Moses which contain within them the 66 Laws of Noah). This is what Rome did not want you to know and crafted their replacement New Testament to make it appar that this Christ nullified the Law of God along with the Pauline witness when proper study and

understanding will show you this was never historically the case. This is what bothers me as a Christian Pastor "who had it made" and caused me to resign my position of influence over the masses. I was teaching lies; lies that today can be proven to be by the aid of modern scholarship and archeology that are restoring these older Divine texts that Rome will try to burn out of existence and bury so that the eyes of "thinking believers" never see them and in so doing will allow the whims of Rome and their cruelty to exist for some Jesus forgives their actions. Like Constantine before them they "get away with it" for there is no Law that applies to them except their own; until they die that is and find the judgment of God upon such "Lawlessness" and "Torahlessness".

The criteria for inclusion of books in Rome's Bible were:

- The text must not contain heresy. Heresy included anything that the dominant factions within the church disagreed with or saw as a threat to their own ideology. In other words the "powers that be" got their religious views and interpretations defined as "orthodoxy" and others, like the Jewish and "pro-Torah" branches were rejected.
- The text should uphold the authority of the Apostles. By extension, any text which contradicts the alleged views of the Apostles must be discarded. But then again when we reject the "Jewish Mother Church" then how can we saw this "new gospel" or these 4 gospels out of the whole of 30 or so reflects Apostolic Doctrine when it denigrates the Laws of Moses (as well as the Laws of Noah contained in them)?
- Texts should validate and even encourage the Christian zeal for martyrdom. While the last criterion may seem a bit arbitrary and bizarre to some, it actually does make a certain sense, considering that Christianity was an underdog evangelical religion. If people shunned Christianity because it might get them killed, the religion would wither and die out. If people saw dying for the cause as exhilarating (and a ticket to Heaven), they might be more willing to sign on -- regardless of the consequences. We see this same philosophy taught to the children in the Islamic world today which teaches them that their highest calling before God is to become "human bombs".

On the other hand, some of the deleted books were written with great authenticity and contained no actual heresy, but they made the Church look bad by mixing honest doctrine with ideas that might appear foolish or shocking. For example, the First Epistle of Clement to the Corinthians (himself the first Jewish "pope") was originally included as part of official Church scripture but was later deleted -- the objection being that Clement likens Christ's resurrection to the rising of the Phoenix from its own ashes. Now here this and set down before you fall down. This might have been fine had he referenced the Phoenix as a mythological being, but instead he refers to it as a real bird that existed in the physical world. Rome was fearful that later readers might draw the conclusion that Christ and his miracles, also referenced by Clement, had no more reality than the imaginary Phoenix. It does not take a rocket scientist to understand that Clement was speaking of the "invisible Christ Within" and not historical "bird" or "Christ-man" but an allegorical concept of a Divine Reality (the Christ in you and me which must rise from its death and slumber) which is "historically real" in the heart of every child of God. **Do you undersand?** This is what the earliest believers in "the Christ" were taught way back then before the Roman forgery mill geared up to destroy this concept and in its place limit this "Christ" to one person to the exclusion of all. The the fruit of a Christian world that has no restraint and no Law has spilled the blood of millions all in the name of this "Jesus" for almost 1,700 years.

**Answer for yourself:** Was Clement a Gnostic teaching the "resurrection of the Christ" within each child of God when comparing the Christ to Phoenix and not speaking of a "literal" Christ? Wow, what a thought than can only be understood fully when one masters Gnosticism and the early Gnostic Chrestians (not Christians) and comes to the real truth concerning the Law and its role in relationship to the "Christ Within" which this authentic Paul taught and which Rome will alter in 180 A.D. when Irenaeus beleches out the replacement Second New Testament by Rome which all of a sudden has "historical genealogies" that don't agree, infancy narratives that give a supposed "historical existence" for this Christ when the earlier gospels and other writings did not. And I could go on the wool is beginning to be pulled over the eyes of the "non-Jewish" world and in so doing the magesty of God's Law is deemed "null and void" and no longer applies but is done away with this Rome's historical Christ.

The early Church was an institution rife with dissent and political factionalism. Different groups sought to put

**forth their own vision of Christ as officially vetted Church teaching. Later, the political and ideological entity that emerged as the official Church (and the official state religion of Rome) sought to suppress rival viewpoints and alternative perspectives. Thus many books were removed from the Bible simply for the sake of political maneuvering or spiritual small-mindedness. In fact Rome will begin burning the various great Libraries of the world to conceal this information and the beauty of the Ancients who revered God's Laws.**

**Ironically, as much as Church leaders (and followers) would like to believe that they were guided by the hand of God in all such decisions, one cannot help but wonder if, in reality, it is the "hand of God" that is redressing their deletions in our generation today as more and more chance archeological discoveries lead to the recovery of these suppressed scriptures and great finds like the Dead Sea Scrolls and the Nag Hammadi Library stand today as the total correction for over 1,700 years of religious deception and the Roman legacy which has led astray millions and millions of people from God's desired paths for their lives. I would hate to wake up "dead" and found out that I missed the mark my whole life as a Christian!**

**Writings exposing this "mind control" of Roman orthodoxy and their replacement religion where they redefined "the Christ" and cut the Torah/Law from Divine texts exist only in recovered fragments (such as Clement's letter, the Thomas materials from Nag Hammadi, etc.) and collectively these recovered fragments today hint at the Church's suppression of such doctrines which were the true foundation of the earliest followers of "the Christ Within" as taught by Paul and others; a Christ who "awakened" within the Souls of every child of God and revealed the necessity of obedience to the Laws of God and His Cosmos in order to bring harmony between God and all Creation.**

**The word of God is profitable, for doctrine, reproof, correction, and instruction. Ideally, that is the goal but sadly Rome has made the discernment of what is actually the Word of God much harder than it should have been. The church needs to be a "mirror image" of the Divine Truth that existed in the first century in normative and conservative Judaism as seen in the Acts 15 and 16 Jerusalem Council and in the letters written to strengthen the churches in the Gentile world. When we recover this information, and it can be done today, then brothers and sisters must repent when corrected by this Divine Truth that James mandated be taught to the whole of the Gentile world. Coming to these truths in my own life as a Pastor no less I had no recourse than to remove myself from such a situation, for when I die I will be judged by God and not the pastor of my church who has espoused antisemitic doctrines the whole of his life. I suppose the greatest test of my love for God, and His Word is to take a stand for God in which you can truthfully say "let every man be a liar, but let God's Word be true!" In taking such a stand, I come humbly before you to share "hidden" truths in the Word of God that often correct what we have been taught, heard, and often followed as "godly" examples; yet when scrutinized with the Bible and modern scholarship, can be found to be false-teachings and half-truths. Our love for God demands more and I hope you will prayerfully consider and study these things for yourself, as I did, to make sure that "you be in THE faith" and not a "renegade" which in reality is one who breaks from the mind of Christ and creates a "new religion" which opposes the Divine Plan.**

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# HAVE WE MISUNDERSTOOD PAUL'S LETTER TO THE GALATIANS? #6

## QUESTIONS TO CHANGE YOUR LIFE

It is assumed that the reader has read and understand the first five articles in this series and must do so before going on. So doing then let me ask you some very simple questions, but they are of such a nature, that they should change you life.

- **Answer for yourself:** Do you have the same religious belief system as did this Jewish Christ, and if you think you do then do you know where it deviated from traditional Christian religious beliefs and dogmas believed way back then before the rise of the Roman Church?
- **Answer for yourself:** Do you believe everything that this Jesus, who is the personification of this "Jewish Christ" believed and how can you know unless you are thoroughly acquainted with Biblical Judaism of the first century and especially what the conservative branch of Judaism, the School of Hillel, taught concerning the "non-Jews"?
- **Answer for yourself:** Did "this Jewish Christ" believe a certain way in some matters that you don't as yet, and again how can you know unless you have a working knowledge of first century Judaism and especially what the conservative branch of Judaism, the School of Hillel, taught concerning the "non-Jews"?
- **Answer for yourself:** Do you believe in things that "this Jewish Christ" would not, and if so, how can you justify it, and again how can you know for sure unless you do your own homework into these areas since your church has never taught you?
- **Answer for yourself:** Did "this Jewish Christ" teach and believe differently than you do in various religious doctrines as you have been taught in your current Christian Church, and if you come to the knowledge of the facts of the matter and become convinced that this Jewish Christ did for sure, then will you continue in your opposite beliefs since you believe that this manifestation of this "Jewish Christ" is the expressed image of the Father?

**The honest answers to these questions will definitely alter the course of your life. The only thing lacking is your understanding in these matters of "faith" and the manifestation of such "correct faith" which unfortunately is called by such a negative term today as "works."**

I plead with those who read this article that you prayerfully listen to what I have discovered over 15 years of in depth study of the Bible, both in Greek and Hebrew. The results of my study altered the course of my life and I hope that it will yours as well. I found, as you will also when you finish these articles and teachings, that as a follower of "this Jewish Christ" we are to keep the Laws of Yahweh. **It is these Laws that describe in detail the "kinds of works" (called obedience to Commandments) that are acceptable to God. Such Laws dictate how we are to worship, at what times, which holy days we are to sanctify and which ones we are not, which ways and what things are to be done in God's worship, as well as laying out the ethics for our whole life; for example how we are to tithe correctly as well as how not to, etc.**

***When the church in Revelation was told that they had left their "first love" notice that they were not told to "hug "this Jewish Christ" or "love more," rather, they were told "GO BACK TO YOUR FIRST WORKS."***

The reason for so much misunderstanding today in Christendom concerning "faith" and its proper relationship to "works" is due to our **confusion** when reading some of the Apostle Shaul's (Paul's) writings. Again this can be laid at the feet of Rome who tried for centuries to send a completely different message concerning the authentic Paul and his stance upon the Torah.

Some of the Apostle Paul's writings are ***"hard to be understood"***: as the Apostle Kepha (Peter) stated in II Kepha (Peter) 3: 15-16, saying-

- 15 And recognize that the longsuffering of ***Yahweh our Savior*** is salvation; just as our beloved brother Paul, in accordance with the wisdom given to him, has written to you,
- 16 ***As also in all his letters, speaking in them about these things, in which are some things HARD TO BE UNDERSTOOD, which those who are UNLEARNED AND UNSTABLE TWIST, as they also DO THE OTHER SCRIPTURES. to their own destruction.***

## **APPARENT CONTRADICTIONS IN THE WORD OF GOD?**

**Answer for yourself:** Each of us have heard sermons on one or more of the Scriptures that follow, but how many of you have heard sermons which bring into focus and balance these seemingly contradictory doctrines?

**Answer for yourself:** Can the conflicting and opposing Scriptures be rectified so as to bring understanding to the Church that will culminate in "correct faith" and "obedience"? Most definitely.

Let us examine just some, but by no means, "all" of the troublesome statements from the Apostle Paul found in the New Testament:

- ***1). For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works lest anyone should boast. Ephesians 2: 8***
- ***2). Gal 2:16 16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (KJV)***

**Answer for yourself:** Did you know that this supposedly same Paul says just the opposite in Romans?

***Rom 2:13 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. (KJV)***

What a mess we have on our hands for one minute we are told that no one is justified by the works of the Law and the other minutes we are told that only the doers of the Laws shall be justified. It would take a Psychiatrist to figure the mind of Paul out or possibly as alluded to before the authentic Paul did not write some of what carries his name. One Paul is the real Paul and one Paul is the "false Paul" but from the conflicting passages we cannot tell and must do other studies to find out which doctrine reflects the real Paul and the views of the Jerusalem Church.

- ***3). What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? James 2: 14***

- **4). You see then that a man is justified by works, and *NOT* by faith only (James 2: 24).**

Wow, it become more clean when we see it taught in the mouth of two or three witnesses. Rome's editing of these texts begins to become apparent.

**Answer for yourself:** Are we saved by simply having faith in "Jesus Christ" as Christianity teaches, or is there something that we must do to inherit and complete out Eternal Life as the Jews teach? It is vitally important that we understand this question as it effects our very assurance of salvation! Let me say it again.

- **5). For NOT the hearers of the law are just before God, but the doers of the law shall be justified. (Rom. 2:12).**
- **6). Therefore by the deeds of the law there shall no flesh be justified in his sight (Rom. 3:20).**
- **7). Therefore we conclude that a man is justified by faith without the deeds of the law (Rom. 3:28).**

**Answer for yourself:** Was it just me or did we see contradictions in some of the above verses? If you missed it then read it again.

## HOW OBSERVANT ARE YOU WHEN YOU READ PAUL?

**Answer for yourself:** Did you notice that supposedly Paul said things 180 degrees opposite in meaning when he said a man is justified by works in Rom 2:12, yet in Rom 3:20 he states by the deeds (works) of the law will no flesh be justified?

**Answer for yourself:** Is this "contradiction" in the New Testament the work of the Holy Spirit which "breathes" inerrant and infallible "Scripture"? Is God confused? Who can we turn to to sort this mess out?

Noticing things like these is only the beginning for us if we desire to correctly understand the message of Paul to the Gentile church today. We must look at every little thing along the way in such study as if it were a puzzle piece given to us to construct the picture in our day and time and make inference from what we see, for as I showed you and have been saying over and over again for years our Christian texts have been worked over thoroughly by Rome and try as they may often the "truth" of the matters shines through such Roman redaction. Too often we "pick" and "choose" one particular Pauline passage and build a whole doctrine or denomination over it without considering other things that Paul and others like Moses and and the Prophets taught which, when considered, brings this "one particular Pauline passage" into questions. Such scholarship on our parts is foolish.

**Answer for yourself:** Is Paul schizophrenic or is Peter correct, that the writings of Paul are hard to understand? Peter is correct of course but that does not mean that we cannot understand the real Paul once we obtain the "keys" to deciphering his writings as well as discerning the real authentic Paul from the later Romanized Paul.

**Answer for yourself:** Is the church correct if they teach only justification by faith or is the church correct if they teach only justification by works? Neither really for we shall see one flows into the other and one without the other is "incomplete".

**Answer for yourself:** Could it be possible, as you are beginning to see, that it is both as James, the hand-picked pastor of "this Jewish Christ", goes on to teach us in his Epistle of James, which is conveniently shoved to the back of the New Testament, that we find the "keys" that are needed to interpret this Paul? Do we find that James is correct in saying that faith and works are necessary for a "living faith" that "saves"? I sure believe so.

## SOMETHING YOU NEED TO KNOW

The Apostle Peter says that those who are *"unlearned in the Scriptures"* (referring to the Hebrew Scriptures) are the very ones who *"twist Paul's writings to their own destruction"*!

This presents us with another major problem for my studies, as well as those of modern scholarship, show us that the Greek Old Testament has equally been "worked" over by Rome during the early centuries and reads nothing like the true Hebrew Scriptures cherished by the Jews for these last two thousand years. That means we cannot trust our Christian Old Testaments or the quotes taken from them as found in the New Testament unless we first compare them with the Hebrew Scriptures as taken from either the [Stone Edition Tanakh](#) or the [JPS Tanakh](#). I cannot tell you how many tears flowed over the months when did these studies years ago and when the implications of such studies hit me squarely between the eyes and I saw how I really looked to God having lived a "Torahless" life up to then and solely trusting in my inherited "Jesus theology" given me by my Romanized-Protestant Church.

That was me about 15 years ago when I began to look up the English words in my Bible and compare against Greek and Hebrew meanings in books like [Thayer's Greek Lexicon](#), [Vine's](#) and [Wilson's](#) word studies. No one wants to be destroyed, but if we follow preachers who unknowing twist the Scriptures and who fail to do the necessary studies like I had up to then in my life trusting everything I heard from the pulpit, then we, also, will experience the same destruction that Yahweh has planned for **ALL Scriptural LIARS!** This Jewish Christ tells us "what" will befall us **if we follow BLIND LEADERS**, saying in Gospel of Matthew 15:14:

*Matt 15:14 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. (KJV)*

God also commands us to study His word, in order to show ourselves "approved" unto Him. The necessity if easily grasped in the truth that if we will study His Word (the unaltered true Hebrew Scriptures) and "not just read" His word, then we will most certainly "not be deceived" by later the Scriptural lies brought forth by Rome and the legacy of deceived preachers that fill our pulpits today! In II Timothy 2:15, we read:

*2 Tim 2:15 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (KJV)*

The problem again is discerning the unaltered "Word of Truth" from the "altered Word of Truth" given us by Rome. Hard and rigorous as this study might be it can be done as I testify to doing this over these last many years.

I am confident that after you have finished reading these articles, you will no longer have any questions about "Paul's Writings" and will never again be deceived by the crafty manipulations of any false preachers either who teach an unbalanced message concerning "faith and works".

Rabbi Elazar ben (son of) Azariah said: *If there is no Torah [study] there is no proper conduct; if there is no proper conduct there is no Torah [study]. If there is no wisdom there is no fear of God; if there is no fear of God there is no wisdom. If there is no knowledge there is no understanding; if there is no understanding there is no knowledge.*

**What a truth you just read and sadly today Christianity is built not upon study but "preaching" of these corrupted texts having never fully investigated their reliability.**

**Answer for yourself:** Can we be sure that faith is enough to save us in the light of James 2:24 which says:

*James 2:24 24 Ye see then how that by works a man is justified, and not by faith only. (KJV)*

This goes to the very core of our needing to understand God's Laws and Commandments which show us Whom

God is and what He "does" (Positive Commandments) and what He "does not do" (Negative Commandments). These Laws frame our Covenants with God, both Jewish and "non-Jewish". We can go out and thing we are doing "good works" for it seems right to a man but often these actions, well-intended as they might be, are condemned by these Laws as not being acceptable by God and missing the mark of true righteousness. One only has to study these Commandments regarding the Tithe to see what I mean and how week after week we can give our tithe to our Church and allow them to use that money any way they wish and in so doing we stand condemned by God as "Lawbreakers" for not assuring our gifts are used according to the Commandments which regulate their used as said by God. We give and on the surface it looks "right" but the Commandments on the Tithe forbid such use of these gifts in the manner that the Christian Church used them and we by association have "robbed God" and not known it. This is what I mean about "correct works" and "incorrect works".

*Prov 14:12 12 There is a way which seemeth right unto a man, but the end thereof are the ways of death. (KJV)*

I could go on for this principle strikes at the very core of Idolatry and Blasphemy as well as it related to Rome changing "the Christ" and making this Jesus "God" in the 4th century at the Council of Nicea and enforcing the worship of this "Jesus" instead of only God. This is known as the Arian Controversy and it lasted more than 60 years and it divided the Roman Empire and forever changed the face of the Christian Church. This conflict over the Divinity of "Jesus as the Christ" engaged not only theologians and dozens of ecumenical councils, including the famous Council of Nicaea, but also the masses of people who were prepared to take the fight to the streets. Arius argued that this "Jesus" was less than God and that his true role was to sever as a model of virtue to all humanity. Athanasius thought this was heresy and an assault upon Jesus himself. Between these formidable adversaries stood Constantine the Great, Rome's first Christian Emperor. Since this time Christianity has followed the decision of Constantine and his Council; namely that its participants decisively ruled that the traditions of this Jesus reflected a historical person who was both human and divine, and that he was equivalent to (literally, "of the same substance as") God the Father. This had the result of making Arianism a heresy. The Nicene Creed encapsulated this theological doctrine and in so doing equated Jesus as God. But the Laws and Commandments, let alone the teachings of Judaism forbid such a doctrine and define them as blasphemous and idolatrous. Such is the problem when we do away with Divine Absolutes revealed in God's Laws since the beginning of time.

Back to Galatians, if there is something that we need to do in order to have Eternal Life, then we need to know what it is! If we are truly sincere toward God we must find out what part "works" play in God's plan of salvation. However, we want to be sure that we don't become separated from God by trusting in our own righteousness: *"You have become estranged from Christ, you who attempt to be justified by law (without faith); you have fallen from grace" (Galatians 5: 4)*. Simply said we need "both" and the problem again is understanding "saving faith" and "man-made faith in doctrines outside the Hebrew Scriptures" and what "works are sanctioned and forbidden" by the Laws and Commandments in these same Hebrew Scriptures given us and protected by the Jews during the times of tampering of these religious texts.

## **DID YOU BRING YOUR SCISSORS TO BIBLE STUDY? ABRAHAM AS OUR EXAMPLE...OF "FAITH" AND "WORKS"**

Actually it is grossly unfair to take a verse from the Bible out of context and use it to prove an argument. I would encourage you to read several verses before and after those quoted that is up for discussion. Having done this, you will notice that both sides of the argument use Abraham as an example. Let's look briefly at the story of Abraham from Genesis 22.

### **THE STORY OF ABRAHAM**

"Now it came to pass after these things that God tested Abraham, and said to him 'Abraham!;' And he said,



'Here I am.'; And he said, 'Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you'. So Abraham rose early in the morning and saddled his donkey and took two of his young men with him, and Isaac his son; and he split the wood for the burnt offering, and arose and went to the place of which God had told him.

**Answer for yourself:** Now do you think perhaps that Abraham knew all along that God would not require the life of his son?

**Answer for yourself:** Do you think that he chopped wood, saddled the donkey and set out on his journey, knowing that he was, in some morbid way, humoring his God by pretending to be sacrificing his son?

Not at all! For the Angel of the Lord plainly said, "Do not lay your hand on the lad, or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me." **Remember this was a test!** If Abraham had been unwilling to kill his son he would have failed that test. God was testing Abraham's ability to keep the very first commandment that he was to later give to Israel. After passing this test, God, swearing by Himself, reaffirmed the promises that he previously gave to Abram before Isaac was conceived. And God did so because (note this well) **"because you have done this thing, and not withheld your son, your only son, in blessing I will bless you, and in multiplying I will multiply your descendants as the stars of the heaven"** (Genesis 22: 15-17). Notice specifically that because Abraham had obeyed what God had said and brought the right "work" of "obedience" before God then God blessed him. Obedience to what God said and not what "looks right" from our pulpits always gets God's attention and I am speaking about "specific obedience" that has to be measured line upon line and precept upon precept (or should I say "doctrine" upon "doctrine") that we here emanated from our Church pulpits. **Only when we compare what we hear from our Christian pulpits with the unforged Hebrew Scriptures cherished by the Jews and not our worked-over Greek and English Old Testaments, can we be assured that our works and responses of "faith" are pleasing and acceptable to God!!!**

## **ABRAHAM HAD WORKS...THE RIGHT ONES!!!**

So we clearly see that Abraham had works, the "right ones" which were the only ones that God could accept. His unquestioning obedience is clear. But did Abraham have faith? Hebrews 11: 17-19 tells us **"By faith Abraham, when he was tested, offered up Isaac" (notice his faith was tested in a concrete way that required obedience as a "work" or a "deed" to substantiate true faith),** "and he who had received the promises offered up his only begotten son, of whom it was said, 'In Isaac your seed shall be called,' accounting that God was able to raise him up, even from the dead, from which he also received him in a figurative sense."

**Answer for yourself:** According to the pattern for Abraham, God tests our faith by requiring some "particular" physical deed or action? Always and often these revolve around His Laws and Commandments written in the Hebrew Scriptures.

Abraham did have faith, and it was this faith (in the resurrection) that enabled him to do the "works." Without the faith, he could not have done the works required of him by God. **Faith came first. Faith, then testing, then works, then God's approval.** Let me list then in order for you to better understand how God deals with mankind.

- First: Faith
- Second: Testing
- Third: Works
- Final: Approval by God

It was faith that made him rise early, cut the wood, and set out on his journey. It was faith that caused a certain reactions or responses to God and His commandments that brought the manifestation of God's promise.

**Answer for yourself:** Man plays a role often for not all the promised of God are "unconditional"; many are "conditional" upon our obedience of His Laws and Commandments and if we live in a Church environment which reinforces the erroneous teaching that we are no longer "under" God's Laws then is it any wonder why we never get what we desire or ask?

**Answer for yourself:** Can you now see and understand more correctly the Scripture in James 2:22: *"Do you see that faith was working together with his works, and by works faith was made perfect?"* I hope so.

## **FAITH..BUT WITHOUT THE PROPER RESPONSE OF FAITH...PROPER WORKS IN THE FORM OF OBEDIENCE ...CAN WE TRULY BE SAVED?**

Suppose Abraham didn't have faith in God to resurrect Isaac, and had refused to offer him up, or suppose Abraham had faith but tried to offered up the wrong son, for example, an Ishmael. Abraham, had he substituted another "work" not Commanded of him but one that "looked good" then he would have had neither faith nor works. **So we should learn that works, of the "justifying" kind, are dependent on faith and the correct response to that which you exhibit faith in.**

***So works, of the "justifying" kind, are dependent on faith and the CORRECT response to faith which you exhibit in the obedience to the Word of God***

## **FAITH...THAT RESPONDS IN DISOBEDIENCE INSTEAD OF OBEDIENCE**

Let us look at some examples of responding in faith incorrectly:

**Answer for yourself:** Knowing that God commanded the tithe to be placed in only selected areas as Commanded in the Bible as seen in Laws and Commandments; for example to be used only for:

- **Care for the widows, sick, orphans, lame, blind, paralyzed, mentally retarded, homeless, crippled, deaf, etc.**
- **The Feasts and Festivals of Yahweh-LORD and His Sabbaths;**
- **The Levitical teachers and ministers of Divine Truths and not errors**

then are we justified as believers if we respond in faith to the Commandment to tithe by offering to God in worship an "Ishmael" tithe by giving it to churches which do not obey God in the placement of the tithe to only these areas, but rather use it in the General Fund for what they please such as building payments, utility bills, rents, insurances, fancy dinners, television ministries, car payments for the pastor, mortgage for the pastor, huge salaries for staff, etc?

No! We rob God every time we give our gifts and allow them to be used for these purposes that go against how God commanded these gifts be used in building His Kingdom.

***Such erroneous responses to the Word of God which explicitly commands the way the Tithes are to be allocated does not justify...in fact it is gross disobedience and robbery of God.***

Our faith is "dead" in that we had faith, we were tested to obey God, we responded in what we were told was a "righteous work" in giving to the church, yet we missed the mark not knowing the Scriptures and such disobedience by the church and those we entrust our money to cannot be accepted by God.

*Matt 22:29 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. (KJV)*

We end up being "accessories" to robbery of God and never know it; not until we die and are confronted by the Creator for such actions. We end up being disobedient whether we planned it or not. We must take the responsibility to make sure our gifts and worship of God in the tithe go exactly where He commands, for God is the same yesterday, today, and tomorrow and has no need to confer with "accepted Church tradition" in deciding what is and what is not obedience to His Word. I suggest, and did so myself, begin to "designate" where your offerings are to be used; ie., "benevolence" and consider giving your Tithe outside the church to areas commanded by the Scripture if your church does not comply with the Word of God.

**Answer for yourself:** Knowing that God commanded that His people, both Jew and Gentile, worship Him in a prescribed manner on certain "appointed days" as taught by Judaism; days which the Bible calls "Holy Days" and "Festivals of the LORD;" then are we justified if we respond in faith to the Commandments to set aside these "certain days and Sabbaths unto the Lord" but instead of celebrating and observing those required and Commanded "appointed times" by God in the Bible we set aside pagan Roman religious holidays that have had the name of "this Jewish Christ" attached to them by Rome so as to give them an "assumed authority" to those who knew no better?

No way. Our faith is "dead" in that we had faith to obey, we were tested to obey God, we responded in a "righteous work" and a "righteous deed" as instructed by Christianity, yet we missed the mark by not sanctifying the days commanded by God and therefore our worship cannot be accepted by God due to our disobedience. In speaking to a "non-Jews" the Jewish Christ says:

*John 4:22 22 Ye worship ye know not what: we know what we (the Jews) worship: for salvation is of the Jews. (KJV)*

Literally we as Christians ended up sanctifying Gentile pagan holidays which have been dressed up with a little "Jewish Christ" to make it look religiously acceptable. The irony of the whole affair is that the Jewish Scriptures commanded these days not be kept or observed by true worshippers of God. In fact many times in the Bible the Jews were commanded to divorce their Gentile wives if they adhered to such pagan religious days.

**Answer for yourself:** Do you really think you are going to be the "Bride of Christ" one day if you observe such pagan holidays in your church when the Jewish Scriptures forbid that Jews maintain marriages with such ones who would not repent of such paganism and follow the Biblical Festivals? **THINK!**

*We must take the responsibility to make sure our worship is according to the Divine Pattern set forth by God for His people in the Bible, for our well-intentioned "works and deeds of obedience which is our faith in action," when opposite of what God commands, does not justify us before God but instead defines us as "Lawless" before God*

So works, of the "justifying" kind, are dependent on faith and the correct response of obedience to what God as commanded of the "non-Jews" in His Word.

**Answer for yourself:** Knowing that God commanded that His people, both Jew and Gentile, to sanctify His

Sabbaths (both weekly Sabbath as well as the Festivals and Feasts) and make them holy, can we expect to be justified by God if we change the Saturday Sabbath, which is the seventh day, to Sunday, which is the first day of the week, thus breaking the fourth Commandment? No way. Would the same apply to changing the Biblical Festivals, like Passover to Easter? It sure would and does!

**Answer for yourself:** In each of these examples, and these are only a few, what is the message? You see then that a man is justified by works, and not by faith only (James 2: 24) and those "works" are specifically defined as one's obedience to the Positive and Negative Commandments of God.

*But if we do what is contrary to what God said, even if our intention is good, then we miss the mark (SIN) and our faith (although misdirected) cannot save (bless) us*

## FAITH WITHOUT WORKS?

But can one have faith without works? James 2:17 states *".. faith by itself, if it does not have works (REMEMBER the "works" in question are the "works" required and commanded by God as seen in our obedience to His commandments), is dead."* You see the kind of faith that does not show itself with actions, deeds, or works as defined by God in His Laws and Commandments is dead faith.

**Answer for yourself:** Can "dead" faith save you? The answer to that is NO! Living faith expressed in obedience to what God has commanded of us saves!

**Answer for yourself:** Now when Paul says in Galatians 2: 16 that we are justified by faith in Jesus Christ, is Paul referring to "living" faith or "dead faith"? Of course He means genuine living faith, for the Scriptures also say that "a man is justified by works, and not by faith only." Therefore, it is by living faith, or living out our faith through obedience, that we are justified."

## HOWEVER...NOT JUSTIFIED BY WORKS ALONE

The letter of James is not saying we are justified by works alone. It is however clarifying the word "faith." The epistle of James is preaching justification by faith, but is also making it very clear that "living faith" is the kind that shows itself by "obedient works." Obviously some of those to whom this letter was addressed historically, were claiming to have a faith that was not shown by their actions, for either their actions were contrary to what God said is to be done, or else they had no works at all. They were offering lip service only. James counsels these people in Chapter 1 verse 22 *"But be doers of the word, and not hearers only, deceiving yourselves."*

**Answer for yourself:** As Christians do we deceive ourselves if we believe the Sabbath has been changed to Sunday, that Roman pagan holidays have replaced Yahweh' Holy Days and Feast Days, and that the Tithe can be used for whatever the pastor and elders of your church decide when we have God's Holy Scriptures that teach otherwise? You bet we do.

The letter to the Galatians was not addressed to those who were servants to legalism and trying to be justified by the law. It was written to those who were trying to "turn the grace of God into licentiousness..." (Jude 1: 4). They forgot that there is a balance between "faith" and "obedient works" which is in reality the "fruit of the Spirit," also called "fruits of our faith."

## WORKS OF THE LAW

On the other hand, the verses from Ephesians and Galatians were addressed to those who were being persuaded

by those of the "circumcision" group (Shammai Pharisees historically) who insisted that the Gentiles be circumcised and keep the law of Moses "for salvation" which contextually meant being accepted by the Jews in the Israel of God. For this reason there is an emphasis on justification by faith and not by "works". Now the "works" referred to in Galatians are the "works of the law," and historically this referred to the problem of circumcision for Gentiles which was mistakenly required by some Shammai Pharisees for Gentiles to be "saved" and accepted along side the Jews in the Israel of God. James corrects this erroneous interpretation in Acts 15 as we have shown before.

The letter of Galatians was specifically written to those who were seeking justification by the law, not by faith. They were putting their trust in their own ability to keep the law (be circumcised which was a type of "religious work" accomplished by their free will) rather than God's ability to conform them to the likeness of Himself as they responded to their faith in God through "works" as seen in obedience to Laws and Commandments which pertained to them, which when done, led them to live like God, act like God, think like God, conduct themselves morally and ethically like God, thus becoming "Godly." The apostle Paul makes a clear distinction between the "works of the law" and "the good works of faith." He does this by using a completely different term when referring to the good works of faith. Notice in Galatians chapter 5 verse 19, where Paul lists the "works of the flesh." Then in verse 22, in contrast to the evil works of the flesh, he lists the good works of the Spirit. He distinguishes these from the works of the Law by using the term "fruit" instead of "works."

## FRUIT OF THE SPIRIT

In a Christian's life then we should see the evidence of the good works of faith which is one's obedience to the Word of God, or as Paul calls it, the fruit of the Spirit which is nothing more than obedient works of the Laws and Commandments of God (both Positive and Negative). A Christian cannot be "saved" if his life does not show, to some degree, the fruit of the Spirit (obedience to God's Word as seen as the "fruit" of their "faith" which is in the final analysis obedience to the Laws and Commandments of his Covenant with God. That person is deceiving himself if he thinks otherwise and our inadequate study of our Christian Faith and the alterations of its texts sets us up to be deceived. Concerning the hatred of this sect of Jews towards their "non-Jewish" brothers James goes on to say:

*1 John 2: 9 says "He who says he is in the light, and hates his brother, is in darkness until now."*

## THE ROLE OF WORKS

Let's look at the role of works in the Christian life. When Paul faced Agrippa, he outlined the gospel that he preached to the Gentiles in this way: *"that they should repent, turn to God, and do works befitting repentance."* (Acts 26.20). Paul, in addition to belief in Christ, actually preached works! And it is not surprising, because true repentance is always followed by a changed life. True conversion means turning away from a life of sin to a life of good works. Our "works" cannot be "good" if they contradict what God said He wanted done by His people.

This has startling repercussions for Christians today which, for the most part, adopt a contemporary manifestation of Christianity that is totally foreign to the Christianity (wrongly called Christianity today) that existed in the first century church which was an expression of the Torah lived out in a believer's life. By that I mean we have absolutely no right to take up the tithe as it is being done in the majority of Christian churches of this land, and use it for all that it goes for. Such well-meaning obedience and worship by sincere lovers of God is totally misdirected when compared with what the Bible teaches can commands regarding this Pattern of Worship let alone the Tithe. I strongly suggest that you study this our for yourself so that you can see these things for yourself for until you do you should not believe even me. Nothing beats your own personal study and scrutiny of the evidence as it exists today that shows you that I have not taught you in vain in these regards.

**Answer for yourself:** Is our faith "alive or dead" if we disobey such an important teaching as the Tithe in the



Bible, even though we give to our church with good intentions? "Dead" because regardless that it looks "good" it is disobedience as to how God commanded the Tithe be given and used and this makes such giving "dead works".

Because of the "agendas" of men, the truth about the Tithe seems to never come from the pulpits. Thus we are deceived by our false teachers and therefore we likewise deceive ourselves into thinking we are practicing a "living faith" when we give to the "church." In reality, we practice a "dead faith" and without knowledge of our sin we "rob God" Sunday after Sunday because those we trusted to administer God's Holy Tithe use it in other areas not sanctioned by God in Scripture. There are "certain" areas where Yahweh places His Name and His Authority, thus signifying and defining where He desires the Tithe to go. Unfortunately, these areas lay empty (or at least partially empty) because the churches use the Tithe to finance "bigger churches" and "bigger television ministries," instead of using it for benevolence, the worship of the LORD in the celebration and observance of Festivals and Sabbaths, and the support of the functioning "Levites" today which teach the truth of the Word of God and not the compromised that have been made to the texts. Not knowing of these alterations and forgeries they spread lies unaware. Too few are fed, clothed, educated, medically treated, and taught correctly; if this was done then these actions would issue in one's "faith" being verified "by words" commanded by God instead of men. Because of such the Kingdom of God (rulership and Lordship of Christ as God's authority and representative) never becomes manifested through obedience to the degree intended by our Father in Heaven. Not only does God suffer because of our failure to respond in truth and obedience to His Word, but so do the "poor in spirit."

Paul's words in front of Agrippa were no slip of the tongue either, for in 1 Timothy 6:18 he advises Timothy to command the wealthy Christians to *"be rich in good works."* Again to Titus he says *"I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men."* (Titus 3:8).

## NOT BY WORKS BUT "FOR" WORKS

**We are not saved by works alone but "for" good works.**

**Answer for yourself:** Are you zealous for good works and by that I mean the works of God and not the works of men who misrepresent God and His Word to you? I would hope so and by now you are getting the idea.

Then in Ephesians 2:8-10 the subject is fully explained as follows:

*"For by grace you have been saved through faith, and that not of yourselves: it is the gift of God, not of works, lest anyone should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them."*

**Answer for yourself:** Why are we created? Do the works of God (good works) and not the works of men that have caused countless numbers to replace the Commandments of God with the commandments of men as seen above.

## BY WHAT MEANS?

**Answer for yourself:** How do we accomplish good works? How can we overcome our sinful desires?

First we need to know that the Commandments and the Law of God are 613 manifestations of "good works". Each mitzvot reveal an attribute of God. There are 248 positive Commands which reveal for us just Whom God is and what God does and 365 Negative commands which reveal to us what God is not and what God does not do. Only by faith in God who is able to give us the strength to put to death the deeds of the body by his Spirit are we then empowered to live like God and choose these things that reflect and mould God into our

**Souls.** By so doing are we trained in God's Torah (Instruction) and thereby are assured that our actions and deeds reflect a God focused and centered life. *"For if you live according to the flesh you will die: but if by the Spirit you put to death the deeds of the body, you will live" (Romans 8:13).*

## LET YOUR LIGHT SHINE

In summary we can clearly see that there is no contradiction in the phrase "justified by works" and "justified by faith." They both harmonize together as shown. We are saved by grace, justified by faith which shows itself in practical "manifestations" of deeds and works which are defined as acceptable by God in his Laws and Commandments which frame the Laws of Noah and the Laws of Moses (both Covenants; the Covenant of Noah being totally incorporated into the Covenant of Moses). Our obedience of these Covenant stipulations renders us "acceptable before God". When we fail God gave us the gift of repentance so that we could being the path of our Spiritual development once more. Such acts of obedience are called the "fruit of the Spirit". Literally we have are created "being" which have been created for the good works that God has prepared for us and which He defines for us in His Torah. There is no excuse for getting them wrong and no Law or Commandment is impossible if our Spirits be willing. The Fruit of the Spirit in Galatians chapter 5 cannot occur alone or in a vacuum. If you noticed, they are manifestations of practical deeds of love and righteousness, which is in and of itself, manifestations of our faith which are again defined by the Laws and Commandments of our Covenants.

**Answer for yourself:** Do you better understand that if your works are only "religious" (what your church tells you to do which often corrects and conflicts with Holy Scripture) and not "righteous" (what God tells you to do), then your faith is a "dead" faith (dead faith cannot save you) and not a "living" faith (living faith saves you)? I would hope so by now.

**Answer for yourself:** Do you better understand that if your works are only "religious" works (what your church tells you to do which often corrects and conflicts with Holy Scripture such as observing pagan holidays in "this Jewish Christ's name" and Sundays instead of the Sabbath as well as robbing God by giving to institutions that use God's Holy Tithe any way they want to and not the way God wants it used then you have a "dead" faith in these regards because you are responding in disobedience and not obedience to what the Laws of God command? I hope you do.

**Answer for yourself:** Do you better understand that if your works are not "religious" works but "righteous" works as seen by not doing what your church tells you to do when it conflicts with the Hebrew Holy Scriptures (such as no longer observing pagan holidays in "this Jewish Christ's name" even though your church does but turn your life to return to the Holy Festivals of Yahweh whereby you begin to celebrate and observe the Sabbaths of God, then your faith has become a "living faith" and is no longer a "dead faith?" I believe you are beginning to see the light.

**Answer for yourself:** Do you better understand that if your works are not "religious" works but "righteous" works as seen by your repentance and thereby not doing what your church often tells you when you find the Hebrew Scriptures commanding otherwise (such as no longer robbing God by giving to your church if the pastor does not distribute the Tithe correctly as commanded by Scripture among widows, sick, lame, blind, the observance of the Festivals, and the support of the Levitical teacher who teaches the uncompromising Word of God and he is faithful to interpret the Bible as was understood by "this Jewish Christ" in the first century), then your faith is a manifestation of a "living faith" and not a "dead faith?" I would hope you are beginning to see the big picture by now.

Let's not be frightened to respond in faith to thereby accomplish the good deeds that God requires of us: *"Let your light so shine before men, that they may see your "good works" (which are manifestations of God's love through you as you obey the Laws and Commandments of His Word). The result of correct obedience to the will of God through "good works" and not "religious works" will always glorify your Father in heaven." (Matthew 5:16).* Man may want the glory but God deserves it! Shalom.

**If you would like more in-depth teachings concerning the Hebrew Roots of the Christian Faith, please contact Pastor Craig Lyons as 972-4964238 and we will be glad to help you begin to understand correctly the Hebrew Scriptures as were taught to the early "non-Jewish" Church before the rise of Rome. Shalom.**

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## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #1

In my library are numerous books on Biblical Covenants. But there is a problem with the majority of these Christian commentators when teaching on covenants.

**Answer for yourself:** Do you know what it is?

A common condition inherent with almost all of them is their failure to recognize the fact that the Hebrew Scriptures teach us that **God's Covenants are Eternal** and that **each successive Covenant given by God chronologically builds upon the previous and should be considered a "continuation" of or an elaboration of prior Covenants.** In other words they are linked together. Almost lost along with this fact is that the Covenant of Jer. 31, called by most the "New Covenant", has not occurred yet! I know that sounds crazy but I assure you that when you study "hard" and quit listening to people speak of things that they don't know then you have a chance to learn something that is "true" instead of more religious falsehoods. **These above two facts have monumental consequences for the New Testament Christian today who believes he is in Covenant with God through this "New" Covenant.**

If it can be shown that Jeremiah's "New" Covenant has not started yet but is yet future, then the credibility of the New Testament's statement to that event is seriously jeopardized and suspect. Along with that one should then be concerned as to which Covenant does the New Testament Christian find his standing with God today. Is it possible that the New Testament Christian, because of the Gentile Church's current theological positions and teachings, which are inherited over the centuries from the Roman Church, is without a Covenant with God because he denies, refuses to accept, or is just ignorant of the **Biblical ways God has given the "non-Jew" to be "grafted" into the Israel of God.**

**Answer for yourself:** Has the Gentile Christian Church, because of the anti-Semitic theologies created by the early Church Fathers, been blinded for centuries to the only way whereby God calls the "non-Jew" into covenant with Him? What are the implications for a New Testament Believer to be without a Covenant with God and falsely believe in a Covenant that is of man's design instead of God's? These are serious questions, possibly the most serious one might address in his life. The answers are forthcoming.

Scholars have written volumes developing the history of the covenants, the meaning of the covenants, the relationships between the covenants, the terms of the covenants, the recipients of the covenants, and the limitations of the covenants. Jonathan Edwards said: ***"There is perhaps no part of divinity attended with so much intricacy, and wherein orthodox divines do so much differ as stating the precise agreement and difference between the two dispensations of Moses and Christ."*** **In other words there is little agreement between Denominational Positions regarding the Covenants with God!** The covenants have been sifted, analyzed, broken down and built up—examined and explicated—but when the question referred to by Jonathan Edwards comes up, no answer seems to come forth, and the world of Christian scholarship falls silent or breaks forth into a confused unintelligible chatter resulting in no constructive progress toward

discovery of an answer. The question appears simple enough; but upon closer examination, it reveals aspects of complexity that defy explanation, simply because the investigator usually limits his investigation of the problem to the boundaries of Gentile Christianity and their "theologies". If he is to uncover an adequate answer to his inquiries into the Biblical covenants, he must delve deeper into the history of the Covenants and examine his subject from the Jewish point of view.

Imagine my amazement over the years of in-depth study into Judaism when looking for a "Jewish Jesus" following Seminary when I found contrary to the multiple theologies in Christianity concerning "covenants" that in the history of Judaism, one finds no controversy at all regarding the covenants, no debate whatever, no subject so plainly expressed, nor issue so clearly defined, as that of the covenants. Judaism deals directly with the origins of the covenants and their entire history is entwined with their development and intimately concerned with their determination.

## WHAT IS A COVENANT? HOW LONG DO THEY LAST?

Let us begin at the beginning. Before discussing the development of the covenants, it is necessary to define clearly what a covenant is. All that a covenant means is wrapped up in the Hebrew primal root word "Berit". It means simply a contract, a will, a league, a testament, or a bond. It differs distinctly and significantly from a vow. A vow may involve the participation of one party or more. Unlike a Covenant, a vow may be broken by certain conditions of revocation.

Now the Christian needs to listen very carefully to the next statement. The Covenant differs further from the vow in that the Covenant always involves more than one person and is perpetually binding by oath. A Covenant cannot be revoked, altered, or annulled, nor can a present Covenant displace a former one. A latter Covenant can enhance, extend, or complement the former, but it can never abrogate it. If the terms of a latter Covenant should abrogate or interfere with a former Covenant, the terms of the earlier take precedence over the latter.

In a Covenant relationship, the individuals involved sacrifice the distinctiveness of their own individual identities, much like the members of a modern corporation. This Covenant entity, as used in the Jewish scripture, primarily relates to Covenants between God and man. In some two hundred thirty occurrences of the word, Berit, in the Jewish Bible, over two hundred refer to the God-man relationship.

In ancient times, everyone took all the Covenants very seriously unlike today. A person initiated his Covenant with a blood sacrifice, followed by a sworn oath pledging himself fully to his agreement. Such a Covenant was so binding that men engraved its terms upon stone or cuneiform tablets. Some have been found which were cast in brass plates. To break a Covenant sealed in blood was considered not only a sin but a crime worthy of death.

A Covenant had certain definite, distinctive characteristics—its terms always expressed explicitly. There are 3 things that we need to know about all Covenants: Covenants are:

- **Either restrictive or nonrestrictive**
- **Either conditional or unconditional.** In either case, it could not be both; that is, it could not be restrictive in some parts and nonrestrictive in others.
- **A Covenant's terms could not be changed, spiritualized or applied to any conditions other than those plainly stated.**

## THERE EXISTS SEVEN MAJOR BIBLICAL COVENANTS MADE BETWEEN GOD AND MAN

In the Bible there were seven major Covenants made between God and man. In all of these Covenants, the Eternal One was the party of the first part. Four of these Covenants were restricted to Israel, except



**under particular specified instances. The other three major Covenants were universal and applicable to mankind as a whole; both Jew and "non-Jew".** It is my firm belief that once you, more than likely a non-Jewish Christian, study for yourself these Covenants and how they yet relate to mankind, your understanding of how you are intended to relate to God will be illuminated and any corrections necessary on your part can be made. So we begin in earnest our serious study of Biblical Covenants.

## **#1 THE COVENANT OF THE GARDEN OF EDEN**

The first Covenant was that of Gan Eden, or the Garden of Eden. Its terms are found in Genesis 1:28-30. This Covenant gave Adam, a non-Jew, the scepter of rulership over the entire earth, and restricted both man and animal by dietary laws to a vegetarian diet. Under this Covenant, Adam had title to the whole earth, which means that all real estate and chattel belonged to him. The restriction related to a single tree, called the Tree of Knowledge of Good and Evil, which stood in the middle of the garden. Except for this tree, the earth and all therein were Adam's.

According to the Jewish tradition, the very same day that Adam and Eve were created, Eve committed robbery. She took fruit from the Tree of Knowledge of Good and Evil and thereby brought death and exile to the human family. The fruit from that tree was the only thing on earth that she could have stolen. Everything else belonged to her and Adam.

In the eschatological hope of Judaism, the life in the world to come and the primary function of the Messiah will be to restore the whole creation to the conditions under the Edenic Covenant.

The Kabbalists teach:

Somewhere there is an Adam within each of us, in need of restoration—in exile from the Garden. The aim of the Kabbalah is to restore that divine man in the medium of the mortal man. We are the laboratory, we are the workers in that sphere and space. All this is to say that there is an intimate relationship between mortal man and his spiritual counterpart. The mystery of that relationship is to be found in the ten spheres of the Adam Kadmon [the primal divine man after whose image Adam was created]. If one can learn to connect the thread dangling free from the ten spheres with the fiber of his being—if one can discover the secret opening in the base of the skull—one may begin the work of the restoration.

In Judaism, and therefore, naturally in the Old Testament, there is no concept of heaven as there is in Christian eschatology. Nowhere is there a promise to Adam, to Noah, to Abraham, to Moses, or to any of the prophets of a "piece of pie in the sky in the sweet by and by." Jewish eschatology is totally lacking a heavenly inheritance. The inheritance of the Jew in the world to come is restricted to a real estate plot in the Middle East. It concerns restoration of the land to the people in the world to come as well as restoration of the land to its former state of productive abundance. **Although the Jews do not believe that they will be the only people in the world to come, they do believe that every man who responds by faith to God in whatever Covenant relationship the Eternal One has revealed to him will have a part in the life in the world to come, or the Messianic Age.**

Isaiah the prophet describes this life in the world to come and the return of the world to the condition of the Garden of Eden thusly: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots...and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' dent" (Isaiah 11:1, 5-8) As Isaiah states, when the Messiah comes, even the carnivorous animals, such as the lion, the wolf and the bear, shall return to their original states of being vegetarians.

The third chapter of Genesis records not only the robbery of the fruit of the Tree of Knowledge of Good and

Evil but also the drastic consequences of that theft. When Eve jerked the fruit from that tree and Adam partook of it with her, they brought a curse upon the land, upon the serpent, and upon themselves. The ground was to bring forth thorns and thistles, the serpent was to crawl on his belly, and Adam and Eve were to live a life of strenuous toil. Moreover, Adam and Eve discovered that they were naked.

When God challenged their misconduct, Adam, as human nature is even today, passed the buck to Eve. Half blaming God, he said, "That woman you gave me, she...." When the Creator challenged the woman, her reply was, "The devil made me do it." The effects of the violation of this Covenant have continued to the present: man continues to pass the buck of responsibility to someone else.

## **#2 THE COVENANT WITH ADAM**

In Genesis 3:14-19, the second Covenant was made between God and man: the Adamic Covenant. The first promise contained in the Adamic Covenant was that the seed of the woman would restore the earth to the Edenic conditions. Meanwhile, however, many consequences would be suffered by the human family. The grief of womanhood would be multiplied: "In sorrow thou shalt bring forth children...cursed is the ground for thy sake. . Thorns and thistles shall it bring forth to thee. . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: from dust thou art and to dust thou shalt return."

This is the Adamic Covenant under which the human family has continued to live for 5,759 years as of the Christian year 1999. Under the Adamic Covenant, however, the punishment levied upon man proved to be ineffective as a corrective factor. According to the Jewish tradition, 1,657 years passed from the Adamic Covenant to the Covenant of Noah. Between these two Covenants, mankind lived in a very highly advanced civilization. In spite of such advancement, man's moral nature and God-consciousness suffered such a great decadence that civilization was finally obliterated by the judgment of the flood of Noah.

## **#3 THE COVENANT WITH NOAH**

After the Flood, the earth no longer appeared to be the same planet it had been before. Much of the animal life that had existed in those years was destroyed. Much of the plant kingdom also ceased to exist. The earth was unable to produce with the fertility and abundance that it had before. The geophysical features were so totally changed that the family of Noah found an entirely different world when they came out of the Ark.

Genesis 8:20 to 9:17 contains the setting and conditions of the Noahic Covenant. We must remember that Noah was a non-Jew. With this Covenant, man's relationship to the earth and the animal world was changed. For the first time, God made provision for man to eat flesh. According to Jewish interpretation, the Noahic Covenant is broken down into what is called the Seven Laws of Noah. As the Adamic Covenant did not replace the Edenic, but rather complemented it with greater provisions, so the Noahic Covenant neither replaced nor annulled the Edenic and the Adamic Covenants.

Basically, the Seven Laws of Noah prohibit idolatry, fornication and murder. Under their provisions, human government was ordained of God; and capital punishment, through human government, was so ordained. Dietary changes were also stipulated in the Seven Laws of Noah. While all flesh was now permissible for food, God made a very clear distinction between the clean and the unclean animals. Noah had been instructed to take the unclean animals by pairs into the Ark. The clean animals, however, were taken into the Ark by sevens.

Under the Seven Laws of Noah, cannibalism was forbidden. Even eating flesh from an animal before it was properly slain was also forbidden. This was to prohibit man from cutting off a muscle or limb of an animal and eating it, leaving the animal to live maimed.

The eating of blood was also prohibited. Under the Noahic Covenant, an animal had to be properly killed to be used for food. Any animal that was torn of beast, died of itself, or was found dead, could not be eaten.

**The Noahic Covenant, like the Adamic, is universal in scope, and is applicable to all men. It is not**

**specifically to Israel yet Moses will reiterate it when he gives Israel the Covenant of Moses. You can say that the Covenant of Moses and the Laws of Moses are built upon the Covenant and Laws of Noah. All 66 Laws in the Covenant of Noah are included in the Laws of Moses and the Covenant of Moses.**

Now this is but a summary but we will in our studies investigate more in-depth the Covenant of Noah for it is the "non-Jews" Covenant given by God long before there were any Jewish people. That is something you need to think long and hard about since this is an **Eternal Covenant and in effect yet today**. Besides that is mentioned twice in the New Testament by James in the Jerusalem Church and called both *"necessary"* and that it *"seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things"* (KJV). Well that was a great beginning so let us continue.

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[Let us continue our study in the next article in this series.](#)

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## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #2

Let us continue our study in the Covenants of HaShem and which ones have implications today for the non-Jewish believer.

### #4 THE COVENANT WITH ABRAHAM

**Answer for yourself:** Are you aware that Abraham was a "non-Jew" and not a Jew?

Under the Noahic Covenant of human government, the decadence of humanity in turning to idolatry was much more rapid than it had been in the 1,656 years from Adam to the Flood. Three hundred sixty-one years after the Noahic Covenant, therefore, YHWH appeared to Abraham in the twelfth chapter of Genesis and established the fourth Covenant made with mankind, called the Abrahamic Covenant. This Covenant was restricted to a particular descendancy of Abraham through Isaac and Jacob. Understand that Abraham was a "non-Jew" but his offspring would bring into existence the Jewish people. This Abrahamic Covenant separated Israel from the other nations. The specifics of the Abrahamic Covenant, as given to Abraham and confirmed to Isaac and Jacob, can be found in Genesis 12:1-3; 13:14-18; 15:1-21; 17:4-8; 22:15-24; 26:1-5; and 28:10-15. This Covenant, too, has seven facets, or sections. It would be from Judah, Jacob's son, that the Jewish people would originate. Because of this fact it is best to understand that the Abrahamic Covenant was in reality a "Jewish" Covenant.

First, it had to do with a real estate arrangement, *"a land that I will show thee."* Second, *"I will make of thee a great nation."* Third, *"I will bless thee."* Fourth, *"I will make thy name great."* Fifth, *"Thou shalt be a blessing;"* sixth, *"I will bless them that bless thee and curse them that curse thee;"* and seventh, *"In thee shall all the [Gentile] families of the earth be blessed"* (or better understood as "bless themselves" by imitating the actions and faith of the Jewish people).

**Answer for yourself:** What should we have taken notice of especially in the above paragraph?

**The seventh section, and only this section, contains specific, particular provision for the Gentiles. The first six provisions of the Abrahamic Covenant were exclusively to Israel and the Jewish people and only the last section of the Abrahamic Covenant involves the "non-Jews".**

The Abrahamic Covenant has certain other definite characteristics. It is a Covenant of faith. *"And Abraham believed God and it was counted to him for righteousness."* A Jew's relationship to God is a vital relationship of faith based on the Abrahamic Covenant. When a Jew approaches God in prayer, he makes his petitions premised on that Covenant. The Jew never approaches God in the name of Moses because his standing before God is not premised upon the Mosaic Covenant. However, when the Jew prays, he opens his prayer with these words: *"God, God of our Fathers, God of Abraham, of Isaac and of Jacob.. "*

The Abrahamic Covenant is a **restricted Covenant**. It alienates all other nations from the economy of Israel. It is an **unconditional Covenant**, containing the repetition of the oath of God, who swore by his own name, saying *"I will ... I will ... I will ... I will ...."* This unconditional Covenant is contingent upon God's faithfulness to Israel, not in Israel's faithfulness to God (thank goodness). Despite Israel's failure, the Holy One reassured the prophets, *"Yet for my Holy Name's sake, and the sake of the Covenant that I made with thy fathers, Abraham, Isaac, and Jacob, I will perform."*

The Abrahamic Covenant, like all other covenants between the Eternal One and mankind, is an **everlasting Covenant; it can never be terminated, can never be altered, or changed or revised**. The only demand made upon the Jew by this Covenant is his commitment of faith in that Covenant relationship established with Abraham, Isaac and Jacob.

## # 5 THE COVENANT WITH MOSES

Four hundred thirty years after the giving of the Abrahamic Covenant, Israel requested that God reveal to them His requirements of them so that they could exercise the faith and express the standing they had through the Abrahamic Covenant. Therefore, in the Jewish year 2448, God gave Israel the Torah on Mount Sinai. This Law of God is also called the Law of Moses, because Moses himself was personified and wrapped up in the words of that Torah. Now the next statement is critically important and it a challenge to Christian theology today. **The Law, or Torah, given to Moses on Mount Sinai, has never been considered by the Jews as the premise of their relationship with God. Their relationship with God is entirely premised on the Abrahamic Covenant which is "unconditional" and "Eternal".**

The five books of Torah, the Pentateuch, are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Moses wrote all five books of the Torah; even the passages that refer to him, he wrote in the third person, for every word of it was dictated to him by God.

The way of the Torah teaches the Jew where he came from, where he is, and where he is going. It instructs him in every minute detail of his daily life and relationship to God. In this Torah are six hundred thirteen Commandments. Of these, two hundred forty-eight (248) are positive Commandments, instructing Israel what they must do, while three hundred sixty-five (365) are negative Commandments, telling Israel what they should not do. **When properly understood these Laws and Commandments are 248 things that God is and does and 365 negative things that God is not and does not do. If we every want to "be Holy for I am Holy" then we better start to look at these Covenantal Laws, both in the Covenant of Noah and the Covenant of Moses, differently than the way they have been taught by mainline Christianity.**

The Mosaic Covenant strongly emphasizes the distinction of the Jew as separate from all the other nations. While the Gentiles could eat all flesh, the Mosaic Covenant restricted the dietary practice of the Jew to only certain forms of flesh. What was clean to the Gentile was unclean to the Jew. He was instructed not to worship as or with the pagans, and was commanded not to dress or conform to the Gentile standards of conduct.

Time and space took on a special dimension of holiness for the Jew. The observance of the Sabbath day was uniquely designated to Israel alone. According to rabbinic interpretation, a Gentile who observes the Sabbath is worthy of death, because he is stealing a commandment that was given exclusively to Israel. But this is really foolishness based upon centuries of Gentile persecution of the Jews along with the "non-Jews" being lax with God's Laws and a bad influence upon the Jewish people who thought it better to keep such "unclean dogs" at arms length and building "artificial fences" to separate Jew and "non-Jew" seemed to be a good idea to many of them. Thus we find occasionally such admonitions and "fences" to separate and distance the Jew for the "non-Jew". All six hundred thirteen Commandments of the Jewish Law were explicitly given to Israel alone. **The Jew did not obtain salvation or a standing with God as a result of keeping the Commandments of Torah, for his standing with God was already established by faith on the basis of the Abrahamic Covenant.**



**Answer for yourself:** Every wondered why we even have a Christian outreach to the Jews since they are already in Covenant with God since their Covenant is "unconditional" and "Eternal"? Beats me!

My New Testament tell me it is us, the "non-Jew" is born outside the Covenants of God needing the "salvation of God this is of the Jews".

*Eph 2:11-12 11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)*

The observance of the six hundred thirteen Commandments was the exercise of that "existing" faith and standing the Jew already had with God. He did not keep the Law in order to be a Jew; he kept the Law because he was a Jew. he did not keep the Law in order to "be saved"; he endeavored to keep the Law "because he was already saved". Such is love.

**The giving of the Abrahamic Covenant separated Israel from the Gentile nations. The giving of the Mosaic Covenant intensified this separation between Israel and the Gentile nations.** God now had "his Holy Nation and Royal Priesthood", the Israel of God. Every section of the Commandments given to Moses began with the restrictive phrase: *"And the Eternal One spake unto Moses, saying, 'Speak unto the children of Israel and command them....'"*

**Answer for yourself:** What have we learned so far?

*The Edenic, Adamic, and Noahic covenants were universal and applied to all mankind. The Abrahamic Covenant and the Mosaic are exclusively to Israel.*

Under the Abrahamic and Mosaic covenants, Israel was never commanded to convert the Gentiles to their faith or religious practices. On the contrary, they were commanded explicitly not to convert the Gentiles to Judaism. If a Gentile sincerely sought to follow this faith and practice, it was the responsibility of the rabbis to discourage such a decision unless it was proved totally sincere, intelligently made, and clearly understood on the part of the convert.

The Covenant of Moses given at Mount Sinai included both the Written Law and the Oral Law. They are inseparable, and the Oral is as binding as is the Written.

**This Mosaic Covenant was totally a conditional Covenant.** The people of Israel, in requesting this Covenant, said, *"We will do it and we will hear it."* They did not say, *"We will hear it then we will do it."* In this request, Israel committed themselves to obey unconditionally the words of Torah. By acknowledging obedience to the Law before they heard its terms, they implied that they did not sit in judgment as to whether or not they thought a Law was good or bad, whether it was reasonable or unreasonable, whether it was logical or illogical. *"We will do and we will hear."* **Such is great faith.**

This Covenant of Moses at Mount Sinai was the total embodiment of a conditional Covenant. *"This do and thou shalt live...." "Honor thy father and thy mother—that thy days may be long in the land."*

**Such statements as these appear connected with almost all the Commandments.** In Moses' closing address in Deuteronomy 28:58-62, we find the epitome of the essence in the Mosaic Covenant as a conditional Covenant:

*If thou wilt not observe to do all the words of this Law that are written in this book that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the Lord will make thy plagues*

*wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou west afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this Law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.*

**A failure on the part of Israel to fulfill the words of Torah (613 Laws) did not affect or threaten their standing before God in the Abrahamic Covenant, for the former took precedence over the latter, and the latter could not jeopardize or abrogate the former. In other words if Israel failed to keep the Mosaic Covenant (keep the sacrifices in lieu of the absence of the Temple, they are not without a valid prior Covenant with God) and in danger of damnation! They only will forfeit Gods' blessings tied to the Land of Israel!**

The Torah was given to Israel in the wilderness as a premise for their conduct when they would come into the land of Israel. All those Commandments related in the acknowledgment by the people were not initiated in the wilderness, and indeed could not be obeyed until they had come into the land. Therefore, throughout the Torah appears the phrase: *"When thou comest into the land which the Lord thy God divest thee' then shalt thou observe...."*

Actually, in the wilderness Israel was under such a special economy that they did not so much as practice circumcision. In Joshua 5:2-9 is the account of Joshua circumcising at Gilgal the male children who were born in the wilderness.

The Covenant of Moses was the testament of Moses. Like any other will or testament, it could not be effective until the death of the testator. *"For your sakes," said Moses, "I cannot enter into this land." The necessity of the death of Moses was imperative before Israel could inaugurate the fulfilling of the Torah, "when thou comest into the land, which the Lord thy God divest thee."*

The terms of that conditional Covenant focused on obedience, while the penalties for Israel in failing to obey the words of Torah were an expulsion from the land and a scattering among the Gentile nations. By so doing, Israel's relationship to the Abrahamic Covenant was not affected. **Their privilege under the conditional Covenant of Moses demanded such a diaspora in penalty for failure to keep the Covenant. The Diaspora, however, did not terminate the Mosaic Covenant either. The Jew in the Diaspora was still obligated to fulfill ninety Commandments. In fact, the Jew today is obligated to fulfill all the words of the Torah except those whose fulfillment are contingent upon the function of Temple worship in the land.**

## **#6 THE NEW COVENANT FOR ISRAEL...NO IT IS NOT WHAT YOU THINK...THE COVENANT OF MOUNT MOAB**

Now its get "sticky". The Abrahamic Covenant had made provision for a blessing in the land. The Mosaic Covenant we saw was basically a "conditional title deed" to the Land and the blessings of God while in the Land. Now the next statement is crucial for our understanding of the Covenants. **The Mosaic Covenant at Mount Sinai made no condition or promise for a regathering of Israel from the dispersion to which it had been sentenced by the Divine judge for failing to keep the Covenant of Moses.** But God's love and mercy knows no end and God will show mercy to these scattered Jews and God would, after having regathered His scattered peoples who had become assimilated by intermarriage with the heathen and who had fallen from the truths that they once had a Covenant people, have to reveal His Torah, His Laws, and His Commandments to them all over again.

**Answer for yourself:** What should that say to us?

**What we are speaking of here is not so much a "new" Covenant as a "RENEWED" Covenant.**

The confusion comes in when reading the Hebrew texts in the English of our Christian Bibles.

*Jer 31:31 31 Behold, the days come, saith the LORD, that I will make a new Covenant with the house of Israel, and with the house of Judah: (KJV)*

**Answer for yourself:** Does Jeremiah tell us in the above verse that God is going to make a "new" Covenant with the house of Israel which we read in our English Bibles? **No, no, no, he does not!**

It just so happens if you look up the word for "new" as used by Jeremiah in your Hebrew lexicons and dictionaries, then you see that the English translation of the Hebrew word has sadly changed the meaning of the text and what Jeremiah had to say by 180 degrees. We will find when examining the Hebrew is that God is given nobody "anything new"; rather He is reiterating the "same Covenant" given them before.

**Answer for yourself:** Knowing this then does it not bring into severe question statements like this in the Roman antisemitic New Testament?

Speaking of the Covenant of Moses the writer of Hebrew wants us to believe the following concerning the Covenant and Laws of Moses:

*Heb 7:22 22 By so much was Jesus made a surety of a better testament. (KJV)*

*Heb 8:6 6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better Covenant, which was established upon better promises. (KJV)*

*Heb 8:7 7 For if that first Covenant had been faultless, then should no place have been sought for the second. (KJV)*

*Heb 8:13 13 In that he saith, A new Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (KJV)*

*Heb 8:13 13 In that he saith, A new Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (KJV)*

**Answer for yourself:** What did we just see? The writer of the book of Hebrews tells the reader that the Covenant of Moses, the Laws and Commandments of God, are "faulty, they are supposedly old and waxing away, that they are ready to vanish away, that they are decaying, etc." He also tells us that God gave a "better" Covenant to replace this Covenant and Laws of Noah. **The problem is that we cannot find it in the Hebrew Scriptures and the Jewish people and their Rabbis cannot either. They they nothing about it other than the "purposefully mistranslated" word "new" of Jeremiah 31 which falsely gives the wrong idea of the Eternality of God's Covenants.**

Notice if you will that we get mixed signals from this same writer. In another verse the problem does not seem to be with the Covenant but with the people who fail to observe it.

*Heb 8:8 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new Covenant with the house of Israel and with the house of Judah: (KJV)*

And then he contradicts everything he has just said in telling us what Jeremiah said; namely, that God will make a "new" Covenant with the House of Israel and in so doing He will write the Laws and Commandments

of His Covenants in the hearts of His people by writing them on minds.

*Heb 8:10 10 For this is the Covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (KJV)*

**Answer for yourself:** What are we missing here?

What we don't know when reading these verses over and over when being indoctrinated to an "anti-Law" bias in our Christian Faith is that behind the word "new" which we find in Jeremiah is a word loaded with hidden meanings.

**The word chosen by "holy men of old" such as Jeremiah in this verse for "new" is "renewed", "rebuilt" and "repaired" and NOT "new" as in "replaced and discarded".**

The Strong's number for the word "new" is 2319. We begin with Brown-Drivers-Briggs Lexicon.

Let us look at Brown-Drivers-Briggs Hebrew Lexicon to see this for ourselves:

2319 chadash- new, **a new thing, fresh**

This definition is somewhat nondescript so we keep looking.

Now we look at Strong's Concordance:

2319 chadash (khaw-dawsh'); from 2318; new: KJV-- **fresh, new thing**.

This definition is again somewhat nondescript so we keep looking. But Strong's Concordance gives us the meaning of the "root word":

2318 chadash (khaw-dash'); a primitive root; to be new; causatively, **to rebuild**: KJV-- **renew, repair**.

**Answer for yourself:** When you repair something, lets say a toaster, then do you throw it away in the trash and buy a brand new sparking "new one" or do you keep the "same item" and "renew" it? **It is pretty obvious to a "thinking believer" what Jeremiah is saying here but we have to look at the Hebrew to get the idea correctly concerning how God looks at His Covenants and Laws and Commandments! THEY ARE ETERNAL!**

Now you should have a better understanding when reading Jeremiah 31 that God is doing nothing "new" at all; rather, He is continuing to do what He has done since the beginning. ***"I will put My Law in their inwards parts, and write it in their hearts" (Jer. 31:33)***. God is putting the Torah "again" into the hearts of these people who did not know it; that part of Israel which was to be regathered as referred to in the Covenant of Moab. Therefore, if the Torah were to have such a provision for a regathering of dispersed Israel so as not to abrogate the Abrahamic Covenant, **a "new" Covenant, better understood as "renewed" would be required in the Torah.**

**Answer for yourself:** Assuming that the writer of the Book of Hebrew knew the true meaning of the word "new" as used by Jeremiah which meant "repair, renew, rebuild" then is how can he say that God's Covenant of Moses and the Laws and Commandments of God which frame this Covenant (as well as the Covenant of Noah) are "faulty, they are supposedly old and waxing away, that they are ready to vanish away, that they are decaying, etc."

**Answer for yourself:** How can he have the nerve to tell us that God gave a "better" Covenant to replace this

Covenant and Laws of Noah when clearly Jeremiah is saying that God is 'renewing the same Covenant where the Laws and Commandments are written again on the hearts of people'?"

**Answer for yourself:** And if the person writing Hebrew did not know the true meaning of the word "new" as used by Jeremiah what does that say about the Holy Spirit choosing an imbecile to supposedly write for Him a Divine Revelation or do we have an "anti-Judiac" agenda here by an emerging Gentile Church? Can we find this same "anti-Judaic" agenda in other places in the New Testament? We sure can. So maybe are such parts in the New Testament not from God at all and are "false gospels"?

**There is such a "new" Covenant mentioned in the Torah.** That "new" testament, or "new" Covenant, was made with Israel at Mount Moab immediately before the death of Moses and it not the "New Covenant" that the New Testament describes. Moses recorded the words of that Covenant in the twenty ninth and thirtieth chapters of Deuteronomy. This new Covenant is restricted to Israel and concerns the regathering of Israel from the nations in the last days. **This is not a Covenant to be made with the non-Jew or the Gentile Christian Church not matter what they say, believe, or what some of the corrupted documents of the New Testament assert.**

**"These are the words of the Covenant, which the Eternal One commanded Moses to make with the children of Israel in the land of Moab, "beside" the Covenant which he made with them in Horeb [Sinai]." (Dent. 29:1)**

With the giving of this Covenant at Mount Moab, providing for the regathering of Israel in the last days, the clause of the Abrahamic Covenant stating, **"I will give thee a land," is reaffirmed in the last days.** At the same time, **the new "renewed" Covenant at Mount Moab** in no way infringes upon the lengthy penalty of Israel scattered among the nations as demanded by the Sinaitic Covenant for their disobedience.

Jeremiah the prophet gave a great deal of attention to the regathering of Israel in the last days. In Jeremiah 31:8-11 are these words:

***Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplication will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the Word of the Eternal One. O ye "Gentile" nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd cloth his flock. For the Eternal One bath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore shall they come and sing in the height of Zion....***

Not only did Jeremiah predict the return of Israel from the Diaspora in fulfillment of the new or "renewed" Covenant, or new testament, that God made with Israel on Mount Moab, but he also predicted the revival of Hebrew as the spoken language of modern Israel: ***"This saith the Eternal One of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity...." (Jeremiah 31:23).***

In the context of the New-Renewed Covenant of Mount Moab, Jeremiah's commentary in chapter thirty-one very specifically identifies the Moabite Covenant: ***"Behold the days come, saith the Eternal One, that I will make a New (RENEWED) Covenant with the house of Israel and the house of Judah. Not according to the Covenant [at Mount Sinai] that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt. Which Covenant they break...."***



**Answer for yourself:** Then is it apparent to you that this "New/Re-Newed Covenant of Jeremiah 31:31" is the "New" Covenant of Moab, found in Deuteronomy 29-30 and not a supposed New Testament "new" Covenant that will do away with the Covenant of Moses; but rather a "renewing" of that "very same" Covenant of Laws and Commandments which God intends to write on the hearts of these "assimilated children of Israel" who had fallen away from their "Jewish Roots"?

**Answer for yourself:** What are the implications of this for the "non-Jew", the Christian, in light of the fact that within these very same Laws of Moses are to be found the Laws and Covenant of Noah given to all "non-Jews"? Should we any longer believe what we read in this Roman antisemitic New Testament when we see passages like *"What then? shall we sin, because we are not under the law, but under grace? God forbid" (Rom. 6:15)* and *"For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10: 4) (KJV)*?

This "Re-Newed Covenant" of Jeremiah 31 is an unconditional Covenant. Equally important is the fact that this "Re-Newed Covenant" of Jeremiah 31 is a restricted one. It applies only to Israel (the northern kingdom) and Judah (the southern kingdom) and not to the Christian Church who prides themselves not being under these Laws and Commandments of God. This New Covenant which promises to restore dispersed Israel to their land is one Covenant for both Israel and Judah. As in the vision of the "two sticks" in Ezekiel 37, Israel and Judah would return united and be called Israel.

This New Covenant with the house of Israel and the house of Judah does not include the Gentiles who are not "grafted into Israel" and whom are not "partakers of the root and the fatness thereof". It is not the "New Testament in my blood shed for the sins of many [the Gentiles]," which Jesus is made to say at the Passover by the writer of the New Testament. The New/Re-Newed Covenant, or New Testament, of Mount Moab and Jeremiah 31:31, is exclusively for Israel and Judah. It has no relationship directly or indirectly to the collection of the twenty-seven books of the Christian scriptures called the New Testament. The Christian scripture, called the New Testament, was so named by the church fathers, not by the Apostles. Neither the Christian scripture, called the New Testament, nor the death of this Jesus, has any prophetic significance in the New Testament of Israel at Moab or Jeremiah 31:31! They are entirely different. The New Testament to Israel has no dimension to the Gentile Christian, and the New Testament to the Gentile Christian has no dimension to Israel.

## BUT WHAT OF THE NEW TESTAMENT AND ITS REFERENCES TO THE "NEW" COVENANT?

There are, however, two direct references in the Christian's New Testament to Israel's New Testament of Moab and Jeremiah 31:31. One occurs in Romans 11 and the other in Hebrews 8. Both of these are in the context of the future restoration of National Israel as stated above. There is no instance in the Christian scripture where these or any other covenants are "spiritualized" and applied to the Gentile or the Christian Church. Such application of these "Jewish 'New & Re-Newed' Covenants to the Gentile Church is the work of monks and replacement theology which occurred over 1700 years ago and sadly continues today undetected by normative Christians and churchgoers.

The promise of the New Covenant of Moab and Jeremiah 31 is not only unconditional but it is eternal and nonretractable. In verses 35-40, that dimension of infinity or eternality is stated: *"Thus saith the Eternal One, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Eternal One of Hosts is his name: If these ordinances depart from before me, saith the Eternal One, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Eternal One; if heaven above can be measured and the foundations of the earth searched out beneath, [then] will also I cast off all*

*the seed of Israel for all that they have done, saith the Eternal One."*

**Before we proceed with the other Covenants I think it best we devote more time to this "New/Renewed" Covenant since mainline Gentile Christianity look here for their standing and foundation for their Covenant with God and we just saw that Christian "anti-Law" and "anti-Judaic theology" excludes them from being "grafted" into Israel; the "Holy Nation" and "Royal Priesthood" of God who loves the Laws of God and His Commandments. That means Christians are looking to a Covenant that does not exist for their relationship with God and are in reality without a Covenant before God since rejecting the only Covenant given them by God; a Covenant of Laws and Commandments called the Laws and Covenant of Noah which is the foundation for the later Covenant and Laws of Moses.**

**It can be proved, and I will continue to do such, that this imaginary Covenant of Rome's making has no bearing on the Gentile Church then the only inescapable conclusion available is that the Christian Church exists without a Covenant with God!**

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**[Let us continue our study in the next article in this series.](#)**

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## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #3

### HAS JEREMIAH'S NEW COVENANT STARTED YET OR IS CHRISTIANITY MISTAKEN?

I choose to start this article with the listing of the many references in the New Testament that refer to Jeremiah's "new covenant". Without a doubt such wording in the New Testament leads an unthinking reader to conclude that the "new covenant" has already started.

**Answer for yourself:** Has it really?

Don't underestimate the importance of such an issue...for if you are wrong in this belief, then your life, which is filled with conducts and behaviors based upon a erroneous religious belief system, will cause you to sin in many areas where you might think otherwise. It is with this knowledge that I am constrained to reach out to my fellow Gentile believers with the facts of my study and research into these areas as a warning to them.

It is our contention at Bet Emet Ministries that nothing could be further from the truth. Study of the Hebrew language alone concerning the Jeremiah 31 passage will confirm that there is no such thing as a "new" Covenant; only the same Covenant of Laws and Commandments which is to be "reiterated"... not replaced as Gentile Christianity has done for 1700 years. If you have been reading our articles in the past, then you are becoming well aware and familiar with the misquotations, mistranslations, and the abundant use of the Jewish Scriptures which are taken completely out of context by the writers of the New Testament. Hundreds of examples are for your inspection on our second web site. You hopefully are becoming critical readers of the New Testament whereby you are now more equipped to read the New Testament and spot the abundant errors within it which has contributed to you believing many lies over truth during your church life.

### SO HAS THE "NEW" COVENANT STARTED YET?

My friends...either it has or it has not. Now let us examine the evidence used by most Christians for believing that the "new covenant" of Jeremiah has already started as presented in the New Testament. After reading this you can see for yourself how you have been misled and deceived in believing lies. Notice if you will such a "theological position" comes from acceptance at face value of the word "new" which we saw in an earlier article really means something quite differently in the Hebrew; instead of "new" it means "rebuild, renew, repair". Not knowing the deeper understanding of the Hebrew word we fall prey to leaning on our own understanding which by the way we are warned in the Bible to not do.

*Prov 3:5 5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.  
(KJV)*

A little study never hurt anyone; besides it is the highest form of worship taught in Judaism. The common Christian is to be excused for they have been taught wrong by those they entrust with their spiritual growth but the Christian scholars and teachers who teach this wrong are without defense.

- Matt 26:28 28 For this is my blood of the **new** testament, which is shed for many for the remission of sins. (KJV)
- Mark 14:24 24 And he said unto them, This is my blood of the **new** testament, which is shed for many. (KJV)
- Luke 22:20 20 Likewise also the cup after supper, saying, This cup is the **new** testament (covenant) in my blood, which is shed for you. (KJV)
- 1 Cor 11:25 25 After the same manner also he took the cup, when he had supped, saying, This cup is the **new** testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (KJV)
- 2 Cor 3:6 6 Who also hath made us able ministers of the **new** testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. (KJV)
- Heb 7:22 22 By so much was Jesus made a surety of a **better** testament. (KJV)
- Heb 8:6 6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a **better** covenant, which was established upon better promises. (KJV)
- Heb 8:7 7 For if that **first** covenant had been faultless, then should no place have been sought for the second. (KJV)
- Heb 8:8 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a **new** covenant with the house of Israel and with the house of Judah: (KJV)
- Heb 8:9 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. (KJV)
- Heb 8:10 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: (KJV)
- Heb 8:13 13 In that he saith, A **new** covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (KJV)
- Heb 9:1 1 Then verily the **first** covenant had also ordinances of divine service, and a worldly sanctuary. (KJV)

We will look at Heb. 9:1 later since the word "covenant" is not in any Greek text but is added to our Bibles to change the import of what the writer was trying to say.

- Heb 9:15 15 And for this cause he is the mediator of the **new** testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. (KJV)
- Heb 9:16 16 For where a testament is, there must also of necessity be the death of the testator. (KJV)
- Heb 9:17 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. (KJV)
- Heb 9:18 18 Whereupon neither the **first** testament was dedicated without blood. (KJV)
- Heb 9:20 20 Saying, This is the blood of the testament which God hath enjoined unto you. (KJV)
- Heb 10:16 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; (KJV)
- Heb 10:29 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (KJV)
- Heb 12:24 24 And to Jesus the mediator of the **new** covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (KJV)
- Heb 13:20 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, (KJV)

As if that was not proof enough, we have Paul explaining why the Jewish people do not accept this "new" theology:

- 2 Cor 3:14 14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. (KJV)

**Answer for yourself:** Now what did we just see that the New Testament affirms? It tell us that we have a "new" Covenant today and the word is both "used" and "taught" as meaning "replaced" by this New Testament writer. We are expected to believe, and do based on just the reading of the New Testament, that there exists a "New" Covenant as defined in the New Testament that has replaced the Covenant of Moses in the Old Testament. But we saw in an earlier article that such an idea is a total perversion of the Hebrew idea expressed by Jeremiah and that makes the statements by this New Testament writer outright lies and fraudulent statements intended to deceive and billions have fallen for this down through these last two thousand years.

So you can see that without a doubt the New Testament believes and testifies that the New Covenant has already begun. The problem is that they are speaking of a Covenant that does not exist and totally negates the only one that does exist which they went to great lengths to conceal from the people by such textual forgeries and outright adulterations of the religious texts.

## THE ESSENE LINK WITH THE NEW TESTAMENT

Now for a real shake up as if the above is not enough. As many of you know we at Bet Emet have for years now tried to exposed the New Testament for what it really is; a Roman propagandist document filled with both truth and error. To the uninitiated reader one cannot pick the "meat from the bones". But with study you can.

According to Martin A. Larson, a recognized Essene scholar, on page 173 of The Essene Heritage, the *"epistles now attributed to James, Peter, John, and Jude, stem directly from the Essene tradition."* Also, he states, that *"Jude quotes directly from Enoch; and that all express a bitter opposition to Pauline teachings, and emphasize the priority of works over faith as well as proclaim the imminent Parousia."* Notice also that they all (these epistles) "declare that the New Covenant is a continuation of the Old."

Dear ones it is this same Essene "theology" we read in the New Testament. The New Testament is highly apocalyptic in itself and is highly "Essenic" in many places. The writes of the New Testament expressed a belief in the imminent apocalyptic eschaton in their life times; and along with that expected Divine intervention would be the establishment not of a "New" Covenant to replace the Old whereby the Laws of Moses and Noah would be replaced, but "Re-Newed" as Jeremiah had prophesied they would be. This must be your understanding which you read the New Testament and the passages quoted above. Failure to do so will guarantee you will misinterpret every passage your read. We simply cannot read the 21st century into these documents as if they were referring to our day and time. To complicate matter worse the redactors of the New Testament has added repeatedly "words" to the passages of the Greek manuscripts such as "testament" and "covenant" to brainwash you into thinking that the "Old" Covenant with its Laws and Commandments from Noah and Moses were obsolete. This is tampering with the Word of God as spoken by Jeremiah the prophet and this should outrage you...if you only knew. Lastly, Lawrence Schiffman, another recognized scholar in Dead Sea Scroll studies, states on page 81 of Reclaiming The Dead Sea Scrolls, that "the Essenes and the Dead Sea sect were physically decimated," referring to the Roman siege of 70 C.E., as well as stating that the *"extreme apocalypticism of the Essenes and their theology has been discredited"*. Let me say that even at that his quote is an understatement of the truth!

**Answer for yourself:** What should this mean to me today as a typical Christian reading my New Testament?



Let me also inject into this study a very important fact of Biblical history. The Essenes, an apocalyptic monastic movement in the first century, often connected with the Dead Sea and the Dead Sea Scrolls, were known to be called **"the new covenanters"**. **These people considered themselves the fulfillment of the "New Covenant" of Jeremiah and they were WRONG! But unlike the Gentile Church of today, they never entertained the idea that the Laws of the Covenant were obsolete and would be replaced with "grace"; they just saw themselves as the only "true Israel" of their day.** When reading the ideas in the New Testament, referring to a time period prior to 70 C.E., and the hopes of Divine intervention when God would write His Laws on the hearts of both Jew and non-Jew, we must recall that it was these who wrote not of a replacement Covenant as Christians mistakenly believe they have today, but a continuation of the "Old" Covenant as shown above. Gentile Christianity is simply wrong in this issue. **The hopes of the Jewish people were that in the eschaton that they believed was imminent, that the Torah would go from the Temple into all the world and that their Gentile captors would become the righteous of the nations as God's Laws would be written upon the hearts of these people as well.** The world would be at peace and Eden would be endemic. **So when reading the New Testament with the hope of apocalyptic Divine intervention in the hearts and minds of these "new covenanters" we must realize that the events transpiring after 70 C.E. render their whole ideas about the "New Covenant" as expressed in their writings as being, as L. Schiffman states, "totally discredited"!**

If one would just look outside his window it is evident that the Laws of God are not written in the hearts of the majority of people in the world. Just look at the headlines of your newspaper in the morning for confirmation. The horror of man's inhumanity to mankind is proof positive that this has not occurred yet; especially in the United States where we cannot build prisons fast enough for our Christian nation **(THINK)!**

Now let us continue to investigate for ourselves if the testimony of the New Testament can be trusted in light of other facts which state otherwise.

## EXAMINING JEREMIAH FOR TRUTH...YOU WANT THE TRUTH DON'T YOU?

1. Jeremiah 31:31-34—Here are the relevant quotes: ***"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they broke. . . But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall no more teach every man his neighbor, saying, Know the Lord, for they shall all know me. . . for I will forgive their iniquity, and I will remember their sin no more. "***

From this, Christians deduce that God told Jeremiah that He would make a new set of Laws, a new contract with man. They even call the New Testament the "Bris Chadasha," which is the Hebrew for "a new covenant." I have got news for Messianic Christianity; using "Hebrew terminology" and playing and dancing to Jewish music in your congregations does not mean you have the "truth". It never ceases to amaze me that many Messianic Christians use the Hebrew for the New Testament "Bris Chadasha" in their terminology never understanding what the Covenant stipulations for such a Covenant as stated by Jeremiah truly are; especially in light of their contradiction of these Covenant stipulations in their life-style. **Such irony is literally blasphemy of the Name of the Lord and constitutes profanation of His Name.** For that reason I cannot and do not recommend Messianic Christianity to anyone. This verse, as taken from Jeremiah, is what ostensibly legitimized the text and the concepts of the New Testament, and therefore we will begin our discussion with this passage. Understand this, if you look to Jeremiah for your authority for the "New Covenant" then you must be willing to accept and submit to all that Jeremiah states about such a Covenant. To do otherwise is a lie to the truth of Jeremiah and a deception to your own integrity as a child of God who professes to love HaShem.

## IN SPITE OF WHAT THE NEW TESTAMENT SAYS.....DID YOU KNOW THAT THERE ARE PROBLEMS WITH THE CHRISTIAN INTERPRETATION THAT A NEW COVENANT HAS BEGUN?

The failure of the typical Christian to recognize the multiple forgeries within the New Testament is primarily due to their failure to know their own Old Testament Hebrew Scriptures. If the typical Christian was not a "New Testament" Christian so much but was an "Old Testament" Christian, then when reading the New Testament they would be better equipped to spot the hundreds of purposeful misquotations or the verses removed out of their original context by skillful Gentiles who were writing this document to fulfill their own religious anti-Law agenda over 1800 years ago. And make no mistake about it, when I say the Jewish and Hebrew Scriptures I mean the Jewish Tanakh, the Stone Edition Tanakh or the JPS Tanakh, and not the equally forged and corrupted Christian mistranslations of the Tanakh as contained in the Christian Bibles or other Messianic Christian bibles like the Jewish New Testament commentary by Stern. I really dislike saying "Old" in referencing the Jewish Scriptures, but for the sake of recognition I will call the Holy Hebrew Scriptures by this name since most recognize the title.

If we begin with the Jeremiah quote we find in chapter 31 verse 34 the first problem for the Christian to deal with if he wants to believe this "New Covenant" has already begun. Verse 34 states: *And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know Me, from the least of them unto the greatest of them, saith the LORD...*

**Answer for yourself:** Did you catch that?

If the birth of the Christian religion really did introduce the new covenant, then there should no longer be any need for anyone to teach the word of God, *"for they shall all know Me."* Since, as everyone with eyes can see, the whole world does not yet recognize God, and the Christians are still trying to teach religion to the world, as are others, it is quite clear that the verse, *"they shall teach no more every man, saying, Know the Lord"* does not yet apply. In other words, this "new" Covenant of Jeremiah has not yet taken place yet since mankind, for the most part, lives a "torahless" life.

No matter what another document might say, even the New Testament or its supposed apostolic writers, such testimony contradicts the prophet Jeremiah and is totally invalid. The New Testament is supposed to be the climax of Biblical Judaism not the repudiation of it. If the New Testament contradicts the Old Testament then there is no truth in it. For the life of me I cannot understand how a document so full of theological holes is held to be a higher truth than the Bible Jews like this Jesus used (Tanakh) or the Prophets the Jewish people quoted. The Jewish nation did not have a problem with Jeremiah, but the clever writers and redactors of the New Testament before the canonization of the New Testament so altered the words of the Old Testament and literally put into the mouth of this Jesus "sayings" which were totally foreign to what a real Jew in the first century both believed and professed. You need to be aware of this! Comparison of New Testament manuscripts reveal such things if you would only look. But you don't know of such because of your lack of study in these areas which is reinforced by a church more concerned about "preaching" than "teaching". I bring you the news that these things have happened and challenge your study in these areas to see these things for yourself.

If you take the context of Jeremiah 31 where the "first" mention of this "New Covenant" is mentioned, and compare it to the experience of those who are professing that the "New Covenant" has already started, and started with the New Testament's depiction of the death of Jesus, then it is quite contradictory for the Christians to spend millions of dollars in their attempt to convert the world to Christianity, and to then claim that we already live under the terms of the new covenant. The evangelism of the Christian Church absolute invalidates their stance that a New Covenant has already begun. This is something few

have ever considered. No, I am not against the world-wide witness to truth by the church, but such witness to Jeremiah's truth only testifies that Jeremiah is right and that the New Covenant promised by God has not begun yet. To say otherwise is again to wrestle the Jewish Scriptures to the destruction of truth. Christianity has got the cart before the horse again, and is totally wrong in this regard.

## BUT CHRISTIANITY HAS AN ANSWER TO SUCH A PROBLEM

However, the Christians claim that they have an answer to this problem. They say that verse 34 (*"And they shall teach no more. . ."*) refers to the second coming of Jesus. Verse 34, they say, will be fulfilled when Jesus returns once again to visit mankind.

Since we will have to do it eventually, this is an opportune place to thoroughly analyze the doctrine of the second coming. Since space is at a premium, let me encourage all readers to e-mail for the articles on the "second coming" and the creation of such a doctrine by the early church to try to explain away the lack of Jesus coming again before 70 C.E. as well as 135 C.E. as he said he would and as the majority of the people hoped for and expected according to the New Testament record. Necessity is the mother of invention. You will discover that whenever any really strong question, such as the one above, is asked, the standard answer is that it refers to the second coming. It therefore becomes extremely important to ascertain the validity of this claim. The success of the Christian claim or its failure rests to a very large extent on the theory of the second coming.

First of all, the Christian explanation above that verses from Jeremiah, verses 31, 32, and 33 refer to the time of around 29 A. D., and verse 34 applies 2,000 or more years later seems very forced, if not absurd. There is no indication whatsoever that this interpretation was intended. It is clearly an answer born of desperation by those having to explain the failure of fulfillment of Messianic predictions by Jesus and others as written in the New Testament.

In addition, there is a major historical dilemma which seems to explain why the doctrine of the second coming was invented. H.M. Waddams, who was the Residentiary Canon of Canterbury Cathedral in 1968, wrote a book explaining why it took so many years for the Church to get organized into a formal, organized group. His answer is that even though verses such as Matthew 24:34 may mean that Jesus is referring to a future generation (i.e., substitute "that" for "this," which of course is very forced) nonetheless most of the early Christians thought that the simple interpretation was correct. It corroborated the impressions that they had of the message of Jesus, and so they thought that Jesus would return within their own lifetime. After all, Jesus did say, in Matthew 16:28, *"Verily I say unto you, there be some standing here which shall not taste of death, till they see the son of man coming in his kingdom."* However, after many years went by, and the generation that lived in Jesus's generation had all died, it became rather apparent that the expected Jewish Messiah, or this Jesus, would not appear or reappear in the near future. In the absence of Jesus's return, the doctrine of the "immanent return in that generation" was therefore changed so that his reappearance was not necessarily going to be in the near future. It is sad to say but my experience in my study testifies that much of the Christian religion is merely a reaction to beliefs, customs, and unexpected developments that were accepted by or occurred to the people that lived near the early Christians. For example, many Christian holidays are revisions of early Ancient spiritual days to which a "reinterpretation" has been applied.

Thus, the doctrine of the second coming most likely arose out of a historical dilemma, and not because of the Christian claim that there is a theological dilemma which justified it.

## OTHER PROBLEMS WITH THE CHRISTIAN VIEW THAT THE NEW COVENANT HAS ALREADY STARTED

Matthew 24 discusses the end of the world, and then, in verse 34, after describing all sorts of unusual prophecies, Jesus says, *"Verily I say unto you, 'This' generation shall not pass, till all these things be*

*fulfilled."*

**Answer for yourself:** What is the key issue in the above verse?

**Notice if you will the text says "THIS" and not "THAT"!** The natural reading of that sentence is that the generation to whom Jesus was talking to would not pass. That is what "this generation" seems to mean—this very generation that Jesus lived among. **However, the events that Jesus mentions did not occur during that generation.** Look at history. In order to bolster their claims that a New Covenant had already begun Gentile Christians would later therefore claim that Jesus meant that when the prophecies begin to be fulfilled, then the generation that begins to see those events shall not pass away until they are all fulfilled. Thus, according to Christian theology, the sentence really should read, ***"that generation shall not pass away,"*** which is why **the Christian interpretation is forced**, and was not really accepted at first. Now a new millennium has begun some 5 years ago and no Jesus on the scene. In Biblical years, a generation has come and gone since Israel became a nation in 1948. I guess it is time for Hal Lindsey to write a new book to explain away what he already has written once again that was in error. A man can make a million dollars rewriting his prophecy books. I guess I should have done that.

Again necessity is the mother of invention. Either Jesus meant what he is reported to have said (speaking to "that" generation) or else he lied. I choose not to believe that this Jewish Jesus is a liar, but the writers who put such things in his mouth. But if you will be honest the only other rational understanding is the creation of such a doctrine; and it was this new doctrine which was put into the mouth of Jesus by the early church in order to give validity to their replacement doctrines which literally are "new". But this is a far cry from a "New Covenant". **Again understand when confronted with the misapplication of the Jeremiah 31 passage in order to give validity to this new doctrine which opposed Biblical Judaism, it was necessary to create a second coming and postpone it in order to allow validity for this unique Christian interpretation of the beginning of a "New Covenant".** Some of the earlier followers of Jesus, both the Essenes as well as the Gentile followers who were influenced by Paul, needed to justify their religious stances which conflicted with the Torah, Moses, and the Prophets, and give validity and prophetic authority to their contradicting positions by incorrectly quoting Prophetic Jewish passages completely out of context. This was done by misapplication of Jewish Scriptures which were used completely out of context as I am showing you on the second article and other of our websites as well as adding words in the New Testament to passages such as "testament" and "covenant". **If you were not quite well familiar with the Jewish Old Testament (Tanakh) then it would very easy to read a passage in the New Testament and feel it sounded "right" but in reality was completely wrong since it can be shown to have purposefully misquoted, mistranslated, and misused the Jewish and Hebrew Scripture. As you can see competence in the Jewish Old Testament and the Hebrew Scriptures, as taken from the Tanakh, is a required necessity for correctly understanding the New Testament for what it really is let alone the truths of God intended for you and me.**

But we are not through yet. There are other problems.

## WHICH MESSIAH ARE WE TO EXPECT?

Let us now turn to the supposed theological dilemma. There are verses which indicate that the Messiah will appear in a weak and inglorious fashion, such as Zechariah 9:9, where the Messiah is described coming into Jerusalem ***"lowly, and riding on a donkey."*** There are, on the other hand, other verses which indicate that he will appear in a mighty, glorious, and ruling fashion, such as Daniel 7:13 and 14, which describe the Messiah coming in on clouds, and ***"there was given him dominion, and glory, and kingdom. . ."*** etc. These two verses seem to be the source of the contradiction, and the Christians claim that the Jewish answer is very poor. Let us therefore compare the Jewish with the Christian answer.

The Christians quote two basic Jewish answers, and, in fact, I have not found any more than those two. One

answer, mentioned by the Ibn Ezra on Zechariah 9:9, is that Zechariah refers to the Messiah that will be from the house of Joseph (who according to Jewish tradition, will introduce the Messianic Age) and Daniel refers to the Messiah from the house of David. Since the first one, the Messiah of Joseph, will be killed, according to the Talmud, as they explain Zechariah 12:10 (see Talmud Succah 52a), it makes sense to say that both verses of Zechariah refer to the same person. Since his end will be in death, his beginning will be lowly and meek. The other answer is given by the Talmud in Sanhedrin 98a. **If the Jews are worthy (i.e., righteous), then the verses of Daniel will apply; if they are not worthy, then the verse of Zechariah 9:9 will apply.**

Let us now look at the Christian answer. As you probably have already guessed, Zechariah 9:9 refers, according to Christian theology, to the first coming of Jesus, as does Zechariah 12:10; whereas Daniel 7:13 and 14 refer, again to Christian theology, to the second coming of Jesus. Necessity is the mother of invention once more.

**There are, however, some very major difficulties with Christianity's answer concerning the two comings of Messiah. First, if you look at Zechariah 12:10, 11, 12, 13, and 14, it becomes extremely obvious that it does "not" refer to Jesus,** because it says that *"I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced (Christians claim that this refers to Jesus, who was stabbed) and they shall mourn for him, as one mourns for his only son (which Christians again point to Jesus, the supposed son of God). . . In that day shall there be a great mourning in Jerusalem. . .and the land shall mourn, every family apart. . . all the families that remain. . . "*

**Answer for yourself:** There is a big, big problem with this verse? Do you know what it is?

**But Zechariah never said this! The Christian Old Testament and the Christian New Testament quote of it is a LIE!** God said we are not to take away or add to His Word...remember? Well someone did! Let us see.

**First of all the above quote as taken from a Christian Bible is a PURPOSEFUL gross mistranslation of Zech. 12:10-14 from the Hebrew Tanakh.**

*Zech 12:10 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. (KJV)*

Now contrast the above misquote when compared with the Hebrew Scriptures as taken from the 1912 Tanakh:

*10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto Me because they have thrust him through; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.*

First of all there are only two parties involved in the Christian verse translated from Zechariah 12:10 and 3 persons involved in the verse taken from the Hebrew Scriptures. The Christian Bible rends it completely different from what the Prophet Zechariah intended. Space does not permit a full disclosure on such a mistranslation in this article so request it. Let me say in passing the Christian translation concerns only two parties, the Jews looking upon the one pierced and the Hebrew texts teaches us that the Jewish people are looking toward God concerning their brothers and sisters killed in this battle and they are mourning their dead. The Hebrew texts do not have "God" pierced or killed the way the Christian texts report. Again a false and purposeful mistranslation to help substantiate the idea of God dying for the sin of mankind in the person of this Jesus.



**Answer for yourself:** For a Christian who else but Jesus can be the subject of the verse in the Christian Bible? But not so in the Hebrew and if the Christian Bible had correctly translated Zech. 12:10 then neither would it as well.

But the Hebrew concerns 3 parties; the Jews looking to God concerning those of their own who were pierced and killed in the end-time battle with the Gentile powers of the world. Let us not forget that our Christian Bibles need to be accurate translations and not forgeries to make self-fulfilling prophecies. I challenge anyone to get a copy of the Jewish Hebrew Scriptures and prove me wrong on this! It simply cannot be done. The Christian New Testament and the quotes in it from the Christian Old Testament are not faithful translations of the Hebrew Scriptures from which they were to come.

**Answer for yourself:** What should this teach us? Well once you see this for yourself then you begin to see that our Christian "beliefs" are terribly wrong in many, many areas of our faith. You can lay this at the feet of Rome and their antisemitism and "anti-Judaic" dogmas and doctrines. Read [Constantine's Easter](#) letter to see how it all began.

If an accurate translation is not important to you, then there is no hope for you so quit reading our articles. But if you want to know the truth continue on. Understand that is such errors as this, when rehearsed and by which you and I have been indoctrinated our whole lives in the Christian Church leads you to false beliefs, sin, and literally idolatry.

Now for the sake of proving my point I will assume that the Christian translation is correct. For after all, you would most likely never had known of this until you read my article. According to the Christian mistranslation we still have a very big question that comes to mind.

**Answer for yourself:** If this refers to the first coming of Jesus, then what was the spirit of grace and supplication?

**Answer for yourself:** Where in Biblical history do we find such a spirit of grace and supplication being poured out upon the Jewish people in the wake of Jesus's death?

It never seems to have occurred! In addition, there certainly was no great mourning in Jerusalem and throughout the land by all of the Jewish families after the death of Jesus. On the contrary, since many Jews, according to the Gospels and the New Testament, encouraged the crucifixion, if anything there was a great rejoicing, rather than mourning.

**Answer for yourself:** Does not the Gospel of John say that Jesus came unto his own people and they rejected him? Does not the New Testament imply that the Jewish people wanted Barrabas instead of Jesus?

Thus, without any doubt, Zechariah 12:10 does not refer to Jesus because instead of grace being poured upon the Jewish people after his death, only destruction and Roman anti-Semitism was seen. Look at the subsequent history of the Jewish people and then tell me about their "prosperity" and "grace" came in the wake of the Roman war to Israel.

## WHEN WAS JESUS RECOGNIZED AND ANOINTED KING OF ISRAEL BY THE PEOPLE?

Another problem is seen in the Zechariah 9:9 passage; it clearly also does not refer to Jesus: *"Rejoice greatly, O daughter of Zion. . . behold your King is coming to you, he is just and having salvation; lowly, and riding on a donkey. . .and he shall speak peace unto the heathen, and dominion shall be from sea to sea, and from the river to the ends of the earth. . ."* First of all, Jesus was not the King of the Jews, even if it is true that such a label was placed over his head by the Romans who crucified Jesus. According to Matthew 27:1, all of the chief priests and elders of the people wanted to kill Jesus, and the multitude (27:20) felt the same

way about Jesus, according to the --- New Testament. Thus, if Matthew is correct, the Jews did not feel that Jesus was their king. **If Matthew is not correct, then the New Testament is false, and the theory of the second coming and the entire Christian religion is also false.** Even Josephus, who wrote his history very shortly after Jesus was supposed to have been crucified, barely makes mention of Jesus and modern scholarship teaches us today that both short references to him are later Christian interpolations and forgeries of Josephus' writings by the Christians trying to provide some historical validity to the existence of this Jesus as a historical person. Such is not to be expected if Jesus was a "King" or if he actually lived in the time declared for him in this New Testament. In Josephus' Antiquities of the Jews, Book XVIII, III, 3, there is one small, lonely paragraph about Jesus, and even that does not seem to belong there. That is why many scholars, even Christian, consider this passage in Josephus to be an interpolation (forgery) by some Christian, at a later date. In the Antiquities, Book XX, IX, 1, Josephus does mention that ***"the brother of Jesus, who was called Christ, whose name was James"*** was accused of breaking the law; this is a very meager comment to make regarding a "King" of Israel. If you desire to read more about this I suggest H.M. Waddams, The Struggle for Christian Unity, Walker & Co., PLY., 1968 p. 10. Also let me recommend Emil Schurer, A History of the Jewish People in the Time of Jesus, New York, 1961, page 211. You might also want to read The Quest for the Historical Jesus by Albert Schweitzer and the foreword by Wm. LaSor to Whiston's translation of Josephus.

Thus, the New Testament's claim regarding the existence and kingship of Jesus seems to be contradicted by itself as well as by other sources.

## WHEN DID JESUS PREACH TO GENTILES?

In addition, Jesus did not ***"speak peace to the heathens."*** If you look at the end of Acts 10 and the beginning of Acts 11, it is clear that the apostles themselves were shocked that Peter preached to the Gentiles. Now, this makes sense only if they were taught this by Jesus himself. Apparently, **Jesus made it quite clear that the message was to go to the Jews only.** In fact, Paul said this explicitly in Acts 13:46. (See also Matthew 14:24.) So it is clear that Jesus himself never preached to the Gentiles, which therefore excludes Jesus from being the subject of Zechariah 9:10.

## WHEN DID CHRISTIANITY BECOME THE WORLD'S MAJORITY RELIGION?

Lastly, the subject of the prophecy of Zechariah would have ***"dominion from sea to sea, to the ends of the earth."*** This, of course was not true then, nor is it true now. At last census, Christianity boasts only 1/3 of the world's population and this a far cry from "dominion from sea to sea". The only possible answer the Christians could give is to say that Zechariah 9:9 refers to the first coming, and 9:10 refers to the second, but this is so obviously forced that it need not be discussed. In addition, it makes the entire proof of the second coming fall due to circular reasoning.

It is therefore quite clear that the Christian answer to the apparent contradiction between Zechariah and Daniel cannot be true. I stress this because you will find it difficult to believe that they could have accepted it in the first place. **If the Christian answer is clearly untrue, then, consequently, the doctrine of the "second coming" must similarly be considered to be untrue.** It is simply an answer born of desperation due to the inability to answer the strong questions against Christian Biblical interpretations. Understand that I personally believe in the coming of a Messiah but reject the traditional "second" coming teachings of Gentile Christianity.

**Thus, the Christian answer to Jeremiah 31, which is what started this entire discussion, must also be rejected. The new covenant has not occurred yet, and verse 34 does not refer to a "second coming."**

## WHAT NEW LAWS...OR REAFFIRMATION OF OLD LAWS?

In addition, the Christian approach to Jeremiah 31 rests upon one premise, and that premise must be examined. The Christian premise is that a "bris," a covenant, would include a new set of Laws. **However, if you look throughout the Old Testament, you will find that "bris" does not mean a set of Laws, but rather, a creation of a bond, a creation of a closer relationship.** Thus, the Christian interpretation, which justifies a new set of Laws (Christians do not keep kosher, observe the Sabbath, tithe correctly, or observe Biblical Festivals like Passover and Yom Kippur, etc.), is built on a false premise in the first place. One only need look at Genesis 9:12; God is not commanding the animals; He is creating a relationship with them. Again look at Genesis 15: 18; there is no set of Laws being commanded to Abraham or changed. Again if one only look at Deut. 7:2 God is telling His Jewish people to not create a close relationship with the pagans who lived near them. If we look to Jeremiah himself, in 22:9 we see how Israel broke their close relationship with God and worshipped other Gods instead. If it meant, because they broke the Laws, then why specify that they also worshipped other Gods? It would be as if one would say that not only did you murder, but you also robbed! Look at these verses and you will see that a "brie"—a covenant, never refers to a set of Laws, and so most Christians are really misinterpreting this issue.

Before we move on to another "proof," there is another important point to be made. It seems clear from the entire Torah that something essential is missing, because if you carefully examine it, it is not very precise at all. For example, look at the Ten Commandments in Exodus, chapter 20. It says that one should not do any work on the Sabbath—but it does not define work, and nowhere in the Torah does it explicitly define what constitutes "work."

**Answer for yourself:** How then does one know how to obey this law? It says "*honor your father and mother*"—but how does one do that?

**Answer for yourself:** Must a person obey his parents' wishes that he marry someone who he hates but his parents like?

**Answer for yourself:** Must he or she reject a job that his or her parents dislike but he or she desires it?

**Answer for yourself:** Must a child stand up every time a parent walks into the room?

You see, there is no real guideline here. If you say, use common sense, that does not help. Many people have a different feeling for what is "common" sense, and therefore you cannot really know if your conclusion is, in fact, the will of God. It does not make sense to claim that God commanded such vague and obscure guidelines. Even the next few Laws are unclear. "*Thou shall not murder*".

**Answer for yourself:** How do you define murder?

**Answer for yourself:** If the state allows a type of killing, such as ancient Greece allowing defective children to be left to die on a mountain, is that no longer murder?

**Answer for yourself:** Is it murder to kill an unborn child, or is it murder only if the child is born? Should 10 seconds determine if it is permissible to kill a child within a mother's birth canal or not to kill it once it exits?

This analysis can be done with virtually every law in the Torah, and so one is faced with the following choice: either God commanded obscure guidelines (and that does not seem quite God-like, since even we mortals are sure to give very precise commands to our own children), or else He defined each law, but did not put it down on paper. Jewish tradition says that the second choice is, in fact, what happened. God defined each law, and taught his definition to Noah and Moses, who in turn taught the rest of world and the Jews. This oral definition of the Torah (written law) became known as the Oral Law. In Deuteronomy 17:8-13, the Jews were also commanded that if a doubt were to arise in any area of Jewish Law, they should go to the Sanhedrin, the high court, and what the Sanhedrin interprets the law to be, will become, in fact, the will of God. (That is how the Oral Law understands those verses.

This is actually, historically, how the Jews functioned in classical times. Even the New Testament agrees that that is how the Jewish society was run; i.e., under the Sanhedrin. So now we have a basic question which is extremely basic and crucial.

**Answer for yourself:** If, as history and the New Testament agree, the vast majority of Jews, and the Sanhedrin, rejected Jesus as the real Messiah due to failure to fulfill necessary Old Testament prophecies, and the Sanhedrin thought that Jesus did not fit the qualifications for being a bona-fide Messiah, according to its interpretation of their own Hebrew Scriptures and Bible, then should we follow the opinion of the Sanhedrin?

This is merely a matter of interpreting Jeremiah 31 or [Isaiah 53](#), etc., and when it comes to Biblical interpretation, we are commanded by God to follow the Sanhedrin. [Once your study of the New Testament reveals to you “fulfilled” New Testament prophecies are nothing more than purposeful mistranslations, misquotations, and misapplication of Jewish Scriptures wrestled out of context to create “fulfilled contexts” will you then see for yourself why the Jews yet wait for their Messiah.](#) I have seen this for myself and no longer can say definitely that Jesus “was” the Messiah. This person named Jesus in the New Testament simply did not fulfill the necessary prophecies according to the Jewish and Hebrew Scriptures. [Fulfillment of “misquotations” and “mistranslation” does not make for a Messiah!](#) If you continue your study you will see this and our web sites details these things for all to see.

Both the Sanhedrin as well as the majority of Jews who lived [at the time of Jesus](#) rejected him, according to Paul in Acts 13:46, and [they rejected the Christian interpretations of the Bible.](#) Without serious study you will never see these things for yourself because the “flawed” document you carry, the New Testament, only rehearses error over and over.

**Answer for yourself:** How, then, is any Jew permitted to accept Christian interpretation today? He simply cannot.

**Answer for yourself:** How, then, is any non-Jew permitted to accept Christian interpretation today? He should not as well but cannot without serious study to prove to himself the deceptions of what I speak.

**Answer for yourself:** Could a person also accept Christian interpretations of how to honor one's parents? Not if he knew the Hebrew interpretation.

**Answer for yourself:** Would it also be permitted to accept the Christian interpretation of "do not murder?" Again, not if he knew the Jewish interpretation as well as the Rabbis who consider failure to feed the poor “murder” as well. This brings into question the proper use of the tithes by the Christian Church where few is any obey God correctly in His Tithe. [That means we as Tithing Christians are guilty of murder according to the Rabbinical exegesis of the Hebrew Scriptures.](#) It is time to study and repent dear Church!

Always remember that the Church initiated the Crusades, during which thousands of Jews were killed in the name of Jesus. In addition, remember that the Church was against the shedding of blood because of the command, ["Thou shalt not murder."](#) Therefore, during the Inquisition, the Church killed thousands of Jews who had been forced to convert by burning them, sometimes alive, so that no blood would be spilled! The Christian interpretation was that it was wrong to spill or shed blood, but strangling or burning was permitted. That is one of the reasons why they burned people at the stake. It is time to study and repent dear Church!

**Answer for yourself:** Thus, that is the choice—who is to interpret the Bible, and that is the question—why did almost all of the Jews reject Jesus as the Messiah and the Christian interpretations of the Bible as well? [For the same reasons you now see concerning the “New Covenant” and its unfaithful translation of the Hebrew Scriptures.](#) Except for a small fringe movement within Judaism who considered themselves the fulfillment of the “New Covenant”, the Jews in mass knew better. The world had not changed. The Essenes and their apocalyptic theology was totally discredited! Their theology lives on in the New Testament and that is a shame.

**Answer for yourself:** Should this Essene theology in the New Testament be totally discredited as well?

You should be getting the answer to that by now.

One of the reasons for your agreement is that you are coming to see that many of the Christian interpretations of the Bible are forced, if not ludicrous, but you can decide that for yourself, so continue to read. Over time Bet Emet Ministries will analyze many more interpretations and translations from the New Testament which are not only taken out of context, but distorted on purpose. **The Jews never had the concept of a second coming for their Messiah, and since it was the Jews themselves who first taught the notion of a Messiah, via the Jewish prophets, it seems quite reasonable to respect their opinion more than anyone else's.** It was the Gentile Christians who were changing the status quo, and so they ought to have very substantial reasons for doing so as shared in this article. As you will see, their reasons and proofs are not substantial at all, and they therefore have yet to justify their change of the status quo. It is time someone told you the truth. But few have studied deeply enough to find such mistakes. To God be the glory for showing His remnant the truth. **Repentance from a false religious belief system is in order.**

## SO IF WE ARE NOT UNDER A NEW COVENANT YET...WHAT DOES IT MEAN TO ME A TYPICAL CHRISTIAN?

The answer to the above question I hope will startle you. If, as I have labored to show you, that there is not yet this "New Covenant," then we are under the "Old Covenant". To believe you are under a "non-existent" New Covenant and reject the Old Covenant (containing the covenants of Noah and Moses which contained the stipulations of maintaining good standing within them), and the Laws of Noah within it which were given to the non-Jews of the world, means you are standing out side the Covenant with God! **You as a Christian have no Covenant with God at all since you reject the only one given to you by God.** Thanks to the Romanized Paul or pro-Pauline author of the Book of Hebrews who deceives us in this regard.

For a Jew they are responsible for 613 Commands or Laws. For the non-Jew he is responsible for 66 of them under the heading of the Laws of Noah. Of course [Isaiah 56](#) teaches the non-Jew to ***"choose those things pleasing to God and to take hold of His Sabbaths."*** These are opportunities for the non-Jew to rise above the minimum in his relationship with God. The bottom line is that we get to, don't have to. Such is an expression of our love for God.

Within these commands are Laws regulating the worship of God in certain ways which the Christian Church as rejected. Within these commands are Laws regulating how you are to give your money and tithes which are also a form of worship of God; by in large Christianity rejects these today. Within these commands are Laws regulating sanctifying the Name of the Lord which every Christian breaks without knowing daily. Literally Christianity profanes the Name of the Lord day after day. Breaking this pattern of worship means we worship in vain since we don't follow the commandments of God for worship within the Covenant He gave us. As Christians we do your own thing outside the Covenant God gave us just like [Nadab and Abihu](#) did.

**Answer for yourself:** Are you aware that God killed them in their first "church" service?

Under the only covenant we were given by God there is no license to worship some "new" way. Such is sin. Thanks Constantine!

Within these commands are Laws requiring the Tithe to be given a certain way and the money spent only in certain ways on certain things. Today no church follows such Laws. That means if you give you Tithe to the church and they don't obey the commands of the only Covenant in existence then you are robbing God and don't know it since you really don't have a license to do it any other "new" way. Such is sin.

Within these commands are Laws requiring certain Holy Days be observed and kept by Jews and "non-Jews" and the Christian Church not only has labeled them as "passed-away" but tragically replaced them with pagan



holidays to which Jesus's name has been affixed. To adhere to a Christianized paganism is sin. Thanks Rome.

Within these commands are Laws forbidding the worship of anything or anyone other than God. The Christian Church made Jesus God in the 4th century and those who worship him are idolaters. Remember they changed the text of the New Testament documents to agree with their developing theology as charted from Catholic Church Council to Council. This is a fact. Prove it wrong...you cannot if you don't look into this for yourself and if you do then you will see how this idolatry was accomplished. Such worship of Jesus is one form of the unforgivable sin. Thank you the writer of the Gospel of John.

**Answer for yourself:** One last question. Have you ever read Jer. 31 closely for yourself and seen that when this "New Covenant" (RENEWED IN HEBREW) occurs that God says in Jer. 31:33: *But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people?*

**Answer for yourself:** As a typical Christian, under "grace and not under the Law according to Paul's gospel" are you perplexed how Paul could say such a thing or feel comfortable being in a "NEW" covenant which rejects wholeheartedly the Laws of God which is the context of the original Jeremiah quote?

**Answer for yourself:** How comfortable can you be knowing this now and that Christianity follows [Paul and his gospel](#) more than [Jesus and his gospel](#)?

**Answer for yourself:** Do you again see how Jeremiah is again misquoted in the New Testament over and over again, from the Gospels to Hebrews by omitting the conditions for such a Renewed Covenant or New Covenant (the adherence to the Laws of God)?

**Answer for yourself:** Do you realize that acceptance of Christianity's New Covenant and New Testament means in reality that you have removed yourself out from under the ONLY Covenant God made with mankind and literally makes you not one of His people?

**Answer for yourself:** How comfortable are you now once this information sets in and you understand the gravity of the situation? Want to go to your Gentile Church and hear more lies? I never knew any of this either until I studied my blessed assurance off! And you should know it too!

I could go on but you get the point. It is way past time you recognize that the only thing "new" under the sun is the false religious belief system which supports Christianity today. Shalom.

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## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #4

**Answer for yourself:** Christians are constantly attesting that they are under a "New Covenant"...are they really?

**Answer for yourself:** Is it possible that due to their lack of scholarship that they are mistaken and have relied on emotionalism rather than textual facts from the Bible which, when recognized, dispute their claim?

In the previous articles in this series I have demonstrated that there were a series of Covenants made with mankind which God sanctioned as written in the Jewish Scriptures. If you have been an astute reader you have noticed a progression of revelation given to mankind as contained in such succession of Covenants and Covenant stipulations. Of importance to us in this pursuit of truth one should notice that within the Laws of Moses and the Covenant with Moses is contained the Laws of Noah from the Covenant of Noah which were given to the "non-Jew" since the time of Noah which is long before the first of the Jewish race. In a real way the Covenant of Noah is reiterated almost entirely in the Laws of Moses and the Covenant of Moses; although with some minor changes. Once this is understood it has startling repercussions to Christianity today which denies the validity of the Laws of Moses all the while not understanding that within them were Laws given to "ALL" non-Jews and Gentiles long before there were sons of Jacob or "Jews". And let us not forget that the Covenants of God are "Eternal". This means when reading the Old Testament or even the New Testament that if a "non-Jewish" Christian reads such references to "the Law" and thinks that they have no bearing upon the "non-Jew" and "ONLY" the Jew then he makes a critical mistake and such failure to understand such dynamics I guarantee leads to erroneous conducts and behaviors in the life of the "non-Jewish" believer and God considers much of such "behaviors" sin. This is the warning I bring and the information and facts concerning this important topic prove the point. Coupled with this, in the last article I demonstrated beyond any doubt that the "new" Covenant referenced by Jeremiah has absolutely nothing to do with what the Christian of today calls his "New Covenant". Literally the Gentile Christian church has attached the word "new" as borrowed from Jeremiah to their lawlessness of today and in reality by rejecting the only Covenant given by God to them the "non-Jewish" believer in Christianity stand apart from God without a Covenant given by God. When these facts of Biblical language and history become apparent to you, as well as when you come to grips with the facts of the credibility of the "New Testament" which gives false assurance to many by rejecting the only valid Covenants given to the "non-Jewish" believer and then substituting a Roman lie for it, then the horror of your disobedience toward God and shame of the false religious belief system which has entrapped you should bring you to your knees in tearful repentance. Such is the fruit of antisemitism! Only then can it be said of you that you are not far from the Kingdom of God. But understand being close to the Kingdom of God means a total separation from the Kingdom of Babylon's false religion as well as the Kingdom of Rome's pagan religion; both of which rejected the only true religion given by God to mankind as detailed in the Old Testament which has Covenants first for "non-Jews" and then for Jews which received a higher and progressive revelation of God. Such is the tragic consequences of "antisemitism" and the typical Christian has been mired in it his whole life whether he knew it or not.

Again, one of the main reasons you have not seen such for yourself is not only because you have failed to study in detail your faith and have taken almost everything by "faith" that heard preached and read in this book given you by Rome; never believing for one moment that you were not being taught "truth". Coupled with this also comes the failure of the Gentile Church to teach the Jewish Scriptures correctly.

## JEREMIAH 31:30-33...HAS THE GENTILE CHURCH TAUGHT IT CORRECTLY?

**No!!!!!!!** Let me show you why. First read the passage.

*[30] Behold, days are coming -- the word of HASHEM -- when I will seal a new covenant with the House of Israel and with the House of Judah: [31] not like the covenant that I sealed with their forefathers on the day that I took hold of their hand to take them out of the land of Egypt, for they abrogated My covenant, although I became heir Master --the word of HASHEM. [32] For this is the covenant that I shall seal with the House of Israel after those days -- the word of HASHEM -- I will place My Torah within them and I will write it onto their heart; I will be God for them and they will be a people for Me. [33] They will no longer teach -- each man his fellow, each man his brother -- saying, 'Know HASHEM!' For all of them will know Me, from their smallest to their greatest -- the word of HASHEM -- when I will forgive their iniquity and will no longer recall their sin.*

Christians use verses 30 and 31 to 'prove' to us that God promised that the Torah will be replaced by a "New" Torah, the Christian New Testament. But the verse simply does not say that; in fact it says just the opposite! Let me prove it to you!

First of all the Strong's Concordance definition for the word used by Jeremiah..."new":

The Strong's # is 2319 chadash (khaw-dawsh');

from 2318; new:

First of all notice that Strong's Lexicon lists a root word as well as a derivative word as used in the verse at hand. First, the translation of " 2319:

KJV-- fresh, new thing.

This is too ambiguous to say the least and we learn nothing from this, but if we look at the "root" word we glean terrific knowledge...let us see.

The Strong's # for the "root" word is 2318 chadash (khaw-dash');

a primitive root; to be new; causatively, to rebuild: KJV-- renew, repair.

**Answer for yourself:** Did you notice that the "root" word for "new" as used in Jer. 31 means "renew, repair, rebuild" and not "replaced"?

**Answer for yourself:** When you repair something, let's say a sofa, then do you throw it away in the trash and buy a brand new sparkling "new one" or do you keep the "same item" and "renew" it? It is pretty obvious to a "thinking believer" what Jeremiah is saying here but we have to look at the Hebrew to get the idea correctly concerning how God looks at His Covenants and Laws and Commandments! THEY ARE ETERNAL!

**Answer for yourself: Does the Hebrew Scriptures mention a "renewed" Covenant in the Old Testament? It sure does.**

**There just so happens to be such a "new" and "renewed" Covenant mentioned in the Torah. That "new" testament, or "new" and "renewed Covenant", was made with Israel at Mount Moab immediately before the death of Moses and it is not the "New Covenant" that the New Testament describes. Moses recorded the words of that Covenant in the twenty ninth and thirtieth chapters of Deuteronomy. This new Covenant is restricted to Israel and concerns the regathering of Israel from the nations in the last days. This is not a Covenant to be made with the "non-Jewish" or Jewish Christian or the Gentile Christian Church which prides itself on being not under the Law of God no matter what they say, believe, or what some of the corrupted documents of the New Testament assert.**

***"These are the words of the Covenant, which the Eternal One commanded Moses to make with the children of Israel in the land of Moab, "beside" the Covenant which he made with them in Horeb [Sinai]." (Dent. 29:1)***

With the giving of this Covenant at Mount Moab, providing for the regathering of Israel in the last days, the clause of the Abrahamic Covenant stating, ***"I will give thee a land," is reaffirmed in the last days.*** At the same time, ***the new "renewed" Covenant at Mount Moab*** in no way infringes upon the lengthy penalty of **Israel scattered among the nations** as demanded by the Sinaitic Covenant for their disobedience.

In the context of the "New-Renewed Covenant of Mount Moab", Jeremiah's commentary in chapter thirty-one very specifically identifies this "new" or "renewed" Covenant as "the Moabite Covenant": ***"Behold the days come, saith the Eternal One, that I will make a New (RENEWED) Covenant with the house of Israel and the house of Judah. Not according to the Covenant [at Mount Sinai] that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt. Which Covenant they break...."***

With the giving of this Covenant at Mount Moab, providing for the regathering of Israel in the last days, the clause of the Abrahamic Covenant stating, ***"I will give thee a land," is reaffirmed in the last days.*** At the same time, ***the new "renewed" Covenant at Mount Moab*** in no way infringes upon the lengthy penalty of Israel scattered among the nations as demanded by the Sinaitic Covenant for their disobedience.

Jeremiah the prophet gave a great deal of attention to the regathering of Israel in the last days. In Jeremiah 31:8-11 are these words:

***Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplication will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the Word of the Eternal One. O ye "Gentile" nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd cloth his flock. For the Eternal One bath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore shall they come and sing in the height of Zion....***

**Answer for yourself:** Then is it apparent to you that this **"New/Re-Newed Covenant of Jeremiah 31:31"** is the "New" Covenant of Moab, found in Deuteronomy 29-30 and not a supposed New Testament or "new" Covenant that will do away with the Covenant of Moses or the Laws of Moses; but rather a "renewing" of that "very same" Covenant of Laws and Commandments which God intends to write on the hearts of these

"assimilated children of Israel" who had fallen away from their "Jewish Roots" since being taken captive in Gentile lands?

This "New-Renewed Covenant" is one which will establish the Jer 31:31-33 in the life of the Children of God:

*Her. 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (KJV)*

This "New" Covenant of Jeremiah 31 is all about the Laws of God being written in the hearts of God's children.

Now you should have a better understanding when reading Jeremiah 31 that God is doing nothing "new" at all; rather, He is continuing to do what He has done since the beginning. *"I will put My Law in their inward parts, and write it in their hearts" (Jer. 31:33)*. God is putting the Torah "again" into the hearts of these scattered Jewish people and offspring through intermarriages with "non-Jews"; people who did not know these Laws of God and the Covenants given them by God. This is that part of Israel which was to be regathered as referred to in the Covenant of Moab. Therefore, if the Torah were to have such a provision for a regathering of dispersed Israel so as not to abrogate the Abrahamic Covenant, a "new" Covenant, yet better understood as a "renewed" Covenant would be required in the Torah.

In the previous articles I showed how the reference to "the" supposedly "New" Covenant spoken of by Jeremiah was a reference to the Moab of Jeremiah

Well someone needs to tell the author of the Book of Hebrews because when he quotes this verse he uses a word in the Greek which does not carry the concept of "renew, repair, or rebuild" but one which carries the idea of "new" as in replaced. Such a reference in the Book of Hebrews is not the concept Jeremiah conveys and to say differently is to deceive the reader as well as "adding to and taking away" from the Word of God! You end up with the idea that you have a Covenant today of grace only which replaces the prior Covenants which contained Laws and Commandments for man's right standing with God. To say otherwise simply is not true!

And by the way this is not the end of the deceptions in the New Testament but only the beginning.

**Answer for yourself:** So is the view held by Gentile and Messianic Christianity correct which sees that they have a completely "new" Covenant which has replaced the prior Covenants of God which contain Covenant stipulations in the form of Laws and Commandments for right standing for God? **No way** and an educated reading of the New Testament will show you how the early church was still zealous for the Law and the Covenant which continued among them long after the time given in the New Testament for the death of Jesus. This death of Jesus supposedly for them did not bring them a "new" replacement Covenant as you have been taught today...see Acts 21:20 just for one example:

*Acts 21:20 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:*

Let us remember that this is around twenty-five years after Jesus' death and it is plainly evident that James, the senior pastor of the Jesus' church as well as others did not believe what we have been fed by Pauline Christianity today. See it for yourself as your study increases.



Also notice in the verses Christianity uses to claim their "new" Covenant that the Covenant Jeremiah speaks of is to be made with the House of Israel and the House of Judah. You should ask yourself when was the last time your church or Pastor preached to you a sermon on how you, as a Gentile Christian, fits into the House of Israel or the House of Judah. Probably never! I dare say if you ask a Southern Baptist, or a Catholic such a question he would not have the slightest idea of what you speak of because they find their identity within their denomination and do not consider themselves as part of "Israel". They fail to realize that not only the Old Testament, New Testament, and Biblical history teaches that "non-Jews" are "grafted" into the Israel of God, but being so related means that they are responsible to find their identity not in one of the 2,000 different Christian denominations today but in the Covenant of God as given to them in the Old Testament...the Covenant of Noah. And besides that, I find it amazing how a Gentile Christian can claim for himself such a "new" Covenant of Jeremiah when it was "ONLY" to be made with both Houses of Israel and not with foreign nations. The non-Jews and foreign nations of the world find their standing with God again in their Covenant with God and we look to the light of the world, the Israel of God, to be the repository of knowledge of God for the world. **It is from Israel and their scholars we find how we, as "non-Jewish" believers, are to be accepted with God.** It is time for the Christian Church to realize the light to the nations yet shines and a Hebraic understanding of the Christian faith is necessary and without it we "non-Jews" stumble in the darkness of antisemitism forged long ago by which we have lost our way. Sadly it takes our death to correct us for most find no reason to study while alive or to even question their faith. Too many good Christian people accept "the fruit of antisemitism" for Biblical truth today and only find out their errors when they die and receive a cosmic correction.

## THE REST OF THE JEREMIAH PROPHECY

We have so far examined the first two verses of the Jeremiah 31 prophecy which Christians quote relentlessly for their authority to stand apart from the Covenant God gave them. However, consider the ignored half of this prophecy: verses 32 and 33. **The "new" covenant of which Jeremiah speaks is not a new Torah, but that the Torah, the original Torah, and it is this "renewed" and "repaired" Torah which will be placed in the hearts of the children of God and everyone in the world will know HASHEM.**

Every Christian should awake and take notice of what comes next as it has earth-shaking implications for the typical Gentile Christian.

***Jer 31:33 33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (KJV)***

Notice this "new" Covenant which Christians claim is their authority for their faith states that God, in this Covenant, **will put HIS LAW in the inward parts of His children**. Notice also that these LAWS will be written in their hearts of God's people and the consequence of this action makes one in relationship with God and such a one is called the "people" of God.

**Answer for yourself:** Since there are 613 Laws and Commandments in the Bible of which 66 are given to the "non-Jew" and being that what is usually called the "Ten Commandments" are in reality "categories" then can you list on a piece of paper, lets say, 25 commandments of God that are given to the "non-Jew"? Can you list 20 or 15 even? Are these Laws of God of the "New Covenant" written in your heart and if so then what are those 66 given to you? Every stop to think that this "New Covenant" has not happened for you yet?

**Answer for yourself:** As a non-Jewish believer, having been given the Covenant of Noah with the Laws of Noah, and as reiterated by James in the Acts 15 Jerusalem Council where he states that these were **"necessary"** and which **"seemed good to the Holy Ghost"**, then I ask you how many of the 66 Laws of Noah do you know by heart and can repeat before God right now?

**Answer for yourself:** Has this "New Covenant", where ***"God puts His Laws in your inward parts, and***

***where God writes them in your heart"*** your experience yet? If you cannot write these 66 Laws as the minimum Covenant stipulation given the "non-Jew" then I seriously doubt that you can claim to be part of this "New" or "Renewed Covenant". You may be part of a Catholic Church or a Protestant Church but you sure are not part of this "New Covenant" where the qualification for such a distinction is having the knowledge of God's Laws and adequate familiarity with them to both recognize and live by them in your life. As a former Christian Pastor I can remember how I used to cringe knowing these Laws of God and listen to what the Senior Pastor used to preach about Jesus which contaminated everyone who heard, accepted and "believed in" such dogmas as idolators and blasphemers of the Name of God. Besides most not accepting the mantle of the Laws of God their theology concerning this Jesus assured them that were not under this "New " or "Renewed Covenant" of God since denying the purpose of this "New" Covenant which is to write the Laws of God in their hearts and minds as well as idolatrous worship connected with this Jesus which is forbidden in both the Laws of Noah and the Laws of Moses.

**Answer for yourself:** Do you think this has any bearing on your relationship with God and your standing before God, or does your relationship with your denomination or your Pastor hold more weight for you?

How anyone can see this in the text for themselves and then deny it in their experience is beyond me, but I see too many people who do so. It is as if what the Jewish Scriptures, the Jewish Bible Jesus used, means nothing to them. It is as if their experience holds for them more authority for their religious beliefs than the text correctly interpreted. This is foolishness and not the actions of a "thinking" believer.

Let us examine the word used by Jeremiah in v. 33 for **"law"**:

The Hebrew word for "law" as used in verse 33 of Jeremiah 31 is as follows:

8451 **towrah (to-row')** Strong's Numbers: **This is the Jewish Torah (the first five books of the Hebrew Scriptures)**

or torah (to-row'); from 3384; a **precept or statute**, especially the **Decalogue or Pentateuch (1st 5 books of the Old Testament)** KJV-- law. **law, direction, instruction**

- **a) instruction, direction (human or divine)**
  - **1) the body of prophetic teaching**
  - **2) instruction in the Messianic age**
  - **3) the body of priestly direction or instruction**
  - **4) the body of legal directives**
- **b) law**
  - **1) law of the burnt-offering**
  - **2) used of special law, codes of law**
- **c) custom, manner**
- **d) the Deuteronomic or Mosaic Law**

**Answer for yourself:** Would you say that Christianity prides itself that it has the Laws of God from the first 5 Books of the Torah written in their "inward parts" and in their "heart"? If you can't name them or know them then do you really "have them"? If not then can we rightfully say that the Christians are part of the "people of God"? Since refusing the only Covenant given them by God, the Covenant of Noah which contains the Laws of God for the "non-Jew" which is also repeated in the Covenant of Moses, then is the Christian outside of the only valid Covenant given them by God and does this have any bearing to what Jeremiah says about "not being part of the people of God"? Can you see how serious this is?

**What you have to remember in reading the above definitions for the various meanings for "law" in the Hebrew is what actually is contained in this "instruction, prophetic teachings, priestly instruction, legal directives, codes of law, customs, manners, and Mosaic Law". I bring your attention to the fact**

**that this refers to the Laws of Noah which were the foundation stipulations for the non-Jew in his Covenant with God!**

**Answer for yourself:** Don't you think it rather strange as a typical Christian which has been fed [Pauline Christianity his whole life and his "gospel"](#), instead of the ["gospel of Jesus"](#), that you find yourself under grace and not under Law today; that this "New Covenant" which you look to for your authority and standing before God reality consists of the Laws God put in one's heart which you have been told you are not under by your Pastor?

**Answer for yourself:** If the Christian New Testament was really the fulfillment of this prophecy, why are there so many atheists in the world when Jeremiah tells us that when this New Covenant occurs all in the world will know God? If we are under this "New Covenant" now then how do we explain that everyone in the world are not "believers" in God? How do we explain away atheists or agnostics if according to Jeremiah that when this New Covenant comes that all mankind will know God and have His Laws written in their hearts? How can you explain a world-wide Christianity that believes that Christ is the "end of the Law" as stated in Romans 10:4?

**Answer for yourself:** Why do Christians spend millions of dollars to missionize, if according to the New Covenant of Jeremiah which Christians claim as their present Covenant and which they believe has already started, that millions in the world have not yet come to give their lives to God and are outside of the salvation of God? Was Jeremiah lying when he spoke and wrote Jeremiah 31?

**Nobody is supposed to say "Know HASHEM," because everyone will know Him, according to verse 33. It seems that the missionization of the Christian Church is one of the greatest witnesses against the beginning of the Covenant of Jeremiah let alone the doctrine of the Christian Church which prides itself not being under the Law.**

**Answer for yourself:** How can you continue to profess you are a "New" Covenant believer when you see such evidence to the contrary?

**Answer for yourself:** How can this New Covenant be in effect today with such facts witness against it?

## **NECESSITY IS THE MOTHER OF INVENTION FOR THE CHRISTIAN CHURCH**

The Christian may attempt to answer that verses 32 and 33 are talking about the second coming of Jesus yet future, but it's absurd to say that there is at least a 2,000 year gap between verses 31 and 32. There is no indication of this gap in the text, quite the opposite, in fact. It appears as one prophecy. The Christian answer is illogical, and born of desperation.

Understand that it's okay for the Bible to predict an event to happen 2,000 years later. **The issue is splitting a prophecy to try to make it fit "your theology"**. The prophecy of verse 32 continues in verse 33, and the entire prophecy should happen at once. Christians, when confronted with such conflicts within their religious belief system maintain that verse 32 was fulfilled thousands of years ago, but verse 33 is yet to be fulfilled. There is no reason to assume that God intended these 2 verses to be different prophecies, separated by 2,000+ years. This same ploy of desperation is again employed in handling the [difficult 70 Weeks of Daniel Chapter 9](#).

## **WHAT ARE WE TOLD TO EXPECT: NEW LAWS OR NEW RELATIONSHIP?**

Secondly, verses 31 and 32 of Jeremiah chapter 31 do not speak of a new Torah, but a new 'Briss' (or 'Brit' in other Hebrew dialects).

*Jer 31:31-32 31 Behold, the days come, saith the LORD, that I will make a **new** covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: (KJV)*

Let us examine the Hebrew meaning for the word "Covenant" in the above verse: The word in Hebrew is "beriyth" or "briss", **but also remember that we have already seen that "new" means "renewed, rebuilt, repaired".**

The Strong's # is 1285 **beriyth** (ber-eeth');

from 1262 (in the sense of cutting [like 1254]); a compact (because made by passing between pieces of flesh): - confederacy, [con-] feder [-ate], covenant, league.

- 1) covenant, alliance, pledge
  - a) between men
  - 1) a treaty, an alliance, a league (man to man)
  - 2) a constitution, an ordinance (monarch to subjects)
  - 3) an agreement, a pledge (man to man)
  - 4) an alliance (used of friendship)
  - 5) an alliance (used of marriage)
  - b) between God and man
  - 1) an alliance (used of friendship)
  - 2) a covenant (divine ordinance with signs or pledges)
  - 2) (phrases)
  - a) covenant making
  - b) covenant keeping
  - c) covenant violation

**Answer for yourself:** What is strangely lacking from this Hebrew definition for "Covenant"? Give up?

**Answer for yourself:** What do we see here? Is God giving mankind a "New Law" or "New Commandments" or removing Law, nullifying Law, suspending Law, or ending Law as the New Testament alludes? Not on your life. **What is being mentioned by Jeremiah is a "New Relationship" between God and mankind!**

**There is not one mention of the Law or Laws of God in this "New Covenant"!**

**A Briss is not a set of laws, but a treaty, an agreement, a Covenant.** If the word was intended to mean 'Torah,' the word 'Torah' would have been used in verse 32. It was not! **We never find the word Briss to refer to Torah/Laws/Commandments. God is not giving anyone "NEW LAWS" OR "CHANGING LAWS" OR "ABOLISHING LAWS"!!!!!!!!!!**

**Answer for yourself:** So is God telling us through Jeremiah that He is rescinding the previous Law or Laws to give us "new" ones or the "lack" of them? Not at all. To attribute that this is the meaning of the passage goes great injustice to the revelation of God through the prophet Jeremiah. **In fact to do so is to create a new religion other than that given to all mankind by God and this is exactly what Gentile Christianity has done whether you know it or not!**

Dear one, you just read for yourself that **God is "renewing" and "reestablishing" and "repairing" the SAME COVENANT containing the SAME Laws which when observed by mankind brings an acceptable relationship between man and God.** God is giving mankind a "second chance" to keep and observe the Laws contained in the Covenant of Moses which they had broken and which in God's mercy was offered again at Moab and which were "reiterated" by Moses. This, when accepted by Israel, a mixed multitude

of "Jews" and "non-Jews" establishes a "New Relationship" between mankind and God; an acceptable relationship. God is "replacing" NOTHING! Rome did that already and you have fallen victim to such deception.

## CHRISTIANITY OF COURSE DISAGREES....BUT IT IS WRONG!

According to the Christian 'proof,' Briss must mean Torah. You need to recognize that if Briss could mean something else, like 'treaty,' there is no longer a proof from here to their New Testament. Understand that in order to live by a "new" set of laws whereby you live by grace and not by Law, then it becomes necessary to replace the first Law given by God in order to have a "new" Law that replaces it. Thus the need to define "bris" as law instead of relationship and Gentile Christianity does just that; just read some Christian commentators.

Let me conclude this short article with a summary statement. If, as Christianity professes, that we are under a New Covenant, understand that nowhere within it, according to Jer. 31, are the Laws of God replaced with new laws whereby the older Laws have ceased to be required by God. The only thing is this, and this I hope will shock you: this "new" relationship God desires to have with His people is one whereby they observe and keep the laws of God which are written on their hearts (heart in Hebrew is the mind), and I found it rather hard to keep the laws of God in my mind while in a church because they were never taught or at other times that they had "passed away and replaced by grace".

**Answer for yourself:** How is it possible that God writes His Laws on our hearts and minds yet we don't know them or ever have heard of them before?

Notice the Hebrew word for "heart" in Jeremiah 31:33 is Strong's # 3820:

3820 leb-

the inner man, the mind, the will, the heart, understanding the inner part, the midst

- 1) the midst (of things)
- 2) the heart (of man)
- 3) the soul, the heart (of man)
- 4) the mind, knowledge, the thinking, reflection, the memory
- 5) inclination, resolution, determination (of will)
- 6) the conscience
- 7) the heart (used of moral character)
- 8) as the seat of the appetites
- 9) as seat of the emotions and the passions
- 10) as the seat of the courage

Notice again that God is to write the Laws of His Covenant on the mind of the believer. That means that one who is under this "New" Covenant of Jer. 31 would be expected to have the knowledge of the Laws of God in his respective Covenant both in his knowledge and mind.

**Answer for yourself:** Do you possess this knowledge? If you don't then what kind of "New" thing are you involved in if at all? Do you know these 66 Laws is the only Covenant given you by God which James in Acts 15 says "seemed good to Holy Spirit" and were "necessary" for the "non-Jews" who were turning to God?

**Answer for yourself:** Is it possible that James was wrong for he did not see in time the emergence of Catholicism and Protestantism or Baptist churches, Lutheran churches, and Methodist churches which will rely on this corrupt anti-Law New Testament instead of the Bible he used, the Holy Hebrew Scriptures?



**The fact that few don't even know that they are under the Covenant of Noah and not the "New" Covenant of Jer. 31 testifies to the failure of the implementation of Jeremiah's New Covenant for the non-Jew.** Right now you should stop and ask yourself before God how many of the 66 Laws of Noah do you know and observe. If you are embarrassed by your answer then it is time for you to begin a serious study of your faith to make sure you don't die and stand before God ashamed, which you will do unless you discover the truth about your relationship with God and cast off the lies.

***Matt 5:19 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (KJV)***

You better not be found by God teaching that His Laws "passed away" or that they "ended with Christ" or that we are "not under the Law, but under grace" for if you do then expect the above. It has your name written all over it!

Not only that but I found myself brainwashed repeatedly by being continually taught that we were no longer under the law, but under grace. Yet all the while we as Pastors reassured the people that they are under a "New" Covenant with God, when the stark reality of it to me today, is that **ignorantly we repudiated the ONLY COVENANT which Gentile mankind ever was given by God which assured our acceptance by God. We, due to our failure to study the texts and origin of our Christian faith, end up not only nullifying the Laws of God as contained in the Covenant of Noah but sadly teaching others to do the same. God forgive us.** And this primarily can be blamed on a New Testament which continually and purposefully misquotes, mistranslates, and takes the Jewish and Hebrew Scriptures out of context in order to pervert the truth whereby they appeal to Jewish Prophetic authority incorrectly for credibility for their false doctrines. May God forgive us for not loving Him more whereby we study sufficiently to see these tragic mistakes which capture good people who love God, but in the sad and final result, make them law-breakers as well as covenant-breakers and literally render them without a valid Covenant before God. You may be in Covenant with your church or Pastor but not in Covenant with God and you need to know this before you die and meet your Covenant Creator.

***Don't you want to know the truth before you die?***

It sure looks to me like God never intended to replace His Covenant with His people but only to renew it by writing the Laws of God on the hearts of believers and in so doing "restore" His desired relationship with them, for "renewing" this Covenant restores relationship with God and man. This "renewed" covenant has not been written on the hearts of all men yet, mainly because of the vast numbers of Christians world-wide numbering in the billions who teach contrary to the Word of God and don't espouse the Law at all, but rather operate counter productively to God by denying His Law and advocating instead that ***"they are no longer under the Law (Covenant renewed ...remember?) but under grace"***. May God forgive us for hindering the Kingdom of God coming to all mankind.

**Answer for yourself:** Now do you think that the New Covenant has really began yet? Better reconsider.

**Answer for yourself:** Then to what covenant should the Gentile Christian look for his relationship with God?

I have already told you if you have been listening. Shalom.

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## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #5

### HAS THE "NEW" COVENANT OF CHRISTIANITY REPLACED THE "OLD" COVENANT YET? WILL IT EVER?

Interesting question if I might say so. We have thus far seen that the Covenants of God are "eternal" and that even the word Jeremiah used for "new" meant repaired, renewed, restores, rebuilt and not "replaced". Over and over again we have witness to the fact that the Words of God are eternal and must agree with the Jewish Christ when he said:

*Matt 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (KJV)*

Let us say again that it is this "Law" which is composed of Covenant stipulations from both the Covenant of Noah and the Covenant of Moses which are themselves comprised of individual Laws and Commandments for both "non-Jew" and Jew. This is a fact I have demonstrated to you beyond any doubt so we must deal with it even if it opposes our current Christian belief system.

Now let us look at a recurrent truths throughout the Bible that attests to the fact that God's Word and His Covenants are Eternal. Here are some verse which show that the covenant of God will never end no matter who interprets the New Testament in English thereby misunderstanding the Greek under the English or regardless of Catholic Church Councils and their perverted doctrines which have been handed down to us today as "Protestant" doctrines. I challenge you to read the following verses and then answer them with "no that is not true!"

- *(Ecc 13:14) "Whatever God decrees shall be forever; nothing shall be added to it nothing shall be taken away."*
- *(Is 40:18)" The word of the Lord shall stand firm forever"*
- *(Num 19:21) "and it shall be law for all time"*
- *(Num 15:14)". . .There shall be one law for you and for the Ger (Convert), it shall be a law for all time throughout the ages."*
- *(Num 15:21) "You shall make a gift to the Lord from the first yield of your baking, throughout the ages"*
- *(Ex 31:16) "The Israelites people shall keep the Shabbat, observing the Shabbat throughout the ages as a covenant fro all time."*
- *(Dt 4:2) "Every word which the I command you. You shall observe and do Thou shalt not add unto it nor diminish it"*
- *(Ps 119)... "The whole psalm"*

- *(Dt 4:40) "Observe His laws and commandments, which I enjoin upon you this day, that it may go well with you and your children after you and you may live in the land that the Lord your God is assigning to you for all time."*
- *(Num 15:23) "All that the Lord commanded you by the hand of Moses from the day that the Lord gave commandments and onward throughout your generations."*
- *(Ex 12:17) "And you shall observe the (commandment of) Unleavened bread . . .you shall observe this day throughout your generations as an ordinance forever."*
- *(Is 49:14) " But Zion says, The Lord has forsaken me, and my Lord has forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yes, even they may forget, but I will not forget you".*
- *(Mal 3:6) "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed."*

**Answer for yourself:** Were you able to answer "no that is not true" to any of the above passages?

**Answer for yourself:** Did you notice what all the above passages have in common? Well each one stressed the "Eternalness" of God's Word which changes not. **When God makes a Covenant He makes a Covenant forever.** This is seen in [Acts 15](#) when the followers of Jesus made reference to the Laws of Noah for the non-Jews where were becoming to faith in God through the ministry of Paul who was preaching "Christ crucified". Twenty-five years after the death of Jesus his followers were still appealing to the Laws of Noah for non-Jewish believers. Evidently James, the pastor of the Jerusalem Assembly, as many of the people who attended there, did not believe that the death of this Jesus, nor his assumed resurrection changed anything let alone the Covenants of God. **These believers in Acts 21:20 were yet zealous for the Law and the Covenant stipulations long after Jesus' death.**

*Acts 21:20 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:  
(KJV)*

**Answer for yourself:** Did you catch the historical fact that around 30 years after the depicted death of Jesus in the New Testament that the Pastor of the Jerusalem congregation as well as other Jews in Jerusalem that numbered in the thousands were zealous "for the Laws" of God?

Notice they did not have a belief in Pauline theology nor did they believe that they were no longer under the law but under grace. Let us face it; these first Jewish follower of "the Christ" knew him and his teaching much better than Paul who never met him and only referred to just 2 of Jesus' teachings in all of his epistles.

**Answer for yourself:** Now, in light of these passages don't you think, as a "New" Testament Christian you better begin a diligent study of your Covenant or lack of one and finally be able to know the truth from error... especially before you die and meet your Covenant maker?

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## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #6

We finished the prior article proving beyond a shadow of doubt that the Word of the Lord is eternal and lasts forever. That means that the Covenants of God are "Eternal" as well. Let me refresh our memory by quoting only two verses on this subject:

*(Ecc 13:14) "Whatever God decrees shall be forever; nothing shall be added to it nothing shall be taken away."*

*(Is 40:18)" The word of the Lord shall stand firm forever"*

If you remember we have stated previously:

- That one's place in God's plan is established on the basis of Covenant and that the Covenant requires as the proper response of man his obedience to its commandments.
- We have repeatedly shown you the fallacies of the Christian's belief that he is under any "New" Covenant and shown you that the Covenant of Jeremiah 31 refers to a "Re-Newed" and "Re-Established" Covenant which requires the writing of the Laws of God and His Torah on the minds and hearts of its adherents in order for man to enter into an acceptable relationship with God.
- We saw that man's acceptance of and modeling of these Laws and Commandments of God in his life causes an acceptable relationship between man and God.
- In reality the Christian in under the Covenant of Noah and the Laws of Noah and does not know it because of the erroneous and shallow teachings of the Gentile Christian Church. Not knowing the "non-Jew's" Covenant before God only advances Christianity's false teachings which causes its devotees to live a life of continued disobedience to God's Covenant stipulations; thereby without knowing causing him to live in sin because his "anti-Law" Christian religious belief system and life-style violates and breaks many of God's Covenant stipulations for the "non-Jew" without him even knowing.

The Christian's failure to study in detail his faith and its origin and the validity and reliability of the religious documents that support Christian dogma and doctrine has robbed the Christian of his ability to read the Bible with understanding; discerning truth from error. This failure of possess the adequate knowledge of the Christian faith and the differences between it and the Jewish faith from which it broke some 2,000 years ago is responsible today for the status quo where Christians are blown by "every wind of doctrine" and gullible for every new "movement" of "this and that" which comes along. This failure again to know the truths of Judaism and how the "non-Jews" once deviated from it has caused the "non-Jewish" believer in God and the Gentile Christian to fail to recognize important "signposts" in the New Testament; like [Acts 15 for example](#), where the Jerusalem assembly endorses as "necessary" and as being "good to the Holy Ghost" that "non-Jewish believers" in God are required to observe these Laws of Noah in order to be included into the

**"Israel of God". There are 66 Law of Noah given to the "non-Jew" as his Covenant before God. Many of these Laws of Noah given by God to the "non-Jewish" believer are broken continually by the "non-Jewish" believer by just following a typical Christian's religious belief system and they never know. Such is the fruit of Rome's antisemitism some two thousand years ago when they broke from their "Jewish Roots".**

**Acts 15 follows long after the New Testament's depiction of the crucifixion of Jesus. Take notice then that the presumed death of Jesus had no bearing on the Covenant of Noah and its Covenant requirements for Gentiles. James still says, long after the death of Jesus, that "this" Covenant of Noah and the Laws of Noah are "necessary" and "seemed good to the Holy Spirit". This Covenant of Noah had, at that time, existed for thousands of years previously as James, the head pastor of the Jerusalem Church, reiterates these Laws as "necessary" for the "non-Jewish" believers turning to the God of Israel and he does not abolish or change any of them.**

The Christian Church of today for the most part is totally in the dark about what I have just shown you. Yet if we paid attention to the Covenant of Noah and were familiar with its 66 subsets of Laws in detail then when we read the Old Testament and if we were aware to concern ourselves with references to the "non-Jew" in this text then we would begin to see a "pattern"; we would more easily see "bridges" between these Old Testament references and Covenant stipulations of the Covenant of Noah. Added with this is the ability of and example of "non-Jew" believers in God going beyond the "minimum" requirements of this Covenant of Noah and "choosing" those things pleasing to God contained outside the Covenant of Noah which lay alone in the Covenant of Moses ([see Isaiah 56](#)). **This has major implications today since the Jew and the "non-Jew" are to be united as the peoples of God. The Torah is the "common ground" for this unity to occur.** Later we will see how this principle works in detail as I will present to you the [problem at Antioch](#) as we see how Paul was failing to teach the Laws of Noah correctly to his Gentile followers and was severely rebuked by the men from James as recorded by himself in Galatians 2. **Understand that this incident of Paul's deviation from God's Covenant stipulations to the Gentiles precipitated the Acts 15 Council where James made his ruling that the "non-Jews" were to be taught the Covenant of Noah along with its laws for inclusion into the Israel of God and all this was done long after the New Testament's depiction of Jesus' death.**

***Answer for yourself: Do you believe Ecc 13:14 when it states "Whatever God decrees shall be forever; nothing shall be added to it nothing shall be taken away"?***

***Answer for yourself: Do you believe Is 40:18 when its says "The word of the Lord shall stand firm forever"?***

Then if you do let us look in-depth before going on in our study of Covenants at some of the **examples of "non-Jews" in the Old Testament and how God expected they relate to the Israel of God an ultimately to Him.** What is important for you to discern as you read the following is if these example were changed by the death of this Jesus but if not then you should ask yourself if your faith causes you to practice the same today.

***Answer for yourself: [Is Acts 15 your experience?](#)***

Remember as well that James attests in Acts 15 that the Laws of Noah and the Covenant of Noah had not changed twenty-five years after Jesus' death, and this being so, has important implications as you read the following examples of "non-Jewish" believers in the Old Testament.

## **A LITTLE BACKGROUND BEFORE WE START**

A "Gentile" is a term signifying a "non-Jew", who is not a "son of the covenant" and is only subject to the seven Noachide Laws.



Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. These were the "God fearers", who accepted certain basic Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Jesus) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel. It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved. It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as the minimal condition for Gentiles to be recognized as God-fearers. These were so understood by the God-fearers themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full proselytes (circumcision, Sabbath, festivals, etc). This was also the attitude of Christian God-fearers, as may be seen from the Epistle to the Galatians; many of them wished to observe as many Jewish precepts as they could. This did not please Paul but that is too bad. It is evident that, while the leadership of the Mother Church decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more (Col. 2:16-17).

*Col 2:16-17 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ. (KJV)*

Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential ones in the Covenant of Noah was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14).

*Gal 2:14 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? (KJV)*

Here is where the problem lies and is shadowed even in the Noahide movement today. Rather than interpreting the apostolic decree as a minimum, Paul saw in the Noachide precepts the maximal obligations of Gentile Christians. Rather than Peter being incorrect, a more comprehensive understanding of the Bible (Isaiah 56) reveals Paul to be incorrect. But the view presented in the Roman New Testament is slanted by Rome's antisemitism to say the least and is historically inaccurate as we will see in our Antioch studies which are soon to follow.

The liberation of Gentile Christianity from the yoke of Jewish commandments was a necessary step in order for "non-Jewish" believers in the God of Israel to become a Gentile religion, separate from Judaism. It is impossible to know whether Paul was aware that by his "Gospel" he helped to achieve this aim in that he does not speak explicitly about the necessity of separating Christianity from its Jewish roots and he never says that this was his intention, but it is clear that in fact such was his historical role. Paul taught that the Jewish way of life had no validity for Christians, but the Mother Church in Acts felt differently. For Christian God-fearers it was not easy to accept Paul's demand; the complete rejection of Jewish precepts was for many Gentile Christians a painful operation. But if the host of Gentiles who were turning to the God of Israel were to ever become a "world religion", separated from Judaism, then they had to become "free from the Law". Only a Christian free from the law could separate himself from Judaism.

With the rise of Christianity the teachers of Israel sought to distinguish between the heathens of the past and those Gentiles who were subject to religious values and morality. The very term "ger tzedek" (righteous

**gentile)** stands for the gentile who turned from idols and made a sincere conversion to the faith of Judaism in the first century. Such a person was respected and welcomed by the Jewish community. **The "ger tzedek" submitted to circumcision, immersion, and brought a sacrifice to the temple. Upon completion of such, he was considered as "one born in the land." He was a "convert"; a proselyte.**

There are **two other terms for righteous Gentiles:**

- **Ger Hashar, and**
- **Ger ToShav.**

**In the Bible the Ger Hashar is seen as "the stranger in the gate", and the Ger ToShav was known as "the stranger in the land."** These also accepted the faith of Israel (ethical and moral monotheism) and were **immersed, but withheld themselves from circumcision. Such "Righteous Gentiles" had a place in the world to come, and it was believed that in the age of the Messiah all Gentiles would come to recognize the one true God according to Zech 14:9.**

Once the Ger Tzedek was accepted as a Jew, he was entitled to all the privileges that Jews born into the faith enjoyed. Such converts to Judaism were numerous before the rise of Gentile Christianity. Within Palestine and outside, wherever Jews came into contact with pagans, Judaism held a strong attraction. **It was expected of the Gentile that given enough time, he would develop from the Ger Hashar to the Ger Tzedek (full convert).**

**The later development of Christianity offered the attraction of monotheism and at the same time imposed fewer restrictions on its new adherents that did Judaism. Commencing with the fourth century, when Christianity became the official religion of the Roman Empire, Jews were restricted in their own worship and were no longer permitted to continue their missionary activity and we find the conversion of the Ger Hashar and Tzedek dwindling.** In spite of the peril to Jews and proselytes alike, we read throughout history of various instances where Christians joined the ranks of the oppressed Jews.

Now let us look at examples of how "non-Jews" were expected to relate to Israel and God as delineated in the Old Testament, the "ONLY" Bible a Jew like this Jesus would have used.

## **ALIENS-THE GENTILE IN SCRIPTURE:**

Let us gain a better understanding how Gentile believers "fit" with God's plan for Israel.

1616 **ger**, gare; or (fully) geyr, gare; from 1481; prop. a guest; by impl. a **foreigner**:-**alien, sojourner, stranger**. ^ gur. See 1482. It is important for comparison to understand that the alien was a Gentile who lived in and among Israel.

## **THE ALIEN-GENTILE IS LOVED BY GOD (The implication is that he is chosen).**

**Deuteronomy 10:14-22** To the LORD your God belong the heavens, even the highest heavens, the earth and everything in it. Yet the LORD set his affection on your forefathers and loved them, and he chose you, their descendants, above all the nations, as it is today. Circumcise your hearts, therefore, and do not be stiff-necked any longer. For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the **alien**, giving him food and clothing. And you are to love those who are **aliens**, for you yourselves were aliens in Egypt. Fear the LORD your God and serve him. Hold fast to him and take your oaths in his name. He is your praise; he is your God, who performed for you those great and awesome wonders you saw with your own eyes. Your forefathers who went down into Egypt were seventy in all, and now the LORD your God has made you as numerous as the stars in the sky.

**Psalms 146:1-10** Praise the LORD. Praise the LORD, O my soul. I will praise the LORD all my life; I will sing praise to my God as long as I live. Do not put your trust in princes, in mortal men, who cannot save. When their spirit departs, they return to the ground; on that very day their plans come to nothing. Blessed is he whose help is the God of Jacob, whose hope is in the LORD his God, The Maker of heaven and earth, the sea, and everything in them--the LORD, who remains faithful forever. He upholds the cause of the oppressed and gives food to the hungry. The LORD sets prisoners free, The LORD gives sight to the blind, the LORD lifts up those who are bowed down, the LORD loves the righteous. **The LORD watches over the alien** and sustains the fatherless and the widow, but he frustrates the ways of the wicked. The LORD reigns forever, your God, O Zion, for all generations. Praise the LORD.

## THE ALIEN OBSERVED THE FESTIVAL OF PASSOVER...DOES YOUR CHURCH?

**Exodus 12:48-49** "An **alien** living among you **who wants to celebrate the LORD'S Passover** must have all the males in his household circumcised; then he may take part like one born in the land. No uncircumcised male may eat of it. The same law applies to the native-born and to the alien living among you."

Numbers 9:14 "'An **alien** living among you **who wants to celebrate the LORD'S Passover must do so in accordance with its rules and regulations. You must have the same regulations for the alien and the native-born.**"

**Answer for yourself:** Is this "non-Jew" in Israel following the precepts of Isaiah 56? He sure is!

**The alien (Gentile) was allowed to celebrate Passover if all males in his household were circumcised. He Had all the same rules and Laws of God apply to him that the Israelites had!**

**Answer for yourself:** What should this teach us?

We see from this the overlapping Laws of God were often the same for the "non-Jew" and the Jew **although they had different Covenants! The "alien" did not "have to" observe the Passover; he "gets to" if we want to learn more about the God of Israel!**

## THE ALIEN-GENTILE OBSERVED THE FESTIVAL OF UNLEAVENED BREAD:

**Exodus 12:14-20** "This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD--a lasting ordinance. For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat--that is all you may do. "Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. For seven days no yeast is to be found in your houses. And whoever eats anything with yeast in it must be cut off from the community of Israel, whether he is **an alien** or native-born. Eat nothing made with yeast. Wherever you live, you must eat unleavened bread."

This is very important to notice. God commands of both the "Jew" and the "non-Jew" to not eat any unleavened bread during this 7 days Festival of Unleavened Bread. You can see that eating yeast during Hag

HaMatzah (Festival of Unleavened Bread) was not permitted by God for the Gentile believer.

**Answer for yourself:** Do you eat leaven bread during the Passover week? If you do then someone has failed to teach you properly and you are disobedient to the Laws of God according to the Torah. For we see the picture of the "non-Jew" in this text shows us that a "pattern" is developing on how the "non-Jew" is to both related to God and the Jewish people, the Israel of God.

## THE ALIEN-GENTILE WAS REQUIRED BY GOD TO OBSERVE THE DAY OF ATONEMENT:

**Leviticus 16:29-31** "This is to be a *lasting ordinance for you*: On the tenth day of the seventh month (Yom Kippur-Day of Atonement) you must deny yourselves and not do any work---whether native-born or an **alien** living among you--Because on this day atonement will be made for you, to cleanse you. Then, before the LORD, you will be clean from all your sins. It is a Sabbath of rest (for the alien as well) and you must deny yourselves; it is a lasting ordinance.

**Answer for yourself:** Did you, as a "non-Jewish" believer in God, fast, not work, or observe the Day of Atonement last year, and if not, why not as it is a "lasting ordinance" for the "non-Jew"? Is God's Word forever and are His Covenant stipulations forever?

## THE ALIEN-GENTILE WAS REQUIRED BY GOD TO OBSERVE THE SABBATH:

**Exodus 20:8-11** "Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, But the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the **alien** within your gates. For in six days the LORD made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the LORD blessed the Sabbath day and made it holy.

**Exodus 23:12** "Six days do your work, but on the seventh day do not work, so that your ox and your donkey may rest and the slave born in your household, and the **alien** as well, may be refreshed.

**Deuteronomy 5:12-15** "Observe the Sabbath day by keeping it holy, as the LORD your God has commanded you. Six days you shall labor and do all your work, But the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your ox, your donkey or any of your animals, nor the alien within your gates, so that your manservant and maidservant may rest, as you do. Remember that you were slaves in Egypt and that the LORD your God brought you out of there with a mighty hand and an outstretched arm. Therefore the LORD your God has commanded you to observe the Sabbath day.

**Answer for yourself:** What is God saying here?

Thus the Gentile, although not officially given the Sabbath in the Laws of Noah, was expected and required to rest on Shabbat. Notice I said "required" and it is "expected" of him if again there is to common ground between the "Jew" and the "non-Jew" so that they can become the one people of God, the two sticks in Joseph's hands becoming "one".

**Answer for yourself:** Is this again a proper place to see the principle of Isaiah chapter 56 at work in the life of the "non-Jewish" believer in God? It sure is!

**Answer for yourself:** Has your Church taught you to keep the Sabbath or have they substituted the day of the

Sun for it; Sunday for the Sabbath and told you something silly like "Jesus changed it" when a quick study of the history of Christianity will show you that in the fourth century [Constantine changed](#) the Sabbath to Sunday?

## THE ALIEN-GENTILE HAD TO BRING HIS SACRIFICE TO THE SAME PLACE AN ISRAELITE DID:

**Leviticus 17:8-9** "Say to them: 'Any Israelite **or any alien** living among them who offers a burnt offering or sacrifice And does not bring it to the entrance to the Tent of Meeting to sacrifice it to the LORD--that man must be cut off from his people.

**Answer for yourself:** Understand that **sacrifices were a form of worship** and are you aware that **"non-Jews", by looking at our prior examples, appear to be following the same "Pattern of Worship" as did the Jews up until the early fourth century until prevented by Rome on penalty of death?**

**Answer for yourself:** Could it be possible that certain ways of worship were mandated by God for both the Jew and the "non-Jew" as they both were expected by God to observe the same **"Pattern of Worship"** in this world which was a **"Pattern of Worship" in Heaven above?** Do you know what this "Pattern of Worship" given to both Jew and "non-Jew" entailed and do you care if you observe it or not, or are you perfectly satisfied in worship according to your "new" replacement Covenant and traditional antisemitic Roman and Protestant Christianity? Is God satisfied since He never gave it to you but in reality such a "replacement" worship can be found to have its roots in the deviation of Roman Christianity from Biblical Judaism and the "Pattern of Worship" which they taught for both Jew and "non-Jew"? Ooohh that is bad and you better know about this before you die.

## THE ALIEN-GENTILE WAS FORBIDDEN TO EAT BLOOD-NOAHIDE LAWS:

**Leviticus 17:10-14** "Any Israelite or any **alien** living among them who eats any blood--I will set my face against that person who eats blood and will cut him off from his people. For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life. Therefore I say to the Israelites, "None of you may eat blood, nor may an **alien** living among you eat blood." "Any Israelite or any **alien** living among you who hunts any animal or bird that may be eaten must drain out the blood and cover it with earth, Because the life of every creature is its blood. That is why I have said to the Israelites, 'You must not eat the blood of any creature, because the life of every creature is its blood; anyone who eats it must be cut off.'"

**Answer for yourself:** When was the last time you had communion in your church whereby you partook of the body and blood of Jesus?

**Answer for yourself:** Maybe you are not a Catholic, and only take such in a symbolic manner, but again are you aware that such an event like Christian Protestant communion again finds its roots in "literalized" pagan mystery religions where the devotees of pagan gods "literally" eat their body and drank their blood in order to take into them the strength and attributes of their false gods? What was "allegorical" for the Ancients, that God poured out His life and "blood" for mankind, was never to be understood in any other form than that of the Descent of the Soul into matter, flesh of mankind. Perverting this metaphysical dogma later "literalized" Christians under the teaching of Rome has "literalized" this Spiritual event and we end up eating the "body and blood" of the God in a cannibalistic fashion. We have lost so much truth it is not funny. I have never cease to wonder how a Jew like this Jesus, who distanced himself from blood which makes one unclean, would ever use such references for himself when he knew perfectly well that such were customs of the heathen and his Bible commanded in Jer 10:2 **"Thus saith the LORD, Learn not the way of the heathen..."** And this does



not explain how Jesus would expect other pious Jews to follow him in such an abomination.

## THE ALIEN-GENTILE WAS REQUIRED TO BE "CLEAN" BEFORE GOD:

**Leviticus 17:15-16** "'Anyone, whether native-born or **alien**, who eats anything found dead or torn by wild animals must wash his clothes and bathe with water, and he will be ceremonially unclean till evening; then he will be clean. But if he does not wash his clothes and bathe himself, he will be held responsible.'"

**Answer for yourself:** Does it not amaze you that what you thought only applied to the Jews such as "uncleanness" also applied to "non-Jews" as well and did you ever expect that such requirements came from overlapping laws contained in the Laws of Noah for all "non-Jews" which were later restated in the Laws of Moses for the Jews? **Again this is the common ground that allows both Jews and "non-Jews" to become one and the middle wall of partition between them to be destroyed.** But as long as we don't study our way of this mess and our forged religious documents given us by Rome then we personally affront God by contributing to the maintaining of this artificial separation of the Jew and "non-Jew" and assure that our lives contribute to rasing this middle way of partition in our lives and faith as well.

## THE ALIEN-GENTILE WAS NOT TO MURDER..ESPECIALLY CHILDREN:

**Leviticus 20:1-8** The LORD said to Moses, "Say to the Israelites: 'Any Israelite or any **alien** living in Israel who gives any of his children to Molech (INFANT SACRIFICE) must be put to death. The people of the community are to stone him. I will set my face against that man and I will cut him off from his people; for by giving his children to Molech, he has defiled my sanctuary and profaned my holy name. If the people of the community close their eyes when that man gives one of his children to Molech and they fail to put him to death, I will set my face against that man and his family and will cut off from their people both him and all who follow him in prostituting themselves to Molech **(WHAT DOES THAT SAY FOR NON-INVOLVEMENT BY THE CHURCH IN THE "HOT" ABORTION ISSUE LET ALONE FOR MANY CHURCHES WHO ADVOCATE A PRO-CHOICE STANCE?).** **Too many Pastors are afraid to touch such a topic because it might offend someone who gives them money...and I speak from experience on this issue believe me as my previous "Sr. Pastor" felt some topics were too hot to handle and he might lose the Tithe!"** "I will set my face against the person who turns to mediums and spiritists to prostitute himself by following them, and I will cut him off from his people." ***"Consecrate yourselves and be holy, because I am the LORD your God. Keep my decrees and follow them. I am the LORD, who makes you holy"***.

## THE ALIEN-GENTILE WAS TO BRING THE SAME BURNT OFFERING AS THE ISRAELITE:

**Leviticus 22:17-20** The LORD said to Moses, "Speak to Aaron and his sons and to all the Israelites and say to them: 'If any of you--either an Israelite or an **alien** living in Israel--presents a gift for a burnt offering to the LORD, either to fulfill a vow or as a freewill offering, You must present a male without defect from the cattle, sheep or goats in order that it may be accepted on your behalf. Do not bring anything with a defect, because it will not be accepted on your behalf'".

**Answer for yourself:** Again did you notice the **"same" laws for both Jew and Gentile again although they have different Covenants yet these Covenants often contain the same Covenant stipulations?**

**Answer for yourself:** Do you see a **"PATTERN" developing** before you face? Has God shown us the secret that

James recognized in Acts 15 where the "Jews" and "non-Jews" must come together and be the one people of God in fulfillment of the Prophets to the glory of God and this was done by mandating these "necessary Laws" for the "non-Jews" who were turning to God from idols. Now you can understand why this "seemed good to the Holy Spirit". I have got a flash for you; don't expect the Jews to stop obeying their Torah and live as a Christian who has neglected the Sabbath their whole lives or sanctified Rome's substituted "holy day" instead of the Biblical Festivals; it is the Christian Church who must REPENT and fall on their knees and confess the horrible sin of antisemitism and hatred toward the "light of the world", the Jewish people and their Rabbis, who yet today show the world that "salvation is of the Jews" and always has been for it is they, and they alone today, who carries this "PATTERN OF WORSHIP" handed down from the foundation of the world as seen as far back as Ancient Egypt some 10,000 years B.C.E. where the true message of "Salvation" and "Worship of God" was uncorrupted by the "agendas of men".

## THE ALIEN-GENTILE WAS NOT TO BLASPHEME GOD'S NAME OR TAKE THE LORD' NAME IN VAIN:

**Leviticus 24:10-23** Now the son of an Israelite mother and an Egyptian father went out among the Israelites, and a fight broke out in the camp between him and an Israelite. The son of the Israelite woman blasphemed the Name with a curse; so they brought him to Moses. (His mother's name was Shelomith, the daughter of Dibri the Danite.) They put him in custody until the will of the LORD should be made clear to them. Then the LORD said to Moses: "Take the blasphemer outside the camp. All those who heard him are to lay their hands on his head, and the entire assembly is to stone him. Say to the Israelites: 'If anyone curses his God, he will be held responsible; Anyone who blasphemes the name of the LORD must be put to death. The entire assembly must stone him. Whether an **alien** or native-born, when he blasphemes the Name, he must be put to death. "'If anyone takes the life of a human being, he must be put to death. Anyone who takes the life of someone's animal must make restitution--life for life. If anyone injures his neighbor, whatever he has done must be done to him: Fracture for fracture, eye for eye, tooth for tooth. As he has injured the other, so he is to be injured. Whoever kills an animal must make restitution, but whoever kills a man must be put to death. You are to have the same law for the **alien** and the native-born. **(FOCUS ON THAT VERSE FOR A MOMENT)** I am the LORD your God.'" Then Moses spoke to the Israelites, and they took the blasphemer outside the camp and stoned him. The Israelites did as the LORD commanded Moses.

**Answer for yourself:** Are you aware that the Laws of Noah and the Covenant of Noah are explicit in how the "non-Jew" is to worship and live before God in order not to commit this "blasphemy of the Name of God" and that James, knowing this, said that this is "*necessary*" for all "non-Jews" and that is "*seemed good to the Holy Spirit*"? No wonder!

**Numbers 15:14-16** For the generations to come, whenever an **alien** or anyone else living among you presents an offering made by fire as an aroma pleasing to the LORD, he must do exactly as you do. *The community is to have the same rules for you and for the alien living among you; this is a lasting ordinance for the generations to come. You and the alien shall be the same before the LORD: The same laws and regulations will apply both to you and to the alien living among you.'*

**Answer for yourself:** Did we just see that the same law (TORAH) applied equally to both Israelites and aliens (the "non-Jews")? We sure did! Is this because these "necessary" Laws and Commandments in the Covenant and Laws of Noah are repeated in the Laws of Moses? YOU GOT IT! The middle wall of partition is beginning to crumble in our "indoctrinated" minds as we continue to study.

*1 Tim 2:4 4 Who will have all men to be saved, and to come unto the knowledge of the truth. (KJV)*

**Answer for yourself:** Again did you notice the "same" laws for both Jew and Gentile again although they have different Covenants yet these Covenants often contain the same Covenant stipulations?

What will be horrifying to you to see is that as a Christian you blaspheme God name regularly because of the failure to be taught correctly the Laws of Noah and how to observe them; both in observance of the positive commandments and the refraining from the breaking of the negative commandments within the Covenant of Noah. This is many cases concerns the proper worship of God and traditional Christian "theology" about Jesus, particularly from the Gospel of John, infects all who believe this as "idolators" and "blasphemers" before God. This I am sad to say, according to Judaism, is the unforgivable sin and we carry the same of such ignorance and false worship with us our whole lives and at our last breath at our death do we pay the ultimate price, our lives, which God required for such a horrible sin. Oh, how I wish I had been taught this truth before I fell into such antisemitic ignorance as a young man and a young Christian. We will deal with each law in detail in the future on the Noah Website so hold on as I prepare this year to present you fully with each of your Covenant stipulations whereby you can be certain of your relationship with God. Repentance brings forgiveness for all sins or ignorance except the sins of blasphemy which I mentioned above, we have to wait for this and carry the shame of this as a reminded that truth is precious.

## THE ALIEN-GENTILE IS TREATED EXACTLY LIKE THE ISRAELITE CONCERNING UNINTENTIONAL OR INTENTIONAL SIN:

**Numbers 15:22-31** "'Now if you *unintentionally (ACCIDENTALLY FAIL TO OBEY .. POSSIBLY BY IGNORANCE)* fail to keep any of these commands the LORD gave Moses-- Any of the LORD'S commands to you through him, from the day the LORD gave them and continuing through the generations to come-- And if this is done *unintentionally* without the community being aware of it, then the whole community is to offer a young bull for a burnt offering as an aroma pleasing to the LORD, along with its prescribed grain offering and drink offering, and a male goat for a sin offering. The priest is to make atonement for the whole Israelite community, and they will be forgiven, for it was *not intentional* and they have brought to the LORD for their wrong an offering made by fire and a sin offering. The whole Israelite community and the **aliens living among them** will be forgiven, because all the people were involved in the *unintentional wrong*.'"But if just one person *sins unintentionally*, he must bring a year-old female goat for a sin offering. The priest is to make atonement before the LORD for the one who erred by sinning *unintentionally*, and when atonement has been made for him, he will be forgiven. One and the same law applies to everyone who sins unintentionally, whether he is a native-born Israelite **or an alien**.'"But anyone who sins defiantly, **whether native-born or alien**, blasphemes the LORD, and that person must be cut off from his people. Because he has despised the LORD'S word and broken his commands, that person must surely be cut off; his guilt remains on him.'"

**Answer for yourself:** Since sacrifices are a form of worship, **again did you notice the "same" laws for both Jew and Gentile concerning how to worship God although each have different Covenants yet these Covenants often contain the same Covenant stipulations concerning worship?**

## THE FOREIGNER-THE GENTILE IN SCRIPTURE:

**1 Kings 8:37-43** "When famine or plague comes to the land, or blight or mildew, locusts or grasshoppers, or when an enemy besieges them in any of their cities, whatever disaster or disease may come, And when a prayer or plea is made by any of your people Israel--each one aware of the afflictions of his own heart, and spreading out his hands toward this temple-- Then hear from heaven, your dwelling place. Forgive and act; deal with each man according to all he does, since you know his heart (for you alone know the hearts of all men), So that they will fear you all the time they live in the land you gave our fathers. "As for **the foreigner** who does not belong to your people Israel but has come from a distant land because of your name-- For men will hear of your great name and your mighty hand and your outstretched arm--when he comes and prays toward this temple, Then hear from heaven, your dwelling place, and do whatever the **foreigner asks of you**, so that all the peoples of the earth may know your name and fear you, as do your own people Israel, and may know that this house I

have built bears your Name.

We need to learn about this "stranger" and its implications for the "non-Jewish" believer now.

5237 nokriy, nok-ree'; from 5235 (second form); **strange**, in a variety of degrees and applications (foreign, non-relative, adulterous, different, wonderful):-alien, **foreigner**, outlandish, strange (woman).

**Deuteronomy 14:21** Do not eat anything you find already dead. You may give it to an alien living in any of your towns, and he may eat it, or you may sell it to a **foreigner** (ger). But you are a people holy to the LORD your God. Do not cook a young goat in its mother's milk.

**We see things a little different here in "some instances"**. Notice here the Covenant stipulations differ between the Jew and the "non-Jew". They are not always the same, but again overall the vast majority of Laws contained in the Covenant of Noah are reiterated at Sinai in the Laws of Moses.

**Exodus 12:45** 45 A **foreigner** and an hired servant shall not eat of it (Passover) [unless circumcised] (concerning the Passover).

**Deuteronomy 15:3** 3 Of a **foreigner** thou mayest exact [hold him to the repayment of a loan after 7 years]: but [that] which is thine with thy brother thy hand shall release [not allowed to collect repayment of a loan to a Jew after 7 years];

**Isaiah 56:3** 3. Neither let the son of the **foreigner, that hath joined himself to the LORD**, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I [am] a dry tree.

**Isaiah 56:6** 6 Also the **sons of the foreigner, that join themselves to the LORD**, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the Sabbath from profaning it, and taketh hold of my covenant;

**Answer for yourself:** What should we take strong notice of here?

**Notice that the "non-Jew" could "join himself to the LORD" and notice in this instance he goes beyond the Laws of Noah which does not require observance of the Sabbaths and acquires a higher mitzvot of observing these Sabbaths. As stated before we as "non-Jews" are not limited to observe the minimum requirement of our Covenant, but can demonstrate our love for God by taking into our life as many Laws and Commandments as possible; for each Covenant stipulation or commandments observed is how we show our love for God and strengthen our relationship with Him.**

**Ezekiel 14:7** 7 For every one of the house of Israel, or of the **foreigner** that sojourneth in Israel, who separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself:

**Answer for yourself:** Again did you **notice the "same" laws for both Jew and Gentile again although they have different Covenants yet these Covenants often contain the same Covenant stipulations (keeping the Passover for instance)?**

**Deuteronomy 17:14-15** When you enter the land the LORD your God is giving you and have taken possession of it and settled in it, and you say, "Let us set a king over us like all the nations around us," Be sure to appoint over you the king the LORD your God chooses. He must be from among your own brothers. Do not place a **foreigner** (ish) over you, one who is not a brother Israelite **(NOTICE WHO IS TO HAVE RELIGIOUS AUTHORITY IN GOD'S EYES....the Jews...."salvation is of the Jews")!**

## THE STRANGER-THE GENTILE IN SCRIPTURE:

This "stranger" is somewhat different too (this is our nokree).

According to Brown-Driver-Briggs Hebrew Lexicon: 5237 nokriy- foreign, alien a) foreign b) a foreigner (substantive) c) a foreign woman, a harlot d) unknown, unfamiliar (figuratively)

**Deuteronomy 15:1-5** At the end of every seven years you must cancel debts. This is how it is to be done: Every creditor shall cancel the loan he has made to his fellow Israelite. He shall not require payment from his fellow Israelite or brother, because the LORD'S time for canceling debts has been proclaimed. You may require payment from a **foreigner**, but you must cancel any debt your brother owes you. However, there should be no poor among you, for in the land the LORD your God is giving you to possess as your inheritance, he will richly bless you, If only you fully obey the LORD your God and are careful to follow all these commands I am giving you today.

**Deuteronomy 23:19-20** Do not charge your brother interest, whether on money or food or anything else that may earn interest. You may charge a **foreigner** interest, but not a brother Israelite, so that the LORD your God may bless you in everything you put your hand to in the land you are entering to possess.

So there are differences as we see.

## THE GOD-FEARER-GENTILE & MONOTHEISM IN SCRIPTURE:

The Strong's # for "Godfearer" is 4576: sebomai, seb'-om-ahee; mid. of an appar. prim. verb; to revere, i.e. adore:-devout, religious, worship.

Let me preface that it was these "strangers," "foreigners", and "aliens" who we have seen are called by another name in the New Testament and are called God-Fearers in the New Testament. THIS IS VERY IMPORTANT TO SEE!

**Answer for yourself:** Why is this important to see?

Simply because by making this connection we can begin to see the continuation of the "Pattern of Worship" overlapping the Hebrew Scriptures and the New Testament; and mind you, this "Pattern of Worship" hold true long after the death of this New Testament Jesus which tells us again that this death of Jesus "changed nothing" by the examples we see in the New Testament. No one at this time, the early and later first century say any reason for "changing" Biblical Judaism or is worship of God not how the "non-Jews" are to come to God. The "ONLY" thing that changed is that the "non-Jews" were no longer required to be "circumcised" but that was never required of them in the first place by God; only by Israel when they wanted to keep these "non-Jews" apart from themselves. That is why the Acts 15 ruling is so very, very important in breaking down this middle wall of partition between "Jews" and "non-Jews".

By examining these examples in depth, we can see more correctly what is required for us today as a Christians.

**Ecclesiastes 8:12** Although a wicked man commits a hundred crimes and still lives a long time, I know that it will go better with **God-fearing men**, who are reverent before God.

**Acts 2:1-13** When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the



Holy Spirit and began to speak in other tongues as the Spirit enabled them. Now there were staying in Jerusalem **God-fearing Jews from every nation (GENTILE CONVERTS FROM EVERY NATION)** under heaven....

**Acts 10:1-8** At Caesarea there was a man named Cornelius, a centurion in what was known as the Italian Regiment. He and all his family were devout and **God-fearing**; he gave generously to those in need and prayed to God regularly. One day at about three in the afternoon he had a vision. He distinctly saw an angel of God, who came to him and said, "Cornelius!" Cornelius stared at him in fear. "What is it, Lord?" he asked. The angel answered, **"Your prayers and gifts to the poor (alms) have come up as a memorial offering before God..."**

**Acts 13:26-31** "Brothers, children of Abraham, and you **God-fearing Gentiles**, it is to us that this message of salvation has been sent...

**Acts 13:46-51** Then Paul and Barnabas answered them boldly: "We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles. For this is what the Lord has commanded us: "'I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.'" When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed. The word of the Lord spread through the whole region. But the Jews incited the **God-fearing** women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas, and expelled them from their region. So they shook the dust from their feet in protest against them and went to Iconium.

**Acts 17:1-4** When they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that the Christ had to suffer and rise from the dead. "This Jesus I am proclaiming to you is the Christ," he said. Some of the Jews were persuaded and joined Paul and Silas, as did a large number of **God-fearing Greeks** and not a few prominent women.

**Acts 17:16-17** While Paul was waiting for them in Athens, he was greatly distressed to see that the city was full of idols. So he reasoned in the synagogue with the Jews and the **God-fearing Greeks**, as well as in the marketplace day by day with those who happened to be there.

We say earlier that "Ger toshavs" were Gentiles who chose to worship the God of Abraham without making a full commitment to Judaism. They did not become circumcised nor did they keep the full Torah but they instead lived by the Noachide commandments! **Ger Toshavs were known as "God- fearers"**. An Old Testament example would include Naaman the Syrian. Cornelius, called in the New Testament "a man who feared God" was actually a Ger toshav.

If we start to read the New Testament with this in mind, I suggest it starts making more sense and some of the apparent contradictions begin to disappear. If it is possible to have salvation without keeping the full Torah (as I believe Judaism--perhaps unconsciously--taught by instructing the Ger toshavs to keep only 7 basic commandments), then it follows that the message of the New Testament, once recognized, holds the same view: thus, the Commandments to be kept varied with the background of the person:

The native-born Jew, or the Gentile Ger tzedek who voluntarily converted to Judaism, underwent circumcision (as did Timothy), and undertook to observe the full Torah.

The Ger toshav Gentiles who were not required to make a full conversion to Judaism to become likewise the Israel of God were to be "God-fearers" in Judaism. That being so they were relieved of the requirement to keep the full Torah and observed a simple combination of the Noachide laws, and eventually **the 10 Commandments which in principle embody all 7 of the Noachide commandments, though the strict Sabbath command was not enjoined upon the Gentile believers**. The teaching of Isaiah 56 offered this voluntarily to them to observe.

Thus, we can now reconcile many passages that seem to inconsistently jump around between a pro-Torah/anti-Torah sentiment by understanding that the writers were addressing different issues to different sorts of converts, and acknowledging that the various believers did not keep the same commandments! This is how Paul can legitimately rebuke the Galatians for observing the Torah--not because the Torah has passed away (in the sense that the Jews were to cast its cultural and moral precepts aside and abandon their cultural identity), but because of their mistaken belief that they would go to Heaven by the "works of the Law" instead of faith--yet at the same time circumcise Timothy, tell the Jews in Corinth not to become "uncircumcised", refer to the Law to back up his theology, and himself take a Nazirite vow to prove he was not repudiating the Law in Acts 21. This also reveals how the Gentile Christian understanding that we are "freed from the Law" apparently swept through the church in a manner that resulted in the skewed belief that the entire Law applies to no one. In actuality, the Gentiles were never meant to keep the whole of the Torah, thus--for them--that was a truth, albeit a misunderstood truth. The error has been in extending this truth to a point where the Law has been relegated to something "bad" that we should be glad we're relieved from observing, and that those who keep it are "Judaizers" or "bound by works".

David Flusser, in his book Judaism and the Origins of Christianity, asserts that these God-Fearers accepted certain Jewish obligations, at least the so-called Noachide precepts. Flusser further emphasizes that the Noachide precepts were only seen as a minimal condition for Gentiles to be recognized as God-Fearers; and that while the mother church decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more. It should be noted that when we say all that was required of these ancient believers was to keep the Noachian commandments and these quite often overlapped with the Laws of Moses (66 of them did).

## WHAT HAVE WE TRIED TO SHOW YOU WITH THE PREVIOUS SCRIPTURAL ANALYSIS?

***TODAY'S NON-JEWISH BELIEVER; THE CHRISTIAN IS GRAFTED INTO THE ISRAEL OF GOD AND HAS NO STANDING BEFORE GOD APART FROM HIS COVENANT WITH GOD...WHICH HAPPENS TO BE THE COVENANT OF NOAH CONTAINING THE LAWS OF NOAH***

The Gentile, after turning from idols and repentance (as a sign of his faith in the One God of Israel), and after following immersion in the Mikvah (baptism), was grafted into Israel as Paul would later tell us. But this did not begin with Paul as it had always been this way!

*Eph 2:11-12 11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ (the knowledge of God in their souls), being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)*

The repentant Gentile believer chose God and His Torah. He chose to become "chosen". Since he is now within the "Israel of God", then these commandments given to "Israel" called the Laws of Moses contain within them the Laws of Noah and yet today applies to the Gentile Christian

**who repents of "idols" and turns to God in faith and repentance.**

**Answer for yourself: Is that your understanding and has your church taught this or are you hearing of this for the first time in your life today?**

The tragedy of the matter is that the Contemporary Christian Church has not studied to know who they are nor what is required of them by God.

**They are included in the House of Ephraim; they are Israel and they don't recognize it.** They think there are Baptists, Methodists, Catholics, etc.; but God shows us that there is one plan for all "non-Jews" and that this plan did not alter at all following the time of the New Testament Jesus as the New Testament reveals. **Many of the Commandments of God as seen in the Torah, the Law, as mentioned in both the Old Testament and New Testament are for the "non-Jew" and frame his Covenant before God; they are not just the Jew born in the land!** And this means it is for the Christian as his obedience or disobedience to these Covenant stipulations relate to his standing before God!

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**[Let us continue our study in the next article in this series.](#)** I hope you enjoyed learning this truth.

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## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #7

### LET'S MAKE SURE WE UNDERSTAND ARE NOT CONFUSED ANY LONGER:

We have covered a great deal of material up to now about Covenants. I believe at this time a quick review is in order before we go on.

A "Gentile" is a term signifying a non-Jew, who is only subject to the seven Noahide Laws. Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. These were the **"God fearers", who accepted certain basic Jewish obligations along with the Noachide precepts.** This picture is verified over and over again by the New Testament if you know what you are looking for. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that **we see in Acts 15 (at least 25 years after the death of Jesus) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel (it was James as leader of the Jerusalem church who referred back to the Noahide Laws in addressing the question of Gentile salvation).** It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved and accepted in the "family of Israel". **It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as the minimal condition for Gentiles to be recognized as "God-fearers".** These were so understood by the uncircumcised "God-fearers" themselves, who were attracted to the Jewish way of life and **accepted many Jewish commandments without becoming full proselytes (Sabbath, festivals, Tallith, etc).** This was also the **attitude of Gentile Christian "God-fearers",** as may be seen from the Epistle to the Galatians; **many of them wished to observe as many Jewish precepts as they could.** We need to understand right now that Paul was not opposed to non-Jews voluntarily observing "Jewish" commandments over and above the Noahide minimum like the Sabbath for instance; he was opposed to only one "Law" being put upon the non-Jews and that was that the commandment of circumcision which was imposed on non-Jews for inclusion into the Israel of God by bigoted Jews who hoped that such a procedure would cause the non-Jew to rethink his decision and they would not have to have social or religious contact with them. Paul knew such a commandment was never a part of the Covenant of Noah given to all Gentiles and was purposely used by bigoted Jews and it was this bigotry which enraged Paul and kept many non-Jews from drawing close to the Creator. **His Galatians epistle is against the law of circumcision only** and we need to realize that Paul was not against the non-Jews acquiring other mitzvot as the pattern of the New Testament shows. It is evident that, **while the leadership of the mother Church in Jerusalem decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more** (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential "Noahide" ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews

(Gal. 2:14). **Rather than interpreting the apostolic decree of Gentiles adhering to the Laws of Noah as a minimum, Paul would later change in his views after the Antioch incident and would see in the Noachide precepts the maximum obligations of Gentile Christians.** Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect. You will see this when we study the Antioch incident next in this series.

## THE CONFUSION THAT SURROUNDS PAUL'S TEACHINGS:

Paul remarks in a letter to the Corinthians (1 Cor. 7) that the circumcised (Jews or **converted Gentiles**) should not remove the **marks of circumcision**, nor should the uncircumcised (Gentiles become Jews) circumcise themselves. Wait a minute. **Paul contradicts himself** (like a lot of preachers today). In Galatians 5 he says *"if you Gentiles get circumcised"* and then he says *"don't do it"*, as if he cannot make up his mind on the issue. Dear one when you begin to draw a line down the middle of a sheet of paper and write out the sayings of Paul you will be amazed at how **a great number of Paul's sayings are directly in opposition to each other.** If you have not seen this for yourself then I suggest you begin to look for them for your inability to see them so far does not invalidate the **FACT that they exist and they exist in abundance in the New Testament.** This is just one of the problems I have with the New Testament for if a document is truly inspired and inerrant and given by God as the New Testament is touted, then God is not schizophrenic and has the ability to carry a clear and concise thought. Paul cannot!

In Acts 16 Paul circumcised his disciple Timothy.

**Answer for yourself:** Timothy was not a Jew was he? If he was a Gentile why bother, right?

This contradiction of Paul is very puzzling.

**Answer for yourself:** Sadly many have incorrectly interpreted Paul as teaching that circumcision was abandoned with the coming of Christ, but was it?

*Acts 16 is over 20 years after Jesus' death and we find that Paul is still circumcising!*

**Answer for yourself:** Evidently we have failed to understand properly, so what is the clear truth of the matter?

Jesus and his Apostles did not wish to destroy the Torah (Law) from Israel, God forbid; for it is written so in Matthew 5:17, Jesus having said, *"Do not suppose that I have come to abolish the Torah. I did not come to abolish, but to fulfill. I tell you this: So long as heaven and earth endure (do they yet exist today?), not a letter, not a stroke, will disappear from the Torah (the Law) until it is achieved. If any man therefore sets aside even the least of the Torah's demands, and teaches others to do the same (the majority of Pastors who preach the contemporary Christian message as well as Paul or a "pro-Pauline" writer later), he will have the lowest place in the Kingdom of Heaven, whereas anyone who keeps the Torah, and teaches others so, will stand high in the Kingdom of Heaven."*

It never ceases to amaze me that the vast majority of Christianity today follows Paul instead of the teachings of the Christ; they follow the "least" more than the "greatest". The witness for Paul being "least in the Kingdom of God" comes not only from his doctrines as taught in the New Testament but also from James, the head of the Jerusalem Church, who informs us in Acts 21:21: *"And they are informed of thee [Paul], that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs"*. Dear ones this is historically accurate as will be proven to you beyond any shadow of a doubt when we look at the **Antioch problem** for it is here that Paul, having previously needed the Jerusalem's Church authority for "his" gospel, completely severs himself off from the Jerusalem Church and literally become a renegade among the "non-Jews" in an attempt to build a



ministry to prove the validity of his apostleship to those in Jerusalem who yet considered him dangerous and not "apostolic" material at all.

Bet Emet Ministries teaches Gentile and Jewish commitment and observance to the Torah, not because we desire to be "high" in the Kingdom of God, but because we love God and His Word, and would never think of destroying it by misinterpreting it or failing to study to arrive at the correct meaning of these truths for the people of God today.

It is therefore exceedingly clear that the Jewish Christ (depicted as Jesus in the New Testament) never dreamed of destroying the Torah or the Laws and Commandments of God as have the majority of churches today that carry his name but substitute "another Gospel", the Gospel of Paul for the true Gospel of Jesus (the message of the Christ of God).

## WHAT TO DO WITH TIMOTHY?

In reality Paul does not contradict himself because of his circumcision of Timothy, for the latter was the son of a Jewish mother, and a Gentile father (Acts 16), and Paul knew that the child of a Jewish mother is considered a "full Jew", even if the father should be a Gentile. Paul thus acted entirely in accordance with the Halakhah (interpretation of Jewish Law) by circumcising Timothy. This would be in line with his position, following the Jerusalem Council of Acts 15 in 50 A.D., that no longer will Gentile believers be required to "become fully converted Jews through circumcision" in order to be accepted into Israel; that the Gentile believers could now remain as "uncircumcised God-Fearers" and be accepted fully by the Jews (1 Cor 7, Acts 15). Gentiles no longer had to "convert and be circumcised" to be a part of Judaism and become "fully Jewish by circumcision" for inclusion with equal standing within the Israel of God.

The Gentiles as "God-Fearers" were to also be accepted as grafted into Israel (as demonstrated by Cornelius in Acts 10 who was a "God-Fearer" and who had not yet been circumcised). It is important to note that as a "God-Fearer", Cornelius in Acts 10 yet observed the Noahide Laws, honored the Sabbath (over and above the minimum requirement of his Covenant), and ate kosher (proper killing, dressing and preparation of animals intended for food as well as the removal of all blood...again over and above his Covenant stipulations). The baptism of Cornelius into the Holy Spirit as had been the Jews earlier in Acts 2 some 17 years earlier during the Festival of Pentecost was the evidence needed to convince the Jerusalem church that the middle-wall of partition was being removed between Jews and "unclean Gentiles". From this we learn that obedience to the Noahide Laws, without circumcision (to remain only as a "God-Fearer" and not fully convert to Judaism), was no longer to be a barrier between the "unclean Gentiles" and the Jews. For example, table fellowship at the Shabbat (Sabbath observance) and the Festivals could now be shared together! This was understood from Peter's vision in Acts 10 concerning "unclean foods" which the Lord cleansed (symbolic of cleansing of men, and not the animals designated as unclean in Leviticus). We will later see Peter eating with uncircumcised Gentiles in Antioch; he learned the lesson. Shammai's "Eighteen Measures" (one of which commanded Jews not to eat or enter into the homes of Gentiles-remember Shammai hated Gentiles) was overturned by God with the revelation at Cornelius' home. God corrects Shammai and those that followed his teaching. Peter's vision of the unclean foods represented the "unclean Gentiles" which God had cleansed; the vision was not meant to tell Peter that God had cleansed the "unclean foods". Let us not confuse this issue as have millions.

## HOW DOES GOD VIEW YOU TODAY IN SPITE OF WHAT YOU KNOW OR DON'T KNOW?

Timothy had to be circumcised since he was Jewish (because his mother was Jewish) and, therefore,

**was required to observe all the commandments of the Torah (613).** Gentiles who observe the Noahide Laws are forbidden to observe "ALL" the Torah like a Jew is required, unless they desire to be circumcised and identify totally with the Jew and his Torah (full-conversion); if so then they are no longer "God-Fearers" but have become full-fledged Jews and undertake all the 613 Commandments. Following Immersion into Israel (after circumcision & mikveh called baptism) the Gentile is no longer considered a "Gentile", he is now Jewish (either partly or completely depending upon circumcision). **Today such a sacred rite has been perverted by almost all of Gentile Christianity and made to do more with church membership than grafting into the Israel of God!** All non-Jews who become circumcised following immersion were bound by all the commandments (613) as "full-coverts" to Judaism. **Understanding the immersion process is crucial for the Christian; once you are immersed into the Israel of God, you emerged from that watery womb and tomb as a Born-Again "God-Fearer" who is grafted into Israel.** You became "Israel" and are a Spiritual Jew (regardless if you were aware of it or not). You are not considered a "partial-Jew" unless you are uncircumcised. If you are circumcised you are then considered a "Full-Jew"!

**Answer for yourself:** Did you hear that? Of course that was back then and today just because one is circumcised at birth as a matter of routine has no bearing on such a "decision" to convert. That is why today when a "non-Jew" wants to "convert" to Judaism the Rabbi pricks the end of the male's penis to draw blood as a symbolic "circumcision" as a notation of one's conscious decision and pseudo-circumcision.

The majority of you set in your churches thinking you are "Christians" or "Baptists, Methodists, Catholics, etc.) and God's Word says you are "Jewish" (children of Abraham) and are the Israel of God. **You have not replaced Israel, your denomination is not in competition with Israel; when you first believed in God you became a part of believing "Israel". You are not a Baptist or a Methodist or a Catholic;...you are part of Israel! Now is the time that you begin to go by the Bible more than your denominational doctrine.**

Either way as part of Israel you are obligated to observe the Torah (that part of the Laws of your Covenant that refers to you) and, because of your lack of study, you have let your unlearned pastors and teachers tell you repeatedly that you are **"under grace" and "not under Law."** **You are under both!** I just showed you that a proper understanding of immersion and a proper understanding of the teachings of this Jewish Christ as Jesus from the Jewish perspective of Jewish rites which tell you otherwise. These were Jews who gave us these truths and they better than any can explain their meaning. You can either accept them or reject them; but to rely upon your experience as a correction for Biblical truth is not advised!

Now, let me ask you as a Christian an important question.

**Answer for yourself:** Who are you going to believe; your pastor, your Gentile Church, your experience or the message of Jesus?

**Answer for yourself:** With such an obligation to the "Christian" who **now becomes aware** that he is either "part-Jewish" (Judaism is not a race but a religion; the religion of Jesus) what are you to do concerning the Commandments which are addressed to you in your Covenant...the Covenant of Noah?

**Answer for yourself:** What will you now do since you have seen for yourselves the pattern in the Old Testament as well as the many examples in the New Testament where Jew and "non-Jew" had the same law regarding observance of the Festival of the Passover, Hag HaMatzah (Festival of Unleavened Bread), HaBikkurim (First Fruits), Shavuot (Festival of Pentecost), Rosh HaShannah (Jewish New Year), Yom Teruah (Festival of Trumpets), Yom Kippur (Day of Atonement), and Sukkot (Festival of Tabernacles) but yet different Covenants before God?

Surely you should want to begin to observe and keep them according to Scripture. **Failure to do so goes completely against the "Pattern of Worship" of God given to both Jew and "non-Jew"!**

## ARE YOU BEGINNING TO SEE THE LIGHT?

Christian scholars have assumed from certain passages in the Gospels that Jesus wished to give a new Torah to take the place of the Torah of Moses. I want you to understand that Jesus could not unless he sinned for such an action would be considered the breaking of many Commandments.

*Matt 5:17-19 or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (KJV)*

It would be well for these Christian scholars to again read the above verse and look at early Jewish history in the early centuries to see how such ideas are but folly and foolishness.

**Answer for yourself:** How could Jesus have then said explicitly that he came only to fulfill the laws of the Covenant?

The truth of the matter is that Jesus and the "Jewish Christ" never came teaching doctrines contrary to Judaism in some preemptive abolishment of Judaism, but only that he came to re-establish the religion for "lost sheep of Israel" which at that time included many assimilated Jews from the captivities who had literally become "Gentiles" from pagan influence and who at that time were spread throughout the nations. His message was one of repentance and return to the roots of their ancestor's faith; not to follow a new one as sadly what has happened with Gentile Christianity. His message was to reestablish from that time onward the faith that God had given from the beginning of time to the world-Noahidism and the Laws of Moses which built upon them! Let us not forget that this religion was not new, but actually ancient; it being the observance of the Seven Commandments of Noah, which were forgotten purposefully by Shammai and his students as they wanted to keep the "non-Jews" at arms length through enforced circumcision upon "non-Jewish" males. Such men like Shammai were influencing the people of Israel in Jesus' day; thus the Jewish Christ taught that it is not for those who are well that he came to instruct but those who need a physician and who are sick; sick with hatred for the Gentiles whom God loved and to whom He had called Israel to be a light unto in order to show them the Torah (the Noahide Laws) and their true Covenant with God. God had intended for the Gentiles to be redeemed all along. Jesus came for the "lost sheep of the house of Israel"; who had lost their way. These truths were not only for them, but the Gentiles as well. It is important to understand that as there were "people who were lost" in Israel, there were others like the Essene Menahem and the Hillel Pharisees who had not "lost their way" and needed little if any correction by Jesus!

## DO YOU REALLY UNDERSTAND THE GREAT COMMISSION?

The Jerusalem assembly, in fulfillment of the Great Commission, established these Seven Commandments anew (Acts 15 (the decree of the Laws of Noah as "necessary" for the "non-Jews"), Acts 16 (letters sent to Asia, Minor, to enforce this decision of the Laws of Noah as "necessary" for the "non-Jews" and Acts 21 (the mission of Paul to the "non-Jews" which was supposed to enforce these Laws of Noah but sadly were being compromised by Paul to some degree)). However, those born as Jews (with Jewish mothers), or those Gentiles who were immersed and circumcised as "full-converts" to Judaism (Ex. 12:49; *one law shall be to him that is home-born, and unto the stranger*) are obligated to observe all 613 of the commandments of the Torah without exception.

For the uncircumcised Gentile God reserved the Seven Commandments which they have always been obligated to fulfill. It is for that reason that they were forbidden pollution of idols, fornication, blood, and things strangled

(Acts 15). The Jerusalem Assembly also forbade them circumcision (to do so would mean full conversion) and the Sabbath observance (exactly like the Jews observed it). The mandatory observance by "God-Fearers" was similar, but not exactly alike the Jewish observance.

This may sound so different from what your traditional Christian message has been, but your Christian message is incorrect if it does not agree or line up with the Apostle's Doctrine. Maybe this does not matter to you at all, and if not, then you should check your heart! All of what I have shared with you is in accord with the law and custom of the Torah, as expounded by the Jewish sages, the true transmitters from Moses at Sinai, and understood by the Jerusalem Assembly in the first century (they sit in Moses' seat...listen to what they say). Our understanding today is incorrect if it violates the truths as the "Christ" teaches us and as his "disciples" taught in the first century in Biblical Judaism. We do not know more about salvation than Biblical Israel. It was to the **Hillel Pharisees (not Shammai) Jesus referred to in Matt. 23 who set in Moses' seat and to whom we are to listen for correct doctrine. We are not to follow the examples of any leaders if they do not line up with the Apostle's Doctrine of Acts 2:42. This teaching on immersion and conversion is Apostolic Doctrine as Jesus taught his disciples, and any other interpretation other than his is NOT correct. We are not to follow any Pharisee's examples unless they live what they preach (that means the Pharisee Preachers of today who fail to teach and live the truth of Apostolic Doctrine)! Jesus tells us not to follow them unless they agree with him (which happens to be Hillel Phariseeism)! Good advice.**

This same admonition is given in Deut. 17:8 ff., where the authority to teach and lead the people were given to the religious leaders God put over the people of "Israel". These occupy Moses' seat.

*Deut 17:8-13 8 If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; 9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment: 10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: 11 **According to the sentence of the law** which they shall teach thee, and according to the judgment which they shall tell thee, **thou shalt do:** thou shalt not decline from the sentence which they shall shew thee, to the right hand, nor to the left. 12 **And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. 13 And all the people shall hear, and fear, and do no more presumptuously. (KJV)***

I will leave the repercussions of this and the matter discussed about "Moses' Seat" for you to ponder. But I dare think that the Crystal Cathedral, Tulsa, or TBN would be "Moses' Seat".

**Answer for yourself:** Do the Baptists, Methodist, Catholics, Assemblies of God, or any other denomination or non-denomination occupy Moses' seat? No.

*The Catholic and Protestant denominations are far from being Jewish and in fact the majority of their doctrines are anti-Jewish or should I say anti-Biblical. Salvation is of the Jews according to Jesus. Do you dare tell him he made a mistake?*

It was these Sages and Pharisees who said that it is forbidden to circumcise a Gentile who does not accept upon himself the yoke of "ALL" the Commandments. In America male babies are circumcised apart from the truths

of God's Word (we are commanded to circumcise on the 8th day and not within the first 2-3 days of a newborn's life) and thus their circumcision would not apply. That means circumcision that does violate Scripture does not automatically make you a "full-fledged" Jew. You are still a "God-Fearer". Identification with Israel is by faith and free will. You must choose to stand at your personal Sinai and say to God *"I will do all that you say"*.

**Answer for yourself:** Do you want to obey God? Do you want to honor His Name with your life? Going to churches that teach error does not accomplish anything. It is bondage just like Egypt!

**Answer for yourself:** Have you ever been to Sinai? Will you ever go? Have you chosen to return to your Egypt of ignorance and false traditions and false religion that amount to idolatry? This is what I uncovered doing these Hebrew studies and tracing the "pictures" in the original languages of my Bible and taking notice of the purposeful alterations in the Christian texts.

The Sages likewise said that the Gentile is commanded NOT to "fully" observe the Sabbath as does the Jew (yet he is to remember and keep it). Acts 20:6 recounts for us the Gentile believers and how they were taught by Paul to remember and keep the Sabbath. It is here we find under Paul's instruction the Gentile Church keeping Jewish ordinances well over thirty years after Jesus's death.

*Acts 20:7-8 7 And upon the first day of the week (Saturday sundown at the end of the Sabbath..the Havdalah ceremony", when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 8 And there were many lights in the upper chamber, where they were gathered together. (KJV)*

Let us not forget that "evening and morning" is the first day so the day for the Jew and God begins at sundown and not at midnight as Rome has taught us. So here we find Paul teaching "non-Jews" in Asia, Minor, to keep and observe the Sabbath. Once you study the Havdalah Service to close the Sabbath Day you will understand the saying "many lights" that were in the upper chamber. Glory...the "Pattern of Worship" of the "non-Jew" yet lives and can be restored to us today with a little hard study and knowledge.

**Answer for yourself:** What would later change this pattern? You have to look at [Constantine](#) who hated Jews and who single-handedly destroyed this "Jewish Pattern of Worship", a Biblical Pattern I might add, for the whole "non-Jewish" world.

As far as the Gentiles ("God-Fearers") were concerned, they were not commanded to observe all the Torah (the 613 mitzvot). The Gentile "God-Fearers" did not have to accept all the 613 mitzvot and are not enjoined to observe all of the 613 commandments. However, it is completely different as far as Jews are concerned, for they became obligated to fulfill the Torah because God delivered them from the bondage of Egypt to be the people of His possession. Therefore they and their children became subject to it forever and so are those Gentiles who make full-conversions to Judaism.

**Answer for yourself:** Since this is the condition that existed with the Jerusalem Assembly some 25 or more years following the time of the reputed Jesus of the New Testament then how could this understanding be changed? Should it not be the "truth" as it exists today regardless of what Rome will later do to "destroy" this Divine understanding for all "non-Jewish" believers in the God of Israel?

## WHAT IS THE BOTTOM LINE ON THE MATTER?

It should be easy to see that the example of the New Testament Jesus and his Apostles never meant to abolish the Torah of Moses from one who is born a Jew. Likewise, did Paul write in his letter to the Corinthians (1 Cor 7) that each should adhere to the faith in which each was called. They therefore acted in accordance with the Torah by forbidding circumcision to Gentiles, according to Halakhah, as it is forbidden to one who does not accept the yoke of the commandments (all 613 would mean conversion to Judaism whereby then one would be obligated to all 613). They knew that it would be too difficult for the Gentiles to observe all the



Torah of Moses especially living in "non-Jewish" settlements and lacking background in the Jewish Biblical faith. Let us not forget that the Gentiles never had the Revelation of the Torah at Sinai, the Ark of the Covenant, the Tabernacle, the Two Tablets, the prophets, or the Temple & Tabernacle services as were given to Israel. The Gentile's only experience was that they were strangers from the Covenant promises of Israel, aliens for the commonwealth of God's people, without hope and without God in the world.

*Eph 2:12 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)*

The rabbis thus took the Gentiles the revelation of God and instructed them not to be circumcised unless they wished to be fully converted to Judaism (this had no bearing upon immersion since it was required for "partial" as well as "full" conversion). But this does not negate the "Laws and Commandments" given to the "non-Jew" long before the Covenant of Moses. Therefore, it would suffice that the Gentiles observe the Seven Noahide Commandments, as commanded upon them through the Halakhah from Moses at Sinai. This was the minimum requirements for inclusion into Israel and the minimum requirements of the "non-Jew's" Covenant with God.

An ancient Rabbi named Emden was correct; the "Jesus Movement" brought a double kindness into the world. One the one hand, it strengthened the Torah of Moses majestically:

*Acts 21:20 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: (KJV)*

Acts 21:20 states that many thousands of Jews were believers in "the Christ" and zealous for the Torah (Law); this was over 30 years after the supposed death of Jesus and presumed resurrection. The ministry of the Jerusalem Assembly helped return the "children of Israel back to their Fathers; the Patriarchs and their faith" and thus fulfill Malachi's prophecy.

On the other hand, the Jesus Movement did much good for the Gentiles. The Christ obligated his Apostles to fulfill the Great Commission by taking the Gentiles (as a minimum) the Seven Commandments of Noah so that they should not be as the beasts of the field and continue to live their lives as pagans and animals. He also bestowed upon them ethical ways, and in this respect he was much less stringent with them (66 laws) than the Torah of Moses was for the Jews (613). It is not necessary to impose upon Jews many such ethical practices, since they have been obligated to the yoke of Torah since Sinai. Israel took the oath at Sinai and are already trained in proper practice and nature of the Second Tablet of the Law (ethical monotheism and the horizontal relationships man-to-man). It would be for Paul to constantly correct, reprove, teach Apostolic Doctrine, and instruct the Gentiles in his travels since it was to his audience he would write *"you are strangers from the Covenant promises, aliens from the commonwealth of Israel, without hope and without God in the world"*.

If Christians would study they would understand what I have detailed in this teaching. No longer would the Church be allowed to erroneously teach the abolishment of the Torah of Moses along with the Laws of Noah if the people in the pew would elevate their Biblical knowledge. Such would be impetus for the Pastors to study more and get off the golf courses. Such sin and false doctrines and foolishness would cease.

Because of these errant "supposed" scholars, hatred has increased toward the Jews who are blameless of any guilt concerning Jesus's death and proceed innocently to observe their Torah with all their heart (intellect), soul (dedication and commitment to action) and might (resources and property). The leaders of the Churches of Jesus Christ should study to learn correctly for themselves before they lead their people into sin and astray from the will of God for their lives. The Jew is the brother of the Christian. Ephraim (the grafted-in Gentile) and Judah make up Israel. As members of the Christian faith, how good and pleasant it might be if you would observe what was commanded to you by your first teachers, sent directly to you by God and His true message,

**and not the message that antisemitic Christianity has created these last 2000 years.**

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## AS A CHRISTIAN DO YOU KNOW WHICH COVENANT YOUR UNDER? #8

After devoting considerable time and space to the discussion of Jeremiah's "New/Re-Newed" Covenant it is time once again to continue with our study into the Seven Covenants of YHWH in hopes of determining which Covenant the Christian finds his standing. The purpose of this study is not only to ascertain the above to help the "non-Jewish" Christian Believer better understand how he is to relate to the God of the Universe and take upon himself such Covenant stipulations in order to be more pleasing to Him. Now let us turn to the last Covenant given in the Bible.

### #7 THE COVENANT WITH DAVID

The Davidic Covenant was the seventh covenant of the Jewish scriptures and the final covenant made with ancient Israel. Messianic expectation in the Abrahamic the Mosaic and the Moabite covenants was vaguely suggested but was not a dominant issue. The Davidic Covenant, however, is the stimulus of the Messianic hope of Israel.

Israel had no king from the Jewish year 2488, the year of their entrance into Eretz Israel, until the anointing of Saul, three hundred twenty-six years later. Saul reigned forty years. David reigned at Hebron for seven years before his kingdom was fully established in the Jewish year 2854. This was about nine hundred years before the Common Era. David, too, reigned for forty years. Only after his kingdom was established and the Davidic Covenant was ratified did Messianic speculation become a prominent theme in Israel's eschatological expectation.

Nathan, the prophet, in II Samuel 7:4-17, spoke the words of the Davidic Covenant. Developing their messages from that covenant, many of the prophets spoke in detail of the kingdom of the Messiah, the days of the Messiah and the Messianic Age.

According to the Messianic expectation of Israel, the Messiah will come from the line of David's descendants. The tribe of Judah had been designated as the regal tribe by the patriarch Jacob in the prophetic blessings of his sons in Genesis 49:8-12: *Judah, thou art he whom thy brethren shall praise: thy hand shall be on the neck of shine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up? The scepter [regal staff] shall not depart from Judah, nor a law-giver from between his feet, until Shiloh [the peace giver] come; and unto him shall the gathering of the [Gentile] people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.*

This prophecy by Jacob that Judah would be the regal house of Israel was made in the Jewish year 2255. It lay dormant without any particular fulfillment until Nathan expressed the Davidic Covenant at the beginning of the

reign of David six hundred years later. Thereafter, Messianic speculation and expectation grew rapidly. The division of Israel into two kingdoms, the moral decadence of those kingdoms, the Babylonian captivity, and the struggle in the reestablishment of Judah made the hope of the Promised One of David even more urgent. The coming of the Romans and the oppression of the Edomite dynasty of the Herods sharpened the Messianic consciousness to a keen edge.

**Answer for yourself:** What did the Jews of the first century expect the Messiah, the regal son of David, to be and to do?

**Answer for yourself:** How, if at all, did their Messianic expectation differ from the traditional view of Judaism today concerning the person and work of the Messiah?

First:

- The Messiah would be human.
- He would be a descendant of David, and he would be from the City of David, Bethlehem of Judaea.
- He would make his appearance in a regal form. He would be a triumphant king!
- He would arise as did David out of the ranks of the common people.
- The Messiah would appear at a particular time and in a particular situation. His appearance would come at a time of great distress and trouble. He would reveal himself at a dark time when the nation of Israel would be on the brink of destruction.
- The Messiah, the Son of David, would appear and redeem the nation from gross oppression forced upon them by alien powers (the Gentiles). He would destroy all those oppressors. He would purge the land of Israel from apostate rule and religious hypocrisy.
- He would bring again the Shekinah Glory to the Temple.
- The law of Torah would once more rule the land.
- He would avenge the people of Israel and destroy the Gentile nations which had sought the destruction of the people and nation of Israel.
- He would establish an unprecedented era of peace on earth. The nations would learn war no more. Peace and justice and righteousness would reign upon the earth.
- In the days of the Messiah, the dead would be raised.
- Israel would receive its full inheritance from the Nile River in Egypt in the south to the Euphrates River in the north.
- The earth would be filled with the knowledge of the Eternal One as the waters cover the seas. The Messiah would restore the whole earth and all mankind to its perfect state under the Edenic Covenant.
- That Messiah would never die, but he would live forever and ever, ages without end. Of his kingdom, there would be no end. He would reign forever and ever.

These are the expectations of the Davidic Covenant with all its developments through the prophets. This is what the Jews of the first century expected the Messiah to do and to be. This is what traditional Judaism today expects in the person and work of the Messiah. The Jews have never, they can never, they will never accept anyone as Messiah who does not meet these expectations and performances.

**Answer for yourself:** Has this happened yet? No, it awaits fulfillment today.

## NOW YOU HAVE SEEN THE EVIDENCE

These seven covenants are the covenants of the Jewish scripture. They express the promises of God to Israel and the expectations Israel has of his God. The Edenic, the Adamic and the Noahic covenants are universal and are to the Gentiles. Outside of Conversion to Judaism, the Christian has to find his "identity" with God in these and only these covenants. It does not take a rocket scientist to understand that the Edenic and Adamic Covenants today were specific and not applicable to the non-Jewish believer. This means that the non-Jewish believer today, the Christian and the Muslim for example and all other

non-Jews find their relationship and standing with God ONLY through the Covenant of Noah. For the Christian to maintain that he has a relationship with God apart from the Covenant of Noah along with its 66 laws and commandments is ludicrous if not downright dangerous. To do so means you stand outside the Covenants of God! It means you reject the only Covenant you have and find your standing before God based on man-made theology which contradicts the Jewish Scriptures! This is the legacy of anti-Semitic Rome who recorded such ideas within the New Testament which is a document they "finalized" and altered almost beyond recognition. Israel is involved in these covenants only in a restricted sense. The Abrahamic, the Sinatic, the Moabic, and the Davidic are primarily to the separate people of Israel. The Gentile nations or individuals are involved only in a restricted measure to these covenants of Israel.

**Answer for yourself:** At this point, a vital question arises demanding an answer: What did Jesus mean when he said, *"This cup is the New Testament [or New Covenant] in my blood shed for the sins of many"*?

**Answer for yourself:** To which of the seven covenants was he making reference? Or, was he making reference to any of the former covenants?

**Answer for yourself:** Was the New Testament spoken of by Jesus an entirely separate economy from any of the former?

**Answer for yourself:** If it was a separate economy from the seven covenants of Israel's scripture, what is its relationship to them?

**Answer for yourself:** Or did Jesus even say "new" although the Bibles you buy today has such a wording?

**Answer for yourself:** Can it be shown from archeology and examination of the Greek New Testament manuscripts that "new" was added to these passages by the Monks as they continually created new "theologies" not taught in the Jewish Scriptures nor accepted by the Jerusalem Church? It sure can!

**Answer for yourself:** Have you ever looked in a good study Bible to the footnotes that tell you that the word "new" is not in the best and oldest manuscripts?

The above example of adding "new" to the corners and margins of existing Greek manuscripts whereby later it was included in the "text" as if God breathed is just another in a long series of examples of Gentile theologians creating a "replacement religion" which was given to unsuspecting Gentiles who knew no better having not been equipped with the knowledge of the Jewish Scriptures. In other words we follow in Christianity today a false religion that is diametrically opposed to the faith and religion of a Jew like this Jesus.

## REPLACEMENT THEOLOGY AND THE VALIDITY OF THE GENTILE CHRISTIAN CHURCH

Replacement theologians paint one big sign on the Jewish Bible and call it the "Old Testament." This implies, naturally, that it is antiquated, abrogated, obsolete, done away with, and destroyed. For all practical purposes for the Christian "non-Jewish" believer the "Old Testament" is replaced by the "New Testament." The Gentile theologians have treated the "Old Testament" with great disrespect like a piece of old clothing fit for throwing away. These Gentile theologians use the Jewish scripture only to rip off a part here and there, modify it to their own designs, and use it to make functional their theology of the "New Testament" which can be shown easily to be diametrically opposed to what Jesus both believed and practiced as a Jew. In other words lies are mixed in with truths in the New Testament and without training and education on your part you most likely cannot tell the difference when reading it. Thus you come away from the New Testament with a mixture of truth and lies which leads you to incorrect beliefs which influence your actions. The bottom line is that this



becomes sin in many cases because such conduct violates the commandments of God which are the founding blocks of your Covenant and which assure your right-standing before God.

In ripping off or stealing parts from the Jewish canon, these Gentile Christian Replacement Theologians took the words "Israel" and "Jews," reinterpreted them with new spiritual interpretations, and attempted to pass them off as "True Israel" and "True Jews" as designations of the Church and the Christians.

The theologians took pleasure in calling the ancient people of Jacob "old," "fleshly," "earthly," or "natural Israel." They considered the Jews of the Old Testament heritage as no more purposeful than other discarded clothes lining the street outside a goodwill container.

Replacement theologians not only discarded the people of the covenants of Israel, they also reduced the holy, immutable, eternal covenants of oath to mere vows which could be revoked by official Church dogmas and "bulls". Any benefits found in those covenants were ripped off and applied to the Church. Christianity and Christian theology became the new vehicle of divine revelation, a vehicle made from selected parts from the Jewish Old Testament.

The tools used in making this modification were the terms of Greek logic and mythology as well as the content of Greek philosophy. Pagan words and pagan definitions totally alien to Jewish thoughts were substituted for rabbinic concepts. Foreign terms such as incarnation, theophany and trinity were introduced into the new system. These pagan mythological clichés became the dogmatic expression and credo of the new religion.

Every field of systematic theology was affected by this replacement concept. The concept of the Jewish God of the Old Testament was treated as a legalistic God of wrath and judgment. He was contrasted to the new God of the Christian New Testament, who is a God of love in Jesus. The Law of Torah became a bitter, vulgar and obsolete thing, while the sweet Christian love could create holy wars, crusades, the Inquisition, and pogroms. That sort of "Christian love" is ludicrous and sickens the minds of men not filled with hatred for the Jewish people.

The anthropology of replacement theology wiped out all suggestion of the Jews as a chosen or separate people. In this new order, Jesus did away with Israel as separate from the Gentile nations. The Jews became not only like all other peoples, they were relegated to a subhuman class. Much of the Gentile Church's propaganda against the Jews consisted of direct quotes from Christian literature and liturgy. The Chosen People are the Christians, not the Jews.

To illustrate how perverted the logic of Christian anthropology became, the Jew who converted to Christianity had to deny his Jewishness. At his baptism, he vowed to renounce Judaism and all its "heresies." After his baptism he was told that he was no longer a Jew, but was now a Christian. In many cases he was forced to change his name from a Jewish to a Christian one. He had to give up the observance and sanctification of the Sabbath for the day of the Sun. His Biblical Festivals were replaced with pagan holidays only "re-worked" to which Jesus's name was attached.

After these renunciations of his Jewishness, these Jewish converts to Christianity began to study the catechism which taught that the pagan Gentiles who become Christians became true spiritual Jews. The logic of Christian anthropology is more a double inversion rather than a simple conversion. The Jew who became a Christian became a Gentile, while the Gentile who became a Christian became a Jew. Such metamorphosis is nowhere to be found in nature (or in the scriptures).

## **THE TRUE MESSAGE OF SALVATION OF THE BIBLE CHANGES IN THE NEW TESTAMENT....HOW CAN THAT BE SINCE GOD CHANGES NOT?**

The soteriology of replacement theology deals with replacement doctrines of salvation. In this concept Jesus

came to be the Savior of Israel. Israel, accordingly, rejected the Savior and crucified him. In this crisis, the "God" of Christian love quickly put the pieces of this tragedy into a new plan, producing the crisis theory of the Gospel of salvation made available to everyone.

The church, instead of Israel being a light unto the nations for salvation, soon became the object of this salvation through dogmas, sacraments, or other institutional demands. As time passed, multiple varieties of doctrines developed in the various denominations, many of which conflicted and contradicted the doctrines of others. Unity in the doctrines of Christ was impossible with over 2000 different Christian denominations which have over 2000 different ideas about Jesus. Most of the Good News propagated by the missionaries today is to convert other Christians to their own denomination's "salvation," while they admittedly declare "millions have never heard the Gospel."

In all the various Christian salvation messages, there are only two classes of people in this world and in the world to come. There are the saved and the lost. The definition of who the "lost" are is determined by to whom you speak. The saved are those who accept a given particular message of a "particular" denomination over that of another. The Catholics have a different salvation message from the Baptists, they both differ from the Church of Christ, etc. Those who do not obey the various particular interpretations of the Gospel are the lost. More than anyone else, the Jew is treated as lost, blind, stubborn and damned. The "God" of Christian love has put all of his eggs in one basket now—the Christian church.

In 1973, over one hundred forty denominations decided to drop all doctrinal differences and join hands in the "Key '73" project. One single objective was in focus. "Let us reach the whole world with the Gospel message in the next decade." The Key '73 program spelled out its own failure. The problem was that the one hundred forty denominations could not agree on what the Gospel really is. If Christianity cannot define and agree on the "Gospel of Jesus Christ which is the power of God unto salvation," how could they ever agree on anything?

Soteriology, the doctrine of salvation, is the most emphatic and important section of Christian theology. This is especially true in evangelical Christianity. Yet, in this very field, that same Christian theology finds its greatest weakness. If you have not noticed that New Testament is full of two competing and conflicting "Gospel" dealing with inheriting Eternal Life...[one Gospel as taught by Jesus](#) and [one as taught by Paul](#) and neither agree with each other. One is true and one is false. Likewise there are two different messages on how to inherit "Eternal Life"; again [one by Jesus](#) and [one by Paul](#) and they are contradictory.

**Answer for yourself:** Have you ever noticed this? If not, e-mail us for the articles and we will show it to you beyond any doubt.

Ecclesiology is the study of community or church. Since salvation is only in the Gospel of Jesus Christ, according to replacement theologians, the only true community of God would be the Church. Denominational plurality finds its strongest expression in ecclesiology. It erased the distinction between soteriology, or salvation, and ecclesiology, or the church. The church and salvation became synonymous. Cyprian, in the fourth century was first to say that *"there is no salvation outside the Bishop (the Catholic Church)"*. His ideas continue today. "Our church is the one and only true religion"; "Our church is the pillar and ground of the truth"; "Our church is the body and bride of Christ; other Christians may be in heaven, but they will only be friends of the bridegroom—we are the true church"; "God raised up our church to call all the true believers out of the apostate churches in our city." These quotations and other statements, such as "the plain truth," "facts you need to know about God's will for your life," "our denominational distinctives," are common to the vast majority of Christian organizations throughout the world. **At the same time, they all deny the community of Israel, the Jewish people, the light to the nations given by God. Israel has no place in the economy of God, according to strict replacement theology.**

If the Christian believes that the Church is the only true community of God, and that his particular denomination enjoys a special favor in that economy, he finds himself experiencing a great difficulty in recognizing the legitimacy of other Christians being on equal standing without a compromise of his own denominational distinctives. It would be totally foreign for him to accept the idea that Israel had a community

**relationship with God completely separate and apart from his own.**

**When, however, the Christian makes the discovery that not only Israel has a place in the economy of God, but his standing before God is dependent on him being grafted into and part of the Israel of God whereby he accepts and attempts to live by his Covenant stipulations, the Covenant of Noah, then it will revolutionize his attitude toward, and his relationship with, Jewish people, with his neighbor Christians, with the study of the Bible, with himself, and with God. Ecclesiology made no allocation for a plural community either in this world or in the world to come. Such a shame. Shalom.**

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# LESSONS TO BE LEARNED FROM THE OLIVE TREE "THEOLOGY" OF PAUL

Paul, or should I say "the real Paul" of the New Testament is a very complicated study. In fact it took me two different websites to deal with the "false presentation" of Paul in one website and the "real Paul" in the Gnostic-Christian website. But this important study into the real presentation of Paul in the New Testament is another study that must wait for another day. What is before us now is the vision and scope of Paul's Divine Revelation concerning the whole of mankind as intended by God. Paul saw a united brotherhood of all men and women regardless of sex, race, religion, creed, etc. This is a breath of fresh air in our day with so many "isms" breeding hatred and suspicion between this intended brotherhood of mankind. Paul uses the analogy of a "tree" to teach a Divine Lesson in which all nations of the world needs to hear today and he did it using the analogy of a simple "tree".

## THE IMPORTANCE OF THE OLIVE TREE FOR THE CHRISTIAN TODAY...IN LIGHT OF THE PLIGHT OF THE NON-JEWISH CHURCH

The most conspicuous use of the image of a tree in the Bible is the use of the olive tree which we find in Romans 11 where Paul describes the relationship between Israel, or should I say the Jewish people and God's ancient and ongoing covenantal relationship with the Jewish people and the newly emerging Gentile Church.

One of the most remarkable trees on earth is the olive tree and living in the Western Hemisphere we are not very familiar with the olive tree because they don't grow near where we live. However, if we lived in the lands of the Bible this would not be our experience because the olive tree is one of the most important of all the trees because it has been a source of food, light, hygiene and healing to these Biblical nations for thousands of years.

When looking at photographs of Israel, we often see olive trees which are found covering the terraced mountainsides in the Galilee, Judea and Samaria. They are beautiful and actually breath-taking to look at with their unique gnarled and twisted trunks and evergreen tops. Just looking at them you cannot help being grasped by a sense of beauty, strength, durability, and eternity that sets them apart from so many other trees. As with other common symbols in Israel, these unique characteristics of the olive tree was recognized by the Ancient writers of the Bible and chosen for this very purpose to be a "picture" of sorts that can teach mankind Divine Lessons concerning God, Israel, and the "non-Jew" and his relationship to both God and Israel.

These olive trees as found in Israel were always plentiful around the countryside and are known for their tenacity, durability, and ability to survive against all odds. You might get the idea of "Eternity" by looking at the age and durability of these olive trees for they, through allegory, speak a Divine Message to those with ears to hear.



They grow in almost any conditions; on terraced hills or in valleys, in rocky or fertile soil. They can thrive in great heat with a minimum of water, and are virtually undestroyable. Some grow from root systems 2,000 years old, yet the olive producer has to wait fifteen years for his first good harvest. If you remember it was an olive leaf that a dove from Noah's ark brought to Noah. *"Then the*

*dove came to him in the evening, and behold, a freshly plucked olive leaf was in her mouth; and Noah knew that the waters had receded from the earth"* (Genesis 8:11).



What we need take notice of is that whatever else perished in the flood waters, the indestructible olive tree was still alive. At least since the time of Julius Caesar, one of the universal emblems of peace has been that of the olive branch.

## LESSONS FROM THE PSALMS CONCERNING THE OLIVE TREE

Primarily, the olive tree symbolizes faithfulness and steadfastness. This becomes very important in light of how the Gentile Christian Church has not remained faithful and has not stood fast in holding to and observing the Word of God as was given to them originally by the Jewish people as well as the Jerusalem Assembly as seen from the study of Acts 15. By this I mean the Divine Message sent throughout the world teaching these "non-Jews" the *"necessary things"* required of them by God in order to be "accepted into the Israel of God" and "be saved". Over the centuries the Gentile Christian Church has made many changes to both the Old Testament and the New Testament which flat out contradicts and conflicts with many of the teachings of the Law, the Prophets, and the Writings as found in the Hebrew Tanakh. In other words they literally "added to and took away from the Word of God" and most Christians don't know this because they have falsely believed the Bible they have in their possession which they inherited from Rome never once ever comparing the verses in their Christian Bibles with those in the Jewish Bibles. If they had then they would have been startled, like myself, to see these hundreds and hundreds of "purposeful changes" made to the Hebrew texts by Rome in order to ensure that the "non-Jew" looks not to Judaism and Jerusalem for Divine Instruction but to Rome instead. Archeology today and modern scholarship show us without a doubt today that what I am saying is the absolute truth. A Christians has only to find the courage to look into this disturbing study. If you want to find ample evidence for the above charge you need look no further than our web site which will reveal to you the hundreds of errors of which I speak (<http://messianicprophecy.netfirms.com>). So if we are to be faithful and steadfast to the Divine Message that God gave Israel for the "non-Jewish" world then we must know what the "truth was" back then and then compare it with the supposed "received truths" which we are taught today by Roman Christianity and its Protestant offspring. Peter addresses the issues of what I speak: "

2 Pet 1:12

*12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present*



## **truth.**

**Answer for yourself:** Did you notice the little word "present" in the above verse?

As you read and study this series of articles you will see for yourself that the "present truth" of which Peter spoke was changed since the earliest parts of the second century when we find the beginning for the emergence of the Roman Church. In reality we do not follow the faith of this "New Testament Jesus" of whom we read in our New Testaments as Christians today and never know it because our New Testaments contain so many passages that have been altered to misrepresent Judaism and what Judaism teaches about the "non-Jew". Without knowing of these alterations and changes the reader is unaware that what he is reading is often a gross deviation from what God intended the "non-Jew" of the world was to learn in light that this same New Testament teaches us that *"salvation is of the Jews" (John 4:22)*. Very few Christians, since having not done these types of studies, fail to know the true unreliability of this Christian Bible we inherited from Rome. This will become more clear to you as we proceed. Let us continue to look at the Olive Tree.

*Psalms 52:8 says, "But I am like a green olive tree in the house of God; I trust in the mercies of God forever and ever."*

No matter what the conditions: hot, dry, cold, wet, rocky, or sandy, the olive tree will live and produce fruit. It is said that you can never kill an olive tree. Even when cut down or burned, new shoots will emerge from its roots. This scripture passage reminds us that no matter the conditions of life, we should remain steadfast as the olive tree in the presence of God.

*Psalms 128:3 says, "Your wife shall be like a fruitful vine in the very heart of your house; Your children like olive plants all around your table."*

The analogy of your children being like olive plants all around your table would tell the ancient Bible reader that his offspring would be plentiful, hearty, and even dutifully responsive to the parents. All you have to do is look at almost any olive tree and you will see as many as ten or more new tree shoots growing up out of the root system around the tree. Psalms 128:3 would have been a comforting and faithful promise from the Lord!

## **THE OLIVE TREE AND THE CHRISTIAN CHURCH...THE METAPHOR OF ROMANS 11 WHICH WE IGNORE**

Let us look at the metaphor of Romans 11 as it described the relationship of the non-Jewish believer with not only God but the intended relationship that he is to have with God's Israel. Christians are simply the wild branches grafted in among the natural (Israel) branches (Rom. 11:17).

*Rom 11:17 17 And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree; (KJV)*

**Answer for yourself:** Can you see that Christians are simply, as described by this verse, types of wild branches grafted in among the natural branches of the Jewish Israel (Rom. 11:17) in order to "became a partaker with them of the root and fatness of the olive tree" (11:17)?

The most striking use of the image of the olive tree in the Bible is in Romans 11 where Paul describes the relationship between Israel (the Jewish people and God's ancient and ongoing covenantal relationship) and the Church. In fact, the entire three chapters of Romans 9-11 are focused on this topic and culminate with the olive tree image. Please take time to read this passage. It is evident from Scripture, as well as from nature, that the root (Jewish Israel) supports the branches (Gentile Christians), and not vice versa (11:18). In this position, there

is no room for pride or the notion that we Christians have replaced Israel (the Jewish people or their religion), or that God rejected His own Word in the Hebrew Scriptures (the Old Testament). Historically, the Church has not honored these passages as it not only boasted against the Jewish people (the natural branches), but severely persecuted them to the point of death. Often, the Church has lacked even the most basic understanding of their Hebrew roots but this is not the sole reason for such treatment of Israel; bigotry and racial hatred lie at its very core.)

Paul tells us the olive tree represents Israel in its purest expression of faithfulness and steadfastness as seen both God's commitment to His covenants and promises to His Jewish people, and theirs to Him. Those who turned away from that relationship were broken off. Christians are simply the wild branches grafted in among the natural branches (Rom. 11:17) to "became a partaker with them of the root and fatness of the olive tree" (11:17), which God established. It is evident from Scripture, as well as from nature, that the root supports the branches, and not vice versa (11:18). In this position, there is no room for pride or the notion that we Christians have replaced Israel (the Jewish people) as many Christians teach and believe, or that God rejected His own word and promises made in the Hebrew Scriptures (the Old Testament) to the Jewish people. There is no room for boasting, arrogance or antisemitism, as the Church has been prone to do, as both the natural branches and the engrafted wild branches only remain by faith (Rom. 11:18-21). Instead, there should only be Godly fear (11:20) and thankfulness for the Lord's great mercies to us (11:33-36), as well as an attitude of love and mercy towards the Jewish people who are "beloved for the sakes of the fathers." After all, it is through Israel and His covenant people that God gave us everything that Christians hold spiritually dear! Take note! There is only one tree, not two, and we as Christians and non-Jewish followers of the Jewish Christ are these "wild branches" have been privileged to drink in new life from the cultivated, established tree.

*That tree dear one is Judaism!*

Historically, the Church has not honored these passages as it not only boasted against the Jewish people (the natural branches), but severely persecuted them to the point of death down through the Middle Ages. Often, in so doing the people as well as the leaders of this Roman Church has lacked even the most basic understanding of their Hebrew roots, and is so doing , have not recognized that we cannot fully grasp who we are as "part of Israel" without acknowledging these Jewish roots. As a result, the historical Church has sadly perpetrated outrageous acts towards the "natural branches" (the Jewish people) during the Crusades, the Inquisition, the Pogroms, and even in the formulations of the teachings that became a religious justification for Hitler's Final Solution of the so-called "Jewish problem" in the Holocaust. Instead of mercy toward the Jewish people Christianity we showed contempt.

## ARE WE HONORING OUR SPIRITUAL HERITAGE AND OUR JEWISH ROOTS IN THE CHRISTIAN CHURCH?

The prophet Isaiah said:

*"Look to the rock from which you were cut and to the quarry from which you were hewn; look to Abraham, your father, and to Sarah, who gave you birth" (Isaiah 51:1-2).*

After all, it is through Israel and His covenant people that God gave us everything that Christians hold spiritually dear! Christianity did not spring forth from a vacuum. It sprang from the highly developed religious tradition and culture of ancient Israel. In fact if you have taken the time to read the articles in this Website up to now then you saw how I showed you, the reader, over and over from examples taken from the Old Testament, that the "non-Jew" kept with the Jew these Biblical 7 Festivals, kept the Sabbath with the Jew, read the Torah with the Jew, and participated with the Jew in God's "Pattern of Worship". It is all too easy for us Gentiles to forget this all-important fact but more sadly we were never taught this in the Christian Church. Rome made sure of that and Constantine sealed it with his infamous [Easter Letter](#).

Now its gets sticky because of the presentation of the Jewish Christ in the New Testament.

## **IMPORTANT DISCLAIMER:**

It is important for the reader to understand that in this website, in comparing first century Judaism and their religious beliefs with later antisemitic Christianity and their presentation of the Jewish Messiah along with the unveiling of the historical truths concerning the non-Jewish "believer" in the first century, I will use a "literal-historical" approach to the "Jesus Story". After all that is how we all grew up in Christianity in the first place. If you have studied our other websites then you know that "the Christ" can be interpreted from 3 different perspectives down through recorded history: **"mystical", "mythological", and "literal-historical"**. Only after one has spent a considerable time in dedicated and scholarly studies in such areas as Biblical Judaism, the Jewish Messiah and true Messianic prophecy as taken from the Hebrew Scriptures and not the later forged texts of Rome, manuscript evidences, the history and origin of the Roman New Testament, the Gnostic Paul vs the Roman Paul, the Essenes and their "literal godman", Gnosticism, Egyptian religion and the ancient "Jesus Story", Comparative religion, and Astrotheology can one fully understand and be certain which two of the above three methods of interpretation of "the Christ" are accurate and factual. That being said understand that Judaism and the Jewish people have never accepted nor believed in the New Testament "Jesus" as depicted in the New Testament?

**Answer for yourself:** Do you know why? Have you ever read the reasons and arguments presented by the Jewish people and their Rabbis as to why they cannot and do not believe in our Christian Jesus? Are you aware of the host of factual reasons and evidences that exist that bring our simple "Jesus Story" under the microscope of great doubt as Rome handed it down over the centuries. And these arguments and facts from modern scholarship and archeology strike at the very core of the "historical Jesus" question and the findings are alarming if not earth-shaking to the typical Christian.

I have devoted my life these last twenty years to find the truth behind the "Jesus Story" and have come through such difficult and emotionally trying studies to the truths behind this "Jesus Story" and I will leave all such conclusions to the reader based upon the facts and evidences that he obtains through examination of these studies. Again for purposes of comparing Judaism vs Christianity and the implications that this holds for the non-Jew and "Godfearer" we adopt in this website and for all studies in this website a **"supposed" "literal-historical" interpretation of "the Christ" as well as the Jesus of the New Testament**. Only in so doing can we adequately contrast the truths of Judaism vs the emergence of later Christianity and their conflicting and opposing theologies which both oppose and contradict the truths of their mother faith. In this chronological comparison of "beliefs" as seen through the eyes of this "supposed literal-historical" Jesus as the Jewish Messiah we are able to trace and see clearly through the eyes of Israel and the Jewish people the many Divine Truths handed down the corridors of history from nation to nation since the beginning of recorded time and see the earliest Divine revelations of God given mankind and sadly observe their gross alterations at the hands of antisemites and Roman Christianity; Divine Truths given in the beginning of mankind by our Creator which were intended for both "Gentiles" and "Jews" as well. Yes, the "Olive Tree" allegory and its Divine Intent go all the way back to the beginning of mankind. I will let you be the judge of the results of such studies and leave to the reader to draw the necessary conclusions as we attempt to compare Jewish and Christian theological perspectives all the while dealing with the New Testament Jesus as the oracle for these "Divine Truths" and in so doing approach the "Jesus Story" in such studies in a "literal-historical" manner in order for such an accurate comparison to be done effectively. **One more thing needs to be said in preparation for our studies.**

When one undertakes a diligent study into all facets of recovering the Jewish Roots of Christianity and the Hebraic Heritage of Christianity one often uncovers "hidden truths" concerning this cherished Jesus as the depicted Jewish Messiah which you wished you had never heard or learned so let me say right up front that the material on "this" website is definitely "strong meat". If you don't want the truth then this website, as well as many others by this Ministry, is not for you. In your studies on this website plus others offered by this ministry

you will encounter things that will challenge your mind and emotions on all levels as you learn the difference between the truth and fiction, fable and reality, the Jewish Messiah and the presentation of the false Christian Messiah, the true Jesus Christ and the false Jesus Christ, the truth that lies behind the teaching of a historical Jesus as opposed to Mystical Christ of the earliest "Chrestians". Yes, I didn't misspell it. These are just some of the things which we will study and you will learn about as we see how Rome "reinterpreted" this Jewish Christ and in so doing kept these many truths of Judaism from the "non-Jew" of history (you today). You will come to see what was the religious belief system concerning this supposed "literal-historical" Jesus and "the Jewish Christ" as it existed up until the 3rd century as taught by the earliest "Chrestians" (not Christians) before the emergence of the Roman juggernaut we recognize today as Orthodox Christianity has been tragically altered almost beyond belief today. Expect the gamut of emotions ranging hurt, anger, and tears as you uncover the greatest deception of all mankind; namely, the replacement religion of Western Christianity which took the place of the Jewish faith which offered a place for believing "non-Jews" to be grafted into the "Olive Tree of Israel" in the first two centuries before being counterfeited and replaced in the 3rd century with a paganized Judaism which we call Gentile Christianity today. Such deception is foisted upon us today by a document touted to be "inspired, infallible, and inerrant, but when examined scholarly is found to be far from such an assessment on all counts. Of course by that I mean the New Testament. You will come to see for yourself the forgeries and purposeful misquotations, mistranslations, and verses taken out of context within the Canon of the New Testament when compared with the true Hebrew Scriptures. You will see how not only these Hebrew texts were forged, purposefully misquoted and mistranslated in order to be inserted into our Christian Bibles as a "replacement religion" but as well how **a substitute "religious belief" system was given to the non-Jewish world by the efforts of antisemitic Roman Christianity.** Along with this expect to see the truth concerning the canon of the New Testament and the biased selection and deletion of religious texts used by the early church after Rome took charge. You will come to see how the problem began with the Essenes at Qumran and culminated with Rome and it's antisemitism. If you have the courage to look for yourself into these deceptions regarding fulfilled Messianic prophecy recorded in your New Testament along with the truth about unfulfilled Messianic prophecy and the "Jesus Story" then I challenge you to "think" through the information on this and other websites from our ministry as you come to see the New Testament for what it really is - an antisemitic filled book created by the anti-Judaism of the early Roman Religious Establishment intended to lead you away from true Biblical faith and the true faith of "the Christ" (Biblical Judaism/Jewish Christianity as it existed in the first three centuries). My prayers are with you and you have nothing to fear from recovering the truth concerning the Hebrew Roots of Christianity. Your personal Exodus from falsehood to HaShem's truth is about to begin! Baruch Hashem! Craig M. Lyons M.Div.

Having said this then we can proceed by looking at this New Testament depiction of this Jesus and armed with knowledge from Judaism from other studies we see this "Yeshua" presented to us today and his "Jewishness" should probably shock most Christians given that fact that have so little in common with this depiction. For example, we know from scripture that a woman once came to him and touched the tzit-tzit, or fringes, of his garment (Luke 8:44). He wore the garments of Jewish tradition, just as many orthodox Jews do today, fulfilling the commands of the Law (Deut. 22:12).



We sometimes forget that even our Bible is an almost totally Jewish book. Yeshua, in his ministry, dealt exclusively with Jews and was very hesitant about ministering to Gentiles (Mark 7:24-30). By his own confession, He admitted coming specifically to the house of Israel (Matt. 15:24), and he even commanded his disciples not to go to Gentiles (Matt. 10:5).

**Answer for yourself:** What should the above statement teach us?

That it is ludicrous for Gentile Christians to think they have replaced or supplanted Israel in light of those Scriptures; in fact, it is a warning to us who are grafted into Israel to live "like Israel" and not like "Gentile-Pagans."

With the conversion of Emperor Constantine in the early fourth century, and the subsequent "Christianization" of the whole Roman Empire, this anti-Semitic trend of the emerging Gentile Church became crystallized. The Church moved rapidly to rid itself of all Jewish trappings. For example, the Christian holiday of Easter was



divorced from its Jewish origins in the Passover; Saturday (Sabbath), the biblically prescribed day of rest and worship was changed to Sunday; Pentecost was disassociated from Shavuot, etc., as the Church attempted to cast off the influence of "this odious people" (as the Jews were described by some Church leaders).

***Yeshua, as the depiction of the Jewish Christ of the nation of Israel said:  
"Think not that I came to destroy the Law and the prophets...I came not to  
destroy them but to fulfill them!" (Matt. 5:17-18)***

**Answer for yourself:** Are you living like Israel if you keep "Sunday" for your Sabbath when both the Bible and Israel observe Saturday as the Biblical Sabbath and have done so since the giving of the Laws of God?

**Answer for yourself:** Are you living like Israel if you keep Greco-Romanized pagan holidays to whom the monks of the Middle Ages attached the name of "Jesus", thereby Christianizing paganism and replacing the Hebrew Festivals of the LORD with pagan days? Are you aware that in so doing they were destroying the Ancient Pattern of Worship given mankind in the beginning of time?

**Answer for yourself:** Are you living like Israel by giving your tithe to churches who use it for whatever agenda their particular denomination requires, when the Bible specifically commands that the tithe be given specifically to widows, orphans, sick, lame, blind; as well as to be used on the celebration and observance of the Festivals and Sabbaths which, more than likely in your church, are different from what the Old Testament commands and which the texts can be shown to reveal; namely that both the Jew and the "non-Jew" were to observe these days together?

***It was from this "Jewish - Hebrew" perspective that the Jerusalem Assembly,  
headed by James, began to reach out to the world of the Gentiles in Acts 15  
and 16***

Likewise, the earliest "church", and I use that word loosely, was a Jewish congregation and remained so until the inclusion of great number of Gentiles over the next generations as seen in history and in the later chapters of the Book of Acts. This movement taking the "Covenant of Noah" to the Gentile world was headquartered in the Jewish capital, Jerusalem, and was presided over by Jewish leaders.

God is "the same yesterday, today, and forever" (Heb. 13:8). As Christians, we should see that this Jesus, as depicted in the New Testament, epitomized the Law and the teachings of the prophets as the living Word of God. And yet, so many of us know so little of the Tanakh, the Hebrew Scriptures and in its place accept a New Testament that teaches that this "Jewish Christ" is the "end" of the Law when we saw above in the quote from Matthew 5:17-18 that no such thing is in the mind of the Jewish Christ! You have to look at antisemitic Rome to find "the end of the Law".

Christians refer to these Jewish writings as the "Old Testament" as though the term "old" means it is of little value when compared with the "new." Yet, without the "old," the "new" loses much of its meaning, and it is often misinterpreted or not fully interpreted. When we do this, we are missing out on much that God has for us in His Word.

***Paul even commended the Corinthian "Gentile" believers in I Cor. 11:2  
because they kept the "ordinances" which he had brought them (the Greek  
word for "ordinances" means "appointed times" and refers to Hebrew  
Festivals) WOW!!!!***



As the young Gentile Church fought for its life against Roman persecution without and heresies from within, all this sadly tended to lead the Church toward exclusivism and into taking a stand against its Jewish roots. It was from this "Jewish/Hebrew" perspective that the Jerusalem Assembly and the Jewish nation began to reach out to the world of the Gentiles. Gentiles would now be able to receive the Jewish Scriptures, to heed the Jewish prophets, and to sing the Jewish Psalms. As Paul went out with the Acts 15 decree and its message, he was careful to stress that the message was emanating from Jerusalem and Israel. He encouraged Gentile saints to collect funds for the needy in Jerusalem (I Cor. 16:2-4); he referred difficult doctrinal decisions to Jerusalem and to the Jewish elders there (Acts 15:2); his journeys usually began or ended in Jerusalem. He even gave the Gentile church an example of keeping Jewish feasts in Jerusalem (Acts 20:16). Paul even commended the Corinthian Gentile believers in I Cor. 11:2 because they kept the "ordinances" which he had brought them (the Greek word for "ordinances" means "appointed times" and refers to Hebrew Festivals).

**Answer for yourself:** Can you see that this message, the "original Gospel and good news" which went into all the world to the masses of pagan Gentiles continued adherence to Jewish "ordinances?" You certainly need to for this is what the truth was in the "beginning" before the rise of antisemitic Rome and Constantine.

**Answer for yourself:** Does your experience as a Christians contain adherence and observance of such Jewish ordinances? It should if you want to be true to what God and His Christ desired for all those who accept him and follow him as Lord.

The apostle Paul did something else as he ministered among Gentiles. He stressed the importance of keeping the right attitude toward Israel and the Jewish people. That attitude was to be one of humility (Rom.11:20), mercy (Rom. 11:31) and kindness, even to the point of stressing an obligation in sharing material gifts with the people of Israel (Rom. 15:27). It was a wonderful ideal. But, in time, Paul's exhortations began to go unheeded.

There were many factors which brought about the vast chasm which exists today between Israel and the Christian Church. The two unsuccessful wars fought by the Jews against the Romans in AD 70 and in AD 133-135 undoubtedly did much to strain relations, since the early Church refused to help their Jewish brothers in these wars. Instead, in AD 70, the Church fled to Pella, across the Jordan River, following the warning of Matthew 24:16, believing the end of the world was at hand. The very vulnerability and isolation of the early Church also might have contributed to their sense of separation from those who began to persecute them.

**Finally, the early Church Fathers certainly did not help the situation, since many were openly anti-Semitic.**

***The almost immediate result of such a "Replacement" theology was the outright persecution of Israel by the Church.***

A theology generally termed as Triumphalism began to be in vogue. The same theology has persisted to this day, occasionally finding renewal under different names, including **Replacement Theology**. Basically, this belief proclaims that God is finished with the Jews; that Christianity has indeed replaced Judaism and that the Church is the true Israel. This theology is universally applied to all the scriptural blessings to the Church, and all the curses applied to Israel.

To show the fallacy of this theology read Rom. 9-11, and wherever it reads "Israel," everywhere it reads "Israel," replace it with the words, "the Church." You will quickly see how erroneous is this theology. Israel is Israel, even in the New Testament. And, when the Gentile Church is included in that concept, we are given that position by virtue of "grafting in," "adoption," "partakers," and being "made near;" **never by replacement.**

Of course, the almost immediate result of such a "Replacement" theology was the outright persecution of Israel by the Church. This malady has persisted through most of the 2,000 years of Christian history, contributing even to the Nazi Holocaust. It is surprising for most Christians to learn that Hitler only put into practice what the Church in Europe had believed and taught for centuries.

## ***Gentiles (Christians) are to be a part of God's plan, but not the "whole plan" to the exclusion of Israel***

Even today, after this awful disaster, anti-Semitism abounds in the Church as seen in its many Gentile doctrines and religious beliefs that have replaced the Apostolic doctrines which the original church "continued steadfastly in.". An example of this is seen in the fact that many otherwise loving Christians are suspicious of "those Jews."

I see many pastors and parishioners that are happy to visit Israel and see where Biblical history first hand, but they utterly no interest in the miraculous and prophetic renewal of the Jewish state, which is now in progress. Perhaps this is an expression of the ultimate in anti-Semitism, the denial that the Jewish people have any place in God's plan today let alone their own land.

## **RECOVERING OUR SPIRITUAL HERITAGE AND OUR INTENDED INHERITANCE IN THE CHRISTIAN CHURCH**

What we see prescribed in the Bible is a far cry from what we see in the Church today. We see that God had purposed from the outset that **Gentiles (Christians) are to be a part of His plan, but not the whole plan to the exclusion of Israel.** We receive glimpses of this program of God as far back as Father Abraham. God promised the patriarch that he would be the father of multitudes of goyim (peoples, nations, Gentiles...Gen. 17:4), and that all nations would be blessed in him (Gen. 12:3). This theme is carried on in the descendants of Abraham. We see it particularly in Joseph, who was married to a Gentile woman in Egypt. This woman just happened to be the daughter of the Pharaoh. Joseph married "the throne" and this is important for the later Hebrew Pharaohs of Egypt in the 18th Dynasty and the rise of Moses and King Tutankhamen.

One of Joseph's children, Ephraim, is very, very important for he and his offspring was destined to become one of the most numerous and powerful tribes in the later Northern Kingdom and in fact Ephraim, himself, was to become one of the Hebrew Pharaohs of Egypt. The blessing upon the head of this little Jewish lad was very important.

**Answer for yourself:** What was this blessing?.

***Gen 48:19 19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations [Gentiles] (KJV)***

The blessing is astounding as made to a Hebrew, a Jew. Simply, it says that he would be the father of multitudes of Gentiles and "non-Jews" (Gen.48:19). After all his children, mind you, come from an Egyptian mother, the daughter of the Pharaoh. **We have a "mixed multitude" right here; no longer a pure blood line of Hebrews but a "non-Jewish" blood line!!! (THINK).**

Much later, Ephraim (the people) were dispersed into the nations by God's judgment upon Northern Israel, and along with the other nine "lost tribes" Israel will be "seeded" among the nations of the world ever further "genetically". The dispersion of these so called "Jews", but whom in reality many were "mixed multitudes", among the nations and their effect upon nations, and their recovery and restoration to their land still remains a mystery too great for us to fathom in this one short article.

But yet we see the same theme picked up again in the woman Rahab, who was saved from the doomed city of Jericho and allowed to join with the people of Israel; and again as the prophet Isaiah describes the Messiah of Israel, called the "Root of Jesse." It is said that this Messiah would "stand as a banner for the peoples (Gentiles); the nations will rally to him, and his place of rest will be glorious" (Isa. 11:10). But perhaps we see

the theme of Gentiles being joined to Israel most clearly in Ruth the Moabitess, who was not only allowed access into Israel, but who became the great grandmother of King David.

***"Where you go I will go, and where you stay I will stay.  
Your people will be my people and your God my God"  
(Ruth 1:16)***

The beautiful story of Ruth and her acceptance of the "faith once given to the saints", the same Divine Truths given in the beginning to Egypt and which these Hebrews accepted while in Egypt, expresses for us most clearly what a proper attitude toward Israel should be. **These Jewish people carry the greatest and most uncorrupted Divine Truths ever given mankind in the beginning of mankind which we find in Ancient Egypt.** In fact, Ruth woman seems to illustrate in her life most all the fruit of the Spirit mentioned by Paul in Galatians 5:22-23. She was truly devoted to her Israelite mother-in-law. She loved her with a deep love and commitment which led her to forsake her own heritage and even her country, in order to be with Naomi. When Ruth arrived in Israel it was not with a feeling of superiority as many Christians have today. Instead, "she bowed down with her face to the ground..." (Ruth 2:10). She was willing to abase herself to a position lower than a servant girl (2:13). Her attitude was one of continual mercy and generosity as she shared her meager gleanings with Naomi (2:18).

The life of Ruth was also marked with obedience (3:5), kindness (3:10), holiness (3:10), discretion (3:14), and true love, faithfulness and commitment to Israel (4:15). Ruth said to Naomi, "Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God" (Ruth 1:16).

***Perhaps in Ruth's life we get a visual example of what the engrafting into the olive tree of Romans 11 is all about. It is time that we, the Church, put aside our arrogance and in humility understand what it means to be that wild olive branch graciously grafted in by God to receive from Israel those everlasting covenants (plural), promises and hopes by which we have been "made near" to (Eph. 2:11-13) -- lest we be broken off for our arrogance and boasting.***

Let us honor our roots and show love and mercy to God's natural branches! [Now, we are ready for the second article in this series.](#)

[Home](#)

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## THE NON-JEWISH CHRISTIAN...A FELLOW CITIZEN OF ISRAEL WITH THE JEW

In reading a book recently entitled *The Day America Told the Truth*, by James Patterson and Peter Kim, I ran across a survey in which people were asked to rank 73 occupations for their honesty and integrity. Americans said that the four sleaziest ways to make a living in America are: drug dealer, organized crime boss, TV evangelist, and prostitute. Notice that prostitution was considered a more "honorable way to make a living than TV evangelism.

**Answer for yourself:** How could Christianity evolve into something that would allow such to occur?

The involved study that follows will thoroughly answer that question to your satisfaction.

The Rabbinic Sages were often heard saying "Kol hatchalot kashot;" which is Hebrew for *"all beginnings are difficult."* **Fostering the renewal of Gentile Christianity to its Judaic roots after being estranged from it for nearly two millennia, is no exception.** Just as physical birth and spiritual growth involve pain, so too the revitalization of Gentile Christianity. Today, more than at any other time, there is a sense of urgency within the Gentile Church to understand in Hebraic terms its faith and calling. While the Rabbinic Sages maintained that all beginnings involve difficulty, they also insisted that the greater the degree of hardship, the greater the reward. In this case, continuity with the Olive Tree will bring the life, power and stability that the Gentile Church so desperately needs in our world today.

As Gentiles, we should long for a deeper and more fruitful relationship with the God of Abraham, Isaac and Jacob, and with Israel. We should long to be restored and reconciled to the Olive Tree of the Israel of God.

The purpose of this document is to provide Gentile Christians in multitudes of various denominations with a basic overview of the story of the Olive Tree of Israel as it has developed historically and theologically over the last two millennia. It is hoped that it will serve as a simple resource from which you can glean a better understanding of and appreciation of the condition of the Gentile Church which originally was conceived within Yeshua's Movement within Judaism in the first century. It is hoped that this study will act as a catalyst for further study and the development of a sincere desire for not only a understanding the Jewish roots of Christianity, but serve as a source of Biblical illumination that will lead the Gentile Christian to a more Biblical obedient life-style which is pleasing to our Creator who imparted these Divine Revelations to the Ancients who fathered the Jewish race and who carry these Divine Revelations in the most intact form on the planet today. **Ultimately, it is hoped that many will re-evaluate their existing religious belief system in view of the new facts that will not only be presented but which will illuminate and challenge the disobedience of the Gentile Church to these earliest Divine Revelations as it exists today.** It is my hope that your congregational life in your existing church will be affected in such a positive manner that you will begin to adjust your lives and begin to fully engage yourself in the rich heritage and life of the Olive Tree of Israel. Lastly my prayer for you is that together we can begin to believe, practice, observe, and celebrate all that being "engrafted" into the Olive Tree of Israel offers us.

*Rom 11:16-25 16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. 19 Thou wilt say then, The branches were broken off, that I might be grafted in. 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: 21 For if God spared not the natural branches, take heed lest he also spare not thee. 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. (KJV)*

## INTRODUCTION: EXAMINATION OF THE OLIVE TREE

Of Israel, Jeremiah the prophet wrote,

*The Lord called you a thriving Olive Tree, with fruit beautiful in form, (Jeremiah 11:16).*

Hosea the prophet said,

*Israel's splendor will be like the Olive Tree, (Hosea 14:6).*

David, King of Israel, declared,

*I am like a green Olive Tree flourishing in the house of God, (Psalms 52:8).*

Paul uses this symbol of the living and growing Olive Tree to show that the destinies of faithful Jews and Gentiles are inextricably bound together.

**Answer for yourself:** Why is this so important to understand for the Christian Church?

Paul's analogy of the Olive Tree represents the proper relationship between the Jewish people and Gentile

believers in the God of Israel. In Paul's mind, Gentile believers, find their true identity **ONLY** in connection with Israel, the Jewish people, and the Covenants of God. Paul implies that Gentile believers are spiritually fed, sustained and supported by their relationship with Israel, the true Olive Tree.

**Answer for yourself:** Paul, a "converted" Gentile, now considered a "Jew" following his conversion and who yet maintained his Roman citizenship, preaching to Greeks and Gentiles, selected what as the example to illustrate the Gentile's being grafted into the people of God as seen in Romans 11-26? The Olive tree.

**Answer for yourself:** What did the prophets Jeremiah and Hosea use to compare the people of God in Jeremiah 11:16 and Hosea 14:6? The Olive Tree.



**Answer for yourself:** Paul uses what symbol to illustrate the intertwined destinies of faithful Jews and Gentiles who come together in the one faith in Yahweh? Olive tree.

**Answer for yourself:** In Paul's mind, Gentile believers find their true identity only in connection with what other people of God? Israel.

**Answer for yourself:** Paul implies that Gentile believers are spiritually fed, sustained and supported by their relationship with the true Olive Tree. To what nation of people did he refer? Israel.

**Answer for yourself:** Did Paul teach that the Gentile Christian Church supports Israel or did he teach that Israel supports the Gentile Christian Church? Israel supports the Gentile church.

**Answer for yourself:** Does Paul imply that Israel is spiritually fed, sustained and supported by their relationship with the Christian church or did he say that the Christian Gentile church is supported and finds its support in Olive Tree of Israel? The Christian Gentile church is supported by Israel. We need to get this and get this idea correctly now!

Paul used the image of the Olive Tree because of some of its most remarkable features. It is a tree with extreme longevity, easily outliving all other fruit trees (notice the symbolism of Eternal Life). The tree is hearty and grows for centuries. In Israel, Olive Trees fall into three categories: very young trees (those planted 50 years ago), moderately young (50 to 300 years old) and mature trees, some of which grow from root systems 2000 years old. No matter what the conditions: hot, cold, dry, wet, rocky or sandy soil, the Olive Tree will live and produce fruit. Its most remarkable characteristic is its tenacity and long life. It is said that you can never kill an Olive Tree. Even when cut down, or burned, new shoots will emerge from the root (Psalms 128:3). Again, this parallels the history of the Jewish people who, because of anti-Semitism and anti-Judaism have been persecuted repeatedly by Gentile nations, wars, and invasions; yet continually outlive their captors. Nations that conquered and subjected Israel to repeated slavery are not to be found in the world today, yet Israel survives as a testimony to the eternal plan of God for Israel.

The Mount of Olives in Jerusalem is a testament to this longevity, where trees hundreds of years old can be found. In Matthew 26:36 Yeshua retreated to pray after the Passover meal to a place where abundant Olive Trees and an Olive press were located. It was called Gethsemane, or in Hebrew "gat *shemen*." The Hebrew term for press is "gat" and the word for oil is "*shemen*," thus "gat-shemen" or Gethsemane.

**Herein lies Israel's likeness to the Olive Tree. Their longevity as a culture, is a derivative of their unique faith, tradition and commitment to Torah.** Their understanding of God and His relation to their lives and history, gave them a sense of identity, destiny, and mission which in turn, sustained and enabled them to withstand hostile forces of assimilation and disintegration. It becomes obvious, why Paul, uses the Olive Tree image to illustrate the unity between Israel [the cultivated Olive Tree] and Gentile believers [wild olive branches]. **Although denied by much of Gentile Christianity today, the most important point is that Gentiles apart from Israel [the Olive Tree] have no prospects of life [spiritual blessings] which is found in the rich sap of the life-giving root of the Olive Tree.**

**Answer for yourself:** How can I say this? How can I make such a statement? Well the New Testament and Judaism teach the same things. Notice the Biblical description of the "non-Jew" if you will:

*Eph 2:11-12 11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)*

**Answer for yourself:** What was the rationale of the prophets and the Apostle Paul in choosing Israel to be likened to the Olive Tree? Its long life which is often related to "Eternality" or "Eternal Life" or should I

rather say "salvation".

**Answer for yourself:** Although denied by much of Gentile Christianity today, is the most important point for understanding by the Gentile Christian is that apart from whom [the Olive Tree] the Gentile believer has no prospects of life [spiritual blessings] which is found only in the rich sap of the life-giving root of the Olive Tree of Israel? Yes.

## THE ROOT OF THE OLIVE TREE

The roots of the Olive Tree are extremely sturdy and are the reason why the tree is able to thrive in terraced hills or valleys, rocky or fertile soil. The roots run deep and allow the tree to produce fruit in great heat with a minimum of water. Some have argued that the root in Paul's analogy represents the Messiah or his Messianic movement. But this view confuses the expression *root of Jesse* (Isaiah 11:10) or *root of David* (Revelation 5:5) with Paul's root of the Olive Tree (Romans 11:17b). David Bivin, in his The Identity of the Root of the Olive Tree in Romans 11, published in Jerusalem by the Jerusalem School of the Study of the Synoptic Gospels, states that the context of Sha'ul's letter supports the conclusion that the root represents the Patriarchs in general and Abraham in particular.

*God's sovereign plan in history was to establish his covenant with mankind through a man called Abraham. He was a semite, a descendant of Noah's son Shem (Genesis 11:10-32).*

The Patriarch Abraham was the first person to be identified as a "Hebrew" (Genesis 14:13). The Jewish people trace their ancestry to Abraham as the father (root) of the nation of Israel (he literally was a "non-Jew"). It was Isaiah who proclaimed God's word, *Look to the rock from which you were cut...look to Abraham your father (Isaiah 51:1,2).* When God called Abraham he promised he would give the land of Canaan to his offspring (Genesis 12:7, 13:14, 17:8). He further promised that he would have numerous descendants (Genesis 12:2, 13:16, 15:5) and as we saw earlier when we come to Judah we find these offspring are "Jews" and when we come to Ephraim we find that these offspring are "non-Jews"? Did you catch that? The people of God will be BOTH "Jews" and "Non-Jew" in the same family of God; some with different Covenants but with overlapping Covenant stipulations that will allow sufficient overlap that there can be common ground in order that both the branches in Joseph's hand can be "ONE" as in the one people of God.

- *Gen. 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:*
- *Gen. 13:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered.*
- *Gen. 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.*
- He also promised that *All gentiles on earth would be blessed through his seed (Genesis 12:3, 18:18, 22:18).*
- *Gen. 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*
- *Gen. 18:18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?*
- *Gen. 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice*
- *Kefah [Peter] acknowledged that his fellow Jews were physical descendants of Abraham, and heirs of these promised blessings (Acts 3:25).*

- *Acts 3:25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.*
- *In Paul's mind, the Gentile believers in Yahweh were also heirs, partakers and sharers of Yahweh's promises as spiritual descendants of Abraham (Galatians 3:7,8,14).*
- *Gal. 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying], In thee shall all nations be blessed.*

Now for a big theological question.

**Answer for yourself:** Is the "good" news given to Abraham concerning the death and resurrection of a supposed "literal-historical" Jesus or that all Gentile nations will have the opportunity of spiritual blessings in that they will have opportunity to come to Yahweh in faith as had the Jews; thus being blessed?

*Gal. 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

*1 Peter 1:21 Who by him (the Jewish Christ) do we believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.*

Now we come to an even bigger question and that concerns the identity of this "Jesus Christ" of whom Paul speaks in Gal. 3:14 as well as to whom Peter refers having "been raised" from the dead in I Peter 1:21.

**Answer for yourself:** Is our understanding of "Jesus Christ" the same understanding of "Jesus Christ" as was held in the first century? Did these who wrote these passages believe in a "literal-historical Jesus Christ" or could this "Jesus Christ" have been an allegory expressing the "Soul of God in matter encased in human flesh"? Before you say "literal-historical" you better set down for a huge revelation. As strange as it might sound the second meaning is the correct one. So bear with me as we "chase a much needed rabbit" at this junction of our study.

In early Christianity there were many alternative views that claimed to have authority over one another. Hundreds of rival teachers all claimed to teach the "true doctrine of Christ" and denounced all others as frauds. All claimed to represent "the authentic tradition". Jesus himself was the only authority they all recognized (Elaine Pagels, The Gnostic Gospels, pg 7). One of these alternative views was Gnostic Christianity, which gained popularity in the second century. The term Gnosticism comes from the Greek word gnosis, meaning "knowledge". This knowledge is knowledge of participation, knowledge of union and salvation. It is existential knowledge in contrast to scientific knowledge (Paul Tillich, A History of Christian Thought, Simon and Schuster, Inc. New York, NY. 1968, p. 33). In trying to reconcile the existence of "evil" as well as "good" coming from one Eternal Soul, many in this dualism assumed that the creation of the world was bad and that its creator, Yahweh, the Old Testament God of the Jews, was an evil being since "evil" exists in the Creation. The God of Gnostic Christianity, however, was a benevolent and loving being, superior over Yahweh (Monk, Robert, and Joseph Stamey, Exploring Christianity: An Introduction. Prentice-Hall, Inc. Englewood Cliffs, NJ. 1984, p. 40). This God was God the Father, Jesus' Father, the "real" God. The theory that this "Jesus" rose from the dead is the fundamental element of the Christian faith. The idea that this event occurred in one unique historical moment is a central theme to the orthodox position. What makes this so ordinary is not the claim that Jesus' friends had seen him after his death, but that they saw a human being. The orthodox position states that as Christ rose bodily from the grave, so every believer should anticipate the resurrection of the flesh (Elaine Pagels, The Gnostic Gospels, pg 4). Some New Testament accounts insist on this literal view of the resurrection and the orthodoxy of the second century insisted on it as well, rejecting all others as heretical. Luke 24:34 states that "the Lord has risen indeed, and has appeared to Simon Peter!" Whatever the truth of this claim, in all honesty we can't verify or disprove it on simply historical grounds since we were not there to see it happen. The many falsifications to the Hebrew texts as used in the New Testament bring great concern to such a supposed "literal-historical" view; had it been actually a "literal-historical" event then all this deception and subterfuge

to create such a "literal" event would not have been necessary. In light of such numerous forgeries and the inclusion of conflicting genealogies over the next centuries as we find in the Book of Matthew and Luke reside us to the fact that all we can say is that this is much doubt as to the actual "historical-literal" existence of a "Jesus Christ" let alone the archeological evidence that finds the name of "Jesus Christ" existing in Egypt some 10,000 years B.C.E. Yet Peter claimed that the resurrection happened and generations after him continued to believe him, and still do. But the nature of this "resurrection" is in doubt as it appears more and more so as we study that Peter was speaking of an allegorical "awaking" of the Divine Soul in mankind as the "resurrection of the Christ".

For the Gnostic Christian, however, the person who experiences the resurrection does not meet Jesus raised back to life in physical form. He encounters God's Christ on a spiritual level, such as dreams, ecstatic trances, visions, and spiritual illumination (Elaine Pagels, The Gnostic Gospels, pg 5). The Gnostic Christian rejected Luke's theory along with Matthew's concerning a "physical-literal" resurrection of some man believed to be the Jewish Christ. According to them, the literal view of the resurrection was argued to have occurred in the past and because of this it was called the "faith of fools" (Ibid. p. 11). The Gnostics insisted that the resurrection symbolized how Gods Presence through His mediator (the Christ) between the pure Energy/Spirit invisible realm and matter or the visible physical realm could be experienced through God's Christ in the present. To them, it was not literal seeing that mattered; rather, it was spiritual vision. This spiritual vision of the resurrection, in whatever form it took, was the moment of enlightenment – a person could be "resurrected from the dead" right now.

*Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)*

*Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)*

This means with proper instruction then Christians could begin to see the God and the Christ within themselves and "receive the resurrection while they live" (Elaine Pagels, The Gnostic Gospels, pg 12). Gnostics believed that taking the literal view was ignorant.

What interested these Gnostics far more than past events attributed to the "historical Jesus" was the possibility of encountering the risen Christ in the present; both Jew and "non-Jew" They alleged that the risen Christ continued to reveal himself to certain disciples, representing how Christ's presence could be experienced individually in the present moment. And this occurs for the "believer" when his Soul is "awakened from the dead" of their earthly focus and existence and in so doing reorients his focus on "Above" and not "beneath". For Christians who wanted to know and experience Christ this meant by "faith" they could experience God and His Christ "now" and "within" themselves.

*Gal 4:19 19 My little children, of whom I travail in birth again until Christ be formed in you, (KJV)*

As we but touch on the "Gnostic Christ" all the more important is that we recover the Divine Truths not only of Gnosticism but Judaism as well and that cannot be done unless we as Christians and followers of the Christ realize the importance for our self-awareness that we are "grafted" into the Olive Tree of Israel. This was impressed upon me when reading a great book entitled The Pagan Christ: Recovering the Lost Light, Thomas Allen Publishers 2004. Tom Harpur, the author of the Pagan Christ, has undergone a spiritual re-awakening (the Christ within) and believes that the information revealed within his book represent "one of the most far-reaching tragedies in history." His findings are echoed today by modern scholarship and archeology which prove that he is right. Harpur, (a columnist for the Toronto Star, a Rhodes scholar, and a former Anglican priest and professor of Greek and new Testament at the University of Toronto) suggests that during the third and fourth centuries C.E., the Christian Church, "either deliberately, in a competitive bid to win over the greatest numbers of the largely unlettered masses, or through willful ignorance" took a "literalist, popularized,



historical approach to sublime truth.” In so doing they separated from the Olive Tree of Israel and Rome prided themselves in this as shown in Constantine's Easter letter. Mythological stories that were originally supposed to be regarded as allegory and metaphor for higher Divine Truths became mistakenly transformed into false historical fact and the “Christ of the myth became a flesh and blood person identified with Jesus.” Central to the tragedy is the idea that Christ was originally supposed to come “in man,” and that “the Christ principle was potentially in every one of us,” instead, this idea was changed to reflect “the exclusivist teaching that the Christ had come as only one man.” Harper's work is largely based off the earlier work of Godfrey Higgins, Gerald Massey, and Alvin Boyd Kuhn and as you read this book you realize that “much of the civilized West has been based upon a ‘history’ that never occurred,” and the Christian Church is “founded on a set of miracles that were never performed literally.” The Pagan Christ deals largely with the work of these three scholars, particularly Kuhn (1880-1963) and uses his texts as the basis of its analysis. For a world that reset its calendar to year zero at the supposed birth of this supposed literal-historical Jesus Christ, the implications of Harpur's revelations are truly immense. According to Harpur, the term ‘pagan’ is “almost totally misunderstood today.” In fact, it was simply adopted by “emerging Church authorities to denote all who were not orthodox Christians.” Harpur claims that the pagans were “persecuted, decied, killed, and ultimately utterly vanquished by the Church,” because they “held views of ‘the Christ within’ that the Church was to plagiarize blatantly – and then cover up with book burnings, anathemas, and murder.” After detailing the harsh treatment of Pagans by the Christian Church, Harpur quotes Northrop Frye's (1912-1991) chilling description of Christianity as “a ghost with the chains of a foul historical record of cruelty clanking behind it.” I in my own studies up to the time I read Harper's book tend to agree with Harper when he says surprisingly, instead of diminishing his faith, these revelations, now rightly understood, seem to have actually strengthened it. The author claims that “the allegorical, spiritual, mythical approach to the Bible and to Christian faith” solves the enigmas of Scripture and that Bible stories now “come alive with amazing new freshness, believability, and power.” To that I say a rousing "Amen". The idea of “the Christ within,” like the other religious symbols Harpur describes are “Jungian-style” archetypes in our human psyche, “implanted deeply by the Creator” in our very Souls and belonging to us “uniquely as human beings, however they are named”.

Harpur notes that during ten years of university training for the Anglican priesthood, “the similarities that existed between Christian beliefs and the earlier Pagan religions were always quickly passed over in seminary as ‘foreshadowings’ of the Good News proclaimed by the New Testament.” That was exactly my experience in Seminary. Furthermore, during roughly ten years as a professor of the New Testament and Greek at the University of Toronto, “few, if any of the exact Egyptian parallels to the Gospel writings” examined in the Pagan Christ “ever came into” his view. For Harpur, the supremacy of Christianity and “its superiority over other religions was seldom, if ever, seriously challenged.” For Harpur, the translation of the Rosetta Stone by Champollion in 1822, and the resulting translation of texts such as the Egyptian Book of the Dead, the Pyramid Texts, the Amduat, and the Book of Thoth, provide *“irrefutable proof that not one single doctrine, rite, tenet, or usage in Christianity was in reality a fresh contribution to the world of religion.”* For the author, all myths, including those associated with the Christ, are derived from an original archetype that came from ancient Egypt! And let me remind you the Jews are the biological offspring of these Egyptians in their intermarriage with the Semitic nations around them. The author notes that “there is nothing the Jesus of the Gospels either said or did—from the Sermon on the Mount to the miracles, from his flight as an infant from Herod to the Resurrection itself—that cannot be shown to have originated thousands of years before, in Egyptian Mystery rites and other sacred liturgies such as the Egyptian Book of the Dead.” This resurrection of the "Karast" or the "Christ" become very clear that we are speaking of the arising to a Spiritual Awareness in mankind of both his Divine nature and Divine duty before God and his fellowman.

**Answer for yourself:** Is there an ongoing Church conspiracy? Yes.

According to Harpur and a host of modern scholars today, “Not only did the early Christians take over almost completely the myths of and teachings of their Egyptian masters, mediated in many cases by the Mystery Religions and by Judaism in its many forms, but they did everything in their power, through forgery and other fraud, book burning, character assassination, and murder itself, to destroy the crucial evidence of what had happened.” Simply said Rome destroyed the Jewish and thereby the Egyptian roots of the only religion that mankind was ever to have known.



For Harpur, the only difference “between the Jesus story of the New Testament and the many ancient myths depicting what seems the identical combination of concepts and characteristics” was that “nobody among the ancients, prior to the full-fledged Christian movement, believed for one moment that any of the events in their dramas were in any way historical.” *For Harpur, The Gospels (or the stories of the ‘life’ of Jesus) are “a somewhat garbled and fragmentary copy of an Egyptian prototype who was a purely dramatic figure portraying the divinity in man.”* Over the twenty years of my serious study I confirm exactly what he says and all the more reason that in restoring these truths we must begin as Christians and followers of the Christ to begin restoring the Jewish Roots of the Olive Tree to which we as "non-Jews" are to find our Spiritual Life.

**Answer for yourself:** Now can you see more clearly the importance as to why God worked mightily through the Jerusalem Council and James who commanded in the working out of the Great Commission that the Torah be taken to the Gentile in order that their faith and hope might be in the God of Israel and not the God of Rome?

**Answer for yourself:** Sha’ul’s letters supports the conclusion that the root of the Olive Tree represents the Patriarchs in general and who in particular? Abraham. Now what are we to do when we find out that archeology teaches us today that Abraham and the Patriarch were later to be Egyptian Pharaohs and the fathers of the later Jewish race which left Egypt?

**Answer for yourself:** God's sovereign plan in history was to establish his covenant with mankind through what man and what people? Abraham and this was done through Egyptian history that culminated with the 18th Dynasty and the Hebrew Pharaohs.

**Answer for yourself:** When God called Abraham he promised him in the Abrahamic covenant that besides the Jews, what group of people on the earth would be blessed through his seed (Genesis 12:3, 18:18, 22:18). Gentiles and it is these Gentiles that number 2.5 billion people who sadly comprise the whole of antisemitic Gentile Christianity today.

**Answer for yourself:** In Paul's mind, the Gentile believers in God were also heirs, partakers and sharers of God's promises as spiritual descendants of whom (Galatians 3:7,8,14)? Abraham.

**Answer for yourself:** According to James, those who display Abraham's faith and deeds are Abraham's what (James 2:23)? Seed.

**Answer for yourself:** To understand correctly how the Gentile Christian Church is to relate to the Israel of God we must begin with what epistles in the New Testament? Ephesians, Romans, Galatians. And must these be understood correctly with an unbiased depiction of history? They surely must.

**Answer for yourself:** Paul, the Apostle to the Gentile states that the Gentiles, like you and me, have been quickened or made alive in a spiritual sense by whom because our sins and trespasses had separated us from God? The Christ within and not some supposed "literal-historical Jesus" of Rome's later invention.

**1 Peter 1:21** Who by him (the Jewish Christ) do we believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God (notice he did not say that one's faith need be in "Jesus").

If according to Peter you believe in God today because of this Jesus or the Jewish Christ and his ministry through the Jewish people of Israel which fostered a movement from within Biblical Judaism to the non-Jewish world whereby the non-Jew could come to the saving knowledge of the God of Israel then let us continue to search for deeper meaning as to our status in the Covenanted People of God who find our credibility and acceptance in the Olive Tree of the Israel of God. Shalom.

[Well let us continue in the 3rd article in this series.](#)

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# SPIRITUAL UNION OF THE GENTILES WITH ISRAEL-THE DYNAMICS OF EPHESIANS CHAPTER TWO EXPOUNDED

To understand correctly how the Gentile Christian Church is to relate to the Israel of God we must begin with the writer of the Ephesian epistle of whom the vast majority of scholars believe was the Apostle Paul. Paul, the Apostle to the Gentiles states that the Gentiles, like you and me, have been quickened or made alive in a spiritual sense by Yeshua because our sins and trespasses had separated us from God.

## THE STATUS OF THE GENTILE-PAGAN ACCORDING TO PAUL

Let us notice in Ephesians 2:1-22 that Paul was speaking to Gentile Ephesian converts (like you and me) who had turned from a life of sin, and had turned to obeying Yahweh. In Ephesians 2:1-2, KJV, we read: ***I And you [hath he quickened!], (Gentiles) who were dead in trespasses and sins; 2 Wherein in time past ye walked (before your repentance, faith in one True God) according to the course of this world, according to the prince of the power of the air, the spirit (of the world) that now worketh in the children of disobedience.***

Please note that Ephesians 2:1 says that these converts "WERE" (past tense) cut off from Yahweh, God, having no hope.

## WHY WERE THE GENTILES CUT OFF FROM GOD?

**Answer for yourself:** Just what separates one from Yahweh? Given up? Read on please.

The Scriptural answer to what separates one from God is found in Isaiah 59:1-2 KJV:

***I Behold, YAHWEH'S hand is not shortened, that it cannot save, neither His ear heavy, that it cannot hear: 2 BUT YOUR INIQUITIES have separated between you and your FATHER, and YOUR SINS have hid His face for you, that HE WILL NOT HEAR.***

Notice, the Apostle Paul says that these Ephesian Gentiles "were in times past" disobedient and that they were **NOT** "disobedient" at the time he was speaking to them. And, when they "were disobedient toward God", they were cut off from Yahweh, as all habitual sinners are!

**Answer for yourself:** What is sin? Remember that the New Testament defines "sin" as the breaking of Yahweh's Law, as I John 3:4 clearly states:

## ***4. Whosoever committeth sin transgresseth also the LAW: for sin is the transgression of the LAW.***

**Answer for yourself:** Do you realize that if the Laws of God (Laws of Moses and the Laws of Noah found in the Torah) are not valid today, then we are not sinners, since I bet you didn't.

**Answer for yourself:** Does not Yahweh teach us that if we say "we have not sinned" then we are liars? Thus, the Law is valid today in spite of parts of the Roman New Testament which advocate something different.

**Answer for yourself:** If I John 3:4 is a New Testament Scripture, then how is it possible that "sin" can be defined as "transgression against the LAW" if, as many Christian churches teach, the Law has passed away and we are no longer under the Law but under grace? It is not possible. Thus you can now easily see that the teachings you have heard since childhood declaring that the Law has passed away and that we are "under grace only" are not only inaccurate, but sinful teachings that have deceived you and led many of you into sin by faulty conduct and behavior as a Christian whereby often we break these Laws and Commandments often out of just ignorance of them, let alone willfully.

**Answer for yourself:** Let us notice in Ephesians 2:1-22 that Paul was speaking to whom...Gentile believers or Jewish believers? Gentile believers like you and me.

**Answer for yourself:** Are you beginning to view God's Law in a somewhat more positive light since you see that the Law has not passed away? I hope so but this will become abundantly clear as we continue to read this series of articles.

Before these Gentile Ephesians turned to God in obedience to Him (obedience to the Commandments in the Torah reflecting their respective Covenants thus ceasing sinning in their conduct and behavior), they previously had lived in the "way of this world" (flesh), and not the "Way of Yahweh".

The Apostle Paul then continues speaking to the Ephesians, saying in Ephesians 2:3-5, KJV:

***3 Among whom also we all had our conversation (our manner of life) in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the CHILDREN OF WRATH, even as others. 4 But Yahweh (God), Who is rich in mercy, for His great love wherewith He loved us, 5 Even when we were dead in SINS,....***

Before, these Gentile "Ephesians" had lived in sin. The death penalty, which is exactly "what" one earns for committing sin, as Romans 6:23 says ("the wages of sin is death") hung over them, just as it does for anyone who "practices sin". Let us remember transgression of the Law is defined as "sin" in the New Testament. **Only those who turn FROM sin, turn FROM breaking the Law, and turn TO God in OBEDIENCE to Yahweh's Every Word" will be given the gift only God can give...Eternal Life! We will be given access to the Tree of Life!**

As we Read in Isaiah 59: 1-2, it is **OUR SINS (INIQUITIES) that separate us from God.**

59:1 Behold <2005>, the LORD'S <3068> hand <3027> is not shortened <7114> (8804), that it cannot save <3467> (8687); neither his ear <241> heavy <3513> (8804), that it cannot hear <8085> (8800): 2 **But your iniquities <5771>** have separated <914> (8688) between <996> you and your God <430>, and your sins <2403> have hid <5641> (8689) [his] face <6440> from you, that he will not hear <8085> (8800). {have hid: or, have made him hide}

Lexicon Hebrew 5771

05771 `avon {aw-vone'} or `avown (2 Ki 7:9, Ps 51:5 [7]) {aw-vone'} from 05753; TWOT - AV - iniquity 220, punishment 5, fault 2, Iniquities + 01697 1, mischief 1, sin 1; 230

- 1) perversity, depravity, iniquity, guilt or punishment of iniquity
- 1a) iniquity
- 1b) guilt of iniquity, guilt (as great), guilt (of condition)
- 1c) consequence of or punishment for iniquity

**Answer for yourself:** Does the New Testament teach the same thing?

*Matt 7:22-23 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (KJV)*

This same English word is defined in Strong's Concordance in the New Testament in Matt. 7:23 as "those not submitted to Jewish LAW") and it is our breaking of God's Law, that cuts us off from God.

These same Scriptures tell us that the reason God will not listen to someone, is because they are a sinner and they practice sin. For your information this is the same word used by the Jewish Christ in Matt. 7:23 where he tells "many" who come to him expecting "acceptance" to depart from him because they practice iniquity (Strong's number 458 & 459 meaning "the practice of not submitting to Jewish Law".

23 And <2532> then <5119> will I profess <3670> (5692) unto them <846>, <3754> I never <3763> knew <1097> (5627) you <5209>: depart <672> (5720) from <575> me <1700>, ye that work <2038> (5740) **iniquity <458>.**

Now take a second to make the connection of these two words which we have just seen; one above from the Old Testament and one below from the New Testament and think to yourself if God is saying the same things in both Testaments. I will give you a clue; He is.

Lexicon Greek 458

458 anomia {an-om-ee'-ah} from 459; TDNT - 4:1085,646; n f AV - iniquity 12, unrighteousness 1, transgress the law + 4060 1, transgression of the law 1; 15

- **1) the condition of without law**
  - **1a) because ignorant of it**
  - **1b) because of violating it**
- **2) contempt and violation of law, iniquity, wickedness**

Lexicon Greek 459 (root word)

459 anomos {an'-om-os} from 1 (as a negative particle) and 3551; TDNT - 4:1086,646; adj AV - without law 4, transgressor 2, wicked 2, lawless 1, unlawful 1; 10

- **1) destitute of (the Mosaic) law**
  - **1a) of the Gentiles (notice this carefully)!!!!!!**
- **2) departing from the law, a violator of the law, lawless, wicked**



**Answer for yourself:** Did you notice that the root work stresses that this injunction especially applies to **GENTILES**? Could this be the Gentile Christian? Does the New Testament teach that "non-Jews" and Gentiles who are ignorant of and violate these Laws of Moses thereby showing contempt for God's Laws will be told to depart from Him in the world to come? Yes it surely seems that they are. Remember that as shown in many previous websites these Laws of Moses contain the same 66 Laws of Noah which make up the Covenant of Noah for all "non-Jews" and which is called "necessary" for all "non-Jews" by James in Acts 15.

**Answer for yourself:** Is transgression of the Law of Moses yet considered sin in the New Testament even though the New Testament also records the death of this Jesus which is supposed by many Christian theologians to have made the Law obsolete and as we hear "passed away"? Definitely yes.

**Answer for yourself:** Please note that Ephesians 2:1 says that these converts "were" (past tense) cut off from God, having no hope because something had separated them from God. What does Isaiah tell us in 59:1-2 that separated the Gentiles from God? Our iniquities, our sin which is transgression of the Laws of God.

**Answer for yourself:** The New Testament, in I John 3:4, defines "Sin" as what?

### **Transgression of, violation of, and ignorance of the Mosaic Laws.**

**Answer for yourself:** Does Matt. 7:21 teach us in the New Testament that those who are without the Law, or who are ignorant of the Law, or who violate the Law, or who are destitute of the Mosaic Law (equally understood as applying to "non-Jews" and the Laws of Noah) are to be told by God's Christ to depart from him? Yes.

**Answer for yourself:** Does Matt. 7:21 teach us in the New Testament that those who depart from the law are "wicked?" Yes. That sure is a sobering thought that God considers those who violate His Laws, either wilfully or ignorantly, "wicked".

**Answer for yourself:** Does Matt. 7:21 teach us that if we are ignorant of the Law, thereby showing our contempt of it, should we expect to likewise hear "depart from me" from His Christ in the world to come? Yes.

**Answer for yourself:** If your church has taught you that the Law has passed away, thus making you destitute of the Law of Moses, should you expect that God's Christ will one day tell you to depart from him as well? Yes.

**Answer for yourself:** Do you realize that if the Law of God (Laws of Moses-Torah) is not valid today, then we are not sinners? Is that possible since that God teaches us that if we say "we have not sinned" then we are liars? Forgive the repetition but we can never learn this good enough.

**Answer for yourself:** If I John 3:4 is a New Testament Scripture, then how is it possible that "sin" can be defined as "transgression against the Law" if the Law has passed away and we are no longer under the Law but under grace? **Obviously for the New Testament church the Laws of Moses had not passed away, and within them are contained the Laws of Noah which are the stipulations and responsibilities for the Covenant given to the Non-Jews according to Acts 15 and other places.**

**Answer for yourself:** Before the "non-Jews" were taught of the God of Israel and the necessity of their repentance from violating His Laws they wilfully or ignorantly lived in SIN. What did one earn for committing sin which is defined in the New Testament as transgression of the Law? Death and separation from God.

**Answer for yourself:** Romans 6:23 says "the wages of sin is death" and death hung over all men, just as it does for anyone who "practices sin" and lives apart from repentance. Then is it a true statement that only those who turn "from sin, turn from breaking the Law, and turn to God in obedience to God's Every Word" will be given the Gift only God can give...Eternal Life? Yes.

**Answer for yourself:** What is it that a Christian does not understand when reading this above question? Namely, as I found upon years of study, many, many Christian dogmas and religious doctrines and "beliefs" are in direct violation of the Laws of Moses and the Laws of Noah thus rendering such a one a habitual sinner quite often in ignorance for he knows little if anything as to what these Positive and Negative Commandments require of him. Being told his whole life that the "Law is ended with Christ" and that the "Laws has passed away" then he pays little if any attention to all but the most simplest of these Laws which are required by our society to maintain social order. The bottom line as I found upon years of study is that I was a Christian Pastor guilty of many of these Laws just because I believed "doctrines" created by Rome concerning the Christ of their invention. I was, according to these Laws of the Torah, an idolator and blasphemer for starts and that is because I had accepted the traditional Christology of Jesus as taught by traditional Christianity. THINK!

**Answer for yourself:** Do you find it difficult to believe that this is the same word used by this Jewish Christ in Matt. 7:21 where he tells "many" who come to him expecting "acceptance" to depart from him because they practice iniquity (Strong's number 458 & 459 meaning the practice of not submitting to Jewish Laws)? Hopefully, now seeing the hidden truth, you will reevaluate what you have been taught and begin to compare your Christian beliefs with what the Torah teaches about what God accepts and cannot accept concerning not only our "beliefs" but our "actions upon them".

## NOW FOR A BIG QUESTION

**Answer for yourself:** Are you aware that many of these laws which the Christian has been told has passed away, laws within these "Mosaic Laws" intended for non-Jewish and Gentile "believers," are commandments instructing non-Jewish believers how to worship properly and how to give their tithe properly; something that few churches I have seen has right or obeys correctly?

**Answer for yourself:** Are you now aware that our failure to heed these commandments is sin and that our "strange fire" and false worship given to God instead of these selected commandments which should be obeyed in our worship of the Creator both displeases and hurts Him?

**Answer for yourself:** Can you begin to see the importance of identifying with Israel who has always revered the Covenant Law instead of organizations (Churches) that teach the Law has passed away? I hope so.

**Please understand that before the Word of God was given to the Gentile People as a whole, they were, as we saw, cut off from God. Before this, ONLY the Tribes of the Children of Israel were given God's Laws, which GUIDED one to faith and obedience, thus culminating in God's SALVATION. But that was to change in Acts 15. Let us look at some of the events that led up to Acts 15 and the Noahide decree for all "non-Jews" by the Jerusalem Assembly headed by James.**

## AN EXAMPLE FOR ALL TIME-CORNELIUS OF ACTS 10

It is impossible to read and understand correctly the New Testament without some basic background knowledge in such areas as culture, politics, language, literature, and religion. It just so happens when we read of Cornelius in Acts 10 that almost all of Jewish evangelism to the non-Jew was ceased. Converts were accepted but no longer were the Covenant of Noah and the Laws of Noah being taught or preached to the "non-Jew" as their way of Salvation. Such was the bigotry and hatred of the Jew to the "non-Jew" in the first century. God's message of Repentance, Conversion, and Salvation was not being preached to the Gentiles largely because of the influence of R. Shammai and his School of Pharisees. Through the effort of Paul and James a large part of Israel will repent and go into all the world whereby they would literally "teach" the non-Jew to observe those things in the Law which God had given them and required of them. Not only would the Apostles scatter following the persecutions in Israel but Paul would make three such journeys to the non-Jews with the **Laws of Noah as well as invitation to enter into the Covenant of Noah.**

***Acts 11:18 When they heard these things, they held their peace and glorified God, saying, Then hath God also to the NATIONS (GENTILES) granted REPENTANCE UNTO LIFE.***

***Acts 11:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every NATION (word means Gentiles; according to Baalam's prophecy Israel is never to be counted among the nations, thus he is referring to ALL GENTILE NATIONS) he that "feareth Him" and "worketh righteousness" is accepted with Him (this is true Biblical SALVATION for all mankind).***

***Notice this verse mentions both FAITH and OBEDIENCE TO THE LAWS OF GOD THAT CULMINATES IN RIGHTEOUS WORKS...FOR SALVATION***

Notice this statement by the Apostle Peter was the response to previous revelation that the Gentiles could be accepted by God if they responded in faith (feared Him) and practiced righteousness (understood as obedience to faith that culminated in good works which was the accurate response to faith). This largely came about because of the Second Pentecost that occurred with Cornelius in Acts 10 when Peter and men came to his house. When Peter was addressing Cornelius, a Roman centurion who knew not Hebrew, a miracle occurred as it had in Acts 2 some 17 years earlier when the ears of these "Gentile Converted Jews" were opened and they experienced the reverse of the Curse of Babel and they were given understanding of Peter as he spoke Hebrew. Now we see the same thing happening before Peter which he witnessed before with the Jews but this time it occurred with a "lowly dog"; a Gentile who was not a Convert to Judaism and who had not been "born again" according to the strict Jewish interpretation of the word. Thus, the Divine Revelation that was imparted to Peter whereby he no longer could consider Gentiles as "second class people"; rather he now understood that in every Nation Gentiles who came to faith in God and "feared God" and performed "works of righteousness" which are manifestations of both the Positive and Negative Commandments were "accepted with God" as he believed already that all Jews were. Thus the two peoples of God, Jews and "non-Jews" are one in the mind of God. It was time for Israel to repent of their bigotry toward the "non-Jew" and take him the message that Israel already understood as to how to become "acceptable with God" and that was through obedience to the Laws and Commandments of God. **Acts 15 is now right around the corner!**

**God is not a "Respecter of persons." Only those who revere Him (by obeying His word, and who working out practical deeds of righteousness) by practicing and obeying God's Commandments, Laws, Statutes, and Judgments in their daily lives, are accepted by God.**

Before God opened the "Way of Salvation" to the Gentiles, it was considered unlawful [according to Shammai's 18 articles], even to "the Believers" (who were then all Hebrews, by the way), to rub elbows with the Gentiles. However, this "artificial separation" was not an Ordinance from God or part of the Written Law, but from the oral teachings of Rabbi Shammai, and others, who hated Gentiles and was one of the leading Torah scholars of the day. We find this ordinance as stated by Peter in Acts 10:28, KJV: ***"...it is an unlawful thing for a man who is a Jew to keep company, or come unto, one of another nation..."***

But God never says this in the whole of the Torah or Tanakh. According to "these" man-made ordinances attributed to Shammai, it made no difference that any Gentile might "be practicing righteousness" as Cornelius (a gentile) was doing in Acts 10:1-2, KJV:

10:1 <1161> There was <2258> (5713) a certain <5100> man <435> in <1722> Caesarea <2542> called <3686> Cornelius <2883>, a centurion <1543> of <1537> the band <4686> called <2564> (5746) the Italian <2483>

[band], 2 [A] devout <2152> [man], and <2532> one that feared <5399> (5740) God <2316> with <4862> all <3956> his <848> house <3624>, which <5037> gave <4160> (5723) much <4183> alms <1654> to the people <2992>, and <2532> prayed <1189> (5740) to God <2316> always <1275>.

The word translated 'devout' in Acts 10:2 is word #2152 in Strong's Greek Dictionary: the word 'eusebes', and means: well reverent, pious.

Lexicon Greek 2152 2152 eusebes {yoo-seb-ace'} from 2095 and 4576; TDNT - 7:175,1010; adj AV - devout 3, godly 1; 4

1) pious, dutiful

**Answer for yourself:** Acts 10:1-2, KJV states: Cornelius...a Centurion of the Italian Band. He is called "a devout" man and one that "feared" God with all his house. The word translated "devout" in Acts 10:2 is word #2152 in Strong's Greek Dictionary: the word "eusebes", and means: well reverent, pious. In other words, Cornelius, a Gentile after the death of this Jesus, was making himself holy by keeping what? The Commandments of God that applied to him as a "non-Jew".

**Answer for yourself:** Only "living by" the holy Laws and Commandments of God makes one "holy" because it separates the obedient person from the majority of mankind who do not obey the LORD. If one lives any other "way," then he lives in "what" since he transgresses the Law? Sin.

In other words, Cornelius was making himself holy unto God by keeping the Laws of God! Only "living by" the holy Laws and Commandments of God makes one "holy" because it separates the obedient person from the majority of mankind who pay little mind to the Laws of God. One only needs to look at the fruit of our nation and our crime rate to see this. If one lives any other "way," then he lives in sin and God then, correctly, considers that person to be a sinner. God, assuredly, is no "respector of persons", so even if a Gentile obeys Him, then that Gentile is "accepted by Him". God has proven this through the instructions He gave through Moses, saying previously in Exodus 12:48-49, KJV:

48 And when a stranger <1616> shall sojourn <1481> (8799) with thee, and will keep <6213> (8804) the Passover <6453> to the LORD <3068>, let all his males <2145> be circumcised <4135> (8736), and then let him come near <7126> (8799) and keep <6213> (8800) it; and he shall be as one that is born <249> in the land <776>: for no uncircumcised person <6189> shall eat <398> (8799) thereof. 49 One <259> law <8451> shall be to him that is homeborn <249>, and unto the stranger <1616> that sojourneth <1481> (8802) among <8432> you.

The above passage, since it included circumcision, refer to "conversion" of the "non-Jew" to Judaism. Cornelius was not circumcised, but yet was "accepted" by God as were full-converts since they both "feared" God and "worketh righteousness." The only difference would be their Covenant responsibility: the full-convert would be responsible for all 613 like the Jew whereby the Godfearer, like Cornelius, would only be responsible for the Covenant of Noah with its 66 Commandments.

The word translated 'stranger' in this verse is word # 1616 in Strong's Hebrew Dictionary: the word "ger", and means: foreigner, alien. This is the Gentile like you and me!

Lexicon Hebrew 1616 01616 ger {gare} or (fully) geyr (gare) from 01481; TWOT - 330a; n m AV - stranger 87, alien 1, sojourner 1, stranger + 0376 1, stranger + 04480 1, strangers + 0582 1; 92

- 1) sojourner
- 1a) a temporary inhabitant, a newcomer lacking inherited rights, ie. Gentile
- 1b) of foreigners in Israel, though conceded rights

**Answer for yourself:** Did the text of Exodus 12:48 say that there is ONLY ONE LAW for both Jews and

**Gentiles?** Sure did! Now you see how the Laws of Noah are the very foundation for the Laws of Moses to which Moses elaborates when giving Israel a "higher law" as God's new "Holy Nation and Royal Priesthood" for the whole world.

**Answer for yourself:** In Exodus 12:48-49 (KJV) it states that when a stranger shall sojourn with thee...ONE LAW shall be to him that is homeborn, and unto the stranger that sojourneth among you. Notice both the Gentile and Jew have only one Law, thus they shared the SAME what? **Covenants. Let us never forget that the Covenant of Noah is the very foundation on which the later Laws of Moses are built.**

**We need to stop and understand that within the Laws of Moses, taken as a unit, within them are Covenant stipulations and laws that are for the non-Jew according to the Laws and Covenant of Noah. This are again assumed and added to for the Jew where the 66 are added to thereby culminating in 613 for the Jew, but again within them are the 66 for the non-Jew's relationship with God.**

**Answer for yourself:** The word translated 'stranger' in this verse is word # 1616 in Strong's Hebrew Dictionary is the word "ger", and means what? Gentile.

Now, let all of this sink in especially in light of what you have been taught in your Christian Churches which goes great injustice to the Divine Revelation in this Bible we have but which is not obtainable without serious study.

**Let us continue our study in Ephesians in the next article.**

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## WILD OLIVE BRANCHES-GENTILES GRAFTED INTO ISRAEL...DO YOU "LOOK" LIKE ISRAEL?

Maybe some of you remember in junior high school in your science classes studying plants and grafting into the stem of a plant a "twig" from the plant or possibly another plant related to the primary plant. In doing so you grafted into a plant a "foreign" plant and the two became one. This new "implanted foreign" plant would take hold and grow and use the food of the mother plant for its nutrients. Soon we have a healthy "engraft" which took on the visible characteristics of the mother plant. This is exactly what Paul is saying to the Christian Church today. **If we are grafted into Israel we should resemble Israel.** Whether we do or not is for you to decide after you continue your study into these areas.

Now the Apostle Paul, in his epistle to the church at Ephesus, was speaking to the Gentile-Ephesian "believers" (wild olive branches who have been grafted into Israel), who were strangers before Yahweh's Word was delivered to them.

## FROM STRANGERS TO FELLOW CITIZENS OF ISRAEL

**When the Gentiles came to faith in God (Yahweh), they were no longer "strangers"!** They had accepted Yahweh's Holy Laws as well as Yeshua's religion which contained laws and commandments, which they had broken in times past, and they were given the opportunity to be **JUSTIFIED through faith in and obedience to the Laws of Yahweh.** In Ephesians 2:19, KJV:

19 Now <3767> therefore <686> ye are <2075> (5748) no more <3765> strangers <3581> and <2532> foreigners <3941>, but <235> **fellowcitizens <4847>** with the saints <40>, and <2532> of the household <3609> of God <2316>;

### Lexicon Greek 4847

4847 sumpolites {soom-pol-ee'-tace} from 4862 and 4177; AV - fellowcitizens 1; 1

- **1) possessing the same citizenship with others, a fellow citizen**
- **1a) of Gentiles as received into communion of the saints**
- **1b) of the people consecrated to God**

### Lexicon Greek 4862

4862 sun {soon} a primary preposition denoting union; TDNT - 7:766,1102; prep AV - with 123, beside 1, accompany + 2064 1; 125

1) with

Lexicon Greek 4177 4177 polites {pol-ee'-tace} from 4172; TDNT - 6:516,906; n m AV - citizen 3; 3

- 1) a citizen
- 1a) the inhabitant of any city or country
- **1b) the association of another in citizenship**
- **1b1) a fellow citizen, fellow countryman**

**Answer for yourself:** As fellow citizens with Israel (Gentile believer), does the word in the Greek Scriptures mean we are in union with the Jews? Yes. Is that your practical experience in your life and in your Church? If not then what is wrong?

**Answer for yourself:** Does the Bible that we accept as the supreme authority for faith and practice of our faith say that Gentiles like you and I who come to faith in the God of Israel attain the same citizenship with others in Israel, thus calling us fellow citizens of Israel? Yes.

**Answer for yourself:** As Gentiles who have been received into the fellowship, commonwealth, and communion of the saints of Jewish Israel, are we considered as fellow-citizens of Israel and the people of God? Yes.

**Answer for yourself:** Are fellow citizens of the "same nation" (both Jew and Gentile) under the same "Laws of that nation"? We sure are! Does this conjure up in your mind what we saw in the last article; namely that the Laws of Noah are the very foundation for the later Laws of Noah given to the nation of Israel as God's "Holy Nation and Royal Priesthood"? It sure should! The analogy is perfect. (THINK)

**Answer for yourself:** As Gentiles, who have come to faith in the One God of Israel through the endeavors of a repentant Israel following the Jerusalem Assembly in Acts 15 then did these "non-Jews" think at that time that they belonged to a "separate religious affiliation" from the Israel of God or did they understand that they were to identify, as did the Jews, with the Israel of God since they were grafted into the same religion as the Jews, only with slightly different responsibilities and covenants, thereby making them "fellow citizens of Israel"? That should be easy; they did not think that they had created a new religion. Rome will do that later. This explains why history and archeology records for us today that for almost 5 centuries large groups of "non-Jew" kept the Sabbath with the Jews, observed the Passover with the Jews, observed Unleavened Bread with the Jews, observed Shavuot (Pentecost with the Jews), observed Rosh HaShannah, Yom Kippur and Tabernacles with the Jews as well as attended synagogue with the Jews where both people partook of the "Pattern of Worship" given all man by God in the beginning of time. In Christianity today we don't follow such a pattern let alone [God's Holy Days which teach the true message salvation to the whole world.](#)

**Answer for yourself:** Now the Apostle Paul was speaking to the Ephesians (wild olive branches who had been grafted into Israel), who were strangers before Yahweh's Word was delivered to them to which they repented and began obeying the Laws and Commandments of God that pertained to them. When they received Yahweh, they were no longer "strangers"! They had accepted Yahweh's Holy Laws, which they had broken in times past, and they were given the opportunity to be "justified" through repentance and obedience to the Commandments of God as found in the Torah. In Ephesians 2:19, they are no longer called strangers because they had become what? Fellow citizens of Israel who were repentant "believers" in the God of Israel.

**Answer for yourself:** These Gentile believers were equals citizens with who in the Israel of God, and of the household of God? The Jews

**Answer for yourself:** Are fellow citizens who are of the same nation (both Jew and Gentile) under the same Laws of that nation? Yes of course.

**Answer for yourself:** Sadly, today the vast majority of Christian Churches find their identity in their denomination or non-denomination and do not see themselves as a part of what? Fellow citizens of Israel.

**Answer for yourself:** By failing to recognize that as Gentiles we are part of Israel, most Christians identify with their denomination and non-denomination. This is in direct opposition to the Scriptures in the New Testament as well as those of the Old Testament which clearly instructs that the believing Gentile finds his position in the

Household of God as part of whom along with the Jews? Fellow citizens of Israel.

**Answer for yourself:** What was the denomination of the church which was led by James in the first century which took the Great Commission unto the world? It was Biblical Judaism, and this may startle you, but if you were to research the topic like I and multitudes have, you will see that believing Gentiles like you and me kept the Saturday Sabbath, the Biblical Feast days well into the fourth century and 5th century until they were forbidden upon death by Gentile paganism in the Christian Church/State of Rome. This is the fruit of Constantine.

**Answer for yourself:** As we have seen, can you now understand why there was to be "one Law" for the Jew born in the land and the stranger (Gentile) that lived among them? I hope so.

**Answer for yourself:** Did the Apostolic church set the correct example by not promoting numerous "sects" and "denominations" with multitudes of conflicting doctrines, statutes, and commandments like we see today in Christianity with over 2,000 different denominations? They sure did for they knew that there is only "one faith".

Let us continue with Ephesians 2:6 as we see our Biblical position as Gentile believers:

- 6 And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:
- 7 That in the ages to come he might shew the exceeding riches of his grace in [his] kindness toward us through Christ Jesus.
- 8 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:
- 9 Not of works, lest any man should boast.
- 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. ordained: or, prepared}

Take notice of the change that follows in the thought processes of the Apostle Paul where he contrasts what we were before coming to faith in the God of Israel and His Laws and what our standing is now since coming to faith in Yahweh.

*11 Wherefore remember, that ye [being] in time past Gentiles in the flesh (before faith, repentance and acceptance of the Covenant given to Gentiles with its corresponding Laws and Commandments within the Torah), who are called Uncircumcision (it was customary for all Gentile males to remain uncircumcised) by that which is called the Circumcision in the flesh made by hands (the Jews);*

Notice again the previous condition of all Gentiles (called the "uncircumcised") who had never converted to Judaism and were without faith "in" and knowledge "of" Yahweh.

Then we read in Ephesians 2:12, KJV:

*12 That AT THAT TIME you were without Christ (the mediator of Divine Truth through Israel), being aliens from the commonwealth of Israel, and strangers from the COVENANTS OF PROMISE (plural),*

12 That <3754> at <1722> that <1565> time <2540> ye were <2258> (5713) without <5565> Christ <5547>, being aliens <526> (5772) from the commonwealth <4174> of Israel <2474>, and <2532> strangers <3581> from the covenants <1242> of promise <1860>, having <2192> (5723) no <3361> hope <1680>, and <2532> without God <112> in <1722> the world <2889>:

"At that time"...what TIME was the Apostle Paul speaking of to these Ephesians? As Ephesians 2:2 says: "**at**

***the time they were walking in DISOBEDIENCE TO THE LAWS OF GOD."***

**Lexicon Greek 526** [being aliens] 526 apallotrioo {ap-al-lot-ree-o'-o} from 575 and a derivative of 245; TDNT - 1:265,43; v AV - be alienated with + 5607 2, be alien 1; 3

- 1) to alienate, estrange
- **2) to be shut out from one's fellowship and intimacy**

**Answer for yourself:** Before faith in Yahweh and obedience to His Torah which allowed for fellow-citizenship with the saints of Israel, were the Gentiles shut out from fellowship and intimacy with both God and the Jews? Yes.

**Lexicon Greek 575** **[root word for #526]**

575 apo {apo'} a primary particle;; preposition AV - from 392, of 129, out of 48, for 10, off 10, by 9, at 9, in 6, since + 3739 5, on 5, not tr. 15, misc. 31; 669

- 1) of separation
  - 1a) of local separation, after verbs of motion from a place i.e. of departing, of fleeing, ...
  - **1b) of separation of a part from the whole**
  - 1b1) where of a whole some part is taken
  - **1c) of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed**
  - 1d) of a state of separation, that is of distance
  - 1d1) physical, of distance of place
  - 1d2) temporal, of distance of time
- 2) of origin
  - 2a) of the place whence anything is, comes, befalls, is taken
  - 2b) of origin of a cause

**Lexicon Greek 4174** [commonwealth] 4174 politeia {pol-ee-ti'-ah} from 4177 ('polity'); TDNT - 6:516,906; n f AV - freedom 1, commonwealth 1; 2

- 1) the administration of civil affairs
- 2) a state or commonwealth
- 3) citizenship, the rights of a citizen

**Answer for yourself:** Being aliens to the commonwealth of Israel, the Gentile had no rights of citizenship. However, following coming to the faith in the God of Israel and understanding his Covenant responsibility did the Gentile believer in Yahweh become **"fellow citizens with the Jews of Israel" or "Christians separated from the Jews of Israel" ?** I will let you figure that one out.

We may be called "Christians," but the Bible informs us that God calls us "Israel."

Let us examine the Greek word for "stranger":

**Lexicon Greek 3581** [stranger] 3581 xenos {xen'-os} apparently a primary word; TDNT - 5:1,661; adj AV - stranger 10, strange 3, host 1; 14

- 1) a foreigner, a stranger
  - 1a) alien (from a person or a thing)
  - **1b) without the knowledge of, without a share in**
  - 1c) new, unheard of
- 2) one who receives and entertains another hospitably
  - 2a) with whom he stays or lodges, a host

**Lexicon Greek 1242** [covenants] 1242 diatheke {dee-ath-ay'-kay} from 1303; TDNT - 2:106,157; n f AV - covenant 20, testament 13; 33

- 1) a disposition, arrangement, of any sort, which one wishes to be valid, the last disposition which one makes of his earthly possessions after his death, a testament or will
- 2) a compact, a covenant, a testament
  - **2a) God's covenant with Noah, etc.**

**Lexicon Greek 1303** [root word for #1242] 1303 diatithemai {dee-at-ith'-em-ahee} middle voice from 1223 and 5087; TDNT - 2:104,157; v AV - make 3, testator 2, appoint 2; 7

- 1) to arrange, dispose of, one's own affairs
  - 1a) of something that belongs to one
  - 1b) to dispose of by will, make a testament
- 2) to make a covenant, to enter into a Covenant with one,

***These disobedient Gentile-Ephesians were "strangers" to the citizenship of Israel, as well as to the Covenants of Promise BECAUSE THEY WERE ESTRANGED BY DISOBEDIENCE TO THE LAWS OF God***

**The Lordship of Christ is only valid to the degree you submit to his rule in your life and that means obedience to His Father's Laws that pertain to you.** Read for yourself the **Blessings for obedience to GOD'S LAWS and the Cursings for disobedience to GOD'S LAWS,** which are recorded in Deuteronomy 28:1-24 and Deuteronomy 29:15-19 for your instruction.

**Let us summarize and notice that because of the outreach of the Jerusalem Assembly:**

- **Gentile "believers" were no longer aliens from the commonwealth of Israel**
- **Gentile "believers" were no longer strangers from the covenants of promise (remember the Abrahamic covenant has promised that through Abraham all the nations (Gentiles) would be blessed (with the opportunity of eternal life)**
- **Gentile "believers" no longer lived without hope of life after death**
- **Gentile "believers" no longer lived without the knowledge of the True God of all life as the Covenant of Noah along with the Laws of Noah were extended to them for their acceptance**

**Answer for yourself:** Does Yahweh wish the Jew to pattern himself after the Gentile or the Gentile after the Jew? In the Bible it is always the Gentile who is to follow the Jew for salvation is of the Jew, and will always be of the Jew.

**Ephesians 2:13-14:**

***13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ (let us understand that through the death of Yeshua was catalyzed the taking of the Torah to the Gentile world, whereas before his death, no attempts were being made to give eternal life to the Gentile world).***

***14 For he is our peace, who hath MADE BOTH ONE, AND HATH BROKEN DOWN THE MIDDLE WALL***



**OF PARTITION [between us-Jew and Gentile]:**

13 But <1161> now <3570> in <1722> Christ <5547> Jesus <2424> ye <5210> who <3588> sometimes <4218> were <5607> (5752) far off <3112> are made <1096> (5675) nigh <1451> by <1722> the blood <129> of Christ <5547>. 14 For <1063> he is <2076> (5748) our <2257> peace <1515>, who <3588> hath made <4160> (5660) both <297> one <1520>, and <2532> **hath broken down <3089>** (5660) the middle wall <3320> of partition <5418> [between us]

**Lexicon Greek 3089 [hath broken down]**

3089 luo {loo'-o} a root word; TDNT - 2:60 & 4:328,543; v AV - loose 27, break 5, unloose 3, destroy 2, dissolve 2, put off 1, melt 1, break up 1, break down 1; 43

- 1) to loose any person (or thing) tied or fastened
  - 1a) bandages of the feet, the shoes,
  - 1b) of a husband and wife joined together by the bond of matrimony
  - 1c) of a single man, whether he has already had a wife or has not yet married
- 2) to loose one bound, i.e. to unbind, release from bonds, set free
  - 2a) of one bound up (swathed in bandages)
  - 2b) bound with chains (a prisoner), discharge from prison, let go
- 3) to loosen, undo, dissolve, anything bound, tied, or compacted together
  - 3a) an assembly, i.e. to dismiss, break up
  - 3b) laws, as having a binding force, are likened to bonds
  - 3c) to annul, subvert
  - 3d) to do away with, to deprive of authority, whether by precept or act
  - 3e) to declare unlawful
  - 3f) to loose what is compacted or built together, to break up, demolish, destroy
  - 3g) to dissolve something coherent into parts, to destroy
  - 3h) metaph., to overthrow, to do away with

Please notice that in verse 14 that the Gentile and the Jew had come into unity and the middle wall of separation between Jew and Gentile that consisted of such things as hatred, misunderstanding, prejudice, conflicting beliefs, doctrines, and religious rituals and ceremonies had been removed in order that both Jew and Gentile could find harmony in unity in the worship of God.

**Answer for yourself:** Let me ask you: does that condition of mutual acceptance and unity between Jews and Christians exist today in your church or in this world?

**Answer for yourself:** Where can you find this today? Why and how did we lose it since it is evident that it existed in the first century?

**Answer for yourself:** Does Yahweh wish the Jew to pattern himself after the Gentile or the Gentile after the Jew? I have to ask this again because it is so important and should help your approach to what you read in this "mixture" of truth and error we inherited in Rome's New Testament. You will have that answer after you finish these articles.

## **TWISTING SCRIPTURES TO OUR DESTRUCTION**

The Book of Ephesians chapter two and verse 15 states:

- 15 Having abolished in his flesh the enmity, **[even]** the law of commandments **[contained]** in ordinances; for to make in himself of twain one new man, [so] making peace;
- 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

(thereby: or, in himself)

- 17 And came and preached peace to you which were afar off, and to them that were nigh.
- 18 For through him we both have access by one Spirit unto the Father.
- **19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;**
- 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner [stone];

Time for side bar when reading the above passage. I could write pages and pages on the above passage and the Ancient understanding of the "cross of Christ" and the "crucifixion of God". Suffice it to say that for thousands and thousands of years, long before Rome will "literalize" the "Christ Story" as their "Jesus Story", the Ancients of many nations had a common understanding of the Cosmos. By that they understood that our Creator is literally in all things that exist and this God dies "in an allegorical sense" when He limits Himself and confines Himself within matter. We find this concept expressed in various ways; one of the most enlightening for our purpose is the one describing God pouring out "his blood" over and over again but it was never "real blood" but His very life and energy when this God becomes limited to this physical realm in which we exist with all its sins and suffering and pain. In this way the Ancients describe this God as "dying" for mankind since in flesh this God resides as well. Notice we are speaking about Science but again the concept is expressed in a religious manner. In an allegorical sense then God "dies" that man might live. There are volumes and volumes of these accounts of God "dying" that not only exist hundreds and hundreds of years before the first century but well after it as well. You only have to know to look and where to look to find them and then you read this "Jesus Story" on a Divine mystical level that was cherished by almost all nations in the history of our planet. But never was this Christ of God limited to one person as we have it today; rather God in Christ is housed within each child of God. Along comes Rome and in the 2nd through the 5th century they "literalize" and "carnalize" this story and limit this "Karst", as we see in Ancient Egypt, to "the Christ" contained in one supposed historical person. But we know from modern scholarship that this concept of "God in matter" or "God and His Consciousness in flesh" is true but we also know that before Rome and their radical interpretation in this one book that they gave the world the whole of the Ancient World never believed in this limitation of the Christ to just one person. But they understood this "cross in the Heavens" whereby the Sun "awakened from death" and understood how the Sun, as an image of God's Energy and life, was arising from the crossing of the ecliptic and celestial equator each Spring at the Vernal Equinox. This was God "rising from the dead" in order that man might life again having suffered the ravages of winter. We know today that the real Paul is the Gnostic Paul and that he never believed in or wrote of a literal Jesus Christ but rather his whole corpus of revelation to the "non-Jew" concerns their awaking to their Divine Nature and God's Christ "within them". The parallel to the Cosmic example is perfect. The story of the "Karst", or "Christ" is to be our story. So with that understanding we need when reading these passages from this one book to look under what is being said and see the glory of God's mediator to man, His Christ, which carries the Mind of God to us. And this only can be done by seeing the original allegory instead of some supposed "historical-literal" account. This explains in the above passage the later "literalized" reference of this fleshly example of a supposed death of God's Christ on a physical cross as we find in the passage. Of course we are only concerned with God's limitation to this flesh and our bodies to which we call "human life" but you hopefully get the point. Now let us go on and look at an idea in that passage which is true and by that I mean the unifying of the two peoples of God; Jew and "non-Jew".

**Possibly there is no greater error in Scriptural interpretation than the twisted Scriptures we inherited from Rome today than Ephesians 2: 15-16 where we find that multitudes "claim" that this Jesus "nailed the Law of Commandments to the cross" thereby giving mankind (the Gentile church) freedom from the LAW!** That dear ones is what Rome desired; a Lawless God who never would judge their atrocities done in the name of their Jesus Christ. Thus Rome must do away with the Jewish Law which judges their actions as sin before God. But we don't get the truth from them; rather a jumble of confusing texts which are designed to lead us to a "literal understanding" but yet there are others in this same New Testament which teach an opposing "allegorical" understanding of this same "Christ". Such a mistaken understanding of this Jesus and this cross is because we know very little about astronomy for God was believed to die yearly on the Cross of the ecliptic equator and celestial equator of the Earth as the Sun moved from the Southern

Hemisphere to the Northern Hemisphere each Vernal Equinox and such "death and rebirth of life" from the death and ravages of winter was seen in the awakening Spring and the reflowering of Nature and replenishing of the food chain that sustained man's life. Thus God has "crossed" or been "on the cross" of the intersection of these two planes which form a "cross" and His death meant "new life" to man as this Sun, a picture of God and His life-energy, arose upon the Northern Hemisphere once again. Rome will take this Astronomical allegory known for thousands and thousands of years and reinterpret it and teach it to the world as a false "historical-literal" teaching that will serve their political purposes. Now all of this is lost when reading this New Testament since are are not taught what lies behind these 2000 year old or older passages. But this fact is addressed on our Astronomy website. For now we must limit our focus to the Greek and Hebrew of these texts because our English Bibles contain added words which were never there in the Greek Scriptures which influence our reading to perceive incorrectly that God's Law was abolished. If you will begin to study for yourself instead of trusting that your preacher has preached to you I promise you that you will come to many Bible truths that have for too long been overlooked or purposefully shrouded in purposeful confusion. If you will do this then you would discover what I did that completely altered the direction of my life and should alter yours as well if you are a true lover of God who gave His Divine Revelation to Israel and not Rome.

## HOW COME THE CHURCH HAS MISSED THIS?

I guess you could blame this on a severe lack of study outside of the traditional Christian rhetoric. But even in Seminary I saw things that I knew I needed to investigate. I did while others did not because I had to know why things did not add up when God is not the Author of confusion.

Today the vast majority of Christian Churches find their identity in the denomination or non-denomination and not as a part of Israel. This is in direct opposition to the Scriptures in the New Testament as well as the Old Testament which clearly instructs that the Gentile finds his position in the Household of God as part of Israel along with the Jew. The reason for so much misunderstanding today in the Christian Church concerning their relationship with the Israel of God is because there have been words "added", in this case, to Ephesians 2:15-16 (as well as other passages in the New Testament) which have TWISTED THE MEANING OF THE GREEK SCRIPTURES thereby falsely leading multitudes to believe the Law has passed away! Following is a copy from the King James Version, with the added words underlined:

Ephesians 2:

- I5 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make In himself of twain one new man so making peace;
- I6 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

## LET US BE CAREFUL WHEN WE STUDY

As you can see from a close and careful reading of Ephesians 2:15-16 that the translators of the King James Version, by the use of added words to the texts, purposefully, with the intent of falsify, deceived this world into "thinking" that this Jesus came to do away with the Law as we shall more clearly see later in this article! If we read the above Scripture and "include" the words "even" and "contained" we come to the conclusion that Jesus abolished in his "literal" flesh the law, commandments and ordinances through this death on the cross. But dearly beloved "even" and "contained" are added to the Greek manuscripts before translating into English by the publishers of our Bibles.

*Take time to read this text of the New Testament and*

## *leave out the ITALICIZED WORDS and listen to the new meaning it brings to your awareness*

Dear child of God, these word are not in the Greek texts recovered from ages of antiquity by archeologists. But by these “additions” by men “who want you to know their anti-Law theology” we are unsuspectingly led astray from the real message God intended us to have.

If you remove these two "added" words we find that the **ONLY THING ABOLISHED IS THE "ENMITY."** More on this later when I explain this but for now let us continue with Ephesians.

**Answer for yourself:** As you can see from a close and careful reading of Ephesians 2:15-16 that the translators of the King James Version, by the **USE of ADDED WORDS, PURPOSELY, with the INTENT TO FALSIFY, deceived THIS WORLD** into "thinking" that Jesus came to do what in regards to the Law? Nail the Law to the cross which he did not. This is evident if you do the following:

- Study Gnosticism to find the earliest teaching of "the Christ" as an allegory in the earliest centuries and by the earliest "Chrestians" before there were Roman Christians
- Study Astronomy to find these Ancient allegorical concepts of the Divine and His message in the Cosmos above our heads that He imparts through His meadiator..."the Christ" in all matter which includes us as God's children (God's consciousness in us). We call it "that still small voice".
- Study the words in their original language in the New Testament which exist in other places in the same book which often contradict such a teaching found here in Ephesians 2:15-16

**Answer for yourself:** If we read the above Scripture and include the words "even" and "contained" and take a "literal-historical" understanding of "the Christ" then we come to the conclusion that Jesus abolished in his flesh the law, commandments and ordinances through the cross and his historical death. But dearly beloved "even" and "contained" is added to the Greek manuscripts before translated into English. If you remove these two "added" words we find that the only thing abolished (given this interpretation) is not the Law but what? It is called "enmity" or hatred toward the Law by the Gentiles, since now they could come to saving faith without the need for circumcision as an adult male, and so goes the husband and father, so went the family. We have discussed this historical situation that existed in Israel in other articles where Israel compelled the "non-Jew" to undergo circumcision in hopes that such a radical and life-threatening procedure to an adult male would be cause enough to keep them away from Judaism and social and religious association with the Jews. This of course was not the idea held by all Jews in Israel as seen in the Acts 15 Council and their decision to accept the "non-Jew" without circumcision and this is what makes James' decision so crucial in Jewish-Gentile relations at this time.

**Answer for yourself:** Since Paul is believed to have written the book of Ephesians, and taught Yahweh's LAWS to these same Ephesians (chapter 6:2-3) well after the time of this supposed Jesus' death and presumed resurrection, would Paul teach that these same Laws were "'nailed to a cross", and not to be kept? The answer is, definitely not as we shall see.

## **BE ON ALERT FOR ITALICIZED WORDS IN YOUR BIBLES**

First, I would like to remind you of the fact that when one reads the Greek Scriptures (the New Testament) and finds WORDS IN ITALICS, that means: the italicized words have been added to the Scriptures in translation which were not there in the original Greek texts! In other words, it was not given by God, was not in the Greek manuscripts, and is not intended to be added to the context for often it so often completely alters the true meaning of the passage and we are led into error and sin without knowing it by such placement of italicized words. Such we find ins the erroneous teaching that the Law has passed away with this death of this Jesus. This is just such the case in Ephesians 2:15-16: The added words in these Scriptures in the King James Version have

deceived millions of people for hundreds of years! Let us investigate once again Ephesians 2:15-16, KJV, [added words bracketed]!

## SO NOW WE SEE MORE CLEARLY

Ephesians 2:15-16

15 Having **abolished** in his flesh the **ENMITY [hatred toward something] (EVEN)** the law of commandments **(CONTAINED)** in ordinances; for to make in himself of twain one new man, (so) making peace;

16 And that he might reconcile both unto Yahweh in one body by the "cross", having **slain the ENMITY [hatred toward something]** thereby.

**Answer for yourself:** What was abolished by the Cross (understood to mean the death of Jesus)?

Understand the Jews loved the Law and did not hate it. The hatred toward the Law by the Gentiles is taught by our New Testaments to have been supposedly canceled by the death of this Jesus on a physical cross and that subsequent to his death his followers would go into all the world thereby reaching the "non-Jewish" peoples of the world with the message of monotheism and the resulting responsibilities necessary for those coming to God to obtain salvation. Well this is partly true; in this time period part of Judaism will no longer require circumcision of the "non-Jew" as a requirement for inclusion into the Israel of God. No longer was the Gentile forced to "convert" and undergo circumcision to receive God's gracious gift of salvation. Circumcision had been used as a tool by Jews who hated Gentiles to discourage their coming to God and they used it effectively as they wished to have little or no contact with them since considering them unclean and not worthy of Eternal life (one only needs to read the accounts of Shammai to understand this situation). Circumcision was used to prevent the non-Jewish adult male from making conversion to Judaism. As an infant circumcision was no big thing as the baby carries the mother's antibodies against infection which lasts up to six months in the baby's blood. But for an adult this was a real problem as many died of the procedure due to infection. **Now understand that by removing such an obstacle as circumcision for an adult male then the "death penalty" for transgression of the Law was removed for the "non-Jew" as he could now repent and come to saving faith without the need for circumcision.** Not all of Israel was ecstatic over such actions taken by the Messianic community of Israel. It was even a slow procedure for the Apostles themselves as it literally took years and persecution to get them to respond in this manner. **But no longer were the non-Jew kept from salvation as the Messianic part of Israel repented and began once again to be a "light to the Gentile" by directing them to God without all the excess baggage which had up to that time had effectively been used to prevent the conversion of the non-Jewish world.** Now though faith, repentance, obedience, and observance of the Covenant of Noah along with its Commandments and Covenant stipulations, the "non-Jew" would have the "death penalty" which stood over his life removed. The sad part of all of this is that our New Testament ties all of this to a supposed death of a physical human being on a wooden cross and supposedly this event was the catalyst that moved his believers to reach out to the "non-Jews".

**Answer for yourself:** How can we be certain that there was a human Jesus who died on a cross in Jerusalem 2000 years ago? Can we? Well, today we can know for sure but not without a lot of study in several areas. It will take several books and many hours of research to adequately deal with this problem. Our websites have and the evidence and facts are there for all to see. Let me say that you must become competent in several areas to be certain of the truth behind this "Jesus Story" and his supposed death for mankind on a wooden cross. I understand that not all of my readers have undertaken such a study but here is where you have to begin to find the truth about this whole thing:

- You must become skilled in recognized manuscript forgery and purposefully mistranslated, purposefully misquoted, purposefully lifted out of context passages and pure Scriptural invention of texts to find the truth about this Jesus let alone the later nullification of God's Laws for mankind. It is here you find the purposeful misrepresentation of all Messianic Promises that we find in the Hebrew Scriptures as they are



twisted to fit the later developing Roman "Jesus Story".

- You must become skilled in the study of the Essenes for it is here where we find the first purposeful mistranslations and corruptions of the Hebrew Scriptures as they were translated into the Greek which is the backbone for all later English Bibles and New Testament quotations. In so doing you will find how they remake the human Jewish Messiah into a their Angel-Messiah, or "godman" which lays the foundation for Rome's later transfiguration of the Jewish Messiah as well.
- You must become skilled in the understanding of the solar sungods and their stories for they are but personifications of this Gnosticism and their lives are later adapted and "literalized" to fit the evolving Roman "Jesus Story". Your study will hopefully show you that behind them all that these sungods were never "literalized" gods or godmen but rather they are stories and myths told that capture the Divine Truths of man's Soul and its incarnation, life, death, and rebirth to be experienced by every child of God that make up mankind.
- You must become skilled in Gnosticism and the Ancient's understanding of God in matter and how this God mediates His creation through His "Christ". This really is a study in science and physics as told by the Ancients who expertly understood the working of the Cosmos like few do today. It is here you come to understand how God is teaching the Ancients of the presence of His Soul in man, His Presence in man and its responsibilities to his Creator and His Laws.
- You must become skilled in Astronomy to understand how the "Jesus Story" has been told for thousands of years as the personification of the movement of the Sun through the Zodiac and related constellations. You will find there through the movement of the orbs of Heaven as taught through myths and allegories the story which only later becomes "literalized" in the "Jesus Story" as found in the Gospels. It is here you find the "dying-god" story told through the movement of the Sun throughout the equinoxes and solstices which later is "literalized" in the Roman "Jesus Story". Again behind the movements of these orbs you must come to see that they portray again the same story mentioned so often above; namely, the story of the Soul in man, its incarnation, its life, its struggles, and its later death and rebirth.

Having done this then you see a unity through it all; that God is teaching man through the stories of Divine men that he is Divine and called to a higher purpose as God's life on earth. In this story we find a "second birth" that follows a death while we are yet alive. This is the "birth" of Christ in us. But behind it all is the story of the death and rebirth of God as He comes to tabernacle in His creation; man being the ultimate of His creation.

*Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)*

If you do these studies and do them well then you know when reading passages like Ephesians 2:15-16 is not about a literal death of some human Jesus Christ but rather Rome's attempt to sell the Gentiles the Jewish Messiah after they have transformed him into a Gentile Messiah for the masses. Thus, the death spoken of here is not "historical" but allegorical as we confirmed through the studies mentioned above.

**Answer for yourself:** Having seen for yourself the truth about these added words when you look in you own Bibles and now understanding that the Greek Scriptures do not contain them then have our Christian Pastors and Teachers been correct in their interpretation and their preaching or have they committed a grievous error and led you into sin (rejection of the Law and your covenant stipulations as "non-Jews") without your knowledge? You be the judge!

Yahweh's Law, however, is not the "enmity" slain as mentioned in the profane verse in Ephesians but rather hatred "for or toward something". History records that in Judaism the "hatred for the Law", in particular the Law of Circumcision, which was unfairly commanded of the "non-Jew" by R. Shammai and his School of Pharisees, was destroyed primarily not because of some death of some man on a wooden cross but rather by the repentance of a large part of Judaism as seen in Acts 15 and the ruling of James at the Jerusalem Council.

Paul has plainly told us this in Romans 2:13, Romans 3:31, Romans 7:7, and Romans 7:12.

## Romans 2:13

**For NOT the "hearers" of the Law are just before Yahweh, *but* the "DOERS OF THE LAW" will be justified.**

**Answer for yourself:** Did Paul teach "doing the Law" for justification after some presumed cross and crucifixion of some Jesus which supposedly occurred year earlier which we are told in Ephesians did away with the Law? He sure does. This should make you think and recognize that SOMETHING IS WRONG HERE! How could Paul say such contradictory statements? Did someone forge parts of the New Testament in his name?

## Romans 3:31

**Are we then "doing away with the Law through faith? By no means! Rather, *we ESTABLISH the Law!***

**Answer for yourself:** Did Paul abolish or establish the Law in the Gentile churches (like yours) in Rome before or after the cross? The Law was established in Paul's preaching definitely after the cross! One only has to read Paul's references to the Commandments of God in his epistles to see this.

## Romans 7:7

Shall we therefore "say that the Law is 'sin'? NO! By no means! But to the contrary, I did not know sin (transgression of The Law) except through the Law, for I did not know lust, unless the Law had said (in Exodus 20:17 and Deuteronomy 5:21) Do not covet."

## Romans 7:12

***Therefore the LAW is HOLY, and the COMMANDMENTS holy, and Just, and Righteous.***

**Answer for yourself:** Did Paul say this before or after the Cross of this Jesus which supposedly destroyed the Law? Definitely after!

**Answer for yourself:** Did the Jews love the Law or hate the Law? They loved the Law.

**Answer for yourself:** Then who do you suppose hated the Law (having not grown up with it and understood it properly like you and me)? The Gentiles for the reasons given above and by that I mean Rome who wished not to be constrained by these Laws of God and the Commandments of God which called their government and its actions "sin".

The Apostle Paul taught The Ten Commandment Law to the Ephesians, as proven by Ephesians 6:2-3, which says:

- ***2 Honor your father and mother, which is the first Commandment with a promise:***
- ***3 That it may be well with you, and you may live long on the earth.***

The LAW to honor one's father and mother, in order that your days may be long upon the land, is Commandment Number Five of The Ten Commandments, found in Exodus 20:12, and repeated in Deuteronomy 5:16.

Notice that the Apostle Paul was not teaching the "abolishment" of The Commandments (correctly understood as the ten categories that organized all the Laws of God underneath these 10 headings), or he would not have been teaching the Ephesians to obey the 5th Commandment!

This is made all the more difficult because Paul tells us in Romans that the *"Law is holy, just and righteous."*

**Answer for yourself:** So "what" was the "enmity" that Paul said was "abolished" if it is not the LAW?

To understand, we must look at the status and situation of the Gentile in first century Israel.

## WHAT IS THE "ENMITY" WHICH WAS ABOLISHED & WHY IS IT VERY IMPORTANT FOR THE CHRISTIAN TODAY?

In Ephesians 2:15-16 we find the Greek word which is translated as "ENMITY". This word comes from the Greek word "echthra", word #2189 in Strong's Greek Dictionary, which is a derivative of word #2190 which means "hostility toward something":

Thus, the word ENMITY in Ephesians 2:15-16, should have been WRITTEN: enmity TOWARD something or enmity TO something.

A Critical Lexicon and Concordance To The English and Greek New Testament, by Ethelbert W. Bullinger, Zondervan Publishing, Grand Rapids, MI., pps. 250-251, corroborates the FACT that the word ENMITY means: OPPOSITE TO, hating another, and adverse to Him:

As stated before the "enmity" destroyed was the hatred of the "non-Jew" toward the Law of Circumcision and not the whole of the Torah or the Laws of Noah given the "non-Jew" for Eternal Live.

I bet that is a real revelation to most of you, especially considering you have been taught to hate the Law since you were children in Sunday school.

Historically, the non-Jews of the world were brought to God without the obstacle of circumcision, therefore making "peace" between the Gentile and the Jews thus making the two peoples "one"; thereby breaking down the middle wall of opposition and separation between them. Now it was possible that both the Jew and the non-Jew would love the same thing: both the Jew and "non-Jew" could now love the Laws of God together. The Laws of Noah are so simple that any "non-Jew" could easily live by them and most already were if they were righteous beings like Cornelius.

[More on that later in forthcoming articles in this series.](#)

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# THE NATURAL BRANCHES & THE WILD OLIVE BRANCHES OF THE "OLIVE TREE" OF ISRAEL

In the Apostle Paul's analogy, root (Greek=riza), is described in three ways.

- First it is *holy* (Greek=agias) (Romans 11:16b). The word *agias*, according to the Theological Dictionary of the New Testament by W.B. Erdmans, translates "holy" as meaning to be separated or set aside for God's unique purpose. Paul says that as the **root is holy (Jews) but so are the branches ("non-Jews")**. Because God sanctified Abraham, his descendants, both physical and spiritual, are also set aside for God's purposes.
- Second, the root is the source of the *fatness*, (piotetos) or *nourishing sap* that flows from the root and gives life to the branches of the tree (Romans 11:17b). Likewise, the spiritual blessings found in the **COVENANTS (more than one)** made with the Patriarchs are promised to each member of Abraham's family, both physical and spiritual descendants (by this I mean the Gentile believers).
- Thirdly, the root is said to support (Greek=bastazo) the branches. The word *bastazo* means to support, bear up, or give life. This is best seen in Luke 11:27 where *bastazo* is used for the womb, suggesting the protection, nourishment and life support on which the new life is utterly dependent (**remember this is to be understood in the relationship of the "non-Jew" with the people of God...the Jews**).

In context where *bastazo* is used, it implies the submission of the one who receives support. The meaning of Paul's admonishment to remember is **that it is not you, the Gentiles, who support the root; rather it is the root, the Jews, that supports you (the Gentiles). Paul is saying that Israel supports the Church, the Jew supports the Gentile**. Such phraseology describes the proper attitude required of Gentile believers in regard to their place in the family of God. **The attitude of the Gentile is one of humble submission and grateful appreciation toward the Patriarchs (the root), toward Israel (the Olive Tree), for the spiritual blessings of the covenants (nourishing sap) and toward the Jewish people (the Natural branches). Paul's use of the word "bastazo" implies the "submission" of the engrafted branch (Gentile believers) and not "replacement or dominion" of the Gentiles or the Gentile Church over Israel and the Jews.**

## THE CURRENT DECEPTION...REPLACEMENT THEOLOGY

However, modern Gentile Christian theology teaches one of two approaches in dealing with the relationship between Gentile Christianity and the Israel of God. The older and better known is generally called **replacement or covenant theology** and has resurfaced today as **kingdom now or dominionism; reconstructionism**, and in England, **restorationism**.

Under any name, it defiantly (and quite successfully) has persuaded Gentile Christians to believe they are the *NEW* or *TRUE* Israel, having replaced *OLD* Israel as God's people. **This terrible heresy and abominable teaching** is spread from coast to coast in spite of the hundreds of references that can be quoted in the Tanakh

[Old Testament] in which God himself eternally binds himself to the Jewish people, ie. *"For this to Me is like the waters of Noah: as I swore that the waters of Noah nevermore would flood the earth, so I swear...my LOYALTY SHALL NEVER MOVE FROM YOU, nor my covenant of friendship be shaken."* (Isaiah 54:9,10) or in the New Testament, ie. *"God has not forsaken or rejected His people Israel. May it never be...for the gifts and calling of God are irrevocable.. (Romans 11;1,29).*

Replacement theology has inspired Gentile Christianity to reject its Judaic root, and has striped the Church of its Hebraic faith and practice. However, Paul teaches that firmly supported by the richness of the Olive Tree, Gentiles have no room for the spirit of arrogance, pride or self-sufficiency that currently characterizes much of Gentile Christianity (Romans 11:20). Unfortunately, from the second century to modern times Gentile believers have tended to view their existence independently of Israel. But Paul warned, that the attempt to exist independently of the Olive Tree, is not consistent with the concept of the later emerging Gentile Church as determined in the mind of God, and risk being "cut off". (Romans 11: 19-22).

## THE TWO BRANCHES OF THE OLIVE TREE:

Paul's analogy there are two types of branches partaking of the life of the giving sap of the root of the Olive Tree. The Natural Branches represent faithful Jews who were still faithful to monotheism and the faith of the Bible and had not rejected, or worse, replaced the faith of Abraham with Greek Hellenistic Religion and Paganism which had spread throughout the world and threatened the very existence of Israel in the first century. These Natural Branches are the physical descendants of the Patriarchs, and physical heirs to the promises of God made through His covenants. It is in this understanding that the Gentile Church has made a grievous error in judgment since few today are aware of the historical and cultural facts that surround the Scripture, which if were known, give an entirely new understanding and meaning to the text.

## THE MISUNDERSTANDING OF ISRAEL BEING "CUT OFF"

Now listen carefully. For too long we have assumed that the natural branches of the Olive Tree of Israel were cut off for unbelief concerning the identity of Yeshua [Jesus] as Messiah as taught by Paul, which is not the case, for Paul was using typical teaching methods of Rabbinic teaching when in Romans referencing Obidiah 1:12-18 [using "rhemez" where he refers backward to something that already occurred] where "cut off" referred to the invasion and exile of Israel in which other family members of Israel (Esau/Moab-brother of Jacob) looked on, gloated, and even took advantage of the misfortune of their "brothers and sisters." Paul was warning the Gentiles (who had come to faith in God and acceptance into the family of God like Esau) to not act accordingly if Israel (the other children of God) were once again to experience such judgment and disaster (prophetic of 70 C.E. with destruction of the Temple and the exile of Israel which lasted until 1948 C.E.).

*Nowhere was Paul was referring to Israel or part of Israel being cut off for not accepting what would become the later "theology" concerning this Jesus as we have been taught today.*

Let us not forget that Israel, in part, as described in Rome's New Testament is depicted as having accepted the ministry of this Jesus, for the Roman New Testament even tells us that the religious establishment supposedly feared the popularity of Jesus because *"all men everywhere will follow"* him. Little known by most Christians is the fact that in Israel in this troubling time Israel was following "many" Messiahs and anyone who promised them deliverance over their Roman oppressors. Any "Messiah" will do.

**Answer for yourself:** How could some Jews be "lost" supposedly before the New Testament's depiction of the "coming" of Jesus if the rejection of belief "in him as Messiah" was the determining criteria that determined if



these Natural Branches were “cut off or not”?

*You should easily see that the question about the supposed identity of this Jesus was NOT the determining factor in determining if individual Jews were "lost" or not.*

## ONE OR TWO OLIVE TREES?

The unnatural or Wild Olive Branches represent believing Gentiles, who when grafted into the tree of Israel (by turning from idols and paganism to serve the ONLY living God) also become descendants and partakers of the promises of God. Both types of branches are partakers of ONE Olive Tree, not two olive trees! There is only one Israel, not two. The wild Olive branches (believing Gentiles in the first century, as today), have been grafted into the Israel of God through faith in the God of Israel (Ephesians 2:13), so that they are now included in the commonwealth of Israel. But they are NOT, as Replacement Theology would have it, a “New Israel” that replaces the “Old Israel.” Let me make one thing clear. Whether it be Jesus or Jonah, any Jew who brought the "non-Jew" knowledge of the God of Israel, His Covenants, faith, repentance, obedience to the Commandments of God, etc., was acceptable. There would be no difference as seen in the ministry of the Apostles, for example, because the important thing is that such "saving" knowledge be brought to the "non-Jew". The identify of the messenger is not the critical issue; the message is.

Nor do the two branches, believing Jews and Gentiles, constitute a “new tree, a new Israel.” The “cut off” or unfaithful branches too are still identifiable as Israel even though they do not have the living sap of the tree flowing through them. For God is miraculously preserving them, so that instead of dying out, as detached branches normally do, they are able to be grafted back in by faith (Romans 11:23,24). As David Stern instructs, in his Messianic Jewish Manifesto, on page 56, he states that unfaithful Jews are those which are compared to pruned branches who drifted away from the Law, the Torah, and Sinai faith only to accept Greek Hellenism and Paganism instead. Faithful Jews (natural branches residing in Torah faith), and believing Gentiles (wild olive branches who accepted the faith of Jesus and the Laws of Noah along with the Covenant of Noah) each have their own kind of ongoing participation in the “ONE” Israel. This fact needs to be taken seriously in any correct theology of Israel and the Church.

Because of the temporary hardening of some of the unfaithful Jews and their acceptance of Hellenism in the first century, Gentile believers have the opportunity to become a part of Israel. God's justice has separated the unbelieving branches, but God's kindness and mercy has made it possible for Gentiles to have the opportunity for Eternal Life. Because of this, Paul warns that the grafted branches should not be conceited, but come to God through His mercy, gaining value only as they are connected with the life giving sap of the Olive Tree. Yet, Gentile Christianity, since its emergence from the Olive Tree in the fourth century under the heavy influence of Rome, has never seriously heeded Paul's warning (Romans 11:20-21).

Instead of partaking of the rich tradition and heritage of its Jewish root, Gentile Christianity has taken for itself the very position of the Olive Tree! They believe they have REPLACED ISRAEL which is blasphemous! One only needs to read some of the early Church Fathers to see the case in point. I suggest you read Justin Martyr's Dialogue with Trypho The Jew to begin such a study for it is filled with "Replacement Theology" and this was written in 150 C.E. and was the very first major literary work by "non-Jews" in this area (although one finds the incipient idea in Ignatius' letters penned around 110 C.E.).

*"Behold then the kindness and severity of God; to those Jews who fell, severity, but to you Gentiles, God's kindness, If you continue in His kindness, otherwise you also will be cut off" (Romans 11:22).*

The engrafting process (faithfulness to the one God of Israel through obedience to His commandments), has made it possible for Gentile believers to share in the life and power of the root (Israel). As Gentiles come to have a right relationship with God, and humbly accept the God of the Jewish people and a Jewish Book written by Jews as the revelation of this God, they participate in Covenant promises made to the Jewish people whereby they naturally share in the Jew's rich heritage, as well as their culture. Let us never forget that the Bible is a Jewish book and it cannot be read and understood and explained unless we are prepared to become Jews with Jews. **This is the essence of the Olive Tree Connection. This is the essence of the Olive Tree Congregation.**

## THE HISTORY OF THE OLIVE TREE:

We do not believe that Paul ever expected that his warning to the "non-Jewish" world about spiritual arrogance, pride and self-sufficiency would largely go unheeded. **However, only a century after he wrote his warning, Gentile Christianity virtually severed itself from its Jewish root.**

**Answer for yourself:** How was it possible that an all Jewish movement within Judaism, could detach itself, and flourish as a new, separate, self-sufficient religion which rejected it's Hebraic Roots within two generations?

**Answer for yourself:** How do we understand the appalling rootlessness of modern Gentile Christianity in regard to its Jewish origin?

The answers are found in the history of the Olive Tree, a history few Gentile Christians are aware of.

## THE TRANSFORMATION OF THE OLIVE TREE...A TRULY SAD STORY

The story of the Olive Tree is a tragic one. The following analysis will show that the separation between Gentile Christianity and the Jewish people as it has developed over the last 2000 years, is completely out of God's will, the worst schism in history. It is our challenge to participate in what the Sages called, **tikun-ha-olam**, literally, fixing up the world, or repairing it. Such activity according to Rabbinic teaching will hasten the coming of the Messiah. This is what Kefa [Peter] is referring to when he encourages believers to live Godly lives and thus hasten the coming of the day of God, (2 Peter 3:12).

Although the Olive branch has long symbolized peace (Genesis 8:11), it is both ironic and tragic, that **while the figure Paul uses in Romans 11 depicts the joining of two peoples to worship and serve the God of Israel, the relationship between Jew and Gentile has been characterized by division.** Abba Hillel Silver, in his *Where Judaism Differed*, pp. 96-98 show us that historically, the **transformation of the Olive Tree unfolded in three stages:**

- The first stage began with 27 AD and ended around 50 A.D. with the convening of the Jerusalem Council of Acts 15. The literature of Matthew, Mark, Luke (Synoptic Gospels) and the epistle of James (Jacob) are representative of the Messianic Community, perceived as a sect within Judaism (Acts 24:5). They continued to pray in the temple (Acts 3:1) and worship through study of Torah in the Synagogues (Acts 13:14).
- The second stage began with Paul's the mission to the Gentiles. The epistles of Paul characterize the period and emphasize the role of Torah in the salvation of the Gentiles. The period expands from 50 AD to 90 AD. During this second phase, Gentiles came to believe in the God of Israel through the missionary efforts of the Messianic Community of Judaism and Israel. Now comes a real shocker for the Christian Church today. The first-line of Gentile converts in the first century were admonished to obey the laws of the Covenant made with Noah (Noachide Laws) and were expected to continue study of the Torah (Law, Prophets, Writings with special emphasis on the Laws of Moses) within the synagogue structure (Acts

15:19-21).

- The third stage is characterized by the literature of John and spans from 90 AD to 150 AD. During this period the foundation was laid for the eventual incorporation of the concepts of the Orphic mysteries, Greek mythology and mystery religions of the Greco-Roman world into the theology of Messianic Judaism which today has evolved into Contemporary Gentile Christianity. This "religious-pagan" synthesis contributed to the eventual anti-Judaic perspective of the Gentile church and the final separation between Jew and Gentile and thus the **stunting of the Olive Tree**. Abraham Heschel said, *"The vital issue for the Gentile church is to decide whether to look for its roots in Jerusalem and consider itself an extension of Judaism, or to look for its roots in pagan Hellenism and consider itself as an anti-thesis to Judaism"*.

**Answer for yourself:** As a Gentile believer in the God of Israel, has your church every taught you the Laws of Noah?

**Answer for yourself:** As a Gentile believer the God of Israel, has your church taught you the Laws of Moses or have they most likely taught you the "Law has passed away"?

**Answer for yourself:** Have you every thought of yourself [as a Christian] a "sect" or part of Biblical Judaism?

**Answer for yourself:** Are you aware of "any" beliefs you have accepted since childhood as part of your Christian faith are in reality "additions" to the "faith of Jesus" which a typical Jew like this Jesus would have never accepted since they violate much of the Torah and the Prophets of the Old Testament?

**Answer for yourself:** Could you be practicing a modified form of a "literalized" Sun-Worship every Sunday and not know it?

**Answer for yourself:** If you have, what does God think of the matter? You only need read the Torah to find out.

## THE BIRTH OF THE JEWISH-MESSIANIC COMMUNITY: 27-50 A.D.

Although Christianity claims to be a historical religion, in which the understanding of the eternal God emanate supposedly from a first century Galilean Rabbi, **traditional Christianity is pre-occupied NOT with the words and deeds of this depiction of the Jewish Christ within the Israel of God but rather the Essene Cosmic Godman's (called the Christ) eternal pre-existence and his promise of eternal salvation. This comes straight out of "literalized" Solar myths:**

Here is where Gentile Christianity in all of its traditional and modern forms differ from the Kingdom movement initiated by God's Israel in the context of first century Judaism. As will be shown, **Christianity, with its emphasis on Platonic dualism and other-worldliness, evolved as a SYNTHESIS between the Greco-Oriental religions of the Roman empire and the practical Judaism which Israel both believed and practiced.**

## A JEWISH MESSIAH

The life, words and deeds of this Jewish Christ and His message through Biblical Judaism reveal the Divine Ideas of God for all mankind as expressed through the medium of a "representative man" deeply rooted within the Hebraic culture and Jewish faith. I recommend Geza Vermes' Jesus the Jew which describes the "Jewishness of Jesus" in detail. Here is where it gets tricky again since already we have mentioned that proper understanding of this Christ as depicted in our New Testament is best understood as a Divine Allegory rather than a supposed "literal-historical" account. Given this as an undeniable fact upon study let it be now that that "allegorically" the New Testament reveals that this Christ came as a "Jew" to this world; he was born of Jewish parents (Matthew 1:16), and circumcised the eighth day according to the Torah (Luke 2:21). As a youth he

celebrated Passover (Luke 2:41-43) and learned Torah within the Synagogue and was even found on one occasion discussing *halakah* (interpretation of Torah) with the Sages in Jerusalem at the early age of twelve (Luke 2:46,47). When he began his ministry, he did so within the Synagogue system, and by doing so he kept Sabbath observance (Luke 4:16). About ninety percent of the teachings of this Jewish Christ can be paralleled by rabbinic literature and reveal a strong resemblance to the Pharisaic teaching found with the Synagogues of Israel. This Christ is depicted as an observant Jew, participating in the Feast of Passover (Matthew 26:15-18), Hannukah or Feast of Dedications (John 10:22), Feast of Unleavened Bread (Luke 22:1) and the Feast of Tabernacles (John 7:10). What is amazing and frightening is that there are modern scholars who have made attempts to deny the Jewishness of this "Jesus as the Christ" and thus justify much of the antisemitism perpetuated by the Church in its history. An example is Freidrich Delitzch; noted Old Testament scholar, who denied the Jewish origin of Christianity and the Jewishness of Jesus.

To further substantiate the thoroughness of the Jewishness of God's revelation to the world through this Jewish Christ we find that he was addressed as Rabbi (Mark 9:5) but considered himself to be a prophet in the Jewish tradition (Luke 13:33; 4:25; Mark 6:4). Jesus taught *as one who had authority*, (Mark 1:22), that is not as the Rabbis taught in accordance with the authority of the academies, but as a prophet would have taught on direct authority from God. The people who heard and understood the words of this Christ saw and understood this Christ to be *a prophet mighty in deed and word before God and all the people* (Luke 24:19). During his earthly visitation in Israel, this Christ importantly considered himself called *only to the lost sheep of the house of Israel* (Luke 24:19). Later he commanded (the Great Commission) that the Torah (God's instruction and commandments) be taken to all the "lost sheep of Israel" who, in that day had become literally Gentiles through intermarriage with "non-Jews" following the captivity of Northern Israel some 800 years previous (Matthew 28:28). This was literally in fulfillment of such passages as Micah 4:1-3. Let us never forget that within this "Gentile" melting pot through out the world were multitudes of Abraham's ancestors whom were taken captive in the Assyrian Captivity which had become totally assimilated with other Gentile nations, thereby losing their heritage and their faith. It was to these "lost sheep" of Israel that this Christ called Israel to reach out toward in the Great Commission when he commanded the "Torah" be taken to them, thus providing the opportunity for them "who had been cut off by their unbelief" to be "grafted" back into Israel through repentance and faith.

## THE CHURCH OF THIS JEWISH CHRIST: A CONGREGATION PATTERNED AFTER JEWISH VALUES AND CEREMONIES

The Jewish Messianic movement within Judaism looked at the Torah as sacred and eternally binding upon themselves and all who would join them (including the Gentiles). Particularly, since this Jewish Christ specifically taught that Torah was to be observed, and anyone who taught men not to, would be least in the family of God (Matthew 5:17-19).

### Matthew 5

- *17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.*
- *18 For verily I say to you, Till heaven and earth shall pass away, one jot or one tittle shall by no means pass from the law, till all be fulfilled.*
- *19 Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whoever shall do and teach [them], the same shall be called great in the kingdom of heaven.*

That is a frightening Scripture for the contemporary Gentile Christian church today who teaches that the Law has passed away and that we are under "grace" only and absolved

**of our responsibility to obey the "Laws of Moses".** The first believers in the teachings of this Jewish Christ and the message brought to and through Israel to the world saw no contradiction between their loyalty to Judaism and their belief in a Jewish Messiah (Acts 16:3; 18:18; 21:20-26). **Messianic identity was not a "saving" doctrine then nor is it now! Christianity has failed yet to see this.**

**Answer for yourself:** Have you ever taught others that we "are no longer the Law but under grace"?

**Answer for yourself:** In doing so, do you see that you have taught others that they are not obligated to obey the Law, thus giving them erroneous direction that they are not required to obey the Law?

**Answer for yourself:** Are you "least" in Christ's kingdom, and if so, don't you desire to be "great" for him instead?

Acts 16

*3 Him would Paul have to go forth with him; and took and **circumcised him** (commandment) because of the Jews who were in those quarters: for they all knew that his father was a Greek.*

Acts 18

*18. And Paul [after this] tarried [there] yet a good while, and took his leave of the brethren, and sailed from there into Syria, and with him Priscilla and Aquila; having shorn [his] head in Cenchrea: **for he had a vow (obeyed the Law of the Nazirite).***

Acts 21

*20 And when they heard [it], they glorified the Lord, and said to him, Thou seest, brother, how many thousands of Jews there are who believe; **and they are all zealous of the law:***

- 21 And they are informed concerning thee, that thou teachest all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise [their] children, neither to walk after the customs.
- 22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.
- 23 Do therefore this that we say to thee: We have four men who have a vow on them;
- 24 **Take them and purify thyself with them, and pay their expenses that they may shave [their] heads: and all may know that those things, of which they were informed concerning thee, are nothing; but [that] thou thyself also walkest orderly, and keepest the law.**
- 25 As concerning the Gentiles who believe, we have written [and] concluded that they observe no such thing, except that they keep themselves from [things] offered to idols, and from blood, and from strangled, and from immorality **(4 of the 7 categories of the Laws of Noah as mentioned earlier).**
- 26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until an **offering should be offered for every one of them. [Notice that this was long after the Cross and Paul and others of the Messianic Community were STILL OBSERVING THE LAW].**

Just a quick note. It was in this "vow" that Paul, upon James' command, brought blood sacrifices for atonement and sin offerings long after the time of the supposed death of Jesus which is again supposed to be the final atonement for sin and let me also say it was approximately 25 years following the supposed death of this Jesus. That should make you wonder why these men, James and Paul and the Jerusalem Church did not believe in some Jesus' death as the "final sacrifice" for sin as the author of Hebrews instructs and as Roman Christianity has taught for some 1800 years. **That should make you wonder if we as Christians have been taught the truth concerning atonement** (SELAH).



# IS THIS INFORMATION "NEW" OR "OLD"?

The "New", or more correctly stated the "Re-Newed" Covenant was viewed as being fulfilled as a covenant promised to the House of Israel and Judah (Jeremiah 31:31), and not a "New" Covenant given to Gentile believers that replaced one of God's previous covenants which are all eternal and everlasting. The promise of the New Covenant was not abrogation of Torah, but the writing of the Torah on the hearts of men of faith. Gentile believers should take note that the New Covenant was promised to Israel, not Rome or Athens (Gentiles) (Hebrew 8:8-13). in this "renewed" same Covenant as before God was to write His same Laws upon the hearts of His people anew and within His people, the Israel of God, was a place for the "non-Jewish" believer who was to have these same Laws and Commandments, respective of his unique Covenant, written upon his heart as well. Nothing God every said can pass away or be nullified no matter what the New Testament says.

Hebrews 8

*8 For finding fault with them, he saith, Behold, the days come (still future), saith the Lord, when I will make a new covenant (unconditional) with the house of Israel and with the house of Judah:*

*9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt (conditional covenant); because they continued not in my covenant, and I regarded them not, saith the Lord.*

*10 For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them (LAWS) in their hearts: and I will be to them a God, and they shall be to me a people: {put: Gr. give} {in: or, upon}*

*11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.*

**Answer for yourself:** As a Christian, who is grafted into the Israel of God, can you honestly say that this "New" Covenant has begun already for you in light of the condition that God will "put His laws into the minds" and hearts of His people? This is rather strange considering that the vast majority of Christian Churches that follow Rome's Christ and its false Pauline theology prides themselves that they are not under the Law.

**Answer for yourself:** Is this "new" covenant made with Baptists, Catholics, Presbyterians, Lutherans, or with the people of Israel? You were to be Israel long before any man-made denominations were ever started.

**Answer for yourself:** Can these "Baptists, Catholics, etc. be considered apart of Israel and be partakers of this covenant when their dogmas and doctrines oppose and conflict the Jewish Scriptures and the religious beliefs of Israel (ie. replaced the Sabbath with Sunday, replaced the 7 Biblical Festivals with pagan holidays to which the Roman Church attached the name of this Jesus, changed the tithe, pagan Christology, etc.)?

**Answer for yourself:** Since this "new", or better stated in the Hebrew as "renewed" covenant was to be made with Judah (Jews) and Israel (those descendants from the northern ten tribes), where do we as Gentile believers fit in, and can we not have God Laws written in our minds and hearts and still be a part of Israel?

**Answer for yourself:** As Gentile believers whom are grafted into Israel, are we given as Christians the authority to change the Laws concerning such things as the Sabbath, the Biblical Festivals, or righteous giving as dictated by the very own laws which are to "written on our hearts?"

**Answer for yourself:** If you claim to find where the Bible gives you the authority to do away with what Jesus both believed, observed, and taught, will you please inform me for I have studied for over 20 years and have yet to find such authority?

## HOW CAN WE KNOW GOD AS VERSE 11 PROMISES?

I John 2:3-4 states: *And hereby we do know that we know him (Yahweh), if we keep His commandments. He that saith, I know him and keepeth not His commandments, is a liar, and the truth is not in him.*

The early disciples who followed the message of God's Christ found this compatible with their continued observance of Sabbath, the festivals, circumcision and the dietary laws.

***There remained such Jewish Messianic fellowships containing both Jews and Gentile believers until the fourth century.***

Because of the development of the anti-Semitic and anti-Judaic attitude of the Gentile Church, it became impossible for these early remnants of Israel's outreach to the "non-Jews" to flourish. Ignatius, in his Letter to Magnesians 10:3, (written during the second century) wrote, *"it is monstrous to speak of Jesus Christ and practice Judaism."*

*With such typical animosity by "non-Jew"ish leaders, orthodox Gentile Christianity made it impossible for any such Messianic community to remain true to the message of the Jewish Christ and the message of Israel to the "non-Jew"*

Likewise, Judaism, because of the persecution and animosity it was receiving from emerging Roman Christianity, found no place for these messianic Jews either. Besides that, the missionizing of the "non-Jewish" world by the Jews would be severely curtailed. However, it should be noted that there were Rabbis like Simon the Pious and Simon ben Lakkish who defended the Messianic Jews and thought they should be included within the framework of the Jewish community of faith.

## SO WHAT DOES ALL THIS MEAN TO ME-A CHRISTIAN IN MY CHRISTIAN CHURCH?

**Answer for yourself:** If the teaching aspects of the Law has not passed away, then are we not still "under" the perfect Law of obedience? Yes.

**Answer for yourself:** Since the teaching aspects of the Law have not passed away, then what right do we have to continue to utilize God's Holy Tithe in the manner we do as it goes to church funds to be distributed how they will (building payments, insurance, bill, utilities, due, membership fees in organization, fancy dinners, etc), *when the Law SPECIFICALLY commands us that 1/3 of ALL of the Tithe is to go totally to the widows, orphans, sick, lame, blind, etc?* We have no right and we sin in contributing to agencies if we let them distribute God's Tithe in such ways. These Laws are the very details of our Covenant before God and to neglect or disobey is sin. Don't be deceived any longer!

**Answer for yourself:** Since the teaching aspects of the Law have not passed away, then what right do we have to

continue to utilize God's Holy Tithe in the manner we do when God's Law SPECIFICALLY commands us that the second 1/3 of the Tithe is to go to you for the observance and celebration of the Sabbath and Feasts of the Lord as found in Lev. 23? We have no right and we sin in contributing to churches whose church calendars are filled with pagan holidays in which we affix the name of Yeshua to make them look religious?

**Answer for yourself:** Since the teaching aspects of the Law have not passed away, then what right do we have to continue to utilize God's Holy Tithe in the manner we do when God's Law SPECIFICALLY commands us that the third 1/3 of the Tithe is to go to the teaching Levite who today teaches you the truths in God's Word, and not to false teaches who have taught you to rob God? We have no right and we sin in contributing to churches in support of pastors who deceive you because of their lack of adequate study!

**Answer for yourself:** Since the teaching aspects of the Law have not passed away, then what right do we have to continue adhere to and observe our Gentile Church's calendar of holidays to the neglect of the Seven Biblical Festivals which can easily be shown to have admonitions concerning the "non-Jews" inclusion?

*We at Bet Emet Ministries plead with you to share this material with loved ones that they may inherit the fullness of God's salvation by rethinking the message of preachers and Paul, or those who corrupted his writings, thereby rightly dividing the Word of God that they will one day not stand ashamed before God.*

[More to follow as we continue in the next article in this series.](#)

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# THE ENGRAFTED OLIVE TREE BEGINS TO SPROUT A MIXTURE OF FRUIT-HEBRAISTS AND HELLENISTS

Although the initial Messianic Community was Jewish, it was not monolithic. The Messianic Community in Jerusalem, was initially composed of two distinct groups (Acts 6:1). One group was the **Hebraists**. These were Hebrew speaking Jews, most of whom were native to Israel. They were firmly committed to Torah and the Jewish way of life. Being committed to the Jewish traditions they maintained close ties to the Temple. The other group was the **Hellenists**. These Jews were Jewish in matters of faith but adopted Greek language and customs. The Hellenists were primarily Jews from the *diaspora* and had ties to the Greco-Roman world. The term "diaspora" is a term referring to any place outside Israel where Jews lived. After the martyrdom of Stephen, a Hellenistic Jew, a great persecution was unleashed (Acts 11:19-21), primarily against the Hellenist wing of the Messianic Community. As a result they were scattered throughout Judea and Samaria (Acts 8:1). **This persecution of the Hellenistic Jewish believers led to the evangelization of Gentiles.**

## EVANGELIZATION OF GENTILES

Philip is a case in point since he was a Hellenistic Jew (Acts 6:5) and traveled northward to Samaria, then Gaza, Azotus and Caesara evangelizing Gentile proselytes and God-fearers (Acts 8:4-40). Because the Hellenist were less Hebraic in orientation, it was easier for them to relate to Gentiles. At the same time, it laid the foundation for a Gentile community who was less Hebraic in orientation. For the most part, the Hebraic wing of the early Messianic faith community remained in Jerusalem and grew to number **tens of thousands, all zealots for the Torah** (Acts 21:20). Until 135 AD, the Jerusalem faith community of believers appears to have made up of almost exclusively of Hebraists. Besides the persecution from the Sadducean priests (Acts 4:17ff), there was one other crisis confronting the early Messianic community. That question was not which Jews could belong to the Spirit enlightened community (Joel 2:28,29), **instead the primary issue was whether Gentiles could, upon repentance of sin, belong to a totally Jewish community, and if so, what were the requirements?**

## THE TRANSITION OF THE OLIVE TREE (50 to 90 AD)-THE MISSION TO THE GENTILES

The faith and ethical values of the Jewish people were never monopolized by them. They were offered to all humanity. Israel's covenant with God was ultimately a covenant with all mankind. **I have given you as a covenant to the Gentiles, as a light to the Gentile nations (Isaiah 42:6).** All men, regardless of race or status, were welcome to faith in God. Judaism was never to be a self-enclosed society or separatist religion. **Let not the Gentile (Hebrew=nochri, foreigner) who joins himself to the Lord say, "The Lord will surely separate me**

*from His people ...I will bring Gentiles to my Holy Mountain, and make them joyful in my house of prayer...for my House shall be called a House of prayer for all nations."* (Hebrew=goyim, gentiles) [Isaiah 56:3,7].

Biblical passages like Isaiah 2:2-4 and Micah 4:1-3 indicated that there would be a time when Gentiles would come in great numbers to join themselves with the Jewish people and believe in the ONE God of Israel. You should find this rather strange since today Christianity is bent upon converting every Jew in the world to Christianity, thereby effectively eradicating the true faith of Yeshua from the planet!

## Isaiah 2

- *2 And it shall come to pass in the last days, [that] the mount of the LORD'S house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations [Gentiles] shall flow to it. {established: or, prepared}*
- *3 And many people [Gentiles] shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.*
- *4 And he shall judge among the nations [Gentiles], and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. {pruninghooks: or, scythes}*

**Answer for yourself:** Don't you find it rather strange that in the future the "Law" will go out from Zion, yet many teach that the Law has no validity today or else is "passed away"?

## Micah 4

- *1. But in the last days it shall come to pass, [that] the mount of the house of the LORD shall be established on the top of the mountains, and it shall be exalted above the hills; and people [Gentiles] shall flow to it.*
- *2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of the LORD from Jerusalem.*
- *3 And he shall judge among many people [Gentiles], and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. {pruninghooks: or, scythes}*

**A similar passage is Zechariah 8:21-23:**

*21 And the inhabitants of one [city] shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. 22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. 23 Thus saith the LORD of hosts; In those days [it shall come to pass], that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We (the non-Jews) will go with you (the Jews): for we have heard [that] God [is] with you.*

Notice the passage ends with *In those days (days of the Messiah) ten men (Gentiles) from the Gentile nations speaking every language will take hold of the garment [talit-prayer shawl] of a Jew saying, "Let us go with you for we have heard that God is with you."* Moreover, the prophet Isaiah declared that



God's gates were not to be opened exclusively for the Jews, but says, *open the gates that the righteous Gentiles (Hebrew=goy) which keeps faith may enter in (Isaiah 26:2).*

**Answer for yourself:** What faith is Isaiah talking about? Is he speaking of Protestant, Catholic, Methodist, Baptist, Church of Christ, etc., or could he possibly be referring to Messianic Judaism? The answer is obvious.

The Rabbis themselves came to believe that Israel should not be conceived only as a nation of Jews, but also as a *kehal Adonai* (Deuteronomy 23:4) or *congregation of God* co-extensive with the nation, but not excluding the righteous Gentiles in the world. This is reminiscent of Paul's use of the phrase *the Israel of God* (Galatians 6:16) or *the Commonwealth of Israel* (Ephesians 2:12).

It was inevitable that the Jewish Messianic Community begin to reach out to Gentiles, although Hellenistic Jews found this easy, the *Hebraics did so reluctantly at first* (Acts 10:28) but eventually accepted it as part of God's prophetic plan (Acts 10:17,18). The first Gentiles to be reached were Jewish proselytes (Acts 6:5) and Gentile God-fearers (Hebrew= yir'e shamayim) (Acts 10:1,2). The Jewish proselyte was a Gentile who took upon himself the "yoke of the LORD," ie., accepted the full obligation of the Jewish way of life, including circumcision, 613 Commandments, and total identification with the Jewish people. The conversion required circumcision, baptism and then sacrifice. They became the foundational core for the Gentile *church* which evolved through the missionary efforts of Paul and others (Acts 13:16; 16:14,43; 17:4,17; 18:7).

But not all non-Jews became proselytes to Judaism. *The Gentile God-fearer accepted monotheism and practiced some, though not all, of the traditions, customs and laws of Israel's faith (Laws of Moses).* For the Gentile believer in the first century the Law had not passed away! His spiritual status was in no way regarded as inferior to that of a full fledged Jew, at least in God's eyes. "The righteous among the Gentiles will have a portion in the world to come" according to the Tosefta Sanhedrin 13:2. *The minimum requirements for fellowship with Jews were the laws of Noah: prohibitions of idolatry, murder and eating meat with blood in it, and sexual immorality.*

However, as more and more Gentiles became associated with the Jewish Messianic faith community, the place of the Jewish Law and instruction, that is the Torah, in the lives of the Gentiles became a critical issue.

## THE PLACE OF THE TORAH IN THE MESSIANIC ASSEMBLY IN THE FIRST CENTURY

The Jewish sages believed that the Torah was given in public, openly, in a free place. For had Torah been given in the land of Israel, the Israelites would have said to the Gentiles in the world: You have no share in it. But since it was given in the wilderness, publicly and openly, everyone willing to accept it could come and accept. The responsibility of the Torah was regarded by faithful Jews not as a burden at all, but as a wholesome discipline. The purpose of Torah was to increase personal Godliness and as an aid in the process of sanctification.

There has been a great misrepresentation of what Torah actually means. It is not law (Greek=nomos) which leads to legalism as believed by many modern Gentile Christians. *Torah is a compendium of moral instruction, a rule of life for all men, a pattern of behavior, a way revealed in the life of a people through prophets and sages which, when faithfully followed, leads to the well-being of the individual and society. Dear Christian please give a hearing to what is said next. The LAW (TORAH) was never meant to be a way to salvation but always a way of sanctification while in this world.* This is a startling statement for the Christian to come to terms with for he has been taught incorrectly his whole life that the Jews believed that they could merit Eternal Life by "KEEPING THE LAW." Nothing could be farther from the truth, in fact further reading on this issue is recommended in A. Cohen's *Everyman's Talmud*, pp. 149-158. What Paul and others rejected was the use of Torah, including the laws and

commandments, as a prerequisite for Gentiles entering the community of faith; in particular one special Commandment. I speak of the Commandment of circumcision used by bigoted Jews to keep the non-Jewish "dogs" at arms-length. This issue has been covered satisfactorily in prior articles in this series. Paul's argument was that the true sign of belonging to the seed of Abraham is not only physical but spiritual as well (Romans 2:28,29). This view is nothing new, in fact, it is the teaching of the Torah (Deuteronomy 10:16), and the prophets (Jeremiah 4:4) and of Judaism. The Jews have always believed that election and ultimately salvation was possible because of God's mercy rather than human achievement (see E. P. Sanders' Paul and Palestinian Judaism by Fortress Press, p. 422). **The Jews never believed that salvation was secured by the works of the Torah** (see Pinchas Lapide, Paul; Rabbi and Apostle, (Minneapolis: Augsburg, 1984, p. 37-39). **To the extent that Gentile Christianity propagates this view, it is guilty of bearing false witness.**

## THE GENTILE BELIEVER AND THE TORAH

Messianic Jews in the early faith community could not agree on any one position concerning the relationship of the Jewish Torah to Gentile believers. Let us look at four positions shown in the Bible.

### **1). Some were absolutely opposed to the Torah altogether (like we see today).**

These were one wing of the Hellenistic party and unfortunately this view is espoused in the great majority of Christian churches today. It may surprise you, considering the contradictions that constantly comes from the mouth of Paul concerning the Law and the Torah in the New Testament, but Paul in places refutes this notion that once a Gentile comes to a right standing with God by faith he no longer has an obligation to Torah, but rather is free to establish the Torah and the Law in his life:

*Do we nullify the Torah by this faith, Cod forbid! Rather we establish the Torah (Romans 3:31).*

*Paul emphasized that the Torah is Holy, and the commandments Holy, righteous, and good, (Romans 7:12).*

*Paul delighted in Torah (Romans 7:22) and recognized it as necessary (1 Timothy 1:8), and even built his theology on the Decalogue (Romans 13:8-10).*

*All of Paul's negative statements concerning the Torah should be understood in the context of those who tried to use conformity to Torah as a basis for self righteousness and achieving salvation when it has always been a free gift from God as an expression of His mercy and grace. Coupled with this is Rome's later inclusion anti-Law theology written into Pauline works which are known forgeries today.*

That is why Paul himself obeyed the Law and maintained Torah as an observant Jew even **AFTER** his joining the Messianic faith community (Acts 16:3. 18:18; 21:20-26; 20:16).

To Paul, the Torah was a means of sanctification or walking with God (Ephesians 4:17f), a way of life, but he bitterly opposed the use of Torah as a requirement for salvation (Galatians 2:15). The failure to recognize the intent of Paul's writings in these areas have, in my opinion, been the major stumbling blocks that trips up most Christians when they read the Bible.

### **2). A second group, composed of Gentile believers practiced the moral code of Judaism but did not participate in any ceremonial laws.**

The result, as seen in Christianity by the replacement of Biblical Festivals with pagan holidays, can easily be refuted by a careful reading of the New Testament where we easily see Paul instructing Gentiles to keep the Sabbath and the Festivals (1 Cor 11:2, Col. 2:16-18, Gal. 4:8-11, Acts 20:7-8).

3). Another group, even stricter, held to the whole teaching of Torah except circumcision.

4). But the most legalistic group of Jews and Gentile converts have been called *Judaizers* and were members of a small sect within the much larger Pharisaic party. They held that a Gentile must first become a Jew, submitting to circumcision, baptism and sacrifice, before joining the Messianic faith community (Acts 15:1,5). It was to these that James responded in the Acts 15 Church Council decision of 50 C.E.

## THE JERUSALEM COUNCIL IN 50 C.E.

The time had come for the Jewish Messianic faith community to come to a decision on the Gentile question. They struggled with the issue: "Should Gentiles be required to enter the Messianic community in the same manner as Gentile proselytes entered Judaism (circumcision, baptism, and sacrifice)"? The decision reached by James and the Messianic Synagogue was that Gentile believers were to be viewed in the same manner as God-fearers were in Judaism.

God-Fearers were not required to be circumcised, but instead were included with the congregations of God, (Hebrew=Kahal Adonai), through faith in the God of Israel. The Minimum requirements for fellowship with Jews and the Israel of God were the observance of the Laws of Noah.

The laws of Noah enumerated in Acts 15 forbid Gentile believers in God:

- (1) to participate in idolatry by eating food offered to or polluted by idols, (
- (2) eating meat of strangled animals, or meat which the blood had not been drained in a kosher manner,
- (3) shedding of blood or murder, and
- (4) sexual immorality which characterized pagan Gentile society. These Noachide laws resemble the three capital sins of idolatry, bloodshed and fornication, for which a Jew was required to choose death, before allowing himself to be coerced to transgress. Further, the Noachide Laws are identical to the Jerusalem Council's final decision (Acts 15:23-29). Salvation for Jew and Gentile alike was by God's grace through their faith in the God of Israel. The Jew had always had faith in God from the beginning, but the Gentile [strangers from the covenant promises, aliens from the commonwealth of Israel, without hope and without God in the world] was introduced to God [through the Great Commission] by the teachings of Yeshua's Apostles as they extended salvation to them through the taking of the Torah to the "Lost Sheep of Israel" scattered around the world. Primarily to Abraham's seed, now assimilated and transformed into Gentiles, did the Word of God go first (to the Jew first), next to the Greek (Gentiles).

But the Gentiles were expected to observe the minimum (or essentials, Acts 15:28) of the Noachide laws in order to maintain fellowship with the Messianic Jews. Notice that these Noachide Laws are called "NECESSARY" in Acts 15 by the Jerusalem Council [Acts 15:28]! These sins were the most offensive to Jews (Israel) and it was believed that if the believing Gentiles maintained these minimum requirements, then harmony and unity could be maintained within the Messianic faith community, now composed of Jews and grafted-in Gentiles [in other words fellowship would not be hindered]. Ya'akov [James] assumed that Gentile converts, whether former God-fearers or Proselytes, carried with them an attraction and love for synagogue worship and the Jewish way of life [Torah] since the Jewish way of life was an

**expression of the Bible and its commandments.** It was expected that the believing Gentiles would continue in the study of Torah within the Synagogue on the Sabbath. That is why Ya'akov [James] reminds them, *Moses from ancient generations has in every city those who proclaim him [his teaching], since it [Torah] is read in the synagogues every Sabbath (Acts 15:21).* Like the God-fearers in Judaism, the Messianic Gentile was allowed to participate in the customs, traditions and Biblical feasts, as was the pattern seen in the Old Testament. **It was not until much later, after the battle lines between Gentile Christianity and Rabbinic Judaism had been drawn, were believers forbidden, by Judaism and Christianity, to share in the rich heritage of the Jewish way of life.**

Undoubtedly, the Hebraic wing of the Messianic community thought Gentiles would become eager to accept and follow further Jewish obligations as they proceeded in learning. This is supported by the document called the **Didache** (Greek=teaching) circulated among the Messianic Gentiles between 90 and 120 AD. **The Didache was a first century church manual,** containing the teaching of the twelve Apostles of the mother church or congregation in Jerusalem. In Didache 6:1-3, there is an indication that **all members [both Jew and believing Gentiles] of the Messianic faith community [Church] were expected to make the Torah an essential part of their life.**

*See that no one leads you astray, from this way of the teaching, since such a one's teaching is Godless. If you can bear the full yoke of the [Torah] of the Lord, you will be perfect. But, if you cannot, then do what you can! But about food: undertake what you can, but keep strictly away from what is offered to idols, for that implies worshipping dead Gods.*

You should easily see the similarity with the ruling of James in Acts 15.

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# THE OLIVE TREE OF ISRAEL AND FACTORS THAT CAUSED IT TO DIVIDE DURING THE EARLY CENTURIES OF THE CHURCH

## THEOLOGICAL AND POLITICAL CONFLICT: 50-90 A.D.

The question of the place of the Torah, was not the only challenge the early Messianic faith community [Church] faced. They were a pluralistic and diverse group made up of conservative (Pharisaic) Jews, Hellenistic Jews (Greek-speaking), Moderate Hebraists, Gentile Proselytes, Gentile G-d-fearers, and converted pagans. There was the challenge of unity in the midst of such diversity. There were several factors that contributed to the unity of this body:

- First, they still defined themselves in the context of the Jewish community.
- Second, all factions believed in the sacred scriptures of Israel, which were written in Hebrew and not the adulterated Greek text called the Septuagint.
- Further, all the Messianic community clung to the belief of the Messiahship of Yeshua and held his words and deeds central in their teaching in spite of the prophecies not being fulfilled as of yet. There was yet time for that as the Essenes taught a second coming of their "Teacher" and applied that to Jesus following his death.
- Finally, each individual held to a common experience of *enlightenment* or *revelation* from the Spirit of G-d (known in Hebrew as Ruach HaKodesh). This *baptism of the Holy Spirit* as it is known in Gentile Christianity has little to do with the Hebraic or biblical teaching of the promise of *Ruach Ha Kodesh*. (Joel 2:28; Matthew 3:11). From the Hebraic perspective, Ruach HaKodesh implies a level of enlightenment which involves clarity of understanding, an enhancement of perception, an awareness of the spiritual, and often a complete change of personality. The Ruach HaKodesh provides the believer with clear unequivocal perception, where he can actually receive instruction from G-d, which would otherwise not be possible.

Despite the internal challenges, there were external challenges as well. From 50 to 70 AD, there was continued persecution from the Sadducean priesthood of the Temple complex who viewed this Messianic movement of Yeshua as a threat to their spiritual influence in Jerusalem. The Sadducees held to a strict interpretation of Torah, especially as it pertained to the priesthood and Temple. They did not accept the halakah of the Pharisees or their belief in the resurrection (Joachim Jeremias, Jerusalem in the Time of Yeshua, Philadelphia: Fortress Press, 1981, p. 228ff).

In Jerusalem, the Sadducean party of Judaism were primarily responsible for the acts of mob violence, imprisonments, arrests and martyrdom (Acts 4:1,2; 5:17,18; 7:1; 8:54-60).

*In the diaspora, the Pharisaic party of Judaism saw the movement being led*



## *by Paul as a threat to the synagogue and observance of Torah*

All these forms of persecution acted as a wedge between Judaism and the Messianic faith community [Church].

By 66 AD, the Zealots (organized Jewish terrorists determined to remove Roman authority by military conflict) had gained considerable influence among the people of Israel. The Zealots, through fanatic nationalism, committed the majority of Israel to end Roman rule, and bring salvation to the people, through the power of the sword. The Roman response was ruthless. In 70 AD the Romans leveled Jerusalem, destroyed the Temple complex except for the western wall. An estimated three million Jews, men, women, and children lost their lives through starvation, torture and murder. Although many of the Messianic community died in Jerusalem, a large contingency fled to Pella in Perea. They fled in obedience to Yeshua's prophecy: When you see Jerusalem being surrounded by armies, you will know that its desolation is near, then let those in Judea flee to the mountains (Luke 21:20,21). However the flight of the Messianic Jews and their failure to support the Zealot movement against Rome, became another wedge in the gradual separation of Judaism and the Messianic community [Church]. The stigma of betrayal and treason remained with the Messianic community from 70 to 90 AD, especially in the minds of the orthodox leaders.

The destruction of the Temple in 70 AD and conquest of Masada in 73 AD marked the end of the Zealots, Sadducees, and Essenes in Israel. The Pharisees and the Messianic believers in Yeshua (Nazarene/Essenes) were the only remaining constituents of Judaism. Between 70 and 90 AD, Judaism was somewhat in disarray and as a result the Messianic movement flourished. The historian Eusebius of Caesarea reported that a succession of 15 Messianic Jewish bishops served in Jerusalem until the second Jewish revolt against Rome in 135 AD (Eusebius, Ecclesiastical History, translated by G. A. Williamson, Minneapolis; Augsburg Publishing House, 1965, 4.5.1-4)..

The Messianic movement [Church] was measurably successful, so much so that the Pharisaic Rabbis gathered at Yavneh in 90 AD to discuss the matter. The primary objective of the Rabbis that gathered at Yavneh was the protection and preservation of Judaism (non-Messianism vs Messianism). The Rabbis restructured it and in doing so, laid the foundation for what became known as modern Rabbinic Judaism today. The rituals of the Temple were transferred to the home. Acts of righteousness replaced the sacrificial system of the Temple, and the synagogue became the place where Temple ritual was standardized into the order and liturgy of the synagogue service.

The Birkat HaMinim or Heretic Benediction was also composed at Yavneh in 90 AD. Although the original document has never been recovered, a later version reads:

*For apostates let there be no hope, and the dominion of arrogance do thou speedily root out in our days; and let heretics (Hebrew=minim) perish in a moment, let them be blotted out of the book of the living and let them not be written with the righteous."*

Whether or not the prayer was originally directed at Jewish or Gentile believers in Yeshua is a subject of much debate. Regardless, it did act as a type of liturgical instrument to force Messianic Jews and Messianic Gentiles out of the synagogue. The Gospel of John, written during this time, may reflect some of the animosity believers were developing against the orthodox Jewish community claiming expulsion from the synagogue (John 9:22; 12:42; 16:2). This was but another wedge in the separation of the two remaining faith communities in Israel. By 90 AD, the foundation was firmly laid for the eventual separation of fellowship between Jews and Gentiles, Judaism and Gentile Christianity.

The final straw in the ongoing theological and political struggle between Judaism and Christianity occurred in 135 AD. Simon Bar Kokhbah (Hebrew=son of a star), led a military revolt against Rome. He was proclaimed as

the long awaited Messiah by Rabbi Akiba, the most respected scholar of the time. He appealed to a text from Torah, **A star will come out of Jacob, a scepter will rise out of Israel (Numbers 24:17)**. The remnants of the Jewish believers in Yeshua refused to fight, primarily doing so would have seem they were acknowledging the Messiahship of Bar Kokhbah. For them, Yeshua was the Messiah, the only Messiah. The orthodox Rabbinic community made a clear statement by supporting Bar Kokhbah. That is a denial and rejection of Yeshua's Messianic movement and allegiance to its own Messianic movement, led by its own charismatic military leader. Any remaining hope Messianic Jews had for their fellow Jews believing in Yeshua had come to an end. **The battle line between synagogue and church was drawn.**

One other point should be made, after the end of the war in 135 AD, the Jewish nation was destroyed, the Romans leveled Jerusalem, plowed it under, and built a new city called Arelo Capitolia. The Romans built a temple to Jupiter on the site of the Temple Mount and the Emperor Hadrian populated the Jewish Holy City with Greek speaking pagans. But most important, he banned all Jews from the city on the threat of death.

***At this point, the Jewish Messianic mother Church ceased to exist. The leadership of the movement of Yeshua was now shifted to Rome, the leading center for Gentile Christianity***

## **THE TRANSFORMATION OF THE OLIVE TREE... 90 TO 150 AD: THE EMERGENCE OF GENTILE CHRISTIANITY**

**History records for us that Jews as well as non-Jews who looked to Yeshua as Messiah fellowshiped together and attended Orthodox synagogues as late at 400 A.D.** Although there is evidence that **Messianic Jews** (a term which refers to a Jew who believes in the Messiahship of Yeshua yet maintains his Jewishness, ie. observes Torah, and identifies with the Jewish way of life) and **Messianic Gentiles** (a term which refers to a Gentile who believes in the Messiahship of Yeshua and identifies himself with the Jewishness of Yeshua and identifies with the Jewish way of life) attended Orthodox synagogues in Jerome's day (AD 400), **the separation between Judaism and Gentile Christianity seems to be essentially complete by the second century (150 AD). By the time of Justin Martyr (160 AD) a new attitude prevailed in the Gentile believing community [church] evidenced by its appropriating the title "/Israel/" for itself.** It would do you well to get a copy of Justin's Dialogue with Trypho and read it to see for yourself how Justin repeatedly denies the promises made by G-d to Israel and appropriates them to the Gentile Church.

## **WHAT HAPPENED TO THE OLIVE TREE AND THE GENTILES WHO CUT THEMSELVES OFF FROM THE ISRAEL OF G-D?**

***What is staggering for the church to understand today is that before 150 AD, Gentile believers identified themselves in terms of continuity with the Jewish people and as an extension of the Olive Tree of Israel.***

You may need to read that again slower! **In other words, for over 150 years the Gentiles who were recipients of the Great Commission and the "Good News" that circumcision was no longer required to come to G-d, felt apart of Israel and followed the religion of Yeshua...Biblical Judaism where the non-Jew had a place within it.** However, there was the obvious conclusion that Rabbinic Judaism would never accept the Messiahship of Yeshua. For a Christian unfamiliar with the changes made to the Old Testament in the Christian Bible it would seem that the "Jews" were blinded as Paul would state, however, once

one comes to the knowledge of how the "prophecies and the Prophets" of the Jewish Scriptures have been terribly altered, purposefully mistranslated and misquoted to make it seem as if Jesus is "fulfilling" prophecies on every page of the New Testament, then there is good reason why the Messiahship of Jesus was doubted by those who knew the Jewish Scriptures well. Simply said, the Prophets and the Jewish prophecies were not fulfilled by Jesus. One can manipulate them, as have been done to make "false fulfillments" and attribute them to Jesus, but that is a far cry from the truthful fulfillment of the Prophets which go lacking today. At the same time the Messianic Community was composed of less and less Jews and dominated by Gentiles. This situation was ripe for the loss of truth and that is exactly what has happened to the Christian Church of today.

*The tragedy of such a situation is that the Messianic Community was NOW composed of Gentiles whose philosophy and experience was not Hebraic, but Hellenistic*

## THE GENTILE'S REINTERPRETATION OF YESHUA IN THE FASHION OF PAGAN G-DS

Listen dear brother and sister, it was this imbalance led to continual animosity against anything Jewish and a reinterpretation of Yeshua, in light of Greek mythology and the mystery religions of the Greco-Roman world (Gilbert Murray, The History of Christianity in Light of Modern Knowledge, 1929, p. 77-78). If space was not at a premium I would list for you hundreds of books detailing the paganization of Biblical Judaism by the Essenes and the Gentile Church of Rome. I refer you to our other websites where a book list is given detailing the above to anyone's satisfaction:

<http://www.faithofyeshua.faithweb.com>.

<http://paganizingfaithofyeshua.netfirms.com>

<http://www.bennoah1.callijeo.com>

One example of this "Hellenistic" reinterpretation is seen in Justin Martyr's First Apology where Yeshua is first fashioned to be like Greek g-ds:

*"If any Greek objects that Yeshua was crucified, this is common with the sons of Zeus, as you call them...If we declare that he was born of a virgin, he had this in common with Perseus. When we say he healed the lame, the paralytic and those born blind and raised the dead, we seem to be speaking of the deeds of Asclepius..."* (Justin Martyr, First Apology of Justin., in Early Christian Fathers, Philadelphia: Westminster Press, 1953, p. 255-257).

**Answer for yourself:** Although this information is new to most of you, can you now begin to see how a Jewish Rabbi was to be fashioned after Greek g-ds?

**Answer for yourself:** Can you now begin to understand the amount of compromise that has infiltrated contemporary Gentile Christianity and which remains today unnoticed by all but serious students of Christian History?

In addition, Gentiles who entered the Gentile Church, unlike proselytes who entered Judaism, did not have the barrier of adult circumcision and regulations of Jewish law. Gentiles seem to find it more attractive to join the now Gentile dominated Church where they could maintain and incorporate their prior Gentile and pagan religious and cultural beliefs, than the Jewish Rabbinic movement of Judaism which cherished the Laws of G-d for faith and practice.

*The growth of Gentiles within the Messianic movement compromised more and more the Jewishness of the movement [Jewish only being defined as a people who adhered to a true Biblical expression of the Bible and who would not compromise or assimilate with pagan religion and culture]*

After the Apostles died, the next generation of leaders were Gentile, especially in the great intellectual and spiritual centers of growth, like **Alexandria in Egypt**, Antioch in Syria, Rome in Italy and Byzantine in the East. After the second war with Rome, the once all Jewish Messianic movement of Yeshua, was now predominately Gentile.

*It was under this newly formed Gentile authority that the truths of G-d's Word would be changed and corrupted. This evil Gentile Christian influence survives today in the vast majority of Christian Churches and goes undetected by the vast majority of good Christians today...I used to be one of them...until I began serious study of my faith.*

## THE CHANGE OF THE SABBATH ON SATURDAY TO THE LORD'S DAY ON SUNDAY

Between 90 and 150 AD, the observance of the Sabbath became an issue within the now Gentile Church, much as the observance of Torah was for the early Jewish Messianic Community between 27 and 50 AD. Before 90 AD, the believing community (both Jew and Gentile) remained in the Synagogue, despite persecution. However, with the rise of Rabbinic Judaism after 90 AD, no place was found in the synagogue for the believers of Yeshua. The Gentiles began to establish their own houses of worship. The early Messianic movement observed the Sabbath, but in time began to acknowledge Sunday as a unique day (Matthew 28:1). Not understanding Hebrew, the Gentile Christian church reasoned that "In the end of the Sabbath, as it began to dawn toward the first day of the week" meant Sunday morning as dawning which occurred around 6 A.M. or thereabouts. When we read this passage we fail to understand that the word "day" [in italics] was added to the manuscripts thus imposing an incorrect understanding that it must be early in the morning (you only need to check the scholars and good books on New Testament manuscripts to see the evidence for yourself as I have). In reality, in Jewish reckoning of time, "the first of the week" is in reality Saturday evening at dusk since the "dawning" of new days always begins at 6 PM at the close of the day (according to Jewish reckoning of time...evening and morning was the first day). In the Gentile world, Sunday was already established as a Roman Holy day tied to the worship of the Sun and the father of the gods, Jupiter. It was only natural that Gentile Christians, who had an affinity for Sunday from their pagan past, accept Sunday as their day of Worship (after all they were already accustomed to this day since childhood). As early as 115 AD, Ignatius, bishop of Antioch, wrote to the Magnesians instructing them to live for the Lord's day, and no longer for the Sabbath (Ignatius of Antioch, Letter to the Magnesians, 9:1.) Shame on him!

*The Gentile dominated church was now taking opposing positions from both the Bible and Judaism, from both the faith and religion of Yeshua; not on theological grounds, but primarily because it distinguished and separated themselves from the Jews, Judaism and Israel. Such was the hatred and anti-*

## ***Semitism of the Gentile Church for the Jews and anything Jewish (which just happened to be Biblical as well)***

There is evidence that the early Jewish Messianic believers met in the synagogues for Sabbath, then met again as believers in Yeshua on Saturday night, which in the Jewish weekly calendar marks the beginning of the first day of the week. These early believers, both Jew and Gentile, gathered around the **Havdalah ceremony** which officially ended the Sabbath and began the new week. **Notice dear brother and sister in Christ, we see Paul teaching Gentile believers like you and me to observe the Havdalah ceremony in Acts 20:7:**

***"And upon the first of the week (remember we are talking about 6 PM Saturday evening), when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow (morning-dawn); and continued his speech until midnight (that means the "first of the week" occurred before midnight!). And there were many lights in the upper chamber, where they were gathered together."***

**Answer for yourself:** Don't you want to be taught the same things Paul taught in fulfillment of the Great Commission?

**Answer for yourself:** When was the last time your church taught you about the spiritual significance of the Havdalah ceremony, or had you participate in one, let alone teach you to keep and observe the true Sabbath of G-d?

**Answer for yourself:** Can your pastor say as Paul did that he has not failed to preach to you the “full council of G-d?”

It is customary in a Havdalah Service that everyone have his own candle which is ignited from the main candle of the service. You can easily see that since it was night that illumination was necessary and their lights were easily detected in the upper chamber (many lights in the upper chamber).

**Please notice that as early as 115 AD Ignatius admonished Gentile believers to be careful, to observe a single Eucharist (Ignatius, Letter to Philadelphians, 4:1). The implication is that Gentile believers were meeting with Messianic Jews on Sabbath or at the time of the Havdalah ceremony instead of Sunday as late at 115 A.D.** This enraged many of the anti-Semitic Gentile leaders of the Church and the viscous attacks on Jews and the Sabbath began to escalate. Ignatius of Antioch lead the propaganda against the Sabbath with such statements as **If we (Gentile believers) go on observing Sabbath [in the context of Judaism], we admit that we never received grace (Ignatius, Letter to the Magnesians, 8:1).**

**Answer for yourself:** Can you believe he would say such a thing when Isaiah commends the non-Jews for keeping the Sabbaths of the Lord in Isaiah 56?

**Answer for yourself:** Can you now begin to understand that with such Christian Gentile leadership it is no wonder we have lost the Hebraic foundations of our faith given by the Apostles and Prophets?

**In the letter to Diognetus, the Sabbath, once declared to be a blessed day, made Holy by G-d (Genesis 2:1), now in the minds of the Greek Gentile Christian Church fathers became a mere "superstition" of the Jews.** This, despite the fact that at no time did Yeshua's teaching violate, abrogate, transcend or spiritualize the Sabbath. Instead he determined parameters of acceptable Sabbath observance. Yet the Greek Gentile Christian Church fathers were more interested in distinguishing themselves from Israel, the



Jewish people, and Judaism than understanding the importance of the Sabbath day in the mind of G-d.

**Answer for yourself:** How does it feel to come to the realization that you have been deprived of your religious heritage by men who hated the Jews so much that they changed the very faith that was given by G-d to both the Jews and the non-Jews?

*This is what the Lord says; maintain justice and do what is right, for my salvation is close at hand and my righteousness will soon be revealed:  
Blessed is the man (Jew and Gentile) who keeps the Sabbath without desecrating it... Gentiles who bind themselves to the Lord and serve Him, to love the name of the Lord, all who keep the Sabbath without profaning it and who hold fast my covenant, these will I bring to My Holy Mountain and give them joy in my house of prayer...for my house will be called a house of prayer for all Gentiles (Isaiah 56:1-3,6-7).*

By choosing Sunday over the Sabbath as their day of worship, the Gentile Church rejected the very essence of the Biblical-Jewish experience. This move to Sunday worship made it difficult, if not impossible, for the orthodox Jews to give any serious consideration to the message of Yeshua. Paul viewed the engrafting of the Gentiles as the catalyst (Greek-parazeilao) which would draw the unbelieving Jews to Yeshua. Instead of provoking them to jealousy, such arrogant decisions as the abrogation of the Torah and the changing of the Sabbath, among many other things done by the Gentiles, only made the Jews suspicious.

**Answer for yourself:** What are you to do now you know the truth?

## THE "NEW GENTILE ISRAEL" EMERGES

Paul's warning to Gentile believers (wild olive branches) in Romans 11:17-24 was soon forgotten in the second century. By 150 AD, the Church of Yeshua which he was to build (Matt. 16:18) had become essentially Gentile and it concluded that it no longer needed the support of the root of the Olive Tree.

**Answer for yourself:** Don't you find almost unbelievable that the Church that Yeshua was building was replacing the Sabbath (4th Commandment) with pagan days, replacing the Festivals of the LORD with pagan days, and replacing righteous giving to the widows and orphans, subsidizing the Sabbath and Festival observances, with insurance premiums, rent, remodeling programs, staff salaries, giving to building projects to house rebels who rejected the faith of Yeshua, etc.? What presumption!

**Answer for yourself:** Are you aware that the same goes on in your church if the tithe collected does not go toward the areas commanded by Scripture and in the right proportion and the Commandments of G-d warrant? I guarantee you your Pastor and church does not follow the tithing commands; more than likely they don't even know they exist.

**Answer for yourself:** Are you aware that you, if you are a traditional Christian, rob G-d Sunday after Sunday by giving to such an institution which misuses the funds of G-d, all the time claiming that by not giving to them "you rob G-d"? In reality they have a "new" revelation that allows them to do so...there is only one problem..such is disobedience and sin, and their ignorance of the truth or wilful denial of it make you an accessory to the robbery of G-d.

But during the second, third and fourth centuries a new spirit of arrogance and supersessionism arose in what

now had become Gentile Christianity. Although Paul insisted that G-d did not reject his people or his covenants with them by stating that the gifts and callings of G-d are irrevocable; yet the Gentile Christians insisted that they were the New Israel and had replaced a G-d-forsaken Jewish Israel.

Answer for yourself: Where did the Gentile get such an idea that he had replaced Jewish Israel?

*In his Dialogue with Trypho The Jew Justin Martyr emphasized that what was of old and had belonged to Israel was now the property of the Gentiles. Thus, we have the formation of Replacement Theology where by all that was promised to Israel now belongs to the Gentile Church which is practicing paganism. This is preposterous! The Jewish scriptures he declared are not yours [Jews], but ours [Gentiles] (Justin Martyr, Dialogue with Trypho, a Jew, 29:2).*

## THE DECEIVING OF MILLIONS...AND THE COUNT CONTINUES

By severing itself from its Jewish root, the Gentile Christian Church (due to its leaders who deceived millions of good people only wanting to love and follow G-d) was forced to redefine itself in non-Jewish terms. This can be seen in many significant changes the Gentiles made:

- Yeshua became Jesus.
- The word Christianity, was derived from the Greek word christos, itself a rendering of the Hebrew word mashiach or Messiah.
- Yeshua was no longer believed by many to be the Messiah, he was now the "Christ".
- The Messiah thus became Jesus Christ the Son of G-d eventually, G-d the Son.
- New Covenant life became the Spirit, then the paraclete and ultimately, G-d the Holy Ghost.
- The Tanakh became the "Old" Testament.
- The Israel of G-d became the Holy Church.
- Torah became the Pentateuch.
- The Tehillim became the Pslater.
- Mary became the Mother of G-d. And on and on it goes!

## THE GENTILE CHURCH REJECTS JEWISH LAW .... BUT ... CREATES THEIR OWN

For all its antinominism (anti-Law), and its claim to be an institution of pure *faith* in rejecting the *legalism* of Judaism, the Gentile Church itself soon came to have its own laws. It first developed ceremonial laws and gradually codified them into canons of religious and ecclesiastical practices:

- baptism,
- the Eucharist,

- the sacraments,
- communion feasts patterned after pagan worship days,
- fasts,
- penance and unction,
- priesthood and confession,
- ecclesiastical regulations and privileges, tithes, pilgrimages,
- shrines,
- incense and vestments

...a *halakhah* as legalistic and burdensome as that of the Scribes and Pharisees. The idea that the Greek, and Latin fathers after them, had of building a *Church* on pure faith did not succeed!

## THE LOSS OF THE TRUE ANOINTING...G-D IS NOT PLEASED

The greatest injury to the Messianic movement of Yeshua was the inability of the Gentile church to continue moving in the supernatural. As it severed itself from its Jewish root, its ability to heal the sick, raise the dead, open the eyes of the blind, and deliver the demon oppressed (the mentally ill) diminished. G-d had promised Jeremiah that if Israel, who was commissioned to be a light to the Nations, became corrupted spiritually by the very ones they were sent to, then He would do to His people what He had once done at Shiloh...the Ark of the Presence of G-d left the people of G-d. This is our curse today. We have no power and read the book of Acts only as history instead of our experience. Loud music is called the anointing in place of verifiable miracles. I ought to know; I pastored in such churches for over ten years. G-d is sorely displeased with us and what we have allowed to happen to the faith once given to the saints.

Likewise, the Gentile church gradually awarded its responsibility to feed the hungry, clothe the naked, visit the imprisoned, help the outcast to their Government sponsored institutions (Albert Nolan, Jesus before Christianity, New York: Orbis Books, 1989). Today salvation comes from the welfare check instead of G-d's people in personal relationships with those needing assistance. We literally hire the government to do our witnessing for us. What a shame for it is failing terribly! We have allocated our G-d given responsibilities to the impersonal government instead of getting personally involved in the lives of others where the fruits of the Ruach HaKodesh could operate in testimony of G-d's Word.

*What remains today of Gentile Christianity is an undisciplined, self-serving, unbelieving and powerless institution which is divided into over two thousand denominations each with its own set of conflicting and contradicting particular doctrines, dogmas and rituals with little agreement among them*

*We at Bet Emet Ministries plead with you to share this material with loved ones that they may inherit the fullness of G-d's salvation by rethinking the message of preachers and Paul, thereby rightly dividing the Word of G-d that they will one day not stand ashamed before G-d.*



## HAS THE GENTILE'S CONTEMPT FOR THE JEWS ROBBED YOU OF THE TRUTH FAITH OF G-D?

At the end of the twentieth century, Yeshua is being viewed more favorably by Jews than at any other time in history. As the substance of Yeshua's teachings are studied in their Hebraic context, there is an ever increasing realization that he essentially never broke with Judaism or intended to initiate another religion. What becomes evident as one studies the synoptic gospels is that it was those who followed him, and reinterpreted him (Gentile believers) who broke from the Torah, Judaism and the Jewish community. What the Jew rejects of Yeshua is not Yeshua himself, but the portrait of him created by the Church as one who abolished the Law and at the same time enshrined him in doctrines, dogmas and ritual patterned after pagan g-ds. In reality, it is the Christ of faith, and not the Jesus of history, that the Jew rejects. This is the only picture of Yeshua that the Gentile Church both knows and propagates. It is the only portrait that the church has ever presented to the Jew. Most Christians today are unaware of the sad record of antagonism and hatred that the Church of history has conducted toward the Jew. It was in *Yeshua's* name during the eleventh century (1096) that the crusades were initiated to liberate the Holy land from the infidel Jew and Muslim. The result of the crusades left thousands of Jews and Arabs who refused baptism murdered in the streets and the land was raped and plundered. It was in his name during the twelfth and thirteenth centuries that the Torah and other rabbinic literature was seized and along while the synagogues were burned. During this period the Jew was expelled from England in 1290, from France in 1306 and from Spain, Germany and Austria decades later. It was in his name during the fifteen (1492) century that the church conducted the inquisition where Jews were forced to convert to Christianity in public or face torture and burning at the stake. It was in his name during the seventeenth century, during the Polish revolt against the Cossacks that thousands of Jews caught in the middle were murdered or enslaved. It was in his name during the nineteenth century that the *pogroms* of czarist Russia caused the murder of thousands of Jews and millions of others to flee as refugees to Europe and America. The final solution came in the twentieth century when the *holocaust* left six million Jews murdered at the hands of Nazi Germany while the church as an institution did little to prevent it. Is it no wonder that the Jews reject *Yeshua* who supposedly is represented by his *body*, the Church on earth.

*The Christian must realize that all these atrocities were not spontaneous events, but rather the fruit of the seeds of hatred and discrimination sowed early in the development of the Replacement Theology of the Gentile church.*

In the second century, Justin Martyr argued in his Dialogue with Trypho, that the Jew justly suffers when his homes or cities are burned with fire and when he is left desolate and forbidden access to Jerusalem. In the third century the church father Origen wrote in his work known as Against Celsus, (2.8), all these calamities they [the Jews] have suffered, because they were a most wicked nation, which although guilty of many other sins, yet has been punished so severely for none, as for those that were committed against our Jesus.

Here is the sick reasoning that persecution and discrimination against the Jew is justified because of their sin of

rejecting Yeshua. Again I must say a Gentile Jesus must be rejected by the Jew. A paganized Jesus must be rejected by the Jew. The Jew, faithful to the Torah and HaShem has not recourse to reject such a pagan manifestation of a Jew. Most of the literature of the Church during the second and third century is permeated with the contempt, ridicule and mockery of the Jew. In the Epistle of Diognets the Jew is mocked for his obedience to the Mosaic commandment of circumcision when he writes that the Jew views the *mutilation of the flesh as a proof of election, as if they were, for this reason beloved of G-d*. **Despite the fact that this is exactly what Paul teaches in Romans eleven.** Other so called Church Fathers, continue in what is called the *adversus Judaeos tradition*. Of particular interest is Tertullian who wrote Against the Jews, Hippolytus who wrote, Expository Treatise Against the Jews, and Cyprian who wrote, Three Books of Testimonies against the Jews. Each of these writings have one objective, to promote the condemnation of Jews and the negation of all that is Jewish. **In the fourth century, the Roman emperor Constantine declared every Roman citizen a Christian, regardless of his beliefs and practices. The Church was immediately flooded with pagan and heathenistic religions. At the same time, around 340 CE it became a criminal offense to participate in Judaism.** Several decades later, the Synod of Laodicea forbade Christians from sharing meals and fellowship with Jews. All those who did were declared heretics. In 350 AD, any Jew who came to faith in Yeshua was required to separate himself utterly from his Judaism, the Jewish people and his heritage. A confessional, forced upon Jewish converts to Catholicism in the 4th century, is characteristic of the anti-judaic attitude of the Gentile Church:

*"I renounce all customs, rites, legalisms, unleavened breads, and sacrifice of lambs of the Hebrews, and all the other feasts of the Jews, sacrifices, prayers, aspirations, purifications, sanctifications and propitiations, and fasts, new moons and Sabbaths and superstitions and hymns and chants and observances and synagogues, and the food and drink of the Jews; in one word, I renounce absolutely everything Jewish, every law, rite and custom. And if afterwards I shall wish to deny and return to Jewish superstition, or shall be found eating with Jews or feasting with them, or secretly conversing and condemning the Christian religion instead of openly condemning their vain faith, then let the trembling of Cain and the leprosy of Gehazi cleave to me, as well as the legal punishments to which I acknowledge myself liable. And may I be anathema in the world to come, and my soul be set down with Satan and the devils* (Taken from Profession of Faith, Church of Constantinople; from Assemani, Cod. Lit. I. page 105. as cited in James Parks, The Conflict of the Church and the Synagogue, New York: Atheneum, 1974, pp 397-398).

**Answer for yourself:** Dear Christian did you hear that?

***Jewish converts to Christianity were forced to accept anti-Semitic and anti-Judaic beliefs that conflicted directly with what the Bible stated!***

This may be hard for the Christian of today to believe but by 380 C.E. Ambrose, the bishop of Milan, praised the destruction of synagogues and Jewish literature as an act that was well pleasing to G-d. The great Christian orator, John Chrysostom, released eight sermons he entitled, Homilies against the Jews before the end of the fourth century. Chrysostom attacked the Jews in a most ungodly manner, evidently **attempting to persuade Gentile Christians from seeking a fuller knowledge of their Jewish roots**. His messages were filled with crude, irrational statements with almost demonic wisdom.

*Many I know, respect the Jews and think that their present way of life is a venerable one. This is why I hasten to uproot and tear out this deadly opinion... the synagogue is not only a brothel and a theater; it also is a den of robbers and a lodging for wild beasts...when G-d forsakes a people, what hope of salvation is left? When G-d forsakes a place, that place becomes the dwelling of demons...the martyrs especially hate the Jews, for they love so deeply the one who, by them [the Jews] was crucified* (John Chrysostom, Adversus Judaeos 1.3.1; 1.4.1. Translation from The Fathers of the Church: Saint John Chrysostom, vol 68, Washington: Catholic University of America Press, 1979).

In his homilies, like others before him, Chrysostom argued that because the Jews had killed Christ, G-d had rejected them, condemned them and destroyed their Temple, synagogues and literature. Thus the charge of



deicide, that the Jews killed Christ in the minds of the so called Church Fathers, justified their hate, animosity and persecution of the Jew.

Chrysostom wrote, *If someone had killed your son, could you stand the sight of him or the sound of his greeting? Wouldn't you try to avoid him as if he were a evil demon, as if he were the devil himself? The Jews killed the son of your Master. will you so dishonor him as to respect and cultivate his murderers-the men who crucified him?* (D. S. Wallace-Hadrill, Christian Antioch: A Study of Early Christian Thought in the East, Cambridge: Cambridge Press, 1982).

It is no wonder that the Jewish view of Yeshua was quite negative, to their minds his new religion was their worst nightmare. With such contempt in mind, the gospel known in Greek as *euangelion* became known in Hebrew as *avengilyon* which means **wicked scroll**.

Many Christians have argued that this was all done under the auspices of the Catholic church and that *reformation theology* changed things. Sadly, this is not the case. **The reformers were just as anti-Judaic as any of the men before them, perhaps even more so.**

It was the German Reformer Martin Luther who wrote, *What then shall we Christians do with this damned, rejected race of Jews? Since they live among us and we know about their lying and blasphemy and cursing,...we cannot tolerate them...Let me give you my honest advice. First, their synagogues or churches should be set on fire... Secondly, their homes should likewise be broken down and destroyed... Thirdly, they should be deprived of their prayerbooks and Talmuds... Fourthly, their Rabbis must be forbidden under threat of death to teach any more... Fifthly, you ought not, you cannot protect them, unless in the eyes of G-d you want to share all their abomination... Sixthly, they ought to be stopped from usury... Seventhly, we ought to drive the rascally Jews out of our system. To sum up dear princes and nobles who have Jews in their domains if this advice of mine does not suit you, then find a better one so that you and we may all be free of this insufferable devilish burden-the Jews!*

Martin Luther's On the Jews and their Lies, written in 1543, became the religious justification for the perpetual dehumanization of the Jews. **Although the term "anti-semitic" was not used until 1873, the concept was in practice for nearly two millennia.** It was Wilhelm Marr who watered the seed planted by Martin Luther declaring that the Jews as a *race* were beyond salvage and destined to corrupt the pure Aryan German nation. **Regrettable as it may seem, it was in fact these and other anti-semitic literature to which the Nazis appealed and carried out a better solution through the use of gas chambers and crematoria.**

Even the Christian heroes of the twentieth century, like Dietrich Bonhoeffer were found victim to the same hatred, distortions and prejudices ingrained in the Church. In 1939 he wrote, *Now the measures of the state towards Judaism in addition in a quite special context for the Church. The Church of Christ has never lost sight of the thought that the chosen people, who nailed the redeemer of the world to the cross, must bear the curse for its action through a long history of suffering.*

## THE SHALLOW THEOLOGY OF THE GENTILE CHURCH

What puzzles many Jews today, is if Yeshua's death was decided beforehand in the plan of G-d, and contributed to the salvation of the Gentiles, then there is no one against whom the charge of deicide can be rightfully be charged, except G-d Himself. They point to passages such as Romans 8:32 where Paul admits that *G-d did not spare his own Son, but gave him up to benefit us all.* Or passages like John 10:18 where Yeshua claims, *No one has taken my life away from me, but I lay it down on My own initiative. I have authority to lay it down and I have authority to take it up again. This commandment I received from the Father.*

The truth of the matter is that the anti-Judaic attitude of the Church has only recently even been condemned by Church leaders and that somewhat reluctantly. The Theologian Rosemary Ruether wrote in 1974, *The anti-Judaic root of Christianity cannot be torn out until the Church's Christology is rid of its negation of the ongoing validity of the Jewish faith. Possibly anti-Judaism is too deeply embedded in the foundations of Christianity to be*

*rooted out entirely without destroying the whole structure. We may have to settle for the sort of ecumenical good will that lives with theoretical inconsistency and opts for a modus operandi that assures practical cooperation between Christianity and Judaism.*

Shortly before his death, Pope John XXIII courageously recognized the guilt and shared responsibility of Christians for their role in anti-semitism both in a spiritual and secular sense. He wrote, *We acknowledge now that many centuries of blindness have covered our eyes so that we no longer see the beauty of Thy chosen people and no longer recognize in its face the features of our first born brethren. We acknowledge that the mark of Cain stays on our foreheads. For centuries long Abel has lain in blood and tears because we forgot Thy love. Forgive us the curse that we unjustly pronounced on the name of the Jews. Forgive us for in cursing them we crucified thee for the second time. For we knew not what we were doing.*

Despite this attempt to acknowledge centuries of wrong, Christians, Protestant and Catholic alike, continue to condemn anything Judaic and refuse to even consider the value of their Hebraic heritage.

The centuries of contempt, have not drawn the Jews any closer to acknowledging the contributions of Yeshua. They have a hard time reconciling the teachings of Yeshua with the practice of the Church. The Jewish view remains one of rejection of his Messiahship, primarily because as a messianic movement it did not meet their expectations, nor fulfill the Prophets, as in fact all such movements in their history have failed to do. From the Jewish perspective, the new world order expected by Yeshua never materialized, the appearance of Yeshua did not bring the end of the age. But there is an increasing awareness that Yeshua's teachings for the most part abandoned by the Church, do in fact lie within the Judaism of his day (Albert Nolan, Jesus Before Christianity, New York: Orbis Books, 1989, p.3-9).

And there is at least the acceptance that his teachings do differ from what the Gentile Church has understood them to mean (David Bivin and Roy Blizzard, Understanding the Difficult Words of Jesus, Austin: Center for Judaic Christian Studies, 1983, p. 105-117).

*A realization that because the Church rejected everything Jewish, that they in essence rejected the historical Yeshua himself.*

## THE THEOLOGY OF THE OLIVE TREE

When Paul used the analogy of the Olive Tree, he had in his mind the principles and prophecies concerning the place of Gentiles in the days of the Messiah. He saw the mission to the Gentiles as a fulfillment of the Hebrew prophets. He saw the engrafting of the Gentiles as a further stage of the development of his ancestral religion...Biblical Judaism. It was not Paul who wanted to create a "new religion," although his teachings on the Torah are very problematic at various places in the New Testament. It would be pagan Rome which would take, alter, and distort much of what he wrote, let alone alter the oral traditions and texts to create their own brand of religion patterned after Sun-Worship. What makes it so sad is that this is attributed to Jesus, first by the Essenes and later by Rome who relied heavily upon creative theology patterned after paganism and the mystery religions.

## WHY DOES G-D SAVE GENTILES ANYWAY?

It was the plan of G-d to work through Israel to declare His glory among the Gentile Nations (Psalms 96:3). The Talmud records that G-d earnestly desires that people from among the Gentiles repent and share in His blessings, *The Holy One, Blessed be He, bids the Gentiles of the world repent so that He may bring them near beneath His wings. (Numbers Rabbah 10:1)* The following analysis will discuss the principles, prophecies and purposes for G-d engrafting Gentiles into the Olive Tree.

# GUIDING PRINCIPLES FOR THE ENGRAFTING OF THE GENTILES INTO ISRAEL

The analogy of the Olive Tree used by Paul is based on three guiding principles concerning the Gentiles, found in the teachings of the Jewish Sages and the Tanakh [Old Testament].

- First, unlike Gentile Christianity, the predominant objective and hope of the people of Israel was not the conversion of the whole world to Judaism, **but conversion of the whole world to believe in the one G-d (MONOTHEISM)**. It was not the intent of Israel to establish a universal religion to which all true believers must belong and wherein alone salvation could be found. *Biblical Judaism should be viewed as a way of life not as a religion*. Rabbi Johanan (150 AD), the founder of the Academy of Tiberias and a chief compiler of the Palestinian Talmud, declared, ***Anyone who repudiates idolatry is a Jew (Megillah 13a)***.

The Sages agreed, ***He who rejects idolatry acknowledges the whole Torah (Kiddushin 40a). Hence, even a Gentile who believe in and lives the Torah is equal to the High Priest. (Sifra to Leviticus 18:5)***. Paul, essentially says the same thing when he wrote, ***For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. But he is a Jew WHO is one inwardly; and circumcision is that which is of the heart, by the spirit, not by the letter; and his praise is not from men but from the G-d (of Israel) (Paul's letter to the Romans 2:28,29)***.

- Secondly, the Rabbis taught that belief in the One G-d of Israel would lead Gentiles to the obedience of faith. This obedience of faith was expressed by reducing all of Torah into the commandment "You shall love the Lord your G-d, with all your heart, and with all your soul, and with all your mind...and you shall love your neighbor as yourself; on these two commandments depend all of Torah and the Prophets" (Matthew 22:36-40). Thus in principle, the Rabbis looked for the day when the Torah would be observed by all mankind (Perashim 87b).

Please pay attention to what comes next; especially if you attend churches which teach that the Law has passed away and that Yeshua has fulfilled the Law and that mankind is no longer under Law but grace!

They Rabbis took note of such passages as Leviticus 18:5 from which they taught, *it is not written that G-d's commandments and statutes are destined for the priests, Levites and Israelites. It is rather said, "You shall keep my statutes and my ordinances which mankind (Hebrew=Adam) shall all do"* (Sifra to Leviticus 18:5). In 2 Samuel 7:19, the Torah is not given only to priests, Levites and Israelites, but rather, ***This Torah is for mankind. It is in this context that one can understand Paul's comment in Romans 2:13, it is not the hearers of the Torah who are just before G-d, but the doers of the Torah will be justified.***

- Thirdly, the covenant that G-d gave to Israel was in the mind of the prophets destined to be a covenant with all mankind, ***I have given Israel as a covenant to the Gentiles, as a light to the [Gentile] nations (Isaiah 42:6)***. Thus Gentiles who believed and obeyed the G-d of Israel would share in the promises and blessings of the G-d of Israel. Hence Paul's view that Gentiles, *wild olive branches*, who are grafted into the Olive Tree by means of their faith in G-d, are *Jews* in a spiritual sense, and thus are entitled to the *promises* found in the life-giving sap of the root of the tree (Jewish Israel).

**These three guiding principles concerning Gentiles, [i.e. that G-d is not only the G-d of the Jews but also of the Gentiles, that those who believe in G-d will in principle obey the Torah, and those Gentiles who believe and obey G-d will then share in the promises of G-d] are interwoven throughout Torah and the Prophets and formulate the basis for Paul's theology of the Olive Tree.**

## THE PROPHETIC WORD CONCERNING THE ENGRAFTING OF

## THE GENTILES

In the Prophets, these three principles are expanded into at least seven discernible predictions concerning the place of the Gentiles in the days of the Messiah and how they relate to the G-d of Israel, to the Torah of G-d, and the Covenants of Promise.

- Gentiles will share their material wealth with Israel (Isaiah 45:14; 60:6-16; 61:6, Micah 4:13, Zephaniah 2:9, Tobit 13:11) see Romans 15:27.

**Answer for yourself:** Do you or your church give part of the tithe to the Jewish poor? Let us remember what Yeshua said in Matt 25:40 40: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let me remind you that Yeshua's brethren were Jewish!

- Gentiles will bow their knee in worship of G-d, and accept the King Messiah (Isaiah 11:10-12, 49:23, 45:14,23, Micah 7:17, 1 Enoch 90:30, Psalms 117:1) see Romans 14:11.
- Gentiles will come to the light of Israel's Torah (Isaiah 49:66, 51:4, 2:2, Micah 4:1) see Romans 2:19.

**Answer for yourself:** Again how can Isaiah, Micah, and even Paul be speaking the truth when the vast majority of mainline Christianity today teaches that the Law has been replaced by grace and we need not worry with obedience to the Laws of G-d?

- Gentiles will be added to Israel and thus be saved (Isaiah 45:22, 56:6-8, Zechariah 2:11, 8:20-23 Tobit 14:6,) see Romans 11:17.

**Answer for yourself:** Did Isaiah and Zechariah and Tobit prophesy intend to say that the Gentiles will be saved by being included with G-d's people in the Israel of G-d, and if they were wrong, why didn't at least one of them say that the Jew would be saved by being converted to the Gentile Church and its theology?

- Gentiles will be evangelized by Israel and they will worship the G-d of Israel from Sabbath to Sabbath and participate in the feasts of Israel (Isaiah 66:22,23) see Romans 11:25,26.

**Answer for yourself:** Don't you think it rather odd that just the reverse is being done for the most part; that the Christian Church is trying to convert the Jews to Christianity instead of themselves repenting of their false beliefs and being truly grafted into the Israel of G-d where the truths of G-d have never been replaced as has been done in Gentile Christianity...take the Sabbath right here for an example?

- Gentiles will submit to the will of the G-d of Israel (Isaiah 45:22, Zephaniah 3:8) see Romans 12:1,2.

**Answer for yourself:** How could the Gentiles of Isaiah's day obey 45:22 and "draw near to HaShem from all the ends of the earth and be saved" without all the Gentile theology which had at that time not been decided or created which would later be required to be "believed" to be saved?

- Gentiles who alienate themselves against Israel will be judged and punished (Micah 5:10-15, Zephaniah 2:10ff, 1 Enoch 91:9, Ben Sira 36:7) see Romans 11:22.

**Answer for yourself:** If you have read just a little of our materials from Bet Emet you should be very unsettled at the above verses as it has been shown to you over and over that Christianity as it stands today is TOTALLY ALIENATED from Israel and the truths once held dear to the saints. So what are you to do?

*The Biblical text indicates that in the revelation of the Prophets, Gentiles have no hope apart from repentance and faith in the G-d of Israel, obedience to the principles of the Torah of G-d and claiming the promises of the Covenants.*

*No where is there a prediction that the Gentiles would replace the people of Israel as the people of G-d. In fact, just the opposite is true, only those Gentiles who identify with the G-d of Israel, the Jewish people, their instruction [Torah], and the Jewish Messiah, are entitled to any expectation of a place in the world to come. All others who alienate themselves from Israel can only expect G-d's judgment.*

## FUNDAMENTAL REASONS FOR THE ENGRAFTING OF THE GENTILES

The Biblical text reveals two main reasons for G-d providing salvation to the Gentiles. The first is His desire for a people who call upon His name from among the Gentiles. This is a main point in the theology of the Olive Tree in the mind of Sha'ul [Paul] when he writes that G-d not only calls a people from among the Jews, *but also from among the Gentiles* (Romans 9:24-25 from Hosea 2:23). His expectation is that Gentiles who come to faith in the G-d of Israel through the ministry of Yeshua will rejoice and praise G-d for His mercy (Romans 15:8). The subsequent worship and praise of the G-d of Israel by those Gentiles who have come to the faith that leads to obedience (Romans 16:26) would then inspire unbelieving Jews to return to their own root. This is the second reason Sha'ul [Paul] gives for G-d offering salvation to the Gentiles. He writes, *salvation has come to the Gentiles, to make them [unfaithful Jews] jealous*. The word *jealous* is the Greek word *parazeilao* and literally means to come along side and to ignite. What is expected by Sha'ul [Paul] is that believing Gentiles will act as a catalyst for the salvation of unfaithful Jews and thus *all Israel will be saved* (Romans 11:26). Although Gentile Theologians found others, these are the only theological reasons Rabbi Sha'ul gives for the salvation of Gentiles. For us, it is the inspiration for a new movement of G-d and the motivation for the establishment of the Olive Tree Congregation.





# THE TWO HOUSES OF ISRAEL...EPHRAIM AND JUDAH

G-d is the "G-d of Israel," and His people are "the people of Israel." Thus, the identity of the people of Israel is extremely important for the Christian and the Christian church:

*How we define "Israel" determines how we interpret Scripture*

How we view "Israel" sets the course for the path we take as we walk through the Word. In fact, the "identity of Israel" will determine if you, a believer in G-d, will consider that you are to obey both testaments in your Bible or not. In other words, whether you consider yourself "Israel or not" will determine if you let the Law of G-d apply to you or not. Your definition of Israel governs your interpretation of Yahweh's end-time plan for His people: It rules who we believe those people to be. Therefore, it is crucial that we ask ourselves:

**Answer for yourself:** Where did you learn *about "Israel"?*

## WHO TOLD YOU ABOUT ISRAEL? DID THEY TELL YOU THE TRUTH?

**Answer for yourself:** Were the ones who taught you about the relationship between the Christian Church and Israel building on a Scriptural foundation of truth or denomination rhetoric?

A recent edition of the Encyclopedia of American Religions listed 1,586 different faiths in the United States--which number only continues to increase. Since this book is not current it is estimated by many that today there are over 2000 different Christian denominations. Each of these religions in some way differs from the others, yet each claims to have the truth!

**Answer for yourself:** What is the truth? Do you know truth from error?

**Answer for yourself:** Do one or more of these 1,586 faiths have "the truth" and "the faith once given to the saints", or at least sufficient truth so their members won't be misled by lies and the father of lies?

**Answer for yourself:** If so, which one, or ones has the truth that Yeshua would approve of if he were to attend?

**Answer for yourself:** Does your church qualify as having "the faith" of Yeshua or are you yet looking to find the truths you read in G-d's Word as they are lived out by a community of people which are dedicated to the Bible as their only source and authority?

We must be concerned about the consequences of being deceived by errors and misconceptions, for lies bring captivity and death, while truth brings freedom and life (John 8:21,32,44; 2 Timothy 2:26). With such high stakes riding on what we believe, we must ask ourselves serious questions.

**Answer for yourself:** Is what you hear Sunday after Sunday the truth even though it often conflicts with what you read in the Bible?

**Answer for yourself:** Is what you have come to believe true and would Yeshua agree with it or take fault with what you have been taught to believe?

**Answer for yourself:** Is the foundation on which you are building your understanding of G-d and Israel one of truthfulness or men's traditions?

In his book, Ten Philosophical Mistakes, Mortimer J. Adler, America's foremost philosopher, explores the ten major errors in the development of modern thought, and he examines the serious consequences these errors have had in our everyday lives. He explains how the errors came about, and what we can do to avoid their snare. Adler takes on Locke, Hume, Rousseau, Hobbs, Marx, and a host of other post-16th-century thinkers, pointing out that: Their common and disastrous mistake was to invent new kinds of wisdom which was used to continue building on faulty foundations.

*For, they all failed to go back to ground zero and to begin to build on ancient and original truths!*

Let me say that again.

*For, they all failed to go back to ground zero and to begin to build on ancient and original truths!*

In other words, the philosophers did not tear down the faulty structure far enough, they did not get to a solid foundation of original truth. This has been the major problem facing religious studies; in particular the study of the New Testament and Gentile Christianity today.

Adler begins his book by quoting a 4th Century B.C. observation made by Aristotle:

*"The least initial deviation from the truth is multiplied later a thousandfold."*

Adler also paraphrases the words of Thomas Aquinas:

*"Little errors in the beginning lead to serious consequences in the end."*

Adler himself says: "Instead of retracing the steps that lead back to their sources in little errors at the beginning, modern thinkers have tried in other ways to circumvent the result of the initial errors, often compounding the difficulties instead of overcoming them" (Ten Philosophical Mistakes, MacMillian Publishing, NY, NY, pages xiii, xv).

**Answer for yourself:** Do Christian theologians suffer from the same disastrous mistake?

**Answer for yourself:** Did they invent new kinds of wisdom not built on original truths?

**Answer for yourself:** If so, do their errors compound our problems?

The answers call for a resounding, "Yes! Yes! Yes!"

*The Christian Church has never recovered from its early doctrinal divisions and theological mistakes. Especially crippling are the mistakes made over the*

*identity of Israel, for they blind us to a full understanding of Yahweh's plan for the whole house of Israel.*

The truth is, initially, all of Yeshua's followers were physical Israelites who belonged to a *sect* of Judaism (Acts 28:32). Further, these Israelites had children. But somehow, somewhere along the way, we ceased to consider their physical descendants as physical Israelites. And, the "early Church" broke away from Judah and became a "Gentile Church."

**Answer for yourself:** How did this happen?

**Answer for yourself:** What caused these changes?

## EXPULSION FROM THE SYNAGOGUE

We have touched on this in an earlier article but I think it best to reiterate somewhat at this point. An oversimplified answer is that it began when believers in Yeshua were put out of the synagogues (John 9:22; 12:42). This exclusion was escalated when Rome sought to subdue Judea in the first century. After the Roman destruction of the Temple, some of the people of Judah began to develop and follow what was later called "Rabbinic Judaism." Others followed "the Way" (Acts 24:14), which ultimately developed into the "Westernized Christianity" of today. Also, in the second century, those of "Rabbinic Judaism" declared a man named Bar Kochba to be Messiah, one who would bring deliverance from their oppressors. Those who followed Yeshua could not endorse this false Messiah, nor his battle. Therefore, their Jewish brothers labeled them as traitors, or *meshumed*, and again put them out of the synagogues. Earlier, because the Jewish people put up a tremendous fight against mighty Rome, "anti-Jewishness" became rampant among the Romans. Roman converts gave vent to their ugly anti-Jewish attitude in their theology, and began to separate themselves from things considered "Jewish." The more they separated themselves the less they were persecuted by Rome and the less they were known as a "Jewish sect." Ultimately, the Roman converts outnumbered the Jewish Believers, and the Church traded their Hebrew orientation for one rooted in paganism, and so Rome became the seat of power for the Greco/Roman Westernized Christianity of today.

**Answer for yourself:** The result?

*Judah cut the Church off, and so the Church likewise cut herself off from Judah--the more she was cut off from her roots, the more rootless, Gentilized, and paganized she became--and the more pagan she became, the more Judah continued to cut her off. On and on the story goes, like the proverbial dog chasing its tail*

## LITTLE ERRORS LED TO SERIOUS CONSEQUENCES

Initial deviation from absolute truth by the Early Church has been multiplied a thousandfold. Even the slightest retaliatory anti-Jewish errors made in the beginning have lead to serious consequences in the end: Today, the Church produces rootless children--children bored beyond belief with her elementary teachings--children who see through the lies of her often grossly distorted theologies.

Due to her separation from her Israelite roots, *physically*, the Church became rootless, which led her to excess emphasis on the "Spiritual Israel" title, which aided in blinding her to the truth of her physical Israelite roots, and to more of the dog chasing its tail syndrome (Isaiah 8:14; John 2:22; Romans 11 :25).

# THE UNCHANGEABLENESS OF GENEALOGY AND OF THE GRAFTING PROCESS

To stop chasing ones tail, and to build a solid foundation in ones understanding of Israel, one must tear down the faulty structure to a point of absolute truth. And, the truth is rather simple. What an individual believes, or fails to believe, has absolutely no effect on the facts about their biological descent! Faith, or a lack thereof, does not and cannot change the actual identity of your grandfathers. True, the punishment for certain sins was to be "cut off" from the people of Israel, yet, the sinner did not cease to be a biological Israelite. Yahweh's call on the people of Israel is a call to be His "witnesses." and, it is a call that is "without repentance." Though an Israelite can be a "bad witness," he remains nonetheless a "witness," meaning he continues to be a biological Israelite (Numbers 15:30; Deuteronomy 11:26; Zechariah 8:13; Romans 11:20-29). Further unbelieving Israelites can be grafted back into the living Olive Tree of Israel (Romans 11:23). Before you think all "unbelieving Israelites" lived back in the first century I would hope you could widen your perspective to include today as many who are "Israel" today in G-d's eyes are terribly disobedient and unbelieving as well because they have accepted a modernized form of "Hellenism" by adopting and believing in the current Christian brand of Replacement Religion. Little honestly has changed for the Gentile.

This truth about the unchangeableness of ones genealogy and their ability to be grafted in again, applies to the people of Judah and to the scattered sheep of the Northern Kingdom--to those destined to become the lost sheep of the house of Israel (Hosea 1-2; 8:8; Amos 9:9). For, Yahweh said the Ephraimites would become a "melo goyim," or, a "fullness of Gentiles" (Genesis 48:19).

## THE CHRISTIAN'S CONNECTION TO EPHRAIM

Understanding that as Christians we are connected in some way to Ephraim, it becomes clearer when we understand that the ten Tribes of Israel (called Ephraim) in the Bible, were captured and dispersed into all the nations by Assyria in the 8th century B.C. It was through this that these deported "Jews" in-bred with Gentiles and furthered the spread of Monotheism to all the world. "Unless a seed falls to the ground and dies it abides along, but if it dies, it bears much fruit". This is exactly what happened, for out of the "death" of Ephraim came "life and hope" to the Gentiles. This laid the foundation for the success of the mission of the Apostles and others which would go into all the world at a later date with the Covenant of Noah for the non-Jew. As Ephraimites, we understand this to be part of the foundation and promise of our inheritance as a part of Israel. That's right, as part of Israel. Having begun our repentance in studying and correcting our erroneous beliefs, we now can see the truth of who we are as potential Israelites. We must understand that only Yahweh knows for sure if "Ephraimite blood" is in our lineages and heritages, but be not mistaken, it is in many. Thus the link to Israel. Having come to this understanding it is easy to understand Jeremiah as he cries out in 31:19:

*"Surely after that I was turned, I repented" (of false beliefs and religious practices learned from the Gentiles during exposure as captives.*

**Answer for yourself:** Have you? This is one of the reasons we study our Hebrew Roots).

## LOST TRIBES...ONLY LOST AS TO THEIR TRUE IDENTITY...JUST LIKE US

Also, as many ancient Rabbi's taught, Yahweh determined that these scattered Israelites would "one day experience a second birth that would once again make them the people of Israel." Alfred Edersheim, in his study of Rabbinical thought regarding the lost tribes, concludes :

*"As regards the ten tribes there is this truth underlying...that, as their persistent apostasy from the G-d of Israel and His worship had cut them off from His people, so the fulfillment of the Divine promises to them in the latter days would imply, as it were a second birth to make them once more Israel" (Life and Times of Jesus the Messiah, page 15).*

These "lost" tribes of Israel were not lost in the sense that we will find them on some as yet uncharted island. Rather, they were lost as to their identity--which "lostness" was part of their punishment (Hosea 1:9-11; 8:8; Romans 9:26). Orthodox Rabbi Isidor Zwirn says that in gathering the so-called Gentiles, Yeshua was actually preserving the whole house of Israel.

Further, Yeshua's first followers were physical Israelites, and they numbered in the tens of thousands. Surely this vast host of first century followers results in millions of physical descendants being in the Church today.

Also, to His original followers, Yahweh has added myriads of so-called "Gentiles." However, many, if not the majority, of these Gentiles are undoubtedly physical Israelites! They are the manifestation of G-d's promise in Amos and Hosea: To gather the scattered descendants of Israel (John 10:16; Ezekiel 34:11).

## REQUIREMENTS NECESSARY TO BE CONSIDERED "GRAFTED INTO ISRAEL"

As to any actual foreigners who might join themselves to Yeshua's original followers and for any wild olive branches that he might be grafting back into the cultivated tree, the laws for joining the House of Israel applied to them: Yahweh decreed three things one must do to be recognized as a physical Israelite:

- 1) Be circumcised
- 2) Observe Passover
- 3) Sojourn with the Israelites

Once they fulfilled these requirements, there were called "natives of the land." G-d even warned converts not to see themselves as separate from His people Israel (Exodus 12:48-49; Leviticus 19:34; Numbers 9:14; 15:15-16; Isaiah 56:3-8).

Exod 12:48-49

- 48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.
- 49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

Lev 19:34

34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your G-d.

Num 9:14

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance,



both for the stranger, and for him that was born in the land.

# Num 15:15-16

- 15 One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.
- 16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

# Isa 56:3-8

- 3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.
- 4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;
- 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.
- 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;
- 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.
- 8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.

When Yeshua reiterated the Re-Newed Covenant in Israel at the last supper before the Passover, he made mention to these Laws and emphasized circumcision of the heart and not of the body, and his requirement for sojourning is with Covenant Israelites (Jeremiah 31:33; Hebrews 7:12; Romans 2:29; 1 Corinthians 5:7; Hebrews 10:25). It will be the Apostle Paul which will teach the Gentile explicitly how to sojourn with Covenant Israel by being grafted into Israel by faith in the G-d of Israel. Thus, "so shall the stranger be before the LORD...one law and one manner shall be for you and or the stranger-Gentile that sojourneth with you (in covenant with Israel and G-d).

*No where in Paul's mind was even the remotest possibility that one day the Gentile church would literally turn upon its "Jewish-mother-church" and persecute her out of existence!*

Sadly, that is exactly what has happened and the Gentile Christian has truly lost her "identity."

Since the first believers were physical Israelites, any who joined them also became physical Israelites (including in-grafted Gentiles). They were and are today, "New" (Renewed) Covenant Israelites: they are physical Israelites being called to abide by a spiritual covenant (Ephesians 2:11-19).

# THE TWO HOUSES....TWO LIES

After King Solomon's death, the house of Israel was divided into the two houses of Ephraim and Judah. Though Ezekiel speaks of the day when Yahweh will make the "two sticks" that represent them, "one stick in His hand" (Ezekiel 37:15-28), presently, the house of Israel remains divided today: Ephraim, the fullness of Gentiles, the Congregation of the First-born, the Church; and Judah, those of the rabbinical Judaism of today (Jer. 3:16-18; 50:4-5, 20; Zech. 8:3, 7, 13; 9:13, 16; 10:5-6; 14:3,9; Hosea 1:11; Ezek. 37:22-26).

## **This divided house of Israel believes two lies:**

1) The lie believed by the Jewish people is:

*We need not consider Yeshua as a great teacher among the Jews of the first century; for you cannot reclaim Yeshua and remain Jewish!*

2) The lie believed by the Church is:

*We are spiritual, rather than physical, descendants of Abraham, Isaac, and Jacob! Further, the matter of physical descent is not important!*

Believing these lies has resulted in Jewish people cutting off those whom she should rightfully be calling her own. Presently, it causes terrible hardship for Jewish people who want to embrace their Jewishness, their people, and be open-minded about Messianic possibilities of the first century. Because of what Rome has done to a Jewish Jesus any consideration of why the prophecies were not fulfilled in the first century received little thought, and with that, who the Messiah in waiting could have been.

Regarding the Church, she does not see that to believe anything less than the full truth about the identity of the physical Israelites is to be blinded by a lie, and, that her "little error," has "led to serious consequences in the end."

It resulted in a Church that is sitting on the street corner, waiting for a Rapture Elevator-an Elevator that will come and take them away from it all. But, in reality, as part of the people of Israel, they are called to stay and to be part of the solution by repairing this sin-stained world. Sadly, they have not rightly discerned the G-d's plan of salvation.

Both houses cheat themselves by believing the above two lies, for these lies hinder Yahweh's reunion plan, and, only a reunited Israel will be manifested as the sons of G-d. Only they will achieve the promised victory over evil (Ezekiel 37; John 17; I Samuel 17:45; Isaiah 11:13-14; Obadiah 1:18; Zechariah 9:13).

Today, six thousand years from Adam, four thousand years from Abraham, and two thousand years from Yeshua, G-d's people have not yet experienced the full manifestation of their sonship (Romans 8:19).

## **WHY NOT? WHEN WILL IT HAPPEN?**

**Their sonship will be manifested only after Ephraim "comes to know himself," and after he shakes off "the sins of paganism of his youth" (Jeremiah 31:18-19).** When Ephraim "comes to know himself," he will exchange the lie he believes for the truth. When he shakes off the lie, then his "jealousy will depart." Then, he will be redeemed from the mistake of building on a faulty foundation. When these changes come to pass, then, Judah will begin to recognize him as a true brother (Isaiah 11:13).

Israel has not experienced the fullness of its long promised victory, because Yahweh promised that victory to a united people! They will not experience this victory in fullness as long as they are divided! For, a "house divided against itself cannot stand," and the invincible army of Isaiah 11 speaks of a reunited house. The King of Kings will reign over a reunited and sinless Israel (Mark 3:25; Isaiah 8:14; Jeremiah 33:24; Ezekiel 37:15-28).

## **OUR CONCEPT OF ISRAEL GUIDES US THROUGH LIFE**

In summation, our concept of Israel becomes the map we use to navigate our voyage to our eternal destiny. Our opinion about the identity of Israel becomes the rule book we use to discern both who the players are, and Yahweh's game plan for the players. It is therefore vital that we exchange the lies we believe about Israel for

the truth. For, only then can we begin to understand His Divine Plan for the whole house of Israel. And, only when we understand that plan will we be building on a sure foundation.

## BET EMET'S HISTORY

In 1994, Craig and Mary Lyons officially established Bet Emet Ministries. Our goal is to gather and develop materials that would aid Christian believers in understanding both their Hebrew Roots and their Jewish brethren.

In the early Nineties, following more than a decade of studying and declaring the rich Jewish/Israelite heritage of Christianity, G-d began to broaden our vision. Through study of the Scriptures we saw that while all Jews are Israelites, not all Israelites are Jews. We saw that in Scripture there were, and there still are, two Houses of Israel. We saw that the "stick of Judah and the sons of Israel his companions," which speaks of the Jewish people, and "Joseph, the stick of Ephraim and all the house of Israel, his companions," which speaks of the Church (Genesis 48:19; Isaiah 8:14; Ezek. 37:15-28) are to become one stick. It is the hope and vision of Bet Emet Ministries that after twenty-seven hundred years of being a scattered people, hidden from view, the Ephraimites begin "to know themselves" (Hosea 1-2, Jeremiah 31:18-19). But such people of G-d reunited is impossible until the Jewish people re-evaluate their Messianic failure as a people and their responsibilities to the non-Jews; likewise, such a re-united people is also impossible until the Gentile Christian Church repents of their pagan doctrines and dogmas and returns to their Jewish Roots.

Yahweh said: "Israel is My son" (Exodus 4:22). Therefore, to be His son is to be Israel. However, for centuries, the two houses of Israel, Ephraim and Judah, Christians and Jews, have denied each other. Both lay claim to the title of Israel while denying the other the right to it.

The teachings of Bet Emet Ministry is helping Ephraim and Judah to see themselves, and the roles they have played--without denying either house. It encouraged, and continues to encourage, the true Believers in the Church to recognize themselves as Ephraim, and to love their brother, Judah. It encourages both peoples in the truth that our Father is going to bring forth a remnant from both houses--and that He will unite them as an invincible army!

It is our hope that we may be of encouragement to many to begin to walk in the glory to which the Father has called them.

Presently, neither house has experienced a full manifestation of their sonship: And, "The creation waits in eager expectation for the sons of G-d to be revealed" (Romans 8:19, NIV).

Both Judah and Ephraim (Christianity) wait because heirs first must know who they are, what their birthright is, and their legal right to it, before they can fully possess it. Full possession of our inheritance will come to pass only when Ephraim sees the truth that he too is part of Yahweh's Divine plan. When the Church sees that he is the "other" house of Israel, it will bring about a change in his character, and he will behave differently toward Judah. Judah, in turn, will see and respond to this change. Then, and only then, will both houses come together (Isaiah 11:11-14; Ezekiel 37:24; Romans 11:11).

## THE TRUTH LIES BETWEEN TWO EXTREMES...

The Apostle Paul was commissioned to tell G-d's people about their "inheritance" (Acts 26:18). Today, we at Bet Emet seek to proclaim the truth about that inheritance to the **whole house of Israel**. We seek an end to the ancient Ephraimite/Judahite war. And, we work to unite the two sticks, to make them one in the hand of the Father.

In its inception Bet Emet Ministries helped to establish the fact that Jews could reclaim a Jewish Jesus as a great Rabbi and teacher and still be Jewish, and we helped the Church begin to see the truth about their roots as part of the people of Israel. So now, we seek to awaken the people of Ephraim, that Ephraim might once again be a "mighty man" (Zechariah 10:7), and that the two houses may be reunited.

The world desperately needs a world-wide manifestation of the sons of G-d. We need to have the Greater Son of David return and restore His Kingdom to Israel (Acts 1:6). But, the King will only rule over a reunited house.

You can pray for fulfillment of Ezekiel 37:19-23, Isaiah 11:10-15, Zechariah 10:5-10, for us, and the ministry of Bet Emet.

For those of you who do help, we ask that the Father who sees in secret openly reward you, and that He empower you to build your house on a firm foundation—one that can never be shaken.

In this latter day, G-d is revealing His threefold plan to reunite the two houses of Israel, Ephraim and Judah. He will use this reunited people to fulfill an ultimate goal—that of bringing heaven to earth (John 17). To accomplish this, according to Isaiah 11:11-14, and Ezekiel 37:15-28, the Lord will:

Identify Ephraim, reunite Ephraim and Judah and restore the Kingdom to Israel, and usher in Messiah's return.

**Answer for yourself:** Who will G-d use to execute this plan?

Scripture and history are clear. G-d uses, and works with *man* in fulfilling biblical prophecy. And, in the manner of reuniting His nation, He has placed the responsibility of reconciliation on Ephraim (Isaiah 11: 11; Romans 11: 11-15).

## A CALL TO EPHRAIMITES...HIDDEN IN THE CHURCH

G-d is whistling for Ephraim. He is strengthening those who answer His call by removing the blindness regarding their identity—that they may again be like mighty men (Zechariah 10:7-12, Romans 11:25). Father is giving them a "knowing" deep within their being that they are Israelites, it is like the "knowing" they have regarding their personal relationship with the G-d of Abraham, Isaac, and Jacob. This "knowing" is changing their lives, causing them to see the need to walk in righteousness—as Israelites (Isaiah 27:9). It is giving them an even deeper love for their brother, Judah.

In the forefront of this regathering are those who realize the Father would use *them* to accomplish His Divine Mandate For Ephraim. Thus, they do:

Instruct others whom the Father is awakening—about their identity, and their responsibility, as the other house of Israel. These "forerunners" realize this most important of jobs will be accomplished- one Ephraimite at a time. They also know their seemingly unimportant accomplishments will ultimately result in the...

Reunification of the two houses of Israel—These "forerunners" realize this integral reunion will only be accomplished by a people who are walking in true righteousness. And, that a truly righteous people will result in...

### *The coming of Messiah, and restoration of the kingdom to Israel.*

**Answer for yourself:** Maybe you should ask yourself how you can help in this grand scheme of things...how can you help bring this to pass? Simply by taking one little step by seeking how this message should change your personal walk with G-d. Perhaps sharing with a friend. Little steps. Steps that will result in righteousness, and in the coming of Messiah our King. Shalom.







## WHERE DID GENTILE CHRISTIANITY GO WRONG AND WHEN?

Reviewing the history of the Olive Tree over the last two millennia reveals how after being grafted into Israel, the Gentile Church forsook its Jewish heritage and severed itself from the Jewish culture which gave it birth and meaning. Rabbi Sha'ul warned that we should *continue in what we had learned and come to believe* in the context of our Hebraic beginnings (2 Timothy 3:14).

*2 Tim 3:14 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;*

Paul tells Timothy to "continue" in what he has learned.

The Greek word for "continue" is:

3306 meno-

- 1) to remain, abide
- a) in reference to place:
  - 1) to sojourn, tarry
  - 2) not to depart
    - a) to continue to be present
    - b) to be held, kept, continually
    - c) in reference to time: to continue to be, not to perish, to last, to endure; used of persons, to survive, live
    - d) in reference to a state or a condition: to remain as one, not to become another or different
- 3) to wait for, to await one

Notice with me that Timothy was told to "not depart", "to endure", "not to become different" from what he already knew concerning his faith. Since the New Testament had not be fully written and the Church Councils had not yet convened to create more "Replacement Theology" it is very evident that Timothy was to continue in the faith which had once been given to the saints...Biblical Judaism whereby non-Jews like Timothy were grafted into the Israel of G-d and were partakers of the Sabbath, the Biblical Festivals, the existing atonements, etc. He was not to change to another faith or substitute another for what he had learned from his Jewish teachers.

The Greek word for "learned" is as follows:

3129 manthano- to learn, to be appraised

- a) to increase one's knowledge, to be increased in knowledge
- b) to hear, to be informed
- c) to learn by use and practice, to be in the habit of, accustomed to

Again we see Timothy, a non-Jew, was told to continue and not depart from the current knowledge he possessed that shaped not only his religious belief system but the practice of his faith. And since Gentile Christianity did not exist as of yet it is so simple to see Timothy as a G-dfearer practicing the Laws of Noah under the Covenant of Noah as was handed down and instructed by his Jewish teachers.

Let us also remember that this was written to Timothy who had a Greek father and a G-dly Jewish mother, Eunice (Acts 16:1, 2 Timothy 1:5). The Tanakh [Old Testament] was his heritage and he was raised on its teaching [Torah] (2 Timothy 3:15). Sha'ul instructed Timothy and urged him to hand down this heritage to faithful men without compromise.

However, the historical record reveals how as Yeshua's movement moved westward, it became less an less Hebraic an more and more Hellenistic and thus it began to assimilate and be led astray by strange teachings (2 Timothy 3:1-14). The following analysis will address three definite philosophical areas where the Gentile Church is in need of correction and redirection by restoring its Hebraic and Biblical roots.

## HEBRAIC UNITY OR HELLENIZED DUALISM? THE LARGEST QUESTION THE GENTILE CHURCH HAD TO ANSWER...AND IT ANSWERED INCORRECTLY!

### Platonic Dualism

Greek Platonism holds that there are two worlds: the visible, material world and the invisible spiritual world. The visible, phenomenal, or physical sphere of existence is in opposition to the invisible, conceptual or spiritual sphere of existence. The physical world is imperfect and the source of evil and thus inferior to the spiritual world. The soul of man is trapped within the confinement of a material body which is evil. The soul thus abhors the body with all its needs and desires and seeks to be released to return to the spiritual world from which it came. To the average Gentile Christian this sounds very familiar and quite pleasing to the ear, but it is not Hebraic, nor is it Biblical! Origen, considered the father of Christian Theology, was a Platonic Philosopher. It was Origen, who took this dualistic concept and built into Christian doctrine the whole cosmic drama of the soul. The influence of Origen's platonic philosophy on the evolution and formation of Christianity is, unfortunately, sadly underestimated. The results of Platonic dualism has caused many strange teachings to persist in the Gentile Church throughout its history, most of which still remain, in various degrees, contextually and culturally ingrained in the belief systems of Gentile Christians.

### Asceticism

One such derivative of Platonic Dualism is the concept of asceticism. Although this life-style, is a stark departure from the Jewish norm found in scripture, it is still present in various forms in the Church today. Asceticism results in the debasement of life. The enjoyment of the present life is rejected for the general mortification of the flesh. Anything that brings physical enjoyment in the world is evil, an indulgence, and a hindrance to the cultivation of one's *spiritual* life. From the second century to the time of the Reformation, Gentile Christianity was overwhelmingly ascetic in outlook and thus increasingly extolled self-denial, poverty and celibacy. Even marriage was disapproved, at best it was tolerated as a concession to human frailty. It was Origen during the third century who declared that three sacrifices were pleasing to G-d, a martyr death, voluntary celibacy, and an abstinence from sexual intercourse on the part of married persons (G. P.

Fisher, *A History of Christian Doctrine*, Philadelphia: Fortress Press, 1978). also Philip Schaff, *History of the Christian Church*, vol II, Grand Rapids: Eerdmans, 1910).

These ideas and practices, stimulated by Hellenistic concepts and behavior in the pagan world gave rise within Gentile Christianity to numerous organizations and institutions which were foreign to Hebraic thinking: hermits and hermitages, monks and monasteries, Nuns and Convents, religious orders, itinerant beggars, saints who lived in caves, cemeteries and solitary places [the Stylites] like trees [Dendrites] or lived carrying chains [the Catenati] or even individuals who ate grass like cattle [the Hebdomandari]. All these foolish attempts at reaching a state of G-dliness could have been avoided by Gentile Christianity. If it had remained faithful to the G-d of Israel, they would have recognized that G-d had already given instruction on the way man should live on this earth. That way is expressed in His Torah. The Torah is filled with optimism and the promise of life if obeyed. It rejects all forms of dualism and is based on an unshakable belief in the justice, mercy and righteousness of G-d. The Torah does not encourage scourgings, macerations, mortifications, fasts, or self-denial. The Torah does not seek to destroy the desires of the human heart, but to direct them toward G-d. In the eyes of the Jewish Sages, the whole world is seen, not as evil, but good. Man himself is not a spirit trapped within an evil body but rather a living soul, where spirit and body are in dynamic unity. Although the Sages dwelt upon the spiritual condition of man, they never belittled the value and significance of the human body in glorifying G-d. From the Hebraic perspective, the human body is a masterpiece of G-d's created order, meant not to be abused, but rather seen as the means of enjoying that created order. Everything in the world was created by G-d who designed it with humanities best interest at heart. Man is encouraged to enjoy all that the creation has to offer so long as it is in context of a right relationship with the Creator. Man was never encouraged to flee the world, but engage himself fully in it, and thus experience the love, fellowship and saving power of G-d. A fundamental weakness in Gentile Christianity is its focus on the never ending pleasures of the world to come instead of maximizing the importance of this short-lived opportunity to enjoy G-d's creation, glorify G-d in this world, right now!

## Fate And Predestinationism

The idea that man is not free and that his life is governed by FATE is also a derivative of Greek philosophy that crept into the theology of Gentile Christianity.

The idea of fate, led the Greek and Latin Church Fathers to develop an elaborate theology for the concept of predestination. Biblical Judaism knows no predestination, such as one finds in the theology of Augustine, Luther or Calvin. Israel knows of no doctrine of Election, according to which G-d, from the beginning of time, chose certain men for everlasting life while condemning others to eternal death. G-d's choice of Israel [the Olive Tree] for a unique covenant and mission did not consign any other people to moral disability or deprive anyone of status of any present or future reward. On Israel, collectively, G-d only bestowed the privilege and responsibility of spiritual leadership. The Greeks were led to fatalism by what they saw and experienced. The phenomenon of death was inevitable, unpredictable and awesome. They could not explain the apparent discrepancy of man's conduct to his allotted position and condition on earth. They concluded that man's life was ordered by an unalterable fate determined either by his irrevocable past, original sin, the alignment of stars and planets or some deity beyond the reach of man's prayers. Man must accept and suffer his fate. However, the Torah of G-d, proclaims the liberating Hebraic unity of moral self-determination and moral-responsibility.

*See, I have set before you this day life and good, death and evil...therefore choose life! (Deuteronomy 30:15-20).* From the Hebraic perspective, man is allowed to follow the road he wishes to pursue. G-d did not create man to be a helpless creature of passive receptivity but capable of deliberation, decision and action. To function as a moral being, man had to be endowed with free will, and consequently with the capacity for evil and disobedience. These are the conditions of being human. Although there are paradoxes in life, those paradoxes should never cast man down. The Jewish Sages resigned themselves to the impossibility of reconciling the theological and philosophical dilemmas between the relationship of G-d's sovereign will and man's moral freedom. Akiba declared, *Everything is foreseen, yet free will is given to man.* G-d's ability to know, in no way violated man's free will to determine his conduct.

## Marriage And Family

One of the main areas where Greek Dualism affected the Gentile Church is in its view of marriage and the family. The historical record is rife with Hellenistic thinking that twisted the Hebraic concept of marriage. The modern world is paying an unbelievable price for rejecting the Hebraic view of marriage and exchanging it for the Hellenistic view rooted in Platonic Dualism. The Greek, and Latin Fathers after them, viewed the human body as inferior to the spirit, something evil, its desires and pleasures to be shameful and indecent. Gentile Christianity viewed anyone who was celibate, living under a vow of chastity as somehow closer to G-d. Jerome in the 5th century wrote, *He who loves his own wife too ardently is an adulterer*. Augustine in the 5th century said that the Jews would have preferred to fulfill G-d's commandment to *be fruitful and multiply* without indulging in intercourse. He taught that they did so only reluctantly out of a sense of duty. This theme was picked up by Thomas Aquinas in the 13th century who declared, *every carnal act done in such a way that generation cannot follow is a vice against nature and a sin ranking in gravity to homicide*. Martin Luther during the Protestant Reformation did little to effect any change in the denigrating view of marriage. He wrote, *No matter what praise is given to marriage, I will not concede to nature that it [marriage] is no sin* (Quoted in David M. Feldman, Marital Relations, Birth Control and Abortion in Jewish Law, New York: Schocken Books, 1968, p. 24).

Such false teachings are seen even today, for even in the twentieth century Pope Pius XII viewed anyone who gave marriage a preference in principle over virginity should be severely censured in the Church. Out of this Dualistic view of the physical and sexual side of humanity, the doctrine and dogma regarding Mary, the mother of Yeshua arose. The immaculate conception, her perpetual virginity, and her bodily assumption, all arose out of a Gentile Church, which adopted a Greek dualistic worldview, where the human body and its functions were associated with sin and evil. By means of the theology of the virgin birth Mary was kept from original sin through the immaculate conception. She had to be preserved from the evil of sexual relations and childbirth, primarily because they were viewed as shameful and indecent. Therefore, the Gentile Church declared the brothers and sisters of Yeshua (Matthew 13:55-56; 12:46-50) were cousins or children of Joseph from a previous marriage. Thus Mary was never stained with original sin and remained a perpetual virgin all her life. Since she never sinned, it was then necessary to preserve her from bodily death and decay. The Gentile Church declared her bodily assumption into heaven. These views were possible only because the Gentile Church severed itself from its Jewish root which was determined in G-d's mind to be its support.

- The theological and philosophical views of marriage and the family as taught by the Gentile Church has for nearly two millennia been based on Hellenistic Dualism and not the faith of Yeshua (Biblical Judaism) This has resulted in a distortion of the Hebraic or Biblical view of marriage. Torah affirms the dignity and purity of the marriage relationship in several distinct ways. First, the Torah declares that the institution of marriage is good. It clearly sets standards for sexual decency outside of marriage, and sanctified the sexual relationship only within the context of marriage. The views of the Sages were built on verses like He who finds a wife finds what is good and receives favor from the Lord (Proverbs 18:22). From the Hebraic perspective it is the first of the 613 commandments [mitzvah] found in the Torah. A man was allowed to defer marriage only until he found a woman suitable for him.
- Second, Children are a gift from G-d and are directly attributed to G-d's blessing. Contrary to the view of the Greek and Latin Church fathers, marriage and family was viewed as a holier state than celibacy. In fact, singleness was frowned upon and it should not be surprise anyone that there is no word in Biblical Hebrew for *bachelor*.
- Third, the need for companionship is fulfilled only in the relationship of marriage. Genesis 2:18 states, *It is not good for man to be alone*. The Sages declared, *He who reaches the age of twenty and has not married spends all his days in the thought of sin*. Thus from the Hebraic perspective, the essence of marriage is togetherness. The marriage of man and woman is the only way the Biblical injunction to *leave and cleave* (Genesis 2:24) can be fulfilled. The very content of marriage, the bond and the relationship which results are seen as a covenant between the Man, Woman and G-d.
- Fourth, it is only through marriage of man and woman that the uniqueness of maleness and femaleness



can be experienced. From the Hebraic view, marriage is a union whereby male and female are matched with their Creator and thus form a unique oneness. One of the vital functions of marriage is the *ezer kenegdo* which only woman can provide for the man. It is the *power* and ability to *complement* the man and thus complete the likeness and image of G-d as *one flesh* (Genesis 2:18,20,24). This is one of the fundamental reasons why homosexuality or any other perversion of the created order is so deadly to the image of G-d.

- Finally, in the Hebraic perspective, love is only possible within the marriage relationship. This is taught because the Sages believed that one did not marry for love. From a more Hellenistic view, the modern west emphasizes the need to marry the person that you love rather than learning to love the one that you marry. But in the mind of the Sages, love was to bloom after the wedding ceremony. The difference between the Hebraic view and the Hellenistic view has been expressed *We [Jews] put cold soup on the fire, and it becomes slowly warm. You (Gentiles) put hot soup on a cold plate, and it becomes slowly cold.* It is this very emphasis on the need for love to grow warmer and to mature after the couple are joined that undergirds the Hebraic concept of marriage.

## Hellenistic Dualism Instead Of Hebraic Unity

The Gentile Church went wrong when it exchanged the view of Hebraic Unity for Hellenistic Dualism. We, as engrafted Gentiles of the Olive Tree, must view ourselves and our world not dualistically but in terms of dynamic unity and oneness with G-d. We must restore our Hebraic life-style which fully engages us in the world and sees life as good and a gracious gift of G-d. We must enjoy the created order in all ways which do not transgress the moral law and which do not impair spiritual growth. We must become aware that our unity with G-d enables us the freedom of moral determination and moral responsibility. Finally, we must revitalize the Hebraic view of marriage and family. Marriage and family is not an inferior way of life, but when experience in oneness with G-d, it is the only way of life. Celibacy was utterly rejected by biblical and rabbinic teaching. Those who refused to marry and bear children were regarded not only as having violated the first mitzvah of procreation, but also as if they had shed blood and diminished the image of G-d from the world, since man is created in his image. The rabbis taught, No man without a wife, neither a woman without a husband, nor both of them without G-d (Genesis Rabbah 8:9 and Babylonian Talmud, Yev. 62b,63a).

## THE ESSENCE OF G-D'S SALVATION...WHAT IS TO BE THE FOCUS: THIS WORLD OR THE WORLD TO COME?

The fixation upon heaven must be brought back into balance with the Hebraic view of the importance and significance of life in this world. The Greeks dichotomized the cosmos and thus considered meditation on the spiritual world as superior to man's life and work in this physical world. The Gentile Church assimilated this view and in doing so diminished the Hebraic view of what is truly spiritual, the meaning of salvation and the concept of faith.

Gentile Christianity today gives expression to a pallid kind of ascetic, otherworldly spirituality. To be spiritual usually connotes otherworldly piety. We have been taught that the spiritual person is one whose mind is set on heaven, on prayer and meditation, denying the present pleasures of this world, for the joys of the life to come. A spiritual person is one who denies himself and who does not engage himself in this world, but rather spends his days communing with G-d, contemplating on the eternal mysteries of the hereafter. A truly spiritual person is one who is consumed with winning souls for the kingdom of heaven, even at the expense of family and friends and livelihood. This view of spirituality is based on the Greek understanding of the psyche or soul. The Greeks understood the *psyche* to be the spiritual, immortal part of man. At death, it is the soul which escapes the burden of the human body as well as the evil world below. Consequently, man should occupy his time, talent and resources only with things pertaining to *heaven*.

However, the Hebraic view is expressed by Paul who never conceives the salvation or redemption of the soul of man apart from the redemption of the body and the world in which he lived (Romans 8:21-23). He sees man not



as an incarnated soul, but as a dynamic unity of spirit and body which has become a living soul (Genesis 2:7). Thus in the Hebraic view, spirituality was not an introverted attempt at finding G-d, but meant to be fully engaged, with every fiber of ones being, spirit and body, in empowered and passionate and inspired service to G-d and humanity. Thus the Hebraic perspective declared everything as theological. There is no distinction between what is sacred and secular in life. Life is a unity! It is all a part of G-d's domain in which He is interested. This is evidenced in the Hebraic worldview of life (1 Corinthians 10:31). They Jews taught that man should bless G-d for every moment of life experience, whether good or bad. They Jews taught, It is forbidden for a man to experience anything of this world without a benediction, and if anyone enjoys anything of this world without a benediction he commits a sacrilege. Thus in the Hebraic view of life, man is to pray without ceasing, that is to acknowledge G-d upon hearing good news and bad news, when smelling the fragrance of flowers or the stench of death, when eating food or in want of food, in the presence of thunder, lightning, rainbows, and all other experiences of the created order. He is even to bless G-d for the ability to urinate. Thus in the Hebraic perspective life itself is spiritual. One's faith is the way he lives. It is not defined as religion, or a system of ethics, codes of conduct, ideology, doctrine, dogma, ritual or creed. Life is a pilgrimage in which one walks with G-d. It is not a life of melancholy, but a life of joy, fellowship, community, celebration, excitement, enthusiasm and adventure. This is what the Olive Tree offers the Gentile.

The Greek world view understood the concept of salvation to revolve around the idea of escaping or being delivered out of this life and this world. This appeals to many who see the world only in terms of violence, poverty, hunger, disease, despair and death. The Hebraic view, emphasized by Yeshua himself, was that G-d and His Kingdom rule was available in this world. Salvation is not escape, but the ability to know G-d's presence and power in this life and in this world, even though it is a decaying and dying world (Timothy L. Smith, Evangelical Christianity and American Culture, in A Time to Speak: The Evangelical-Jewish Encounter, Grand Rapids: Eerdmans, 1987, p. 70-72). The Hebrew verb yasha means to save or to deliver, and the noun yeshu'ah means salvation. This word is never used in the Biblical text or in the literature of the Rabbinic sages, in the sense of escape to heaven. Rather, it is used in the sense of being liberated or delivered from evil. It is often used in passages which convey the idea of G-d's liberating power that breaks the bondage of earthly oppression and sets people free. This is in fact the perspective spoken by Yeshua in Matthew 25:31-46 when he establishes the criterion of his judgement in the last days. It is not escape from the world that he expects but rather our involvement in the liberation of the oppressed (Matthew 25:35,36). Because, as Gentiles, we have been grafted into the Olive Tree, salvation has come to us. However, when we view the modern world we see that the Greek view of salvation has influenced the Gentile Church to such a degree, that it appears hopeless and powerless in the face of a world consumed with lawlessness, violence, poverty, hunger, sexual perversion, disease, despair and death. For the most part, the Gentile Church has been content to hear its homilies, sing its hymns, baptize its converts and pray for the rapture, safely behinds its Church walls. This is not the SALVATION that Yeshua taught or gave his life for.

The Gentile Church's view of salvation is directly attributed to its view of faith. Most Gentile believers understand faith as an activity of the mind. In other words, faith is what one believes. It is thus understood largely as a matter of intellectual assent. However, this understanding of faith is derived from the Greek word for faith, pistos, not from the Hebrew concept of faith, emunah. From the Hebraic perspective emunah is faithfulness, or trustworthiness or more specifically, steadfastness (A. Cohen, Everyman's Talmud, New York: Schocken Books, 1975, p. 77-79). Faith is more than conviction, it is confidence. It is the capacity to enter life with courageous expectation. It is more than believing in ones heart, it is stepping out in life to act on that belief. Thus from a Hebraic perspective, faith is not measured by what you know about the world to come, but what you do in this world (James 2:17). The Gentile Church is in desperate need of restoring the Hebraic perspective of faith. Only with faith properly restored, and the understanding of salvation in proper perspective, can the wild olive branches that were grafted into Israel, have any hope of pleasing G-d in real Spiritual terms. Only by being properly

grafted in, accepting the nourishing Hebraic root, does the Gentile Church have any hope of ever living up to its calling.

## THE INDIVIDUAL OR THE COMMUNITY?

Finally, the Gentile Church went wrong philosophically when it adopted the view that rugged individualism and private Christianity is superior to the corporate life of the community of faith. One of the main characteristics of contemporary Gentile Christianity is the view that believers can work and operate on their own, without any accountability to anyone. The community-centered focus of Yeshua's movement has been replaced by and large by a *rugged, individualistic* kind of faith. Protestantism in particular has so stressed the freedom of conscience before G-d, the individualistic priesthood of the believer, the imperative of private devotions, the right to interpret the Scriptures in one's own way, the priority of private confession of sin directly to G-d, and the encouragement of independent parachurch organizations that what has resulted is a type of self-sufficient, almost monastic mentality.

However, in the Biblical text, one of the most important aspects of faith is the belonging and accountability of the individual to the corporate body. In addition, the individual is always thought of in the context of the collective group, whether it was family, tribe or nation (Abba Hillel Silver, Where Judaism Differed, London: Jason Aronson, Inc., 1987, p. 111-113)

This corporate solidarity was reinforced by the fact that the entire community, past, present and future members, was viewed as a unity. They were a living whole, a single entity composed of many individuals (John 17:23). G-d's covenants were made, not just with those generations at the time, but with all future generations as well (John 17:20,21). The Hebraic perspective of community is best understood in the word mishpachah, which means family. It is not just the immediate family members of father, mother, children, but also uncles, aunts and cousins. In addition, each individual *mishpachah* sees itself related and in solidarity with every other *mishpachah* in the world (Matthew 12:46-50). This provides stability and ensures survival. Although, Gentile Christians often use the concept of family to express the relationship of congregational life, it is rarely understood in a Hebraic sense, nor does it usually prove to be an experience of togetherness that ensures congregational stability or survival.

If the Gentile Church would have remained engrafted into the Olive Tree, they would have maintained the concept of community. There is an ever increasing need for congregations to offer the support that community can give. In a world of alienation, discouragement, frustration, people often handle life independently and alone. However, in these last days, it is doubtful that anyone will be strong enough to make it through life in solitude and alone. Community, when rightly engaged, offers a collective of friends and love ones to help sustain and uphold people in time of serious illness, financial failure, or unexpected times of trouble.

Shalom to all.



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# BOTH HOUSES OF ISRAEL HAVE STUMBLER OVER YESHUA AND HIS JEWISHNESS #1

**Answer for yourself:** What is the relationship between Jesus and Jewishness?

Some think that Yeshua was a deceiver of the Jewish people and responsible for much of the suffering among the Jewish people since the first century. Dr. Samuel Sandmel, professor at Hebrew Union College, states, however, that "Yeshua, by the standards of first-century Judaism, was in all probability a good and loyal Jew" (*We Jews and Yeshua*, New York: Oxford University Press, 1973). Others say: he was a good rabbi; he was a prophet; he was a misguided leader of a Jewish rebellion against Rome; he was a sectarian ascetic, perhaps a member of the Essenes.

This is an amazing catalogue of responses. But despite this divergence of opinion, to many people one thing seems certain: if a Jew becomes a follower of Yeshua (becomes a Christian) he is no longer considered a Jew and forfeits any claim to Jewish identity. The same can be said for Gentiles who become followers of Yeshua; having come to faith in G-d through Yeshua; for it is more often than not that he is indoctrinated in "Gentile-religious" practices which replaced a Jewish-oriented faith of the first century which was both modeled and commanded by Yeshua.

Yet the facts of history are clear. Jesus (Yeshua) himself was a Jew. His original name was *Yeshua*. *Yeshua* derives from the Greek language and is simply an anglicized version of *Yeshua*. In keeping with the sense of the original context of Yeshua's life and teaching, I will refer to him as Yeshua.

Not only was Yeshua a Jew, but so were all of his first followers. A wealth of evidence is available to support this statement; e.g., Acts 21:20 and the summary of evidence from Eusebius and Josephus given in Hugh Schonfield's *The History of Jewish Christianity* (New York, 1933), especially chapter 3. The whole movement for the first several years of its existence was a movement within Judaism. When I share with others this fact, it often "blows their mind" to find out that all of the early followers of Yeshua were "orthodox practicing Jews;" and were so until the Jerusalem Council of 50 C.E. (almost 20 years later)!

Yet we are told today, and our experience testifies, that if one is a follower of Yeshua, any claim to Jewish identity is lost and forfeited and thus replaced with Gentile "trappings". Our original question concerning the relationship between Yeshua and Jewishness has led us to a great paradox:

*How can it be that one who follows a Jew named Yeshua (all of whose original followers were Jews and practiced Judaism) is no longer Jewish in even the smallest regards as to celebrations, observances, and religious beliefs?*

**Answer for yourself:** Can we unravel the mystery of Yeshua and Jewishness? I believe we can if we examine the

documents of the history of the first few centuries of the common era.

## THE FIRST FOLLOWERS OF YESHUA WERE JEWISH

The original followers of Yeshua believed that through the life and teaching of Yeshua, they found the clearest exposition of life with G-d (Luke 24:32; Acts 2:32; Matthew 5-7). They perceived a deeper purpose for their lives, forgiveness and even the certainty of everlasting life with G-d.

The decades during which this movement first prospered were filled with turmoil. The mighty Roman empire ruled over the nation of Israel. In the most difficult times the Jewish people often looked for the coming of the Messiah, the descendant of King David. At his coming they were to be delivered from all oppression. The world kingdom of peace would prevail. It is not surprising then that under the heavy hand of Rome messianic hopes and speculations were nurtured in many sectors of the population (Floyd V. Filson, A New Testament History (Philadelphia: Westminster, 1964, pp. 49-57). Many political messiahs sought to overthrow the yoke of Rome. An example would be Judas the Galilean whose revolt ended in crucifixion. For a balanced appraisal of the situation I recommend Oscar Cullman, The State in the New Testament (New York: Scribner, 1956), pp. 14ff. The followers of Yeshua believed that they had found the one who would eventually return and set up the long-awaited messianic kingdom.

Meanwhile, they occupied themselves with the task of spreading the life-giving message of their master among the people of Israel. They were busy encouraging a spiritual renewal in the Jewish community. The Jewish people have known other renewal movements in their history, but none were like this one. There are some important parallels, however. For example, the Hasidic renewal movement, like the early movement for Yeshua, caused much opposition among the established leadership, but gained great support among the common people. The Baal Shem Tov also was both praised and maligned. The followers of Yeshua hoped to prepare the way for Messiah's reign by their preaching and new way of living; the Hasidic movement had similar overtones.

The movement for Yeshua provoked much controversy, as did many first-century movements in the Jewish community. Yet no scholar of repute questions the fact that this was a Jewish movement; the evidence is too strong. Josephus, the first-century Jewish historian, describes James, the leader of the Jerusalem following, as a loyal orthodox Jew who was greatly respected by his fellow countrymen (Josephus, Antiquities, XX, 9:1...a first-century Jewish history). This reference is universally acknowledged as accurate. Josephus seems to be writing his history to give a favorable impression of his people to Roman circles. Though Josephus is maligned for his desertion of the war effort ( he was a Jewish general), his history reflects positive Jewish motivations. There would be no reason to picture James in this light other than the fact that it was the case.

A wicked high priest, wishing to eliminate James's disturbing moral presence, had him murdered. However, the righteous moral influence of James was so great that the orthodox Pharisees protested to the governor, and this wicked priest was deposed. Such was the high esteem for James in the Jewish community (Eusebius, Ecclesiastical History, 11, 23...an early fourth-century history).

The book of Acts describes the Jewish followers of Yeshua in these terms up to thirty years following the cross: "You see, brother, how many thousands there are among the Jews of those who have believed; they are all zealous for the law" (Acts 21:20). We know from other records of history that the communities of Jewish followers of Yeshua after biblical times remained Hebraic, biblical-law-keeping communities in most cases (Irenaeus, Adv. Haer. (Against the heresies), 1, 26 (an early second-century work). Jewish heritage and identity was part of following Yeshua even after his cross and passion for both Jews as well as Gentile believers.

**Answer for yourself:** How is it, then, that Jewish followers, as well as Gentile followers of Yeshua are no longer to be concerned with "Biblical" as well as "Jewish" manifestations of the faith of Yeshua?

**Answer for yourself:** When did this paradoxical switch occur?



Momentous events within Yeshua's movement changed the course of history.

## FROM A JEWISH MOVEMENT TO AN ANTI-SEMITIC GENTILE CHURCH...HOW COULD THIS HAPPEN?

One of the astounding facts of this early history was that the leaders of the movement for Yeshua became convinced that Gentiles were to be given the opportunity to respond to the message of G-d's salvation. Extraordinary events created this conviction.

Simon, one of the head disciples, had a vision (Acts 10) that convicted him of G-d's love and salvation were to be offered to Gentiles without requiring them to become Jews in the full (conversion which required circumcision), Torah-abiding sense. Paul, a student of Rabbi Gamaliel 1, was miraculously touched by G-d and commissioned to bring the message of Yeshua to Gentiles (Acts 9, 13). This prompted, among the followers of Yeshua, a council of leaders which discussed gentile participation in the movement. After deliberation, the leaders adopted an open-door policy toward Gentiles. Mainline Judaism was untouched by such events!

Jews, they decided, are called to a specific task; Gentiles, however, are not necessarily called to be Jews. Gentiles could be considered accepted by G-d and one with Jews in faith through the legacy of Yeshua's ministry if they followed the basic way of life taught by him. This is parallel to the Jewish notion that the Noahide commands were incumbent upon all peoples (Genesis 9; see also Schonfield, A History Of Jewish Christianity, pp. 28-29 for summary).

Some rabbis did not believe that righteous Gentiles were called to follow all of the Jewish law but only those Noahide principles. Some did not. Yet the Jerusalem Council said, in effect, that there could be two wings of the movement of Yeshua—a loyal Jewish wing and a Gentile wing. Each group was to consider the other as accepted by G-d. Neither was to seek to dissolve the other wing into its culture. There could be unity without uniformity; oneness and diversity. Jews were still called to be Jews, but Gentiles were not asked to take upon themselves the whole of Israel's calling as a people, but only that part which pertained to them as Gentiles as G-d declared since Genesis when the Covenant with Noah was given by G-d.

The issue before the council was the social form of the movement. It is clear from the Scriptures that Yeshua's followers were to reflect the unity of Jews and Gentiles in a common "faith.: Table fellowship was the greatest image of this unity. This point is well made by John Yoder in The Politics of Yeshua (Grand Rapids: Eerdmans, 1972). Yoder explains, "The heresy Paul was struggling against was not that Jewish Christians continued to be committed to keeping the law; Paul was quite tolerant of those who held to such a conviction. He went out of his way to share their ritual faithfulness when in Jerusalem. Nor was it their thinking that by keeping the law they would be saved, for the Jewish Christians did not believe that. The basic heresy he exposed was the failure of those. . . to recognize that since the Messiah had come the covenant had been broken open to include the Gentiles." Ritual laws were not to prevent Jews and Gentiles from showing that they were brothers by eating at a common table (Marcus Barth, "Jew & and Gentiles: the Social Character of Justification in Paul," Journal of Ecumenical Studies, Spr. 68).

In Jewish areas, the congregations were predominantly Jewish, in Gentile areas predominantly Gentile. In areas of mixed population congregations were mixed. All these forms were natural and perfectly valid. There was no quota system for maintaining proportions. This validity remained as long as actions were taken to show unity and acceptance of the others in their various styles of practice and calling. "Paul's great concern for the contribution being collected, largely from Gentiles, for the Jewish believers in Jerusalem reflects this unity (I Corinthians 16:1-4; 2 Corinthians 9).

This decision was a great spur to the movement of Gentiles who maintained a belief in Yeshua. Soon Gentile followers of Yeshua outnumbered Jewish followers. However, the leadership of living disciples kept the



movement in accord with the basic decision of Acts 15. Unfortunately this understanding was soon lost. The period from 60-90 C.E. has been designated by one scholar as the tunnel period of biblical history (S. G. F. Brandon, The Fall of Jerusalem and the Christian Church (London: S.P.C.K. 1951). Brandon's point is that events of great importance were taking place and we have little source material from the period. When the dust of war and tragedy settled, the situation had drastically changed.

## THE EARLY GENTILE CHURCH AND THEIR BIASED -ANTI - SEMITIC WRITINGS STILL INFLUENCES US NEGATIVELY TODAY

The Gentile followers of Yeshua gradually began to understand Yeshua in non-Jewish ways. Though Yeshua and all his first followers were loyal Jews, Jewish practice and identity came to be considered antithetical to what was then dubbed "Christianity." The word *Christianity* was derived from *Christos*, a Greek translation of the word *Messiah*. Both mean "anointed." The New Testament was written in Greek because it was a universal language. However, this created a gap between the church and its original Hebraic roots. Besides the terrible problem of the purposeful mistranslations and misquotations in this Greek translation of the Jewish Scriptures whereby numerous verses had been altered to reflect the Essene belief in a cosmic "messiah" instead of a "Davidic messiah," we have also the passages in the New Testament condemning general hypocrisy among religious leaders and these were now interpreted as a condemnation of all things Jewish by the Gentile church.

The fall of Jerusalem to the armies of Rome (70 C.E.) was incorrectly taken as further proof to these Gentiles of G-d's rejection of the Jewish nation and encouraged them to intensify their rejection of the value of Jewish practice and identity. This is the central, valid point of Brandon's book. Incorrectly, the Gentile church came to see itself as the new, true Israel which had replaced the old nation. The claim of the nation was completely dismissed. Israel as a nation was finished, rejected! This was not biblical theology, for Paul had declared that the "gifts and the call of G-d are irrevocable" (Romans 11), and that Israel is "beloved for the sake of their forefathers." This anti-Jewish theology by the Gentile Church, or what one writer has called the "Christian anti-Jewish polemic," caused great ambivalence to the Scriptures which Christians called the *Old* Testament (Rosemary Ruether, Faith and Fratricide, The Theological Roots of Anti-Semitism, New York: Seabury Press, 1974, pp. 117-139). Ruether's book provides a superb summary of these points with thorough documentation.

## THE EARLY CHURCH FATHERS REJECT THE JEWISHNESS OF YESHUA AND THE EARLY CHURCH

Consequently, Gentile church fathers of the next centuries spoke of Jews and Judaism with great disdain. Though they were men of wisdom, their vision was not free of blind spots. A few tragic examples reflect the direction of the institutional church.

The Epistle of Barnabas at the end of the first century speaks negatively of Jewish biblical practice (Epistle of Barnabas IV a late first-century pseudonymous work). H. L. Ellison says concerning this epistle, "Already the so-called Epistle of Barnabas, which may go back to the last decade of the first century, uses such language about the Jews, Judaism and the Law, as to make any effective contact between the two sides virtually impossible. As soon as it had the power the Church did its utmost to defeat G-d's purpose. It persecuted and bullied, thereby automatically putting itself in the wrong. It spread the vilest calumnies about the Jews" (H. L. Ellison, The Mystery of Israel Grand Rapids: Eerdmans, 1966, p. 82).

Ignatius of Antioch in the same century is clear also concerning the uselessness of Jewish things (Ignatius, To the Philadelphians, VI, I an early second-century letter). Request our article from Bet Emet and I will share with you how hatred toward the Jews were espoused wholesale by the earliest non-Jewish writers who

considered themselves followers of Yeshua.

Justin Martyr in his Dialogue with Trypho speaks in the most condescending terms to his Jewish opponent. Justin could not understand why Jewish followers of Yeshua were maintaining their biblical-cultural identity and practice. They will not go to hell for it, he said, but it is not good. He did not understand that this was their way of expressing their faith in G-d and their mode of perceiving His meaning. Justin thought the coming of Yeshua eliminated these things (Justin Martyr, Dialogue with Trypho. Note the general tone of these early second-century dialogues).

Practices developed by the Gentile church were seen as pagan by the Jews. Nothing in the church enabled them to see that Yeshua was the Jewish Messiah for nothing in the church appeared to be Jewish. Ellison states that the church "scandalized them by apparently worshipping images and giving honor to mortal men and women which should have been reserved for G-d alone" (Ellison, pp. 82-83).

Statutory aids to worship, the veneration of saints and of Mary (who was the mother of a gentile g-d named Yeshua) summarize how Jews perceived the church. Loyal Jews could see no sense in being followers of Yeshua in this context.

Even though Judaism was the original context of the faith, the Christian polemic against Jews and Jewish practice continued. With Bishop Ambrose the theological polemic was translated into external acts (James Parkes, The Conflict of the Church and the Synagogue, New York: Atheneum 1969, pp. 166-167).

To burn a synagogue was no sin, for the Jews were said to have rejected Yeshua. (This overlooked the great company of Jews who were followers of Yeshua, and in any case, provided no justification for burning synagogues.)

Augustine explained the continued existence of the Jewish community as being only for the purpose of witnessing to the truth of Christianity. The reprobate state of the Jews would prove that the church alone was true Israel (Augustine, Tract against the Jews 6(8)).

The most viscous anti-Semitic attack by the Gentile church comes from St. John Chrysostom. Chrysostom was upset because many Christians in Antioch frequented the synagogue seeking to understand their faith through its Jewish roots. This had to be stopped for, according to Chrysostom, Christianity eliminates the value of Jewish practice and identity. To wean Christians from such practices, he painted a picture of the Jews as veritable devils. His eight sermons against the Jews are remarkable for their poisonous hate.

All of this would have been only a manifestation of religious bigotry had it not been for another momentous change: the emperor Constantine became a Christian and soon made Christianity the official state religion. The wedding between church and state translated religious bigotry into economic and social sanctions. James Parkes's research in this area is outstanding. He catalogues the history of legislation in the first eight centuries of the common era. The church-controlled state maintained this posture of discrimination of the Jews for fifteen centuries.

The images of the "insidious Jew" were the images that prepared the way for Auschwitz. Nazi leaders defended themselves by saying that they were following in this tradition of the institutional church. The church could not understand this because, though it had sought to lower the value of the Jewish people, it had not pursued the implication that the Jews had no right to exist. Since the institutional church had attributed to the Jew no positive value, there was no church tradition which could off-set Hitler's onslaught.

In fairness we must mention those individual Christians who stood outside of this tradition of death. In their close walk with Yeshua they gained a deep love for Jewish people and risked their lives for their Jewish friends. Sadly, this has always been a small minority of "Righteous Gentiles."

Some have stated that the origin of this attitude was the early Jewish persecution of Christians. Although there was fierce persecution against Jewish followers of Yeshua, Jewish persecution of Gentile Christians is now considered by the most competent scholars in the field as an unwarranted assumption. There were some minor incidents, but these were nothing in comparison with the hate received (Accounts are found in Ellison, pp. 82-84; Parkes, chapter 4; and Ruether, chapter 3, especially 180-181).

The irony of all this is that the disciples of Yeshua opened the door to anti-Jewishness by adopting a liberal policy to Gentiles. They were allowed into the movement without being forced to take upon themselves a full Jewish identity. This freedom from cultural restriction spurred the growth of the Gentile wing of the movement. Though Judaism was the original identity and way of life in the movement, the Gentile majority took over the helm and would not allow Jewish identity within it. During the inquisition in sixteenth century Spain, those of Jewish origin who claimed to follow Yeshua were burned at the stake for having Passover seders. The great vision of a Jewish and a Gentile wing of one movement, each accepting the other without dissolving the other was lost.

The conclusion of this article is to be found in the second part. Shalom.



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# BOTH HOUSES OF ISRAEL HAVE STUMBLER OVER YESHUA AND HIS JEWISHNESS #2

## THE NAZARENES

**Answer for yourself:** What happened to the great Jewish wing of the Yeshua movement?

Known to historians as the Nazarenes or Ebionites, Jewish followers of Yeshua broke from the Gentile wing and were branded as heretics by the Gentile church because they maintained Jewish loyalty. Today many texts are replete with such stances of bias as the truth has been lost through history by many.

Even earlier the "Nazarenes" (Messianic believing Jews in Yeshua as the long awaited Messiah) were estranged from their very own Jewish community. There were several reasons for this. Put simply, however, the majority of the leaders of the Jewish community rejected the Nazarene viewpoint. Through the influence of these leaders who did not ascribe the title of Messiah to Yeshua, the Jewish community as a whole did not follow nor accept Yeshua as their Messiah. It is a fact that after the death of Yeshua the Jewish prophecies relating to the long-awaited Messiah stood yet unfulfilled. He had not come because nothing had changed. This bears much study and we at Bet Emet have many articles on such events which help explain the rejection of Yeshua by mainline Judaism as its Messiah. There are valid points for this "rejection" that need to be understood by followers of Yeshua today. Personally I believe, sine the vast majority of the world has centered around Yeshua to this day and because the knowledge of G-d went into the Gentile world in Yeshua's name, that more than likely Yeshua will be the coming Messiah, but as I have stated elsewhere this is just a "hunch." But these points of rejection by mainline Judaism need to be understood in all fairness because not only do our Jewish brothers still await the fulfillment of the Jewish Scriptures and the coming of Messiah, the Christian awaits for his coming and the fulfillment of them as well. For those interested I recommend Hugh Schonfield's book The Passover Plot which makes a case for Yeshua being the Messiah but yet not fulfilling the many Messianic Prophecies expected of "the" Messiah. It has helped me more than you know to deal with the tension between expected prophecies unfulfilled and the centrality of this man from Nazareth in the history of mankind.

## THE MESSAGE IN THE BOOK OF ACTS

The beginnings of this side of the story are also to be found in the book of Acts. The Nazarene movement reaped the anger of part of the Jewish community basically for two reasons. First, the community found it difficult to believe that the Messiah could come without setting up the world kingdom of peace as the Hebrew Scriptures prophesied. In fact, this was not done by Yeshua while he lived, but the adoption of the Essene's second coming of their Teacher of Righteousness was later applied to Yeshua and today Christians likewise hope for a second return of Yeshua in which the "lion will lay down with the lamb." Because leaders were divided on the concept of "two Messiahs" the people were misinstructed concerning their Messiah. Also, the

shameful death Yeshua suffered was incompatible with the common concept of Messiahship. The Nazarene Jews argued that according to Scripture the Messiah would suffer before reigning as King as seen in Daniel chapter nine where Messiah is to be "cut off." Not all agreed. The debate still rages today.

Second, the Nazarene movement stole the Gentile proselytes from the synagogue. There were many Gentile pagans — "G-d-fearers" — who saw that Judaism was superior to the pagan religions. Through the work of the Pharisees (predecessors of the rabbis), they attached themselves to the synagogue. They were not willing, however, to become fully Jewish (conversion) by undergoing a Mikveh bath, circumcision and taking upon themselves the full yoke of the Jewish law (613 Laws and Mitzvoth when as "G-d-Fearers" they had only 66). When the Nazarenes offered them the same moral and ethical values they appreciated in Judaism without requiring adoption of the whole of Judaism, Gentiles came in droves to the Nazarene side, for circumcision (a main hindrance in conversion) was not required by the Messianic community (Nazarenes) for full fellowship with G-d and His people. But, this was nothing new, for such had been decreed since Genesis with the Laws of Adam and the Laws of Noah, however, the ruling Pharisee party headed by R. Shammai so "hated" Gentiles that no efforts to proselytize them was being made during the days of Yeshua. And if any attempt was to be made at all, then "full-conversion" with circumcision was mandatory by Shammai. Such surgical procedures on grown men, with their attendant infection and often death, was not welcomed by the vast majority of pagans and was a chief hindrance in their coming to the G-d of Israel, thus relegating them to remain as pagans which ensured their loss of "eternal life" once they die. Yeshua and the Nazarenes came to reject such traditional treatment of the non-Jew and revived the ancient teaching: through acceptance into Covenant by G-d through the Laws of Noah the non-Jews need no longer suffer circumcision for inclusion into the people of G-d as intended by Shammai and other Jews who hated Gentiles. Yeshua and events after his death, which were yet attributable to him, opened the door for salvation and inclusion of the non-Jews into the Israel of G-d through his followers' ministry. Beginning with Paul, and later including the Apostles, the evangelization of the Gentile world was begun in earnest following the Church Council mentioned in Acts 15. It was in the aftermath of Yeshua' death and believed resurrection that the mission to the non-Jewish world was begun. In a way you can see Paul saying that they are "saved" by the blood (death) of Yeshua.

Now understand what most do not today. These non-Jews were "saved" not by some miracle attached to the red blood cells of Yeshua, but by his death which literally catalyzed a movement from within a previous Gentile hating Judaism that would not accept them. Thanks to Yeshua and his legacy through his followers no longer would Judaism lift up obstacles such as adult circumcision that had previous precluded non-Jew's acceptance into the Israel of G-d by those like Shammai and other Jews who both hated and were bigoted toward non-Jews.

Still, these two sources of tension were not fatal to the relationship between the Nazarenes and the larger Jewish community. There were after all many rival sects within the Jewish community, yet the Nazarenes continued to make headway. The more orthodox in practice among them were not excluded from the Jewish community and the synagogue. Other events proved to be tragically divisive.

## THE 70 C.E. WAR AND THE FURTHER SEPARATION OF THE FOLLOWERS OF YESHUA

The first Jewish revolt against Rome (70 C.E.) was a stunning defeat. Not only were Jewish hopes of independence snuffed out, but reconciliation between Nazarene Jews and the larger Jewish community became an unlikely dream. Many Nazarenes did not fight for Israel in this revolt. A minor reason for this was probably that the teaching of Yeshua produced pacifistic tendencies. The major reason was that Yeshua had predicted the fall of Jerusalem. He counseled his followers to flee for safety when they saw Roman armies approaching (Luke 21: 20-22; Matthew 24:15-20). Though the Nazarenes pleaded that they were loyal Jews (and had left Jerusalem



in obedience to Yeshua), they were branded as traitors. While some of the people became Nazarene Jews because of the prophecy of Yeshua, the leaders of the Jewish community became hostile. Soon after, the prayer condemning heretics—with Nazarenes and the followers of Yeshua primarily in mind—was added to the eighteen benedictions which is the standard central prayer of the synagogue service (Schonfield, pp. 40-46, 60-63, 88ff). Schonfield's history of the break between the church and the Nazarenes, and the Nazarenes and the larger Jewish community has not been surpassed. See also Parkes as quoted from the first article, pp. 106-115.

Perhaps in time these wounds would have healed. But there was no time. In the 130s of the common era another revolt against Rome was led by Bar Cochba and this time supported by the Nazarene Jews. They intended to show their loyalty to Israel! They may have thought that this was the final battle leading to the return of Yeshua and his worldwide reign. During the revolt, the venerated rabbi, Akiba, proclaimed Bar Cochba to be the Messiah. The Nazarenes thereupon pulled out of the revolt since believing Yeshua was the Messiah expected to return. Yeshua alone was Messiah for them. Bar Cochba massacred those who did not give him unquestioned loyalty (see Parkes, p. 93, and Justin Martyr, First Apology, chapter 31, 6).

The Nazarene Jews were not exceptions. Again they were branded as traitors despite Akiba's responsibility for his mistake. Jewish tradition retains no honor for the ruthless Bar Cochba, yet the Nazarene Jews were not accepted back into the community.

The Nazarene Jews were thus ostracized by both the Jewish community and the Gentile church. The synagogue surpassed all rival sects and orthodox rabbinical Judaism became the Jewish view. Church-synagogue relations deteriorated through the centuries, for both had rejected the only bridge of understanding—the Nazarenes.

The same is true today, for the hope for the synagogue is not the Gentile church, but the Messianic Gentile assemblies that are springing up everywhere today who have studied enough to know the errors of the Gentile Church and no longer follow such sinful ways. Bet Emet is one such hope. As the church and the synagogue became established in highly defensive postures, neither learned from the other. Nazarene Jews still gained some adherents but, largely ignored, they slowly dwindled until Mohammed destroyed their last communities. Through debate and persecution, the theologies of both Jews and Gentiles were honed into sharper opposition.

*The synagogue rejected, and still rejects the Gentile image of Yeshua projected by the church, and the Gentile Christian Church rejected a Jewish view of Yeshua. Both houses of Israel have stumbled over the Messiah in fulfillment of prophecy.*

**Answer for yourself:** How can we expect the Jew to listen to the Christian message when we tell him of a Jew named Yeshua who changed the Sabbath to Sunday, thus violating the Fourth Commandment, who made non-existent the Festivals of the LORD which were proclaimed "forever" by His Father, and who sanctions the perversion of the tithe as practiced by the vast majority of Gentile Churches today who build more television stations than feed and clothe people, and who has a Greek g-dman as the center of all of the whole movement which is little more than personified Sun-Worship?

## THE GENTILE CHURCH NEEDS TO HEAR THIS..AND HEAR IT CLEARLY

Let us never forget that Matt. 25 defines plainly that after the coming of Messiah the nations who had not "followed the true message of G-d" will be judged during the "sheep and goats" judgment. Notice if you will

the criteria of judgment. It is not on whether they "believe in Yeshua," "believe in some kind of Osiris atonement connected with Yeshua's death," "are under the blood of the lamb or the bull" and not if they "built more television stations and spread the Gospel" (if you have ever studied a little comparative religion then you know of what I speak).

*It is truly shocking to learn the truth, but the nations will be judged worthy of eternal life if they fed the poor, gave drink to those thirsty, took in the homeless, clothed the naked, visited the sick, and visited those in jail.*

**Answer for yourself:** Is this the salvation message you have heard preached in your church?

Notice that these are not called "lost" as the church would call them today, but "righteous" by Yeshua and, to top it off, he will tell them "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Notice these were not the "bride" taken in the rapture, but those "unbelievers" who remained, yet practiced the "faith of Yeshua" better than many "church-folk" today who are led to give their money to build bigger churches, higher steeples, gyms, and television stations which, which sadly for the most part, teach just the opposite of what Yeshua said mattered for "eternal life."

Reference Matt. 19 about "what must I do to inherit eternal life" along with Matt. 25 and begin to practice the "faith of Yeshua" instead of Gentile one which only "believes in him." Such is the true salvation message of Yeshua and all of Judaism. It has never changed and never will! Don't wait until you die to find that out!

## THE TRUTH ABOUT THE JEWISHNESS OF YESHUA...WHO HAS IT?

This tragic story, as mitigated by some good Biblical monotheism, though often in a form unpalatable to Jews, was spread to Gentile lands by who else, other Gentiles. Despite the alteration of Yeshua and his faith by the Gentile Church, the Bible was a good and powerful influence in many cultures. The progress of the last two centuries in science can be traced to biblical roots. This point is well-known and has been argued by W. F. Albright, Herbert Butterfield and Alfred North Whitehead in many of their works.

When the Scriptures became available and were known in the major languages, pagan practice, superstition and magic decreased. Even pagan influences in the church were greatly eliminated through the Reformation, which stressed knowledge of the Bible.

But yet between Israel and the Gentile church misunderstanding remained.

**Answer for yourself:** Was there an event at the root of the church-synagogue conflict that neither fully comprehended, resulting in tragedy?

I believe there was. This event was the life, death and believed resurrection of Yeshua. A true understanding of Yeshua as a loyal Jew who loved his heritage would be an antidote to anti-Semitism; this understanding is needed by church and synagogue. The church would then appreciate Jewish people, never seeking to assimilate them into the larger Gentile community or convert them to their pagan ways or their pagan godman. The synagogue could find in Yeshua the true son of Israel and the personal embodiment of the meaning of the Torah. A bridge between church and synagogue can be made without dissolving the distinctive of either. To clarify these concerns, let's look at last at Yeshua himself.

# THE MEANING OF YESHUA...WHAT DID HE REALLY ACCOMPLISH

For the nation of Israel the first century of the common era was a volatile period. Many false messiahs fomented revolt against the hated Roman oppressor, leading time and again to mass crucifixions. Into this turbulent scene came Yeshua.

The records of Yeshua in the New Testament (although erroneous in context) claim his Davidic descent (Matthew 1: Luke 3). He is the one who is presented who will be Messiah. Yet it soon becomes quite clear that his purpose at this time of visitation differed from common conceptions of what the Messiah would do as taught by the Prophets and expected by the people. According to prevailing ideas the Messiah would destroy the enemies of Israel and set up a Jewish-dominated kingdom of peace. The very word *Messiah* inspired revolution. As Yeshua did not come to start a revolution, he was reluctant to use the term *Messiah* because of these connotations. Thus Yeshua chose a more neutral phrase, son of man, which he could fill with his own content.

**Answer for yourself:** Since the true Jewish Prophecies were not fulfilled in or after the life of Yeshua, then what did he really accomplish?

Careful examination of the records reveals several of Yeshua's purposes. One was to teach the "truth." As the great rabbi, Yeshua interpreted the Torah in its true, essential meaning. He emphasized the issue of the motives of the heart and not merely the external act. The Torah was the instrument with which he uncovered the underlying motives that led to violations of G-d's standards.

Speaking on the command against murder, for example, he said, "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment.' But I say to you that everyone who is angry with his brother shall be liable to judgment (Matthew 5:21)." In relation to oaths he said, "I say to you, Do not swear at all, either by heaven, for it is the throne of G-d, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not swear by your head, for you cannot make one hair white or black. Let what you say be simply "Yes" or "No"; anything more than this comes from evil (Matthew 5:34-37)."

In other words, complete honesty is the standard of G-d. A true motive of righteousness needs no oath to assure honesty.

Continuing, Yeshua spoke of sexual purity, saying, "You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matthew 5:27-28). The problem must first be handled at this level. Concerning revenge he said, "I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you salute only your brethren, what more are you doing than others? Do not even the Gentiles do the same? You, therefore, must be perfect, as your heavenly Father is perfect (Matthew 5:44-48)."

With the Torah, Yeshua stressed that vengeance is G-d's business and not our personal right (Deuteronomy 32). He taught, as does the Torah, that if even our enemy's ox has fallen under its load we should help. Yeshua drew out the implications of this teaching and repeated the Torah's call for perfection (Leviticus 17).

All of Yeshua's teaching emphasized a return to G-d for forgiveness and an urgent plea for a change of heart. He taught and lived the way of love. Only as people act out of a motive of love that is not self-serving is there hope. In compassionate love Yeshua healed the sick, associated with the social outcast, and even died a cruel death with forgiveness on his lips (Luke 23:34). This was Yeshua, the supreme teacher.

Yeshua was also the supreme prophet in the great tradition of the Jewish prophets. To the sinner, the troubled and the needy he offered love and forgiveness (John 4; Matthew 8:10-13). To the religious hypocrite he thundered biblical prophetic denunciations. He was concerned to establish a simpler, spiritual Torah Judaism that would be applicable to all people. The religious leaders at that time often despised the common people because they could not live up to the rigorous demands of the ritual tradition ("For example, the tradition concerning the 'am ha aretz' (the people of the land, that is, commoners) is reflected in the Bible in John 7:49 and various Talmudic passages).

Yeshua condemned this attitude and spoke for a simplified spirituality with depth. It would be applicable to farmers, artisans and traders, not just to full-time students. Yeshua spoke with authority and never rejected the validity of the Torah, for he said, "Think not that I have come to abolish the law and the prophets; I have not come to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven (Matthew 5:17-19)."

Yeshua also came to fulfill the meaning of man being created in the image of G-d. Scripture teaches that, more than any animal, plant or even the whole material creation, human beings, created in G-d's image, are supposed to reflect the nature and character of the Creator. We are to reflect this image in wise rulership over the earth, in love, and in the active exercise of our moral capacity. But according to the Bible, all people have fallen far short of G-d's standards of perfection (Psalm 14:1-3; 53:1-3; Romans 3:23); all have turned to selfish ends instead of godly ends; all worship created things—money, success, power and security—instead of the Creator. People are fallen, separated from G-d, alienated. In the words of the prophets, the covenant has been broken and G-d has become distant, hidden. We do not sense G-d's reality and purpose in our lives.

In Yeshua, we see the true meaning of the image of G-d, undiminished and unmarred. We see in him what all of us are meant to be like. In his love, compassion, justice and mercy, we also see what G-d is like. This is how he is the son of man and the true image of G-d. Indeed, he is the meaning of G-d focused in human form. This is the true message of incarnation if there be one.

*What I say next will anger almost every Christian. The same could be said for many great Rabbis, Prophets, and righteous men of Israel!*

The prophet Isaiah glimpsed the truth of an "anointed's" divine nature when he said, "Unto us a child is born, unto us a Son is given and the government shall be upon his shoulders and his name shall be called Wonderful-Counselor, Mighty G-d, Everlasting Father, Prince of Peace. Of the increase of his government there will be no end, and upon the throne of David. . . to establish it ... for evermore" (Isaiah 9:5-6). This idea is attributed to any who claim to be an anointed sent by G-d, whether Hezekiah or Yeshua.

Yet amazingly, Yeshua said he came to die. He lived out the true meaning of Judaism. He loved and celebrated the feasts—the celebration of Pesach was one of his last acts before his death. And he even used Pesach symbolism to describe the meaning of his death for us: Yeshua, realized that the Kingdom of G-d would be postponed and that he would suffer the death of all who taught it and contributed efforts to establish it in light of the conflict with the then-existing Kingdom of Rome. Israel was not worthy of the Kingdom at that time as her repentance and lack of love for all men disqualified her from accepting her eternal role in the salvation of all mankind. Just refer back to Shammai's ideas concerning the non-Jews. G-d could not reward them for such hatred and bigotry. Repentance was not wholesale. Yeshua saw that in his rejection in Galilee when he sent out the 12 and the lack of testimony of the repentance of the people along with the shallowness of their reports upon their return. Yeshua realized that if he did not succeed among those who knew him best, what chance would he have when he would take the same message to Judah and Jerusalem. Yeshua came to an understanding that his purpose at this time was not to be used as G-d's agent for the establishment of the long-awaited, worldwide kingdom of peace. Rather, through his death he would open the way for fallen people (non-Jews as well as Jews) to turn back to G-d. Centuries before Yeshua, the prophet Isaiah explained it best:

**G-s's anointed messenger (call him or them "Messiah," as part of the Israel of G-d), is a suffering servant:** He (the Jewish nation which includes the Messiah when he comes) was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we esteemed him not (Isaiah 53:3).

**He, as a part of the Nation of Israel, is an innocent sufferer:** And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth (Isaiah 53:9).

**He, as a part of the Nation of Israel, is a willing sufferer:** He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb, so he opened not his mouth (Isaiah 53:7).

**He, as a part of the Nation of Israel, suffers for the sins of Israel:** By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for (because of) the transgression of my people (Isaiah 53:8)?

**He, as a part of the Nation of Israel, is the sin-bearer and the means of redemption:** But he (the nation from whom the Messiah will come) was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on him the iniquity of us all.... He poured out his soul to death; and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors (Isaiah 53:5-6, 12).

**He, as a part of the Nation of Israel, saw that his death is followed by resurrection:** When he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the Lord shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied (Isaiah 53:10-11).

**For a fuller understanding of the nation of Israel as the Suffering Servant and the role of Messiah within it, I suggest you get and read our series of articles on Isaiah 53 and then all will be made plain for you once you understand the correct interpretation of Isaiah 53. The Gentile Church today lacks such an understanding thus they read into Yeshua's death concepts not intended by G-d or given by G-d through Isaiah the prophet.**

## WHAT SHOULD THIS MEAN TO YOU TODAY?

**Answer for yourself:** So what should this mean to you personally?

Well, G-d respects man's power of choice, and so in this age all Gentile peoples have an opportunity to turn back to G-d through the legacy of Yeshua's work. The Law, especially as seen through the teaching of Yeshua, and others, shows us that we have fallen far short of G-d's perfect standard. Only perfection will be acceptable to G-d (Leviticus 17; Matthew 5) so that none of us can possibly approach G-d on the basis of our own good works (*Mitzvoth*) alone. **G-d has provided another way of approach called *Teshuvah* ("repentance") in the Jewish tradition. Repentance is turning from sin to G-d. In *Teshuvah* we depend upon G-d's forgiveness alone (Psalm 51).**

In the accounts of Yeshua's death at the hands of Rome and through the plotting of corrupt collaborationists in the Jewish state, we see the terrible results of human evil. All of us are implicated in the dilemma of sin which led to the death of G-d's anointed as well as all other of His "anointed servants" over history. G-d has sent many and has in our day as well if only we would hear His voice within the voice of others. We deserve to suffer and die for our own sins. Yeshua was sinless; he did not deserve to die. But that can be said for many other messengers that G-d has previously sent. Yet the good news of the mercy of G-d is that when we own up to our



own sin and turn from it, then G-d accepts and forgives us. Through our spiritual union with G-d through the legacy of Yeshua and his followers who, because of his death and believed resurrection, took the Covenant of Noah into all the world, we receive a covenant with G-d, are given new hearts (Jeremiah 31:31-34; Ezekiel 36:25-27) and are considered righteous by G-d. This was the clear message of Isaiah. Thus peace and fellowship with G-d are established through repentance and faith in G-d.

There is wonderful good news in the teaching of the Scriptures. They teach that if we return to G-d on this basis, he will become a reality in our lives. His Spirit, the Ruach haKodesh will abide with us. As we live according to G-d's will by the power of his Spirit, our prayers will be answered. As we fellowship with the creator G-d who is love and justice and follow his will revealed in the Scriptures, we will begin to love all people.

Beneath all the conflicts between the church and the synagogue we can now glimpse the true meaning of Yeshua. The meaning of Yeshua is good news—a Jewish message for all the world (both Jew and Gentile). As Yeshua's earliest followers were Jews, so Jews today continue to be Jews and to live lives of biblically consistent Judaism. Likewise, our identity as Gentiles is not lost in any way because we are grafted into Israel; rather than lost, it is fulfilled in the deepest sense. We know G-d! We know of His gracious offer of His Covenant to the non-Jew and no longer make up our own! He loves us and has forgiven us! And perhaps, G-d willing, Messianic Gentile followers of Yeshua (Bet Emet Ministries as well as others who know and appreciated the Jewishness of Yeshua) can be that bridge of understanding between the Gentile church and the Jewish synagogue that will unite them, without destroying either.

The paradox of Yeshua and Jewishness is solved when we see the meaning of Yeshua. It is a paradox born of fear and prejudice which is best laid to rest. If you decide to be a follower of Yeshua, then understand that means adopting a Biblical life-style and this called by no other name than "Jewish." Find a fellowship of other like-minded followers, or start your own, and grow in the study of the Scriptures (For further reading: Basic Christianity by John R. W. Stott (Downers Grove, IL: Intervarsity Press, 1971), Christianity Is Jewish by Edith Schaeffer (Wheaton, IL: Tyndale Publishers, 1975), and The Lord from Heaven by Leon Morris (Downers Grove, IL: Intervarsity Press.). Seek to live from this day forward for G-d and follow His Torah. Test every spirit by the Word (Torah-the Bible Yeshua used), and that includes those you esteem as your spiritual leaders. If what they teach is contradicted by the Jewish Scriptures and the Jewish Bible (not the corrupted Christian Bibles), then find a place which will teach you the truths of G-d's Word without compromise, for the way is narrow, and few that be shall find it. Shalom.



# TEACHING THE RELIGION OF YESHUA AND THE LAWS OF NOAH...IS THIS JUDAIZING?

Whenever people have attempted to restore the Jewish or Hebraic root of their faith, the cry of *Judaizing* is heard. The non-Jewish believers who have a heart felt and sincere call to return to the Jewishness of Yeshua should not be intimidated by Gentile Christians or traditional Jews who reject the notion that such a return is impossible. The authority for such a return is found in both the Tanakh and the New Testament documents. Gentiles who have come to believe in the G-d of Israel through the ministry of Yeshua and his followers have been, by G-d, grafted into Israel, made partakers of the commonwealth of Israel, made heirs to the promises of the covenants, and sharers in the rich heritage and tradition of the Jewish people. Believers should be free to identify with Yeshua, the Jewish Messiah, and celebrate their Olive Tree connection!

## JUDAIZING THE BIBLICAL TEXT...TO WHAT WAS PAUL REFERRING?

The Biblical text has little to say about Judaizing. The only reference in the Tanakh [Old Testament] is found in Esther 8:17. Here the Hebrew verb, *yahad* is used of those Gentiles in Persia who adopted the Jewish way of life out of fear of Esther's decree which allowed the Jews to avenge themselves on their enemies (Esther 8:13). The Septuagint (Hebrew translation of the Old Testament into Greek) uses the Greek word *Ioudaizo* and adds to the verse that the Gentiles were circumcised and actually converted to Judaism. In the New Testament *Ioudaizo* is usually translated ***to live as the Jews*** and actually occurs only in Galatians 2:14. **Here Paul opposed Judaizing. What one fails to realize is that Paul spoke *only against* enforcing the commandment of "circumcision" upon the non-Jew and never intended anyone to connect with his anti-Judaizing comments any of the other commandments. The whole of Galatians spoke only about one commandment and one commandment only; namely, circumcision. One must remember that circumcision was never given to the non-Jew in the Covenant of Noah nor in the Laws of Noah (Galatians 2:21).** Although the ritual and ceremonial aspects of Torah are not binding on Gentile believers for salvation, it is questionable that Gentiles can ever understand their faith and calling without the observation of them.

## THE JEWISH HERITAGE OF THE GENTILE CHURCH

It is one thing for a Gentile to feel he is bound by *halakhah* (to obey the commandments of the Bible concerning Festivals and Sabbath and other rituals, ceremonies and customs of the Jewish people because he is already "saved"), and another thing, for one to feel compelled as a necessary part of one's Christian experience, to observe Sabbath, eat kosher foods and participate in the Biblical Festivals in order "to be saved." **However, the Jewish Messianic Community in Acts 15 never imposed these Jewish practices on Gentiles as an obligation "FOR" Gentile salvation, but be not mistaken dear reader, the obligations to keep the festivals, customs, ordinances, holy days, and Sabbaths were definitely imposed by James, the**

**Lord's brother and head-Pastor of Yeshua's church as 'necessary' for Gentiles since they are becoming "saved."** It is here we encounter James teaching us that adherence to the Laws of Noah (Noah Covenant with all Gentile mankind) is yet binding upon the Gentile who turns from idols to receive through faith in and the ministry of Yeshua the G-d of Israel. Before we can continue, we must have a thorough understanding of the Laws of Noah as they pertain to the Gentile believer in the Christian church. True today is that the vast majority of Gentile believers know little or nothing about the Laws of Noah, but that does not change the fact that they exist as given by G-d and that before G-d the non-Jew will be held accountable for keeping and observing them.

## THE SEVEN LAWS (MITZVOT) OF THE SONS OF NOAH

It is quite clear from the Bible that G-d has ordained a separate and unique covenant with all mankind as He has made a special and unique covenant with the Jewish people. The covenant that G-d has made with all Gentile nations is not to be found in the perverted misinterpretations of a Gentile Church which has rejected the teachings of the original church of Yeshua (a totally Jewish institution for it's first seventeen years and which continued in Jewish faith until 325 C.E.). It is this "Jewish church" which was built upon the foundation of the Apostles and Prophets which has become today a church built upon Roman Catholicism, Reformation theology, and upon the Charismatic Gentile misinterpretations of Hebraic Scriptures. Such fallacy that believes that a "New" covenant was given to replace an "Old" covenant is a total perversion of Yeshua's own words as recorded for us in Matt. 5:17ff: "Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill." Remember, this is in the "red" of your Bibles.

***"New," as understood in "New Covenant," refers to a "RE-NEWED" prior covenant, not to a replacement of a prior covenant or a substitute for a previous covenant***

To interpret any differently is a perversion of the Biblical text and creates literally a new religion, and Yeshua warns us that he has not come to destroy the Torah (Law), also known as the Old Covenant. We must be careful for blasphemy is the fruit of such misinterpretation of Scripture. These are such unfortunate terms that were chosen to express such a wonderful concept from G-d, but we have totally misunderstood the dynamics involved in the ministry of Yeshua.

What so many Gentiles fail to understand is that G-d's covenant with mankind started with Adam (himself a Gentile and not a Jew) in the Garden of Eden. According to Jewish tradition and Oral Law (called "Mishnah" and dating back prior to Moses), G-d had given to Adam, and later to Noah after the flood, certain basic laws of universal morality which were to be observed by all of Adam's (and later, Noah's) descendants.

These universal laws came to be known as the laws of the Benei Noah (i.e. children of Noah, since after the flood we are all Noah's children). Jews have, for the most part, never sought to covert Gentiles to Judaism, for there were never was a need to. Gentiles have their own covenant and path to G-d by faith in G-d and resultant obedience and observance of the commandments that G-d gave them. This was and still is the message of Yeshua in our Bibles. We should re-read our own Bibles and look for the "verbs" in Yeshua's discourses, and listen to what he tells and commands to be done, and quit listening to the 1500 different denominations when they preach and teach us to do anything that is opposite to or in violation to what Yeshua says in the New Testament Scriptures.

This knowledge is nothing new. **Even the original Christians knew this! It is we, the contemporary church of today, who have forgotten what the original Church of Yeshua both believed and practiced for salvation.** When I say "original" church I mean those Jews and Gentiles of the first two-three centuries, who came to faith in Yeshua as the Messiah of Second Temple Judaism and his message. The church of Yeshua, as it exists today, as well as during it's long history, has, for the most part, rejected anything Jewish in nature. Thus, little study was done in Hebrew or very little effort expended to understand the Scriptures from a

Hebraic perspective, both Old Testament and New Testament. We have forgotten that Yeshua is a Jew and he spoke Hebrew and taught from a Jewish perspective. The fact that Yeshua is a Jew seemed to have little bearing on his message to us today. How unfortunate for the church today because they have failed "to let Yeshua's mind be in them...which is a Jewish mind". This has been for well over 1700 years a tragic mistake, for which we still suffer the consequences today.

## **JAMES...THE LEADER OF THE MESSIANIC COMMUNITY ... APPOINTED BY YESHUA**

James, the leader of the Yeshua Messianic Movement within Judaism at that time was asked regarding Gentiles who were listening to their "gospel", if these Gentiles who were accepting the message of Yeshua and his invitation had to convert to Judaism in order to be accepted as grafted into Israel. James rightly said to them (Acts 15) that all these Gentiles had to do was certain "essentials", and he proceeds to list a **basic form of the laws of Benei Noah. Please notice also that James also says these "necessary things" also seemed good to the Holy Spirit as well (Acts 15L28)!**

Answer for yourself: Did you catch that? The Laws of Noah seemed good to the head of the Messianic church as well as to the Holy Spirit as the answer as to how Gentiles were to become a part of believing Israel! Thus they were grafted into Israel and Paul would refer to this very thing later in the New Testament Scriptures.

An important fact we must understand is that "Christianity" at that time, while a "Messianic sect" within Judaism, and not apart from it, had not yet turned idolatrous as it has today. **The Yeshua Messianic Movement, as it evolved and changed over the centuries under Gentile influence, began to claim that "it only" was the "true Israel".** This new message ("another gospel" as was warned by Paul and as preached today), found its strength in Roman Catholicism and in the Reformation Protestant church. Such damnable doctrines surfaced as we confront today such as that pernicious error which teaches that the "church" is the "New Israel", and as "the church" has replaced natural Israel in the plan of G-d. This is blasphemous!

The message of such churches is the "inclusion of the Gentiles" into a "new" covenant with G-d, as if they did not possess one already. In ignorance, the Gentile Christian church has for centuries wanted to avoid any knowledge of the "Benei Noah" (sons of Noah) covenant that G-d has had with the Gentiles for thousands of years, even before there was a Jewish people. Such an ancient covenant would abrogate the Christian position of having to reach out to the Gentiles, claiming they (the Gentile) had no other avenue to G-d or relationship with G-d outside of the New Testament and the acceptance of Yeshua and the latest theology created about him.

Dear Christian, G-d's Word is G-d's Word, regardless of Christian misinterpretations. The Word of G-d must be our authority, whether Jew or Gentile. As Christians, we have failed to adhere to this cardinal principle when it comes to interpretation of our Bibles, and unfortunately let our Church's denomination and its doctrine stand above the Bible as our authority. Shame on us! We must learn to study to find out the truth about the words of our Bibles!

The Christian Church, to this day, holds itself to be the "replacement" for the Jewish people and therefore, the definer of right and wrong for the Gentile (and the Jew). The last time I read Matt. 23 I believe that Yeshua says that the Pharisees (of whom he is one) are to sit in Moses's seat and not Gentiles. Though this "replacement" nonsense is clearly exposed in the Bible for the falsehood that it is, many sincere Gentile believers are still deceived into believing it. It is to these sincere Gentiles first that we at Bet Emet, as well as other similar ministries, as well as the Jewish community, have an obligation by Torah (law, instruction, teaching of G-d) Law to educate them in what G-d truly (and not falsely) said and demands of them.

## **THE LAWS OF NOAH...IN THE NEW TESTAMENT ALL ALONG**

The laws of the Benei Noah (sons of Noah), although originating with Adam, are conveniently recorded in the

Talmud (Jewish commentary) and expounded upon in Maimonides's Mishneh Torah, the great codification of Jewish Law written in the 12th century. This is required learning for every Jew. For as it is known, the children of Israel (Benei Yisrael) have the obligation to be a "nation of priests", this means to be teachers and educators. The children of Noah, Benei Noah (i.e. all Gentiles) have the obligation to learn these laws and practice them.

***Only in this way does a Gentile draw close to G-d and fulfill his/her spiritual purpose here in this world. Faith in G-d with incorrect responses and obedience to G-d's commandments does not please G-d!***

**Answer for yourself:** What level of spirituality can be achieved by the righteous children of Noah?

To begin with, they are the ones who are called the "righteous Gentile." Of them, the prophet Elijah has said (Tana D'evi Eliyahu, Rabbah 9), ***"Heaven and Earth will bare witness to me, be it a man or woman, Jew of Gentile...all can receive the Holy Spirit. It all depends upon one's actions."*** For further elucidation on these commandments I recommend The Path Of The Righteous Gentile by Rabbi Haim Clorfene published by Targum Press (Feldheim) and *"The Seven Laws of Noah"* by Aaron Lichtenstein, published by Berman Books.

## **MAIMONIDES (RaMBaM), AND HIS MISHNEH TORAH**

First of all I must say that I own the Misneh Torah and it is one of my most cherished books as it delineates all the mitzvot and the rationale behind them and explains why G-d gave them to mankind. Possibly it might be my most favorite set of books I own and I have well over a thousand books in my library.

Maimonides, in his epic work Mishneh Torah, in the Laws of Kings 9:1, teaches us concerning the Laws of Noah:

### **"Six precepts were commanded to Adam:**

- **The prohibition against worship of false gods.**
- **The prohibition against cursing G-d.**
- **The prohibition against murder.**
- **The prohibition against forbidden sexual relations.**
- **The prohibition against theft.**
- **The command to establish laws and courts of justice.**

### **To Noah G-d added:**

- **The prohibition against eating the flesh from a living animal.**

Thus, there are seven Mitzvot" (commandments).

Again quoting from the Law of Kings 8:10 he states:

***"Our teacher Moshe (Moses) was commanded by G-d to compel all the peoples of the earth to accept upon themselves the laws given to the descendants of Noah."***

Again quoting:

***"This obligation, to teach all the peoples of the earth about the Laws of Noah, is incumbent upon every individual in every era. The Jews must serve***



*as "a light to the nations" (Isa. 42:6) teaching them (the Gentiles) the Seven Mitzvot (laws) and instructing them in proper behavior...Similarly, the Chatam Sofer (Choshen Mishpat, Responsum 85) writes that it is a mitzvah (commandment) to guide the Gentiles in the service of G-d."*

For whatever reason, teaching Gentiles the universal laws of the children of Noah has not been practiced in earnest since the days of the Second Temple. During the long exile of the Jewish people among the Christians and the Moslems, who both falsely claim to be the legitimate heir to the title "the chosen people of G-d", the Jews experienced extreme persecution from both Christians and Moslems for observing the truth of their own Torah. Even more so would the Jews have suffered persecution if the Jews had hounded the Gentiles and shared with them the truth of the Torah which was, in reality, the responsibility of the Jew. Now that HaShem (G-d), in His mercy has returned the Jewish people to their homeland, we again find the Jewish people have the strength to take on the Gentiles and compel them to give up their idol worship religions and purge Christianity of its paganism. This might not sound like the most liberal of "live and let live" philosophies. But nowhere does Torah teach us to "live and let live". The Jewish people, as well as Gentile "G-d-fearers" (Acts 10) who have come to the truth concerning the faith once given to the saints, have an obligation to "shine the light" of HaShem's (G-d's) truth on error and deception. If this means we have to expose the falsehoods of the world's religions, then we are obligated to do so. At no time more so than in this generation are there so many Gentiles who have left their former religions and are seeking the real truth.

**Answer for yourself:** Where will they turn?

We, both Jews and Gentile "G-d-fearers" who have come to the faith of Yeshua, instead of a faith-in Yeshua, have been given this opportunity in our day and time to fulfill our obligation as teachers and "priests", to teach other Gentiles the experiential truth of the one and only G-d! This we do in preparation of the coming of Mashiah (Messiah). One of the groups leading this great effort are the world-wide sh'li'him (disciples) of Lubavitch. I support and applaud their endeavors.

Isaiah 42:6 calls G-d's people to be a light to the nations (Gentiles). Today, the Gentiles are embedded in deceit and false teachings in the majority of the Christian churches of our land. We, who understand and practice the faith of Yeshua, both Jews and "G-d-fearers", must be a light to the nations of the world and the Christian church. This applies particularly to the present age, where there is far greater communication between Jews and Gentiles than every before. Many Jews and Rabbis are taking advantage of this phenomenon. We, as repentant, teachable, and enlightened Christians, must observe our obligation and engage other Gentiles, in heated debate if necessary. Halakha (proper interpretation of the Torah-the teaching of G-d) demands that we go on the offensive and compel the Gentiles to abandon their idolatry. This is not an option; this is Halakha!

*Rather than be influenced by these paganized Gentiles that comprise the majority of contemporary Christian churches of today, we must utilize our freedom of communication to convince the Gentiles to accept their Seven Mitzvot (categories of commandments).*

## LET US LOOK AT THESE SEVEN MITZVOT

"The Seven Mitzvot are by no means a narrow field of study. Rabbi Meiri (Sanhedrin 59A) states that most elements of the Torah are included within them (Are you not surprised?). For example, in order to observe the prohibition against the worship of false gods correctly, one must become aware of G-d's unity. Accordingly, a number of contemporary Sages have suggested the translation of certain basic Chassidic and Kabbalistic texts into English with the intent that they be studied by Gentiles."

My own experience has taught me that when Christians are exposed to the true meanings of the words of our Bibles, as understood in their original language, original culture, and with a correct historical understanding, many quickly abandon their false beliefs and began to repent and "do" what the Bible really says and commands. It is a shame so few Christians study the Bible in the original languages today; the fruit of failure in study produces error, deception, false doctrines, idolatry, and the practice of robbery of truth from G-d's people within the Churches that bear G-d's name!

## SEFER MITZVAH HASHEM: (BOOK OF THE COMMANDMENTS OF GOD):

It is forbidden for a Jew to cause a Gentile to violate one of the seven commandments of the children of Noah, because it is written, "You shall not place a stumbling block before the blind" (Lev. 19:14) therefore it is appropriate for all Israel to be aware of them. This is good advice to the Christian Church as well. Therefore I am writing down the seven laws of the children of Noah. All of them are to be found in Sanhedrin 56, and in the Mishneh Torah, Laws of Kings, chapters 9-10.

Let me preface that as before with the Ten Commandments, we have actually ten categories in which 613 Commandments are grouped categorically. Likewise here we have 7 categories comprising 66 individual commandments thus comprising the Laws of Noah. The following are the summarizations of the 7 categories.

### Law #1:

The Gentile is warned not to practice idolatry. RaMBaM (Maimonides) clearly writes in the Laws of Idolatry, Chapter 9, Halakha 4 that Trinitarian Christianity is idolatry. This means that the Jews, as well as Monotheistic Christians (of whom there are too few!) have the obligation to go on the offense and (lovingly, if possible) guide the Christian population to recognize their hollow inheritance, the actual inception of this Gentile-Pagan idea into a Jewish faith, and the truths about the Council of Nicea where this idea gained acceptance in 325 C.E. in protests of the majority of "Christianity" at that time. It is time to come back to G-d in truth. In my personal opinion, I believe that most Christians have "their hearts in the right place," it is their heads that have been "tossed to and fro" by such false doctrines. We must not place a stumbling block before the blind and allow this to continue. We are commanded by Halakaha to stand against such false teachings and reveal the truth to all nations.

### Law #2:

The Gentile is warned not to curse G-d. If this is violated, one is guilty. This is true whether one cursed G-d using His Name or one of the terms used to refer to Him. According to the Holy Zohar (III, 273A), "HaShem (G-d), Torah, and Israel are one." In my opinion, the one who cursed the Torah, either the Oral Torah (Oral Law) or the Written Torah (Written Law) violates this commandment. Many a Gentile, violates this commandment, and is not even aware of his sin. While alleging love for G-d, the majority of Gentiles in the Christian churches of today express great contempt towards the Talmud and Judaism. We fail to realize that the Talmud is the embodiment of the Oral Torah (Oral Law), given at Mt. Sinai and often spoken of by Yeshua in the New Testament. Being that HaShem (G-d) and His Torah are one, therefore the Gentile who curses or otherwise maligns the Talmud and the Jewish religion is guilty of violating this commandment, the same as if he was cursing G-d. But even more damaging, if possible, is the sin and guilt incurred by the Gentile Christian who believes and espouses that the New Testament has replaced the Old Testament (Torah). Never was such a more damnable doctrine devised than the one which denigrates the Old Testament, and teaches that the New Testament has replaced the Old Testament. Along with this evil Replacement Theology, as held by the majority of the Christian churches today, is the added guilt that we have violated the law of Noah in this regard, for G-d and Torah are one. How can we replace G-d with such a substitute? Therefore, the Christians who believes and espouses or maligns the Old Testament (the Bible Yeshua used) is guilty, the same as if he was cursing G-d.

## **Law #3:**

**The Gentile is warned not to commit murder. If a Gentile kills another, even a fetus in its mother's womb, he is subject to capital punishment as far as G-d is concerned. Abortion is defined as murder by universal law. Therefore those who perform abortions have the legal definition as murderers.**

**Even more startling, the rabbis teach that if you misuse the tithe, or fail to tithe, or incorrectly tithe, you are not only guilty of stealing from G-d and His people, but such sin is considered murder as well as it leads to the demise of G-d's people. Are you your brother's keeper? G-d considers that you and I are!**

**Capital punishment for murder is a commandment of G-d. G-d may have ordained this as a deterrent or for some other reason. One thing however is clear, we cannot second guess G-d's Divine morality. Our courts today may not follow G-d's commandments in this area, and we may interpret their leniency and grace as G-d's will, but to do so violates G-d's Word. We have been lulled asleep for the most part as Christians today because of the lack of study of G-d's word, and we lean upon our own understanding in these areas. There is a way that seems right with man, but the end-result is not of G-d.**

## **Law #4:**

**The Gentile is warned not to partake in forbidden sexual unions. These are forbidden relations that a Gentile is warned not to violate: one is forbidden to have a sexual affair with one's mother, the wife of one's father, a married woman, the sister of his mother, and a member of the same sex (homosexuality) and an animal. Specifically this means a man with another man. Homosexuality is thus considered a crime against the universal laws of nature. On an interesting note, lesbianism is not clearly pointed out in this regard. Even in Jewish Law, whereas lesbianism is absolutely forbidden, its penalty is less than that for homosexuality.**

**One would be guilty of this sin in relationships with one's mother even if she was raped by his father, or if his father had relations with her only once. Regardless, she is his mother. Regarding the wife of one's father, one is guilty even after the death of one's father. Regarding a married woman, one is not guilty until one has relations with her in the natural manner after she has been intimate with her husband. However, a woman who is engaged or who has performed a marriage ceremony but who has not yet been intimate with her husband, one is not guilty over, for it is written, "and she has been intimate with her husband." (Ber. 20:3). All this refers specifically to a male Gentile and a female Gentile.**

**If however a male Gentile has sexual relations with a female Jew, whether in the natural way or in an unnatural way, he is guilty. If the female Jewess was engaged, the Gentile (who has relations with her) is stoned to death as would be a Jew. If the Gentile was to have sexual relations with a Jewess after her wedding ceremony, but prior to her being intimate with her husband, he is executed by hanging as would be a Jew. If the Gentile has relations with any other Jewess who is not a virgin, the penalty is death by decapitation, as it would be if the Gentile violates a married Gentile woman. The Gentile who has relations with a member of the same sex or with an animal is guilty regardless if the act was performed with an adult or child.**

## **Law #5:**

**The Gentile is warned not to commit theft. There is no difference between stealing from a Gentile or stealing from a Jew. One who cheats or steals money, kidnaps someone (steals a life), does not pay due wages, or fails to pay due wages promptly, etc....even a worker who takes a lunch break when he should be working; all of these are guilty of violating this law of Noah. All of these are to be included in the definition of a thief. One is guilty of even the slightest monetary amount. If a Gentile steals something of the least monetary value, and another Gentile comes along and steals that from him, they are both liable.**

## **Law #6:**

The Gentile is warned not to eat a limb from a living animal, whether it be domesticated or wild. When an animal is slaughtered, even after its wind pipe and jugular vein have been severed, all the while that animal kicks, its flesh and meat which has already been removed for "food" are forbidden to the Gentile as the "limb from a living animal". One is guilty for this whether it be a domesticated or wild animal, clean or unclean.

## Law #7:

The children of Noah have been commanded regarding judges. Gentiles are required by G-d to place judges and magistrates in each and every town so as to make judgments regarding the six commandments listed above. These Gentile courts must warn the people. A Gentile who violates one of these laws is executed by the sword (decapitation). It is for this reason that all the inhabitants of Shechem were subject to the death penalty. Shechem stole Dinah from the House of Jacob. Everyone in town saw and knew what he did, yet no one judged him or held him accountable for his actions.

A Gentile can be executed on the word of one witness, one judge, without warning, and by evidence given by a relative. It is this section of Halakha that justifies Baruch Goldstein taking lives in the Hebron mosque. The Moslem population (Gentiles) of Hebron have continually expressed its hatred of Jews and the inhabitants of the town have committed and have been sympathetic to the committing of acts of violence against Jews. Since that town of Hebron has not established judges to punish the anti-Israeli perpetrators of violence and terrorism, the entire town therefore became collaborators in the guilt of the perpetrators. The entire population therefore become subject to collective punishment. Baurch Goldstein acted as the single witness to this fact. He judged by what he saw, and acted as an executioner and in total compliance to the letter of the Torah. As unpopular as it might be by modern Gentile moral standards that have replaced the Torah with "grace alone", Baruch Goldstein was acting in compliance with the written will of G-d in the Torah (negatively called today "the letter of the law"). Let us never forget we must have an authority, and such is the Torah; it sits in judgment upon us, we do not sit in judgment upon it by erroneously applying our emotions or our experience upon it! Goldstein executed righteous justice, based upon the Bible, on a guilty population. This is the correct view according to the Torah (Law of Moses) and the universal laws of Benei Noah and the covenant of Noah, no matter what man's courts may decide today which do not follow G-d's Torah!

Understand that it was these "Laws of Noah" which were required for non-Jews to adhere to for inclusion into the Israel of G-d as delineated by James in Acts 15. If that was not enough, it is recorded for us that these laws "seemed good" to the Holy Spirit as well. Lastly James, the pastor of the Jerusalem Church, informs us that these Laws of Noah are "necessary". This is a lesson the Christian Church needs to heed especially when taking into account the perverse teachings within the New Testament which leads one falsely to conclude they are not under the Laws of G-d any longer. Shalom.



# RABBI HILLEL AND THE GENTILE'S SALVATION

Tradition records for us three heathen who appeared before the two leading rabbis of their time, Hillel and Shammai (both contemporaries of Yeshua in the first century) for the purpose of coming to the G-d of Israel through "conversion". The first potential convert was interested in accepting only the written law's authority, but not the oral tradition; the second, and most famous, asked to be taught the entire Torah (the main essence of the religion of Yeshua) while standing upon one foot, while the third aspired to become a convert so that he might attain the office of high priest. Shammai rebuffed them and drove them off with a "builder's measuring rod" harshly, while Hillel's gentleness and patient instruction won them over to the faith of Yeshua. Hillel and Shammai flourished during the era of the Second Temple, or end of first century B.C.E. and the beginning of first century C.E., and were contemporaries of Yeshua.

## LET US TAKE A CLOSER LOOK...TO UNDERSTAND WHAT WE JUST READ....

Shammai's actions are rather baffling. He scolded the first heathen and had him removed from the premises whereas the latter two were repulsed with a "builder's measuring rod". Many have believed that Shammai was either in the building business or a carpenter by trade. This is all the more puzzling since one of Shammai's favorite teachings was (Avot 1:15) "to receive all men with a cheerful countenance." Was it generally his practice to use his building rod on those he disagreed with?

And Hillel's instruction to the famed second heathen defies comprehension. To his request to be taught the entire Torah while standing on one foot, Hillel replied, **"What is hateful unto thee, do not do unto thy neighbor-this is the entire Torah; the rest is commentary."** This negative metaphoric contraction of the 613 commandments of the Torah finds no counterpart in Talmudic literature. Two interpretations exist today: 1). G-d is referred to in scripture as "neighbor" or "friend," or 2) that the prohibitions of theft, adultery and "most commandments" of the Torah can be classified in this vein. Later commentators adopted the more literal view that Hillel was referring to the Golden Rule, love thy neighbor as thyself (Lev. 19:18), but his reference to it in a negative form was in order to incorporate certain halakhic principles into the teaching.

## TWO TYPES OF "GRAFTING OF GENTILE BELIEVERS INTO ISRAEL" EXISTED IN ANCIENT TIMES...THE GER TZEDEK & GER TOSHAV....& THE LAWS OF NOAH

Gentiles were grafted into Israel as either a **"Ger Tzedek"** or a **"Ger Toshav."**

**The Ger Tzedek accepted all 613 commandments of the Torah, and after circumcision and or ritual immersion, was recognized as a full Jew.**

**The Ger Toshav obligated himself only to the Seven Noahide Commandments, after which he was permitted to settle in the Land of Israel, and the Jewish community became liable to see to his**



**economic well-being.**

Judaism considers the **Seven Noahide Commandments** to be the cornerstones of all religion and civilization, **having been incumbent upon the human race since the time of Adam**. Judaism accepts the opinion today of Rabbi Hillel (a contemporary of Yeshua) that a non-Jew who accepts these Commandments as divinely ordained and practices them is considered one of the Hasidim (righteous ones) of the Nations, and merits a share in the World to Come. Judaism has always viewed other religions from the perspective of whether or not they conform to the Noahide Commandments.

According to Exodus 23:33, **idolaters were not permitted to live in ancient Israel**, lest they cause the people to sin. If a Gentile wished to settle there, he would appear before three learned men, **accept the Noahide Laws**, and would then be permitted to settle with the status of the **Ger Toshav**. Convert #2 sought this Ger Toshav status from Hillel. When he inquired to be taught the entire Torah while standing on one foot, he was not jesting; he was referring to the Seven Noahide Commandments, which can easily be imparted in a brief span of time (as one stands on one foot). Hillel's reply to **"thy neighbor,"** was referring to the second party involved which was understood to represent G-d, one's fellow man, and the animal world as well. Hillel was actually offering a brief synopsis of the Noahide Commandments.

## A CLOSER LOOK AT RABBI SHAMMAI AND HIS VIEWS ON GENTILE SALVATION

**Rabbi Eliezer ben Hyrcranus, a leading sage of the first century A.D., was a member of the School of Shammai. He held the opinion, as did Shammai his teacher, that a Gentile who observes the Noahide Commandments does NOT merit a share in the World to Come. This was also the stance of the School of Shammai and was prevalent in Israel before the time of the death and resurrection of Yeshua. It would a direct result of Yeshua's ministry that this situation would change.**

Unlike Shammai, Hillel and his students maintained that righteous Gentiles merit salvation just as Jews do (Hillel, like Yeshua, accepted the teachings connected with the Laws of Noah), and it was their hope that a mission to the Gentiles could avert the destruction of their land and win G-d's approval, thus influencing G-d to repent of the destruction prophesied in Daniel chapter nine (now you understand another reason for Hillel's and Yeshua's support for a Great Commission to take the Gentiles the Torah). **Bet Shammai (the school of Shammai) however looked down upon the Gentile world, holding that NOT even the most righteous Gentiles could merit a share in the World to Come.** Shammai believed the Gentiles deserved "eternal separation from G-d" and no attempts should be made to alter their destiny. The Jewish people and their teachers have since declared Bet Shammai's views to be null and void, as did the Heavenly Voice toward the close of the first century (just the way G-d spoke at Yeshua's immersion). **Shammai and his students from the School of Bet Shammai were indeed the Pharisees and priests that Yeshua of Nazareth and Paul of Tarsus had to contend with within the pages of our Bibles, and not the Hillel Pharisees.** Paul the Apostle's insistence that Gentiles be admitted into the early Messianic Jewish Church was based on Bet Hillel's (School of Hillel) position that righteous Gentiles merit salvation. Let us not forget that Paul had studied under Rabban Gamaliel the Elder, a grandson of Hillel where he received such instruction! **Now you can better understand that the anti-Jewish passages contained in the New Testament were directed against the Shammaites, and not the Judaism which followed Bet Hillel, or even today which follows the instruction and interpretations of Hillel. Yeshua was closer to Bet Hillel positions than Bet Shammai's positions as recorded in the New Testament.**

When each of these three heathen in our story requested Shammai to instruct them concerning the Noahide Commandments, **Shammai would have advised each that a Ger Toshav, Ger Hashar or even an observant Noahide, received no reward in the afterlife.** It was this figurative "measuring rod" (his erroneous interpretations of Torah which in this instance taught obedience without immortality) that repulsed

the Gentile. The allusion to the tool is not to be taken literally. Shammai would use the same "measuring rod" on the third heathen, by advising him that a Ger Tzedek (a full-convert) had no rights to the high priesthood. Hillel gently pointed out that any Jew not born as a Kohen (descendent of Aaron) was similarly not entitled to the office.

In the case of the first convert, who expressed an interest in the written law only and not the Oral Law or tradition (a Sadducean position-like the Christian church of today) was a blatant act of heresy. Therefore one can understand another reason that Shammai threw him out. Hillel's (who believed in the Oral Law as well) gentleness won him over.

The gratitude of the two Ger Tzedeks and the "one-footed" Ger Toshav to Hillel are expressed in the Talmud's concluding comment:

*"Some time later the three met in one place; they said, Shammai's impatience sought to drive us from the world, but Hillel's gentleness brought us under the wings of the Shekhinah (Divine Presence)."*

*Thus we can conclude that the term "conversion" was to be understood as the transformation of a pagan into an observant Noahide who observed the Seven Laws of Noah as seen by James' insistence in Acts 15*

## A FIRST GREAT COMMISSION AND MISSION TO THE GENTILES BY THE HASIDIM

Moses obligated the Jews to spread the knowledge of the Noahide commandments to all mankind. A well known statement of Hillel states (Avot 1:12), "Be thou of the disciples of Aaron, one who loves peace, pursues peace, loves mankind, and draws them nigh to the Torah." Hillel was alluding in this quote to a movement to spread knowledge of the Noahide Commandments to all mankind (Gentile Torah). What better way could one show love for all mankind than to try to bring personal salvation to the Gentiles through faith and observance of the Noahide Laws? With that understanding it is not surprising that Hillel acts as he does with the three heathen men as he explains to each what the Torah expected of them as observant Noahides.

Yeshua exceeds Hillel in that he desires that his followers, as Hasidim of the Nations (righteous Gentiles), do even more than the required minimum (Laws of Noah). Such is seen in Yeshua's positive statement: "do unto others as you would have them do unto you," which when observed, goes far beyond the minimum observance of the Seven Laws of Noah. Hillel thus lays the halakhic groundwork for the salvation of all mankind, and Yeshua concurs. Historically such an outreach to the non-Jewish nations was undertaken by Hillel and various Essenes in 20 B.C.E. in hopes of averting the destruction of the Temple as prophesied by Daniel.

## THE "SECOND MISSION" TO THE GENTILES...THE GREAT COMMISSION OF MATTHEW 28

Yeshua would later command his Apostles to go into all the world and make disciples of all nations (the Gentiles). Inherent in this is the commandment for the Gentiles of all nations to adhere to the Laws of Noah as the basic minimum that G-d required for the gift of eternal life. It is in this message that a Gentile becomes a "G-d-Fearer", is immersed in Yeshua's name and identifies with his G-d, and is "Born-Again". He now is no longer a Gentile but is a "new-creation" and has become a citizen of the Israel of G-d. He has the option to

**later convert fully (circumcision) to the religion of Yeshua if he so desires.**

Once a Gentile came to the understanding of the one true G-d, he would turn from idols and worship the G-d of Israel. Such Gentiles were the "G-d fearers", who accepted certain basic Biblical and Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Yeshua) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel. James, the pastor of the Jerusalem Church, calls these Noachide Laws and Commandments "necessary" and mentions as well that they seemed good to the Messianic believers as well as the Holy Spirit in Acts 15. For me this puts Divine approval of the decision of the Church Council to impose these "necessary" things upon the non-Jews for acceptance into the Israel of G-d. It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved. It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as the minimum condition for Gentiles to be recognized as G-d-fearers. These were so understood by the G-d-fearers themselves, who were attracted to the Jewish way of life and accepted many Biblical and Jewish commandments without becoming full proselytes (Sabbath, festivals, etc). This was also the attitude of Christian "G-d-fearers", as may be seen from the Epistle to the Galatians; many of these Gentile believers wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the Mother Church decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). Rather than interpreting the apostolic decree as a minimum, Paul saw in the Noachide precepts the maximum obligations for Gentile Christians. Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect (see Isa. 56 where G-d is pleased that the non-Jewish believer goes beyond the minimum).

## SEPARATION IS INEVITABLE

The liberation of Gentile Christianity from the responsibility to the Biblical and Jewish commandments was a necessary step in order for Christianity to become a Gentile religion, separate from Judaism. It is impossible to know whether Paul was aware that by his "Gospel" he helped to achieve this aim in that he does not speak explicitly about the necessity of separating Christianity from its Jewish roots and he never says that this was his intention, but it is clear that in fact such was his historical role. Paul would later teach that the Jewish way of life in many aspects would have no validity for Christians, but the mother Church in Acts felt differently. For Christian "G-d-fearers" it was not easy to accept Paul's demand; the complete or partial rejection of Jewish precepts was for many Gentile Christian "G-d-Fearers" a painful operation. But if Christianity was to become a world religion it had to become "free from the Law". Only a Christian free from the law could separate himself from Judaism and embark upon a path that rejected the very tenants and foundations of Biblical Judaism; the religion of Yeshua.

## FULL CONVERSION AND THE GER TZEDEK

With the rise of Christianity the teachers of Israel sought to distinguish between the heathens of the past and those Gentiles who were subject to religious values and morality. The very term "Ger Tzedek" (righteous gentile) stands for the gentile who turned from idols and made a sincere conversion to the faith of Yeshua in the first century. Such a person was respected and welcomed by the Jewish community. The "Ger Tzedek" submitted to circumcision, immersion, and brought a sacrifice to the temple. Upon completion of such, he was considered as "one born in the land." He had full status as a Jew.

# PARTIAL CONVERSION AND THE GER HASHAR/GER TOSHAV

There are two other terms for righteous Gentiles: Ger Hashar, and Ger Toshav. In the Bible the Ger Hashar is seen as "the stranger in the gate", and the Ger Toshav was known as "the stranger in the land." These also accepted the faith of Israel (ethical monotheism) and were immersed, but withheld themselves from circumcision. Such "Righteous Gentiles" had a place in the world to come, and it was believed that in the age of the Messiah all Gentiles would come to recognize the one true G-d according to Zech 14:9.

## LETS MAKE IT EASIER STILL SHALL WE?

Once the Ger Tzedek was accepted as a Jew, he was entitled to all the privileges that Jews born into the faith enjoyed. Such converts to Judaism were numerous before the rise of Christianity. Within Palestine and outside, wherever Jews came into contact with pagans, Judaism held a strong attraction. It was expected of the Gentile that given enough time, he would develop from the Ger Hashar to the Ger Tzedek (make a full conversion to Judaism). The later development of Christianity offered the attraction of monotheism and at the same time imposed fewer restrictions on its new adherents than did Judaism. Commencing with the fourth century, when Christianity became the official religion of the Roman Empire, Jews were restricted in their own worship and were no longer permitted to continue their missionary activity and we find the conversion of the Ger Hashar, Toshav and Tzedek dwindling. In spite of the peril to Jews and proselytes alike, we read throughout history of various instances where Christians joined the ranks of the oppressed Jews once they had been shown and taught the truth.

## TRINITARIANISM AND NOAHIDISM...WHAT IS THE TRUTH FOR THE CHRISTIAN?

Judaism ruled that Trinitarianism is not to be considered an idolatrous practice if adhered to by a Gentile, whereas it would be so if practiced by a Jew. The above opinion was rendered by R. Jacob Tam; an outstanding twelfth century Tosafist and grandson of Rashi. R. Tam expressed such a concept as within the idea of "Shittuf" (belief in G-d the Father, along with an additional deity). Such a belief is permitted to Gentiles (Christians) without them being considered idolaters by Jews and Judaism.

Traditional Christians believe in the divinity of Yeshua, and many have even sought to convert Jews to this belief. This is not allowed for a Jew as it constitutes gross idolatry before HaShem. Gentile Christianity needs not make Jews idolaters by spreading their own corrupt theologies. In this regard we can find only two occasions where Yeshua is asking Jews to believe in him as the Son of G-d (notice I did not say as G-d the Father or G-d the Son):

- 1). When healing a blind man in John 9:35.
- 2). Before raising Lazarus from the dead in John 11:26.

A blind man was considered by the Talmud to be the equivalent of a dead person, and this had halakhic implications (a blind person was exempt from all the Commandments of the Torah). Thus he is exempt from the commandment requiring him to believe in only "one" G-d. It is believed that Yeshua is introducing an halakhic concept here, namely, that Shittuf (Trinitarianism) is permitted in order to save a Jewish life (both the blind man and Lazarus were considered dead, exempt from idolatry as understood by normal Judaism, and could now believe in Yeshua as G-d's Son for healing and life after death). For although the Talmud rules that a Jew must give his life rather than practice idolatry (murder and sexual immorality as well), Yeshua would have interpreted this to apply to actual idolatry (worship of sun, rocks, fertility cults, etc.), or at least a lesser form of it. Such a belief in a second deity is permitted to Gentiles in Judaism, despite the Noahide Laws and their ban on idolatry. The ban on idolatry in Noahidism accepts Shittuf (it allows the belief in Yeshua as G-d). Let me also note that the Messiah of G-d has a beginning and no end where

as G-d has no beginning and no end. G-d created from Himself the Spirit of the Messiah before the foundation of the world to act as the redemptive aspect of G-d to man! This anointing has come upon many but on Yeshua I believe unlike any other.

At the same time we must remember that even some Christians do not interpret Yeshua's references to himself as the Son of G-d, as an allusion to his divinity or equality with the Father.

## WHO WERE THE LOST SHEEP OF ISRAEL?

In Matthew 10:5 Yeshua informs us that he came to preach "only to the lost sheep of Israel." We can now understand that he wished his fellow Jews to accept Bet Hillel's view that Gentiles too merit salvation. Much Jewish suffering could have been avoided, including the Temple's destruction in the first century, had the Shammaites abandoned their hatred of the outside world and accepted Yeshua's message of love for G-d and your neighbor (the Gentile).

We can even see in Yeshua's statement to his disciples in Matt. 28:19 (the Great Commission), that following his death, they are to "make disciples of all the Nations (Gentiles).

In this we see Yeshua's love for the Gentile. Again Yeshua is negating the views of Bet Shammai (which had poisoned the people of Israel with hatred for the non-Jews (Gentiles) after Hillel's death), while actually confirming Bet Hillel's position that the Gentiles too merit that the message of salvation be given to them.

## BIRD'S EYE VIEW OF EARLY CHRISTIANITY...A JEWISH FAITH

Such a restoration of the Early Church's Belief System as taught and handed down by Yeshua reveals to us what "true Christianity" is to be all about. Gentile converts to Yeshua's movement within Judaism were first taught the "Noahide Laws" which consisted of laws on idolatry, blasphemy, unchastity, bloodletting, robbery, eating the flesh of still-living animals, and courts of justice.

Every Gentile entering the Yeshua Movement was obligated to obey the Noahide Laws. In addition they adhered to the Ten Commandments. Besides remembering and keeping the Sabbath observance, they refraining from riotous living, they supported the Temple with the Temple 1/2 shekel tax (notice this is a "usage tax" and is not the tithe), and they observed and kept the Festivals of the Lord. They were not required to be circumcised, but they were required to observe the laws of Kosher and refrained from eating unclean foods in order to not become an obstacle that would prevent worshipping with the Jews and sharing Sabbath meals where they both partook of the Lord's Supper together, as well as share the Feasts and Festivals.

**Answer for yourself:** Has your church or Pastor taught you "THE" Faith Once Given To The Saints as I have shown you in this article?

**Answer for yourself:** If not, maybe you should look somewhere else where in truth the real message of Yeshua is being taught? Shalom.





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# JESUS' TEACHINGS ON THE GENTILE'S SALVATION

The Noahide Commandments are the Commandments given by the Torah to the Gentiles (first given to Adam and later given to Noah), which according to rabbinic tradition and the First Church Council in Acts 15:17-19 and Acts 15:28-29 (which was headed up by James, the Lord's brother and head of the Jerusalem church) were given by G-d to Gentiles like Adam and Noah, that if obeyed, will be rewarded with eternal life! According to rabbinic teaching & Acts 15 (which Yeshua believed and would have agreed with himself), those Gentiles who observe these precepts are assured their share in the World to Come, regardless of what fanciful interpretations were later to be invented by both the Catholic & Protestant churches and most probably heard in your modern churches. Yeshua was and is a Jew. He never ascribed to Baptist, Methodist, Catholic, Assembly of G-d, Church of Christ, or Mormon church doctrine. He believed and taught the truth as received from his Father in Heaven.

The Christian must come to an understanding that the religion of Yeshua (Judaism) has always recognized two different religious codes:

1. the 613 Laws and precepts given to the Jews following their liberation from Egypt, and
2. the earlier Noahide system of legislation for all mankind.

## DID YESHUA INTEND TO REPLACE OR ABOLISH JUDAISM AND START A NEW RELIGION?

The eighteenth century Talmudist Rabbi Jacob Emden wrote a letter that has been discovered which states:

***"Yeshua never intended to abolish Judaism, but only to establish a new religion for the Gentiles based upon the ancient Noahide Commandments transmitted by Moses on Mount Sinai."***

Let me say that Emden more correctly should have said "RE-ESTABLISH" for the Gentiles the religious foundations that had previously been given by G-d to the Gentiles since the Garden of Eden and Sinai. Emden stressed in his letter that Yeshua brought about a "double blessing" to the world, by strengthening the Torah of Moses and at the same time removing idolatry from the midst of the Gentiles. Unfortunately, Emden's thesis in the letter never gained a substantial following by fellow Jews. The most obvious reason would seem to be the frequent harsh statements made by Yeshua against the rabbis and Jews of his time (Matt. 23). This chapter in Matt. 23 has seldom been correctly interpreted by the Christian Church because the church, for the most part, lacks the facts & information concerning the historical, religious, and political background surrounding Yeshua's statements which are necessary to correctly understand such a chastisement of a particular "sect" within the Pharisees, and not the Pharisees as a whole! Yeshua was not condemning the Pharisee movement, for he was proud to be one, especially a Pharisee belonging to

## the School of Hillel. Yeshua was not replacing Judaism with Christianity!

Emden helps us understand the original intentions of Yeshua and Paul as he analyzes the beginnings of Christianity. According to the Jewish rabbi, Yeshua and his Apostles, which were later sent by Yeshua to the Gentiles acted entirely within the Halakhah (correct and accepted Jewish law) in re-creating and re-establishing the religion G-d had previously given to the Gentiles which was based on the Noahide Commandments (the basic seven Noahide Laws consist of prohibitions against idolatry, blasphemy, killing, stealing, sexual sins, eating the limb of a living animal (cruelty to animals), and the imperative to establish courts of justice). According to the Jewish Talmud and Tosefta, those Gentiles who observe these statutes are considered to be of the Hasidim (pious ones) of the Nations and merit a share in the World to Come. Even within the *Alenu* prayer which is prayed by Jews and "G-d-Fearers" every Sabbath, it states "May all inhabitants of the earth recognize and know....". This means the Gentiles. This prayer for Gentiles is another proof that the will of G-d is for Gentiles not to perish but have everlasting life. In the Mishnah (the Oral Law), in *Pirke Avot* 4.1 it states: *"Every assembly that is for the sake of Heaven will in the end be established."* Christian assemblies are for the sake of Heaven, yet I must sadly inform you that they have accepted "IN PART" the Noahide Commandments, but not totally! G-d had given them all to the Gentiles!

## THE "FIRST" GREAT COMMISSION...NO...IT IS NOT WHAT YOU THINK

Yeshua and Paul were acquainted with the Essene authors and their Scrolls. Many passages in the New Testament bear striking similarity to the Scrolls (see my previous newsletter about Yeshua and the Secret of the Dead Sea Scrolls). A comprehensive overview of the writings and materials available to us today reveal the Essenes to have been extremely pious Jews who scrupulously followed the Torah (the instruction and teaching of G-d, more commonly called the "Law"), whereas Yeshua and Paul are by many portrayed incorrectly as having forsaken their Jewish origins and replaced the Torah with a new religion-Christianity. This never happened; at least not by Yeshua! At least this is the general picture one is presented with; and one will not be able to see through it without diligent study. But this premise goes against Emden's letter. A Christian should know that the Talmud records for us that Moses commanded the Jews to spread the knowledge of the Noahide commandments to all mankind! Did you hear that? G-d commanded Moses to spread the knowledge of the Covenant with Noah and its requirements to all Gentiles in the world. Judaism acknowledges this "Gentile Covenant for Salvation" as from G-d since the time of Mount at Sinai. The questions we have to ask ourselves is this:

- Does history record for us such an ambitious attempt to bring the Noahide Laws to Gentiles, and if so, who was behind it and when did it occur?"
- Were the pious Essenes the ones who attempted such a mission to the Gentiles in the generation preceding Yeshua's birth?
- Did Yeshua and Paul, through their ministries, follow in the Essene's footsteps and try to bring to fruition what the Essenes began in the generation before their birth?
- Where do the Gentiles correctly fit into the teachings of Yeshua and Paul?

As Christians, we must constantly search for the correct interpretations of such an event if we are to correctly understand the Bible and its message to the Gentile and his salvation.

## WE NEED TO STUDY THE HISTORY OF THE CHURCH

A passage in the Jerusalem Talmud records for us:

*"Menahem the Essene and 160 Essene disciples left the Jewish community"*

*(remember not all Essenes lived in & around the Dead Sea) "about 20 B.C. on a mission to the Gentiles to take the "world" the Noahide Covenant, thus assuring obedient and observant Gentiles a place in the World to Come."*

This Menahem served as a vice-president of the Sanhedrin under the sage Hillel who was the Nassi (President of the Sanhedrin) some thirty years before Yeshua's birth. The Mishnah makes quite clear that Menahem subjected himself totally to Hillel's authority (who loved the Gentiles), thus establishing a link between the Essenes and Hillel (who was a conservative Pharisee). Also of importance is the link between the two camps (Essenes & Pharisees) in that they were both known as "Hasidim." Menahem the Essene left Hillel's Sanhedrin for his mission to the world and was then replaced by the sage Shammai (who did not like the Gentiles). Shammai succeeded him as vice-president, probably about 20 B.C., and the influences of Hillel began to be replaced with those of Shammai.

## STILL MORE QUESTIONS THAT NEED ANSWERS

- Was Menahem forced out by Shammai and his followers?
- Did Hillel's disciples join Menahem in his mission to the Gentiles?
- Did later rabbis approve of Menahem's mission to the Gentiles?
- Did Shammai lend his support to the Gentile mission or did he discourage the Jews from being a light to Gentiles?
- In the time of Yeshua did the teachings of Hillel or Shammai have influence over the people of Israel and direct the course of the nation?
- Which of these two Pharisee schools supported Yeshua and which did Yeshua rebuke in Matt. 23?
- Was Yeshua against all the Pharisees?

## THE STORMY RELATIONSHIP BETWEEN HILLEL AND SHAMMAI

The first disputes regarding the Oral law (that was passed down for some 1700 years from Moses at Sinai) took place at this time between the sages and students of Hillel and Shammai (beginning about 20 years prior to Yeshua's birth). Their respective schools (Bet Hillel and Bet Shammai) were to clash over 350 times on issues of the Oral Law during the next hundred years. Nor were these always minor disputes for even once the Zealots connected with Shammai massacred and killed many of the Pharisees. The issues between Bet Hillel and Bet Shammai went to the very core of what Judaism stood for (and what Yeshua stood for). **One of the major areas of contention was Judaism's attitude toward salvation of the Gentiles.**

**Answer for yourself:** What side would Yeshua agree with?

The Schools of Shammai and Hillel both accepted all of the commandments contained in the five "written" books of the Torah (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). But the written law of Moses is too brief to be applied to practical issues of everyday life, and it was accepted that G-d also gave an oral and more detailed tradition was originally given to Adam, then to Noah, and finally handed down to Moses at Sinai. The debates of Bet Hillel and Bet Shammai centered on this oral tradition.

This oral tradition was passed down by Moses and it was forbidden to be set to writing. It was this Oral Law that later caused controversy among the rabbis; especially Bet Shammai and Bet Hillel. Finally, out of fear it would be forgotten due to all the persecution of Judaism and the deaths of its leaders at the hands of Gentiles, the sages permitted it to be committed to writing. The first major works were the Mishnah (200 A.D.) and the

Tosefta (4th century), followed by two Talmuds; the Babylonian Talmud and the Jerusalem Talmud (5th century). The Babylonian version is more popular than the Jerusalem Talmud. Also at this time, books of homilies known as Midrash began to appear. The two major commentaries to the Babylonian Talmud are those of Rashi and the Tosefta. Why did I mention these works? The Mishnah, Talmud and Tosefta are the works of primary interest and authority when researching the Jewish law and tradition that surrounded Yeshua and his teachings in the first century.

## G-D CHOSE HILLEL'S INTERPRETATION FOR ALL TIME....A VOICE FROM HEAVEN

The School of Shammai came upon the Jewish scene 20 years before Yeshua's birth, and flourished for around 100 years. After the destruction of the Temple in 70 A.D., the seat of the Sanhedrin was relocated to Yavneh, where the Halachah (accepted interpretation of Jewish Law) of the School of Bet Hillel became once again the established Halachah (accepted interpretation for all issues of Jewish law). Also at this time it is recorded by the Rabbis that G-d, in a "bat kohl" spoke from Heaven and a Heavenly Voice was heard declaring the Law was to be from that time forward decided in favor of the interpretations of the School of Bet Hillel. Since that time all Jewry has accepted the teachings of Bet Hillel.

## HOW COULD YESHUA REPLACE WHAT G-D APPROVED?

Now listen closely. Yeshua's debates with the Pharisees recorded in the New Testament were actually disputes with the Pharisees representing the School of Shammai and NOT the School of Hillel. Yeshua adopts the views of Hillel on "all" matters of halachah (interpretation) except on the matter of divorce, where he sides with the School of Shammai (strict interpretation). At the time of Yeshua the interpretations and teachings Bet Shammai were influencing Jewish life and institutions more than Hillel's, and it was this way for almost 100 years. Through Shammai's teachings Israel was "loosing her way." Hillel had died when Yeshua was 13-14 years old, and Hillel's influence in Israel was rapidly being replaced with the contemporary teachings of Shammai. Yeshua (who accepted and agreed with Hillel) and Shammai (and Shammai's many students) were to clash continually! The Shammai Pharisees (and not the Hillel Pharisees) were responsible for handing over Yeshua to the Chief Priest, and Sadducees and Romans for crucifixion, and this was a violation of Jewish Law. Couple this with the relationship the Shammaites had with the Sadducean Zealots in the priesthood, little wonder that the Chief Priests (Sadducees) capture Yeshua and hand him over to the Romans to be crucified. Notice that the Hillel Pharisees (whom the majority of the people supported and followed) had nothing to do with Yeshua's crucifixion (it was they who warned Yeshua to flee for his life in Luke 13:31). When you read Matt. 23 you cannot help but see Yeshua chastising the Pharisees; but what we fail to notice is that there were many sects within Phariseeism and Yeshua says "Pharisees who"....indicating that many were not to be included in his rebuke of the insincere Pharisees. Yeshua took odds with the Shammaite Pharisees, not the Hillel Pharisees!

*The Christian Church's failure to understand this has led them to erroneously believe that Yeshua was rejecting his own religion rather than calling for repentance within it!*

## WE MUST UNDERSTANDING THE TIMES OF THE BIBLE IF WE ARE EVER TO GLEAN TRUTH

The Jewish people knew from ancient prophecy that their Temple in Jerusalem would be destroyed by the Gentiles (Dan. 9). Bet Hillel believed that reaching out to the Gentiles (since historically Israel had failed to be "a light unto the Gentiles" and had thereby violated the Second Tablet of the Law which carries the more severe punishment for its violation) was the correct approach to possibly avoiding



**the coming destruction.** Hillel and his students maintained that righteous Gentiles merit salvation just as Jews do (Hillel, like Yeshua, accepted the teachings connected with the Laws of Noah), and it was their hope that a mission to the Gentiles could avert the destruction of their land and win G-d's approval, thus influencing G-d to repent of the destruction prophesied. **Bet Shammai however looked down upon the Gentile world, holding that NOT even the most righteous Gentile could merit a share in the World to Come. Shammai believed the Gentiles deserved "hell" and no attempts should be made to alter their destiny.** The Jewish people and their teachers have since declared Bet Shammai's views to be null and void, as did the Heavenly Voice toward the close of the first century (just the way G-d spoke at Yeshua's immersion). **Shammai and the Bet Shammai were indeed the Pharisees and priests that Yeshua of Nazareth and Paul of Tarsus had to contend with within the pages of our Bibles, and not the Hillel Pharisees.** Paul the Apostle's insistence that Gentiles be admitted into the early Messianic Jewish Church was based on Bet Hillel's position that righteous Gentiles merit salvation. Let us not forget that it is recorded that Paul had studied under Rabban Gamaliel the Elder, a grandson of Hillel where he received such instruction! **Now you can better understand that the anti-Jewish passages contained in the New Testament were directed against the Shammaites, and not the Judaism which followed Bet Hillel, or even today which follows the instruction and interpretations of Hillel.**

## UNDERSTANDING YESHUA AND PAUL

Yeshua and his disciples, especially Paul, warned all men everywhere not to "destroy" the Torah of Israel. A Jew is not permitted to leave his Torah, for Paul wrote in his letter to the Galatians Chapter 5 (remember Galatians was written to Gentiles) "I, Paul, say to you that if you (writing to Gentiles) receive **circumcision** (along with immersion that makes you a Jew), **the Messiah will do you no good at all**" [the opportunity to become part of the Israel of G-d without circumcision will be available to you since it will be through Yeshua's ministry that the Laws of Noah, which did not require circumcision, were to be taken to the non-Jewish world. I will deal with the meaning of that last phrase in more detail in a future newsletter. But for now, Paul goes on to say "You can take it from me that every man (Gentile) who receives circumcision [conversion] (whether a Jew by birth or a converted Gentile) is under obligation to keep the **"entire"** Torah" (613) **[this is simply because when a non-Jew underwent circumcision he was making "full conversion" whereby he would be obligated for the whole 613 Commandments anyway].** **Paul is teaching us that a Gentile (like you and me) who is immersed in repentance and who is circumcised [makes conversion] is obligated to keep the entire Torah!** Did you hear that?

**Answer for yourself:** What about Paul and his teaching that the Law is passed away? It must now be obvious that Paul never intended for that to be your understanding; he never said that! **Our problem is that we misinterpret the teachings of Paul not having a proper background necessary to understand correctly what he is saying.** Let us begin with what happens when we are "Born-Again".

## WHAT DID **"BEING BORN AGAIN"** MEAN TO YESHUA? THEN SHOULD I NOT AGREE WITH HIM? JOHN 3 AS YOU HAVE NEVER SEEN OR UNDERSTOOD IT BEFORE

Before going on we must address a very important question: What happens when I am Born-Again? In answering this we must deal with a very important issue that is often overlooked. When a Gentile turns from idols, repents, and accepts the faith of the One G-d of the Universe, he identifies with G-d. As Gentiles we identify with G-d through the one he sent to reveal Himself ; namely Yeshua and his ministry which brought the non-Jews of the world the knowledge of G-d, Torah, and Israel. **Sadly, however, by the time Yeshua came knocking on your door he had been completely altered whereby he no longer was a Torah observant Jew, but rather came dressed like Zeus and Constantine.** As Christians you were taught that



you were buried into the likeness of Yeshua's death, and raised in newness of life through identification with G-d through the mikvah bath (water immersion). Christians call it baptism. A more correct understanding is that the non-Jewish believer in G-d (in the act of repentance and faith) literally stands at his own Sinai, is immersed and repents of sin and begins a new life with G-d as did his Gentile forefathers (the Egyptians are a type and shadow of Ephraim, the other house of Israel) and says, like the Jews of old did, "All that the Lord has spoken we will do" (Ex. 19:8). Notice that the Bible say "all" the people said it at Sinai (this included the mixed-multitude of Gentiles and Jews together)! Included in that group were a mixed multitude of Gentiles along with Jews/Semites that teaches us a very important lesson for our lives. At Sinai both Gentiles and Jews/Semites confessed adherence to the Covenant offered by G-d. G-d had previously instructed that they "wash their clothes", which is an idiom for immersion in water of their bodies (this was their Born-Again experience with the G-d of Israel). This might be startling to you but the concept in the Gospel of John, chapter three, concerning being "Born-Again" is not the invention of Yeshua. Being "Born-Again" is a Jewish concept that has existed since the Garden of Eden and Adam. Now hear this...this immersion and repentance from sin is to be repeated throughout one's life. Examples in scripture that the children of Israel were "Born-Again" repeatedly (immersed and attained a new-heightened status before they met with G-d) are before each Sabbath, each Feast and Festival, following repentance of sin, and for a lady, after her menses on a monthly basis before she could return to her husband's bed. Yeshua was immersed repeatedly in his life, yet the only one recorded for us is the one immersion the day before he observed the Yom Kippur Festival (Day of Atonement). **Being "Born-Again" is not a concept originated by the Gentile church. It is a Jewish concept!** Amazing! As the repentant person entered into the immersion bath (this "watery womb" and "watery tomb") he would then emerge as if "Born-Again" from a watery grave and a watery womb (with a re-newed status before G-d). He is then considered a new creation (2 Cor. 5:17)! If you were Jewish you would have been instructed correctly concerning the mechanics of Biblical Immersion (being Born-Again) since you were a child, and would not have to be like many Christian Gentiles who have not had the truth concerning such an important doctrine, not to mention is resultant responsibilities of obedience to Torah. It is startling that such a Jewish concept is considered the backbone of the Christian faith and the Christian fails to have the correct understanding regarding immersion and being Born-Again as Yeshua understood it. As believers we should have understood it correctly from the beginning, which we have not. A Gentile entered into the watery tomb and watery womb and emerged, no longer considered a Gentile, the old things have passed away (his condition of being a Gentile), behold G-d made all things new (he now is a part of Israel)! He was now considered a citizen of the Israel of G-d! Upon emerging from the watery tomb in which he was "Born-Again" he had the status of a Jew. He became Israel! He was considered as if he had always been Israel, for he had no past and it was forbidden to bring up his past for it was as if he had always been Israel.

## ARE YOU TRULY GRAFTED INTO ISRAEL OR NOT?

The Gentile, after turning from idols and repentance (as a sign of his faith in the One G-d of Israel), and after following immersion in the Mikvah (baptism), was grafted into Israel as Paul would later tell us. The repentant Gentile believer chose G-d and His Torah. He chose to become "chosen". Since he is Israel, then these commandments given to "Israel" now apply to the Gentile Christian who considers himself a follower of Yeshua, his teachings, and His G-d. Is that your understanding? It was Yeshua's understanding and still is his today. The tragedy of the matter is that the Contemporary Christian Church has not studied to know who they are. They are included in the House of Ephraim; they are Israel. The Commandments of G-d as seen in the Torah are for them, not just the Jew born in the land!

## LET US BE SURE WE UNDERSTAND EACH OTHER

A "Gentile" is a term signifying a non-Jew, who is NOT a "son of the covenant" and is only subject to the seven Noachide Laws. Once a Gentile came to the understanding of the one true G-d, he would turn from idols and worship the G-d of Israel. These were the **"G-d fearers"**, who accepted certain basic Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Yeshua) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel (it was James as leader of the Jerusalem church who referred back to the Noahide Laws in addressing the question of Gentile salvation). It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be "saved" and accepted in the "family of Israel". **It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles. On the contrary, the Noachide precepts were only seen as the minimal condition for Gentiles to be recognized as "G-d-fearers"**. These were so understood by the uncircumcised "G-d-fearers" themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full proselytes (Sabbath, festivals, Tallith, etc). This was also the attitude of Gentile Christian "G-d-fearers", as may be seen from the Epistle to the Galatians; many of them wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the mother Church in Jerusalem decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential "Noahide" ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). **Rather than interpreting the apostolic decree of Gentiles adhering to the Laws of Noah as a minimum, Paul saw in the Noachide precepts the maximum obligations of Gentile Christians. Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect.**

## GET IT CORRECT PAUL ...OR DON'T TEACH IT AT ALL

Paul remarks in a letter to the Corinthians (1 Cor. 7) that the circumcised (Jews or converted Gentiles) should not remove the marks of circumcision, nor should the uncircumcised (Gentiles become Jews) circumcise themselves. Wait a minute. **Paul contradicts himself (like a lot of preachers today)**. In Galatians 5 he says "if you Gentiles get circumcised" and then he says "don't do it", can't he make up his mind?

**Answer for yourself:** In Acts 16 Paul circumcised his disciple Timothy. Timothy was not a Jew was he?

**Answer for yourself:** If he was a Gentile why bother, right?

This contradiction of Paul is very puzzling.

**Answer for yourself:** Sadly many have incorrectly interpreted Paul as teaching that circumcision was abandoned with the coming of Yeshua, but was it?

**Acts 16 is over 20 years after Yeshua and Paul is still circumcising!**

**Answer for yourself:** We have failed to understand properly, so what is the clear truth of the matter?

Yeshua and his Apostles did not wish to destroy the Torah (Law) from Israel, G-d forbid; for it is written so in Matthew 5:17, Yeshua having said, "Do not suppose that I have come to abolish the Torah. I did not come to abolish, but to fulfill. I tell you this: So long as heaven and earth endure (*do they yet exist today?*), not a letter, not a stroke, will disappear from the Torah (*the Law*) until it is achieved. If any man therefore sets aside even the least of the Torah's demands, and teaches others to do the same (*the majority of Pastors who preach the contemporary Christian message*), he will have the lowest place in the Kingdom of Heaven, whereas anyone who keeps the Torah, and teaches others so, will stand high in the Kingdom of Heaven."

***Bet Emet Ministries teaches Gentile and Jewish commitment and observance to the Torah, not because we desire to be "high" in the Kingdom of G-d, but because we love G-d and His Word, and would never think of destroying it by misinterpreting it or failing to study to arrive at the correct meaning of these truths for the people of G-d today.***

***It is therefore exceedingly clear that Yeshua never dreamed of destroying the Torah as have the majority of churches today that carry his name but substitute "another Gospel" for the true Gospel of Christ.***

## **WHAT TO DO WITH TIMOTHY?**

Paul does not contradict himself because of his circumcision of Timothy, for the latter was the son of a Jewish mother, and a Gentile father (Acts 16), and Paul knew that the child of a Jewish mother is considered a "full Jew", even if the father should be a Gentile. Paul thus acted entirely in accordance with the Halakhah (interpretation of Jewish Law) by circumcising Timothy. This would be in line with his position, following the Jerusalem Council of Acts 15 in 50 A.D., that no longer will Gentile believers be required to "become fully converted Jews" to be accepted into Israel; that the Gentile believers could now remain as "G-d-Fearers" and be accepted fully by the Jews (1 Cor 7, Acts 15). Gentiles no longer had to "convert" to Judaism and become "fully Jewish" for inclusion with equal standing within the Israel of G-d. The Gentiles as "G-d-Fearers" were to also be accepted as grafted into Israel (as demonstrated by Cornelius in Acts 10 who was a "G-d-Fearer" and who had not yet been circumcised). It is important to note that as a "G-d-Fearer", Cornelius yet observed the Noahide Laws, honored the Sabbath, and ate kosher (proper killing, dressing and preparation of animals intended for food as well as the removal of all blood). The baptism of Cornelius into the Holy Spirit as had been the Jews earlier in Acts 2 during the Festival of Pentecost was the evidence needed to convince the Jerusalem church that the middle-wall of partition was being removed between Jews and "unclean Gentiles". From this we learn that obedience to the Noahide Laws, without circumcision (to remain only as a "G-d-Fearer" and not fully convert to Judaism), was no longer to be a barrier between the "unclean Gentiles" and the Jews.

For example, table fellowship at the Shabbat (Sabbath observance) and the Festivals could now be shared together! This was understood from Peter's vision in Acts 10 concerning "unclean foods" which the Lord cleansed (symbolic of cleansing of men, and not the animals designated as unclean in Leviticus). Shammai's "Eighteen Measures" (one of which commanded Jews not to eat or enter into the homes of Gentiles-remember Shammai hated Gentiles) was overturned by G-d with the revelation at Cornelius' home. G-d corrects Shammai and those that followed his teaching. Peter's vision of the unclean foods represented the "unclean Gentiles" which G-d had cleansed; the vision was not meant to tell Peter that G-d had cleansed the "unclean foods". Let us not confuse this issue.

## **HOW DOES G-D VIEW YOU TODAY KNOWING THIS?**

Timothy had to be circumcised since he was Jewish (because his mother was Jewish) and, therefore, was required to observe all the commandments of the Torah (613). Gentiles who observe the Noahide Laws are forbidden to observe "ALL" the Torah like a Jew is required, unless they desire to be circumcised and identify totally with the Jew and his Torah (full-conversion); if so then they are no longer "G-d-Fearers" but have become full-fledged Jews and undertake all the 613 Commandments. Following Immersion into Israel the Gentile is no longer considered a "Gentile", he is now Jewish (either partly or completely depending upon circumcision). All who become circumcised (converted) following immersion

are bound by all the commandments (613). Understanding the immersion process is crucial for the Christian; once you are immersed in faith and repentance, and you identify with Israel, you emerged from that watery womb and tomb as a Born-Again "G-d-Fearer" who is grafted into Israel. You became "Israel" and are a Spiritual Jew (regardless if you were aware of it or not). You are not considered a "partial-Jew" unless you are uncircumcised. If you are circumcised you are then considered a "Full-Jew"!

**Answer for yourself:** Did you hear that?

The majority of you set in your churches thinking you are "Christians" and G-d's Word says you are "Jewish" (children of Abraham) and are the Israel of G-d. You have not replaced Israel, you became a part of Israel. You are obligated to observe the Torah (that part of the Law that refers to you according to your Covenant stipulations) and, because of your lack of study, you have let your unlearned pastors and teachers tell you repeatedly that you are "under grace" and "not under Law." You are under both! I just showed you that a proper understanding of immersion and the teachings of Yeshua & Paul tell you otherwise. Now, let me ask you as a Christian an important question.

**Answer for yourself:** Who are you going to believe; your pastor or Yeshua and Paul?

**Answer for yourself:** With such an obligation to the "Christian" who now becomes aware that he is either "part-Jewish" or "fully-Jewish" (Judaism is not a race but a religion; the religion of Yeshua) what are you to do concerning the Commandments which are addressed to you requiring your obedience to the Shabbat (Sabbath), Pesach (Festival of the Passover), Hag HaMatzah (Festival of Unleavened Bread), HaBikkurim (First Fruits), Shavuot (Festival of Pentecost), Rosh HaShannah (Jewish New Year), Yom Teruah (Festival of Trumpets), Yom Kippur (Day of Atonement), and Sukkot (Festival of Tabernacles)?

Surely you should want to begin to observe and keep them according to Scripture. Failure to do so is sin!

## IS IT BEGINNING TO MAKE SENSE?

Christian scholars have assumed from certain passages in the Gospels that Yeshua wished to give a new Torah to take the place of the Torah of Moses. He could not do such a thing unless he sinned.

**Answer for yourself:** How could Yeshua have then said explicitly that he came only to fulfill it?

The truth of the matter is that Yeshua never came to abolish Judaism, but only to re-establish the religion for the Jews and the Lost Sheep of Israel (assimilated Gentiles from the captivity of Northern Israel). In the unique situation we find in the first century this referred from that time onward the faith that G-d had given them from the beginning-Noahidism! Nor was this religion new, but actually ancient; it being the observance of the Seven Commandments of Noah, which were forgotten purposefully by Shammai and his students in their bigotry toward the non-Jews. Such men and ideas were influencing the people of Israel in Yeshua's day; thus Yeshua came not for those who are well but those who need a physician and who are sick; sick with hatred for the Gentiles whom G-d loved and to whom He had called Israel to be a light unto to show them the Torah (the Noahide Laws). G-d had intended for the Gentiles to be redeemed all along. Yeshua came for the "lost sheep of the house of Israel"; who had lost their way and purpose for the truths that they had been entrusted with. These truths were not only for them, but the Gentiles as well. It is important to understand that as there were "people who were lost" in Israel, there were others like the Essene Menahem and the Hillel Pharisees who had not "lost their way" and needed little if any correction by Yeshua!

## WHAT REALLY HAPPENED WITH THE GREAT COMMISSION?



Yeshua's Apostles, in fulfillment of the Great Commission of their master, established these Seven Commandments anew (Acts 15, Acts 21). However, those born as Jews (with Jewish mothers), or those Gentiles where were immersed and circumcised as "full-converts" to Judaism (Ex. 12:49; one law shall be to him that is home-born, and unto the stranger) are obligated to observe all 613 of the commandments of the Torah without exception.

**Answer for yourself:** Are you a circumcised Gentile Christian who has been immersed in Yeshua's name and "Born-Again" into Israel? Then that means you!

For the uncircumcised Gentile G-d reserved the Seven Commandments which they have always been obligated to be adhered to and fulfilled by non-Jewish believers. It is for that reason that they were forbidden pollution of idols, fornication, blood, and things strangled (Acts 15). Yeshua's Apostles also forbade them circumcision (to do so would mean full conversion) and the Sabbath observance (exactly like the Jews observed it). The mandatory observance by "G-d-Fearers" was similar, but not exactly alike the Jewish observance.

**This may sound so different from what your traditional Christian message has been, but your Christian message is incorrect if it does not agree or line up with the Apostle's Doctrine.** All of what I have shared with you is in accord with the law and custom of the Torah, as expounded by the Jewish sages, the true transmitters from Moses at Sinai, and understood by Yeshua of Nazareth in the first century (they sit in Moses' seat...listen to what they say). **Our understanding today is incorrect if it violates the truths as Yeshua understood them.** We do not know more about salvation than Yeshua. **It was to the Hillel Pharisees Yeshua referred to in Matt. 23 who set in Moses' seat and to whom we are to listen for correct doctrine. We are not to follow the examples of any leaders if they do not line up with the Apostle's Doctrine of Acts 2:42. This teaching on immersion and conversion is Apostolic Doctrine as Yeshua taught his disciples, and any other interpretation other than his is NOT correct. We are not to follow any Pharisee's examples unless they live what they preach (that means the Pharisee Preachers of today who fail to teach and live the truth of Apostolic Doctrine)! Yeshua tells us not to follow them unless they agree with him! Good advice. This same admonition is given in Deut. 17:8 ff., where the authority to teach and lead the people were given to the religious leaders G-d put over the people of "Israel". These occupy Moses' seat.**

## IT IS TIME TO GET SERIOUS ABOUT WHAT WE LEARNED

**Answer for yourself:** Do the Baptists, Methodist, Catholics, Assemblies of G-d, or any other denomination or non-denomination occupy Moses' seat? **No.** The Catholic and Protestant denominations are far from being Jewish. Salvation is of the Jews according to Yeshua.

**Answer for yourself:** Do you dare tell him he made a mistake?

It was these Sages and Pharisees who said that it is forbidden to circumcise a Gentile who does not accept upon himself the yoke of "ALL" the Commandments. In America male babies are circumcised apart from the truths of G-d's Word (we are commanded to circumcise on the 8th day and no within the first 2-3 days of a newborn's life) and thus their circumcision would not apply. That means circumcision that does violate Scripture does not automatically make you a "full-fledged" Jew. You are still a "G-d-Fearer". **Identification with Israel is by faith and free will.** You must choose to stand at your personal Sinai and say to G-d *"I will do all that you say"*.

**Answer for yourself:** Do you want to obey G-d? Do you want to honor His Name with your life?

Going to churches that teach error does not accomplish anything. It is bondage just like Egypt!

**Answer for yourself:** Have you ever been to Sinai? Will you ever go? Have you chosen to return to your Egypt



of ignorance and false traditions and false religion that amount to idolatry?

The Sages likewise said that the Gentile is commanded NOT to "fully" observe the Sabbath as does the Jew (yet he is to remember and keep it). Acts 20:6 recounts for us the Gentile believers and how they were taught by Paul to remember and keep the Sabbath. It is here we find the Gentile Church keeping Jewish ordinances well over thirty years after Yeshua's death.

**Answer for yourself:** What would later change this pattern?

As far as the Gentiles ("G-d-Fearers") were concerned, they were **not** commanded to observe all the Torah (the 613 mitzvot). The Gentile "G-d-Fearers" did not have to accept all the 613 mitzvot and are not enjoined to observe all of the 613 commandments. However, it is completely different as far as Jews are concerned, for they became obligated to fulfill the Torah because G-d delivered them from the bondage of Egypt to be the people of His possession. Therefore they and their children became subject to it forever and so are those Gentiles who make full-conversions to Judaism.

## LET US PUT IT ALL TOGETHER NOW

It should be easy to see that Yeshua and his Apostles never meant to abolish the Torah of Moses from one who is born a Jew. Likewise, did Paul write in his letter to the Corinthians (1 Cor 7) that each should adhere to the faith in which each was called. They therefore acted in accordance with the Torah by forbidding circumcision to Gentiles, according to Halakhah, as it is forbidden to one who does not accept the yoke of the commandments (all 613). They knew that it would be too difficult for the Gentiles to observe the Torah of Moses. Let us not forget that the Gentiles never had the Revelation of the Torah at Sinai, the Ark of the Covenant, the Tabernacle, the Two Tablets, the prophets, or the Temple & Tabernacle services as were given to Israel. The Gentile's only experience was that they were strangers from the Covenant promises of Israel, aliens for the commonwealth of G-d's people, without hope and without G-d in the world.

The rabbis thus took the Gentiles the revelation of G-d and instructed them not to be circumcised unless they wished to be fully converted to Judaism (this had no bearing upon immersion since it was required for "partial" as well as "full" conversion). It would suffice that the Gentiles observe the Seven Noahide Commandments, as commanded upon them through the Halakhah from Moses at Sinai. This was the minimum requirements for inclusion into Israel.

Rabbi Emden was correct; Yeshua brought a double kindness into the world. On the one hand, he strengthened the Torah of Moses majestically. Acts 24:20 states that many thousands of Jews were believers in Yeshua as Messiah in the first century and zealous for the Torah (Law); this was over 30 years after Yeshua's death and resurrection. The ministry of Yeshua helped return the "children of Israel back to their Fathers; the Patriarchs and their faith" and thus fulfill Malachi's prophecy.

On the other hand, Yeshua did much good for the Gentiles (provided they do not turn about his intent as they please, as some foolish ones have done because they did not fully understand the intent of the authors of the Gospels and epistles). Yeshua obligated his Apostles to fulfill the Great Commission by taking the Gentiles (as a minimum) the Seven Commandments of Noah so that they should not be as the beasts of the field and continue to live their lives as pagans and animals. He also bestowed upon them ethical ways, and in this respect he was much more stringent with them than the Torah of Moses. It is not necessary to impose upon Jews such extreme ethical practices, since they have been obligated to the yoke of Torah since Sinai. Israel took the oath at Sinai and are already trained in proper practice and nature of the Second Tablet of the Law (ethical monotheism and the horizontal relationships man-to-man). It would be for Paul to constantly correct, reprove, teach Apostolic Doctrine, and instruct the Gentiles in his travels since it was to his audience he would write "you are strangers from the Covenant promises, aliens from the commonwealth of Israel, without hope and without G-d in the world".

*If Christians would study they would understand what I have detailed in this teaching. No longer would the Church erroneously teach to abolish the Torah of Moses and Yeshua. Such sin and foolishness would and should cease.*

Because of these errant scholars, hatred has increased toward the Jews who are blameless of any guilt concerning Yeshua's death and proceed innocently to observe their Torah with all their heart (intellect), soul (dedication and commitment to action) and might (resources and property). The leaders of the Churches of Yeshua should study to learn correctly for themselves before they lead their people into sin and astray from the will of G-d for their lives. The Jew is the brother of the Christian. Ephraim (the grafted-in Gentile) and Judah make up Israel. As members of the Christian faith, how good and pleasant it might be if you would observe what was commanded to you by your first teachers, sent directly to you by Yeshua, with his message, and not the message that Roman anti-Semitism has created these last 2000 years.



# THE SEVEN LAWS OF NOAH...AS SEEN BY RABBI MAIMONIDES...WITH COMMENTARY

The following, as delineated by Maimonides, is a detailed listing of the "subsets" of commandments contained in the laws of Noah. Notice, if you will, that some of the commandments are "-" (negative mitzvot) and some "+" (positive mitzvot). I listed them specifically as they were compiled by Maimonides in relation to both his listing of the "positive mitzvot" as well as the "negative mitzvot." Detailed study, understanding, implementation, and practice of such commandments will ensure you, the Gentile, of being a "Righteous Gentile" in the Olam Haba (the world to come). Faith without works is dead! Make your calling and election certain by using these laws of Noah as not only a plan for life, but as an assurance that your life is pleasing to G-d.

Oh, by the way, it is not as easy as it looks, for when you study, you find a wealth of information beneath each commandment. For instance, as stated earlier in this article, how many of you were aware that misappropriation of the tithe is considered by the rabbis not only to be stealing but murder as well?

## PROHIBITIONS AGAINST IDOLATRY

**-1 It is forbidden to believe in the existence of any but One G-d (Ex. 20:3)**

**Against entertaining the thought that there exists a deity except the Lord**

**-2 You may not make images for yourself (Ex. 20:4)**

**-3 You may not make images for others to worship (Lev. 19:4)**

**-4 You may not make images for any other purpose (Ex. 20:20)**

**Against making any forbidden statue (even when they are for ornamental purposes) (Deut. 13:3)**

**-5 You must not worship anything but G-d in the manner prescribed for His worship (Ex. 20:5)**

**Against bowing to any idol (and not to sacrifice nor to pour libation nor to burn incense before any idol, even where it is not the customary manner of worship to the particular idol)**

**-6 You must not worship anything in its own manner of worship (Ex. 20:5)**

**Against worshipping idols in any of their customary manners of worship.**

**-7 Do not sacrifice children to Molech (Lev. 19:31)**

**-8 You may not practice necromancy (Lev. 19:31)**

**-9 You may not resort to "familiar spirits" (Lev. 19:13)**

**-10 Neither should you take idolatry or idols seriously (Lev. 19:4)**

## PROHIBITIONS AGAINST BLASPHEMY:

- +9 One must sanctify His name (Lev. 22:32, 18:21)
- 63 You must not profane the Holy Name (Lev. 23:32)
- +1 To believe that G-d exists (Ex. 20:2, 13:3)
- +4 To fear G-d (Deut. 6:13)
- +5 To serve Him (Ex. 23:25, Deut. 11:13; 6:13; 13:15)
- To pray to Him (Deut. 28:5)
- +9 To sanctify His name (Lev. 22:32, 18:21)
- 63 You must not profane the Holy Name (Lev. 22:32)
- +11 To study the Torah and teach it to others (Deut. 6:7, 11:19)
- +209 Respect the wise (Lev. 19:22)
- To honor the scholars, and to revere one's teacher (Num. 15:25)
- 60 You must not blaspheme the Holy Name (Lev. 24:16)

## PROHIBITIONS AGAINST HOMICIDE

However I shall avenge your life's blood, from the hand of any beast shall I avenge it and from the hand of man; from the hand of man for his brother shall I avenge human life. Anyone that sheds the blood of man will have his blood shed by man, for man was created in the image of G-d (Gen. 9:5,6)

-289 Do not murder (Ex. 20:13)

An exception to the prohibition of taking of human life in Jewish law is the permissibility of killing in self-defense, or in the defense of another who is being mortally threatened

Ex. 22:1 (2)-reason to kill

## PROHIBITIONS AGAINST ILLICIT INTERCOURSE

- 330 It is forbidden to enter into an incestuous relationship with one's mother (Lev. 18:7, 20:11)
- 331 It is forbidden to enter into an incestuous relationship with one's step-mother (Lev. 18:8)
- 332 It is forbidden to enter into an incestuous relationship with one's sister (Lev. 18:9)
- 347 Do not commit adultery (Lev. 18:20)
- 348 It is forbidden for a man to have sexual intercourse with animals (Lev. 18:23, Ex. 22:19)
- 349 It is forbidden for a woman to have sexual intercourse with animals (Lev. 18:23)
- 350 Homosexuality is forbidden (Lev. 18:22)
- 351 Homosexuality with one's father is forbidden (Lev. 18:7)
- 352 Homosexuality with one's uncle is forbidden (Lev. 18:14)
- 353 It is forbidden to have intimate physical contact (even without actual intercourse) with any of the women with whom intercourse is forbidden (Lev. 18:6)

## PROHIBITIONS AGAINST THEFT

- 244-Do not steal (Lev. 19:11, Ex. 20:15)
- 245-Do not rob by violence (Lev. 19:13)
- 246 Do not remove a landmark (Deut. 19:14)
- 247-Do not defraud (cheat) (Lev. 19:13)
- 248-It is forbidden to deny receipt of a loan or a deposit (Lev. 19:11)
- 250-You must not deceive anybody in business (Lev. 25:14)
- 265-Do not covet another man's possessions even if you are willing to pay for them (Ex. 20:17)
- 266-Even the desire alone is forbidden (Deut. 5:18)
- +201-Permit the worker to eat of the produce with which he is working (Deut. 23:25)
- 267 A worker must not cut down standing corn during his work (Deut. 23:25)

- 268 A worker must not take more fruit than he can eat (Deut. 23:25)
- 243 Kidnapping a Jew is forbidden (Ex. 20:13)
- 271 It is forbidden to defraud with weights and measures (Lev. 19:35)
- 272 It is forbidden to process inaccurate weights (Deut. 25:13)
- +208 Your weights and measures must be accurate (Lev. 19:36, Deut. 25:13, 15).
- +194 Stolen property must be restored to its owner (Lev. 5:23, 6:4)

## PROHIBITIONS AGAINST THE USE OF A LIMB OF A LIVING CREATURE

- 182 One must not eat any limb taken from a living animal (Deut. 12:23)
- 181 A torn or mauled animal is forbidden for consumption (Ex. 22:30)

Against eating the flesh of any animal which was torn by a wild beast...which, in part, prohibits the eating of such flesh as was torn off of an animal while it was still alive (Deut. 15:19)

## ESTABLISH JUSTICE...THE ENFORCING OF ALL THE LAWS OF NOAH

- +176 Judges and officials shall be appointed in every town (Deut. 16:18, 1:16; Ex. 23:1-8)
- +177 They shall judge the people impartially (Lev. 19:15, Ex. 23:3)
- +179 Witnesses shall be examined thoroughly (Deut. 13:15)
- 273 A judge must not perpetrate injustice (Lev. 19:15)
- 274 A judge must not accept bribes (Ex. 23:8)
- 275 A judge must not be partial (Lev. 19:15)
- 276 A judge must not be afraid (Deut. 1:17, 16:19)
- 277 A judge may not favor the poor (Lev. 19:15, Ex. 23:3)
- 278 A judge may not discriminate against the wicked (Ex. 23:6)
- 279 A judge should not pity the condemned (Deut. 19:13)
- 280 A judge must not pervert the judgment of strangers or orphans (Deut. 24:17)
- 281 It is forbidden to hear one litigant without the other being present (Ex. 23:1)
- 284 It is forbidden to appoint as a judge someone who is ignorant of the law (Deut. 1:17, 16:19)
- 289 Do not murder ( Ex. 20:13)
- 290 You must not convict on circumstantial evidence (Ex. 23:7)
- 294 Punishment is not to be inflicted for an act committed under duress (Deut. 22:26)
- +226 Capital punishment shall be by the sword (Ex. 21:20)
- 292 You must not execute anybody without the proper trial and conviction (Num. 35:12)
- +178 Whoever is aware of evidence must come to court to testify (Lev. 5:1)
- 285 Do not give false testimony (Ex. 20:16, 23:1, Deut. 5:20)

Let us study to show ourselves approved! Shalom!

Having understood this article so far, it is easy for you to understand that in the eyes of many in the Gentile world, then, Gentiles who feel drawn to the Jewishness of Yeshua, and drawn to observe or participate in the Hebraic way of life are seen **INCORRECTLY** as *Judaizing*. However, Gentile believers in Yeshua, should be free to *establish the Torah* as a way of life that is pleasing to G-d (Romans 3:31). Utilizing G-d's commandments and the insight, wisdom and understanding of the Jewish Sages, to aid oneself in the process of sanctification, should not be viewed as Judaizing. The fear usually expressed is that Gentiles who make attempts at restoring their Hebraic roots are in danger of falling into legalism by trying to obey G-d's commandments. **What most Gentile believers fail to realize is that Torah is not just laws and commandments, it includes the wisdom and instruction needed to live life pleasing to G-d.** In addition, what a surprise when Gentiles



learn that Torah has only 613 commandments, while the New Covenant, the so-called *covenant of grace*, places 1050 commandments on the Gentile believer. G-d has not abandoned the idea of law, but rather has provided the faith that leads to obedience (Romans 16:26). When a Gentile believer, establishes morals and ethics based on the Biblical values of the Torah, and implements social and spiritual ideals that are Hebraic in orientation, that is not Judaizing. If a Gentile chooses voluntarily to conform, not to the culture of the world system, but rather participate in the celebrations and customs that are both Jewish and soundly biblical, it is not Judaizing. Being bound to observance as a means of establishing self righteousness is far different from practicing meaningful biblical customs and festivals in order to celebrate G-d's righteousness.

To those in the modern Gentile Church concerned about the dangers of Judaizing after nearly 20 centuries of anti-semitic and anti-Judaic attitudes, we pose these questions:

- Is it Judaizing to understand the life and teachings of Yeshua in their historical and Hebraic context?
- Is it Judaizing to seek to reconstruct certain aspects of the first century Jewish milieu in order to properly understand the New Testament documents?
- Is it Judaizing to find personal fulfillment by adopting a perspective of G-d and History that emerges from the Hebrew prophets?
- Is it Judaizing to have an affinity for Jewish patterns of study, worship and celebration of life?
- Is it Judaizing to be participants in the promises, covenants and inheritance of G-d's Olive Tree? Is it Judaizing to bless and identify with Yeshua's people and the land of Israel?
- Is it Judaizing to establish the principles of Torah through the power of faith and the Spirit of G-d? Is it Judaizing to restore the Hebraic view of marriage and family at a time when the marriage institution is being destroyed?
- Is it Judaizing to be *grafted into* the Olive Tree, as a *wild olive branch* freely participating in the life giving sap of the *root* of the tree?
- Is it Judaizing to find ones spiritual identity and purpose in connection with the Olive Tree?

To each of these we would answer an **emphatic NO!**

## THE VISION OF THE OLIVE TREE CONNECTION-BET EMET MINISTRIES

The present modern world is characterized by lawlessness. This lawlessness is directly attributed to the attitude that there are no absolutes. Convictions, principles and values are only relative. How is this possible in a country where the gospel/ has been proclaimed since its inception as a nation. Simply put, any gospel/ that declares that man has been saved by faith without at the same time declaring his obligation and responsibility to obey G-d's laws and commandments in the context of his sanctification is doomed to failure (Francis Schafer, The Great Evangelical Disaster). Gentile Christianity, particularly the Protestant tradition has promoted the theology of absolute freedom through the doctrine of *justification by faith*. However, freedom without any sense of law, obligation or responsibility leads first to lawlessness then violence and ultimately chaos. Any family, community or society where *every man is free to choose what is right in his own eyes* will end in conflict. Unity and harmony is maintained only when there are boundaries that are acknowledged and observed. The value of Torah, in the Hebraic perspective, is that it provides those boundaries, absolutes, values and principles which when followed lead men to life not death. The promise of the New [RENEWED] Covenant made to Israel, was not the abrogation of Torah, but the writing of Torah in the minds and hearts of men of faith so that they would do Torah and thus preserve the quality of life promised by G-d for themselves and their children. Since 1960 our culture has seen a 560 percent increase in violent crime, 400 percent rise in illegitimate births, a quadrupling of the divorce rate, a 200 percent increase in teenage suicide, and nearly half of all children live in single parent homes. But this is only the beginning of moral decay if our culture continues to reject the instruction of G-d...His Laws! It must begin with the revitalization of the Gentile Church. It must be revitalized, by regrafting

itself in its Judaic root and restore the Hebraic view of morality, decency and integrity as defined in G-d's Torah. In the final analysis, it becomes a question of conformity and identification.

**Answer for yourself:** Does the Gentile Church continue to contextualize itself with the culture of the world and maintain the current traditional, nominal and unprincipled life-style that has resulted? Or do we identify with G-d's way of life as expressed in Torah?

G-d's way is designed to sustain and advance life, not escape or transcend it. G-d's way of life is anchored in the practical needs of man and it is fully responsive both to his instincts and his aspirations. G-d's way is a devotion to morality, decency and integrity. The source of this devotion is G-d himself. The motivation is love for G-d and man who is created in the image of G-d.

## CONCLUSION: THE OLIVE TREE AND THE CHRISTIAN'S PLACE AS BEING GRAFTED INTO THE VINE

Although the foundation of G-d's house was Judaic [Hebraic thought and culture], it has been constructed with primarily Hellenistic [Greek thought and culture] building materials. The question that must be asked is whether once the house has been built what do we do? Do we just add on to the existing structure as so many do? Do we refurbish the interior and the exterior or do we tear down the house and build again upon the foundation laid by G-d? Many say it is impossible to turn the clock back and restore the full Jewish roots of the early Kingdom Movement of Yeshua to the Gentile Church. They are convinced that the Gentile Church is so De-Judaized and that it is such a product of the Gentile world and culture that it can never be completely reformed. Although there are many obstacles, the primary one is ignorance. That is where we must begin. There are sufficient areas where the Gentile Church has neglected its Jewish heritage to its own detriment. It is these areas that must be initially addressed and the proper Hebraic teaching offered.

## IDENTIFYING WITH OUR JEWISH ROOTS

As one looks at the Gentile Church, it becomes obvious that the Church suffers from an identity crisis. We simply do not know who we are. Although many proposals as to our identity have been offered over the last 2000 years, we are unable and unwilling to agree on which movement, what denomination or schism best identifies our relationship to G-d and each other. Not knowing who we are has led to the insecurity of not knowing what we believe. Our faith and practice has been redefined time and time again, only to be redefined by cultural standards which defy accurate historical understanding. We need to refocus upon Paul's analogy of the Olive Tree. We must accept that apart from the root of the tree we have no hope of identifying ourselves. History has taught us that if we continue to sever ourselves from the Olive Tree we are subject to our own imaginations, ideas and conclusions as to what our faith and practice should be. But if we will restore ourselves to the Olive Tree, then we will find our true identity, the identity that G-d intended for engrafted [believing] Gentiles. We will find continuity with the Patriarch Abraham and the Jewish people, with the Jewish prophets, the Jewish Messiah, and the rich heritage and instruction of the Jewish Sages. However, one cannot approach the subject of returning to our Judaic root in a purely academic manner. One may begin there, but it must evolve into something deeper within the inner man. This has been described as having a Jewish heart. It is a personal, living fire burning within (Jeremiah 20:9). It includes a profound and abiding appreciation for Hebraic thought and culture, a revelation that one's deepest spiritual identity is with a Jewish Lord and that salvation is from the Jews (John 4:22). It requires the repentance of pride and arrogance which has for nearly 2000 years caused barriers to be built between the Olive Tree and cheap imitations. Mankind is naturally stubborn and has an affinity for prejudice. No one likes to admit they are wrong, for it takes much more moral courage to face historical and theological truth, than to maintain the status quo. However, we must repent and be revitalized in these last days before the coming of Messiah.

The general condition of the Gentile Church can be likened to the soil of Israel in the month of September. During the hot summer months the land receives no rain. By fall the ground is hard packed and parched, the

roots of vegetation begin to wither. This lifeless setting anxiously awaits the early Fall rains to revitalize the withered roots and to enable the hard ground to be broken and become productive again (Hosea 10:11-12). In the same way, the Gentile Church is in need of revitalization. Its roots long for reviving. But the drought of pride, arrogance and self-sufficiency make it almost impossible for this to happen. The roots of the Olive Tree run deep, they are able to provide the nourishment and stability the Gentile branches need for abundant life.

There are many terms used today to identify Gentiles who have come to faith in G-d through the legacy of Yeshua. Historically, they were identified as *Christians* in Antioch as recorded in Acts 11:26. They were also identified as **Nazarenes in Acts 24:5 which in Hebrew is Notzrim**. In addition they were called **followers of the way (Acts 9:2; 19:9,23; 22:4; 24:14)**. Perhaps a modern term which would to some degree distinguish the cultural and nominal religion known today as Gentile Christianity, would be Messianic Gentile. A Messianic Gentile is one who accepts the Biblical concept of the coming of G-d's anointed messenger to implement the Kingdom of G-d on the earth. Today, traditionally most non-Jewish believers maintain a faith in the Messiahship of Yeshua, and claims to be his disciple [talmidim] and thus identifies with his Jewishness. Tragically this "religious belief system" is hollow and devoid of so much truth and facts pertaining to the true Jewish prophecies it is not my intent in this article to address the matter. Let it suffice to say that one day the Messiah will come and the true Jewish Scriptures will be fulfilled. Then we shall know his name. But before that will ever happen the Christian need to regain a sense of need for restoring the Jewish roots of his faith and practice since he practices, knowingly or unknowingly, a form of "Replacement Religion" which is offensive to both G-d and His anointed.

## AS GENTILES WE MUST UNDERSTAND THE ROLE OF THE TORAH

As talmidim [disciples] of Yeshua our view of Torah must be restored to reflect his view of Torah:

*Do not think that I came to abolish the Torah or the Prophets; I did not come to abolish, but to fulfill [To bring to a greater understanding] For truly I say to you, until heaven and earth pass away the smallest letter or stroke shall not pass away from the Torah, until all is accomplished. Whoever then annuls one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever keeps and teaches them, he shall be called great in the kingdom of heaven. (Matthew 5:17-20)*

*Woe to Torah-teachers [scribes] and P'rushim [Pharisees]! You pay your tithe of mint, dill and cumin; but you have neglected the weightier matters of the Torah justice, mercy and trust. These are the things you should have attended without neglecting the other matters of Torah. (Mat.23:23)*

*The Torah-teachers [scribes] and the P'rushim [Pharisees] sit in the seat of Moses [meaning they have authority to determine how to apply the Torah in specific instances] So, whatever they tell you, take care to do it. (Matthew 23:2,3)*

Gentile Christianity hardly knows what to do with Torah or how to fit it in with the New Testament documents. The most urgent task of theology today is develop a proper perspective of Torah. In the last thirty years, Christian Theologians have made serious and important efforts to correct the misunderstanding of the Torah (W. D Davies, Paul and Rabbinic Judaism, Philadelphia: Fortress Press, 1980; Daniel P. Fuller, Gospel and Law: Contrast or Continuum, Grand Rapids: Eerdmans, 1980; Hans Huebner, Law in Paul's Thought, Edinburgh: T T Clark, 1984; E. P. Sanders, Paul, and the Law and the Jewish People, Philadelphia: Fortress Press, 1983).

**The need is so great because Gentile Christianity, with its anti-Jewish bias, misunderstood many of Paul's writings and concluded that the Torah is no longer valid. In misunderstanding the usefulness**

of Torah, it created a major impediment to a clear understanding of its faith and caused a barrier to be built between Gentile Christianity and the Jewish people. Sadly because of this the Laws of Noah, properly understood as the non-Jews' Covenant responsibilities before G-d, are either ignored or never known...that is until we die and find out our religious "denominational" belief systems were wrong!

An answer to the fundamental question: "Did the ministry of Yeshua end the law?", must be sought. Consider Romans 10:4, which states in a typical translation, For Christ is the end of the law for righteousness to everyone who believes. Consequently, because of this passage alone, most Gentile believers conclude that Christ [Jesus as believed to be the Messiah by most Gentile Christians] terminated the Torah. However, the Greek word translated "end" is "telos" **which does not mean termination but rather the goal or purpose of something.** The attention to and faith in the Law and the Commandments of G-d is the goal and purpose toward which the Torah aims, the logical consequence and result of observing the Torah out of genuine faith, as opposed to trying to observe it out of legalism in order to "earn" eternal life by obeying the Law without every sinning which is impossible.

An answer must also be sought that will bring understanding to the terms "under the law and works of the law". Most of Gentile Christian theology concerning the Torah is based on a misunderstanding of the two Greek phrases found in Paul's letters. The first is upo nomon, it appears ten times in Romans, 1 Corinthians and Galatians, and is usually translated under the law. The other is erga nomou, found with minor variations 10 times in Romans and Galatians, translated works of the law. Gentile Christian theology usually takes the first to mean within the framework of observing the Torah and the second one acts of obedience to the Torah. **This understanding is wrong! Paul did not oppose the observing of Torah, which is evidenced by the fact that even though he believed in Yeshua as Messiah, he still maintain his Torah observance as a Jew (Acts 16:3, 18:18; 21:20-26, 20:16). We should understand erga nomou as legalistic attempts to observe particular Torah commands, and upo nomon as any subjection to a system that results from perverting Torah into legalism.** It is important to note that in context where upo nomon is found, there is a clear element of subjection and **oppressiveness** that comes from **legalistic observance**. But in 1 Corinthians 9:20 he does not use erga nomou when referring to his relationship with Christ, there it is ennomos Chnstou or legally bound to Messiah.

Galatians 3:10-13 also has presented numerous stumbling blocks to the Gentiles having a proper understanding of the status of the Torah. A proper Hebraic translation should help clear the intent of Sha'ul:

***For everyone who depends [for salvation] on legalistic observance of Torah commands [erga nomou-the LAW] lives under a curse, since it is written, "Cursed is everyone who does not keep on doing everything written in the scroll of the Torah." [Deuteronomy 27:26] Now it is evident that no one comes to be declared righteous by G-d through legalism [nomos] since 'The person who is righteous will attain life by trusting and being faithful' [Habakkuk 2:4]***

***Furthermore, legalism [nomos] is not based on trusting and being faithful, but on a misuse of the text that says, 'anyone who does these things will attain life through them,' [Leviticus 18:5]. Jesus' death, in a certain way, delivered believers from the curse (the curse is that the soul that sins..it shall die) pronounced in the Torah by becoming cursed on our behalf (he died for us); for the Tanakh says, "Everyone who hangs on a stake comes under a curse." [Deuteronomy 21:22-23]***

This is address in other articles in this website.

**The curse of the law is not the curse of having to live within the framework of Torah, for the Torah is itself, good and holy. Nor is it the curse of being required to obey the Torah but lacking the power to do so. Rather it is the curse pronounced in the Torah itself for disobeying it.** The point is that if anyone, Jew or Gentile, uses the Torah in a legalistic way in order to establish their own self-righteousness, then the curse will apply. For Paul such an approach to the Torah is already disobedience. In the Tanakh [Old Testament] obedience is required, but it is always to emerge from faith (David H. Stern, Messianic Jewish Manifesto Jerusalem: Jewish New Testament Publications, 1988, pp. 125-146).

Restoring a more proper understanding of Torah and implementation of its principles in the life of Christian believers will be a major ingredient in defining who Gentile believers are in the context of the congregation of the Olive Tree of Israel.





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# MAIMONIDES AND THE MISHNAH TORAH...THOUGHTS ON THE LAWS OF NOAH

Maimonides, in his epic work Mishnah Torah, in the Laws of Kings 9:1, teaches us concerning the Laws of Noah:

"Six precepts were commanded to Adam:

- 1. The prohibition against worship of false gods.
- 2. The prohibition against cursing G-d.
- 3. The prohibition against murder.
- 4. The prohibition against forbidden sexual relations.
- 5. The prohibition against theft.
- 6. The command to establish laws and courts of justice.

To Noah G-d added:

- 7. The prohibition against eating the flesh from a living animal.

Thus, there are seven Mitzvot" (commandments).

Again quoting from the Law of Kings 8:10 he states: *"Our teacher Moshe (Moses) was commanded by G-d to compel all the peoples of the earth to accept upon themselves the laws given to the descendants of Noah."*

Again quoting: *"This obligation, to teach all the peoples of the earth about the Laws of Noah, is incumbent upon every individual in every era. The Jews must serve as "a light to the nations" (Isa. 42:6) teaching them (the Gentiles) the Seven Mitzvot (laws) and instructing them in proper behavior...Similarly, the Chatam Sofer (Choshen Mishpat, Responsum 85) writes that it is a mitzvah (commandment) to guide the Gentiles in the service of G-d."*

For whatever reason, teaching Gentiles the universal laws of the children of Noah has not been practiced in earnest since the days of the Second Temple. During the long exile of the Jewish people among the Christians and the Moslems, who both falsely claim to be the legitimate heir to the title "the chosen people of G-d", the Jews experienced extreme persecution from both Christians and Jews for observing the truth of their own Torah. Even more so would the Jews have suffered persecution if the Jews had hounded the Gentiles and shared with them the truth of the Torah which was, in reality, the responsibility of the Jew. Now

that HaShem (G-d), in His mercy has returned the Jewish people to their homeland, we again find the Jewish people have the strength to take on the Gentiles and compel them to give up their idol worship religions and purge Christianity of its paganism. This might not sound like the most liberal of "live and let live" philosophies. But nowhere does Torah teach us to "live and let live". The Jewish people, as well as Gentile "G-d-Fearers" (Acts 10) who have come to the truth concerning the faith once given to the saints, have an obligation to "shine the light" of HaShem's (G-d's) truth on error and deception. If this means we have to expose the falsehoods of the world's false religions, then we are obligated to do so. At no time more so than in this generation are there so many Gentiles who have left their former religions and are seeking the real truth. Where will they turn? We, both Jews and Gentile "G-d-Fearers" who have come to the faith of Yeshua, instead of a faith-in Yeshua, have been given this opportunity in our day and time to fulfill our obligation as teachers and "priests", to teach other Gentiles the experiential truth of the one and only G-d! This we do in preparation of the coming of Mashiach (Messiah). One of the groups leading this great effort are the world-wide sh'li'him (disciples) of Lubavitch. I support and applaud their endeavors.

Isaiah 42:6 calls G-d's people to be a light to the nations (Gentiles). Today, the Gentiles are embedded in deceit and false teachings in the majority of the Christian churches of our land. We, who understand and practice the faith of Yeshua, both Jews and "G-d-Fearers", must be a light to the nations of the world and the Christian church. This applies particularly to the present age, where there is far greater communication between Jews and Gentiles than every before. Many Jews and Rabbis are taking advantage of this phenomenon. We, as repentant, teachable, and enlightened Christians, must observe our obligation and engage other Gentiles, in heated debate if necessary. Halakha (proper interpretation of the Torah-the teaching of G-d) demands that we go on the offensive and compel the Gentiles to abandon their idolatry. This is not an option; this is Halakha! Rather than be influenced by these paganized Gentiles that comprise the majority of contemporary Christian churches of today, we must utilize our freedom of communication to convince the Gentiles to accept their Seven Mitzvot (categories of commandments).

## LET US LOOK AT THE SEVEN MITZVOTH..THE SEVEN COMMANDMENTS

"The Seven Mitzvot are by no means a narrow field of study. Rabbi Meiri (Sanhedrin 59A) states that most elements of the Torah are included within them (Are you not surprised?). For example, in order to observe the prohibition against the worship of false gods correctly, one must become aware of G-d's unity. Accordingly, a number of contemporary Sages have suggested the translation of certain basic Chassidic and Kabbalistic texts into English with the intent that they be studied by Gentiles." My own experience has taught me that when Christians are exposed to the true meanings of the words of our Bibles, as understood in their original language, original culture, and with a correct historical understanding, many quickly abandon their false beliefs and began to repent and "do" what the Bible really says and commands. It is a shame so few Christians study the Bible in the original languages today; the fruit of such a failure guarantees error, deception, false doctrine, idolatry, and the practice of robbery of truth from G-d's people within the Churches that bear G-d's name no less!

## SEFER MITZVAH HASHEM: THE BOOK OF THE COMMANDMENTS OF G-D

It is forbidden for a Jew to cause a Gentile to violate one of the seven commandments of the children of Noah, because it is written, "You shall not place a stumbling block before the blind" (Lev. 19:14) therefore it is appropriate for all Israel to be aware of them. This is good advice to the Christian Church as well. Therefore I am writing down the seven laws of the children of Noah. All of them are to be found in Sanhedrin 56, and in the Mishnah Torah, Laws of Kings, chapters 9-10.

## Law #1: The Gentile is warned not to practice idolatry.

**RaMBaM (Maimonides) clearly writes in the Laws of Idolatry, Chapter 9, Halakha 4 that Trinitarian Christianity is idolatry.** This means that the Jews, as well as Monotheistic Christians (of whom there are too few!) have the obligation to go on the offense and (lovingly, if possible) guide the Christian population to recognize their **hollow inheritance, the actual inception of this Gentile-Pagan idea into a Jewish faith, and the truths about the Council of Nicea where this idea gained acceptance in 325 C.E. in protests of the majority of "Christianity" at that time.** It is time to come back to G-d in truth.

*In my personal opinion, I believe that most Christians have "their hearts in the right place," it is their heads that have been "tossed to and fro" by such false doctrines.*

We must not place a stumbling block before the blind and allow this to continue. We are commanded by Halakaha to stand against such false teachings and reveal the truth to all nations.

## Law #2: The Gentile is warned not to curse G-d.

If this is violated, one is guilty. This is true whether one cursed G-d using His Name or one of the terms used to refer to Him. According to the Holy Zohar (III, 273A), "HaShem (G-d), Torah, and Israel are one." In my opinion, the one who cursed the Torah, either the Oral Torah (Oral Law) or the Written Torah (Written Law) violates this commandment. Many a Gentile, violates this commandment, and is not even aware of his sin. While alleging love for G-d, the majority of Gentiles in the Christian churches of today express great contempt towards the Talmud and Judaism. We fail to realize that the Talmud is the embodiment of the Oral Torah (Oral Law), given at Mt. Sinai and often spoken of by Yeshua in the New Testament. **Being that HaShem (G-d) and His Torah are one, therefore the Gentile who curses or otherwise maligns the Talmud and the Jewish religion is guilty of violating this commandment, the same as if he was cursing G-d. But even more damaging, if possible, is the sin and guilt incurred by the Gentile Christian who believes and espouses that the New Testament has replaced the Old Testament (Torah).** Never was such a more damnable doctrine devised than the one which denigrates the Old Testament, and teaches that the New Testament has replaced the Old Testament. Along with this evil Replacement Theology, as held by the majority of the Christian churches today, is the added guilt that we have violated the law of Noah in this regard, for G-d and Torah are one. How can we replace G-d with such a substitute? Therefore, the Christians who believes and espouses or maligns the Old Testament (the Bible Yeshua used) is guilty, the same as if he was cursing G-d.

## Law #3: The Gentile is warned not to commit "premeditated" murder.

If a Gentile kills another, **even a fetus in its mother's womb,** he is subject to capital punishment as far as G-d is concerned. Abortion is defined as murder by universal law. Therefore those who perform abortions have the legal definition as murderers. Because of the failure of our politicians as well as many of the ministers of this land we have allowed "pro-choice" to replace the sanctify of life in our country. Our only recourse is repentance, confession, and an contrite heart as many need forgiveness in this area of their lives. Glory be to G-d that He is merciful and forgiving.

**Even more startling, the rabbis teach that if you misuse the tithe, or fail to tithe, or incorrectly tithe, you are not only guilty of stealing from G-d and His people, but such sin is considered murder as well as it leads to the demise of G-d's people. And I dare say that I have not as of yet found one church in this land that teaches their people to tithe correctly. We address this terrible problem at other places on this website.** Are you your brother's keeper? G-d considers that you and I are!

Capital punishment for murder is a commandment of G-d. G-d may have ordained this as a deterrent or for some other reason. One thing however is clear, we cannot second guess G-d's Divine morality. Not all of our

states or our courts today may not follow G-d's commandments in this area, and we may interpret their leniency and grace as G-d's will, but to do so violates G-d's Word. We have been lulled asleep for the most part as Christians today because of the lack of study of G-d's word, and we lean upon our own understanding in these areas. There is a way that seems right with man, but the end-result is not of G-d.

#### **Law #4: The Gentile is warned not to partake in forbidden sexual unions.**

These are forbidden relations that a Gentile is warned not to violate: one is forbidden to have a sexual affair with one's mother, the wife of one's father, a married woman, the sister of his mother, and a member of the same sex (homosexuality) and an animal. **Specifically this means a man with another man. Homosexuality is thus considered a crime against the universal laws of nature according to the Laws of Noah.** On an interesting note, lesbianism is not clearly pointed out in this regard. Even in Jewish Law, whereas lesbianism is absolutely forbidden, its penalty is less than that for homosexuality.

One would be guilty of this sin in relationships with one's mother even if she was raped by his father, or if his father had relations with her only once. Regardless, she is his mother. Regarding the wife of one's father, one is guilty even after the death of one's father. Regarding a married woman, one is not guilty until one has relations with her in the natural manner after she has been intimate with her husband. However, a woman who is engaged or who has performed a marriage ceremony but who has not yet been intimate with her husband, one is not guilty over, for it is written, "and she has been intimate with her husband." (Ber. 20:3). All this refers specifically to a male Gentile and a female Gentile.

If however a male Gentile has sexual relations with a female Jew, whether in the natural way or in an unnatural way, he is guilty. If the female Jewess was engaged, the Gentile (who has relations with her) is stoned to death as would be a Jew. If the Gentile was to have sexual relations with a Jewess after her wedding ceremony, but prior to her being intimate with her husband, he is executed by hanging as would be a Jew. If the Gentile has relations with any other Jewess who is not a virgin, the penalty is death by decapitation, as it would be if the Gentile violates a married Gentile woman. The Gentile who has relations with a member of the same sex or with an animal is guilty regardless if the act was performed with an adult or child.

#### **Law #5: The Gentile is warned not to commit theft.**

There is no difference between stealing from a Gentile or stealing from a Jew. One who cheats or steals money, kidnaps someone (steals a life), does not pay due wages, or fails to pay due wages promptly, etc....even a worker who takes a lunch break when he should be working; all of these are guilty of violating this law of Noah. All of these are to be included in the definition of a thief. One is guilty of even the slightest monetary amount. If a Gentile steals something of the least monetary value, and another Gentile comes along and steals that from him, they are both liable.

#### **Law #6: The Gentile is warned not to eat a limb from a living animal, whether it be domesticated or wild.**

When an animal is slaughtered, even after its wind pipe and jugular vein have been severed, all the while that animal kicks, its flesh and meat which has already been removed for "food" are forbidden to the Gentile as the "limb from a living animal". One is guilty for this whether it be a domesticated or wild animal, clean or unclean. Again we see G-d's concern for all forms of life since it, in the final analysis, is the Divine spark that gives life to all things. It goes without saying inherent in this commandment is compassion at its very core.

#### **Law #7: The children of Noah have been commanded regarding judges.**

Gentiles are required by G-d to place judges and magistrates in each and every town so as to make judgments regarding the six commandments listed above. These Gentile courts must warn the people. A Gentile who violates one of these laws is executed by the sword (decapitation). It is for this reason that all the inhabitants of Shechem were subject to the death penalty. Shechem stole Dinah from the House of Jacob. Everyone in town

saw and knew what he did, yet no one judged him or held him accountable for his actions.

A Gentile can be executed on the word of one witness, one judge, without warning, and by evidence given by a relative. It is this section of Halakha that justifies Baruch Goldstein taking lives in the Hebron mosque. Some within the Moslem population (Gentiles) of Hebron have continually expressed its hatred of Jews and the inhabitants of the town have committed and have been sympathetic to the committing of acts of violence against Jews. Since that town of Hebron has not established judges to punish the anti-Israeli perpetrators of violence and terrorism, the entire town therefore became collaborators in the guilt of the perpetrators. The entire population therefore become subject to collective punishment. Baurch Goldstein acted as the single witness to this fact. He judged by what he saw, and acted as an executioner and in total compliance to the letter of the Torah. As unpopular as it might be by modern Gentile moral standards that have replaced the Torah with "grace alone", Baruch Goldstein was acting in compliance with the written will of G-d in the Torah (negatively called today "the letter of the law"). Let us never forget we must have an authority, and such is the Torah; it sits in judgment upon us, we do not sit in judgment upon it by erroneously applying our emotions or our experience upon it! Goldstein executed righteous justice, based upon the Bible, on a guilty population. This is the correct view according to the Torah (Law of Moses) and the universal laws of Benei Noah and the covenant of Noah, no matter what man's courts may decide today which do not follow G-d's Torah!

## AN IRONIC PARADOX

Just the opposite of what is taught today did Yeshua accomplish on the Cross. Instead of ABOLISHING THE LAWS, HE REALLY PROMOTED THE LAW (THE LAWS OF NOAH TO THE GENTILES [through the Great Commission whereby his followers took the Laws and Covenant of Noah into all the world] although not realized in full at the time of Yeshua's death, but UNDERSTOOD COMPLETELY BY JAMES (HIS HAND-PICKED PASTOR) AT THE ACTS 15 CHURCH COUNCIL IN 50 A.D.). It would take 20 years for it to happen, but when it did, the flood-gates were opened for Gentile inclusion and acceptance into the Israel of G-d.

Now, in way of review, let us read these Scriptures, NOW CORRECTLY TRANSLATED AND UNDERSTOOD, LEAVING OUT THE ADDED WORDS:

15 Abolishing the ENMITY; (*the hatred and opposition* to the Law, the Commandments, and the Ordinances), through His own flesh, in order to create in himself one new man from the two; making peace,

16 That would reconcile both in ONE BODY TO YAHWEH through the sacrifice...having KILLED THE ENMITY through himself.

**Answer for yourself:** Since Yeshua' death, in a rather ironic way as mentioned above, abolished the hatred and opposition toward the Law which was held by non-Jews since forced circumcision of adult males was made mandatory before they could come to G-d and would be accepted by the Jews of the first century, then why do you most likely have such opposition toward the Law in your belief system or hear it preached by multitudes of preachers today?

*Because that is all you have every heard and have not studied the subject for yourself. Neither has your preacher!*

Ephesians 2:15-16 NOW AGREES perfectly with all the other Scriptures of Yahweh, which command His People to Keep His Laws. In Romans 8:6-7 we again read about ENMITY and Yahweh's LAW, which says:

6 For to be CARNALLY MINDED is death; but to be spiritually minded is life and peace.



**7** Because the CARNAL MIND is *ENMITY AGAINST*-bitterly opposed to-YAHWEH: for it is *not subject to the Law of Yahweh, nor indeed can be.*

**Answer for yourself:** Are preachers who teach the LAW has passed away considered carnally minded by G-d? Sure are!

The writings of Paul in Ephesians 2:15-16 and in Romans 8:6-7 are in perfect accord with his writings in Romans 3:31, which says:

***Are we then doing away with the Law through the faith? BY NO MEANS! Rather, we ESTABLISH THE LAW!***

The Apostle Shaul would never "say" that Yahweh's Laws were abolished! It was his teaching, that: "The Law is HOLY, and the Commandments *Holy, and Just, and Righteous,*" saying this in Romans 7:12. It is way past time to understand the message of Paul in his critical remarks against the Law; the Law OF CIRCUMCISION, was not binding upon the non-Jew for G-d's acceptance, but many of the bigoted Jews of the first century used such a "commandment" against the non-Jew to keep them apart from themselves and the rest of Judaism.

Of course, all YOU have to do to translate Ephesians 2:15-16 CORRECTLY, is just to take OUT the words that have been added to it by DECEIVING, LYING translators...who had CARNAL MINDS, and who had ENMITY AGAINST (hatred and opposition TO) Yahweh's Laws. That's right; many of the men who print today's Bibles have such theological biases that they cannot even be honest with the Greek text. Yeshua abolished that enmity; that hatred and opposition to Yahweh's Laws for the non-Jew, through his death and the resulting mission to the non-Jewish world where the Covenant of Noah and the Laws of Noah were taken to the "lost sheep of Israel."

Then we read in Ephesians 2:12, KJV:

12 That *AT THAT TIME* you were without the Messiah, being aliens from the commonwealth of Israel, and strangers from the *COVENANTS OF PROMISE,*

**Answer for yourself:** "At that time"...what TIME was the Apostle Paul speaking of to these Ephesians?

As Ephesians 2:2 says: "at the time they were walking in DISOBEDIENCE TO THE LAWS OF GOD."

These DISOBEDIENT Ephesians were "strangers" to the citizenship of Israel, as well as to the Covenants of Promise BECAUSE THEY WERE ESTRANGED BY DISOBEDIENCE TO THE LAWS OF GOD. Yahweh only makes a COVENANT with those who OBEY HIM. Read for yourself the Blessings for *obedience to GOD'S LAWS* and the Cursings for *disobedience to GOD'S LAWS*, which are recorded in Deuteronomy 28:1-24 and Deuteronomy 29:15-19 for your instruction. These Ephesians might have been members of a church but were not in Covenant relationship with G-d if they lived outside of their Covenant and its requirements. What about you?

## SO WHAT IS THE BOTTOM LINE?

Ephesians 2:11-18, CORRECTLY INTERPRETED tells us:

11 Therefore, remember that in times past you were Gentiles; who are called The Uncircumcised by those who are called The Circumcision made in the flesh by hands

12 Remember that at that time you were without Messiah, being aliens outside the citizenship of Israel,

strangers to the covenants based upon promises, having **NO HOPE** and **WITHOUT YAHWEH** in the world.

13 But now, in Yeshua **[because of his death and the message of the Covenant of Noah and Laws of Noah being brought to you]**, you who were once far off, have been **BROUGHT NEAR THROUGH** the blood of Messiah **[remember the death of Yeshua catalyzed a movement to the non-Jew from within Judaism whereby the Laws and Covenant of Noah was taken to them]**.

14 For He is our peace, Who has **MADE BOTH ONE** **[remember both Jew and non-Jew now shared many of the same commandments as the Laws of Noah are contained within the Covenant and Laws of Moses]**, and **has broken down the dividing wall separating us**

15 **Abolishing the ENMITY [HATRED TOWARD [THE LAW OF CIRCUMCISION BY THE NON-JEW...NO LONGER BEING REQUIRED TO BE CIRCUMCISED WHEREBY THEY OFTEN DIED AS ADULTS]**, the hatred and the opposition to the Law, the Commandments, and the Ordinances, through his own flesh (the mission to the world...remember?), in order to create in Himself **ONE NEW MAN** **[the combined stick of Ezekiel...the Jew and non-Jew together, representing all of humanity, worshipping the same G-d in the same way according to the pattern for the world]**, **from the two; making peace**, (remember the relinquishing of enforced circumcision of the non-Jew).

16 That would **RECONCILE** both in **ONE BODY TO YAHWEH** through the sacrifice...having **KILLED THE ENMITY THROUGH HIMSELF** **[after Yeshua's death his followers would in Acts 15 and 16 begin an outreach to the non-Jews of the world whereby the Laws and Covenant of Noah would be taken to the non-Jewish nations... and in so doing bring balance to the Kingdom message whereby Paul's gospel would be "corrected" and brought in line with the truth as taught by the Jerusalem church]**.

17 And he came and preached peace to you who were afar off, and to those who were near:

18 Because through him **[Yeshua's death and mission by his followers]** we both have **access to the Father by ONE SPIRIT**.

*See and UNDERSTAND that the carnal mind is AGAINST Yahweh's Laws! It is BITTERLY OPPOSED TO THEM! Therefore, the "ENMITY" THAT WAS DESTROYED BY THE CROSS IS NOT THE LAWS OF YAHWEH THEMSELVES-as the carnal minded, worldly, LYING preachers would have YOU to believe. The "ENMITY" THAT WAS DESTROYED BY THE CROSS IS THE HATRED AND THE OPPOSITION TOWARD YAHWEH'S LAWS-which the Carnal Mind harbors.*

**Answer for yourself:** Will you allow this information to work in your heart and mind to destroy the lies you accepted as truth from well meaning preachers who knew no better? Will you repent of this false doctrine that destroyed the manifestation of your love for G-d...obedience to His word? Please understand, that you probably obey many of His Laws without even knowing, **but in the Body of Christ today is rampant paganism masquerading as righteousness**. We at Bet Emet call upon you to reconsider the pagan message of "Christology" as taught today, the Sabbath commandment, the multitude of commandments concerning the Festivals of the Lord, as well as the commandments concerning both how and where you are to Tithe, let alone the many commandments regarding "how" we are to worship our Creator?

**Multitudes of Commandments in these areas are broken Sunday after**

*Sunday in churches across our land and few know, or seem to care enough to find out if their worship is in vain; let alone offensive to G-d. Only you can answer that question for yourself!*

## GETTING RID OF OUR BRAINWASHED AND CARNAL MINDS

So "how", then, does Yahweh rid one of a CARNAL MIND? The answer is found in Hebrews 10:16-17, which says:

16 (In Jeremiah 31:33) This is "the" COVENANT that I will RENEW with them after those days, says Yahweh, I will PUT MY LAWS into their hearts, and in their minds I will WRITE THEM.

17 Then *He says* (in Jeremiah 31:34): Their sins and iniquities I will remember no more (WHY?...because having G-d's laws in our minds and hearts, and having a heart of love toward G-d, we will want to obey His Commandments as a lifestyle....this is loving repentance that atones for our sin and G-d then remembers no more).

Yeshua teaches us in Matt. 5:20, saying:

For I say to you: Unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will certainly NOT enter the Kingdom of Yahweh.

Yeshua came teaching His Father's LAWS...he did NOT "teach" the "commandments of men", as Matt. 15:9 says, which was literally quoted from Isaiah 29:13:

*But in vain they do worship Me, teaching as doctrines the commandments of men.*

**Answer for yourself:** Have you worshipped your G-d and Father in vain, and possibly not known it, by obeying the commandments of your church and pastor where they conflict with the Bible instead of the Bible over your church? Are you even aware when you did it? Do you still? Will you stop?

And the Apostle Paul did not "teach" the "commandments of MEN" either...the "Commandments" of those who "teach" that Yahweh's Laws are "done away with" as the LYING preachers, who misunderstand Paul, would like for YOU to continue to "believe"! After all, if you are Tithing incorrectly, for example, ...who prospers...your preacher who uses G-d's money for the General Fund and personal ambition, or the sick, lame, blind, widow, orphans, etc? The Apostle Paul OBEYED the Laws of Yahweh and taught others to OBEY Yahweh's Laws.

It is not my intention to look deeply in this article into "Paul's gospel," but as it evolved over his life it changed, or at least the New Testament records such a change. Maybe he is responsible or maybe words were put into his mouth, but the fact remains is that if one looks at the whole of Paul's message there is contradictions abounding. The truth of the matter requires involved study and research which we cannot do here but has been done elsewhere in our sites. So on the surface my remarks about Paul only involve his comments about the Law of Circumcision and his "early" ministry before such changes took place as it would seem to his mind that he came to the conclusion later that the death of Yeshua had nullified the Law totally. James and the other apostles, let alone the Jerusalem church, never advocated or taught such heresy.

**Answer for yourself:** After all did he not say..."let every man be a LIAR...BUT LET GOD'S WORD BE TRUE?"

That is our quest. To recover the truth among the many alterations of documents which make this whole thing so confusing. To do this we must look at men like Maimonides and other conservative Rabbis, like Yeshua, and find for ourselves what they taught and in so doing we recover and capture the mind of "Christ."

shalom.



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# DESTRUCTION OF THE OLIVE TREE THROUGH CHRISTIAN ANTI-SEMITISM AND REPLACEMENT THEOLOGY

*"Marvel not, my brethren, if the world hate you." (1 John 3:13 KJV)*

I'm heavy in heart today as I write this newsletter. Over the last few months I have collected further proof that hatred still exists in this world; not just in the world of narrow bigotry and small minded hatred, but in people of the kingdom of G-d who call themselves Christians. In study last night, I ran across no fewer than five web sites calling for the genocide of the Jewish people, and one of them was made by [Evangelical Christians](#).

## HOW COULD THIS BE?

**Answer for yourself:** What erroneous teachings have led people who look to Yeshua as their example to imitate and Savior cause them at the same time to propose such horrendous actions be taken against his own people...the Jewish people and Israel?

Honestly there are several reasons. Let me begin with one which few of you are aware. A long time ago, a bizarre forgery was made called "The Protocols Of the Learned Elders Of Zion", a document which purports that Jewish bankers and politicians were the tools of a conspiracy to conquer the world and enslave the Gentile races. That anyone could have believed such a document was true still amazes me. That anyone believes it today, and has established web sites full of quotes to "back it up" frightens me. Oh G-d in heaven forgive them. That Christians who should know better are assisting in this proposed genocide of the Jewish people frightens me even more.

**Answer for yourself:** Have any of these Evangelical Christians that read "The Protocols" noticed that the only Hebrew word in the entire document is "Goyim" (Hebrew for Gentiles)?

**Answer for yourself:** Have they noticed that not one Rabbi or Rebbe is quoted in it?

**Answer for yourself:** Have they noticed that not anything is quoted as coming from Jewish Responsa, the Talmud, the Mishna, or Mishnah Torah, or even Dvar Torah?

**Answer for yourself:** Have they never noticed that the majority of the "Protocols" expressly violate the teachings in the Jewish Torah, Talmud, and Mishnah, let alone the teachings of such great men like Rambam, Vilna Gaon, and the Baal Shem Tov?

**Answer for yourself:** How can Christians truly believe that this document is genuine?

Please don't misunderstand me, for the authors of these Anti-Semitic Web sites quote Jewish sources to prove



its genuineness; unfortunately, all of the quoted sources were made before the forgery of "The Protocols" was made.

**Answer for yourself:** How then can it be believed, especially by Evangelical Christians? How can Christians allow such "racial propaganda" to influence them in such away as to culminate in violence?

The "Protocols" were used sixty years ago to excuse the planned Genocide of the Jewish people, in conjunction with the writings of Martin Luther. Scholars try to tell us now that Hitler never planned to destroy the Jewish people until late in the war; yet his own writings and quotes from others show he was deadly serious about it even back in his early days in Vienna. This is a subtle form of "Revisionism History", which says the Holocaust never happened. I've seen many videos and pictures of Jewish people with numbers tattooed on their bodies (don't tell me they all decided to go to the same tattoo parlor one day and get sequential serial numbers tattooed on them) which is in itself a violation of Torah commandments (which a Jew would never submit to unless under duress).

**Answer for yourself:** What happened to six million to eight million Jews?

**Answer for yourself:** Who were all those bodies found at Bergen-Belsen, Dachau, Aushvitz?

**Answer for yourself:** How do you discount millions of eyewitnesses (German, French, Greek, Hungarian and Polish civilians, British, Russian and American soldiers and POW's, Gypsies, Freemasons, Jehovah's Witnesses, and Jews themselves)?

**Answer for yourself:** Had they had mass hallucinations?

**Answer for yourself:** How do you discount the confessions of Eichmann and Hoess, let alone the tons of documentation found, and miles of film, much of it done by the Nazis themselves? Science fiction? I doubt it.

I'm ashamed that people can be so blind, after witnessing in our own lifetimes such atrocities. I've heard of no less than three genocidal attempts (Falashim in Ethiopia, Muslims in Serbia, and Rwanda) in my own lifetime. And people still tell say that the Jews are paranoid because nobody's going after them again because they are too obvious a target. My response was, "Would you bet your life on it? They have to." No other people in the world has so many damning texts, such as the "Protocol" forgeries, as well as numerous Christian writings from such anti-Semitic Early Church Fathers as Luther, Origen, Augustine, Chrysostom, and others. I'm ashamed at times when driving down the street when I see a Ford, which was created by a man who was an Anti-Semite, especially when I read on the Christian web page a quote from Henry Ford supporting the "Protocols".

**Answer for yourself:** How can bigots call for a second extermination when they don't believe the first happened? Come On!

## WHAT HAPPENS WHEN CHRISTIANS ARE ANTI-SEMITIC?

Many Christians I know of are deeply wounded merely at the suggestion that evangelical Christians could be anti-Semitic. But facts are facts and our denial of them doesn't change them. As a Pastor for over ten years I am convinced that the vast majority of Christians today know very little about the Bible and its production. Let alone few ever read books on the Bible or the Canon. Most seem to think it just dropped out of Heaven and read and believe everything in it without question. They read over multiple passages in the New Testament that are filled with hatred for the Jews never questioning why a Jewish writer would be anti-Semitic. That takes the cake; an anti-Semitic Jew. If Christians had read extensively on the production of the New Testament they would find what others like myself have discovered; namely, that the documents cherished today as "G-dbreathed" were crafted mainly by non-Jews in Alexandria, Egypt, and Rome, Italy over the centuries culminating its final collection

in 380 C.E. Besides this, it can be demonstrated by archeology today that the documents comprising the New Testament were continually altered and "fixed" as the Catholic Church continued its separation from Biblical Judaism and the documents were made and "created" and "added to" to reflect the latest Catholic theology as it was decided in their successive Church Councils. As the Gentile Church's split with Judaism widened the documents increased in their anti-Semitic and anti-Judaic content. This my friends is easy to prove...you only have to look into it. Most have not and won't when encouraged to do so. Most Christians have a deadly philosophy of religion; they believe that they cannot be wrong because the Holy Spirit leads them into truth according to the writer of the Gospel of John.

**Answer for yourself:** If that is so in all cases explain to me why 80% of Christendom today prays to Mary (THINK)!

It is this New Testament, along with productions like "Protocols" that have deceived the Christian today who is devoid of study. Because of that the Christian today accepts the dogmas and doctrines espoused in the New Testament without personal investigation as to if Yeshua and his followers really believed such things in their lives. If one were to devote 6 months to in-depth study of what I am saying he would see for himself that what I am saying is true. The horror of the whole matter is that because of this anti-Semitic replacement theological doctrine created and crafted by Rome almost the entire Christian Church for the most part, is without a Covenant with G-d. Most Christians today are totally ignorant of the Covenant of Noah, reject the Covenant of Moses which built upon Noah's as being "under the Law", and looks to the "New Covenant" which in reality has not begun yet. Anyone who seriously reads Jer. 31 slowly in context knows without a doubt that the "New" Covenant is made with the Jews and not the non-Jews and that the Laws of G-d are written in the hearts of G-d's people. And if one studies it in detail you find that "New" as spoken of by Jeremiah means "Re-Newed" and not "replaced." So in fact the covenant that Christians look toward in reality does not exist yet; at least not yet until the Christian repents of his Replacement Theology and Pauline Theology and returns to the Olive Tree of Israel where the Laws and Commandments of G-d become a pattern for his life. Such is the irony of the matter and we have the anti-Semitic doctrines of Rome to blame. Sadly we reinforce these false beliefs the more we read the New Testament without being able to discern the truths from the lies.

## THE ORIGIN AND IDENTITY OF THE PEOPLE OF G-D

Let us briefly look at the biblical evidence for the origin and "identity" of the people of G-d.

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen 12:1-3 KJV)

"And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a G-d unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their G-d." (Gen 17:7-8 KJV)

"And G-d said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and

my covenant shall be in your flesh for an everlasting covenant." (Gen 17:9-13 KJV)

"And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." (Gen 17:20-21 KJV)

"And G-d heard their groaning, and G-d remembered His covenant with Abraham, with Isaac, and with Jacob." (Exo 2:24 KJV)

Now pay close attention:

Isa 56:1-8 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 3 Neither let the son of the stranger, that hath joined himself to the LORD [this is the engrafting of the non-Jew into the Israel of G-d], speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. 4 For thus saith the LORD unto the eunuchs [the non-Jews] that keep my sabbaths, and choose the things that please Me, and take hold of my covenant; 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to the LORD [the engrafting of the non-Jew to the Israel of G-d] to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. 8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. (KJV)

Without a doubt the Covenant of G-d was made with Abraham and was passed down through his offspring culminating with the Jewish people; but within this Covenant structure was a place for the non-Jew to keep the Sabbath and the Festivals and acquire obedience to other mitvoth as well. It is to these people the non-Jews will be allowed to be merged as Paul describes in the New Testament. What is of importance to the non-Jew is the requirements and qualifications necessary for inclusion into the Israel of G-d. We deal with this issue in a separate section on this very website.

## WHAT IS THE COMMON THREAD? SIMPLY...OBEDIENCE AS THE PICTURE OF YOUR LOVE FOR G-D

Since Noah ALL the Covenants established are with the descendants of Abraham, Isaac, and Jacob and NOT WITH GENTILES! The non-Jews have their own Covenant...the Covenant with Noah. The Children of Jacob are the Jews. Even if you look at Jer. 31 the Covenant is "Re-Newed" with the House of Israel and the House of Jacob. Now pay attention. G-d in His infinite love for mankind gave His creation the ability to attain blessings from Him in response to their obedience. In the beginning Adam had only one commandment: "not to eat from the tree of good and evil". Adam broke the commandment and hence in the eyes of G-d was viewed as totally evil. G-d, not wishing to view his creation as such, multiplied the commands given to man with the knowledge that if man broke one or two commandments there would be many more that he kept and thus would never be forced again to view mankind as totally evil. If you understood this then you would see that G-d multiplied the commandment in the Covenant of Noah and even gave more with the Covenant of Moses. The non-Jew is given the Covenant of Noah with 66 commands and

these are not optional. However, Isaiah in chapter 56 teaches us that the non-Jew can choose things that please G-d over and above the minimum commands given in the Laws of Noah and can acquire mitzvot (bringing into one's life-style the observance and obedience of other commandments) within the Covenant of Moses. The more obedience to the commands of G-d one undertakes in his life the more he merits the blessings of G-d as well as demonstrates his love for HaShem.

## ARE ALL THE CHILDREN OF ISAAC BLESSED THROUGH THIS COVENANT?

No, only the children of Jacob. Jacob was the child of promise and **not Esau**. It is interesting that in the Talmud Esau is referred to "Esau-Edom" which is a reference to the peoples of Edom. The grandson of Esau would be the founder of the city of Rome, and it is from Rome we get Replacement Religion today in Christianity. This is symbolic of the eternal conflict between the Jews and Judaism and the Gentile's Christianity. I don't know about you but as a Christian to be considered as "Esau" is not comforting.

To reiterate Jacob is symbolic the Jewish people and ONLY the Jewish People (all thirteen tribes: Judah, Dan, Naphtali, Levi, Simeon, Manasseh, Ephraim, Zebulun, Asher, Gad, Issachar, Benjamin, and Reuben were to carry this special blessing from HaShem. All are Jews, because the halakhic ruling about Maternal descent had not been established yet).

The Jews, and all who join themselves to them (this SHOULD be the Christian's position) were to be included in the people of G-d. This includes Evangelical Christians, because according to Romans, they are engrafted into the true vine of Israel (or at least they were supposed to be). This makes it all the more important that a Christian not harbor anti-Semitic teachings, religious doctrines and dogmas, or beliefs; even subconsciously. Even more so it is all the more important that the Christian not believe that he has taken the place of Israel before G-d. This is of major importance in light of the conflict and contradicting dogmas within the New Testament which lead the unsuspecting non-Jew to conclude such in error.

## *Has The Gentile Christian Church Become The "New Israel," With Physical Israel Inheriting Only The Curses While The New Gentile "Spiritual Israel" Inheriting The Blessings?*

I find no biblical evidence of this; indeed, the opposite. Let us examine the Biblical evidence and settle the matter once and for all:

"I say then, Hath G-d cast away his people? G-d forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. G-d hath not cast away his people which he foreknew. Know ye not what the scripture saith of Elias? how he maketh intercession to G-d against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of G-d unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." (Rom 11:1-4 KJV)

"I say then, Have they stumbled that they should fall? G-d forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?" (Rom 11:11-12 KJV)

"For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off (due to Hellenism and the rejection of true Jewish faith), that I might be grafted in. Well; because of unbelief they were broken off,

and thou standest by faith. Be not high-minded, but fear: For if G-d spared not the natural branches, take heed lest he also spare not thee." (Rom 11:16-21 KJV)

## DO YOU THINK THAT YOU CAN BE IMMUNE TO THE PENALTY OF GEN. 12:3?

Paul states in Rom. 11:21 "take heed lest he also spare not thee." This is the penalty you risk for anti-Semitism and anti-Judaic beliefs based on Gentile propaganda as found in Rome's New Testament. This is including replacement theology! Does it not say, "And I will bless them that bless thee, and curse him that curseth thee (Gen. 12:3)?

This line refers to the Jewish people! "Behold therefore the goodness and severity of G-d: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for G-d is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" (Rom 11:22-24 KJV)

"For the gifts and calling of G-d are without repentance." (Rom 11:29 KJV).

And most importantly, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of G-d. For what if some did not believe? shall their unbelief make the faith of G-d without effect? G-d forbid: yea, let G-d be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." (Rom 3:1-4 KJV).

But still I hear a lot of this:

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of G-d." (Rom 2:28-29 KJV), and...

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal 3:28 KJV)

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." (Col 3:11 KJV).

### I tell you to please read the entire verse!

These verses are about spiritual rebirth, not physical rebirth! Such as...

"Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." (Col 3:9-11 KJV)

"For as many of you as *have been baptized into Christ* have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal 3:27-29 KJV).

*Only in the rebirth (born from above) and the mikveh (immersion following*



## *one's repentance) is there no difference between Jew and Gentile in the Israel of G-d*

By G-d gracious plan the believing Gentiles have been grafted into the true vine! Again Isaiah the prophet teaches us in chapter 56:3: "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people".

*This means G-d never intended that the non-Jew be separate from His people Israel as well as He never intended that non-Jewish believers would end up with a Replacement Religion which is anti-Semitic to its core which contains numerous conflicting beliefs and doctrines as has happened in Gentile Christianity today*

## OFTEN FORGOTTEN VERSES

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:3-4 KJV).

"Whosoever hateth his brother (just look at the hundreds of anti-Semitic doctrines and dogmas in the Christian theological think tank) is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3:15 KJV)

"If a man say, I love G-d, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love G-d whom he hath not seen?" (1 John 4:20 KJV)

## CONCLUSION

"But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants (the Jews), and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." (Mat 24:48-51 KJV)

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren (Yeshua's brethren are the Jewish people), ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say

unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." (Mat 25:31-46 KJV)

I frankly confess that I have been greatly shocked as a result of my study and examination of Anti-Semitism, especially at what I found that originated and continues under the guise of Christianity. I deem it to be my duty as an honorable man to make amends for the wrong done to the Jews as fellow men and brothers by Anti-Semitic and Anti-Judaic Christianity by asking their forgiveness for the harm that both I and my forefathers have unintentionally and intentionally committed as typical Christians when we accepted Anti-Semitic doctrines taught to us without our personal inquiry to substantiate them. The sad fact is that I had failed to study for myself to see if "these things be so." After spending time in study of the Bible, language, history, etc., I quickly learned for myself that what I had been hearing in "sermons" was just denominational rhetoric and not fact! Thus, convicted of my sin of bigotry against the Jewish people, I have devoted my life to the discovery and return of the Hebraic Roots of the Early Church, by retracting so far as lies within my power the offensive charges laid on the Jewish people by well-meaning, but poorly informed Christians. Besides that, I am happy to give the Jewish people the unqualified assurance that henceforth they may look to me for friendship and good will. Shalom.



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## ARE ALL MODERN DAY CHRISTIANS DESCENDED FROM THE LOST TRIBES OF ISRAEL?

**NO!**

- **First of all, this is IMPOSSIBLE to prove.**
- **Secondly, this would be a form of replacement theology by indicating a PHYSICAL link to the lost tribes by ALL modern day Christians.**

However, the covenant that G-d made with Avraham/Abraham was both physical AND spiritual. Spiritually, it tells us that all non-Jewish believers in G-d have, in one way or another, come to saving knowledge of G-d, through Yeshua's death and the ministry that it catalyzed; and are thereby heirs to the covenant that G-d made with Avraham/Abraham (Galatians 3:16,29). Without this mission to the world to bring the knowledge of G-d and His Covenants to the non-Jews no telling where the non-Jewish believer, in particular the Christian, would be in his relationship with G-d today. But, the covenant that G-d made with Avraham was PHYSICAL also. The Bible tells us how that covenant that G-d made with Avraham was passed to Isaac, Jacob and the children of Jacob. The PHYSICAL descendants of Avraham became a nation at Mount Sinai when G-d made a covenant with them. Again, you need to understand that within this Mosaic Covenant was the reiteration of the Covenant of Noah with its corresponding Laws and Commandments which, when obeyed, brought the believer into Covenant fellowship and acceptance with G-d.

In Genesis 12:3, G-d spoke these words to Avraham/Abraham: "And I will bless them that bless you, and curse them that curse you and in thee shall all the FAMILIES of the earth be BLESSED". In Hebrew, the text reads: "*VENIVRECU bakah kol MISHPACHOT ha-adamah*".

Here the word, "VENIVRECU" is translated in most English texts as "**will be blessed**". But the usual word for "will be blessed" is YIVRECU not VENUVRECU. The word VENIVRECU is found in only two other places in the Torah. These two places are as follows:

- Genesis (Beresheit) 18:17-18: "And the Lord said, shall I hide from Abraham that thing which I do, Seeing that Abraham will surely become a great and mighty nation, and all the nations of the earth VENIVRECU in him"

The same promise is repeated in Jacob and his descendants.

- Genesis 28:14: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west and to the east, and to the north and to the south: and in thee and in thy seed VENIVRECU all the FAMILIES of the earth".

**In five places in the Talmud and other Jewish writings, the word VENIVRECU is also translated as**

**GRAFTED or INTERMINGLED** (Mishna Kelaim 7:1, Sotah 43a, Rashbam to 28:14, Chizkuni, Da'as Zekeinim and quoted by Tur)

*Therefore, Genesis 12:3, should read: "And I will bless them that bless you, and curse them that curse you and in thee shall all the families of the earth be blessed (GRAFTED OR INTER-MINGLED)"*

This is what Paul was talking about in Romans 11:13-26.

If you take these words LITERALLY, then at some point in time, EVERY FAMILY in the earth will be GRAFTED or INTERMINGLED from the seed of Abraham. In the New Testament, the FULLNESS of this GRAFTING is called "the fullness of the times of the Gentiles".

## HOW WAS THIS TO BE ACCOMPLISHED? WE NEED TO UNDERSTAND WHO THE LOST SHEEP OF ISRAEL REALLY ARE

**Answer for yourself:** But how was it possible for the seed of Abraham to be grafted into EVERY FAMILY in the earth? The answer is through assimilation of the 10 Northern tribes into all the world following their captivity.

In Hosea 1, G-d gives a judgment upon the Northern Kingdom (10 tribes) because they desired to assimilate with the people around them rather than being a separated people unto G-d as G-d had instructed in the Torah. To symbolize this judgment upon the Northern Kingdom who desired to assimilate with the people around them and therefore committed spiritual whoredom, G-d instructs Hosea to marry a whore named Gomer. From this marriage, Hosea 1 mentions three children being born. They are as follows:

- #1) Jezreel --- meaning "G-d will sow or scatter" (Hos 1:4)
- #2) Lo-Ruhamah --- meaning "No mercy" (Hosea 1:6)
- #3) Lo-Ammi --- meaning "Not my people" (Hosea 1:8-9)

G-d will sow or G-d will scatter means "assimilation into the Gentile culture and peoples". "No mercy" and "not my people" is a Biblical way of saying that G-d was going to cut the Northern Kingdom from the covenant that He made with Abraham and then to Abraham's descendants at Mount Sinai. After G-d pronounces this judgment, He then makes an AMAZING statement:

*Hosea 1:10: "Yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered; and it shall come to pass that in the place where it was said unto them, "Ye are not my people" there it shall be said unto them, Ye are the sons of the living G-d"*

Hosea 1:6-10 is associated with believers in Yeshua (Christians) in 1st Peter 2:5,10

*"Ye also as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to G-d by Jesus Christ ... which is time past WERE NOT A PEOPLE (Hosea 1:8-9) which had NOT OBTAINED MERCY (Hosea 1:6), but now have obtained mercy".*

## **Therefore, the Northern Kingdom is linked to Christianity...WOW!**

Because the Northern Kingdom was "cut off" from their covenant with G-d, in order to reunite the Northern Kingdom back into the covenant relationship with G-d again, G-d had to offer the Northern Kingdom a new (RENEWED) covenant. This is spoken in Jeremiah 31:31,33:

**"Behold the days come, says the Lord, that I will make a new (RENEWED) covenant with the house of Israel (Northern Kingdom) AND with the house of Judah (Southern Kingdom) ... But this shall be the covenant that I will make with the house of Israel: After those days, says the Lord, I will put my TORAH in their INWARD parts and write it (THE TORAH) in their hearts, and will be their G-d and they shall be my people (Hosea 1:10) .... fulfilling G-d's covenant with Avraham/Abraham.**

31 Behold, the days <3117> come <935> (8802), saith <5002> (8803) the LORD <3068>, that I will make <3772> (8804) **a new <2319> covenant <1285> with the house <1004> of Israel <3478>, and with the house <1004> of Judah <3063>:** 32 Not according to the covenant <1285> that I made <3772> (8804) with their fathers <1> in the day <3117> [that] I took <2388> (8687) them by the hand <3027> to bring them out <3318> (8687) of the land <776> of Egypt <4714>; which my covenant <1285> they brake <6565> (8689), although I was an husband <1166> (8804) unto them, saith <5002> (8803) the LORD <3068>: 33 But this [shall be] the covenant <1285> that I will make <3772> (8799) with the house <1004> of Israel <3478>; After <310> those days <3117>, saith <5002> (8803) the LORD <3068>, I will put <5414> (8804) my law <8451> in their inward parts <7130>, and write <3789> (8799) it in their hearts <3820>; and will be their G-d <430>, and they shall be my people <5971>. 34 And they shall teach <3925> (8762) no more every man <376> his neighbour <7453>, and every man <376> his brother <251>, saying <559> (8800), Know <3045> (8798) the LORD <3068>: for they shall all know <3045> (8799) me, from the least <6996> of them unto the greatest <1419> of them, saith <5002> (8803) the LORD <3068>: for I will forgive <5545> (8799) their iniquity <5771>, and I will remember <2142> (8799) their sin <2403> no more.

**Answer for yourself:** Did you notice that this **"new"** covenant was to be made with Israel and Judah and nowhere is the Gentile Christian Church mentioned?

## **NOTICE THE WORD TO WHICH CHRISTIANS REFER WHEN SPEAKING OF THE "NEW" COVENANT**

Lexicon Hebrew 2319 02319 chadash {khaw-dawsh'} from 02318; TWOT - 613a; adj AV - new 48, new thing 4, fresh 1; 53

1) new, new thing, fresh

**Let us refer to the "root" word for even greater meaning:**

Lexicon Hebrew 2318 02318 chadash {khaw-dash'} a primitive root; TWOT - 613; v AV - renew 7, repair 3; 10

- **1) to be new, renew, repair**
- **1a) (Piel)**
  - **1a1) to renew, make anew**
  - **1a2) to repair**
  - **1b) (Hithpael) to renew oneself (understood as repentance and resultant obedience)**

**Answer for yourself:** As Christians are we to better understand that we have a "new" or "renewed" and



**“repaired” covenant instead of a "newly replaced Covenant" with G-d today? Definitely we need to understand it as a Renewal of an existing Covenant and not a replacement of an existing Covenant.**

**Answer for yourself:** If you REPAIR or MAKE ANEW ANYTHING (lets say a coffee pot for instance) do you discard it and throw it away and REPLACE IT with another, or do you RETAIN IT and bring it into a new condition of use?

**Answer for yourself:** Are we to understand the covenant for Christianity today to be a replacement covenant or a renewed or repaired covenant which already exists? Definitely we do not have a “new” covenant which REPLACES anything that already existed when Jeremiah wrote his letter.

**Answer for yourself:** If we as Christians are in a “renewed” and “repaired” covenant then do we have the right to teach or be taught that our relationship with G-d has REPLACED the covenants that previously existed with Israel or that the Christian Church as replaced Israel? NO!

**Answer for yourself:** Have we forgotten that as Gentile believers in G-d through Messiah we have been GRAFTED INTO ISRAEL AND HER COVENANTS? It seems we have.

**Answer for yourself:** If we say we are in a “new” covenant as Christians which has REPLACED the prior covenants that exists with Israel, in fact have WE not in reality excluded ourselves from the ONLY COVENANT truly given to us by G-d? (dwell on this a moment and you should be scarred to death! ...Remember that you have now seen for yourself the word used in Jer. 31 is REPAIR and RENEW and NOT REPLACED).

**Answer for yourself:** If you have established your “own” covenant with G-d or cling to “one” given to you by mistaken teachers that has REPLACED the covenant G-d RENEWED FOR YOU, then what possibly awaits you come judgment day when you stand before Him and try to defend yourself and the covenant of man’s making that has REPLACED G-D’S COVENANT which has always been a RENEWAL OF EXISTING COVENANTS PREVIOUSLY MADE WITH ISRAEL AND JUDAH? You have only to read Matthew 7:21-23 to get the answer for the word “iniquity” in the KJV holds the key. More on that later.

**Answer for yourself:** Are you becoming more aware that the REPAIRED COVENANT and the RENEWED COVENANT to which you have been engrafted as believers in G-d through Messiah Yeshua contain commandments and ordinances concerning your observance and celebration of Biblical Festivals and Sabbaths and NOWHERE contain commandments and ordinances commanding your celebration and observance of pagan worship days which have been “Christianized” in a deceptive attempt to REPLACE the real expression of your COVENANT with G-d?

**Answer for yourself:** Lastly, in this “new” covenant which Gentile Christianity has embraced, did you notice that G-d’s whole intention was to put His LAW in our INWARD PARTS and our HEARTS?

33 But this [shall be] the covenant <1285> that I will make <3772> (8799) with the house <1004> of Israel <3478>; After <310> those days <3117>, saith <5002> (8803) the LORD <3068>, I will put <5414> (8804) **my law <8451>** in their inward parts <7130>, and write <3789> (8799) it in their hearts <3820>; and will be their G-d <430>, and they shall be my people <5971>.

Lexicon Hebrew 8451 08451 towrah {to-law'} or **Torah** {to-law'} from 03384; TWOT - 910d; n fAV - **law** 219; 219

- **1) law, direction, instruction**
- **1a) instruction, direction (human or divine)**
  - **1a1) body of prophetic teaching**
  - **1a2) instruction in Messianic age**

- 1a3) body of priestly direction or instruction
- 1a4) body of legal directives
- 1b) law
  - 1b1) law of the burnt offering
  - 1b2) of special law, codes of law
- 1c) custom, manner
- 1d) the Deuteronomic or Mosaic Law

**Answer for yourself:** Do you attend a church where ANYTHING from the above definition is taught to you? When was the last time your Pastor taught you that you were under "the Law" and exposed the deception in the New Testament or at least explain the horrible history of its canonization (see our website which deals with this subject in detail... <http://geocities.com/faithofyeshua>)? If not, you should begin to seek out those who have studied the Bible enough to teach you the truth in stead of denomination rhetoric.

**Answer for yourself:** Do you as a Christian attend a church which teaches the Mosaic Law and Torah, and endeavors to put G-d's Holy Torah and Laws into your heart and mind by lifting it up for our example and instruction for life, or does your church like most teach that the Law has passed away today and that we are no longer under the Law but under grace?

**Answer for yourself:** Have we possibly misunderstood what Paul was meaning when he wrote his letters over 2000 years ago? Has anyone told you yet how much that is "Pauline" in the New Testament was constantly written and altered and added to up and through the first several centuries of the Gentile Church? Misunderstanding abounds and few, if any, know the history and truth of the matter today. Therefore, millions of Christians are led into deception because both they and their teachers have failed to understand the very Hebrew language which Paul wrote in, as well as the UNIQUE conditions that existed in his time that were the catalyst for the writing of his epistles, let alone all the adulterations to the documents we call the New Testament today.

## NOW LET US LOOK AT MATT. 7:23 ...THIS SHOULD SCARE YOU IF YOU ARE A TYPICAL CHRISTIAN

23 And <2532> then <5119> will I profess <3670> (5692) unto them <846>, <3754> I never <3763> knew <1097> (5627) you <5209>: depart <672> (5720) from <575> me <1700>, ye that work <2038> (5740) iniquity <458>.

### Lexicon Greek

- 458 anomia {an-om-ee'-a) from 459; TDNT - 4:1085,646; n fAV - iniquity 12, unrighteousness 1, transgress the law + 4060 1, transgression of the law 1; 15
- 1) the condition of without law
  - 1a) because ignorant of it
  - 1b) because of violating it
- 2) contempt and violation of law, iniquity, wickedness

### Lexicon Greek 459

459 anomos {an'-om-os} from 1 (as a negative particle) and 3551; TDNT - 4:1086,646; adj AV - without law 4, transgressor 2, wicked 2, lawless 1, unlawful 1; 10

- **1) destitute of (the Mosaic) law**
  - **1a) of the Gentiles**
- **2) departing from the law, a violator of the law, lawless, wicked**

**Answer for yourself:** Have you attended church your whole life but find yourself today basically ignorant of the Law and thus in violation of it most likely because you have never been taught these deep truths of the Word of G-d as I have showed them to you?

**Answer for yourself:** Have you lived your whole life in a condition of being “without the Law” because you have not been correctly taught?

**Answer for yourself:** Could the Bible be correct [as I have shown you the words] when it says that we are unrighteous because we transgress the Law because we are basically ignorant of it?

**Answer for yourself:** Has your church brought you to a place where you are basically destitute of the Mosaic Law (notice especially GENTILES)?

**Answer for yourself:** Have you ever considered yourself “wicked” as G-d does because of your beliefs about His Law which contradict what the Bible teaches? Well, G-d does! It is time to repent dear brother and sister in Christ and find those who know G-d and His Word well enough to teach it correctly. We at Bet Emet Ministries are not the only ones with this knowledge today.

**Answer for yourself:** Having now understood the word “iniquity” and that Yeshua will tell “many” to depart from him in the judgment day because they “work iniquity”, dear brother and sister in Christ **could that be you** because what you have been taught is in error and led you into a life-style which is displeasing to G-d and Yeshua? There is no other answer as I have shown you what the Biblical words mean behind our English. Let us never forget that Yeshua is a Jew and if we try to understand only the English of our Bibles without referring to the original languages we can not be assured we have the actual words and meaning Yeshua intended we have.

**Answer for yourself:** Instead of a love and esteem for the Law of G-d, have you been given by your pastors and teachers a general contempt for the Law in that you have come to believe that the Law has passed away because it supposedly “kills” and is bad and is not to be studied or even taught?

**Answer for yourself:** Isn't it about time you begin to develop study skills you can use in your Bible study which will make your “calling and election” certain?

## **NOW LET US CONTINUE....**

Jeremiah 31 is written to Ephraim (Jer 31:20) as Ephraim is a term for the Northern Kingdom. Because Ephraim was "cut off" from G-d's covenant with Avraham, G-d had to establish a new (RENEWED) covenant to bring the Northern Kingdom back into covenant relationship with Him.

According to the Torah, if one had lost or sold their inheritance (as the Northern Kingdom did by committing spiritual whoredom and G-d "cut them off" from His covenant), a near kinsman could come to redeem that which was sold or lost (Leviticus 25:25). Since the Northern Kingdom was already "cut off", **this redeemer could only come from the house of Judah or the Southern Kingdom**. For this reason, Yeshua had to be a Jew from the tribe of David (so that he could be King) and from the house of Judah so that he could bring redemption to those in the Northern Kingdom who had assimilated and lost their inheritance. While doing so, all those non-Jews who would believe in G-d through Yeshua's ministry would have redemption also. Therefore, the GRAFTING is spiritual AND physical.

The assimilation of the descendants of Abraham (the Northern Kingdom) began when Assyria conquered the

Northern Kingdom in 721 B.C.E (Before the Common Era). Over the process of time, all of those people who were originally from the Northern Kingdom would be GRAFTED or INTERMARRY into ALL the FAMILIES of the earth. This assimilation is not yet complete but we are VERY close. This assimilation had been for over 2,700 years. When this assimilation is COMPLETED, then G-d will begin to gather the EXILES for ALL the NATIONS of the earth. G-d will unite the house of Israel (those assimilated into Gentile culture) with the house of Judah (the Jews) in the land of Israel. This is spoken of in Ezekiel 37:15-28. When this gathering of the EXILES takes place, it will be a sign to the nations of the world that the Messiah is about to visit the earth.

G-d is preparing people like yourselves ALL over the WORLD and is giving them a JEWISH HEART and returning them back to the Hebraic/Jewish heritage by giving them a love for the Jews (their brothers) and a love for the land of Israel and a love for the Torah (keeping the sabbath the Biblical festivals, the tithe properly, as well as many other Commandment which the non-Jew decided to take upon himself personally in his attempt in repairing this world). The turning of the hearts of G-d's people in recent years is SUPERNATURAL and is to prepare us not only to understand G-d and the ways of His kingdom but to prepare us for the redemption in the last days from all the nations of the earth back to the land of Israel. This is a Biblical explanation why the heart of the members of this ministry desire to STUDY and LEARN about the rich Hebraic/Jewish heritage.

Then, G-d's LITERAL promise to Abraham will be fulfilled such that G-d will GRAFT or INTERMINGLE Abraham's seed into ALL the families of the earth.

**Answer for yourself:** So, are ALL Christians the PHYSICAL descendants of the house of Israel or the Northern Kingdom? NO!

**Answer for yourself:** Are SOME Christians the PHYSICAL descendants of the house of Israel or the Northern Kingdom? YES! But you cannot physically prove if YOU are or not with genealogy records.

Without a doubt, those from the Northern Kingdom from the house of Israel who began to intermarry with the Gentile nations around them eventually received and accepted Christianity as their faith. They cannot be Jews because you are only recognized as a PHYSICAL Jew by the Jewish people if your parents are Jewish. Therefore, these people really are "assimilated Israelites into Gentile culture". The Jewish people who have kept their Jewish identity are Jews who are Israelites who have not assimilated into Gentile culture.

## CHRISTIANS ARE BRETHREN WITH THE JEWISH PEOPLE

**Answer for yourself:** Has anyone got this figured out yet? We, as non-Jewish believers in G-d, are BRETHREN with the Jewish people !!!!

Groups such as those espousing British Israelism and white supremacy have used this GRAFTING and the truth of the Northern Kingdom being assimilated into Gentile culture as a PERVERSION and TWISTING of the truth by promoting replacement theology. Since MOST people have only heard the PERVERSION and TWISTING of this truth, talking about the assimilation of the Northern Kingdom into Gentile culture is AUTOMATICALLY viewed with skepticism and with the thought of replacement theology. Just because groups have taught PERVERSION does not mean that there is not a Biblical truth concerning the TRUE assimilation of the Northern Kingdom into Gentile culture in its PROPER Biblical context.

As we at Bet Emet Ministries have just taught, G-d's covenant with Abraham is BOTH physical and spiritual. The Jews are PHYSICAL descendants of Abraham. Therefore, the Jews ARE STILL a people chosen by G-d. The "church" has NOT replaced the Jews. In Jeremiah 31:35-37, G-d makes a promise to the JEWISH people that He will ALWAYS have a covenant with them. Jeremiah 31:35-37: "Thus says the Lord, which gives sun for the light by day and the ordinances of the moon and of the stars for a light by night, which divides the sea when the waves thereof roar, the Lord of Hosts is his name: If those ordinances depart from before me, saith the

Lord, then the seed of Israel also shall cease from being a nations before me forever"

**Therefore, G-d's covenant with Abraham is BOTH physical AND spiritual.** Physically, the Jews are still G-d's chosen people and G-d still has a covenant with them. Physically, the descendants of Abraham from the Northern Kingdom will one day be FULLY assimilated into Gentile culture so that ALL families of the earth will have a physical descendant back to an original descendant from the Northern Kingdom (but cannot be proven with genealogical records).

Spiritually, all those who have faith in G-d through Yeshua's ministry are grafted into the promise that G-d made with Abraham. This would include BOTH physical Jews and physical non-Jews.

**Answer for yourself:** Are ALL those who are PHYSICALLY descended from the Northern Kingdom Christians? NO! Only those who have come to faith in G-d through Yeshua's ministry (typically called Christians).

In closing let me say that a "Jewish heart" DOES NOT mean that you are automatically descendant from one of the Northern Tribes. A "Jewish heart" is a SUPERNATURAL feeling because of what the Ruach HaKodesh (Holy Spirit) is doing IN you. A "Jewish heart" is SPIRITUAL.

## SO WHAT DOES ALL THIS MEAN TO ME-A CHRISTIAN IN MY CHRISTIAN CHURCH?

I cannot answer for you but I sure can for me. Knowing only this it stands to reason that if you are grafted in the Israel of G-d, consider yourself a child of G-d, fellow brethren with the Jewish people, spiritual and possibly physical descendants of the Northern Tribes, then it is impossible to have conflicting doctrines and dogmas, let alone anti-Semitic religious beliefs, as the cornerstone of your religious belief system and still maintain you are the Israel of G-d.

It is impossible to be in relationship with G-d outside of the Covenants G-d made with mankind, yet all the while claiming you have something "new" but yet which is without Biblical foundation. Claiming a "New" covenant for yourself when it can be shown that such a "Re-Newed Covenant" of Jer. 31 has not begun yet, stands you outside of the saving Covenants with G-d. You might fool yourself but you don't fool G-d. Living apart from G-d through man-made covenants assures you of destruction. All this because you failed to study and accepted everything you were taught without your personal investigation. You literally end up as a Covenant-breaker outside the grace of G-d when you die; yet you were a member in good standing in your Christian Church and were friends with the Pastor and his wife. Because of your acceptance of Christianity's "New" Covenant, which can be traced to a non-existent covenant at present, you have refused the only salvation G-d made available to you and chosen to to walk in the way of "iniquity" as Yeshua warns us about in Matt. 7. Christianity exists today for the most part in a condition whereby it denies the Law, is ignorant of the Law, violates the Law, and Yeshua calls such conduct "wickedness" in Matt. 7 as I have shown you. Being destitute of the Law of Moses, which is the elaboration of the Laws of Noah, guarantees once the standing of "wickedness" before the throne of G-d in the World to Come. From such Yeshua teaches us he commands they depart. I don't know about you but I and my family don't plan to be in that number.

It is with much passion and hope I inform my readership of these truths in hopes they will discern truth from error and began a whole-hearted repentance from the lies and untruths of Gentile Christianity today and return to the faith once given to the Saints....true Biblical faith as manifested in Biblical Judaism whereby the non-Jew by faith and obedience is grafted into the life-saving sap of the Olive Tree of Israel.

We at Bet Emet Ministries plead with you to share this material with loved ones that they may inherit the



ARE ALL MODERN DAY CHRISTIANS DESCENDED FROM THE LOST TRIBES OF ISRAEL?

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# BREAKING DOWN THE MIDDLE WALL OF PARTITION... RETURNING TO G-D'S TRUE SALVATION AS SEEN IN THE BIBLICAL FESTIVALS

It has always been G-d's intention to break down the middle wall of partition separating Jew and Gentile, thus uniting both Jew and Gentile as one with Him. It is G-d who is to be the Savior of the Gentiles (Isaiah 11:10, 42:6; Acts 2:39; Ephesians 2:11-18).

Isa. 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the **Gentiles seek**; and his rest shall be glorious. {glorious: Heb. glory}

Isa. 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a **light of the Gentiles**;

Acts 2: 39 For the promise is unto you, and to your children, **and to all that are afar off**, [even] as many as the Lord our G-d shall call.

Eph 2:11 (KJV) Wherefore remember, that ye [being] **in time past Gentiles in the flesh**, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without G-d in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who **hath made both one**, and hath broken down the middle wall of partition [between us]; 15 Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace; 16 And that he might reconcile both unto G-d in one body by the cross, having slain the enmity thereby: {thereby: or, in himself} 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father.

In the Old Testament (Hebrew Scriptures) G-d provided a written record of the Messiah to enable the Jewish people to recognize Him when He appeared. Yeshua of Nazareth is thought by many to be this this Messiah. The answer to that question is not as easy as it seems. We have on another site detailed factual information and presentation of this difficult issue which Jews and non-Jewish believers cannot seem to agree on. I suggest you look into the matter if you desire but this is not the issue of this article. Yet, even though many Jews of the Second Temple ear in the first century C.E. hoped and believed that Yeshua was to be manifested as the Messiah and fulfill the Jewish Scriptures, the powerful Jewish Temple leadership (Sadducees) rejected Yeshua as Israel's Messiah not only for themselves but officially for the people of Israel.

Ironically, the Gentiles of the world, through the ministry of the followers of Yeshua would embraced him as Israel's Messiah. As the apostle John wrote, "He came to his own and his own did not receive him. But as many received him, to them he gave the right to become children of G-d, to those who believe in his name." (John

1:11-12).

These Gentile followers of Yeshua experienced a spiritual new birth and became part of a company of people called "Israel." The Apostle Paul teaches us that Gentiles, who turn from idols to serve the living G-d, are grafted into Israel by faith; thereby becoming "fellow-citizens" with the saints.

## THE GREAT SEPARATION BETWEEN JEW AND NON-JEW

Following the destruction of the Temple in 70 C.E., the assembly of Gentile Messianic Believers (Church) became more "Gentilized" under the influence of Rome and lost much if not all of the "Jewish Roots". Thus Jews and Christians began to go their separate ways. It wasn't long before Yeshua's Church was flooded with Gentile unbelievers who embraced the "Messianic-Christian faith" but never had a background in the Jewish faith. It is these Gentile "converts" who lacked the foundations of Torah and who would not accept the Jewish customs. These Gentile "converts" would forget one important thing: **Jewish often meant BIBLICAL!** Because of this lack of understanding of the Jewish faith, and distrusting things that are often different, these Gentile "converts" brought their hatred and bigotry against the Jews with them into this new Jewish faith. About the same time, some of the genuine Gentile Christian leaders developed a faulty theology that created an anti-Semitic mentality in the Gentile Church that further divided the Christian world from the Jews. These early anti-Jewish declarations laid the foundation for the tragic future of Jewish Christian relations that would see the Gentile Church lose sight of its Jewish roots and persecute the Jews down through the centuries.

## G-D IS DOING A NEW THING IN OUR DAY...SHALL WE NOT SEE IT?

But in these last days, G-d is doing a marvelous thing. He is breaking down the walls of hate and misunderstanding that have divided the Jews and Gentile believers. He is sovereignty pouring out His Spirit on thousands of Jews to prepare them for the coming of the Messiah. At the same time, G-d is stirring in the hearts of Christians a holy love for the Jewish people and awakening them to the Jewish roots of their Christian faith.

Many Christians are realizing that the origin of our faith is Jerusalem, not Athens, Rome, Geneva, Wittenberg, Aldersgate, Azusa Street, Springfield, Nashville, Tulsa, etc.

As a result, Christian Churches around the world are reaching out to the Jewish people in their communities, singing songs from the Old Testament, rediscovering their Jewish roots and celebrating the Jewish Feasts. It is clearly G-d's appointed time to reconcile Jew and Gentile, binding us together by His Spirit.

## THE CELEBRATION OF THE BIBLICAL FESTIVALS BY THE NON-JEWISH BELIEVER

Because of the prophetic season in which we are living, many Christian Churches are realizing that it is proper, good and pleasing to the Lord to celebrate the Jewish Feasts of Passover, Pentecost and Tabernacles (Romans 14:5-6). Not only that but when we study the original languages of the Bible, both Greek and Hebrew, we find that these Festivals are not merely suggested for the Gentiles to observe, but expected and commanded! [see Have We Misunderstood Paul and The Law].

## THERE A NUMEROUS BENEFITS THAT ARE BEING EXPERIENCE BY CHURCHES WHO KEEP THE FESTIVALS

Some of these are:

- **1. Better understanding of the Bible**
- **2. Rediscovery of the Jewish roots of Christianity**
- **3. Fuller comprehension of G-d's plan of redemption**
- **4. Deeper revelation of Yeshua**
- **5. Greater insights into G-d's prophetic seasons**
- **6. Clearer and more powerful teachings through visual aids**
- **7. Discovery of the Biblical Church calendar.**

**Answer for yourself:** What Church that desires more of G-d would not want these benefits!

You can realize them in your own congregation by celebrating the Feasts.

## GETTING STARTED WITH THE PASSOVER

Historically, Passover marks the national liberation of the Hebrews from Egyptian slavery. Pesach, the Hebrew name of the feast literally means "the lamb". G-d instructed each family to take an unblemished year-old male lamb to their home on the tenth day of the first month, Nisan. This corresponds to the months of March and April. They were to examine the lamb for four days to see that it was perfect. On the fourth day at twilight (the beginning of the fifth day), they were to kill the lamb and take some of the lamb's blood and place it on the two doorposts and the lintel of their house. On the first Passover, the avenging angel of G-d killed every first born male throughout the land, from Pharaoh, to slave, to camel. The angel would "Passover" those homes that protected themselves by placing the blood of a lamb on their doorposts and lintels.

Today the Feast of Passover is celebrated by Jewish people and many Christian churches around the world with a Passover Seder which commemorates the liberation from Egyptian slavery which is a picture of G-d's salvation. This is a picture of the salvation provided by G-d to those who believe His Word and respond to it in faith and works. The Passover Seder is a meal with special foods, practices and Scripture readings. The Passover Seder commemorates the liberation from Egyptian slavery, in accordance with G-d's instructions (Lev. 23:1,4, Exodus 12:14,24-27).

**Lev. 23:1** And the LORD spake unto Moses, saying, ....

**Lev. 23:4** These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.

**Exod. 12:14** And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

**Exod. 12:24 (KJV)** And ye shall observe this thing for an ordinance to thee and to thy sons for ever. **25** And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. **26** And it shall come to pass, when your children shall say unto you, What mean ye by this service? **27** That ye shall say, It [is] the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

## UNLEAVENED BREAD

Hag ha-Matsot, the Festival of Unleavened Bread (Ex. 12: 15). This stems from the commandment to eat unleavened bread (MATSAH) and the prohibition against eating HAMETS or leavened food, in commemoration of the Israelites' hasty exodus from Egypt when they had time to prepare only unleavened

bread. While the prohibition against hametz applies to the entire festival, the commandment to eat matsah applies, strictly speaking, to the first night only. One needs to understand that after one receives the gift of salvation from HaShem which is by grace only, then he is obligated to "cast out the leaven" from his life. Leaven is used as a metaphor for "sin" in the Bible and it is understandable that after one comes to G-d then he needs to clean his life up in response to G-d's gracious gift of salvation. Thus "unleavened bread" in the next step for the Bible believer after his salvation experience.

## THE FEAST OF PENTECOST

The Feast of Pentecost is celebrated on the sixth day of the Hebrew month of Sivan. This corresponds to the months of May and June on the Gentile calendar.

Historically, the main activity on the Feast of Pentecost was the presentation of a wave offering to the Lord, two loaves of baked bread with leaven (Lev. 23:15-21). The wave offering expressed the Hebrews' dependence on G-d for the harvest and their daily bread. This was a thanksgiving offering. Not only that but it is a picture of the people of G-d; two loaves representing the Jew and the non-Jew as the peoples of G-d.

Later when the Jews were dispersed among the nations, the Feast of Pentecost lost its primary significance as a harvest festival and was celebrated as a memorial to the time when G-d gave the law at Sinai. It is this "Law" which is given to both the Jew and the non-Jew through the various Covenant's of G-d. This is because the Jews have traditionally believed that G-d gave the law to Moses on the Day of Pentecost (Ex. 19:1,11).

Exod. 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they [into] the wilderness of Sinai.

Exod 19:11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

The Day of Pentecost did not originate with Christianity, but it is the day when the Jews would be in Jerusalem to celebrate the Feast and the giving of the law (understood at their Covenant responsibilities).

From Luke's account in Acts 2 we see the marvelous timing of G-d. Thousands of Jews had journeyed to Jerusalem to celebrate the Feast of Pentecost. It was then that the followers of Yeshua waiting in the upper room were filled with the Holy Spirit. They then began to worship G-d in foreign languages that were spoken and understood by the Jewish pilgrims. There was such a loud noise accompanying this experience, that it attracted the attention of the Jewish visitors who went to see what the commotion was all about. Peter then stood up and preached a bold sermon to this Jewish crowd.

This outpouring of the Holy Spirit was taking place on the very day when the Jews were offering the two wave loaves to G-d and celebrating the law symbolizing their dependence on G-d. One wave loaf symbolized the Jews and the other the Gentiles who would also receive the Holy Spirit in like manner as recorded in Acts 10.

It is this Spirit of the L-rd which is given to empower the child of G-d, now saved, and "cleaned up from his sin through repentance and obedience to the commands of G-d," to live the victorious life over sin. It is this "anointing" which empowers the child of G-d to live the mitzvoth and the commands of G-d. Even Yeshua said his yoke was easy. G-d made it so easy for us if we will lean upon Him and His power in us that enables us to live a Torah obedience and love filled life.

## THE FEAST OF TABERNACLES (SUKKOT)

The last major feast on the Jewish calendar is Tabernacles. It is celebrated in the Fall in the Jewish month of Tishri, which corresponds to the month of September/October on the Gentile calendar.



**The Feast of Tabernacles came at the final ingathering of the harvest season. The fruit of the land had been reaped so the people could rest from their labors. It was a time of great rejoicing and was celebrated from the fifteenth to the twenty-first. Then on the twenty-second (the eighth day), there was a special Sabbath which was a day of rest characterized by further rejoicing (Lev. 23:33-41).**

**Levi 23:33 (KJV) And the LORD spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD. 35 On the first day [shall be] an holy convocation: ye shall do no servile work [therein]. 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein]. {solemn...: Heb. day of restraint} 37 These [are] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: 38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a Sabbath, and on the eighth day [shall be] a Sabbath. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your G-d seven days. {boughs of goodly trees: Heb. fruit of, etc} 41 And ye shall keep it a feast unto the LORD seven days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the seventh month.**

**The primary activity during this feast is the building of booths or shelters (Sukkah). G-d commanded the Hebrews to build shelters to live in during the Feast as a reminder of how He cared for them during their wilderness wanderings and the fact that they were pilgrims passing through this life (Lev. 23:42-44).**

**Levi 23:42 (KJV) Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your G-d. 44 And Moses declared unto the children of Israel the feasts of the LORD.**

**The shelters were loosely constructed and decorated and the roof covered with branches. This allowed the Hebrews to see through the roof into heaven and be reminded of an even greater rest and rejoicing when Messiah would rule on the earth. Thus, the Feast of Tabernacles symbolizes the Messianic age.**

**The Feast of Tabernacles has such universal significance in G-d's redemptive program, that He requires all nations to go to Jerusalem to celebrate this feast in the world to come (Zech. 14:16).**

**Zech. 14:16 And it shall come to pass, [that] every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.**

**I, as well as the untold multitudes in the various Messianic Ministries of the world, rejoice to see the many thousands of Gentile believers which are returning to the Biblical Roots of their faith in this day and time as a sign of the prophetic season in which we are living.**

## **WHAT SHOULD THE BIBLICAL FESTIVALS MEAN TO THE CHRISTIAN?**

**I am aware that many teach that the Festivals were fulfilled in the life and ministry of Yeshua. Much of that understanding is taken from the Gospel of John and other passages in the New Testament. It is not my intent here to discuss such a matter, but when one undergoes a serious and intensive study of the New Testament as compared with the Old Testament for accuracy one is saddened by the gross misapplication of Old Testament**

passages, mistranslation of Old Testament passages, and the hundreds of Old Testament passages taken out of context in the New Testament which are purposefully manipulated such to proved "false proofs" that Yeshua fulfilled the Old Testament prophetic passages and the Biblical Feasts. I used to believe that as well from reading the New Testament, but after years of serious study, where I compared line upon line of Old Testament Masoretic text from the Jewish Scriptures and not the "altered" Christian Old Testaments with New Testament text, I see the error of my previous religious belief system. **I had put my faith in the wrong document.** The bottom line for now is that we cannot be certain that Yeshua was the Messiah or will be the Messiah when he comes. **I have my personal reasons to believe that when Messiah appears he probably will be Yeshua, but to twist the Old Testament and do great injustice to G-d's Holy Word in order to "force" an interpretation or to make it look as if Yeshua fulfilled the Old Testament when this message was presented to non-Jews of the first century who knew no better, is no longer an option for me.** Time will tell if Yeshua will ultimately fulfill the prophecies of Moses and the Prophets and be the legitimate Messiah of Israel. If you find it hard to believe what I just said, then I suggest you purchase only one book and be awakened to the serious flaws in the Christian Bible and the New Testament which has so severely been "added to and taken from" by the Roman Church over the centuries: **Antisemitism In The New Testament** by Lillian Freudmann. Read it and you will never be sorry and then you will not be able to question what I say or write.

## IN SUMMARY...G-D'S TRUE PLAN OF SALVATION

**Having said that, then let me explain G-d's true plan of salvation as seen in the Biblical Festivals as taught in the Bible Yeshua used...the Holy Tanakh:**

- G-d makes His salvation available through faith as pictured in the physical salvation of Israel from Egypt at the Passover where G-d passed over those who responded to Him in faith and obedience. Works accompany such belief for if the Israelites had not responded accurately to their faith and failed to apply the blood to their door then they would likewise had died.
- Once we are saved at Passover one comes to Unleavened Bread as it is time to get the "leaven" (picture of sin in the Bible) or sin out of our lives. This is a sanctification whereby we make ourselves through repentance and obedience to the Word of G-d acceptable vessels for G-d's Spirit to inhabit. G-d's Spirit comes to such a one in the fulfillment of Pentecost.
- We then leave the first harvest season during the year and encounter the dry period as symbolized by the whole of life of mankind. Once we are saved, cleansed, and filled with G-d's Spirit, we are equipped to live out our lives where we must deal with the good and the bad as we encounter them in life. Sometimes life is hard as seen in the dry season following Pentecost; yet we have the Spirit of HaShem to comfort and sustain us.
- The next Festival is Rosh HaShannah which symbolizes our death at the end of our life. It is appointed for man to once die and then the judgment which is also a second part of Rosh HaShannah.
- After the resurrection at Rosh HaShannah and the judgment and reward for believers as well as non-believers, then one awaits final atonement at Yom Kippur.
- The only thing lacking is the eternal dwelling of the Spirit of G-d with mankind at the Festival of Tabernacles. This is the eternal Sabbath where G-d and man are one.

**Answer for yourself:** Did you notice that not only did the above plan of YHVH'S salvation make sense, but Yeshua's name was not mentioned once?

**This is only a summary to say the least of what the Biblical Festivals reveal...the Plan of Salvation of G-d. And if you noticed, this plan is very understandable to the Jew and non-Jew without trying to "force" Yeshua to fulfill passages that yet remain unfulfilled. Sadly the Christian Church has not heard this message and yet it is the very core of the whole of the Bible Yeshua used! So sad!**

**It is these Biblical Festivals, correctly understood as given above, which will further enable the Jew and the non-Jew to become one in expectation of the coming of the Messiah.**

**More about the festivals when your see that section on the website. Shalom.**



## WHO IS EPHRAIM AND COULD IT BE ME?

**Answer for yourself: Who is Ephraim?**

Such a simple question, however, as with other Bible concepts, there are levels of understanding and mysteries and mounds of hidden truths about G-d and G-d's plan for the Gentiles attending those levels.

The first book of the Hebrew Bible, "Bereshit", or Genesis explains that Ephraim is the son of Joseph and his Egyptian bride Asenath (notice she is a Gentile), who happened to be a daughter of the priest of On (notice they had a pagan religion). On was a capital city, known as Heliopolis in the Greek language and Beth-Shemesh in Hebrew (the house of the SUN). Notice "Sun worship" was the main religion of the pagans. Notice also, that as Joseph married into a pagan family which had a false religion, many of G-d's children are likewise in relationships with the world as well as religion that mixes G-d's truth with pagan beliefs; tragically most are not aware of it. Joseph's wife was an Egyptian (Gentile), and the daughter of the high priest that served the chief "god" of Egypt, Aten.

It is interesting to note that according to current rules for acceptance as a Jewish citizen in Israel the mother must be Jewish for the children to be considered Jewish. Thus, Ephraim and Manassah clearly could not qualify as Jewish by today's standards. If seen through today's traditions, Ephraim and Manassah would be considered genetically "half-Israelites and half-Gentiles". But they could be considered Jewish by G-d's standards!

It is a well know fact in the medical profession that the blood inheritance passes from the father to the children, not from the mother. This is very, very important.

## PROMISES MADE TO JACOB...LATER HANDED DOWN

Now concerning the promises made to Jacob's bloodline and his descendants, Ephraim is Jacob's choice to receive the birthright and the double portion promised to the firstborn of Israel (Deut. 21:17; Gen. 43:33; 1 Chron. 5:2; Ezek. 37:19). Thus we see that Ephraim is synonymous with the double portion. Jacob, on his deathbed, promised that Ephraim would become a "melo goyim", meaning a "fullness of nations" or "multitude of Gentiles" (Gen. 49:19). Notice that a Tribe or Tribes of Jews were to be responsible for a multitude of Gentiles in some unspecified manner (at least at the time of the writing of Gen. 49).

Understanding that as Christians you are connected in some way to Ephraim, it becomes clearer when we understand that the ten Tribes of Israel (called Ephraim) in the Bible, were captured and dispersed into all the nations by Assyria in the 8th century B.C. It was through this that they in-bred with Gentiles and furthered the spread of Monotheism to all the world. "Unless a seed falls to the ground and dies it abides along, but if it dies, it bears much fruit." This is exactly what happened, for out of the "death" of Ephraim came "life and hope" to the Gentiles. This laid the foundation for the success of the Covenant of Noah along with the Laws of Noah which would go into all the world at a later date.

As Ephraimites, we understand this to be part of the foundation and promise of our inheritance as a part of Israel. That's right, as part of Israel. Having begun our repentance in studying and correcting our erroneous beliefs, we now can see the truth of who we are as Israelites. We must understand that only Yahweh knows for sure if "Ephraimite blood" is in our lineages and heritages, but be not mistaken, it is in many. Thus the link to Israel. Having come to this understanding it is easy to understand Jeremiah as he cries out in 31:19 "Surely after that I was turned, I repented" (of false beliefs and religious practices learned from the Gentiles during exposure as captives). Have you? This is one of the reasons we study our Hebrew Roots.

The Bible tells us that all who are in Messiah are the seed of Abraham (Gal. 3:29), and that we are called through Isaac's seed also (Rom. 9:7). Isaac's seed was realized in Jacob, his son, whose name was changed to Israel. Through Jacob (Israel) the seed and promise passed through his son Joseph and later through his son Ephraim, or possibly one of the other tribes taken captive to us, the Gentiles of today. Now get this!

**Answer for yourself:** Even as our Jewish brothers believe they are physical Israelites, can we not understand that many Gentiles can trace their blood lines back to physical Israelites that in-bred with Gentiles over the centuries?

## BEING GRAFTED INTO THE ISRAEL OF G-D

Both houses (Jew and Gentile) must receive the adoption of Yahweh into the house of Israel as sons and daughters of Abba "for all have sinned and come short of the glory of G-d" (Rom. 3:23).

### Several conversion rules apply to us as Gentiles:

- Ex. 12:48-49: "And when a stranger (Gentile) shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is home born, and unto the stranger that sojourner among you."
- Lev. 19:34 "And if a stranger sojourn with thee in your land, ye shall not vex him."
- Num. 9:14 "And if a stranger shall sojourn among you, and will keep the Passover unto the Lord; according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land."
- Isa. 56:6-8 "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in the house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people. The Lord G-d which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him."
- Eph. 2:14,19 "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;"
- I Cor. 5:7 "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Messiah our Passover is sacrificed for us:"
- Rom. 2:29 "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of G-d."

For Judah, as opposed to the non-Jew as seen above, their descendance has been traced through the mother since the Babylonian captivity, and for very good reasons. Jewish women often had no control over who they were forced to lay with, and the Jewishness of the father could never be assured. The Sages (Torah scholars) determined that only the Jewishness of the mother could be reasonably known, and descendance through the mother seemed the only possibility for guaranteeing the survival of a distinct people.



I believe, however, that the bloodline inheritance follows the seed of the father, not the mother. Thus, for the Jewish people, the inheritance of the bloodline of Abraham, Isaac and Jacob, is no better known today than it is for Ephraim. Only Yahweh knows who is the seed of Abraham and some who call themselves Jews today are not of Abraham's seed (Rev.3:9). Likewise, there are those in the Church who cannot prove or trace their link to Abraham, Isaac, Jacob, Joseph, Ephraim, but it is there regardless. Still, the Lord will fulfill His promise to the Fathers in that they will have physical heirs as numerous as the stars of the sky who abide by the faith of their forefathers.

**Answer for yourself:** What is the faith of the Fathers?

**Answer for yourself:** If it is Apostolic Doctrine, first of all how certain are you that you are aware of what it actually entails as it existed in the first century before Rome changed it?

**Answer for yourself:** Without such in-depth knowledge are you certain that you, as a believer in G-d, is obeying it? Sounds like many Christians need to study their Hebrew Roots, would you not agree?

Let us not forget that Ephraim is of the seed of the patriarchs, and there was no possibility of dilutions or contamination of inheritance by having an Egyptian mother, so there is no possibility that the seed of "any" Israelites has ever been lost (Amos 9:9). Yahweh knows who we are and He knows where we live! You can now see that the blood-inheritance of Israel has been handed down by the fathers in an unbroken chain that stretches all the way back to father Abraham, without interruption. Hallelujah!

No one can tell who is of Judah, or who is of Ephraim...except Yahweh. It is my sneaking suspicion that as G-d promised to restore both Houses of Israel (Judah and Ephraim-Gentiles) before the coming of Messiah, that the great awakening of the Restoration of Hebrew Roots to the Christian faith is G-d restoring proper understanding and proper religious practice to Gentile believers (who were once part of Ephraim) in Messiah. This "awakening" is seen in the repentance and return to obedience by the non-Jewish believer, the Christian, to their Torah, festivals, traditions, statutes, ordinances, etc. There must be a return before Messiah comes. This explains the phenomena today of rediscovering Hebrew Roots to the Christian Church. You are part of that glorious plan of G-d.

The people of Israel are Ephraimites (Gentiles Believers) as well as those of Judah (Jews), both journeying in a world that knows us not. It is such a tragedy that the church is not aware of their heritage, let alone their future. Together, Jews and Christians, make up the Two Houses of Israel. Let me interject that Joseph named his second son Ephraim, "For G-d has made me FRUITFUL in the land of my affliction" (Gen. 41:52). The feminine version of Ephraim is "Ephrathah" which happens to be the name of Caleb's second wife. By this second marriage was the lineage of Messiah continued (1 Chron. 2:19). The names Ephraim and Ephrathah, are derived from an ancient Babylonian root word "ephah", meaning "measure." "Ephlahl" is another name derived for this root meaning "the act of JUDGING." "Ephah" is another variation on the theme of measure, meaning "as a breath." If we tie the meaning of all these names together, we get a beautiful picture of Ephraimite-Gentiles.

The people of Israel are Ephraimites and Judahites which are literally the breath of G-d, breathed out into the world to mingle, but never to mix and take upon themselves the religion of the pagans. We are called and ordained to bear fruit and it should remain. As the end of time, as Israel we will sit at Messiah's side, and with him and through him, we will judge the earth. Though made a little lower than angels, we will be exalted for his Name sake, to rule (measure, judge) and reign and live forevermore as one people in him.

To date, the truths about Ephraim and Judah, or the two houses of Israel, has, for the most part, remained a mystery. Today, G-d is lifting the veil from our eyes, that we can see the truths about Israel. With respect for one another, as equal heirs, may Ephraim (churches) and Judah (synagogues) begin to come together in our Lord.

For this to happen will require the forgiveness of the Jew toward the Gentile Church for all the sorrow

she has inflicted upon her "brother" and a great humility, knowledge, confession, and repentance from the Gentile Church as she come to grips that her worship of G-d is thoroughly pagan and an offense and abomination before G-d. This is the way G-d would have it.



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# THE TWO STICKS OF JUDAH AND EPHRAIM...WHAT IS THE MESSAGE TO CHRISTIANITY?

**Ezek 37:15-28 15**

*The word of the LORD came again unto me, saying, 16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: 17 And join them one to another into one stick; and they shall become one in thine hand. 18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? 19 Say unto them, Thus saith the Lord G-d; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. 20 And the sticks whereon thou writest shall be in thine hand before their eyes. 21 And say unto them, Thus saith the Lord G-d; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: 22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: 23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their G-d. 24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. 26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27 My tabernacle also shall be with them: yea, I will be their G-d, and they shall be my people. 28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. (KJV)*

## UNDERSTANDING THE PROPHECY

The plan of Yahweh in the latter days is to reunite these two sticks of Judah (the two southern tribes) and Ephraim (the ten northern tribes) into one Kingdom of Israel with the Messiah as the King. A great deal of the prophetic books are devoted to this theme alone. Judah is the tribe currently recognized as

occupying the country of Israel.

Prophecy is not always easy to decipher and understand. But the above passage has very important implications for the Christian Church in these last days. Let us begin our investigation looking into the identity of "Ephraim".

**Answer for yourself:** But who is Ephraim?

In this study we will see that Ephraim was called by the name "Israel", and is referred to, as such, in the prophetic writings. This was prophesied by Jacob in Genesis 48:16. And according to Ezekiel 37:16, the stick of Ephraim is the same as the stick of Joseph.

Gen 48:16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. {grow: Heb. as fishes do increase}

Ezek. 37:16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and [for] all the house of Israel his companions:

We will also see that, as the people of Yahweh, we are in error if we call ourselves "Gentiles" once coming to faith in G-d. Many of us are, in fact, descendants of the lost sheep of the house of Israel. It is these sheep alone for whom Yeshua came (Matt. 15:24), as prophesied in Jeremiah 31:10-11.

Matt. 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Jer. 31:10 Hear the word of the LORD, O ye nations, and declare [it] in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd [doth] his flock. 11 For the LORD hath redeemed Jacob, and ransomed him from the hand of [him that was] stronger than he.

Paul said in Romans 9:4 that the "New" (better understood as Re-Newed) Covenant applies to and belongs to Israel alone.

#### ***4 Who are Israelites; to whom [pertaineth] the adoption, and the glory, and the covenants, and the giving of the law, and the service [of G-d], and the promises; {covenants: or, testaments}***

When Yeshua taught us to pray "thy Kingdom come," it was the kingdom of Israel about which he was speaking. This was perfectly understood by the Apostles (Acts 1:6) as they asked the resurrected Yeshua if he was at that time going to restore the kingdom to Israel, and not the church, but the false teachers of Israel today are hiding these miraculous truths from the sheep.

Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

The Kingdom to come will not be a kingdom of Gentiles, but a kingdom of the restored twelve tribes of Israel They will be awakened in the land of Egypt (allegorically) and cry out to be released and restored to the land promised to their father Abraham.

Yahweh did not redeem the Israelites from Egypt until they cried out to Him because of their bondage. G-d is waiting for us to cry out to Him to bring us home (to our true heritage and religious roots). This will be the time when Yahweh will redeem His people from the four corners of the earth (Isa. 11:10-13) and is why the four angels are told to hold back the four winds from the four corners until all are sealed (Rev. 7).

**Isaiah 11:10** And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. {glorious: Heb. glory} **11** And it shall come to pass in that day, [that] the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. **12** And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. {corners: Heb. wings.

This seal, as revealed in Revelation 14:1, is His Holy Name. Moses had said in Exodus that the first thing the children of Israel would want to know when he returned would be what His name was.

**Rev. 14:1** And I looked, and, lo, a Lamb stood on the mount Zion and with him an hundred forty [and] four thousand, having his Father's name written in their foreheads.

The new (repaired-renewed) covenant, as prophesied in Jeremiah 31:31-34, which awaits fulfillment today, when the two houses of Israel become one, and which is now only "partially established" according to Hebrews 8:8-12, still contains Yahweh's Sabbaths (high-sabbaths), which are a shadow of things to come (Col. 2:17). This means that the sabbaths, as recorded in Leviticus 23, pertain to Israel, both then and today.

*These sabbaths (Ex. 31:13), which are a sign between G-d and His people forever, will be the way of life in the Kingdom.*

Yahweh's Kingdom, which will have no end, will result in the cleansing of man and the earth, that we may dwell together with our Heavenly Father Yahweh forever!

Harden not your hearts through unbelief as Israel of old did, but rather let us "labor therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11).

## ISRAEL'S CALLING

The primary meaning of the word "roots" is the part of the plant that fixes itself in the earth and by which the plant is nourished. The word also signifies a fundamental quality which, when multiplied by itself, produces a given quantity. A root can be a word which expresses its primary or essential meaning, as distinguished from a derivative. Basically, the word means foundation, basis, or origin.

Remember the movie bearing the name back in the early 1980's? It sparked the Black Americans' interest to know more about their past. The theme was to direct attention to the beginning of a people who were forcefully moved to a different land and enslaved. The movie chronicled the lives of the enslaved through the years leading up to the present day. It won many awards for its brilliant depiction of the Black American people. A strong sense of identity was a result of the movie. In less than 200 years, the descendants from Africa were no longer considered Africans, but Americans. They had absorbed the culture of the land they were transported to, and through the years had gained freedom and had multiplied from a minority to the second largest group of people in America, according to the 1980 census.

The purpose of this information is not to deal with the issue of race, but to establish certain facts from recent history that I believe pertain to an even deeper part of our history. The roots, or origins, of man hold a mystery which involves the future Kingdom of Yahweh. You will not see it at the movies, and it will not win Oscars or awards. It will not even win the Nobel Peace Prize, but it will be the most glorious event that mankind has ever witnessed. The revealing of those to whom the promises pertain and just how enlarged that nation has become will be the mystery disclosed. Now with the eyes of faith, behold the power of Yahweh to keep His promises.



## ISRAEL....RECIPIENT OF THE PROMISES OF G-D

The Apostle Paul records for us in Romans chapter 9, verses 4 and 5 that there is a list of things pertaining to Israel and not the church:

"Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of Messiah." (NIV)

To uncover a mystery, we should go back to the beginning. Remember Yeshua's words in Matthew 20:16 and 22:14, "Many are called but few are chosen." In Genesis 12 the calling and choosing of a man, Abram, is recorded. Later his name was changed to Abraham. Even the simple things of the Word of Yahweh have such a profound meaning. The call to Abram was to come out of his country, away from his kindred, his father's house, and to go to a land that Yahweh would show him.

**Answer for yourself: Why?**

**Answer for yourself:** Isn't the faith of Abraham what Yahweh is looking for in His sons today? Verses 2 and 3 of Genesis 12 sets forth the promises, "And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing: and I will bless them that bless you, and curse him that curses you: and in you shall all families of the earth be blessed." According to these verses, Yahweh, through Abram, would make a great nation and also bless all the families of the earth, which would have to include all nations, not just those which would come from the twelve sons.

Before leaving Genesis; let us look at some parallels. Notice that there was a famine in the land and Abram took his wife and all his substance into Egypt. There the identity of Abram's wife was obscured as Pharaoh took her for himself. But Yahweh brought about great plagues upon Pharaoh and his house and caused the release of Abram and his wife, Sarai. Notice Abram left Egypt with great riches of gold and cattle.

These events correlate with the Exodus some 400 years to come. Ecclesiastes 1:9, "What has been will be again, what has been done will be done again; there is nothing new under the sun." The Word of Yahweh tells us that history is repetitive, so it should not surprise us that this Exodus will be seen in type yet in the future. Later we will see just how this relates to us.

Remember Paul said in reference to Israel that theirs are the patriarchs. Abraham is the father of the nation of Israel. In Genesis 13:16 Yahweh said that He would make the seed of Abraham "as the dust of the earth: so that if a man can number the dust of the earth, then shall your seed also be numbered." The nation of Israel was numbered by David with grave and deadly results as the consequence; 70,000 men of Israel died! (1 Chron. 21:14) Yahweh did not want the children of Israel numbered.

**Answer for yourself: Why?**

Because He was not finished with the promise made to Abraham even in David's day. In 1 Chronicles 27:23 David did not number those under twenty years because Yahweh said He would increase Abraham's seed "like the stars of heaven." Yahweh told Moses that when the children of Israel were numbered they had to pay a ransom, half a shekel for each man according to the shekel of the sanctuary, so that Israel would not suffer a plague from Yahweh (Ex. 38:26). It appears that this was to be done in conjunction with the Day of Atonement, not whenever man wanted it, just as the priest was not to enter into the Holy of Holies whenever he wanted. Also, they were only to number from twenty years old and up.

Yahweh spoke unto Abraham at least five times concerning his seed. The third time was in Genesis 15:5. Here, Abraham was over eighty years old and still without an heir. His name was still Abram as Yahweh again made a promise concerning his seed, that they would number as the stars of heaven. Even though Abram and Sarai

were yet childless, Abram believed Yahweh. The belief and hope of things not yet seen were counted to him as righteousness before he received the promise. So it is for us if we truly believe that Yahweh can and will perform the promise to Abraham.

It is still yet to be finished and requires the eyes of faith to know that we ourselves may be counted as Abraham's seed.

**Answer for yourself:** Can you see how the Bible is a whole book and that even in Genesis we have our roots?

Some believe that the reference in Deuteronomy 10:22 where it says, "Your fathers who went down into Egypt were seventy in all, and now Yahweh your Elohim has made you as numerous as the stars in the sky," fulfilled the promise to Abraham. Psalm 147 tells us that Yahweh knows the number of the stars and can call them all by name! Now we know that Yahweh made the heavens and all that is in them. When Yahweh told Abraham that his seed would number as the stars, Abraham could not number them, but Yahweh knew what He was promising. In the book, Science and the Bible, page 11, is the following about astronomy: Ptolemy counted 1,056 stars, Tycho Brahe cataloged 777 stars, and Johannes Kepler counted 1,005 stars. The total number of stars visible to the naked eye is about 4,000. Yet Jeremiah 33:22 says, "As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David My servant, and the Levites that minister unto Me." The Word of Yahweh says that the number of stars cannot be numbered by man, but, remember, Yahweh knows them all by name.

**Answer for yourself:** Does science confirm the Bible?

Before the invention of the telescope man could not see the depth of creation. But now, astronomers estimate that there are at least 10 to the 26th power (that is, a hundred-million-billion-billion) stars. Truly, the stars cannot be numbered. If one could count 10 numbers a second, it would take him at least a thousand -million - billion years to count to 10 to the 26th power. Yet Abraham believed Yahweh! He didn't ask for a count of the stars or for proof that He could do it--he just believed.

**Answer for yourself:** Do you?

Truly the Bible records in Hebrews 11:6 that "without faith it is impossible to please Him: for he that comes to Yahweh must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 2:16, "For surely it is not angels he helps, but Abraham's descendants." Sarai believed that Yahweh had restrained her from bearing, and so she had sent Abraham into Hagar, her handmaid. The fruit of that union was not of faith, yet Yahweh said that He would multiply this seed [still the seed of Abraham] innumerable also. But this seed would be as a wild man with his hand on every man and every man's hand on him. He is promised nevertheless to dwell in the presence of all his brethren, Genesis 16:10-12.

When Abram was ninety-nine years old Yahweh established a covenant with him and said that he would be a "father of many nations." This would have to include Ishmael. Here Yahweh changed Abram's name to Abraham (father of many). The importance of faith in the promises made to Abraham cannot be overstated .

The term "everlasting covenant" is used in Genesis 17:7 in referring to the Abrahamic Covenant.

**Answer for yourself:** Did this "everlasting Abrahamic covenant" stop at some point in time?

**Answer for yourself:** The Covenant said what?

It said that Yahweh would be an Almighty One to Abraham's seed and that He would give them the land He had shown to Abraham--the promised land! The token of that Covenant was circumcision. Circumcision was not the covenant. The Covenant was the promise of an inheritance to Abraham and his seed and that Yahweh would be their Almighty to protect, feed, care, love, and even save them from sin (the enmity of the flesh).

## ISAAC, THE SEED OF THE PROMISE

Yahweh told Abraham that Sarah (her name now changed to reflect what she was to be) would be the "mother of nations" and that her son was to be named Isaac. He was to be the seed of promise, the house built by faith. The "everlasting Covenant" was to be established and re-newed with him and his seed after him, verse 19.

But it was also Abraham's desire that Ishmael would live before Yahweh as recorded in Genesis 17:18. In verse 20, Yahweh did hear Abraham's concern about his son, Ishmael, and promised to bless him also by making him the father of 12 princes and a great nation. Just as Abraham was a loving father and concerned about all his seed, so Yahweh, the perfect Father, is concerned about all His creation. This is why He established through Isaac a way to bless all nations!

In Genesis 21, Isaac was born, 25 years after Yahweh brought Abraham out from his kinsmen, country, and showed him the promised land, promising it to him and his seed. When Isaac was weaned, Abraham held a great feast, during which Ishmael mocked Isaac. It was after this that Sarah asked Abraham to cast out the bondwoman and her son, Ishmael. Yahweh told Abraham to do so, even though it grieved him. Again it is stated in verse 13 that Ishmael would be made into a nation because he was the seed of Abraham.

**Faith with works proved to be perfect.** In Genesis 22 Yahweh asked Abraham to offer up his son, Isaac, as a sacrifice. Abraham planned to do just exactly that, but when Isaac asked his father where the sacrifice was, Abraham said that Yahweh would provide a lamb.

**Answer for yourself:** Isn't that just what He did? Yahweh provided.

Isaac was from two people who were beyond their years of reproduction, yet Abraham knew that Yahweh was right in all that He asked him to do. When Abraham bound Isaac, laid him upon the wood, and stretched forth his hand to slay him, then Yahweh knew that Abraham would not withhold even his only son to obey. Yahweh stopped Abraham and provided a ram caught by the horns in a thicket. There Abraham offered the ram as a ransom for Isaac, provided by Yahweh.

**Now, having read about this everlasting covenant, we can see why Paul said that it pertains to Israel.**

**Answer for yourself:** But what about the rest of the world?

**Answer for yourself:** Did Yahweh forget about them? No, He did not.

**Answer for yourself:** Did not Yahweh say to Abraham that through him all nations would be blessed, but what was "this blessing" and how was it to be offered? Could this "blessing" be the knowledge and Covenants of G-d being made available to those who were estranged from G-d?

**Answer for yourself:** Is receiving this "blessing" according to a perfect heavenly pattern, or is it according to the various ways that different men and different denominations think it should be?

**Answer for yourself:** Was there a pattern to be followed, and have we done that in teaching the opportunity for Eternal Life to the non-Jew?

**Answer for yourself:** You might not think this next question is related, but it is. Could anyone enter the Holy of Holies or just the High Priest?

**Answer for yourself:** Could he go in when he felt like it or just on the Day of Atonement, or were there proper procedures to be followed to experience the reality of G-d?

**Answer for yourself:** Why did Yahweh **choose only the Levites** of all the tribes to do His service?

**Remember that it was the Levite's and the priest's duty to teach Israel to distinguish between the clean and unclean so that all Israel, not just the Levites, pleased Yahweh. Through just one tribe Yahweh caused all tribes to be blessed through teaching them His truth. This was to be the pattern whereby the non-Jew (as seen in Ephraim) be taught the truths of G-d by those who were entrusted with them. I need you to understand that there was a "pattern" in these "teachings" once given to the non-Jew and this "pattern" had to be followed. This same understanding will be applied not only to Covenants but the non-Jew's inclusion into the Israel of G-d.**

Next we will look at the nation of Israel from the Exodus to the captivity and will see if Yahweh was faithful to His promise given to Abraham or if Israel nullified that promise.

**Answer for yourself:** Where does the Messiah fit into this promise if it still exists?

**Answer for yourself:** What about the "New Testament" assembly and its place in this promise?

## THE UNCHANGEABLE PROMISE

Yahweh had provided a sacrifice--the ram--as a ransom for Isaac. In Genesis 22:15 we read, "And the angel of Yahweh called to Abraham out of heaven a second time, And said, `By Myself have I sworn, says Yahweh, for because you have done this thing, and have not withheld your son, your only son: That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is on the seashore; and your seed shall possess the gate of his enemies; **And in your seed shall all the nations of the earth be blessed; because you have obeyed my voice.**" Notice if you will the condition for the blessing....**"you obeyed My voice."** This has major implications when we look at if these prior Covenants and Laws and Commandments have passed away as the New Testament would lead us to believe.

Again, we have the promise given to Abraham that his seed would be as the stars of heaven, that they would be as sand on the seashore, and that they would possess the gate of their enemies. As we shall see, Yahweh kept His promise to Abraham.

Paul tells us in Hebrews 6:13, "For when Yahweh made a promise to Abraham, since He had no one greater by whom to swear, He swore by Himself, saying, `Surely blessing I will bless you and multiply you.' And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation.

"So when Yahweh desired to show more convincingly to the heirs of the promise the unchangeable character of His purpose, He interposed with an oath, so that through two unchangeable things, in which it is impossible for Yahweh to be false, we who have fled for refuge might have strong encouragement to seize the hope set before us. Here the writer of Hebrews has explained to us that the oath that Yahweh gave to Abraham was an immutable oath and that the promise of His counsel was also immutable (meaning "not capable of or susceptible to change").

## ISAAC'S SEED AND THE BIRTH OF TWO NATIONS

When Abraham was old, we know that he sent his servant Eleazar to find a wife for Isaac. He went to the household of Abraham's brother, who still lived in the land out of which Abraham had been called. There he found a woman named Rebekah, who returned with Eleazar to become Isaac's wife. Through this union came the birth of Esau and Jacob. If you are not familiar with the story of Esau and Jacob, you should take this opportunity to read Genesis 24-28.

Rebekah bore Isaac twins, and in Genesis 25:23, Yahweh told her, **"Two nations are in your womb,** and two

manner of people shall be separated from your bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Later, in partial fulfillment of this, Esau sold his birthright to Jacob. Also, in Genesis 27, when Isaac had become old, he passed the blessing on to Jacob. This blessing that was passed from Abraham to Isaac, and then to Jacob, is described in Genesis 27-28: "Therefore Yahweh give you of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve you, and nations bow down to you: be ruler over your brethren, and let your mother's sons bow down to you: cursed be every one that curses you, and blessed be he that bless you." Thus the passing of the blessing that was given to Abraham in Genesis 12:2-3 was complete.

Because of the trickery that Jacob used in getting his birthright, or blessing, Jacob fled from the face of Esau, and went back to the descendants of Abraham's brother, who lived in Padan-Aram. There he was to take a wife from the daughters of Laban, his mother's brother, as Isaac had charged him. After arriving in Padan-aram, Jacob met Rachel and fell in love with her. She was promised to Jacob by her father, Laban, in exchange for working seven years. But, being tricked into marrying Leah, Rachel's sister, when she was given to him without his knowledge on the wedding night, he worked another seven years for Rachel and was then married to her. Thereafter, through Leah, Rachel, and their concubines, the twelve sons of Jacob were born.

## THE RETURN TO THE NATIONS

Jacob was then called to return to the land which Abraham was promised as an inheritance. In Genesis 32:10-12, he said in a prayer to Yahweh, "I am unworthy of all the kindness and faithfulness you have shown your servant. I had only my staff when I crossed this Jordan, but now I have become two groups [#4264, camps]. Save me, I pray, from the hand of my brother Esau, for I am afraid he will come and attack me, and also the mothers with their children. But you have said, 'I will surely make you prosper and will make your descendants like the sand of the sea, which cannot be counted.'" Jacob prayed this in order that he might not lose all of his possessions or inheritance should Esau decide to go to battle against him. Therefore, he had separated his family into two bands. This was actually prophetic of things to come. Notice that Jacob (Israel) had left the promised land, crossing over the Jordan, and went back into the nations. There he was blessed and made to prosper in the world (Egypt) and then recalled by Yahweh. This process is repeated over and over until Yahweh fulfills His promise to Abraham. Ecclesiastes 3:15, "Whatever is has already been, and what will be has been before; and Yahweh will call the past to account."

## NOTICE THAT JACOB BECOMES "ISRAEL"...AND THE PROMISE OF MANY NATIONS COMING FROM ISRAEL

In the Exodus account, on his way back, Jacob wrestled with the angel of Yahweh. His name was changed from Jacob to Israel, meaning "struggles and overcomes." Thus the twelve tribes of Israel came from Jacob beginning with his twelve sons and are again returning to the promised land. In Genesis 35:7, we find that Jacob repaired the altar he had built at Bethel where he had fled from the face of his brother. It was there Yahweh told him that his name would no longer be Jacob, but he would be called "Israel." Then Yahweh spoke to him in verse 11, saying, "I am Yahweh, be fruitful and increase in number. A nation and a company of nations shall be of you, and kings will come from you, and kings will come from your body. The land I gave to Abraham and Isaac I also give to you, and your descendants after you."

11 And G-d <430> said <559> (8799) unto him, I [am] G-d <410> Almighty <7706>: be fruitful <6509> (8798) and multiply <7235> (8798); a nation <1471> and a company <6951> of nations <1471> shall be of thee, and kings <4428> shall come <3318> (8799) out of thy loins <2504>

Lexicon Hebrew 1471 (nations)

01471 gowy {go'-ee} rarely (shortened) goy {go'-ee} apparently from the same root as 01465; TWOT - 326e



**AV - nation 374, heathen 143, Gentiles 30, people 11; 558 n m**

- 1) nation, people
  - 1a) nation, people
  - 1a1) usually of non-Hebrew people (Gentiles)
  - 1a2) of descendants of Abraham
  - 1a3) of Israel
  - 1b) of swarm of locusts, other animals (fig.)n pr m
  - 1c) Goyim? = "nations"

We must make notice that from "Israel," the nation, will come two types of offspring:

- Jews
- Non-Jews

We will see shortly how through the captivity of the Northern Tribes and their assimilation into the world's peoples that this prophecy was to be fulfilled; namely, from Israel will come many nations (non-Jews...later called the Lost Sheep of the House of Israel).

## JOSEPH AND BENJAMIN

Notice that from Jacob (Israel) is to come a multitude of Gentiles (goyim/nations).

**Answer for yourself:** How can Jews become Gentiles? More on that later (I gave you a hint above).

Of the twelve sons born to Jacob, only two were born to Jacob from Rachel and apply to the "original promise." Here we should note that only Joseph and Benjamin represented seed from the promise given to Jacob in the beginning.

It was obvious to the other ten that Jacob favored Joseph, who was the firstborn of Rachel. In the succeeding portion of the history of Israel, it was Yahweh's plan that Joseph would, in fact, become great in the country of Egypt, and that through him (Joseph) his eleven brothers and Jacob their father would be saved and protected from the famine that was to come upon the land. It was there that they grew into an even larger people.

## EPHRAIM AND MANASSEH

After Joseph was carried into the land of Egypt, he married an Egyptian woman (Gentile). Scriptures tell us that this woman was the daughter of one of the high priests in the land of Egypt (enmeshed in paganism and false religion). Two sons were born to Joseph in his separation from his brethren. The first son was named Manasseh.

Lexicon Hebrew 4519

04519 Manashsheh {men-ash-sheh'} from 05382; TWOT - 1217; n pr m AV - Manasseh 146; 146 Manasseh = "causing to forget"

- 1) the eldest son of Joseph and progenitor of the tribe of Manasseh
  - 1a) the tribe descended from Manasseh
  - 1b) the territory occupied by the tribe of Manasseh
- 2) son of king Hezekiah of Judah and himself king of Judah; he was the immediate and direct cause for the exile

- 3) a descendant of Pahath-moab who put away a foreign wife in the time of Ezra
- 4) a descendant of Hashum who put away a foreign wife in the time of Ezra

As you have seen Manasseh means "to forget" which meant that Yahweh had caused him, Joseph, to "forget" his family (history will reveal that through captivity, exile, and assimilation of the children of Jacob's people, the northern nation of Israelites, that the revelation of Yahweh and the one true world faith and world religion would be mixed with pagan-false religions of surrounding nations and Israel would truly forget his traditions and faith and become like the Gentiles whom he lived around).

The second son's name was Ephraim, which meant that Yahweh had caused Joseph to be fruitful in his affliction. You will find this recorded in Genesis 41:50-52.

Comparing this with Hosea 1:8-11, we see that even though Yahweh He will afflict Judah and Israel, yet they will be like the sand of the sea for number. It should be noted here that these sons of Joseph were of a mixed seed (remember his pagan wife)--the seed of Israel and the seed of Egypt. This, too, was prophetic of things to come for Israel as we see the paganization of Biblical Judaism today in Gentile Christianity!

## "THE BLESSING" IS PASSED ON THROUGH MANASSEH AND EPHRAIM

At the time when Jacob was finally reunited with Joseph, he was exceedingly glad, but in his old age, he was ready to pass the blessing that he had received on to one of his sons. In Genesis 48:3, Jacob said to Joseph, "Yahweh Almighty appeared to me at Luz in the land of Canaan, and blessed me. And Yahweh said unto me, 'Behold, I will make you fruitful, and multiple you, and I will make of you a multitude of people; and I will give this land to your seed after you for an everlasting possession. And now your two sons, Ephraim and Manasseh, which were born to you in the land of Egypt before I came to you into Egypt, are mine; as Reuben and Simeon, they shall be mine.'"

Notice Yahweh said that Ephraim and Manasseh were Jacob's sons, yet in reality they were Joseph's sons.

In verse 9, Israel calls for Joseph to bring the two lads next to him so that Jacob (Israel) could bless them. Then in verses 10-16, a very interesting thing happens. "Now the eyes of Israel were dim for age, so that he could not see. And he brought them near to him; and he kissed them and embraced them. And Israel said unto Joseph, 'I had not thought to see your face: and, lo, Yahweh has shown me also your seed.' And Joseph brought them out from between his knees, and bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him. "And Israel stretched out his right hand (the hand of blessing), and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. "And he blessed Joseph and said, 'Yahweh, before Whom my fathers Abraham and Isaac did walk, the Almighty Which fed me all my life long unto this day, the angel Which redeemed me from all evil, blessed the lads; and let my name (Israel) be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

Joseph thought the blessing should have gone to Manasseh, his firstborn. Israel informed Joseph that he knew what he was doing. Verse 19, "I know it, my son, I know it: he also shall become a people, and he (Manasseh) also shall be great: but truly his younger brother (Ephraim) shall be greater than he, and his seed shall become a multitude (or an assembly) of nations (Gentiles)."

**Answer for yourself:** Did you notice that for a second time Israel, or the offspring of Israel are to become "an

assembly of Gentiles"?

## WHAT SHOULD THE CHRISTIAN TO LEARN FROM WHAT HE JUST READ?

It is important to note several things here.

One is that Israel told Joseph that his two sons would NOT be counted as Joseph's seed but as Israel's (Jacob's) seed, and that the children born to Joseph after these two would be his (Israel's).

This was of MAJOR importance to the history of the children of Israel because the blessing had now passed on to Joseph who had received a double portion for his sons (verse 22). It should also be noted that the "name of Israel" also passed on to these two sons, but especially to Ephraim upon whom Israel's right hand was placed. Since the name "Israel" was passed on to Ephraim and his children, then the children of Ephraim who were later deported and assimilated into the pagan nations are still called by G-d as "Israel" regardless of what denomination they call themselves by today.

In Jeremiah 31:9, an interesting statement is made by the prophet and inspired by Yahweh. He says that Ephraim is the firstborn of Yahweh. If you will remember, Ephraim's name meant "Yahweh has caused me to be fruitful in my affliction." We shall see just how important this statement was to the long-term plan of Yahweh concerning the children of Israel. Israel (Jacob) knew what he was doing when he imparted the blessing to Ephraim as he was being guided by Yahweh's Spirit. But the mystery was not to be fully revealed at this point. Stay tuned.

## ISRAEL IN EGYPT..."FRUITFUL IN HER AFFLICTIONS"

In Genesis 49, when Israel (Jacob) was revealing to his sons what would befall them in verse 22, he calls Joseph "a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." After the death of Jacob, the children of Israel stayed in Egypt for over 400 years. The Egyptians continued to oppress the children of Israel because they had enlarged themselves to such a great number that the Egyptians became afraid of them. The children of Israel cried out to Yahweh. In Exodus 2:24, Yahweh heard this crying which caused Him to "remember His covenant with Abraham, Isaac, and Jacob." So Yahweh looked upon the children of Israel and had mercy on them. Then it is recorded that Moses was chosen by Yahweh to gather the children of Israel and bring them back out of the land of Egypt, to the land that Yahweh had promised to give Abraham and his seed forever. Pharaoh did not want to let Yahweh's people go, which was the catalyst for the events leading to the exodus of Yahweh's people.

In Exodus 4:22, Yahweh told Moses to tell Pharaoh, "Thus says Yahweh, 'Israel is My son, even My firstborn...'" Yahweh wanted the children of Israel to come and worship Him and to return them to their land. Compare the statement--Israel is His firstborn--to Jeremiah 31:9 which says that Ephraim is the firstborn. There would seemingly be a contradiction had we not read and understood the Scriptures where Israel placed his right hand upon the head of Ephraim and declared that this name would be upon him (Jacob/Israel crossed his hand in the blessing conferring the firstborn blessing to Joseph's second-born).

Now Yahweh wanted the children of Israel to be released from the land of Egypt so that they could return to the Promised Land and worship Him there. In Exodus 6:5, Yahweh remembered His covenant with Abraham and told Moses that He would bring the children of Israel out from under the burden of the Egyptians and redeem them with a stretched out arm and great judgments. But the plagues that Yahweh brought upon Pharaoh only hardened his heart. Pharaoh resisted every plague to let the children of Israel go, until Yahweh brought the last one.

If you will remember, Yahweh brought plagues upon the Pharaoh of Abraham's day when he had taken Abraham's wife (Gen. 12). "Israel" is referred to as the wife of Yahweh in Scripture (Jer. 3). The same storyline is taking place here in that it is Yahweh's wife, Israel, that Pharaoh must release. If you are not aware of the plagues or would like to refresh your memory, they can be found in Exodus 7:14 to 10:29. After nine plagues, in chapter 12, Yahweh brought the final plague that would cause Pharaoh to release the children of Israel. That final plague was, of course, the death angel smiting all the firstborn of Egypt.

## THE PASSING OVER OF THE DEATH ANGEL

Next is recorded Yahweh's institution of the Passover. The importance of the passover sacrifice and the event of the passover itself should be understood clearly if we are to understand the plan of salvation. The children of Israel were to kill a lamb without blemish on the 14th day of Abib, at the beginning of the day, which was at sunset. Then they were to take its blood, strike it on the door and the doorposts, go inside, and partake of it (Exodus 12:8-10). Within this simply act is the demonstration of both "faith" and "obedience" unto G-d which is the beginning of relationship with G-d.

Yahweh instructed the children of Israel to be prepared to spoil the Egyptians. On the night of the 14th, when the death angel saw the blood on the door, he would pass over that house and spare the firstborn. On the other hand, the firstborn of the houses without blood were destroyed by the death angel. During that night, there was much weeping and lamenting because of all the death and suffering of the Egyptians round about the children of Israel. Pharaoh had finally been convinced by those around him to release the children of Israel because of the great consequences of the plagues, especially the final one. From that point, the families of Israel came out of Egypt in great numbers--a number of people so large that they could not be counted. The fulfillment of the promise to Abraham, even though not yet totally fulfilled, was beginning to take form. The children of Israel were now becoming a nation, leaving Egypt with great substance. Yahweh told them to remember the day of the passover, and to keep it as a memorial to all generations. They were to explain to each succeeding generation that Yahweh had redeemed the children of Israel from their bondage and caused them to come out in great substance.

Yahweh took the children of Israel back into the land that He had promised them through Abraham hundreds of years before. Yahweh sent His angel before the children of Israel, protecting them by day from the scorching heat in the form of a cloud. By night, a pillar of fire kept them warm and separated them from their enemies who were now pursuing them. Yahweh asked them to worship Him and obey His voice.

The children of Israel crossed over the Red Sea on dry ground, but the Egyptians were destroyed when the waters came crashing down upon them. Yahweh protected His family from the most powerful physical force that was upon the earth at that time.

Thus the fame of Yahweh and the fear of the children of Israel spread throughout the land. Yahweh had given them this renown, and they were now known by His Name--as His people. All Yahweh asked the children of Israel to do in return was to be obedient to His word and obey His statutes, judgments and laws, just as Abraham, Isaac, and Jacob had done. However, the children of Israel had now been inundated and indoctrinated by the Egyptian way of life and had assimilated much of the Egyptian false worship (Gentile false worship). When Moses went up on the mount to receive the Ten Commandments, the children of Israel reverted back to false worship. They built a golden calf, and proclaimed this calf as Baal (lord). Then they did another blasphemous thing--they ascribed the great power of their exodus and release from Egypt to an idol that could not speak or move, and had no power. We shall see that Israel did this repeatedly throughout her past history leading up to the Babylonian Captivity.

When Yahweh sent 12 men, one from each tribe, to spy out the land that Yahweh was going to give them for their inheritance, there were only two who came back with a good report. The other ten wanted to go back into the land of Egypt (paganism), fearing the inhabitants of that land. It is important to understand in prophecy

that these two witnesses, Yeshua (Joshua), the son of Nun, and Caleb, were the only two witnesses who stood before Yahweh at this point and believed that with Him, they could do anything. Interestingly, these two men represented the tribes of Ephraim and Judah. Thus we can begin to see the reason these two tribes gained favor in the eyes of Yahweh. Yahweh honors faith in Him, for the Scriptures tell us that without faith, it is impossible to please Him. Only these two men, representing the tribes of Ephraim (which would become a multitude of G-d-fearing Gentiles) and Judah (Jews), pleased Yahweh. They alone came back with the witness of faith that with Yahweh nothing is impossible.

We should also remember that the last birthright, according to Biblical history, was passed on to Ephraim. Therefore, he had gained a type of pre-eminence over the other tribes of Israel in that he had received the right hand of blessing from his grandfather, Israel.

As the children of Israel entered into the promised land after forty years of wandering, all those who had come out of Egypt, except Yeshua, the son of Nun, and Caleb, had died for their lack of faith. A new generation was about to enter the Promised Land with these two witnesses of faith after the wondrous, powerful, and miraculous way Yahweh had delivered them out of Egypt. Yeshua, the son of Nun, became the successor of Moses, who died having seen the Promised Land, but not being allowed to enter in at that time.

It should be noted here also that Moses, who was the giver of Yahweh's law, was not able to take the children of Israel into the Promised Land because even he had not sanctified Yahweh in the sight of the children of Israel and had fallen short of that law. But Yeshua, the son of Nun, represented something that was yet to come--the "salvation" of Yahweh. It is not a coincidence that Yahweh chose one names Yeshua (Joshua..meaning salvation) to take the children of Israel into the Promised Land.

Next, we will study the period of wandering in the wilderness and compare it to the current wanderings of Israel. Also we will look at the period of time from the judges through the kings and see how Israel again became two bands. The future crossing of the Jordan and the reuniting of those two bands will be glorious.

## FAITH TO ENTER IN

It is sad to think that of all the people on the face of the earth, the children of Israel should have been more inspired and awed by the magnificent power of Yahweh than any other nation. Their faith should have been so steadfast that nothing could have stopped them. Yet, they died in the wilderness for lack of faith to enter in, except for Yeshua (Joshua), the son of Nun, and Caleb. They were the only two spies who came out of the Promised Land with the faith that Yahweh could deliver them from anything.

It was Yeshua, the son of Nun, who ultimately led the Israelites over the Jordan River. He represented that which was yet to come, the Messiah.

Many times a conflict is perceived between the Old and New Testaments. One such conflict is the law versus faith.

*It is said that a man shall live by keeping the commandments and statutes of Yahweh (Lev. 18:5).*

Yet...

*Hebrews 10:38 states, "The just shall live by faith."*

## WHICH IS TRUE? OR IS BOTH TRUE?

These above passages are often terribly misunderstood. The reason Abraham was righteous in



Yahweh's eyes was not because he kept the law perfectly (yet which he strived for regardless), but because he had this testimony, that "he believed Yahweh" (Gen. 15:6). Thus, Paul teaches that it is men of faith who are the sons of Abraham (Gal. 2:7).

**Answer for yourself:** Does this mean that the physical seed of Abraham through Isaac is rejected because they don't hold to traditional first century hopes and beliefs concerning Yeshua? Certainly not.

Yahweh established Isaac as the seed of promise. Therefore, Yeshua, when speaking to the Jews (tribe of Judah), said, "And other sheep I have (the exiled and assimilated Israelites which have now become a mixture of Jew-pagan Gentiles in foreign nations), which are not of this fold (Judah): them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd" (John 10:16). Notice that these "other sheep" had not heard nor accepted any "theology" or "Christology" concerning Yeshua yet, but notice, they were to be included in the people of G-d (THINK).

We will now look at some key points from the wanderings in the wilderness, through the judges and kings, and see what brought about the division of Israel into two separate bands.

## THE TWO STICKS OF EPHRAIM AND JUDAH...AND THE IMPORTANCE OF FAITH AND OBEDIENCE...HOSEA SPEAKS

This study is intended to relate a marvelous story concerning the two sticks--Ephraim and Judah --and the mystery that Yahweh revealed to His saints concerning their reunion in the latter days. One of the major themes of this study is faith, which played a key role in Yahweh's choosing and working with certain tribes in a greater manner than others.

As we have discussed, Yeshua, the son of Nun, and Caleb, representing the tribes of Ephraim and Judah respectively, were the two who came back from Canaan with a favorable report (exhibited faith). Only these two believed they could enter in and defeat the giants of the land through the power of Yahweh. After the children of Israel above 20 years old had died in the wilderness, the new generation, having come to its maturity, was then led over the Jordan and into the Promised Land by Yeshua, the son of Nun. They "inherited" the promises of G-d because they had faith mixed with obedience.

In a similar vein, in 1 Kings 11 is a very important reference to the history of the two tribes, or two bands, of Israel. Up to this point the children of Israel had been one nation and now were under one king. When Israel was referred to, it meant all twelve tribes. It was under the reign of Solomon that Israel reached its apex of power, wealth, and strength. Solomon, earlier in his life, displayed great wisdom, but eventually his carnal nature caused a rift between the house of David and Yahweh. Yahweh became angry with Solomon in 1 Kings 11:9. Verse 11 prophesies that He will rend the Kingdom from Solomon and give it to his servant. In verse 12, Yahweh said He would not do this in the days of Solomon for the sake of David, but in the days of Solomon's son He would rend all but two tribes (vs. 13). One tribe for David's sake and one tribe for Jerusalem's sake were to stay, and ten tribes would leave. See 1 Kings 11:13, 31-32, and 34-36.

History tells us that the twelve tribes were then separated into ten tribes and two tribes. Judah, representing the tribe of David, and Benjamin, representing the covenant that Yahweh had with Jerusalem, were now bound together as the two southern tribes. Remember, Benjamin was the son who was never separated from his father, Isaac, and therefore was chosen to represent Jerusalem in Yahweh's covenant relationship with the city.

The ten northern tribes were thus separated from the two southern tribes as Jeroboam, a mighty man of valor from the tribe of Ephraim, was chosen to be ruler over the house of Joseph (1 Kings 11:28). "And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah of Shiloh found him in the way; and he had clad himself with a new garment; and they two were alone in the field: And

Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, `Take you ten pieces: for thus says Yahweh, the Elohim of Israel, `Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to you...'"" Now the ten northern tribes were separated and under the leadership of an Ephraimite. The two southern tribes, Judah and Benjamin, remained in the reign of the tribe of Judah.

Israel, or Ephraim, and Judah were then represented in these two bands throughout 1 Kings and the prophetic writings.

It should be noted that those of the tribe of Ephraim were a mixture of Egyptians and Israelites (descended from Joseph and his Egyptian wife), and thus continued to have a problem with Baal worship (pagan worship) in the Northern Kingdom. The first thing Jeroboam did as king was to reestablish Baal worship under the guise of keeping the children of Israel from going back to Jerusalem to worship (kept them from their religious heritage and roots of faith). He forsook the promise that if he would be faithful to Yahweh's commandments that Yahweh would establish a sure house for him. Because of this great sin of lack of faith and obedience to G-d, and the leading of the people astray from G-d, the Northern Nations would be taken captive and they would lose the opportunity to have the truth let alone worship G-d according to the pattern of Truth they once had but did not follow.

The prophecies from this point are written from two different perspectives. Some of the prophecies were written for Judah and Benjamin, and some were written for Israel (Ephraim), the ten northern tribes.

Hosea is a prime example of a prophet that was sent to the ten northern tribes, which were influenced early on by Baal worship. As Jeremiah 23 tells us, Israel went into idolatry, but Judah did more abominably, even when she saw how Yahweh punished her sister, Israel, for her idolatry. Following such punishment and separation G-d's mercy is seen in His promise of restoration of both "sticks" into one united "stick" once again. The heart of the issue is that it would be these assimilated Jews, who through intermarriage and adoption of pagan ways, would lose the truth concerning their G-d. This is a perfect picture of the Gentile Christian Church for over 1800 years at present.

But there is hope of restoration. I will attempt to define by context the prophecies of Hosea and their meanings as quoted in Romans. "This is what the Sovereign Yahweh says: I am going to take the stick of Joseph which is in Ephraim's hand (and of the Israelite tribes associated with him), and join it to Judah's stick, making them a single stick of wood, and they will become one in my hand" (Eze. 37:19).

**Answer for yourself:** What did Hosea and other prophets sent by Yahweh have to say about the whole house of Israel as they become one stick again in the hand of Yahweh? We need to see New Testament scriptures in light of the entire Bible.

## ISRAEL'S REJECTION...AND THE LOSE OF THEIR IDENTITY

With the rending of ten tribes from Solomon's son, Rehoboam, those tribes were given unto Jeroboam with a promise that a sure house would be established for him if he would follow Yahweh's laws and commandments. He did not do so, and the ten northern tribes were destined to be taken captive as a result of their rejection of Yahweh. It is recorded in history that Naphtali was annexed to Assyria in 738 B.C., and in 722 B.C. Sargon captured Samaria, the capitol of the ten northern tribes, and 27,290 inhabitants were carried off as captives (International Standard Bible Encyclopedia).

Prior to this Yahweh had sent prophets to Israel to foretell what would happen to them. Hosea prophesied mostly to the ten northern tribes, although Judah is mentioned also. Hosea's prophecy period began around 743 B.C. and foretold of the fall of Samaria. In Chapter One the prophet was told by Yahweh to take a wife of

whoredom (picturing Israelites who turned to paganism through Gentile assimilation) and to have offspring by her. "Whoredom" is #2183 in Strong's, from #2181, which is usually translated as "adultery" or "whorish." However, this does not mean that Yahweh told his prophet to marry a prostitute.

Ezekiel 6:9 says, "And they that escape of you shall remember Me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which has departed from Me, and with their eyes, which go whoring after their idols." Here Israel's "whorish heart" refers to her idol worship. Yahweh told Hosea to marry a woman of Israel who was an idol worshiper. Those of the true Faith who have married unbelievers know many problems can arise from this. Yahweh used the relationship of Hosea, his wife, Gomer, and their children as representative of His relationship with Israel, and also the Kingdom and its children. Yahweh constantly sent prophets to His wife, Israel, pleading with her to come back to Him, yet they continually whored after the idols of the nations. As Hosea 1:2 says, "the land has committed great whoredom, departing from Yahweh."

The first of Gomer's three children was named Jezreel. In most dictionaries, as well as Bullinger's Companion Bible study notes, Jezreel means in the Hebrew "Yahweh sows." The first son of Hosea was a living testimony that Yahweh was going to sow the house of Israel into the world and Gentile nations. In Joel 3:2 Yahweh says that He again will plead for Israel who had been "scattered among the nations."

The second child was called Lo-ruhamah (vs. 6) and means "not pitied" or "no mercy." It refers to the state in which Israel (the Ten Northern Tribes who went into Gentile captivity and paganism) would be during their captivity. Yahweh said, "for I will no more have mercy upon the house of Israel; but I will utterly take them away." Yahweh was not going to have mercy on them until they remembered Him and acknowledged Him as their husband in that covenant relationship (see 2:16). He was going to let them have what they wanted--to worship nothing and to be helped by nothing, because that is what the idols of the nations are--nothing! Read also Isaiah 27:11-13.

Isa. 27:11 When the boughs thereof are withered, they shall be broken off: the women come, [and] set them on fire: for it [is] a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favor. 12 And it shall come to pass in that day, [that] the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. 13 And it shall come to pass in that day, [that] the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

The third child was named Lo-ammi, meaning "not my people." Yahweh is saying He will NOT consider scattered Israel as His people and that He will not be their Elohim. Let us look at Micah 1:1-7.

Mica 1:1 (KJS) The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, [and] Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. 2 Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord G-d be witness against you, the Lord from his holy temple. {all ye...: Heb. ye people, all of them} {all that...: Heb. the fullness thereof} 3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. 4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, [and] as the waters [that are] poured down a steep place. {a steep...: Heb. a descent} 5 For the transgression of Jacob [is] all this, and for the sins of the house of Israel. What [is] the transgression of Jacob? [is it] not Samaria? and what [are] the high places of Judah? [are they] not Jerusalem? 6 Therefore I will make Samaria as an heap of the field, [and] as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof. 7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered [it] of the hire of an harlot, and they shall return to the hire of an harlot.

**YET ISRAEL INCREASES...HOW CAN THIS BE?**

Even in Israel's rejection by Yahweh and Israel's choosing the way of the nations to become "Jezreel," scattered, "Lo-ruhamah," not pitied, and "Lo-ammi," rejected, Hosea records, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, 'You are not My People,' there it shall be said unto them, 'You are the sons of the living Elohim'" (1:10).

If you will remember, we discussed how Yahweh enlarged Israel in Egypt (Ex. 1:7), which is a type of the world, and which promulgated false deity worship. Hosea recorded in 8:11-13 that Israel (Ephraim) would again return to Egypt. "The thing that has been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, 'See, this is new?' it has been already of old time, which was before us" (Ecc. 1:9-10).

Yet scriptures such as Isaiah 11:12 tell us, "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Notice that Judah and the dispersed of Israel were scattered to the four corners of the earth.

**Answer for yourself:** Do you see that Yahweh will again call Israel (those who have lost their way and spiritual path) out of Egypt (the world)?

**Answer for yourself:** Do you think that this is only a spiritual calling?

This is the power of Yahweh to fulfill His promise to Abraham, even when Israel is in affliction. The Adversary's influence as seen in the flesh of man and his worldly systems are still today trying to destroy Yahweh's chosen people.

## WHO DID ISRAEL BECOME...AND WHAT OF THE PROMISE TO REGATHER?

Isaiah prophesied that Israel would become desolate and divorced because of her unfaithfulness. Such is a perfect picture of the dispersed of Ephraim who have lost their Jewish Roots and Hebraic Roots of their faith and adopted pagan ways and today call it "orthodoxy." Yet her children were promised to be more than the children of the married, and her seed to "inherit the Gentiles" (Isa. 54:1-3). Yahweh's promise to Abraham will not be broken (Heb. 6:13-17). Now take special note of that promise; "And, behold, the word of Yahweh came unto him, saying, 'This shall not be your heir [Eliezer]; but he that shall come forth out of your own bowels shall be your heir.' And He brought him forth abroad, and said, 'Look now toward heaven, and tell the stars, if you be able to number them;' and He said unto him, 'So shall your seed be.' And he believed in Yahweh; and He counted it to him for righteousness" (Gen. 15:4-6). Eliezer was a faithful steward in Abraham's house and was adopted as the heir if Abraham remained childless. But Yahweh promised that Abraham's seed (Israel) would come from his own bowels.

Ezekiel 20:2-45 tells a short story relating the history, as well as the future, of Israel. It says that Israel's heart went after idols, and their children did the same. They committed whoredoms in their idol worship. So Yahweh said that He would scatter them in the nations because Israel wanted to be as the nations, yet He would still rule over them. He will then gather them from the countries where He scattered them and bring them into the wilderness of the people to plead with them. Yahweh will at that time bring all of the house of Israel into the bond of the covenant, and they will inherit the land promised to their fathers. This also was prophesied by Moses to Israel in the wilderness (Deut. 32).

## WHO WILL DO THE REGATHERING?

**Answer for yourself:** Is it not the shepherd that will do this?

Yahweh moved Jeremiah to write, "Hear the word of Yahweh, O you nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd does his flock. For Yahweh has redeemed Jacob, and ransomed him from the hand of him that was stronger than he" (Jer. 31:10-11).

## WHO IS THE SHEPHERD?

Yeshua said, "I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knows Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd" (John 10:14-16). Yeshua also said that He has sheep which are of another fold.

Previously we established that the scriptures refer to Judah as being first, then Israel. Yeshua offered himself to his own house (Judah) first, many of which rejected him, even to this day. Judah was not only first in the blessings, but first in the curses also. But sadly the Gentile Church has rejected Yeshua for over 1800 years to date by rejecting his Jewishness, his Torah faith, his Biblical Festivals, his correct understanding of the Tithe, adopting a pagan Christology that makes him a g-d, etc. The Gentile Church is guilty of not hearing their "shepherd's voice," preferring false shepherds instead like Paul in various places in the New Testament, or those who corrupted his writings and altered them in "his name." Today Christianity is "Paulinized" and definitely not reflective of a Jewish Faith whereby the non-Jew is grafted into the Israel of G-d. The true Jewish Shepherd has done them little good.

Consider these verses in Romans, "For I am not ashamed of the good news of Messiah: for it is the power of Yahweh unto salvation to every one that believes; to the Jew first, and also to the Greek [Gentile]" (1:16). "Tribulation and anguish, upon every soul of man that does evil, of the Jew first, and also of the Gentile. But glory, honor, and peace, to every man that works good, to the Jew first, and also to the Gentile" (2:9-10).

**Answer for yourself:** Who did Yeshua then seek after being rejected by the religious leaders of Judah?

**Answer for yourself:** Was it not the lost house of Israel? (Matt. 15:24).

Yeshua told the twelve to "go rather to the lost sheep of the house of Israel" (Matt. 10:16). The lost sheep of the house of Israel included all twelve tribes (James 1:1). As stated above, salvation was first to be offered to the tribe of Judah. Since many from Judah rejected Yeshua, then the call was sounded to go into the highways and byways. This is why Yeshua said in Matthew 10:5, "Go not into the way of the Gentiles, and into any city of the Samaritans enter you not."

## WHO WERE THE SAMARITANS?

The following is taken from the Greek concordance of the On Line Bible: "A Samaritan, strictly speaking, would be an inhabitant of the city of Samaria; but the term was applied to all the people of the kingdom of Israel. "After the captivity of Israel, B.C. 721, and in Yeshua's time, the name was applied to a peculiar people whose origin was on this wise: At the final captivity of Israel by Shalmanesar, we may conclude that the cities of Samaria were not merely partially but wholly depopulated of their inhabitants in B.C. 721, and that they remained in this desolated state until, in the words of 2 Kings 17:24, "the king of Assyria brought men from Babylon, Cuthah, Ava (Ivah), Hamath, and Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." "Thus the new Samaritans were Assyrians by birth or subjugation. These strangers, whom we now assume were placed in the cities of Samaria by Esarhaddon, were of course idolators, and worshipped a strange medley of divinities."



**Matthew 15 contains a difficult passage to understand.**

**Answer for yourself:** Why did Yeshua treat the Canannite woman with such disdain "It is not meet to take the children's bread, and to cast it to dogs" (vs. 26)?

If we understand that "for everything there is a season, and a time for every matter under heaven" (Ecc. 3:1) we can understand why Yeshua said that he was not sent but to the lost sheep of the house of Israel, as the shepherd to regather the sheep (Jer. 31:10). This is why Peter was admonished to "feed my sheep" three times.

**Yahweh's plan is to regather the whole house of Israel (those Israelites intermarried with Gentiles in the world through captivity and exile whereby they lost their ethnic tradition as well as their religious tradition) and then spread the Law of Yahweh to the nations (non-Israelite Gentiles) through them, with Jerusalem as the center.**

At that time Messiah will be the King of the earth, which will finally receive the rest that is due her, and men will learn to be obedient to Yahweh's Word.

The thirty-seventh chapter of Ezekiel tells of the time when the power of the whole house of Israel is broken in their affliction, and they are without hope. Then Yahweh will again have mercy on Israel and Judah (see Deut. 32:36,43). Now let us read the revelation given to Ezekiel, **"Thus saith Yahweh Elohim; `Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand'" (37:19). This will never happen until the Gentile Christian Church learns to ruthlessly study the truth about their faith, repent and confess their sins of pagan worship when shown them, and adopt a more correct Biblical attitude when shown the truth. This will require humility and a broken heart before their G-d whereby they can humbly admit they have been wrong about so many things and confess that "salvation is of the Jews."**

Yahweh continues in verses 21-23, **"Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their Elohim."**

**Now pay close attention.**

**When the two sticks are brought together (today as seen in Gentile and Jew coming to the unity of the faith, with one LORD, one Faith, one Mikveh, etc.), and there are no more two families, then will Yahweh sanctify Israel, and she will be a blessing to the rest of the families on the earth (this is the fulfillment of the promise to Abraham in the Covenant promise of Genesis 12.) "And the heathen shall know that I Yahweh do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (vs. 28).**

This again will not happen until the Christian Church (which is primarily Gentile, and who finds its Gentile roots coming from Europe from which the Northern Ten Tribes of Israel intermarried and assimilated for well over 2500 years at present) repents of the innate Paganism that is accepted as "orthodoxy" today because of her Biblical illiteracy and loss of her Hebraic Roots. This will not happen until the Gentile Church joins Judah in her acceptance of her Jewish Messiah and rejects the Messiah of Rome that it has accepted instead. Today Christianity tries to pass off Yeshua as the Messiah to the Jews but most never will accept such a character because instead of a Jewish Messiah the Gentile Church presents a "Romanized-Paganized Jesus" instead of a

## Hebraic Messiah.

Compare Deut. 32:36 with the above, and understand that Israel (the Israel which sits in Churches today and who practices a paganized Biblical faith that finds its origins in the Sun-Worship of Gentile nations) is destined to become broken and, thus, Israel is finally to understand that salvation comes only from Yahweh, not idols. Then she will give up her Baal worship (pagan worship mixed with the true worship of Yahweh as is so often found in contemporary Christianity which is a mixture of Biblical Judaism and paganism) and live forever, as the descendants of Abraham, in the land that was promised to him.

## THE IMAGE OF DANIEL....IT IS YET HAPPENING TODAY

The vision of Nebuchadnezzar (Dan. 2) is an image with a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet of iron mixed with clay. Notice in verses 41-44 that the iron will not stay mixed with the clay, but in the latter days when Yahweh is about to set up the everlasting Kingdom, a separation occurs; "And whereas you saw iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay" (vs. 43). Who is it that, although they are mingled with the seed of men, shall separate from them in the days that Yahweh shall set up the everlasting kingdom (vs. 45)? We can view Daniel's image as merely an image of the kingdoms of the nations, or we can view the image as Israel's dispersion in the nations. Since the Bible is written only for Yahweh's people, Israel, and only mentions other nations in respect to Israel's relations with them (Deut. 4:7, 8; Ex. 33:16; Amos 3:1, 2), the latter is probably correct.

"Who are Israelites; to whom pertain the adoption [sonship], and the glory, and the covenants, and the giving of the law, and the service of Yahweh, and the promises; Whose are the fathers, and of whom as concerning the flesh Messiah came, Who is over all, Yahweh blessed for ever. Amen" (Rom. 9:4, 5).

All four kingdoms represented by the image in Daniel were areas into which the children of Israel had been carried captive. If you consider this image to be a figure of Israel as they were dispersed, then you will see the four great Kingdoms as being Israel dispersed among "the Gentiles," as prophesied by Hosea (8:8).

The first Kingdom (the head of gold) represents Babylon (Dan. 2:38).

**Answer for yourself:** Could Babylon have been portrayed as the head of gold because it represented the first kingdom raised up by Yahweh consisting of the dispersed Israel?

The area from where the Babylonians came is where some of the Israelites had been carried captive by the Assyrians. If Israel numbered only seventy when they went into Egypt, and grew to two million by the time they came out 430 years after, it should not surprise us that Yahweh caused the lost tribes to flourish in number as they became the nations.

Consider the number mentioned earlier of those who were carried off by Sargon--approximately 27,000. At a ratio of 70 to 2,000,000, which they increased in Egypt in 430 years, in the same amount of time, the 27,000 would have grown to over 750,000,000! The population of the entire United States is only about 200,000,000, which has become the most powerful country in the world in only half the time. Yahweh is using the world as a furnace to melt the metals and remove the impurities, then He will establish His Kingdom, the Kingdom of Israel (Acts 1:3-6).

In Genesis 6 we see that Yahweh did not want his people (the sons of Elohim) marrying the idol worshipers around them (the daughters of men). Just as the iron in Daniel's vision could not mix with the clay, so in the last days the lost sheep will separate themselves as they hear the voice of the Great Shepherd intended for the Gentiles...the Jewish Yeshua and not the other false shepherds in the New Testament or who fill the airwaves today.

In Acts 10, a Roman soldier named Cornelius separated himself to become a son of Yahweh, and he feared Yahweh.

**Answer for yourself:** Could he have been of the lost tribe of Israel?

Yeshua said his sheep hear his voice and that his sheep are the lost house of Israel. Yes, Cornelius was of the lost sheep, and the Holy Spirit revealed just that when it fell on him and his family.

Paul, in speaking to the Romans, quoted Hosea, "I will call them `my people' who are not my people; and I will call her `my loved one' who is not my loved one, and, It will happen that in the very place where it was said to them, `You are not my people,' they will be called `sons of the living Elohim'" (9:25-26).

## THE SEED OF FAITH

**Answer for yourself:** Are we, who desire to be ruled by Yahweh with Yeshua as our example of G-dliness, only spiritual Israelites?

Those whom Yahweh is calling through His spirit are not only spiritual Israelites, but the seed of Abraham, the lost sheep of the house of Israel, "which in times past were not a people but are now the people of Yahweh: which had not mercy, but now have obtained mercy" (1 Pet. 2:10).

Israel is scattered to the four corners of the earth. Make no mistake--this includes all races, peoples, tongues, and nations. Long before Israel was a nation, Joseph's offspring were half Egyptian. That is why Yahweh holds back the four winds of destruction until His servants, the faithful house of Israel, are sealed with His name in their foreheads (Rev. 7).

In Romans 11 we read of the grafting in of the wild olive branch to the tree which had the natural branches cut off. When an olive tree is not pruned or cared for and is rejected and abandoned, it becomes wild.

**Answer for yourself:** Is that not what Yahweh did to Israel?

Just as in the short history of America the black race who were brought over has lost its identity, so Israel's has been lost in several thousand years.

We must see with the faith of Abraham. The Scriptures record that it is impossible to please Yahweh without it (Heb 11:6). The household of faith are the ones who are called, not the unbelieving. As it was with Joshua and Caleb, the only two of the physical descendants of Abraham who because of their faith, entered into the Promised Land, so Paul teaches, "For you are all the children of Yahweh by faith in Messiah Yeshua. For as many of you as have been baptized into Yeshua have put on Yeshua. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for you are all one in Messiah Yeshua. And if you be Messiah's, then are you Abraham's offspring, heirs according to the promise" RSV (Gal. 3:26-29).

Paul understood that those who heard Yeshua's voice and followed Him were the lost sheep and Abraham's seed. Walk out tonight, look up and consider the number of stars, and believe that you are Israel! Then begin to believe like them, to accept their Scriptures over the corrupted ones we have inherited in our Christian Bibles, return to Biblical worship in the Festivals, repent of robbing G-d by practicing the Tithe the way the Christian Church has taught you, repent of idolatrous worship because you accepted Trinitarianism and a false Christology over an Ethical Monotheism. Begin to pattern yourself as if you are truly Israel, for if you hear anything I have been saying, you are!

*Eph. 2:11 Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the*

*Circumcision in the flesh made by hands; 12 That at that time ye were without Messiah (Christ), being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without G-d in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us];*

**Answer for Yourself:** Do you see now, if you are a Christian, that you were never meant to exist apart from the Israel of G-d, the Jewish people, and the "faith once given to the Saints?"



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# IN THE WORLD TO COME...BIBLICAL JUDAISM WILL BE THE WORLD RELIGION AND NOT CHRISTIANITY

It is hard to go to a Christian bookstore these days without noticing that there is a new budding emphasis within the Church today on returning to the Hebrew and Jewish roots of the Christian Faith. We see such manifestations as the singing of the Psalms, the use of banners, the celebration of the Biblical feast days (Passover, Pentecost, Tabernacles), sacred dancing, home schooling, Sabbath celebrations, tithing, use of the Hebrew name of God (Yahweh), chants and high praise, and the displaying of Jewish symbolism (Menorah, Star of David, Shofar, etc.). These are but a few of the elements drawn from our Judaic heritage that are now becoming common place in the worship, practice and teachings of many Christian congregations. Let me say it is long over due.

Although many of these activities are not yet the accepted norm in all Christian circles, it is only the beginning of a rapidly developing trend which can hardly be ignored. It demands explanation. **It, in fact, constitutes a Judeo-Christian restoration with a new emphasis on the "Jewish Roots" of the Christian Faith. However, some in Christian leadership are expressing apprehension born out of a fear of legalism. May G-d hasten the day when something is judged, not by whether it is Jewish or traditionally Christian, but by whether or not it is Biblical and G-d-centered.**

**Eternal truth came from G-d, through the Jews, to the Gentiles, for the world, through the ministry of Yeshua and his followers.**

## RE-FAMILIARIZATION WITH JUDEO-CHRISTIANITY

Most people are familiar with the term "Judeo-Christianity". It is frequently used by scholars, Bible students and commentators. It means "having roots in both Judaism and Christianity". JUDAISM and CHRISTIANITY were publicly coined words. The word "Christian" was first used in A.D. 42 in the city of Antioch (Acts 11:26). Eventually it was adopted for the purpose of differentiating between believing Jews (in Messiah) and unbelieving Jews. Ultimately it became an identity for the entire Church. The term "Judaism" was born of similar circumstances and was, no doubt, coined for the purpose of implying a "divorcement" from Christianity.

***In fact, the proper system of worship and practice for the people of G-d is neither "Jewish" in an ethnic sense nor even "Christian" in a religious sense, but simply divine in a Biblical sense and therefore eternal and universal (for all nations).***



Nevertheless, these are acceptable terms when understood in a complimentary fashion and we will use them for identification and orientation. But the phrase JUDEO-CHRISTIANITY is perhaps most ideal in that it expresses and maintains the inherent bond between that religious faith which was authored at Sinai and was handed down by Yeshua's apostles in fulfillment of the Great Commission (Hebrews 12:2, Ephesians 4:5). The "One Faith" of scripture is quite simply the Faith of G-d.

## WHY THE DIFFERENCE?

*G-d said, "For I am the LORD, I change not..." (Malachi 3:6).*

If you believe the above statement about G-d I challenge you to be honest with yourself in answering the following questions:

**Answer for yourself:** Why then is there such a startling difference between Christianity and Judaism?

**Answer for yourself:** How can two religions that claim to have sprung from the same G-d fail to have many, indeed most things, in common?

**Answer for yourself:** Did Jesus start an entirely new religion, and if Gentile Christianity is then then how can you explain that it's major doctrines and dogmas can be found in Sun-Worship as found in almost all the Gentile nations of the world? Does that make Jesus a Sun-Worshiper?

**Answer for yourself:** Is he responsible for all of the differing doctrines and practices that bear the name of Christianity today, and if so what are we to do about the "one faith" of Ephesians?

**Answer for yourself:** Is there a difference between the "Christ of Faith" and the "Yeshua of History?" Have we followed the wrong Jesus as Christians?

**Answer for yourself:** Who is the "real Yeshua" as distinguished from the various thousands of different denominations and non-denominations that exist today which teach different "Jesuses?"

These are reasonable questions that deserve sensible, factual answers.

## HAVE WE MISSED THE TRUTH ABOUT THE REAL JESUS IN OUR CHURCH...LET ALONE HAVE WE MISSED IN OUR RELATIONSHIP WITH G-D AND DON'T KNOW IT?

**Answer for yourself:** One may question: "What difference does it make as to how I worship G-d so long as I have accepted Christ as my personal savior?"

*As startling as it may sound, the bulk of Biblical text is not devoted to the message of redemption, but rather how one pleases, serves and honors G-d after having become a believer.*

This statement is of such importance we need to listen to it again: *As startling as it may sound, the bulk of Biblical text is not devoted to the message of redemption, but rather how one pleases, serves and honors G-d after having become a believer.*

*"FOR I AM THE LORD, I CHANGE NOT..." (Malachi 3:6).*

The precaution given to ancient Israel is a valid one for the Church today. G-d pleaded with them on several occasions not to worship Him through learning the ways of the heathens. It is the Gentile Christian who does this and most likely is not aware. In this day of restoration and renewal of the Church, there is a turning away from many of the man-conceived concepts of worship which have been handed down to us by the historic church fathers and a return to Biblical patterns, even if they do appear Jewish in nature.

## PILATE'S QUESTION...CAN YOU ANSWER IT? SOME CAN!

Pontius Pilate asked a significant question of public concern, both for our day and his, when he inquired of Yeshua, **"WHAT IS TRUTH?" (John 18.38).** The greatest of men still struggle to find the answer to this all-consuming question as they seek to please the living G-d. We at Bet Emet Ministries are dedicated to finding the truth in order to assure that we are worshipping the Father in SPIRIT & TRUTH. Our dedicated study for the past fifteen years has shown us that much of what we were taught by Christianity was anything but truth and surely not given by the Spirit.

Failure to fully answer this profound question has left the Church in a quagmire of conflicting doctrines and practices. This question can not be satisfied with the dismissing response that Yeshua said, "I am the Truth." While we as Christians do have the Christ of the doctrine in common, we find ourselves desperate for unity in the doctrine of the Christ. Nearly everyone at some time has found himself a victim of these conflicts only to ponder the same question: **"WHAT IS TRUTH?"** Perhaps one of the greatest mistakes to be made in our pursuit of divine truth has been the failure to acknowledge the source. The source of basic truths for the Church came from G-d through the Jews. Any teaching that is not traceable through the Jews is not sound doctrine and will invariably be flawed in its conclusion and application.

It is the gradual drift of the Church from its Hebraic moorings and root system that has rendered us a very divided people (over 2,000 different denominations at last count), as is reflected by the myriad of conflicting doctrines and practices within the corporate body of Christ and by the historic denominational "wall building" that has resulted.

**Answer for yourself:** Where is the "faith once given to the saints?"

## MISTAKEN IDENTITY

Are we into legalism and a return to bondage?: Not at all! Although that is often the reaction of some when one does something that appears to be Jewish in nature. Yeshua said, "Think not (although some still do) that I am come to destroy the law...". He was not advocating the continuation of the legalistic system for achieving righteousness as some believe Judaism is to be, nor was he attempting to terminate the Law, which is the guideline or pattern for moral discipline, praise and worship. **Biblical Judaism was simply G-d's chosen system of praise, worship and service.** The writer of Hebrews informed the Jewish believers that Yeshua was sent to bring repentance to Judaism which had become influenced by Hellenism (Hebrews 9: 10). Yeshua did not replace Biblical Judaism and would not today either. In fact it is my strong belief that Christianity as it stands today is an offense to him to say the least.

## JESUS-A REFORMER AND NOT AN INNOVATOR

Yeshua did not come to start a new religion for the world, let alone his church which he was to build. Yeshua came to reform Biblical Judaism (Sinai faith) which was intended by both him and his Father to be the faith taken to the Gentiles in the Great Commission. How so you say:

- 1). By taking away the carnal ordinances (refocusing upon the Torah [613 Commandments] and not upon the multiple oral laws given by man's best intentions to ensure that the written Law

- was not broken)
- 2). By strengthening the meaningful Laws and ordinances
- 3). By adding the dimension of the Holy Spirit which was intended to empower the believer to live a Torah obedient life

Clearly "Christ is the end [Hebrew for "end" is "goal" in the Greek] of the law for righteousness" (Romans 10:4), but Yeshua did not eliminate it as an underlining pattern for worship as is demonstrated in the observance of festival celebrations (Hebrews 10: 1). For example, Yeshua never terminated the Passover celebration. He kept it the night before his death. He never intended that we replace the Passover. He never intended we substitute Easter observance [a pagan festival and rite] for the Passover which was given and commanded by G-d for both Jews and Gentiles alike. Some have added to the Passover a Messianic emphasis, but it is still the PASSOVER nonetheless (1 Cor 5:7-8). Sadly for most of us, although most of us are unaware, our churches substitute "crackers" and "grape juice" as a pseudo-Communion for the Passover which was to be celebrated only ONCE A YEAR. When this principle of reform is understood and the "fear factor" is eliminated, the Church is going to see an accelerated restoration of Judeo-Christianity. Charges of legalism and of being Judaizers in the historic context will diminish. Judeo-Christianity is the answer for perfected praise which the church lacks today. The songs Christians sing to G-d in our Gentile Churches may sound great on the sound systems but to G-d's ears I wonder how such erroneous doctrines and untruths in song sound to Him.

*Let me say it another way....we as Christians have failed to heed Yeshua's warning to worship the Father in Spirit and in Truth for our worship is flawed and unacceptable to our Father for the most part if we follow the traditional pattern of most churches where paganism is mixed with Biblical Judaism and condoned by the cliché of having a "new" way..a "new" covenant*

The sad fact is that most of the church is unlearned and uninformed about such things because their focus has been limited to redemption only to the exclusion of other important doctrines in the Bible such as worship and teaching.

## LET THERE BE NO MISTAKEN IDENTITY AND THE FINAL RENEWAL

Having understood the above warning from Yeshua in John 4, the return to Judeo-Christianity through intense study and repentance, thus leading to a return to a more Biblical pattern of worship of the Father cannot be construed as legalism or a return to religious bondage. Those who say different are simply wrong and have failed to grasp the real message of the Scriptures.

*"An over-Hellenized over-Latinized Christianity needs a re-Judaizing process to bring it back to its founding Jewish roots and RENEW it more in keeping with its own inherent ideals." (Edward Flannery- Catholic scholar)*

Discerning Christian scholars are beginning to recognize the record of the Holy Scriptures and the truth of history. In a very real sense Gentile Christians have been discriminated against by their own leadership. They have been denied their right of equal access to the Judaic heritage guaranteed them by the New Testament. Presbyterian scholar Harry E. Gaylord described it accordingly, "The Christians, as they were

**eventually called, did not have a uniform approach to Jewish law, but they were not trying to break away from Judaism. They were a group within it trying to make their views normative. First generation Christianity was a part of Biblical Judaism, but the next generation read us out of it.** The New Covenant of grace has guaranteed all men, Jew and Gentile, the right of equal access to the promises of G-d through Abraham. "That the blessings of Abraham might come on the Gentile through Yeshua Christ.....And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Ga 3:14, 29)

Judaism was a religion of much ceremonial ritualism "until the time of reformation" (Hebrews 9: 10). Because of the ministry of Yeshua Gentiles as well as Jews can now maintain the righteous principles of the law without being encumbered with all the cultural baggage of Talmudic Judaism. **It was in this context that the apostle Paul could denounce those who dared to trust in the ritual observance of the law to establish their own righteousness through works of the flesh (Galatians 3: 1-3) and at the same time encourage the celebration of the Passover by Gentile Christians (1 Corinthians 5:7-8).**

**Answer for yourself:** Since the inherent Jewishness of the gospel of Yeshua is so clear in the first century, the obvious question is, "What brought the massive divorcement of Christianity from Biblical Judaism?"

For the answer one need only trace the course of history. After the death of the apostle Paul and the destruction of Jerusalem in A.D. 70, subsequent generations, which included more and more Gentiles, made every effort to remove all traces of Jewishness from the gospel of Yeshua. As the Church became increasingly Hellenized (Greek) and Latinized (Roman), many of the concepts of polytheism (other gods) began to appear, gain prominence and become entrenched in the Church. The Church remains a victim of many of these elements today. But restoration and doctrinal renewal for the Church is on G-d's agenda (Deut. 32:2). Many are beginning to "...ask for the old paths, where is the good way..." (Jer.6: 16). They will be the prophetic ones who "....shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (Isaiah 58:12). Bet Emet Ministries is one of many who have felt the call to return to the old paths which is the good way, and in doing so, build the waste places destroyed by Gentile Christian anti-Semitism and anti-Judaism. In our pursuit to return to the "faith once given to the saints" we may not have Gentile Christianity's support, but rest confidently in the fact that we are raising up David's tabernacle in fulfillment of Scripture by helping to restore the paths and foundations for many who seek the truth about the G-d of the Bible

## THE END RESULT

The present renewal of the Church in Spirit is going to result in a renewal and restoration of Biblical truth in the area of worship and practice.

**Answer for yourself:** What is the end purpose of and need for this Judeo-Christian restoration?

Quite simply G-d is preparing the Church for the physical Kingdom age. The Millennial Kingdom is our inheritance with Yeshua (Rom 8:17, Matt 5:5). The destiny of Yeshua was declared by G-d through the angel unto Mary: "He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his father David: and he shall reign over the house of David forever; and of his Kingdom there shall be no end." (Luke 1:32-33)

If indeed Messiah's Kingdom is a "Davidic Kingdom", we might well conclude that the system and pattern of things that he will employ in that age will be those which "came from G-d through the Jews to the Church" so that we might be equipped to reign with Messiah over all the earth (Rev.20:6).

Shalom.







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## WHEN DID G-D'S LAWS BEGIN?

For many reasons, there has been confusion among the saints concerning the laws of the Almighty G-d. Well-meaning people have been deceived and misled by denominations, preachers, priests and teachers. As the result, there are all sorts of wrong conclusions, misunderstandings, and widespread errors in the assemblies and denominations concerning the laws of the Eternal Father.

Within the Gentile Christian Church, beginning many centuries ago, erroneous beliefs concerning "the law" were introduced. As a result, church-goers with excellent intentions have been cheated of sound understanding concerning the laws of G-d. In the present day, most who call themselves Christians give little or no thought to "the law" that is so often mentioned within the scriptures. Those scriptural passages that equate "the elect" with those who "keep the commandments of G-d" are generally read without any understanding, by the majority of people. As if that is sad enough, through false teachings and outright error being taught from our pulpits most people have had ingrained within them a "negative" connotation concerning the laws of G-d and pride themselves no "being under those awful things that kill."

**Answer for yourself:** It is possible, that due to anti-Semitism and improper teaching beginning over 1800 years ago by the Gentile Church which has rejected their "Jewish Mother" that we could be misled today in our understanding of the laws of G-d...His Torah (instruction)? This matter will be examined in this series of articles.

## KEEPING THE COMMANDMENTS OF THE FATHER

**Answer for yourself:** Why is it that the scriptures are filled with often repeated instructions to "keep My commandments," yet the average church-goer is unable to tell you or list what even 50 of the 613 commandments are?

***Yeshua very plainly stated that in order to inherit a place in the Heavenly Kingdom, we must do much more than merely call him our Lord. As it is written, he said that a person must also 'do the will of [the] Father'(Matthew 7:21).***

**Answer for yourself:** How can anyone read that passage (and others like it), with the intent of eventually reaching eternal Heavenly rest, without pausing to wonder, "just what is 'the will of the Father'?"

**Answer for yourself:** We must ask ourselves "Can we follow Jesus without being willing to keep the commandments of the Father?"

***When the young man asked Jesus what he must do in order to "have eternal life," Yeshua responded by telling him that in order to reach his spiritual***

***goal he must "keep the commandments" (Matthew 19:16-17).***

**Answer for yourself:** Are we not compelled, then, to wonder which commandments?

**Answer for yourself:** Because of that answer which He gave to the sincere young individual, should we not wonder whether we are "keeping the commandments"?

Truly, all of us who are sincerely seeking a Heavenly home must ponder whether we are obeying the "will and commandments of the Father."

***"If ye love Me, keep My commandments" (John 14:15). "He that hath My commandments and keepeth them, he it is that loveth Me" (John 14:21). "If ye keep My commandments, ye shall abide in My love" (John 15:10).***

**Answer for yourself:** When you read words such as these, spoken by the Messiah, Himself, how can you not wonder to which commandments He is referring?

***"And hereby we do know that we know Him: if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of G-d perfected; hereby we know that we are in Him" (1 John 2:3-5).***

***"For this is the love of G-d: that we keep His commandments" (1 John 5:3).***

We must know what His commandments are, and we must make the decision to obey them, in order to be called His friends (John 15:14).

The end-times Church -- the assembly of the elect -- is described as those who "keep the commandments of G-d, and have the testimony of Jesus Christ" (Revelation 12:17, 14:12). Those whom the end-time Messiah recognizes as outwardly displaying their love for him, "keep [G-d's] commandments." And those who will not be permitted to inherit a place within the Heavenly Kingdom are those who failed to obey the "will of the Father." All who profess to follow Jesus of Nazareth must be "keeping the commandments," else he or she will be rejected at the day of judgement. It is to those who do not keep the commandments that the New Testament records that Yeshua will say, ***"I never knew you. Depart from Me"*** (Matthew 7:23).

Obviously then, commandment-keeping is a basic part of Christ's doctrine. The words of Yeshua repeatedly declare that fact to us.

**Answer for yourself:** Since commandment keeping is of such importance to Jesus, if you are a follower of Jesus then should they also be as important to you?

## **THERE IS A YOKE...MAKE NO MISTAKE ABOUT IT**

Contrary to what so many have misunderstood or have been misled into believing, there is a "yoke" of commandments to which the believer must yield himself or herself. To be sure, the Father of our spirits is merciful, and gracious, and loving, and kind. However, none of those attributes is in any way opposite to requiring His children to obey His rules. Jesus told those who would follow Him, "Take My yoke upon you"

(Matthew 11:29). Our Messiah never said, 'Do whatever you please, and I'll be satisfied.' In fact, Messiah Yeshua declared just the opposite!

**Answer for yourself:** Did Messiah say that those who serve him in their way, instead of his way, will not be accepted by him at the Last Day (Matthew 7:21)? He sure did!

**Matt 7:21-23** 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (KJV)

I want to draw your attention to that part of the above verse where Yeshua mentions "depart from him because they practice iniquity" (Strong's number 458 & 459 meaning "the practice of not submitting to Jewish Law".

23 And <2532> then <5119> will I profess <3670> (5692) unto them <846>, <3754> I never <3763> knew <1097> (5627) you <5209>: depart <672> (5720) from <575> me <1700>, ye that work <2038> (5740) iniquity <458>.

Lexicon Greek 458 458 anomia {an-om-ee'-ah} from 459; TDNT - 4:1085,646; n f AV - iniquity 12, unrighteousness 1, transgress the law + 4060 1, transgression of the law 1; 15

- 1) the condition of without law
  - 1a) because ignorant of it
  - 1b) because of violating it
- 2) contempt and violation of law, iniquity, wickedness

Now let us examine the "root" word.

Lexicon Greek 459 459 anomos {an'-om-os} from 1 (as a negative particle) and 3551; TDNT - 4:1086,646; adj AV - without law 4, transgressor 2, wicked 2, lawless 1, unlawful 1; 10

- 1) destitute of (the Mosaic) law
- 1a) of the Gentiles (notice this carefully)!!!!!!
- 2) departing from the law, a violator of the law, lawless, wicked

**Answer for yourself:** Is transgression of the LAW of Moses for the Gentile (following the Cross in the New Testament) considered "sin?" Definitely yes.

**Answer for yourself:** Please note that Ephesians 2:1 says that these Gentile converts "WERE" (past tense) cut off from Yahweh, having no hope because something had separated them for Yahweh. What does Isaiah tell us in 59:1-2 that separated the Gentiles from G-d? Our iniquities, our sin which is transgression of the Laws of Moses, which contained within them the Laws of Noah which were given by G-d to the non-Jew long before there were Jews.

**Answer for yourself:** The New Testament, in I John 3:4, defines "SIN" as what? Transgression of, violation of, and ignorance of the Mosaic Laws.

**Answer for yourself:** Does Matt. 7:21 teach us in the New Testament that those who are without the Law, or who are ignorant of the Law, or who violate the Law, or who are destitute of the Mosaic Law (usually Gentiles) are told by Yeshua to depart from him? Yes.

**Answer for yourself:** Does Matt. 7:21 teach us in the New Testament that those who depart from the law are

"wicked?" Yes.

**Answer for yourself:** Does Matt. 7:21 teach us that if we are ignorant of the Law, thereby showing our contempt of it, should we expect to likewise hear "depart from me" from Yeshua in the world to come? Yes.

**Answer for yourself:** Does Matt. 7:21 teach us in the New Testament that those who violate the Law and are destitute of the Mosaic Law are told by Yeshua to depart from him. Yes.

**Answer for yourself:** If your church has taught you that the Law has passed away, thus making you destitute of the Law of Moses, should you expect that Yeshua will tell you to depart from him as well? Yes.

I thought you would think the above quick study very interesting. I can remember just how shocked I was when in my studies years ago I ran across this information when looking up hundreds of words in the Greek from my New Testament. **Let is sink into your head and heart; the word in the Greek for "iniquity" means "those who are ignorant of, or disobedient of the Mosaic Laws, especially Gentiles!"** I can hear now many of you saying to yourselves "No way", but the facts are facts. More on this important truth which is overlooked by so many later in other articles.

**Answer for yourself:** Are we not warned that those who substitute "the commandments of men" in place of the Father's doctrine "worship [Him] in vain" (Matthew 15:9; Mark 7:7)?

**Answer for yourself:** Have you worshipped G-d in vain at times in your life because you failed to understand G-d's Law which commanded the worship of G-d be done in certain ways and not in other ways?

Obviously, there are commandments for Christians to follow, and there is a "burden" that we are expected to bear. The scriptures soothe and assure us, however, that, "His commandments are not grievous" (1 John 5:3). Yeshua said that this "yoke is easy, and the burden is light" (Matthew 11:30).

Those who are called the "saints" are they who "keep the commandments of G-d, and the faith of Jesus" (Revelation 12:17, 14:12). In Revelation 22:14, we read: "Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates of the city [the Holy City descended from Heaven]."

**Answer for yourself:** Can any one who features himself or herself to be a Christian actually think it is acceptable to by-pass such plain declarations?

**Answer for yourself:** Once plain scriptural statements such as these are carefully pondered, how can anyone who sincerely seeks to inherit the Kingdom presume to think that he or she is exempt from commandment-keeping?

**Answer for yourself:** If so, then he or she does not comprehend the scriptures. The question that should be eagerly asked is, 'Which commandments must I, a Gentile believer in G-d through Yeshua, strive to obey'?

**Answer for yourself:** Have I, a Gentile believer in G-d through Yeshua, been given the exact same commandments as the Jew, or have I as a Gentile believer been given by G-d only some of them (Acts 15 and Isa. 56 hold the answer)? More on that later.

But, for all too many, there is no comprehension of the importance of yielding to Heavenly laws; therefore, for them, that question does not even arise.

## FAILURE TO COMPREHEND THE LAW CORRECTLY

Every person who has the ability to read or to listen, but who does not comprehend the scriptures fails to do so because of one of three basic reasons. Either the person does not want to understand; or he or she is not

intended to understand; or, he or she has been misled by errant and slothful pastors. Admittedly, each of us has, to some degree, failed to correctly comprehend the scriptures -- for one or more of the above reasons. The good news, however, is that the future of our understanding can be rather bright.

But let us return to the reasons for failure to comprehend the importance of the eternal laws.

- Firstly, there are those people who simply do not want to understand. Next within this category, there are those who are afraid to understand. Like the disciples, of whom it was written: "They understood not that saying, and were afraid to ask Him" (Mark 9:32). **Understanding brings with it the added responsibility to make a decision -- to take some action, and to obey. Knowledge and understanding replace ignorance.** When that happens, there remains no excuse (John 15:22). New, more clear understanding brings with it a change of perspective. Change is temporarily uncomfortable to us. As humans, we tend to like to stay as we are. Growth requires us to be in flux -- off balance for the moment -- and obligates us to make decisions, and adjustments in our thinking and in our life-style.
- The second reason why people do not comprehend is that it is not foreordained that they should understand. Jesus told his disciples, when asked why he spoke so often in parables: "Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given. Therefore, I speak unto them in parables...lest at any time they should see with their eyes, and hear with their ears, and should be converted, and I should heal them" (Matthew 13:10-15). Again, Yeshua (Hebrew for Jesus) explained to his disciples: "Unto you it is given to know the mysteries of the Kingdom of G-d, but to others in parables, that...they might not see, and...they might not understand." He explained that in the 'parable of the sower': the seeds that fell by the way side "are they that hear; then cometh the adversary (devil), and taketh away the Word out of their hearts, lest they should believe and be saved" (Luke 8:10-12).

Following this theme, Paul wrote that "if the gospel be hid, it is hid to them that are lost; in whom the g-d of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel...should shine unto them" (2 Corinthians 4:3-4). While no one wants to think of himself or herself as being in this category, the undeniable fact is that the scriptures testify that there are many citizens of the planet who are not chosen (from before the foundation of the world) to understand the Word.

- Thirdly, we can misunderstand [not comprehend correctly] the scriptures because of those who have taught us, and the culture in which we were raised. Pastors, preachers, teachers, and parents are all liable to perpetuate and pass on un-truths. This usually occurs without any maliciousness on their part at all -- because they, themselves, were also deceived. In these instances, there is generally no active intent to lead anyone astray. However, mis-direction may also occur because of fear of ridicule, or laziness on the part of pastors and teachers. There are multitudes of ministers who do not understand the law and the Bible yet they preach; and this because of the hardness of their hearts and their lack of dedication to study to ensure that they teach "truth" and not "error." They have fallen prey to tradition.

There are many pastors and preachers and church-school teachers who are like the "blind watchmen" mentioned in Isaiah 56. There are numerous others who are slothful watchmen, not lifting the voice of warning because of their own self interests, or because of fear of losing their salary as a paid hireling minister (Ezekiel 33:1-9; 2 Timothy 4:3; John 10:13). Many are the church leaders who frankly were not called, and not sent by the Father. As Paul asked, "How shall they hear without a preacher? And how shall they preach, except they be sent" (Romans 10:14-15)? There are a multitude of ministers and spiritual teachers who are metaphorically described as "wells without water," actually unable to provide spiritual drink for their parishioners who thirst (2 Peter 2:16). These are they who are uninspired, and who lack the Spirit of Truth to guide them. They substitute man-made theology, popular 'love' psychology, their own chosen 'flavor' of political philosophy, and written speeches copied from the sermons of other men, in place of the gospel of the Kingdom. **Emotionalism is what they substitute for righteousness.** They preach on subjects such as liberal humanistic morality, self-esteem, and wealth-building, because they themselves know not the right way. These are they who "worship...in vain" because they "teach for doctrines the commandments of men" (Matthew 15:9).



## WHEN DID THE LAW BEGIN ANYWAY?

The scriptures do speak of more than one set of laws. Some of the laws were from the beginning: they are endless and eternal. Some laws were added at a later time. Others were commandments related to a covenant with a particular individual or family. Still others were laws upon which there was a time or circumstantial limit placed. It is very important to understand this and be able to discern this when you read and study the Bible. Few do however and we hope to change that for the better by sound teaching on such subjects in this website.

**Answer for yourself:** Do the scriptures teach us that there was no law in effect before the exodus from Egypt and Sinai? No, not at all! The scriptures tell us just the opposite: that the law of G-d was given to man in Eden -- from the very beginning! Covenants contain laws and commandments as covenant responsibilities that G-d gave man as his part of the covenant relationship. If you have a covenant then you have certain responsibilities; these are called laws and commandments. And yet there are many who have been confused or misdirected into wrongly believing that "the law" is synonymous with everything that Moses spoke to the children of Israel, they mistakenly believe that before Moses, there was no law. Such thinking is completely wrong! Because sin is defined as the transgression of the law, then those who think that there was no law given to man before Sinai must erroneously conclude that there was no sin before Sinai! Such is foolishness.

At the first, Adam was told that he may not eat of the Tree of the Knowledge of Good and Evil. The scripture tells us that, in some wonderful and mysterious way, within the fruit of that special tree was contained knowledge of right and wrong, of good and of evil. When Eve and Adam partook of it, their understanding "was opened," and they were ashamed of themselves. Elohim said "man is become as one of us, to know good and evil" (Genesis 3:22). As Paul wrote, the knowledge of sin comes through the law (Romans 3:20). It is obvious, then, that the fruit of the Tree of the Knowledge of Good and Evil contained within it, in some miraculous manner, the basic laws of right and wrong and of right conduct toward the Creator and fellow-man.

## NO LAW....NO SIN...HOW CAN THAT BE?

There was indeed a law given to those favored of Yahweh long before Sinai. If there had been no law, then there could have been no sin, and therefore, no punishment. If there had been no law from the days of Adam and Eve, then, according to Paul's explanation (that where there is no law there is no transgression, and therefore no sin imputed), the Eternal Father would have been unjustified in rejecting Cain's offering.

**Answer for yourself:** How could Jehovah fairly have rejected Cain's efforts, if Cain had not had prior knowledge of the proper and acceptable way to present an offering? We may not have been told everything in Genesis, but such knowledge of man's responsibilities and duties toward G-d and his fellow man are implied; such responsibilities were always expressed as laws and commandments which, when properly understood, were reflective of the "loving" response toward either G-d or mankind.

**Answer for yourself:** How could the Eternal Father go on to justly punish Cain for murdering his brother, if Cain had not known that there was a law against murder?

**Answer for yourself:** Was He justified or unjustified in rejecting and punishing Cain in these matters? He was justified, because He is "righteous in all His ways, and holy in all His works" (Psalm 145:17).

**Answer for yourself:** If there was no law from the beginning, how could any man have been considered 'righteous'?

Yet the scriptures declare that Noah was 'righteous.' (Genesis 7:1) He was, in fact, the only righteous man in his generation. The rest of the world was wicked.

**Answer for yourself:** How could a just G-d become angry enough with man to bring a devastating flood upon

the earth, unless He expected man to have behaved otherwise?

**Answer for yourself:** And how could they have behaved otherwise (not sinned), unless they had been given a law, and a set of commandments to follow?

"Sin is not imputed when there is no law" (Romans 5:13). The wicked are those who transgress the law (Psalm 119:53).

**Answer for yourself:** How, then, could anyone in days of old be labeled as "wicked" if there had been no law before Sinai?

Yet the Sodomites "were wicked and sinners before the Lord continually" (Genesis 13:13).

**Answer for yourself:** Since, as Paul wrote, no sin is imputed where there is no law; and since, as David wrote, the Eternal Father is "righteous in all His ways," how could He have been justified in destroying Sodom and Gomorrah, if there had there been no law given in those days? He couldn't!

**Answer for yourself:** How could Abraham have had a discussion with the Angel of the Lord concerning people who were righteous and people who were wicked if there had been no law (therefore, no definition of righteousness or wickedness) prior to Moses' day? He couldn't have!

As we shall discover shortly, there are numerous passages of scripture that affirm to us that there was a law given to man from the very beginning. There was a law that began in Eden, and was given to the family of Adam.

## MORE THAN ONE LAW GIVEN

Before we proceed, we must recognize that there was more than one category of law that was given to the children of Israel through Moses. We have already begun to realize that there were the timeless 'commandments of the covenant,' as well as the temporary Levitical 'law of performances and ordinances.' However, there were also other laws -- laws that do not fit so easily into either category. These include the civil or political laws. Laws concerning property and inheritances. Laws of personal hygiene. Laws of retribution, laws governing the rights of the poor, and compensation for victims of crime. And there were other miscellaneous laws. At least some of these laws seem to have been added following the sojourn at Sinai. Most of these laws were in some way conditional, and dependent upon conditions and circumstances. In this article, we will not attempt to deal with this category of conditional laws.

The main focus of these articles are to help you to discern the eternal laws -- the laws that were not conditional, or which were intended to be observed from beginning to ending. As we proceed, we do so reverently, not dogmatically, with the acknowledgment that the ways of our G-d are far above our understanding. The commandments of an eternal nature are sometimes referred to as the "royal law" -- the law that had been given to man from the beginning. To be sure, that law was being re-stated at Sinai. The laws that were being reiterated at Sinai were the same as the laws that had been given to Adam. The laws which Adam had received in the beginning were passed on from generation to generation among his righteous seed. The law that was given to Adam and his generations was preserved in the ark with Noah [as a type and shadow of the Ark of the Covenant].

The children of G-d were not ever left without a law. G-d's children would indeed spiritually "dwindle and perish in unbelief" without His law. At Mount Sinai, the same law was uttered again by the voice of the great 'I Am' directly to the Israelites, as part of the covenant He made with them. These precious and perfect laws had previously been known and observed by Jacob and his sons, when they had immigrated to Egypt. Some of these same laws had been known by Noah and others; even Adam. But, with the passing of many generations, and the bondage of slavery, the nation of Israel

had lost sight of these laws during their hundreds of years of captivity.

## WHAT ABOUT THE ADDED LAW?

To be sure, there was an added law. The apostle Paul said that the added law was given by Moses because of transgressions until the Seed [the Messiah] should come (Galatians 3:16-19). The added law was just that -- added.

**Answer for yourself:** Added to what?

Moses could not add something, unless something else had already existed. And certainly that which had existed from the beginning, could not be spoken of as having been added. Moses could not add to the Divine law that was revealed in the beginning to Adam, and which was known and obeyed by the patriarchs.

**Answer for yourself:** Then what was the law that was "added"?

While Israel was gathered at the foot of Mount Sinai, Yahweh added, because of the sin of the Golden Calf, the laws of performances & ordinances as a consequence of the sins of the Golden Calf. Those laws were given to Moses, and were inextricably linked to the Aaronic priesthood and the Tabernacle. It was expedient that there should be a very strict law given to the children of Israel because they were a stiff-necked people: quick to do iniquity, and slow to remember the Lord their G-d. Therefore, there was a law given them; a law of performances and of ordinances, a law which they were to observe strictly from day to day, to keep them in remembrance of G-d, and their duty towards Him. This "law or laws" were over and above the Laws and Commandments given to Adam and the Patriarchs. Speaking of the law which consisted of "ordinances of divine service and a worldly sanctuary," we read that this consisted of "meats and drinks [offerings], and divers washings [purifications], and carnal ordinances, imposed on them until the reformation (Hebrews 9:10). This litany of ceremonial laws became utterly inseparable from the Aaronic priesthood.

The Levitical priesthood existed only for the purpose of administering those outward ordinances. It did not save not bring atonement because atonement was procured long before an animal was killed by the confession and repentance of the sinner before he brought his animal to the priest to have it killed. Only in a symbolic way was the life in the blood of the animal representative of the offerer and as the animal's blood was placed on the altar the sinner, since repentance, saw himself once again at-that-moment (atonement) in right relationship with G-d on the altar once again. This message of animal sacrifice and how it worked as totally been misunderstood by Gentile Christianity.

In fact, it was by the law that a man served in the Levitical priesthood. To that order of priesthood Yeshua, himself, could not belong (Hebrews 7:13-14). But there was (and is) another priesthood. The same that was from the beginning, and will be forever. It is the priesthood that Melchisedek held. It is 'without father, without mother, without descent.' (Hebrews 7:3; Psalm 110:4). By contrast to this, the Levitical priesthood was conferred solely because of one's parentage and descent. The priesthood of Melchisedek has "neither beginning of days, nor end of life." But the Levitical priesthood did have a beginning that commenced with the laws of performances and ordinances; and it did have an end of existence when the Temple was destroyed in 70 C.E. Also of interest is the fact that Melchisedek was a non-Jew who ministered to non-Jews Eternal Life. Interesting to note is that for the most part Judaism has no outreach to the non-Jew and have failed to be a light to the nations as was their calling, however, in an ironic way the followers of Yeshua took the revelation of the Laws of Noah and the Covenant of Noah to the Gentile world. Sadly today the Christian world has lost its Jewishness and no longer understands how they fit and relate to the Israel of G-d. In this way the followers of Yeshua yet operated as a Royal Priesthood to the world as was their calling, but not as an Aaronic Priesthood but rather as a Priesthood of Melchisedek...to the non-Jew.

WHEN DID G-D'S LAWS BEGIN?

**It is to this "added law" we will look shortly for the understanding of it is paramount for the New Testament believer. Shalom.**



# UNDERSTANDING THE LAW AS YESHUA....A JEW DID

Much of our study will originate from within the Torah, or what Christians commonly refer to as the "Pentateuch." Strictly speaking, the Torah refers to the first five books of the Bible, written by Moshe (Moses); however, over time the term "Torah" has generally taken on the connotation of referring to the entire First covenant (Old Testament). The "Tanakh" (Ta-nack is how you pronounce it) is the more proper term for the Hebrew Bible (equivalent to the Christian Bible's Old Testament). This term is an acronym formed from the Hebrew letters "taw" (t), "nun" (n), and "kaph" (k), which stand for the three main divisions of the Hebrew bible: the Torah (Law or Instructions), the Nevi'im (Prophets), and the Ketuvim (Writings).

**Answer for yourself:** Well, now we have an idea of where the Torah is found within the Bible, but if it is only one of three sections, how did it get a connotation of referring to the whole Bible?

**Answer for yourself:** Doesn't it mean "law?"

Actually, this is one of the most important points of our entire study: a proper understanding of the concept of "Torah." A better translation of this term would be "instruction." Torah represents the embodiment of what G-d would have us learn of Him. It comes from the Hebrew word "yarah" which is an archery term meaning "to shoot", or "to take aim" and conveys the concept of "pointing out" (as if by "aiming" the finger), "teaching", or "instructing." This can be verified by referencing the Strong's Exhaustive Concordance of the Bible (Hebrew glossary #8451, and then from there further referenced to #3384), and/or the Gesenius Hebrew-Chaldee Lexicon. *(Both books may be ordered from Christian bookstores. They are necessary for your studies.)*

**Answer for yourself:** So if it means "instruction", then how did it get translated "law?"

Good question. When Torah was translated from Hebrew into Greek in the Septuagint, the Greeks didn't have a word for "instruction" that quite matched the concepts embodied by Torah by the Hebrews so they used the closest Greek counterpart, the term "nomos," which means literally "to parcel out," with secondary meanings of "principle" and "law," or "regulation." From there, the Greek was translated into English using the "law" definition. Sadly enough, our Western mind-set has taken this term "law" quite literally and we have come to the erroneous conclusion that it refers to "legalistic regulations no longer in force." Even worse, this concept is propagated Sunday after Sunday in pulpits across the land and in the teachings of many of our seminaries. This error has led to another tragic misunderstanding: that the New Testament has superseded the Old Testament! Nothing could be further from the truth! The New Testament clarifies the Old (First) and expounds upon the teachings of G-d! As one wise theologian has said: "The Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed." G-d didn't change His mind in the middle of the story; He merely made more concrete (with the sending of the Messiah) some of the more abstract concepts of the Old Testament. However, not all is as simple as that. It is not my intention to expose such errors in this article, but within this document called the New Testament we have many instances of "Replacement Religion" where the desire of the non-Jew to eradicate his responsibility



to the Torah has been cleverly inserted and given authority by ascribing such teachings to the heroes of our faith. Let me say when you find contradiction you should sit up straight and ask yourself a simple question: "Is G-d confused." We deal with this corruption of truth in many of our websites and we ask you seek answers to this very troubling problem in the materials presented there.

Needless to say, this is a complex subject and one that could easily fill several volumes. Let me share these scriptures with you to help:

1) Yeshua (Jesus) said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill."

*"For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the Torah, till all be fulfilled." Matt. 5:17-18*

2) "And when they heard it, they glorified the Lord, and said unto Him, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the Torah (law)." Acts 21:20

**Answer for yourself:** Was the above passages spoken by James, the head of Yeshua's church some thirty years after his death and resurrection?

**Answer for yourself:** Did James and Yeshua's church feel that the "Law" was still in effect 30 years after the cross?

Notice in the above reference to Acts 21:20:

- This is after the ascension.
- These are Jewish believers in Yeshua who are STILL zealous of the Torah. They haven't dropped the Torah and it's teachings! And, they are still in the Temple every day as you can see if you will read the whole section!
- "All scripture is given by inspiration of G-d, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." II Timothy 3:16

*Notice also that at the time this was written, it referred only to the Old Testament; the New was not yet complete, nor codified.*

- Every reference made by Yeshua and the apostles came from the Old Testament. As was pointed out above, the New was not yet written!
- Jewish New Testament translation: "For the goal at which the Torah aims is the Messiah, who offers righteousness to everyone who trusts." Romans 10:4

Contrary to popular belief, there were not two methods of righteousness: law for the Old Testament saints and grace for the church. Salvation was, is, and always shall be by grace through faith. Even Avraham (Abraham), the Father of the Jewish people knew that:

*"And he (Abraham) believed in the Lord; and he counted it to him for righteousness." Genesis 15:6*

Faith or "confidence" in the Lord is the means of justification before G-d, and the Torah instructs us how to walk in this faith. How to raise our families, how to eat for our health, and how to know G-d is also explained.

## GETTING ACQUAINTED WITH THE TORAH..IT IS ABOUT TIME

As stated before, in Jewish tradition the word "Torah", which literally means "teaching," is often used to describe the entire gamut of Jewish religious learning. When so used, Torah refers not only to the Five Books of Moses but also to the Prophets, Holy Writings, Talmud, and Midrash-in fact, to all religious writings from earliest times to the present.

Basically, however, the term Torah applies to the Five Books of Moses, the first five books of the Bible. The word "Pentateuch", a Latin word derived from the Greek, meaning "five books," is commonly used to refer to these five books. Pentateuch corresponds to the Hebrew word "Chumash", meaning "five."

In addition to the five books that are collectively called the Torah, there are two other parts to the Bible: the Prophets (Neviim), which consists of twenty-one books, and the Holy Writings or Hagiographa (Ketuvim or Ketubim), which consists of thirteen books. This biblical triad is often referred to as the Tanach, a Hebrew acronym fashioned from the first letter of the Hebrew words Torah (Pentateuch), Neviim (Prophets), and Ketuvim (Holy Writings).

**The following are the thirty-nine books of the Bible:**

**The Torah:** Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

**The Prophets:** Joshua, Judges, I Samuel, II Samuel, I Kings, 11 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

**The Holy Writings:** Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, I Chronicles, H Chronicles.

According to an early talmudic method of counting the books of the Bible, the figure was set at twenty-four. This number was arrived at by counting the twelve Minor Prophets as one book (in Aramaic the group is called "Tray Asar", "twelve") and by counting each of the following as one book: First Samuel and Second Samuel, First Kings and Second Kings, First Chronicles and Second Chronicles, and Ezra and Nehemiah. (Thus, the thirty-nine count is reduced by fifteen.) The term often used to designate these books in classical literature is "Esrin V'arba'a".

## THE HEART AND SOUL OF THE FAITH OF YESHUA AND BIBLICAL JUDAISM...THE TORAH

The Torah is the centerpiece to Yeshua, of Judaism and the key to Jewish survival. Although not every Jew is familiar with the contents of the Torah or observes its commandments, all Jews recognize the centrality of the Torah in Jewish religious life and its function as the moral guide of the Jewish people. Not only that, but it is recognized as being the intended guide for all mankind.

The role played by the Torah in the lives of individual Jews varies considerably. Some Jews have studied the Torah sufficiently to appreciate its message: some have learned to read the Hebrew text some have learned to chant the unvocalized script of the Torah scroll. Some have been called to the Torah on Sabbaths or holidays and are able to recite the Torah blessings. Many Jews, perhaps the majority, however, have had minimal contact with the Torah. The same can be said for much of Christianity as well.

What made it possible for this relatively brief book to achieve such a high level of importance? How did one

book come to be so revered that Jews in every century have been willing to sacrifice their lives rather than violate its teachings?

The answers to these questions may be found in the attitudes of the Rabbis of the Talmud and their successors toward the unique historical event generally referred to as "The Revelation," or "Mattan Torah," the giving of the Torah on Mount Sinai over three thousand years ago. The Torah it self describes the scene dramatically: Amidst thunder and lightning, a quaking mountain is engulfed by fire and clouds of smoke. Then the piercing sound of a shofar is heard as G-d appears atop Mount Sinai and reveals the Ten Commandments (and, according to tradition, the entire Torah) to Moses, who then transmits it to the people-at-large.

The Rabbis chose to embellish the scant text and thus add to the mystery surrounding the event. Rabbi Abahu, for example, notes that when the Torah was given, the world lapsed into silence. No one spoke. Total silence. Birds did not chirp fowl did not fly oxen did not low. Even the heavenly angelic choir that always serenaded G-d with "Holy, holy, holy . . ." lapsed into silence and withheld its never-ending praises of the Lord.

It was at this point, says Rabbi Abahu, that the intense stillness was suddenly pierced by a powerful, thunderous Voice proclaiming the first of the Ten Commandments: "I am the Lord your G-d!"

Other Rabbis proposed that the Torah was not intended for Israel alone but was to be the property of the entire world. Commenting on Exodus 20:15, "And all the people saw the Voices," one Rabbi asked, "Why is the plural, Voices, used in this verse when quite clearly the reference is to the Voice of G-d. The singular, Voice, should have been used."

Rabbi Yochanan explains that we are to understand from the plural usage that the one Voice, the Voice of G-d, divided itself into seven, and the seven grew and expanded and emerged as seventy Voices so that all seventy nations of the world would receive the message at the same time. To Rabbi Yochanan the Torah was a universal document, the heritage of all mankind.

Other Rabbis of the Talmud and Midrash present a scenario in which the Torah was offered to nation after nation. Each refused to accept the Torah when it became aware that the scroll's teachings were in conflict with the nation's life-style. Some could not countenance the ban against stealing others against murder still others objected to the prohibition against adultery. Such is a "salad-bar" spiritual relationship with G-d whereby we pick and choose to do only those things commanded by G-d which are deemed acceptable to us.

Not all Rabbis were convinced that the Torah was eagerly accepted by the Israelites either. In fact, said one Rabbi, G-d had to force the Torah upon them. In commenting on the verse "And they [the Israelites] stood at the foot of the mountain," Rabbi Avdimi bar Chama declared, "This verse teaches us that G-d lifted up the mountain and held it over the heads of the Israelites and said to them: 'you accept the Torah, fine and good if not, this place will be your burial site. You will be buried under this mountain.'" In the end, tradition has it, the Israelites did accept the Torah willingly and eagerly, and when it was offered to them, they immediately said, "Naaseh ve-nishma [We will do and we will listen]." So anxious were they to accept the Torah that they agreed to observe its commandments even before they were aware of exactly what those commandments were. This is real faith in action.

The statement in Deuteronomy 33:4 that the Torah is "the inheritance of the Congregation of Jacob" became a widely accepted doctrine. The Torah became the legacy of the Jewish people. They took the Torah to their hearts. They loved it and guarded it. They studied it and taught it and interpreted it, passing on its teachings from generation to generation.

## HOW THE TORAH SURVIVED

The Rabbis sought to insure that the sanctity of the Torah would be preserved. They did so by "building a fence [seyag] around it." This "fence" is constructed of laws and regulations designed to preserve the message of the Torah and safeguard its teachings by adding limits, whereby if followed, ensured that transgression of G-d's

Laws would not happen. The Rabbis also sought to encourage respectful treatment of the Torah by mandating how each scroll was to be written, and by whom, and upon what kind of material. They also established regulations governing public readings: when the Torah should be read, how much of it should be read, and by whom. And they specified precisely how the Torah should be housed and how it should be dressed.

Perhaps the greatest factor contributing to the longevity of the Torah is the conscious effort made by great Jewish intellectuals to prevent it from becoming obsolete or irrelevant, as has happened to many famous documents of antiquity. In a perpetual search for new meaning, the Torah was constantly studied, analyzed, probed. Every sentence, every word, every letter was dissected and examined. Was a word missing in a sentence? Was a letter missing in a word? Was a word or a phrase repeated unduly? If so, what was the significance of this occurrence? Was there a hid den deeper meaning to the text?

According to some scholars, it was Ezra the Scribe, of the fifth century B.C.E., who initiated this analytical method of Bible study. They base this on the statement "Ezra had dedicated himself to study the Torah of the Lord so as to observe it and to teach laws and rules to Israel" (Ezra 7: 10). The word "study," say the scholars, implies that Ezra analyzed the Torah text in order to determine what the words were intended to teach.

Scholars of the next ten centuries, through the end of the talmudic period (fifth century C.E.), followed in the footsteps of Ezra. Through constant examination they extracted new meaning from old words and learned profound lessons from episodes that had hitherto been unexplored. The result was that the Torah became a Torat Chayim, a living Torah, as it has often been called.

## EARLY INTERPRETERS

The most eminent of the early scholars who interpreted the Torah and made it a relevant, living document were Hillel and Shammai of the first century B.C.E. These two giants and their disciples continually clashed in their interpretations of Torah law, Shammai being extremely rigorous and Hillel taking a more liberal and sympathetic approach. Hillel, for example, would permit an aguna (one whose husband has disappeared) to remarry even if only in direct evidence of the husband's death has surfaced, while Shammai would insist that witnesses come forward with direct testimony before a new marriage would be allowed. The interpretations of these scholars and their contemporaries, known as tannaim, meaning "teachers," are recorded in the first part of the Talmud, known as the Mishna. In compiling the Mishna, which was completed around the year 220 C.E., Judah the Prince, his coeditor Nathan, and their associates sifted through, evaluated, and edited a vast number of legal opinions that had been expressed over the centuries in the academies of learning, primarily in Palestine.

The second part of the Talmud, known as the Gemara, is a commentary on the Mishna. The scholars whose views are presented in the discussions in the Gemara are known as amoraim, meaning "interpreters" or "speakers." For the most part they lived in Babylonia, where the great academies were situated following the destruction of the Temple and the continuing Roman occupation of Palestine. The Gemara of the Babylonian scholars was edited and finalized by Rabina and Ashi and their associates around the year 500 C.E. Together with the Mishna it comprises the Babylonian Talmud.

A second Talmud, the Palestine (or Jerusalem) Talmud, was also created. The Mishna of Rabbi Judah the Prince is the central text of this work as well. However, the Gemara of the Palestinian Talmud consists of the discussions that took place among the amoraim in the academies of learning in Palestine. The academies that continued to flourish in Palestine, primarily in Tiberias, during the Roman occupation in the early centuries C.E. were not equal in stature to those of Babylonia, and the Palestinian Talmud therefore enjoys a lesser status than the Babylonian Talmud.

The Palestinian Talmud, which is often called by its Hebrew name, Yerushalmi, meaning "of Jerusalem," is only about one-third the size of the Babylonian Talmud, which is often referred to as the Bavli, meaning "of Babylonia." Only in recent centuries have scholars begun to study the Yerushalmi.

Analysis of Scripture did not cease with the final editing of the Babylonian and Jerusalem Talmuds, and the

most important Bible commentary to emerge from the post-talmudic period is a library of books called the **Midrash**. Each of these books records random comments on the Bible by scholars who lived during the talmudic period. The earliest midrashic volume is Genesis Rabba, composed some time after the final editing of the Talmud in the sixth century, and the last is Yalkut Shimoni, a compilation by Simon Kara, also known as Shimon Ha-darshan, a thirteenth-century scholar who lived in southern Germany. These volumes contain primarily the wisdom and insights of the scholars of Palestine, although many of the sayings, parables, legends, and interpretations were culled from the teachings of Babylonian scholars who were no less ardent students of the Bible.

## CLASSICAL COMMENTATORS

Not until the eleventh century did commentators begin to address themselves to the text of the Torah in sequential fashion. The greatest of these commentators of the Middle Ages was undoubtedly the French scholar Rabbi Shlomo Yitzchaki (1040-1105), popularly known as Rashi. He interpreted the Bible literally and achieved renown because of his manner of explaining difficult words and phrases, enabling the student to understand the simple meaning of the text.

Rashi's commentary is profusely illustrated with quotations from the Talmud and Midrash that have a bearing on verses being discussed. All of this earned Rashi the honorary title parshandata, Aramaic for "supreme commentator."

Four other medieval commentators, along with Rashi, are considered to be the classical Bible commentators. The first of these is a grandson of Rashi, Rabbi Samuel ben Meir (1085-1158), often referred to by the acronym Rashbam. He revered his grandfather and followed his method of presenting the direct, simple meaning of the text. But he avoided interpreting the text in a homiletical (sermonic) manner because, he believed, this might distort the true meaning of the Torah.

Abraham ibn Ezra (1089-1164) was a scholar and poet who lived in Spain until he was fifty years of age and then spent the balance of his life traveling. Ibn Ezra ("Son of Ezra"), as he is often called, was an astrologer, physician, and grammarian with a special interest in etymology. Like the Rashbam, he concentrated on uncovering the primary meaning of the text while avoiding homiletical interpretation.

Rabbi David Kimchi (1160-1235), known by the acronym Redak or Radak, was the most prominent member of a family of Hebrew grammarians and translators who were originally from Spain but later settled in southern France. Although primarily concerned with grammar and etymology, Radak's commentary often speculates on moral lessons implicit in the stories of the Bible.

Rabbi Moses ben Nachman (1194-1270), often referred to by the Greek name Nachmanides, "son of Nachman," is best known by the acronym Ramban. Born in Gerona, Spain, he spent his last three years in Acre, Palestine. Extremely well versed in languages, the natural sciences, philosophy, and mysticism, Ramban was a scholar's scholar and earned the approbation "the great lion in the lair of lions." Although in his interpretations of Scripture he favored following the literal meaning of the text, he often interjected a rational or mystical explanation.

## ONLY CERTAIN WAYS TO INTERPRET THE TORAH

At the very end of the thirteenth century (1291), the Bible scholar Bachya ben Asher of Saragossa noted that there are four ways of interpreting Scripture. These came to be known by the acronym **pardess**, spelled "pay, resh, dalet, & samech."

The "pay" (P) of pardess stands for peshat, meaning "literal explanation of the text." The commentator seeks to explain the plain meaning of the text and no more.



**The "resh" (R) of pardess stands for remez, meaning "allusion, allegory, symbolism." The commentator compares words and phrases in one part of the Bible to similar words and phrases in other parts of the Bible and draws inferences from them.**

**The "dalet" (D) of pardess stands for derash, a form of the word midrash, meaning "interpretation." Here the commentator probes beneath the literal meaning of a word or phrase in order to uncover an ethical or moral lesson that is thought to be implicit in the text.**

**The samech (S) of pardess stands for sod, meaning "mystery, secret." Kabbalists (mystics) in particular are fond of probing the stories of the Bible to uncover the secrets of the Torah and of life itself.**

**These methods of interpretation are used in varying degrees and combinations by biblical commentators. The selected verses that follow show how some of these authorities have used these methods of interpretation to resolve obscurities and contradictions in the biblical text and to extract moral lessons from it.**

**The range of interpretation that has been given the Torah by commentators from earliest talmudic times to the present is vast and impressive. And yet, diverse as the interpretations often may be, they are all within the authentic tradition of Judaism.**

**Thus, it is evident that there are numerous legitimate approaches to achieving an understanding and appreciation of the Torah. The Midrash put it very well long ago when it said, "There are seventy faces [facets] to the Torah." To which other Rabbis have added: Whatever any diligent student offers as an interpretation of the Torah may be considered as if it, too, came from Sinai. Professor Abraham J. Heschel summed it up when he wrote: "Judaism is a minimum of revelation and a maximum of interpretation."**

**The Torah is alive, compelling, and pertinent to the life of the individual Jew as well as believing Gentile G-d-fearer. Shalom.**



## DID YESHUA ABOLISH THE LAW FOR THE CHRISTIAN?

Having survived 1994, Bet Emet Ministries has the enjoyable task of having no longer to expose, reveal, and correct the many errors and areas of disobedience that has crept in unawares in the Christian faith. It has been our purpose to reveal to our readers the tragic truth concerning how we have been led so far astray from obedience and proper worship of G-d in the majority of Christian churches of today. This has not always been as easy task for me as I have had to use a "sharp" pen to confront you with the tragic failure on our parts to worship G-d "in spirit and in truth" as I hope is your desire. Having spent the last year exposing these many errors and sins, we now can devote much needed time to investigating in depth the life of Yeshua as pictured in the Gospels. In this way, we will come to understand more accurately how we are to pattern our lives after him, for it is he who said "when you see me you have seen the Father." Understanding that we are to follow after his example, let us continue our pilgrimage to holiness as we study to learn in order to obey, thus ensuring we are truly becoming more like G-d who is to be our model for life and perfection.

The natural starting point in the study of Yeshua's teaching as seen from the Jewish perspective is his attitude toward the Law, for the Jews are first and foremost the people of the Torah (the Torah is the Jewish word for the Bible, primarily the first five books of the Bible). In first-century Judaism, as is in much of Judaism today, the Law was virtually synonymous with authority. The traditional view, still held by Orthodox Jews, is that G-d's revelation of the Torah to Moses on Mount Sinai included not only the Written Law (Pentateuch-Genesis, Exodus, Leviticus, Numbers and Deuteronomy) but also the Oral Law (the "traditions of the elders"). This "tradition of the elders" is the interpretation of the written law which has been handed down in Rabbinic literature as found in the Mishnah (the collections of Jewish Oral Law) and its commentaries (which together make up the Talmud). The religion of Yeshua (Second Temple Judaism) is founded upon the Law. And since the Law constitutes the very essence of Judaism, one's view of the Law determines one's validity of Judaism itself. One's view of the Law determines if the religion of Yeshua is still valid for today or if it has been replaced by another religion; namely Christianity which, for the most part, rejects the Law that Yeshua upheld. The attitude of Yeshua toward the Law is therefore of the greatest importance to not only the Jew, but the Christian as well.

It is not surprising to note that in the Gospels it is clearly the Law that is the focal point of disputes between Yeshua and some of the Jewish leaders. The majority of scholars hold to the belief that the Law has been the basis of separation between Jews and Christians, not the crucifixion (see J. Parkes' The Conflict of the Church and the Synagogue, pp. 45). C. Montefiore, a Jewish author that esteems Yeshua highly, states that "the quarrels of Yeshua with the Jews of his age, and more especially with the Pharisaic Rabbis, were not about the nature of G-d, His unity, His justice, His mercy; they were about the Law and its authority, and about the relations of outward ceremonial to morality, of ritual ordinances to spiritual religion" (The Religious Teaching of the Synoptic Gospels in Relation to Judaism).

## HOW JUDAISM VIEWS YESHUA...AFTER THE FACT

Without study on your part, the stance taken by Yeshua with respect to the Law and its authority will be vague

and hard to comprehend. It seems to the casual reader of the Bible that at times Yeshua speaks of the permanent validity of the Law as seen in Matt. 5:17-18; yet his actions and words often seem contrary to the Law (Mark 2:18-27 records the plucking of grain on the Sabbath, a form of work forbidden on the Sabbath). How are we to interpret his intentions as he seems to contradict himself? Much learning is necessary to arrive at the truth of the matter.

The majority of Jewish scholars, consistent with their affirmation of the Jewishness of Yeshua (this means that he was not rejecting his religion and his faith when he, for instance, calls for repentance within his faith by rebuking those leaders who were leading the people astray), take note of the strong emphasis of Yeshua's faithfulness to the Law. A survey of their writings brings us to a consensus of opinion concerning Yeshua's faithfulness to the Law of Israel. With this understanding it is easy to see that Yeshua upheld the Law and did not create a new religion. Notice with me:

- Yeshua restricted not only his but his disciples' ministry to Israel (until after the resurrection).
- Yeshua had a high regard for the Temple and its worship.
- Yeshua advocated the paying of the Temple tax.
- Yeshua supported the offering of sacrifices.
- Yeshua advocated the reciting of Pharisaic-like prayers.
- Yeshua said grace at meals and the blessings over wine.
- Yeshua wore the tzitzit (fringes or tassels) attached to the four cornered garment in fulfillment of the commandments of Num. 15:37-41 and Deut. 22:12.
- Yeshua regarded pagan Gentiles ("dogs") and swine as unholy.

*Such attitudes of Yeshua reflect not only his obedience to the Written Law but his agreement with the social customs (Oral Law) of his day.*

To the casual reader the assumed paradox of Yeshua's affirmation and denial of the Law must be understood if we are ever to arrive at a correct conclusion regarding Yeshua either continuing in the faith of his fathers or else replacing it with a new faith. Upon correctly understanding what we read in the Synoptic Gospels we shall be able to understand Yeshua and his relationship to the Judaism of his day. It is this issue, which we at Bet Emet Ministries maintain is of crucial importance to properly understand if we as Christians are to justify our current practice of our faith, or in need of correction and repentance. Let us look at various positions regarding Yeshua and the Law and then draw some conclusions.

## POSITION #1: YESHUA...A MODEST BREAK WITH THE LAW

The majority of Christian scholars and only a few Jewish scholars speak of Yeshua in terms of breaking the Law or replacing the Law. Even so, if you read their works, they only imply a break, and several who imply it make other statements that seem to contradict their implication. This is very confusing; either Yeshua did or he didn't violate or replace the Law. It is important to note that where a break is spoken of or implied, it is always with the insistence that this in no way lessens Yeshua's true Jewishness. This in itself is a paradox, for the Jews are the people of Law. Those who imply a break see in Yeshua a novel attitude toward the Law, even some go so far as to say "revolutionary." Some see in the Gospels that Yeshua minimized the Oral Law by distinguishing between moral and ceremonial laws (the moral in every case taking precedence over the ceremonial laws). They also point to Yeshua's emphasis upon the inward over the merely outward as well as his stressing of the importance of the higher law of love. It is this "unique" emphasis that the supposed genius of Yeshua is said to consist. Thus, these scholars (primarily Christians) see that Yeshua's teaching regarding the Law forms a new departure from and a break with the Judaism of his age.

What they fail to understand if they had studied Judaism as I have, that within the religion of Judaism are allowances to do just that; to choose the ethical over the ritual to promote life. The Commandments were given by G-d in order that we might "live by them" and "not die by them." What I find hard to accept about the conclusion of such important scholars is that in ascribing to Yeshua that he makes a radical departure from Judaism, then Yeshua would have violated and broken the Law in certain of his teachings and actions and also contradicted his own assertion of the permanent validity of the Law (Matt. 5:17-18). To the Christian this poses a very important question; "how could Yeshua be, according to accepted Christian theology, the substitutionary atoning sacrifice without spot and blemish but yet have sinned because he violated and disobeyed the Law?" Such would be sin. This would be impossible! Of course if you have done any personal investigation into how the sacrificial system operated in the first place you now understand how Christianity has taught atonement wrong and how that it never applied to Yeshua's death in the first place. If this is news to you then you need to ask this ministry for the information in such subjects in order that you become knowledgeable about such matters as are the Jewish people to whom the sacrificial system was given in the first place. So it is easy to discount totally such an interpretation as applied to Yeshua. Let us move on.

Some scholars see Yeshua's departure and break from the Judaism of his day in his relaxing the rigid observance of the Sabbath as well as the dietary restrictions. Such a stance is unsupported by a proper understanding of the text. Yeshua taught the people of Israel that they must observe the Law in every particular aspect (jot and tittle) and that loyalty to the Law was essential.

Samuel Sandmel, a Jewish Biblical scholar, is willing to admit a break with the Law if Yeshua actually spoke the words of Mark 7:15: *"There is nothing outside a man which by going into him can defile him."* He believes that this was added to the text by the early Gentile Christian community. For Yeshua to say this is for him to repudiate the Mosaic food laws of Leviticus 11 and Deut. 14. Again this would be sin to Yeshua. According to Sandmel one cannot be certain that Yeshua did say these words because they stand against the general picture given in the Gospels, which is one of basic agreement between the Jews and Yeshua (conservative Phariseism), with only "hints" at any profound differences (primarily the school of Shammai which was ultra-strict). What we have then is a tension between Yeshua's affirmation of the Law on the one hand and his supposed neglect and infraction of it on the other hand, and this view is not held by the majority of scholars to say the least. This tension is dealt with by understanding that for Yeshua the "Law should be obeyed unless a higher principle intervenes." Those holding to this viewpoint point to Luke 6:4 according to the Codex Beza (early Greek manuscript) as reflecting this viewpoint. There, seeing a man working on the Sabbath and thus violating Torah, he says, "O man, blessed are you if you know what you are doing; but if you do not know cursed are you and a transgressor of the law." It is beneficial to our study understand that it was always permissible to violate Sabbath Law if one was to do so to preserve life. Possibly the meaning might be intended that with knowledge and increased understanding, one might violate Sabbath Law for the intended purpose of honoring and observing a higher Law, but to do so without such understanding that you are responding to a higher Law would be considered sin. So, I believe that Yeshua did not violate or set aside the Law for a new religion that maintains that the Law is ended.

## POSITION #2: YESHUA...NO BREAK WITH THE LAW

The vast majority of Jewish scholars are inclined to understand Yeshua as differing only mildly with the typical Jewish understanding of the Law in his day. Again, this can be seen somewhat in the above account. Yeshua is thus regarded as not essentially different from the Pharisaic Rabbis of his day. Let me interject, that there were two types of Pharisaism in the days of Yeshua; one of which he ascribed and supported, and another to which he would rebuke in Matt. 23. But by no means, was Yeshua rebuking and calling for the abolition of all Pharisees in his day. Failure to understand the two currents within Pharisaism has been responsible for the erroneous conclusions drawn by the majority of Christians that Yeshua condemned all the Pharisees and that all the Pharisees plotted against Yeshua.

It is necessary to remember that Yeshua taught in a period of transition, during the development of different schools of exegesis (interpretation) in Judaism. It is thus inevitable that there would be variant interpretations of the Law as recorded in the Gospels. These variety of interpretations would clash daily. With the Pharisees, Yeshua accepts the Law of the Sabbath; he differs only in the interpretations of that law as found in the Oral Law. The Oral Law detailed the many conditions that allowed for the breaking of the Sabbath. Grace was provided by G-d for those who needed to break the Sabbath for a higher ethic and moral law. For example, the Rabbis of the Hillel School of Pharisaism declared that it was permissible to violate the Sabbath to preserve life, that in doing so you violate a Sabbath to ensure the observance of future Sabbaths. This was accepted halakhah (interpretation) by the Hillel Pharisees (of which Yeshua belonged), but not to the Shammai Pharisees or the Sadducees who were ultra-strict, always adhering to the letter of the Law over the spirit of the Law (Oral Law). It has been said that in elevating the spirit of the Law over the letter of the Law one can understand the minimizing of the ceremonial laws. But it is not that simple according to Yeshua. As Christians, we are not aware that the Oral Law brought a proper understanding to the Written Law if matters were in doubt. Let us not forget that the Sadducees rejected the Oral Law, and Yeshua and the Pharisees did not.

Luke 11:42 says "these (least commandments) you ought to have done, without neglecting the others (grave-weightier commandments)." In drawing such a contrast, Yeshua does not annul the Written Law (613 laws), nor even the ceremonial laws; he only brings priority to our obedience of all the Laws.

Some mistakenly see in his words his opposition to Judaism, and these are usually Christians. This "supposed" opposition to Judaism would be carried to its final conclusion by Paul; namely the replacement of Judaism with a "new Judaism" called Christianity. What was only a re-prioritization of the Law with its many statutes, was mistakenly assumed by others to be a call for abolition of the ceremonial laws (Sabbath, Festivals), and eventually the Law itself. Many have assumed that when Yeshua placed only a "little stress" on the ceremonial Laws, his intention was to abolish them. Nothing could be farther from the truth. Such a concept is not in the context of the Scripture because Yeshua goes on to say "these (ceremonial laws) you ought to have done!" This is far from abolition of the ceremonial Laws in my opinion. Those who have read into this text the abolition of ceremonial Law (for example the celebration and observance of the Festivals) have unwittingly given ammunition to the founding of a new religion that has rejected then tenets of the real faith of Yeshua. Repentance and ethical deeds, as important as they are, are not to be set above or replace the Law, either ethical, moral, or ceremonial Laws. Repentance and ethical deeds are the appropriate response to the Law. Again, Yeshua states "these ought to be done" along with the "weightier matters of the Law" which regards love, the tithe, the Tallit, alms, and benevolence. Failure to understand the mechanics of these verses properly have led well-intentioned people to erroneously believe that Yeshua and Paul set aside ceremonial Laws. More true to the point, is that Yeshua understood that people in daily life cannot retain their distinctiveness solely by means of abstract ethical views. He understood that if Israel were to abandon the ceremonial Laws peculiar to itself, it would gradually be absorbed into the Gentile cultures and would disappear. This is the tragic story of the Christian Church, for when casting off its Hebraic roots (many of which were obedience to ceremonial laws), it has assumed many of the beliefs of paganism and its Hebraic distinctiveness has disappeared.

Yeshua did not stand against the Written Law or Oral Law, nor even Pharisaism, but only against the elevation of the letter of the Law above the spirit of the Law. Jules Isaac states "Yeshua was born and lived under the Jewish Law. Did he intend or announce its abrogation? Many writers hold that he did, but their statements exaggerate, distort, or contradict the most important passages in the Gospels." The supposed violation of the Sabbath by Yeshua was a violation of Pharisaic scruples held by only one sect of the Pharisees (Shammai) and not Hillel Pharisaism. Such a violation for a higher principle (preservation of life) was not in and of itself a violation of the Law. On the matter of dietary restrictions, Yeshua did not declare all foods clean despite the passage as it reads in Mark 7:19. Yeshua tells us in John 8: 26 "I speak to the world those things I heard from Him." How could Yeshua contradict the words of his Father in Heaven as He spoke the dietary Laws in Leviticus? Again in John 12: 49-50 he says "I have not spoken on my own authority; but the Father who sent me gave me a command, what I should say and what I should speak...whatever I speak, just as the Father has told me, so I speak." Now, do you think that G-d would contradict His Word which He overlooks to



perform it?

"Take just a minute and remember Peter's vision of the unclean animals on the sheet lowered from heaven and that he heard G-d tell him to "take and eat." It was later he understood fully what the vision had originally meant; not that G-d was abolishing the laws concerning the eating of clean and unclean food, rather that G-d was cleansing the Gentiles (whom Judaism had previously considered unclean as was the food).

Now back to Yeshua. Yeshua's intention was to separate morality from the strict interpretation of Laws of the Old Testament as held by one of the two major branches of Pharisees (Shammai school). Although those Pharisees were resentful of this, the majority never desired to be rid of Yeshua or to kill him. It would be the chief Priests and their scribes (Sadducees) who would be responsible for handing over Yeshua to the Romans. These were Sadducees and not Pharisees.

Having stated the above, it is the opinion of Bet Emet Ministries that Yeshua was a faithful holder of the Law all of his life. Any portrayal of Yeshua as one deliberately and consciously opposed to the Law is the reflection our lack of understanding of the religion of Yeshua and the hostility between the early Gentile church and the Synagogue. The only real differences between Yeshua and the Pharisees are to be found in matters of halakhah (interpretation) and other major differences do not in fact exist, but are due to the misunderstanding of the Gospel data by modern readers (especially when comparing their church's theology to that of Yeshua). So, we can summarize as the bottom line on the matter that any hostility between Yeshua and the Pharisees are due to differences of interpretation of Law (school of Hillel as against the school of Shammai).

## POSITION #3: YESHUA...NO ESSENTIAL BREAK WITH BIBLICAL JUDAISM

Recent Jewish writers on Yeshua are beginning to see Yeshua as an authority within Judaism of the first century. This is great news! Although Yeshua does speak with his own special authority ("But I say to you"), it is a mistake to regard this as a break with Judaism. Yeshua is not seen to challenge the authority of Scripture and never violated the Law in any sense at all, either Written or Oral Mosaic Law. Not seeking to abolish the Law or even reform the Law, the mistaken impression that Yeshua did oppose the Law is in part due to the exaggerated wording contained in the Gospels; this wording reflects the later and growing rift between the synagogue and the church (who would write the documents we have called the New Testament).

David Flusser sees only one explicit violation of the Law attributed to Yeshua in the Synoptic Gospels (the plucking of grain on the Sabbath). This, however, is understood as coming from a Greek translator who added the "plucking" of the grain to make the scene more vivid. What actually took place was only the rubbing of grain in the hands, which was allowed by Torah (rubbing was not considered work which was forbidden on the Sabbath). Even so, it was Yeshua's disciples who were guilty of the supposed infraction, and not Yeshua.

Having understood the Greek copyist addition to the text, we find in Yeshua a "Torah-true" Jew, who never and nowhere in the Gospels transgressed against the Mosaic and orthodox Rabbinic legislation. Nowhere and never does he condemn or reject one single Mosaic or Rabbinic institution.

**Answer for yourself:** If we are to be like Yeshua then how can we who carry his "name" reject the Law or believe it has passed away?

Where Yeshua appears to go against the Law in the synoptic tradition, closer examination reveals repeatedly that this is the result of Christian misunderstanding or, as in the case of Mark 7:19, a later Christian addition. The overwhelming evidence of the Gospels is that Yeshua upheld the authority of the Torah and the Prophets and did not attack a single Biblical Law. On this point Yeshua is in the good company of Hillel, Akiba, and the Hasidim. There is no serious rift between Yeshua and conservative Pharisaism; what minor disagreements there were are properly understood as an "in-fighting" and not untypical of the Rabbinic

tradition, which was itself in the process of change. What does set apart Yeshua is his prophetic rhetorical stress of the ethical over the ritual, as would be expected from a preacher of repentance. Where the Law is concerned, the real distinction of Yeshua's devotion is in his extraordinary emphasis on the real inner religious significance of the commandments. Of this view Bet Emet Ministries can concur.

## THE INFLUENCE OF THE GREEK GENTILE CHURCH

Whereas Yeshua himself never contemplated abolishing the Law, the Gentile-Greek converts "by putting their words in Yeshua's mouth (altering existing manuscripts or adding to existing manuscripts) made it appear that it was Yeshua himself who undertook to tear down the whole fabric of the Mosaic Law." Thus, whenever Yeshua appears to go against the Law, most reputable scholars tell us we encounter the opinion of the later church and not that of the historical Yeshua. A prime example again is Mark 7:19. Upon study you will find that there was a deliberate twist in misrepresenting a play on words in the Aramaic as meaning "thus he declared all foods clean." This, more than likely, is the view of the writer's church rather than an accurate account of what Yeshua actually said.

## BET EMET'S POSITION

Many today are confused concerning Yeshua's standing toward the Law. Many either cannot fit Yeshua and his view of the Law into their current church's theologies, while others, upon study, see that he fully agrees with first-century, Second Temple, Hillel-Pharisaism. G.F. Moore is content to assert that Yeshua's attitude toward the Law, even the ceremonial law, was completely orthodox. This view I support. Others see that Yeshua's teaching supersedes the Torah since the authority appealed to by Yeshua is radically different from the authority appealed to by the Pharisees. To this I disagree. Conflict is inevitable and without further study the differences are irreconcilable.

## THE TRAGIC RESULT OF ANNULING THE LAW BY THE GENTILE CHURCH...WE ALL ARE PAYING FOR THAT TODAY

It is evident in the headlines of every newspaper almost every day, America in a state of moral decay. It is my opinion this can be traced to the churches leaning more on grace than Law in their messages. I feel strongly that this major loss of moral standards is because the American Church has lost its way and are not following Yeshua. It has been weakened because it has a loss of reverence for the Law and the Old Testament. What the American Church badly needs is to be awakened to the need to restore the Hebraic Roots of her faith. I firmly believe that this loss of reverence for the Law has caused a lowering of Biblical standards across the board in our society.

As stated before, I strongly believe that the above condition can be changed by the restoration of the Hebrew Roots of the Christian faith. It is my ambition to help others have a higher regard for and return to the Old Testament, the Bible Yeshua used. It is my hope to point the way for the return of many who will hear the message. Those of you who have ears to hear, hear what the voice within my voice is saying. Discern the time. Be wise. It is my humble prayer that not only I have a part in restoring the reverence for the Law of G-d, but you contribute as well. Shalom.



## DOES G-D REQUIRE OBEDIENCE TO HIS LAWS IN HIS CHURCH?

G-d's law is summed up in the umbrella policy stated in Matthew 22:37-40, and Mark 12:28-31: Matthew 22:37-40 (NIV) Jesus replied:

*'''Love the Lord your G-d with all your heart and with all your soul and with all your mind.' 38 This is the first and greatest commandment. 39 And the second is like it: 'Love your neighbor as yourself.' 40 All the Law and the Prophets hang on these two commandments.'''*

I suppose the greatest revelation that G-d ever graced me with is when I came to the understanding the the Law and the Commandments, called the Law, is nothing more than manifestations of G-d; what G-d is and does and what G-d is not and what G-d does not do. In other words, G-ds' Laws are attributes describing Whom He Is, what He does, and what He does not do. Mankind has been given 66 Laws in the Covenant of Noah to describe in a simplistic manner what G-d both is, does and does not do. If we are to be "Holy" for G-d is Holy, and thus desiring to be like G-d then we will take upon ourselves the adherence of these "attributes." Our lives will then model G-d in practical and not just theoretical ways. Later G-d gave Moses an extension of prior Covenants and today we have a greater revelation of Whom G-d is and is not as stated above. Today we have 365 Laws and Commandments detailing in a greater way Whom G-d is and is not. It would behoove the Christian to understand this and orient his thinking in such a way; especially in light of the New Testament and its "anti-Law" message. Sadly our Gentile forefathers, being anti-Semitic, turned their hearts and ears away from such revelation as handed down by the Jews and today we have largely filled out land with Gentile Churches which pride themselves that they "are not under the Law." Dear ones, nothing could be more perverse! Because of our failure to understand such a message and revelation from G-d and our Jewish brethren we have "done what is right in our own eyes" and our lives are filled with unconscious sins daily because we violate these "Holy guidelines" and lean upon our own rational understanding.

G-d's law and revelation of Himself is further stated in the Ten Commandments, and in the directions and guides throughout the Bible. It would again benefit the Christian to understand that these "Ten Commandments" are in reality "TEN CATEGORIES" whereby all 365 Commandments can be organized and grouped according to varying categories. It is only when we pattern our lives according to these Commanded guidelines and Laws that the Kingdom of G-d is manifested both in our lives and in this world.

*Matthew 6:9-15 (NIV) "This, then, is how you should pray: '''Our Father in heaven, hallowed be your name, 10 your kingdom come, your will be done on earth as it is in heaven. 11 Give us today our daily bread. 12 Forgive us our debts, as we also have forgiven our debtors. 13 And lead us not into temptation, but deliver us from the evil one.' 14 For if you forgive men when they sin against you, your heavenly Father will also forgive you. 15 But if you do not forgive men their sins, your*

*Father will not forgive your sins.*

*John 15:9-10 9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*

## **GOD'S SALVATION REQUIRES MORE THAN "LIP-SERVICE"**

**Matthew 7:21 (NIV)** "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.

**Matthew 21:28-32 (NIV)** "What do you think? There was a man who had two sons. He went to the first and said, 'Son, go and work today in the vineyard.' 29 "'I will not,' he answered, but later he changed his mind and went. 30 "Then the father went to the other son and said the same thing. He answered, 'I will, sir,' but he did not go. 31 "Which of the two did what his father wanted?" "The first," they answered. Jesus said to them, "I tell you the truth, the tax collectors and the prostitutes are entering the kingdom of G-d ahead of you. 32 For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did. And even after you saw this, you did not repent and believe him.

**Luke 6:46-49 (NIV)** "Why do you call me, 'Lord, Lord,' and do not do what I say? 47 I will show you what he is like who comes to me and hears my words and puts them into practice. 48 He is like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. 49 But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete."

**Romans 2:13 (NIV)** For it is not those who hear the law who are righteous in G-d's sight, but it is those who obey the law who will be declared righteous.

**James 1:22-25 (NIV)** Do not merely listen to the word, and so deceive yourselves. Do what it says. 23 Anyone who listens to the word but does not do what it says is like a man who looks at his face in a mirror 24 and, after looking at himself, goes away and immediately forgets what he looks like. 25 But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it-- he will be blessed in what he does.

**1 John 2:3-6 (NIV)** We know that we have come to know him if we obey his commands. 4 The man who says, "I know him," but does not do what he commands is a liar, and the truth is not in him. 5 But if anyone obeys his word, G-d's love is truly made complete in him. This is how we know we are in him: 6 Whoever claims to live in him must walk as Jesus did.

**Answer for yourself:** Let me ask you to be honest with yourself when answering the final questions. After having read this article, don't you think that it is about time to question how we got a document called the New Testament which teaches exactly opposite of what you have read in these passages and in this article?

**Answer for yourself:** Don't you think it is about time to be honest with yourself and begin your own personal study into why and how we as followers of Yeshua pride ourselves as Pauline Christians who are "not under the law" when so much of the Old Testament and even the New Testament teach otherwise?

I hope you can honestly say "yes" and begin to open your mind that there are a host of problems connected with the supposed "Divine" revelation called the New Testament which was crafted, altered, and handed down to us by anti-Semitic Gentiles from the earliest centuries of the Church. Shalom.

DOES GOD REQUIRE OBEDIENCE TO HIS LAWS IN HIS CHURCH?





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## HAS THE CHRISTIAN BEEN TAUGHT WRONG CONCERNING THE LAW AND THE TORAH?

Most might read the title of this article and completely "turn me off," yet if you will be patient and diligent in your studies you will find what I and thousands of others have discovered: The Law of G-d has not passed away for the Christian today. Sadly, most of Christianity has been taught the wrong perspective of the Torah and much of what they do as a consequence of their "false religious belief system" turns out to be "sin" and they are not aware. Not aware, that is, until they die and find out the hard way. It is the truth that Christians have been taught wrong about the Torah; and it is their misunderstanding on the matter that hides some of the other incorrect understandings regarding the Torah which the Christian has inherited from the Christian church.

When you mention Torah to most Christians and speak regarding the obligations that G-d desires for us to have toward it, almost 99% of the time Christians will try to tell you that you are not saved by keeping the Torah. This is TRUE! Because for the Christian "salvation" is usually always preached as being tied to their faith "in the blood of Yeshua" and they boast that their salvation is not based upon or related to the Torah.

**Answer for yourself:** Is this belief really held by the vast majority of Christians true?

When Christians hear the word TORAH, they immediately put on their religious salvation hats. They immediately begin to think that since they are taught that Yeshua shed his blood on the tree/cross that they are saved by grace through faith in "his blood" and they are not "under the law". What is amazing to most Christians when shown is that **salvation by faith according to the grace of G-d is NOT a new testament doctrine as Christianity makes it seem to be. It has its origin in the Garden of Eden and the Old Testament.**

## NOTICE HOW THE OLD TESTAMENT AND NEW TESTAMENT AGREES ON THE MATTER OF SALVATION BY FAITH...IT HAS ALWAYS BEEN THAT WAY....

In Habakkuk 2:4 it is written: **"... the just shall live by faith".**

In Galatians 3:11 it is written: **"But no man shall be justified by the law in the sight of G-d, it is evident: FOR THE JUST SHALL LIVE BY FAITH"**

**Answer for yourself:** So what changed?

Nothing! In the OT, the "just shall live by faith". In the NT, the "just shall live by faith".

**Answer for yourself:** How was Avraham/Abraham saved?

Galatians 3:6-8 "Even as Abraham **BELIEVED G-d**, and it was accounted to him for righteousness. Know ye therefore that they which are of **FAITH**, the same are the children of Abraham. And the Scripture foreseeing that G-d would justify the heathen through FAITH, preached before the gospel unto Abraham ..."

**Answer for yourself:** Even though Avraham was saved by faith, **did he still keep the Torah?** The answer is **YES!**

In Genesis 26:5: "**Because that Abraham obeyed my voice**, and **KEPT my commandments** , **my statutes**, **and my TORAH**"

**Answer for yourself:** Did you notice that in Genesis 26:5, G-d referred to the Torah as HIS Torah.

**Answer for yourself:** So, did G-d change? No!

**Answer for yourself:** Is salvation by grace through faith a NT truth or was this true in the OT also?

G-d never changes (Malachi 3:6).

**Answer for yourself:** Are the people mentioned in the "Hall of Fame of faith" in Hebrews 11, OT or NT people? Old Testament!

**Answer for yourself:** In Hebrews 11, how was Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Samson, Jephthah, David, Samuel and all the prophets "justified and saved before G-d"?

Hebrews 11, tells us that it was **by faith** because without faith it is impossible to please G-d (Hebrews 11:6).

**Answer for yourself:** Since Abraham, Isaac, Jacob, Moses etc were justified in G-d's eyes by faith, did they also keep the Torah? The answer is YES!

**Answer for yourself:** Did keeping the Torah save them? No!

**Answer for yourself:** How were they saved?

They were saved by faith (Hebrews 11).

**Answer for yourself:** So is salvation by faith a NT doctrine or did it exist as a OT truth also? We have to face it; it existed in the Old Testament long before the New Testament.

Since G-d never changes it was true in the OT as well as true in the NT. Therefore, we have to change our perception that salvation by grace through faith is NOT a NT truth but this has been the way of G-d from the beginning.

## **SO WHY DID THE SAINTS IN THE OLD TESTAMENT KEEP THE TORAH IF THEY WERE "ALREADY SAVED"?**

**Answer for yourself:** Did salvation by grace through faith keep G-d's servants in the OT from keeping the Torah? No!

**Answer for yourself:** So, why did they keep it if they were saved by faith? They understood what Christians today dont; namely, obedience is the fruit of faith and a measure of one's love for G-d.

**Answer for yourself:** Are we as Gentile believers in G-d through Yeshua still required to keep the Torah?

**Answer for yourself:** Are there examples of non-Jewish believers being taught to keep the Torah in the New Testament? There sure are.

Romans 3:28: "Therefore, we conclude that a man is justified by faith without the deeds of the law"

Romans 3:31: "Do we make void the law through faith? G-d forbid: yea, we establish the law"

**Answer for yourself:** What does this say?

- 1). Salvation by grace through faith without the deeds of the law
- 2). Yet.....We keep the law

**Answer for yourself:** How did the people in the "Hall of Fame of faith" (Hebrews 11) live?

- 1). They were saved by grace through faith without the deeds of the law
- 2). They kept the law

David was a man after G-d's own heart (Acts 13:22). In Psalm 119:97, David writes: "O how I love thy TORAH! it is my meditation all the day"

## HAS CHRISTIANITY ERRED BY ADOPTING AND ACCEPTING "DISPENSATIONAL" TEACHINGS?

Oh boy has it!

- Therefore, problem #1 in a Christian's understanding regarding the law is believing a NT teaching that they fail to realize is an OT truth also (salvation by grace through faith).
- Problem #2: Believing the dispensational teaching that the OT is "the age of law" and the NT is the "age of grace".

The OT was an "age of grace"

*Noah found GRACE in the eyes of G-d. In Genesis 6:8: "But Noah found GRACE in the eyes of the Lord"*

*Moses found GRACE in the sight of G-d. In Exodus 33:12-13, 16-17:*

"And Moses said unto the Lord, See thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet YOU (G-d) has said, I know thee by name, and you have also found GRACE in my sight, Now therefore, I pray thee, if I have found GRACE in thy sight, show me now thy way, that I may know thee, that I may find GRACE in thy sight and consider that this nation is thy people ... For wherein shall it be known here that I and thy people have found GRACE in thy sight? ... and the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou has found GRACE in my sight, and I know thee by name"

So, Noah found GRACE in G-d's eyes and so did Moses.

**Answer for yourself:** How did Moses plead with G-d in Exodus 33:12-13, 16-17?

Moses pleaded with G-d according to the GRACE of G-d.

**Answer for yourself:** How did G-d pardon the sins of the people? It was by His GRACE.

**Answer for yourself:** Did the children of Israel DESERVE to be forgiven of their sins when they made the golden calf? (Exodus 32:1-6) NO!

**Answer for yourself:** Did G-d forgive them? YES!

**Answer for yourself:** How? By His GRACE!

**Answer for yourself:** So, how did G-d forgive the people for making the golden calf?

It was by His GRACE and MERCY!

Exodus 34:6-7 "And the Lord passed by before him and proclaimed, the Lord, the Lord G-d, **MERCIFUL and GRACIOUS** ... keeping MERCY for thousands and forgiving iniquity and transgression and sin ..."

**Answer for yourself:** So is forgiveness of our sin by GRACE in the NT a NT truth exclusive of the OT? NO!

***G-d forgive the children of Israel when they made the golden calf by His GRACE and MERCY!***

**Answer for yourself:** Did the children of Israel DESERVE to be delivered from the bondage of Egypt under Pharaoh? NO!

**Answer for yourself:** How did G-d save them? HE saved them by His GRACE and MERCY!

**As you can see another problem with Christianity and their dogmas is putting the perception in the Christian's mind that the OT is the "age of law" and the NT is the "age of grace".** This is the doctrine of dispensationalism and it is a fallacy according to the Bible because G-d saved His people in the OT and forgave their sins by His GRACE.

There are two primary words that communicate Grace. They are the Strong's word (2580) which is the Hebrew word, "Chayn". The other Hebrew word is the Strong's word (2617) which is the Hebrew word, "Chasayd". "Chasayd" is translated most of the time in the Bible as mercy or loving-kindness. MERCY IS GRACE!

When G-d betrothed Himself to Israel at Mount Sinai, He did so in MERCY. In Hosea 2:19 "And I will BETROTH thee unto me FOREVER, yea, I will BETROTH thee to me in ... LOVING-KINDNESS and MERCIES ..."

***Notice that when G-d made the covenant, He made a covenant of LOVING-KINDNESS and MERCY FOREVER.***

## **WHAT IS G-D'S TRUTH ON THE MATTER?**

Many times in the Bible, G-d speaks of His MERCY and TRUTH.

**Answer for yourself:** What is truth?

The answer is in Psalm 119:142:

***"Thy righteousness is an everlasting righteousness and thy TORAH IS***

## ***TRUTH"***

- **Malachi 2:6:** "The **LAW** of **TRUTH** was in his mouth ..."
- **Psalm 25:10** "All the paths of the Lord are **MERCY** and **TRUTH** unto such as keep his covenant and his testimonies"
- **Psalm 61:7** "He shall abide before G-d forever: **MERCY** and **TRUTH** which may preserve him"
- **Psalm 85:10** "**MERCY** and **TRUTH** are met together ..."
- **Psalm 86:15** "But thou, O Lord art a G-d full of compassion, and **GRACIOUS**, long-suffering, and plenteous in **MERCY** and **TRUTH**"

**Answer for yourself:** Did you notice a pattern in the above passages?

***Notice in all of these passages that **MERCY** (**GRACE**) is mentioned **FIRST** then **TRUTH**. We are saved by **GRACE FIRST**. **AFTER** we are saved, G-d wants us to live our lives according to **TRUTH**. The **TRUTH** is the **TORAH** and is manifested through the keeping of His commandments.***

**Another Christian misunderstanding is seeing the "Old Covenant" as "LAW" and the New Covenant as "GRACE". The Bible is clear that the NT is the TORAH written upon your heart.**

**In Jeremiah 31:33:** "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my **TORAH** in their inward parts and write it in their **HEARTS** ..."

**Answer for yourself:** Can you be a NT Christian and the Torah is written on your heart and you not keep it?

This doesn't make sense.

**G-d gave us the indwelling Ruach HaKodesh / Holy Spirit so that we can have the **POWER** to **KEEP** His commandments.**

**In Ezekiel 36:26-27** "A new **HEART** also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit **WITHIN YOU**, and cause you to **WALK** in my statutes ... **and DO them**"

**So, if you are a NT Christian, then the **TORAH** will be written upon your **HEART** and you will **KEEP** the commandments of G-d.**

**Another Christian fallacy is that the Torah was **FIRST** given by G-d to Moses at Mount Sinai. However, in Genesis 26:5, it tells us the Avraham/Abraham kept the **TORAH** of G-d.** In Proverbs 3:1, 18, it tells us the **TORAH** is the **TREE OF LIFE**. The tree of life was planted in the Garden of Eden. In Revelation 22:14, Yeshua told them that **KEEP** His commandments will have right to the tree of life.

**In Isaiah 2:2-3 during the Messianic Age, the **TORAH** will be taught to **ALL** nations by Yeshua from Jerusalem.**

**Another Christian fallacy is that the **TORAH** means "the law". In fact, **TORAH** does **NOT** mean "law" but means "**INSTRUCTION**". The word, **TORAH**, is the Strong's word (8451) and comes from the Hebrew word, **YARAH**, which is the Strong's word (3384) which means, "to lay a foundation, to teach, to point out as aiming the finger".**



The word TORAH means INSTRUCTION concerning HOW I should live my life AFTER I am saved. The word in the Bible that means SALVATION is YESHUA/Jesus (Matthew 1:21).

Go to a Christian and say the word "SABBATH", they will think, "we are not under the law". Say the word, "SUNDAY" and they will think "worshipping G-d at church". But the day that G-d gave to worship Him was the SABBATH.

Go to a Christian and say the word, FESTIVALS, they will think, "we are not under the law". Say the word, CHRISTMAS, and they will think, "the birthday of Yeshua". Did you ever hear another Christian speak to another Christian regarding the same religious logic about Christmas that they use on the FESTIVALS?? Have you ever heard one Christian say to another Christian, why do you celebrate Christmas? Don't you know that we are not under the law? You don't have to put up a Christmas tree and buy gifts to be saved! Don't you know that we are saved by GRACE? You don't have to do all that Christmas stuff to be saved! And why do you go to church on Sunday? Don't you know that we are saved by GRACE and not by going to church on Sunday?

**Answer for yourself:** So, if we are saved by GRACE then why do you go to church on Sunday when it doesn't save you? But, yet we use the same logic when talking about the Sabbath and Biblical Festivals.

*Sunday won't be the day of worship during the Messianic Age. Christmas and Easter won't be celebrated during the Messianic Age. But the sabbath and Festivals will be.*

**Answer for yourself:** If the sabbath and festivals are going to be celebrated during the Messianic Age and then for all eternity, aren't they valid for Christians to keep today?

We cannot fulfill keeping loving G-d and loving our neighbor without keeping the Torah. Loving G-d with all our heart is a commandment of the TORAH (Deuteronomy 6:4-5). Yeshua reiterated this truth in (Mark 12:29-30). Loving our neighbor as ourself is a TORAH commandment (Leviticus 18:19). Yeshua reiterated this truth in (Mark 12:31).

Someone once ask Hillel who is a 1st Century Torah leader who lived when Yeshua/Jesus was a little boy, how do you summarize the keeping of the commandments in the Torah? He replied, "Love G-d with all your heart, mind, soul and strength and love your neighbor as yourself. Everything else is commentary. Go and Study".

So, Yeshua/Jesus didn't give a new doctrine and understanding regarding the Torah when He said, "Love G-d and love your neighbor". Yet, Christians have interpreted that Yeshua was saying that if we love then we don't have to keep the Torah. Yet, Yeshua said, "If you love me, keep my commandments" (John 14:15).

I think that without a doubt you have seen that the Law did not pass away as many of you have been told. The only thing remaining is to understand what "parts" of the Law pertain to Gentile believers and which pertain to Jewish believers, for although there is some overlap, the difference outweigh the similarities. It is to these pursuits we take up further study.

HAS THE CHRISTIAN BEEN TAUGHT WRONG CONCERNING THE LAW AND THE TORAH?



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# HOW ARE WE TO GET FORGIVENESS FROM SIN ACCORDING TO THE BIBLE YESHUA BOTH KNEW AND USED?

**Answer for yourself:** How well acquainted are you with the Old Testament? Know it pretty well you think? Well, if you do, then this will not be news to you; but if you don't then this will be an eye-opening experience for many of you. I pray you will read and ponder and pray over what is presented, for after all, this is the Words from the G-d who changes not. Now let us study and read and gleam truth; truth which will conflict with many's experience and their current religious belief system. But let me remind you that these are not my words, but are YHWH'S.

## A Study of Leviticus 17

Most Christians believe that the only way G-d will forgive you for sinning against Him is with blood. For most Christians this is their answer as to why Jesus had to die. They will tell you that Jesus died as an ultimate sacrifice for you, and that his blood washes away your sin -- if you believe in him. For after all this is what is said in the Greek Scriptures written for the non-Jewish world as contained in your Christian Bibles. Jesus never had a Christian Bible but knew the Law, the Prophets, and the Writings only. He never was benefit of Catholic theology or the alterations of oral traditions which would later become part of your New Testament. In other words Yeshua did not believe in Gentile theology nor would he for he had the Old Testament which Paul would tell Timothy:

1 Tim 4:16

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

**Answer for yourself:** Notice the definite article "the" in reference to a particular doctrine which Paul admonished Timothy to adhere to. That "doctrine" existed then. Is your religious beliefs system that you have today the **SAME** as was held by the earliest church which was zealous for the Law since they knew that adhering to the Law brought atonement from sin? Most likely not!

**Answer for yourself:** Know that the New Testament and its doctrines concerning Christology was hundreds of years away from being created by the Catholic Church and their successive Theological Councils at the time Paul penned the above verse in I Tim. 4:16. To what "doctrine" do you think Paul referred when he told Timothy that he could "be saved" in doing them (the doctrines that were held then)? Were they possibly what you have been taught was "done away with" or could they be the very ones the Jews yet revere today?

Well, if you are honest, you have to say the doctrines referred to in the above verse are the very ones contained in the Old Testament for the New Testament was not even close to being formed or ratified yet. So let us examine some "doctrines" in the Old Testament which has a bearing on "saving thyself" as Paul told Timothy.

## SAVING THYSELF? CAN IT BE DONE TODAY AND IF SO...WHY HAVE YOU NOT BEEN TOLD?

Christians have the right to believe what they like...and it is my right to explain to you why I can not accept current Christian teaching in many areas. That might sound strange coming from a former Pastor by if you become a diligent student of the whole of Scripture including the Greek texts and passages in the New Testament then you will see many glaring contradictions. Let us look at some.

Firstly, Christians will tell you that **only** blood will save you. Obviously, if there are alternate methods to achieving forgiveness, Yeshua died for nothing they will tell you.

Christians will site:

**Leviticus 17:11**

*For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*

They will promise you hell: you are unable to bring sacrifices today as the Temple is gone, and you have no blood with which to gain atonement. They forgot to tell you one simple but important thing:

*G-d made provision for atonement and forgiveness of sin for His people long before they ever had a Tabernacle and Temple as well as when they would be in exile and deprived of a Temple.*

This fatal omission of fact blinds the minds of so many to the truths contained in the Bible which answers this most difficult problem.

**Answer for yourself:** Does the above verse really say that blood is the only means of atonement? If you are honest the answer is no.

## ONLY BLOOD FOR FORGIVENESS? THE ROLE OF REPENTANCE AND OBEDIENCE AS AN ATONEMENT ACCORDING TO THE BIBLE YESHUA KNEW AND USED

Consider the following “contradictory” verses (we must look at the whole of Bible if we want to understand a doctrine my friends):

**Repentance and Obedience also an apparent alternative to blood:**

**Psalms 51:19**

*The sacrifices [acceptable to] G-d are a broken spirit; a broken and a contrite heart, O G-d, You will not despise.*

**I Samuel 15:22**

*And Samuel said: "Does the L-rd delight as much in your burnt offerings and sacrifices as in obedience to the voice of the L-rd? Behold, obedience is better than any sacrifice, and to comply [is better] than the fat of rams."*

**Jeremiah 36:3**

*Perhaps the House of Judah will hear all the evil I [G-d] intend to do to them, so that everyone may turn from his evil way and I may forgive their iniquity and sin.*

**Jonah 3:10**

*G-d saw their works that they turned from their evil way....*

**Isaiah 43 verses 21-26**

- *Verse 23: Thou hast not brought Me the small cattle of thy burnt offerings; neither hast thou honoured Me with thy sacrifices...*
- *Verse 24: ...thou hast wearied Me with thine iniquities.*
- *Verse 25: I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.*

From this (above) we see that G-d, the Merciful One, wipes away sins from us with no apparent activity on our part (THINK).

**Isaiah 45:25**

*In the L-rd shall all the seed of Israel be justified, and shall glory.*

We can be justified, despite our sins, by being "in the L-rd." Granted, this verse is open to interpretation, but to say that "in the L-rd" means that we must sacrifice sounds very forced. Not realistic.

**Ezekiel 18:3-32**

*Verse 9: Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the L-rd G-d.*

When reading this verse, remember Ecc 7:20: *For there is not a just man upon the earth, that doeth good, and sinneth not.* Obviously, the verse in Ezekiel is referring to a basically good person who really tries to follow G-d's commands and slips up every now and then. The verse says that he will live. He will NOT see eternal damnation or other such nonsense. Read it again just to be sure.

- *Verse 21: But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.*
- *Verse 22: All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.*
- *Verse 30: ...Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.*
- *Verse 31: Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?*
- *Verse 32: For I have no pleasure in the death of him that dieth, saith the L-rd G-d: wherefore turn yourselves, and live ye.*



Also read Ezekiel 33 10-20 which again goes through how G-d wants evil people to repent and makes no mention of sacrifices.

**Answer for yourself:** Reading all this, doesn't it strike you that the idea that G-d died on the cross so that we are forever forgiven for any sin is a rather absurd idea, especially when you do some homework and see that such a scenario is replete in pagan mystery religions since the beginning of time as seen in various forms of sun worship by primitive mankind as they came to believe that the "sun" (later to be the "son" of the "sun" was on the cross (made by intersections from the division of the zodiac into 4 seasons of the year)?

**Answer for yourself:** Does it make sense when reading the Bible Yeshua used, the Jewish Old Testament, that we can believe a message so contrary to the whole of the Old Testament; that man can be forgiven without any changes in his deeds?

Even James says in the Christian Bible: (James 2:20) *But wilt thou know, O vain man, that faith without works is dead?*

## THE ROLE OF FASTING AS AN ATONEMENT ACCORDING TO THE BIBLE YESHUA KNEW AND USED

**Fasting** is also an apparent alternative to blood:

Isaiah 58:5

*Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the L-rd?*

Leviticus 2:12-13

*Therefore also now, saith the L-rd, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garment, and turn unto the L-rd your G-d: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.*

Jonah 3:5

*So the people of Nineveh believed G-d, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.*

## THE ROLE OF PRAYER AS AN ATONEMENT ACCORDING TO THE BIBLE YESHUA KNEW AND USED

**Prayer** is also an apparent alternative to blood:

Proverbs 15:8-9

*The sacrifice of the wicked is an abomination to the L-rd: but the prayer of the upright is His delight. The way of the wicked is an abomination unto the L-rd: but He loveth him that followeth after righteousness.*

## **Psalms 69:30-33**

*Verse 30: I will praise the name of G-d with a song, and will magnify him with thanksgiving.*

*Verse 31: This also shall please the L-rd better than an ox or bullock that hath horns and hoofs.*

## **Hosea 14:3**

*Take with you words, return to the L-rd; say to Him: "Forgive all iniquity, accept that which is good; and we will offer the words of our lips instead of bullocks."*

Also, the book of Esther is about Haman getting Achashverosh to decree a day of genocide for the Jews. The Jews fast, mourn, pray, and repent; and the Jews are saved. There are no sacrifices mentioned anywhere in Esther; sacrifice would be impossible, considering that this event took place during the seventy year exile between the First and Second Temple eras.

## **SO WHAT DID WE SEE IN SPITE OF WHAT WE WERE TOLD TO BELIEVE BY THE NON-JEWISH CHURCH**

**We see from the above mentioned verses that forgiveness comes:**

- **For no apparent reason at all (For My Sake)**
- **By repenting and obedience as seen in the changing your ways/observing the commandments and the Law of G-d**
- **Through prayer**
- **By fasting**

**Now, we will interpret Leviticus 17:11 in light of the above mentioned verses, and in light of Leviticus 17:10 and 17:12!**

## **Leviticus 17:10-12**

**Any man of the House of Israel and of the proselyte (non-Jew....the Christian today) who dwells among them who will consume any blood -- I shall concentrate My attention upon the soul consuming blood, and I will cut it off from it's people. For the life of the flesh is in the blood: and I have given it to you (the non-Jew as well) upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore, I have said to the Children of Israel: "Any person among you may not consume blood; and the proselyte who dwells among you may not consume blood."**

**Answer for yourself:** Don't you find it rather strange that G-d would tell the non-Jew that He has given him "blood" as an atonement when they never had a Tabernacle or Temple? Could this "blood" refer to one's life that turned from sin and to obedience of the Laws and Commandments in one's Covenant with G-d? It sure could. It did!

**'For it is the blood'...as opposed to any other part of the animal. That is why blood is special, and that is why it is not to be eaten. The subject of the passage and verse is that it is the "soul/life" within the blood, and NOT the blood, which serves as one's atonement. "Blood" is the object of the preposition and not the "subject" of the sentence or the passage for that matter. His very life....one's**

**life, his soul that turns from sin and lives according to the Laws of G-d that atones for his sin...if and when he repents, when his life (soul) turns from sin, when he prays, when he fasts, when he obeys the Laws of his Covenant after turning from sin. Dear one let us focus on this very important point as stated before: the "subject" of the sentence is the "life" and not the "blood".**

**The word "blood" is the object of the preposition and not the subject of the verse or sentence. Look at it again. Do it again!It so happens that our soul, or life, is intricately tied to our blood. And the animal, his soul as seen in his blood, was a picture of man's soul which was by proxy represented upon the Altar in communion with G-d. It was man who brought the animal as a "representative" of himself. The animal's soul, having never sinned, was a picture of the man who brought the animal only after he had made confession, repentance, and restitution to man and G-d. Man and G-d were united "at-that-moment"...called atonement! G-d and man were "one" at that "moment". AT THAT MOMENT man and G-d were one because man had achieved atonement. Atonement did not come through killing and shedding blood. Atonement was achieved long before the animal was killed and brought to the Temple or Tabernacle. Atonement was achieved when one repented, confessed his sin and asked for forgiveness, prayed, fasted, etc. It was only after a changed life whereby man turned from his sin was he acceptable to G-d and such acceptance to G-d was witnessed by all through the offering of a substitute in the Temple where the "soul of the animal" was to be a picture or representation of the "soul of the sacrificer" and it was only through the placing of the "soul" of the animal, as seen in his blood, on the altar could a true representation of the spiritual condition of the sacrificer be pictured before G-d, Priest, and man. At-that-moment the blood/soul of the animal on the altar was a picture of the soul and heart of the man in relationship with G-d if he had brought the necessary spiritual sacrifices before G-d before he brought the animal. It was nothing more than what my Baptist heritage always told me: "it was an external work of an internal process". I hope you see this and this should go a long way in helping you understand the dynamics involved in not only animal sacrifice but in the dynamics of forgiveness before G-d. Dear ones, this verse from Leviticus 17 was never intended to exclude other forms of atonement.**

**Answer for yourself:** Now, do you understand why G-d in various places of the Old Testament will tell the people that He hates their sacrifice?

**No, it is not because He commanded they be brought, but G-d saw that the people were not praying, not fasting, not repenting of their sins, not confessing their sins; they were only killing the animals in a meaningless ritual. Their hearts and souls were not right with G-d and the picture of the animal and its blood on the altar was not a true representation of the person's real relationship with G-d. In a way the death of the animal was meaningless. G-d knew the difference and so did the person bringing the animal. Today it is the Christian who does not understand the Jewish sacrificial system that has completely misunderstood the role of "blood" within it and has fallen prey to the pagan superstitions connected with blood as some form of "magic" absolution from guilt. Such is not true and can easily be seen if the contemporary Christian will study the Jewish sacrificial system and understand it like Jesus. To do otherwise bring erroneous understanding to his death and guarantees a pagan understanding of his death. It is time to repent of false doctrine and turn to G-d and receive His truth which was entrusted to the Jewish people. So ask a Rabbi or a Jew for we have listened too long to our Biblically illiterate Gentile Pastors. I ought to know; I used to be one. Shalom.**



## CAN WE BE A FOLLOWER OF JESUS AND NOT BE UNDER THE LAW?

For many reasons, there has been confusion among the saints concerning the laws of the Almighty God. I could write ten books on this issue but will try to give a summary statement and a few facts to make "believers" begin to see the Laws of God in their proper light. Well-meaning people have been deceived and misled by denominations, preachers, priests and teachers as concerning these Laws of God. As the result, there are all sorts of wrong conclusions, misunderstanding, and widespread error in the assemblies and denominations concerning the Laws of the Eternal Father.

Within churches, beginning many centuries ago, erroneous beliefs concerning "the law" were introduced by men with agendas and few things have changed over the centuries. Churchgoers with excellent intentions have been cheated of sound understanding concerning the Laws of God. In the present day, most who call themselves Christians give little or no thought to "the Law" that is so oft mentioned within the Scriptures. It can easily be shown that even in the New Testament that the Jerusalem Church and James it's Pastor, over 30 years after the time given for the death of Jesus, was zealous for the Law which today you are taught is a "curse".

*Acts 21:20 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: (KJV)*

Something is not right here and we need to begin to evaluate and study this problem out which we find in the "texts" of the New Testament; for one thing is for certain, the Laws of God are ALWAYS highly revered in the Hebrew Scriptures. It is when we come to the New Testament do we find negative comments about these same Eternal Laws of God.

Those scriptural passages that equate "the elect" with those who "keep the Commandments of God" are generally read without any understanding, by the majority of people. The question is whether you want to be included in the "elect" and "remnant" of the God of Israel or not.

## KEEP THE COMMANDMENTS OF THE FATHER

**Answer for yourself:** Why is it that the Scriptures are filled with oft-repeated instructions to *"keep My Commandments,"* yet the average church-goer is unable to tell what those Commandments are? Are you aware that there exists 613 Laws and Commandments in the Hebrew Scriptures which frame the Covenants of God and that 66 of them are shared between the Jews and the "non-Jews"?

Jesus very plainly stated that in order to inherit a place in the Heavenly Kingdom, we must do much more than merely call him our "Lord". As it is written, he said that a person must also do "the will of [the] Father" (Matthew 7:21).

***Matt 7:21 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (KJV)***

**Answer for yourself:** How can anyone read that passage (and others like it), with the intent of eventually reaching eternal Heavenly rest, without pausing to wonder, Just what is "the will of the Father"?

**Answer for yourself:** Can we honestly tell ourselves that we are followers of Jesus yet not be willing to keep and observe the Commandments of the Father...such as the one concerning "where we are to Tithe", "observing the Festivals of the LORD", "keeping the Sabbath instead of Sunday", "refraining from idolatry", "refraining from premeditated murder", etc? Are you aware that these "Laws" mentioned above are but "CATEGORIES" under which we find grouped the 613 Laws of God given to all mankind; both Jew and "non-Jew". So there really is no such thing as "Ten Commandments" but 613 under "TEN" categories where each "group" is further taught and the ways in which they are to be "observed"?

When the young man asked Jesus what he must do in order to ***"have eternal life,"*** Jesus responded by telling him that in order to reach his spiritual goal he must ***"keep the Commandments."*** (Matthew 19:16-17)

***Matt 19:16-17 16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the Commandments. (KJV)***

This should give us cause to think and want to know for "certain" the truth behind these Laws of God.

## **ARE WE "COMMANDMENT" CENTERED IN OUR LIVES?**

**Answer for yourself:** Are we not compelled, then, to wonder which Commandments?

**Answer for yourself:** Because of that answer which Jesus gave to the sincere young individual, should we not wonder whether we are "keeping the Commandments"?

Truly, all of us who are sincerely seeking a Heavenly home must ponder whether we are obeying the ***"will / Commandments of the Father."***

***"If ye love me, keep my Commandments." (John 14:15)***

***"He that hath my Commandments and keepeth them, he it is that loveth me." (John 14:21)***

***"If ye keep my Commandments, ye shall abide in my love." (John 15:10)***

**Answer for yourself:** When we read words such as these, recorded as spoken by "the Jewish Christ", himself, how can we not wonder to which Commandments he is referring?

***"And hereby we do know that we know Him: (YHWH) if we keep His Commandments. He that saith, I know Him (YHWH), and keepeth not His Commandments, is a liar, and the truth is not in him. But whoso keepeth His word (YHWH'S), in him verily is the love of God perfected; hereby we know that we are in Him." (1 John 2:3-5)***

***"For this is the love of God: that we keep His Commandments." (1 John 5:3)***

We must know what God's Commandments are, and we must make the decision to obey them, in order to be called His friends. (John 15:14)



## ***The end-times Church -- the assembly of the elect -- is described as those who "keep the Commandments of God, and have the testimony of Jesus Christ." (Revelation 12:17, 14:12)***

Those whom the God recognizes and whom the Messiah will recognizes as outwardly displaying their love for God, ***"keep [His] Commandments."*** And those who will not be permitted to inherit a place within the Heavenly Kingdom are those who failed to obey the ***"will of [the] Father."*** All who profess to know God and be a follower of Jesus of Nazareth or "the Christ" must be ***"keep[ing] the Commandments,"*** else he or she will be ashamed and find rejection at the day of judgement. ***It is to those who do not keep the Commandments of God and likewise the same which were taught by Jesus are promised to hear said one day, "I never knew you. Depart from Me" (Matthew 7:23).***

Obviously then, commandment-keeping is "the" central idea to Salvation and inheriting Eternal Life; a basic part of the message of "the Christ" as we find in the New Testament. The words of Jesus, himself, repeatedly declare that fact to us.

So far, so good but this same New Testament gives often an opposite message:

***Rom 6:14 14 For sin shall not have dominion over you: for ye are not under the law, but under grace. (KJV)***

**Answer for yourself:** How can this be? This statement is diametrically opposite to what this same New Testament teaches in the words of "the Christ"? Are there "agendas" at work here to distort or even change the true "gospel" message given to mankind by God? Does your church teach that the Law is passed away and that we are no longer under the Law but under grace? If they do, you might want to rethink your church membership in light of the words of "the Christ" and this New Testament Jesus.

**Answer for yourself:** Who are you going to believe for your eternal life; [Jesus](#) or your this [Paul](#) and your Pastor?

## **THERE IS A YOKE....TO DIRECT YOU TO BLESSING AND ACCEPTANCE**

Contrary to what so many have misunderstood or have been misled into believing, there is a "yoke" of Commandments to which the believer must yield himself or herself. To be sure, the Father of our spirits is merciful, and gracious, and loving, and kind. However, none of those attributes is in any way opposite to requiring His children to obey His rules. Jesus told those who would follow him, ***"Take My yoke upon you."*** (Matthew 11:29)

Jesus never said, "Do whatever you please, and I'll be satisfied." In fact, he declared just the opposite!

**Answer for yourself:** Did he not say that those who serve him in their way, instead of his way, will not be accepted by him at the Last Day (Matthew 7:21)?

**Answer for yourself:** Are we not warned that those who substitute "the Commandments of men" in place of his doctrine "worship God in vain" (Matthew 15:9; Mark 7:7)?

***Matt 15:9 9 But in vain they do worship me, teaching for doctrines the Commandments of men. (KJV)***

**Obviously, there are Commandments for Christians to follow**, and there is a "burden" that we are expected to bear. The Scriptures soothe and assure us, however, that, *"His Commandments are not grievous."* (1 John 5:3) Jesus, himself, said that his *"yoke is easy, and [his] burden is light"* (Matthew 11:30).

**Answer for yourself:** What is a "yoke"?

Remember with me that a yoke is not meant to be a heavy burden, but literally a collar around an animal's head to provide direction for the path and "steer" the direction that the animal is to go. The same could be said for humans as well; the yoke and burden is not grievous for mankind, but a gift from God to us to help direct our paths, which in the end of our lives, will assure we have arrived at the desired destination. Think about that. Over the years in the church the Laws of God were continually represented by Gentile Christianity as a "burdensome yoke". Not so by Biblical Judaism and the Jews. Sadly few knew from the pulpits what the function of such a yoke was or what it was intended it appears by the sermons preached by the millions that denigrate the Laws of God.

Those who are called the *"saints"* are they who *"keep the Commandments of God, and the faith of Jesus"* (Revelation 12:17, 14:12). In Revelation 22:14, we read: *"Blessed are they that do His (YHWH'S) Commandments, that they may have right to the Tree of Life, and may enter in through the gates of the city [the Holy City descended from Heaven]."*

**Answer for yourself:** Can any one who features himself or herself to be a Christian actually think it is acceptable to by-pass such plain declarations?

**Answer for yourself:** Once plain scriptural statements such as these are carefully pondered, how can anyone who sincerely seeks to inherit the Kingdom presume to think that he or she is exempt from commandment-keeping?

If so, then he or she does not comprehend the Scriptures. The question that should be eagerly asked is, **"Which Commandments must I strive to obey?"** But, for all too many, there is no comprehension of the importance of yielding to Heavenly Laws; therefore, for them, that question does not even arise.

## **MOST HAVE FAILED TO UNDERSTAND CORRECTLY**

Every person who has the ability to read or to listen, but who does not comprehend the Scriptures fails to do so because of one of three basic reasons.

- **Either the person does not want to understand**
- **He or she is not intended to understand**
- **He or she has been misled by errant and slothful pastors.**

Admittedly, each of us has, to some degree, failed to correctly comprehend the Scriptures -- for one or more of the above reasons. The good news, however, is that the future of our understanding can be rather bright. But let us return to the reasons for failure to comprehend the importance of the eternal Laws.

Firstly, there are those people who simply do not want to understand. Next within this category, there are those who are afraid to understand. Like the disciples, of whom it was written: *"They understood not that saying, and were afraid to ask Him."* (Mark 9:32) **Understanding brings with it the added responsibility to make a decision -- to take some action, and to obey. Knowledge and understanding replace ignorance. When that happens, there remains no excuse. (John 15:22) New, more clear understanding brings with it a change of perspective.** Change is temporarily uncomfortable to us. As humans, we tend to like to stay as we are. Growth requires us to be in flux --off balance for the moment -- and

obligates us to make decisions, and adjustments in our thinking and in our life-style.

The second reason why people do not comprehend is that it is not foreordained that they should understand. Jesus told His disciples, when asked why he spoke so often in parables: *"Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given. Therefore, I speak unto them in parables...lest at any time they should see with their eyes, and hear with their ears, and should be converted, and I should heal them."* (Matthew 13:10-15). Again, Jesus explained to His disciples: *"Unto you it is given to know the mysteries of the Kingdom of God, but to others in parables, that...they might not see, and...they might not understand."* He explained that in the *"parable of the sower": the seeds that fell by the way side "are they that hear; then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved."* (Luke 8:10-12)

Following this theme, Paul wrote that *"if the gospel be hid, it is hid to them that are lost; in whom the god of this world [Satan] hath blinded the minds of them that believe not, lest the light of the glorious gospel...should shine unto them."* (2 Corinthians 4:3-4) While no one wants to think of himself or herself as being in this category, the undeniable fact is that the Scriptures testify that there are many citizens of the planet who are not chosen (from before the foundation of the world) to understand the Word.

**Answer for yourself:** What should you do? You should pray consistently that God "open your eyes and your understanding" concerning these Scriptures. You should consistently do this until you see the truths withheld from you at present since so much of this is "spiritually discerned".

*1 Cor 2:14 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. (KJV)*

Thirdly, we can misunderstand [not comprehend correctly] the Scriptures because of those who have taught us, and the culture in which we were raised. Pastors, preachers, teachers, and parents are all liable to perpetuate and pass on untruths. This usually occurs without any maliciousness on their part at all -- because they, themselves, were also deceived. In these instances, there is generally no active intent to lead anyone astray. However, misdirection may also occur because of fear of ridicule, or laziness on the part of pastors and teachers that results in their lack of sufficient study whereby these deeper things of God are discerned. There are multitudes of ministers who *"[do] not...understand the law; and this because of the hardness of their hearts."*

There are many pastors and preachers and church-school teachers who are like the "blind watchmen" mentioned in Isaiah 56. There are numerous others who are slothful watchmen, not lifting the voice of warning because of their own self interests, or because of fear of losing their salary as a paid hireling minister (Ezekiel 33:1-9; 2 Timothy 4:3; John 10:13). Many are the church leaders who frankly were not called, and not sent by the Father but yet they are in the pulpits. As Paul asked, *"How shall they hear without a preacher? And how shall they preach, except they be sent?"* (Romans 10:14-15) There are a multitude of ministers and spiritual teachers who are metaphorically described as *"wells without water,"* actually unable to provide spiritual drink for their parishioners who thirst. (2 Peter 2:16) These are they who are uninspired, and who lack the Spirit of Truth to guide them. They substitute man-made theology, popular "love" psychology, their own chosen "flavor" of political philosophy, and written speeches copied from the sermons of other men, in place of the gospel of the Kingdom. **Emotionalism is what they substitute for righteousness.** They preach on subjects such as liberal humanistic morality, self-esteem, and wealth-building, because they themselves know not the right way. These are they who *"worship...in vain"* because they "teach for doctrines the Commandments of men" (Matthew 15:9).

## WHEN DID GOD'S LAWS BEGIN?

The Scriptures do speak of more than one set of Laws.

- Some of the Laws were from the beginning; they are endless and Eternal.
- **Some Laws were "added" at a later time.**
- **Others were Commandments related to a covenant with a particular individual or family.**
- **Still others were Laws upon which there was a time or circumstantial limit placed.**

**Answer for yourself:** Do the Scriptures teach us that there was no law in effect before the exodus from Egypt? No they do not and such a thought is ridiculous! The Laws of Moses were not the first Laws given by God to mankind as we shall see.

**The Scriptures tell us just the opposite: that the law of God was given to man in Eden** -- from the very beginning! And yet there are many who have been confused or misdirected into wrongly believing that "the law" is synonymous with everything that Moses spoke to the children of Israel, they mistakenly believe that before Moses, there was no law. Such thinking is completely wrong! Because sin is defined as the transgression of the law, then those who think that there was no law given to man before Sinai must erroneously conclude that there was no sin before Sinai!

At the first, Adam was told that he may not eat of the Tree of the Knowledge of Good and Evil. The Scripture tells us that, in some wonderful and mysterious way, within the fruit of that special tree was contained knowledge of right and wrong, of good and of evil. When Eve and Adam partook of it, their understanding *"was opened,"* and they were ashamed of themselves. Elohim said *"man is become as one of us, to know good and evil."* (Genesis 3:22) As Paul wrote, the knowledge of sin comes through the law. (Romans 3:20) It is obvious, then, that the fruit of the Tree of the Knowledge of Good and Evil contained within it, in some miraculous manner, the basic Laws of right and wrong and of right conduct toward the Creator and fellow-man.

Stephen spoke of the ancient prophets and patriarchs having "received the law by the disposition of angels (messengers)." (Acts 7:53) Paul also indicated that the law was "ordained by angels (messengers)." (Galatians 3:19)

## NO LAW, NO SIN

There was indeed a law given to those favored of Yahweh long before Sinai. If there had been no law, then there could have been no sin, and therefore, no punishment.

If there had been no law from the days of Adam and Eve, then, according to Paul's explanation (that where there is no law there is no transgression, and therefore no sin imputed), the Eternal Father would have been unjustified in rejecting Cain's offering.

**Answer for yourself:** How could Jehovah fairly have rejected Cain's efforts, if Cain had not had prior knowledge of the proper and acceptable way to present an offering? How could the Eternal Father go on to justly punish Cain for murdering his brother, if Cain had not known that there was a law against murder?

**Answer for yourself:** Was God justified or unjustified in rejecting and punishing Cain in these matters? He was justified, because He is "righteous in all His ways, and holy in all His works" (Psalm 145:17).

**Answer for yourself:** If there was no law from the beginning, how could any man have been considered "righteous"?

Yet the Scriptures declare that **Noah was "righteous."** (Genesis 7:1) He was, in fact, the only righteous man in his generation. The rest of the world was wicked.

**Answer for yourself:** How could a just God become angry enough with man to bring a devastating flood upon the earth, unless He expected man to have behaved otherwise?

**Answer for yourself:** And how could they have behaved otherwise (not sinned), unless they had been given a law, and a set of Commandments to follow?

"Sin is not imputed when there is no law." (Romans 5:13)

**Answer for yourself:** The wicked are those who transgress the law (Psalm 119:53). How, then, could anyone in days of old be labeled as "wicked" if there had been no law before Sinai?

Yet the Sodomites *"were wicked and sinners before the Lord continually." (Genesis 13:13)*

**Answer for yourself:** Since, as Paul wrote, no sin is imputed where there is no law; and since, as David wrote, the Eternal Father is *"righteous in all His ways,"* how could God have been justified in destroying Sodom and Gomorrah, if there had there been no law given in those days?

He couldn't!

**Answer for yourself:** How could Abraham have had a discussion with the Angel of the Lord concerning people who were righteous and people who were wicked if there had been no law (therefore, no definition of righteousness or wickedness) prior to Moses' day? He couldn't have!

As we shall discover shortly, there are numerous passages of scripture that affirm to us that there was a law given to man from the very beginning. There was a law that began in Eden, and was given to the family of Adam.

## MORE THAN ONE LAW HAS BEEN GIVEN

Before we proceed, we must recognize that there was more than one category of law that was given to the children of Israel through Moses. We have already begun to realize that there were the timeless

"Commandments of the covenant," as well as the temporary Levitical "law of performances and ordinances." However, there were also other Laws -- Laws that do not fit so easily into either category. These include the civil or political Laws. Laws concerning property and inheritances. Laws of personal hygiene. Laws of retribution, Laws governing the rights of the poor, and compensation for victims of crime. And there were other miscellaneous Laws. Now this is an important concept. At least some of these Laws seem to have been "added" following the sojourn at Sinai following the sin of the golden calf. Most of these Laws were in some way conditional, and dependent upon conditions and circumstances. In this article, we will not attempt to deal with this category of conditional Laws but I have on the website an article entitled ["The Law That Was Added"](#). I would hope you read this next.

The main focus of this article is to help us to discern the Eternal Laws -- the Laws that were not conditional, or which were intended to be observed from beginning to ending of time and the creation of "mankind". As we proceed, we do so reverently, not dogmatically, with the acknowledgment that the ways of our God are far above our understanding.

The Commandments of an eternal nature are sometimes referred to as the "royal law" -- the law that had been given to man from the beginning. To be sure, that law was being re-stated at Sinai. Many of the Laws that were being reiterated at Sinai were the same as the Laws that had been given to Adam and later to Noah. The Laws which Adam had received in the beginning were passed on from generation to generation among his righteous seed. The law that was given to Adam and his generations was preserved in the ark with Noah [as a type and shadow of the Ark of the Covenant].



The children of God were not ever left without a law. At Mount Sinai, the "same law" was uttered and reiterated again by the voice of the great "I Am" directly to the Israelites, as part of the Covenant He made with them. These precious and perfect Laws had previously been known and observed by Jacob and his sons, when they had immigrated to Egypt. But, with the passing of many generations, and the bondage of slavery, the nation of Israel had lost sight of these Laws during their hundreds of years of captivity and later still Christianity is under the horrible delusion that these Laws have somehow "been replaced by grace" or "passed away" as well. Both ideas are wrong!

## WHAT ABOUT "THE LAW" THAT WAS ADDED AND NOT REITERATED?

To be sure, there was an added Law. The apostle Paul said that the added law was given by Moses because of transgressions until the Seed [the Messiah] should come (Galatians 3:16-19). The added law was just that -- added.

**Answer for yourself:** Added to what?

Moses could not add something to "something", unless that "something else" had already existed. And certainly that which had existed from the beginning, could not be spoken of as having been added. Moses could not add to the Divine law that was revealed in the beginning to Adam, and which was known and obeyed by the patriarchs.

**Answer for yourself:** Then what was the law that was "added"?

While Israel was gathered at the foot of Mount Sinai, Yahweh added the Laws of animal sacrifice for sin, associated ceremonial performances that involved a Levitical Priesthood and Tabernacle, & other related ordinances. Those Laws, due to the sin of the golden calf, were given to Moses, and were inextricably linked to the Aaronic priesthood and the Tabernacle. It was expedient that there should be a law given to the children of Israel, yea, even a very strict law -- for they were a stiff-necked people: quick to do iniquity, and slow to remember the Lord their God. Therefore, there was a law given them; yea, a law of performances and of ordinances, a law which they were to observe strictly from day to day, to keep them in remembrance of God, and their duty towards Him. Speaking of the law which consisted of *"ordinances of divine service and a worldly sanctuary," we read that this consisted of "meats and drinks [offerings], and divers washings [purifications], and carnal ordinances, imposed on them until the reformation [in Christ]."* (Hebrews 9:10) This litany of ceremonial Laws was utterly inseparable from the Aaronic priesthood. Christians make a fatal mistake in equating these "added" Laws as conditional to the Salvation of the Jewish People. Such is not the case for Salvation has been available to all of mankind long before the golden calf and the "added law" involving the Tabernacle, animal sacrifices, and the Tabernacle. Think on this for a minute!

The Levitical priesthood existed only for the purpose of administering those outward ordinances. In fact, it was by the law that a man served in the Levitical priesthood.

As we close this article I will pose to you a crucial question.

## NOW FOR THE BIGGEST QUESTION

**Answer for yourself:** Since the Tabernacle and Priesthood, along with the ceremonies and ordinances were "added" subsequent to the sin of the golden calf, how did a child of God procure atonement, forgiveness of sins, and Eternal Life prior to the golden calf and what relation does that have to the Jewish people following the destruction of the Temple let alone for the Christian?

**As we study we find that the answers to the above 3 questions (atonement, forgiveness of sins and Eternal Life) are the same today as they have always been. Mankind, both Jew and "non-Jew" obtains atonement, forgiveness of sins and inherits Eternal Life the same way today as they always have done. Read the Old Testament and notice how God provided forgiveness and how man received it. Interested or curious? I deal with this subject in detail on the website. Let us know your interest to study this topic for we have been given by God many answers long kept from the Christian community in these regards. The issue here is far from simple because of the corruption or the Christian religious texts which we inherited but with a keen eye and an open heart and a study "bathed" in earnest prayer for God to *"open the eyes of our Soul"* you can see these truths for yourself today and in so doing see that nothing has changed in this regard since the beginning of time, nor should it for we serve "the" God who changes not.**

***Mal 3:6 6 For I am the LORD, I change not;...(KJV)***

[Home](#)

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## THE LAW WHICH WAS ADDED #1

*As Christians we often are taught about the Law of the Jews in less than accurate ways. Often the Laws of Israel are associated with Moses and often traditional thought is that these Laws are ONLY for the Jews. I hope this article will show the Christian and the Godfearer some rather startling facts concerning the Laws of YHWH and how they were FIRST given to the non-Jews long before REITERATED to the Jews. Hopefully this article will be an eye-opening experience. Craig Lyons M.Div.*

We often associate the Law of God with the Old Covenant of Israel and the Jew. With the Old Covenant we associate the sacrificial system and its relationship to atonement for sin under the ceremonial practices of the Levitical priesthood.

**Answer for yourself:** But is that what the Scriptures teach?

Let's examine the subject and get a true biblical perspective on the issue. What we will see will not only astound you but make any thinking believer reevaluate not only the Law (Torah) but Christian theology as well.

## ISRAEL'S PURPOSE IN GOD'S PLAN

The Israelite nation was chosen for a very special reason. Speaking of the nation of Israel Paul says in WRITING TO NON-JEWS in Greece:

*"Now all these things happened to them [the Jews] as examples, and they were written for our [writing to Gentiles] admonition, upon whom the ends of the ages have come. -- 1 Corinthians 10:11*

One of the God's primary purposes for raising up the nation of Israel and giving them His Law was so that Israel could become an example for all mankind of how God desired all of His children to live by obedience to His Laws. It was to the men and women of the numerous Gentile nations, who are to be gathered into God's family and the Israel of God, that Israel was called to be a "model."

Now let me present an overview of the events that took place before and after the Israelites left Egypt.

While the Hebrews were still in Egypt, before the Sinai revelation, God gave the people of Israel the Passover ordinance together with the feast of Unleavened Bread (Exodus 12:14). As soon as the Children of Israel left Egypt, (yet prior to the institution of the Mosaic (Old) Covenant at Sinai God gave Israel instructions concerning the keeping of His holy Sabbath day (Exodus 16) [notice this is before Exodus 20 when the Ten Words were uttered by God for all nations]. Now let us see this for ourselves.

## THE TERMS OF THE COVENANT AGREEMENT

**Then around the time of Pentecost (seven weeks later) God spoke to his people and to Moses and God gave Israel the Ten Commandments as well as certain specific moral and civil laws. These commandments and judgments made up the terms of the covenant that God made with Israel.**

*Now He said to Moses, "Come up to the LORD, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar. "And Moses alone shall come near the LORD, but they shall not come near; nor shall the people go up with him." So Moses came and told the people all the words of the LORD and all the judgments. And all the people answered with one voice and said, "All the words which the LORD has said we will do." And Moses wrote all the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars according to the twelve tribes of Israel. Then he sent young men of the children of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. And Moses took half the blood and put it in basins, and half the blood he sprinkled on the altar. Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that the LORD has said we will do, and be obedient." And Moses took the blood, sprinkled it on the people, and said, "This is the blood of the covenant which the LORD has made with you according to all these words." -- Exodus 24:1-8*

*"Therefore not even the first covenant was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, "This is the blood of the covenant which God has commanded you."" Heb 9:18-20 (NKJV)*

Thus the Old Covenant (Mosaic Law) was affirmed.

**Answer for yourself:** But something was missing. What was it?

**Yet as strange as it seem, there was no Aaronic (or Levitical) priesthood in the Old Covenant.** In fact there was no tabernacle or temple for them to minister in either. The altar that Moses built in order to make the burnt offerings and peace offerings prior to the ratification of the covenant was an earthen altar built in the manner prescribed by God (Exodus 20:24-25).

**Answer for yourself:** Why were there no priests?

The reason is quite simple. The terms of the Old Covenant were up to that time -  **blessings conditional on obedience.** There was never any intention for the covenant makers to break any of the conditions of the contract (the commandments). God did not intend to back away from His promises and the Israelites agreed to the terms of the covenant with enthusiasm. When one buys a piece of land under contract (or Covenant) the intention at the time of purchase is to go ahead with the sale to settlement. Breaches of a signed contract are sometimes inevitable though not intended at the time of the sale. Israel's breach of the covenant came very shortly after its instigation. **When Israel failed to continue in the covenant, the sacrificial law (administered under the Levitical Priesthood) was added.** Because of such a grievous sin after demonstration of God's love and protection God was forced to withdraw from His people and institute a "buffer" between Him and His people. This was the Priesthood. The ceremonial laws and sacrificial system was added because of the Jew's transgression of "the" Covenant God had made with Israel.

**Notice also that the commandments and judgments of the Covenant that God had made with Israel involved only the most basic religious ceremonies.**

## The religious elements are:

- **The weekly Sabbath Day**
- **Three annual feasts:**
  - **The Feast of Unleavened Bread (includes Passover)**
  - **The Feast of Harvest**
  - **The Feast of Ingathering**

Notice the format of God's prescribed feasts ***prior*** to the establishment of the Levitical Priesthood, particularly the absence of detailed instructions on how to keep these feasts!

*"Three times you shall keep a feast to Me in the year: "You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); "and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field. "Three times in the year all your males shall appear before the Lord God. "You shall not offer the blood of My sacrifice with leavened bread; nor shall the fat of My sacrifice remain until morning. -- Exodus 23:14-18 ("My sacrifice" is a reference to the Passover lamb).*

Another picture for us is found in the recording of the Holy days of Leviticus 23.

It is very clear that the terms of "the Covenant" were based on obedience to God's laws.

*Now therefore, if you will indeed obey My voice and keep My covenant [**remember this is before the addition of the sacrificial system**], then you shall be a special treasure to Me above all people; for all the earth is Mine. 'And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel." So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him. Then all the people answered together and said, "All that the LORD has spoken we will do." So Moses brought back the words of the people to the LORD. -- Exodus 19:5-8*

*Then he took the Book of the Covenant and read in the hearing of the people. And they said, "All that the LORD has said we will do, and be obedient." -- Exodus 24:7*

### • Given to Israel before the Covenant:

O	The Sabbath -- Exodus 16:23
B	The Passover -- Exodus 12:24-27
E	Dedication of the Firstborn -- Exodus 13:1-2
D	The Feast of Unleavened Bread -- Exodus 13:5-7
I	The Ten Commandments -- Exodus 20
E	Laws regarding servants -- Exodus 21:1-11



N	Criminal, civil, judgments -- Exodus 21-23
C	The Earthen Altar -- Exodus 20:24-26
E	The Sabbatical Year -- Exodus 23:10
	The Feast of the Harvest -- Exodus 23:16
	The Feast of the Ingathering -- Exodus 23:16

### The Covenant Of Moses Affirmed

- The Building of the Earthen Altar
- The Book of the Covenant sprinkled with blood...Exodus 24:1-8

### • Added after the Covenant:

A	The Tabernacle -- Exodus 25 - 31
T	The Ark of the Covenant -- Exodus 25:10-22
O	The Aaronic Priesthood -- Exodus 28
N	Written Law on Tablets of Stone -- Exodus 32:15
E	The Sacrificial System -- Leviticus 1
M	Dietary Laws -- Leviticus 11
E	Laws of Purification -- Leviticus 12
N	Additional Laws pertaining to Feast Days -- Leviticus 23
T	Additional Feast Days -- Leviticus 23

**Answer for yourself:** What should we see surprising in the above chart?

Before there was ever a Jewish Priesthood or a Tabernacle commanded of Israel and the mixed multitude, God had previously commanded of His people the Sabbath, the Passover, the dedication of the first born, the Feast of Unleaven bread, the giving of the Ten Sayings (Commands), laws concerning civil and criminal judgments regulating conduct, laws regarding servants and masters, the Sabbatical year, the Feast of Tabernacles, and the earthen altar.

If one is to undertake a serious and comprehensive study of the **Biblical Festivals it can be shown quite clearly that these Seasonal Feasts and Festivals were observed prior to any command given the Jew by the Gentile nations.** We can look no further than Abraham, himself a Gentile, who circumcised himself and offered his guests unleavened cakes which indicates conduct related to the Passover which will formally be commanded later. But Divine Revelation was made available to Abraham and others who prophetically looked ahead to the actual event but yet who observed the spirit of the event long before its formal inception. **The**

same could be said about the Sabbath and the Ten Commandments as it can be shown upon serious study that Gentile nations long before Jews were given the Laws of Moses keep the Sabbath and ordered society through various Commandments that were the precursors to the more recognized Ten Commandments later given to Moses. In Egypt we find this precursor to the Jewish Torah and the Ten Commandments in their 42 Negative Confessions; and these were Gentiles.

After the people of Israel had made their covenant with the Lord God, Moses went up the mountain to receive the tablets of stone containing the Ten Commandments (Ten Sayings). While Moses was away the people disobeyed God's laws and broke His covenant made with them. This was before there every was a Jewish Priesthood or Tabernacle with its ordinances.

*"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him." Exo 32:1 (KJV)*

It was not until after the Mosaic (Old Covenant) was agreed to, documented, and ratified and not until the sin of the Golden calf later that God spoke to Moses about the Tabernacle, the Ark of the Covenant, and the Aaronic Priesthood.

The Tabernacle, the Ark of the Covenant, and the Aaronic Priesthood became NECESSARY ONLY after the sin of the Golden Calf following the ratification of the Covenant made with Moses. This is not surprising as each of these things [Tabernacle, Ark of the Covenant, Aaronic Priesthood] are only important because of their involvement concerning atonement of sin connected with the Golden calf and not for obedience to God's law.

**Answer for yourself:** Do you know when we find the first instance of a "Sin Offering" mentioned in the Hebrew Scriptures? Only after the sin of the Golden Calf! **AFTER!**

**Answer for yourself:** Had mankind sinned before then? Sure!

**Answer for yourself:** How was mankind instructed before the sin of the Golden Calf as to how repair his broken relationship with God? You might find this amazing but it was the same way the Jews teach of it today: Repentance, confession of sin, prayer, restitution, alms, etc. This just so happens to be the same teaching of Jesus in the New Testament!

**Answer for yourself:** Why is repentance and atonement needed?

It is necessary to heal the rift that develops in the relationship between God and man when man sins and disobeys God's Commandments and Laws.

*"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov 28:9 (KJV)*

*"If I regard iniquity in my heart, the Lord will not hear me:" Psa 66:18 (KJV)*

*"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa 59:2 (KJV)*

*Unless one truly repents of sin (breaking of the Law and Commandments) there can be no covenant*

*relationship with God.*

## THE ADDITION OF THE SACRIFICIAL LAW FOLLOWING THE SIN OF THE GOLDEN CALF..."THE LAW WHICH WAS ADDED"

There was no provision for disobedience in God's Covenant. As stated before it was never thought that man would not want to obey God who delivers him.. The "sacrificial law" under the Levitical system was added later because of disobedience toward God concerning the sin of the Golden calf and provided atonement for disobedience of God's Law (sin); but understand it was never part of "the Covenant" itself.

The Apostle Paul taught the true purpose of the "sacrificial law" in Galatians 3:19:

*What purpose then does the law serve? It ( sacrificial aspect of Law) was added because of transgressions (Golden Calf)...-- **Galatians 3:19***

Remember that man had maintained relationship with God prior to the Golden Calf without the need for a Priesthood, a Tabernacle or Temple, sin offerings, etc. This will become necessary after the hideous sin of rejection of God by a people who had witnessed His great acts of love and mercy in their deliverance from Egypt. They had "seen" Him and his actions before their very face and denied Him later. This great sin had a stiff penalty: God was to withdraw from them and relate to His people from that moment on through a Priesthood. You might could say God was wounded and drew back but at the same time never disowned them.

**Answer for yourself:** In referring to "the Law" in Gal. 3:19 was Paul referring to the prior "Covenant" of laws and commandments or to the "added law" of the sacrificial system following the Golden calf?

Paul was referring to the "added" sacrificial law following the Golden calf in this instance because no other law was "added" because of transgression but the sacrificial and ceremonial laws following the sin of the golden calf.

It is the same law that is referred to in Hebrews 7:11:

*"If therefore perfection were by the Levitical priesthood [added], ( for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Heb 7:11-12 (KJV)*

We run into a whole host of problems with this verse that will be dealt with in other articles in this series. But for now understand that it is from the tabernacle and not Mt Sinai that we hear the words, "Speak to the children of Israel, saying: 'If a person sins unintentionally against any of the commandments of the LORD in anything which ought not to be done, and does any of them, -- Leviticus 4:2

We sin against God's Laws. We sin intentionally as well as unintentionally. So we see that the covenant between God and man was an agreement with God to obey his Laws. The sacrificial law that followed was introduced later as a consequence of the sin of rejecting God at the sin of the Golden calf which was supreme idolatry. If Israel had not sinned and rejected the God that had demonstrated Himself so dramatically to this people then the sacrificial system would not have been necessary. Mankind, and the Jewish people could have remained as before: needing only repentance, confession, prayer, restitution, alms. etc. But that was not to be. The Levites were chosen by God as priests to administer the Sacrificial Law and to serve in the tabernacle because it was they who had refrained from sinning against God with the Golden Calf. They will become God's Priesthood. The tabernacle was set up as a place where, through the priest, offerings could be

made to make atonement for the sins of the people. The dynamic of the Sacrificial System will be explained later so hang on.

## WHAT IS WRONG...THE MOSAIC (OLD) COVENANT OR THE AARONIC PRIESTHOOD?

**Contrary to what you have been told and heard most of your lives by your Pastors and the Christian Church, the Letter to the Hebrews DOES NOT tell us that the Old Covenant was faulty, but rather the Aaronic Priesthood** (if you look carefully the **word "covenant" has been added to the text** as verified by being italicized when the context of the passages describe the Priesthood and not the Covenant!).

*For if that first ..... "WHAT" .... had been faultless, then no place would have been sought for a second. -- Hebrews 8:7*

***IT IS THE ITALICIZED WORDS IN YOUR BIBLES WHICH HAVE TWISTED ORIGINAL IDEAS IN SCRIPTURES AND HAVE MISLED US TO BELIEVE THE COVENANT AND LAW OF G-D HAS PASSED AWAY:***

First, I would like to remind you of the fact that when one reads the Scriptures and finds **WORDS IN ITALICS**, that **means: the italicized words have been ADDED TO THE SCRIPTURES! In other words, it was not given by Yahweh, was not in the Greek or Hebrew manuscripts, and is not intended to be added to the context by Yahweh for often it ALTERS THE TRUE MEANING OF THE PASSAGE AND WE ARE LED INTO ERROR AND SIN WITHOUT KNOWING IT BY SUCH PLACEMENT OF ITALICIZED WORDS. Such is the erroneous teaching that the LAW AND OLD COVENANT HAS PASSED AWAY.**

**Answer for yourself:** Why have so many failed to see this?

Simply, because "words" have been added in the translation of Greek manuscripts to "better help you understand." But often instead of understanding better we are fed incorrect teachings and theology.

**Answer for yourself:** Why is recognizing these italicized words so important? Sadly, the pre-existing theologies of those who hold to "replacement theology" are often written into the texts of our Bibles by those who were responsible for printing and translating your Bibles. They feed us their theology and not always what the texts and the original writer has to say.

### **Hebrews 8:13**

*Heb 8:13 13 In that he saith, A new **"covenant,"** he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. (KJV)*

*In that he saith. A new ... **"What?"***

**Answer for yourself:** Did you know that no Greek manuscript from which Hebrew 8:13 was translated contains the word "covenant"? It is not there. The writer of this epistle NEVER said that by a "new covenant" he (God) had made the first old. Set down and think about this for minute. **The publisher of this Bible has just destroyed the Covenant of Moses and lied to billions of people and without serious study on your part you will be led to replace the religion of Jesus with one of man's making and never know until you die!**

**If you read these passages and omit the words in italics ["covenant"] in many of our Christian translations there is no way you could interpret the passages as referring to covenants or Law.** But we have been brainwashed by anti-Semitic and reformation theology which have caused us to have lost the true meaning of the passages and original thoughts of the authors by textual alteration by those who authored these Bible and those who desired we believe as they, right or wrong! **The Greek manuscript from which the above Greek passage was taken does not contain the word "covenant."** Check this out for yourself by consulting the Greek texts. **The word "covenant" is simply not in the Greek texts nor is it the subject of the verse nor the the whole chapter.** But by placing the word "covenant" in italics the publishers of your New Testament are shaping your thoughts to agree with their accepted theology. That does not make it right; especially in light of reading the chapters before and after Hebrews chapter 8 and omitting these words in italics. **If you read them topically and look for the subject matter you will find that the subject running through these chapters is the termination of the Priesthood and not a Covenant!** This is understood as Israel knew that judgment was coming and the possible destruction of the Temple since the prophecy of Daniel had predicted it hundreds of years earlier. The Temple was to be destroyed and the Priesthood along with it. The Temple and the Priesthood would be passing away. Covenant is not the subject of these chapters at all but if you are intent on replacing the religion of Jesus with a new one then you need authority for it and no greater authority could be found but applying the prophecy of Jeremiah 31 and the promised "new" Covenant to what you are trying to sell the people. **The only problem here is that the word "new" in Jeremiah means "RENEWED" and "RESTORED" and NOT "REPLACED" as the writer of the book of Hebrews maintains. This again is another purposeful manipulation of the text to disguise and destroy truth.** If one does the suggested reading above and look for the "context" of what is being discussed then you find out quickly that the writer is not speaking of a "covenant" passing away but a "priesthood."

**Answer for yourself:** I wonder what God has to think about such lies being passed off in a book touted as originating with Him and passed off as God's Word?

**Answer for yourself:** What do you think God thinks about a book or a faith or a religion that replaces the Covenant God made with man (the Covenant of Moses and the Laws of Moses which contain within them as their foundation the Covenant of Noah and the Laws of Noah given to all mankind long before the beginning of the Jewish people which replaces completely what He commanded be taught and believed)?

## LOOKING AT MORE ERRORS IN THE BOOK OF HEBREWS

Having seen that it was not the Old or Mosaic Covenant of obedience which was faulty, but the priesthood let us look at Hebrews chapter 8 and verse 8 which is the next verse following the statement that the "first priesthood" [Aaronic] was faultless:

***For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the House of Israel and with the House of Judah:***

**Answer for yourself:** Did you notice that God found fault with "them" and not "it"? How can the plural "them" refer to one Covenant (singular)?

**Answer for yourself:** Can you not see that God found fault with the Aaronic Priesthood and not the Laws or Old Covenant which was based upon love and obedience?

**Answer for yourself:** But what was wrong with the Priesthood and the High Priest? Could it have been that in that day (the first century and the days of Jesus) the Priests were no longer of the blood line of Zadok or even Aaron for that matter but often men who "bought" the Priest's office and who often were Gentiles? Now you know! The true Priesthood had been denied the Priests of Zadok since the Maccabee victory by the Hasmoneans.

**Answer for yourself:** Were you aware that most of the Sadducees had long departed from true Biblical faith and



were puppets of Rome? This is the reason why the Sadducees and the Priesthood was corrupt. At the same time understand this is not all of them by any means; but often the High Priest was a bought office and the Priesthood was often little more than Rome's puppet to contain the people from revolt.

**Answer for yourself:** So having correctly understood that the book of Hebrews is speaking of a faulty Priesthood (which would disappear in 70 A.D.) in contrast to the Divine Priesthood of God's design, let me ask you...how was the Aaronic Priesthood faulty? Now you know...they were no longer of the Aaron lineage and they were as Priests leading no one to God; only going through the motions to placate the people!

**Answer for yourself:** Was it faulty in design? Or was it faulty in what it had become? Had the Priesthood become little more than an instrument of Rome to control the masses and prevent insurrection against Rome?

**Answer for yourself:** Did God create a system that would not work? Had God made a mistake in creating the Priesthood in the first place or had the Priesthood become corrupt?

God forbid that we should make such a preposterous and arrogant claim. Hebrews 8:8 tells us where the agreement fell down. Let me say it again in case you missed it.

*Because finding fault with them, He says: "Behold, the days are coming, says the LORD, when I will make a new (RENEWED) covenant with the house of Israel and with the house of Judah; -- Hebrews 8:7-8*

There was nothing wrong with the Covenant itself. There was no need for a "NEW" (as in replaced) Covenant as the writer of the Greek in Hebrews said; only a personal renewal to the "SAME" Covenant as Jeremiah rightly wrote in the Hebrew. The fault lay with the people with whom represented the Covenant to the people. Secondarily to this was the fault of the people for breaking this Covenant and failing to repent of their failings. God in his foreknowledge of man's sinfulness provided a "secondary plan" through the establishment of the Levitical priesthood and the Tabernacle ceremonies at the Golden Calf. This was God's way for man to return to Him. There was originally nothing wrong with the Priesthood and when you come to the correct understanding of the Sacrificial System then you will understand atonement properly in relation to blood and how it was involved in the Sacrificial System.

*Lev 17:11 11 For the life of the flesh is in the blood; and I have given it [refers to life and not blood] to you upon the altar to make an atonement for your souls: for it is the blood [life/soul that is in the blood] that maketh an atonement for the soul. (KJV)*

The blood serves only as the vehicle for the Soul/Life and it is the Soul/Life that brings the atonement (through repentance, prayer, confession, restitution, alms)...not the blood. This is the same way mankind was taught to return to God before the sin of the Golden Calf (THINK). The blood is only a picture of the Soul/Life because the "life" is "IN" the blood. Ask for the articles on this and they will be provided to better help you understand. The word "blood" is the object of the preposition in the above passage and not the subject of the sentence. It is not the blood that brings atonement but the life in the blood which is only represented by the blood; the life of the person that repents, prays, confesses his sin, brings restitution, give alms, etc.). Christianity has never taught this correctly or spent the time to learn the Sacrificial System correctly from the Jews. The form of atonement represented in the New Testament originates in solar and sun worship of the Gentiles and hardly anyone ever knows this truth since few study to learn this. We read corrupt religious documents like the one I am revealing to you our whole lives and accept the Gentile deception because of their hatred of the Jews and their faith by the writers of the New Testament.

Now please pay attention. It was not until after the Tabernacle was constructed that God outlined the system of burnt offerings, grain offerings, peace offerings, sin offerings etc. These offerings provided ceremonial atonement but they never promised to make the sinner perfect. It was through these

offerings FOLLOWING REPENTANCE that the soul of the sacrificer had been made right with God and then he had the right to place his soul (by proxy of the blood/soul of an animal in lieu of his) on the altar in communion with God but not literally through his own blood (his soul was represented in the blood of the sacrifice) but only symbolically as the blood (life/soul) of the animal would be his symbolic representative. When the blood of the animal was placed on the altar following the repentance, prayer, confession, restitution, alms, etc., of the sacrificer then it was if the person (his soul/life) was on the altar with God instead of the animal's soul/blood/life. It was a picture only in what the blood represented. In all honesty the blood accomplished NOTHING; all was accomplished before the sacrifice through repentance, prayer, confession, restitution, alms, etc. The blood once on the altar was only a picture of the person's current relationship with God.

*the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect (as stated above..the blood did not accomplish anything...it was one's repentance, prayer, confession, restitution, alms, etc.) in regard to the conscience; concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation. -- Hebrews 9:8-10*

If you desire to know more about how the [sacrificial system and how it works in relation to blood and the implications involving the death of Jesus](#) just ask us for the articles.

[We will continue with this teaching in the second article in this series.](#)

[Home](#)

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## THE LAW WHICH WAS ADDED #2

Before we can adequately deal with the information in this article some background information and commentary is necessary in order to understand the mindset of the writer of the Book of Hebrews who was himself a Gnostic.

### A SHORT PRIMER IN GNOSTICISM...A THREAT TO BIBLICAL FAITH

We saw some rather incredible pieces of information in the prior article. Let us summarize. We saw that before the establishing of the Covenant of Moses and the Laws of Moses that many Commandments and Laws that were once thought to apply only to the Jews can be shown to exist prior to the giving of the Laws of Moses and the establishment of the Covenant of Moses. We saw only briefly that the writer of the Book of Hebrews tries to nullify God's Laws as binding any longer after the coming of Jesus whom was believed by him to be the "redeemer." But we saw, maybe for the first time that the writer of the Book of Hebrew was Gnostic and not Jewish. Jesus has already taught that the Law would never pass away: ***Matt 5:18 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (KJV).*** Yet the writer of the Book of Hebrews has, in his mind, replaced the Laws and the Covenant given by God with one of his own making [Melchizedek] which contradicts the teaching of Jesus/Jesus and the example left for us of the Jerusalem Church in the book of Acts. We will see that shortly.

**What Christians fail to understand is that the concept of Melchizedek and the Melchizedek Priesthood is a "pattern" used by Gnostics who reject Biblical Judaism, the Temple, the Law, the Mosaic Covenant and the Davidic Messiah.** Without a background in Gnosticism and its many varieties that it is really hard to understand let alone "spot" it in the texts. In a nutshell Gnosticism believed that all flesh and all matter is evil; a creation of an inferior Deity of the Jews named YHVH. Thus YHVH and His Law are evil in that they try to remold and remake a creation full of evil and suffering. Gnostics believed that this earth and mankind are evil and a perfect God would never have made such a mistake in creating such evil and suffering. The Gnostics believed that this sad condition we find in life and in mankind is the result of a flawed creation; a mistake by a sub-deity and not the Highest God. Thus, according to the Gnostics, all attempts to control this evil through obedience to Laws [Laws of Moses and the Laws of Noah] that train human nature to do good are useless. Escape from this evil world is the answer; not redeeming it through repentance and obedience to the Commandments of YHVH. This evil world and mankind are not salvageable. Thus the negative attitude to YHVH'S Laws and Covenants consisting of Laws and Commandments. The Gnostics believed that they needed a "NEW" Covenant without such Laws. One such Covenant and Priesthood existed PRIOR to Moses and the giving of the Laws and Commandments. That was the Priesthood of Melchizedek. No examples by the Gnostics, who hated YHVH'S Laws, was used from the time of Moses onward since they could not have anything to do with Moses or the Laws of God. All that the Gnostics exemplified in their teachings were examples of pre-Moses figures: Abraham, Shem, Melchizedek, etc. Thus the need for a Melchizedek Priesthood to replace the Aaronic Priesthood and the need for a "NEW" Covenant.

*Heb 7:12 12 For the priesthood being changed, there is made of necessity a change also of the law. (KJV)*

They Gnostics knew of the prophecy of the coming destruction of the Temple and the Priesthood. We saw in the prior article the failure of the Priesthood and its causes. That being so the Gnostics, not valuing the Laws of YHVH or the Covenant that commanded them since originating in their opinion from a God that created the world less than perfect containing evil, looked to create their own "NEW" Priesthood and displace the old Aaronic Priesthood. Along with that was the rejection of the Covenant that created this Aaronic Priesthood and gave the Laws of YHVH. Along with this these Gnostics recast the Jewish Messiah in the form of their "descending Cosmic Gnostic Redeemer" and in so doing applied such concepts to Jesus who many in that time hoped was the Jewish Messiah. In so doing we lost the very essence and message of Jesus in the writings we inherited from them.

When Jesus was asked in *Matt. 19: Matt 19:16-17 16 And, behold, one came and said unto him, Good Master, what good thing shall I **do**, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. (KJV).* It is these same Commandments that the Gnostics like the writer of the Book of Hebrews saw no purpose in and rejected them along with the Covenant that prescribed them. We find the Gnostics in their writings detesting God's Laws and His Covenant given to the Jews through Moses and the destruction of the Priesthood was what they awaited. Since the Priesthood and the Temple stood in jeopardy and was possibly going to be destroyed according to Daniel then the Gnostics used this opportunity to promote a Priesthood of their own making. This was the Melchizedek Priesthood that was before the giving of these Laws to Moses and Israel. According to these Gnostics a change in the Priesthood (Aaronic to Melchizedek) was to be accompanied by a change in the Law and this was necessary in their minds. This "change" was the doing away with the Law entirely. But dear ones the change in the Law was no slight change; it was the total denial and abolition of the Law and the Torah. Salvation to the Gnostics was not faith in God and repentance when one sins which culminates in the return to God but rather salvation through secret knowledge which they only possessed. This Gnostic tendency is seen later in Paul's life as well as he becomes very Gnostic in sharing "my gospel" instead of Jesus's gospel. We see glimpses of Paul's setting aside the Torah in Acts 21: *Acts 21:21 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. (KJV).* I rest my case!

In closing this summary let me say something and please pay attention:

In order for the alteration and replacement of Biblical Covenants and Laws by the Gnostics they of necessity had to change the Jewish Messiah as well and they did that. The Jewish Messiah is the culmination of Biblical Judaism; not the starting of a new religion as the Gnostics tried to accomplish. The sad fact is that the Gnostic and Essene religious ideas were later attached to Jesus by them and were later popularized in the wake of the lack of fulfillment of the Messianic Kingdom in the first century and the failure of the Jewish Messiah to appear. These "fringe" groups left their writings which we have today and we, not possessing enough information and knowledge of the religious pluralism of First Century Judaism, sadly accept them as if they are the "norm" of what was believed about the Jewish Messiah let alone Jesus. When undertakes a serious study into First Century Judaism and the host of religious beliefs that circled in those days then one can begin to see for himself that there were many competing "theologies" in that epochal time. Not all were right. I find it rather amazing that these splinter groups all avowed that "we are right" yet failed to emerge from the destruction of Israel in 70 A.D. The only group that emerged and continued were the Pharisees; the same group that Jesus had prophesied would "set" in Moses' seat right before his death [in the Greek it meant 'inherit a kingdom' which just prior to this statement Jesus has said was "removed" from the Sadducees]. The lack of this knowledge is our downfall in understanding the New Testament properly and the many voices clamoring their divisive theologies within it. Now having this background let us continue with this article.

## THE LEVITICAL PRIESTHOOD

Prior to the addition of the sacrificial law God had sanctified every firstborn (see the chart in the prior article).

*"Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." Exo 13:2 (KJV)*

At the sin of the Golden Calf everything changed. At the establishment of the Levitical Priesthood God choose Aaron and his descendants to replace the "first born" because of the sin of the Golden Calf where the first born Israelites had defiled themselves. Only the Levites had remained apart from such idolatry and they were to be rewarded by God by remaining close to Him when the others were to be separated from Him.

*"Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine, -- Numbers 3:12*

The Levites were set apart to minister in behalf of the children of God unto God and to offer sacrifices and to minister in the temple. This again was imposed because of the sin of the Golden Calf. This has been alluded to before along with the fact that there is no mention or command of any sin offering until AFTER the incident of the Golden Calf. The Aaronic priesthood was only meant to last throughout the generations of the one nation that God used as his example to the Gentile world. The Temple and the religion of Israel was to be an example to the world that God receives repentant sinners and restores them into renewed relationship Him. This was the message of the Temple and the Sacrificial System in spite of what you might have been previously taught by Gentile Christianity. Few if Christians let alone Christian writers that have read and are influenced by the Greek and Latin Church Fathers understand the Temple let alone the Sacrificial System. The simple reason was that these Greek and Latin Fathers were heavily influenced by the Essenes in their day (Gnostics in their own right) which had already forsaken the Temple and the Sacrificial System. Now you know why Gentile Christianity grew up with such influences and concepts.

The survival of the Levitical priesthood was dependent on the existence of the Tabernacle (or Temple) and the Nation of Israel. When the Jews were dispersed throughout the world in 70 A.D. the temple service of the Levitical priesthood ceased temporarily (see Hebrews 8:13 for Paul understood that the Temple and Priesthood was soon to be destroyed according to Daniel 9...in 70 C.E.). Now that you understand a little about how the Sacrificial System worked then now you better understand that atonement was still available to the Jews even when in captivity when they were deprived of their Temple (the physical demonstration of one's right standing with God by placing one's soul by proxy on the Temple in lieu of his own soul following his repentance). Ask for the articles if you lack this understanding as they are "life changing."

Now we come to some hard things that deals with the theology of the writer of the Book of Hebrews. I am referring to Gnosticism. We will allude to some things reflective of Gnosticism that is reflected in the thought process of the writer of this Book of Hebrews. First of all the Gnostics never used any references to Biblical personages that were in the time of Moses and the Mosaic Law. Of special importance to Gnostics was the figure of Melchizedek which we find in many of their writings and the Book of Hebrews as well. Understand that Gnosticism despised anything material and anything having to do with our earthly existence and any attempt to perfect it or improve it or bring correction to it [the Torah]. Now understand as well that the Laws of Moses and the Laws of Noah were such attempts to subject the flesh to the spirit. For obvious reasons the Law of God was despised by most Gnostics as well as the Priesthood which only manifested one's submission to the Laws of God as seen in the sacrifices which was but a picture of one's life/soul being symbolically put on the altar following one's repentance through the blood of the animal. Such a return to the Laws of God and the Torah of the Jews was seen by the Gnostics as worthless since it involved flesh/matter that was in this evil world



**created by an inferior God.** I hope you understand this and read it again until you see the connection or ask for our articles on true Biblical atonement. Below we will see the **replacement of the Priesthood with one similar to Melchizedek....an obvious signpost for Gnosticism.** **This means the writer of the epistle of Hebrews was Gnostic as seen in his Melchizedek references let alone his theology in this epistle regarding the replacement of the Covenant along with a replacement Priesthood.** **This same theology is found with Marcion...the man who first collected and produced the First New Testament [THAT SHOULD MAKE YOU THINK]!** **Understand this is not the fulfillment of Biblical Judaism..but a replacement for it!**

According to this Gnostic writer as seen in the Book of Hebrews before the dispersion and the destruction of the Temple in 70 A.D. God ordained another Priest to make atonement in God's House forever. For them this was their "Cosmic Redeemer" whom they thought was Jesus. But at the same time understand the Gnostic's "Cosmic Redeemer" was not a flesh and blood human but a "man of the Heavens" possessing no fleshly body. This is the Messiah they looked for and pictured as Jesus. Jesus was for them not a real person but a "phantom" or a "ghost" or an "apparition." This needs to be shouted.

***I Jn 4:2-3 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. (KJV)***

The above passage is a valiant effort to stop such Gnostic teachings of their "false Messiah." We read today their theologies in our New Testament never understanding that the New Testament is a compilation of many differing and conflicting theologies all rolled together in one book. Our failure to have studied and mastered our Christian Faith has left us gullible to everything and unable to spot anything. These Gnostics thought Jesus was a "bogey man."

**Answer for yourself:** Did God really replace the Priesthood of Aaron with one like Melchizedek? Is He going to in the future? The undeniable answer will come later...keep reading.

Let us look at what the Gnostic writer of the Book of Hebrews has to say as he spreads his deviate theology:

***Therefore, if perfection were through the Levitical priesthood for under it the people received the law...(the laws that were added only after the Golden Calf), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? For the priesthood being changed [according to the writer of the Book of Hebrews], of necessity there is also a change of the law. For he of whom these things are spoken belongs to another tribe (this is a reference to Jesus as the Gnostic redeemer), from which no man has officiated at the altar [none from Judah ever officiated at the altar...only those from the tribe of Levi]. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. For He testifies: "You are a priest forever According to the order of Melchizedek." For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, for the law [sacrificial law] made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God." Heb 7:11-19 (NKJV)***

Now our study will slow down and get more difficult. Understand because of the belief in Jesus's resurrection the Gnostic Jews believed him, as their Gnostic redeemer, to have supplanted the Priesthood of Aaron and assumed the Melchizedek Priesthood which was to them Eternal. In so doing the writer of the Book of Hebrews looked to Psalm 110 to substantiate his view that Jesus had inherited an Eternal Priesthood like that of Melchizedek.

## PSALM 110...WHAT DOES THE HEBREW REALLY SAY?

Psalm 110 has long been a key messianic 'proof text' for Christian apologists, which is now also used by missionaries to the Jews as further testimony from within the Hebrew Scriptures to validate Christian beliefs, including the doctrine of the Trinity. Of course, upon close examination of the claim vis-a-vis the Hebrew text of the Psalm, it becomes clear that the Christian claims are based on mistranslations from the Hebrew and false assumptions about Judaism.

I suggest that you open your KJV and turn to Psalm 110 for we will constantly compare the English KJV and its translation of the Hebrew with the actual Hebrew of Psalm 110 throughout the rest of these articles.

The Hebrew of Psm. 110 states:

1. Of David a psalm. The word of the Lord ["YHVH"] to my master ["adoni"]. "Sit at/[Wait for] My right hand, until I make your enemies a footstool at your feet."
2. The Lord ["YHVH"] will send the staff of your might from Zion; rule in the midst of your enemies!
3. Your people will volunteer in the majesty of their holiness, on the day of your battle; when still the dew of your youth was upon you, fresh from the womb of dawn.
- 4 The Lord ["YHVH"] has sworn, and will not change His mind, "on my word, you are to serve for ever, my righteous king." [or, alternatively, "you are a priest [used as allegory] for ever, in the manner of Melchizedek."]
5. The Lord ["A-donai"] is at your right hand, He crushes kings in the day of His wrath.
6. He will execute justice among the nations: their land is filled with corpses; he crushes heads of many countries.
7. He will drink from a stream on the way; therefore he will lift up his head.

Verse 4 is the key verse in question and holds the answers to which we seek.

## GNOSTIC & LATER CHRISTIAN PERSPECTIVE & INTERPRETATION OF PSALM 110

The major disagreement between the above Jewish translation and the English KJV translation and, in general, between Christian and Jewish renditions of this Psalm occurs in the opening verse. In that verse, the Hebrew term transliterated as "adoni" (pronounced "a-do-nee"), meaning 'my lord/master' is mistranslated in the KJV and many other popular Christian Bibles as 'my Lord', allegedly, a reference to Jesus, 'God the Son'. The Tetragrammaton, the ineffable title of the Creator that is written in the Hebrew in terms of the four-letter sequence "yod-heh-vav-heh" ("YHVH"), appears in vs. 1,2, & 4, and is punctuated with vowels to be pronounced as "a-do-na-i", and is translated in the KJV as 'The LORD' ('God the Father') to distinguish it from 'The Lord' ('God the Son'). The actual word "A-donai", another common title for the Creator found

in the Hebrew Bible appears in v. 5. It should be noted that in the Hebrew, both "adoni" and "A-donai" are spelled identically, but are punctuated with different vowels. The KJV, having committed to the 'my Lord' mistranslation in v. 1, was now forced to render "A-donai" in v. 5 as 'The Lord' ('God the Son').

Christians view Psalm 110 as a messianic Psalm fulfilled by Jesus as both the Messiah (who is greater than King David, his ancestor) and a divine being (for Trinitarians, the 'Son' person of the Trinity).

In other words, the Christian view is that, when the Lord God speaks of the Messiah, and with David prophetically referring to the Messiah, who is his descendant, as 'my Lord' in v. 1, it clearly means that this cannot refer to an ordinary person. Rather, it can only refer to the one who fulfills this verse in both ways – as a divine being and Messiah - Jesus of Nazareth who is, according to Christian theology, also God manifested in the flesh, the one who gave his life for the sins of mankind.

The two key verses in this Psalm on which the Christian interpretation is based are vs. 1 & 4. Verse 1 allegedly refers to Jesus as being invited to sit on the right hand of God in glory, and he will wait for God to judge the earth and bring all things into subjection under him [Jesus]. Verse 4 speaks of a priest of the Most High God, Melchizedek who came to Abraham, who gave him one-tenth of all his goods. Thus, Melchizedek was greater than Abraham was, because he received tithes from Abraham (who was Levi's great-grandfather). Consequently, the Melchizedek priesthood, having preceded the Aaronic/Levitical priesthood, is seen as superior to it and, thus, supersedes and replaces it [this is the Gnostic view].

Now please pay close attention. Since in Judaism the royal office (which was the domain of the Tribe of Judah) and the office of the priesthood (which was the domain of the Tribe of Levi) are separated, none of the kings could be priests and vice versa. Said another way: If Messiah is to be King he cannot be a Priest! But, for Christianity, this Psalm celebrates the exaltation of Jesus to the throne of an eternal and increasing kingdom, and a perpetual priesthood that will see the subjugation of his enemies and the multiplication of his subjects, and rendered a certainty by the word and oath of the Almighty.

## JEWISH PERSPECTIVE AND INTERPRETATION OF PSM. 110

The overall theme of Psalm 110, regardless of its author, is that it speaks of David's legendary power, which came through divine favor that was earned through his righteousness. The author of the Psalm assures King David of victory over the enemies of his people, the Jewish people.

Regarding the interpretation of this Psalm, as is often the case, there are several interpretations of this Psalm by the Jewish sages. The two most common interpretations are that this Psalm is about either King David or our Patriarch Abraham. There is yet another interpretation that combines the two. Moreover, with the understanding that the name of King David is also often associated with the future King/Messiah (e.g., Jer 30:9; Ezek 37:24; Hos 3:5), this could also possibly be interpreted as being messianic.

The interpretation of this Psalm by Ibn Ezra (and adopted also by Rabbi David Qimkhi [RADAQ]) as being about King David is according to the "pshat", i.e., the simple/literal reading, maintaining that the superscription is "A Psalm for/concerning David". It entails David's ordeal with King Saul (a Benjamite which, in Hebrew, is "yemini", a word that is identical to the Hebrew term for 'my right hand'). He is asked to wait a while until his enemy (Saul) will be brought down.

The interpretation by Rabbi Shlomo Yitzhaqi (RASHI) uses the possible allusion to Melchizedek to relate this Psalm to Abraham and his battle with Amraphel, and his subsequent victory over the four enemy kingdoms (see Genesis14).

A melding of the two interpretations is possible when one reads this Psalm as a prayer by an aging King David as his soldiers went to battle without him. In his prayer, King David refers to images of God's dealings with Abraham during his battle with the four kings, and he asks God to help him as He helped Abraham to prevail over his enemies.

Finally, since King David was also a prophet, and there is use made in this Psalm of the future tense, it makes it also plausible that there is reference here to the future King/Messiah. As such, this Psalm confirms some of the basic requirements the Messiah must meet – he will be of the seed of David (not virgin born), victorious over all his enemies, a Torah scholar and a world leader.

## IS A GENTILE PRIESTHOOD COMING?

The Christian interpretation of Psalm 110 is plagued with many problems, all of which appear to be connected to the most common Christian renditions of the first verse.

Christian renditions generally do not number the superscription at the head of a Psalm. Yet, the Christian perspective on this Psalm depends on the assumption that King David is the author. Jewish interpretations can go either way.

In the Hebrew text, the (transliterated) superscription reads – "l'David mizmor", where "l-" is a preposition, "David" is obvious, and "mizmor" means 'a psalm'. The Hebrew preposition "l-" could mean 'to'/'for', 'by', and 'in'/'into', so that, eliminating the last pair for obvious reasons, this superscription could indicate the Psalm as being either composed by David or composed for David; in other words, one cannot say with certainty that King David was the composer of this Psalm.

**Answer for yourself:** Are there other examples where, in Psalms, "l-" means 'for' and not 'by' in the superscription? Of course, and there are quite a few of them. First is the set of 11 Psalms and Songs for the Sons of Korah – Psalms 42, 45, 46, 47, 48, 49, 84, 85, 87, and 88, in each of which the superscription contains the following type of phrase, e.g.,

*Psalm 48:1 - A Song and Psalm **for** the sons of Korah ['shir mizmor li'vnei korah'].*

And there is Psalm 72 by King David (see v. 20) for his son Solomon (v. 1),

*Psalm 72:1,20 - A Psalm **for** Solomon ['li'shlomoh']. Give the king your judgments, O God, and your righteousness to the king's son. (20) The prayers of David the son of Jesse are ended.*

This example demonstrates that the assumption required for the Christian view of this Psalm to hold, namely, that David is its author, isn't necessarily a valid one; certainly not the only possibility. The Psalm could have been composed by someone else, perhaps someone who served under David.

Note also that, in Psalm 72, King David speaks about himself in the 3rd-person in the opening and closing verses. The same is found in other Psalms written by David, e.g.,

*Psalm 144:1,10 – (1) A Psalm of David ['l'David']. Blessed be the Lord my strength, who teaches my hands to war, and my fingers to fight; (10) It is He who gives salvation to kings; who saves David His servant from the harmful sword.*

So it is plausible that King David authored Psalm 110, writing about himself in the 3rd-person, or prophetically about the future King/Messiah. This, then, allows for any of the Jewish interpretations to be valid.

When all is said and done the Hebrew consulted there is only one answer. Though there are several possible Biblically supportable Jewish interpretations of this Psalm, none of the Jewish interpretations of Psalm 110 support the Christian perspective, since it is centered on a clear mistranslation and concepts that are anathematic to the teachings of the Hebrew Bible.

## WHO IS SPEAKING IN VERSE 1?

The KJV and many other common Christian translations render the opening verse in the following way,

*Psalm 110:1 (KJV) - The LORD ["YHVH"] said unto my Lord ["la'donee"], Sit thou at my right hand, until I make thine enemies thy footstool.*

The common Jewish translation of the opening verse is,

*Psalm 110:1 - Of David a psalm. The word of THE LORD ["YHVH"] TO MY LORD/MASTER ["la'donee"]: 'Sit at/[Wait for] My right hand, until I make your enemies a footstool at your feet.'*

*1 ¶ A Psalm of David. The LORD saith unto my lord: 'Sit thou at My right hand, until I make thine enemies thy footstool.'*

In the above two renditions, the equivalent transliterated Hebrew terms are shown in brackets following the corresponding translated terms. Since both renderings cannot be correct, let us take a closer look at this verse, with particular attention to the underlined phrases.

The first phrase is rendered as 'The LORD' in the KJV, and as 'The Lord' in the Jewish translation; it appears in the Hebrew text as the Tetragrammaton ("YHVH"). Both Christian and Jewish interpretations agree on that term representing the Creator. So far so good.

The next term is rendered in the KJV as 'UNTO MY LORD' (note the capital 'L'), and as 'TO MY LORD/MASTER' (note the lower case 'l'/'m') in the Jewish translation. In the Hebrew text this word is (in transliterated form) "ladoni", pronounced as "la-do-nee". The Hebrew word "ladoni" consists of two components – "l-", which is the preposition and which can only mean 'to' in this case; and "adoni", which is the 1st-person, singular conjugation of the noun/title "adon". There are four different applications for "adon", of which there are 334 instances in the Hebrew Bible, as follows –

- (a) 'a ruler/governor/head of state' – 6x
- (b) 'appellation for addressing God' – 26x [none are "adoni"]
- (c) 'a title for a superior' – 202x [includes ALL "adoni"] (
- d) 'master/owner of ...' – 103x [includes 3 from (b)]

There are 184 instances of "adoni" in the Hebrew Bible, both with and without attached prepositions, and these break down as follows -

- "adoni" – 'my lord/master' - 162x
- "ladoni" – 'to my lord/master' - 24x
- "vadoni" – 'and my lord/master' - 6x
- "badoni" – 'at my lord/master' - 2x
- "madoni" – 'from my lord/master' - 1x

Since our focus here is "ladoni", here are the actual 24 citations from the Hebrew Bible – Gen 24:36,54,56, 32:5,6,19[4, 5, 18, respectively, in Christian Bibles], 44:9,16(x2),33; I Sam 24:6\*, 25:27,28\*,30\*,31(x2)\*; II Sam



4:8\*, 19:29; I Kgs 1:2(x2), 18:13\*, 20:9; **Ps 110:1\***; I Chron 21:3\*. Of these, those identified with an asterisk (\*) are **9 cases where both the Tetragrammaton ("YHVH") AND "ladoni" appear in the same verse. It is, of course, interesting to note that on 23 occasions, "ladoni" was correctly translated by the KJV as 'to/unto my lord/master' [small "I"], and only in one case, in Ps 110:1, it was translated differently as shown above, 'upon my Lord' [large "L"], with the obvious Christological implication of the capital 'L'.**

**Answer for yourself:** Is this "creative theology" by Gentile Christians and a denial of the laws of the Hebrew language? I will let you figure that out.

The fact is that, according to the Hebrew Bible (as is also the case in Modern Hebrew), there is no connection between **"adoni"** and **'The Lord'**, since the appellation "adoni" is **NEVER used to address God; it is used only when addressing a human being.** On the other hand, the term **"adon"**, as can be seen from (b) above, has such an application.

*So now, with this information at hand, it becomes rather obvious that the Christian rendition with its Christological implication is impossible.*

It is interesting to speculate about where this mistranslation in the KJV and other widely used Christian Bibles originated.

Here is how some ancient translations of the Hebrew Bible render the two adjacent terms **"YHVH"/"adoni"**

- **Targum: "YHVH"/"li" (Said the Lord in words to me, master over all of Israel, ...)**
- **Christian LXX\*: "o kurios"/"kurio mou" (Said The Lord to my Lord [capital "L"]...)**
- **Latin Vulgate\*: "Dominus"/"Domino meo" (Spoke The Lord [to] my Lord ...[capital "L"])**

\* This is Psalm 109 in both the Christian LXX and Jerome's Latin Vulgate.

We see that originally when the Hellenized Essenes of Alexandria, Egypt, translated the Prophets and the Psalms from the Hebrew into the Greek that took great liberties with the texts and inserted their own views of their "Cosmic Godman" into these texts to bolster their own theology among the nations. **These Greek translations and all subsequent English and Latin translations taken from them for FORGERIES and mainline Christianity and the vast majority of Christian popular writers have not got a hint that the Bibles they carry are filled with out and out lies. The sad fact is that we grow up with such religious beliefs that oppose what the Jews believe about God and their Messiah and we attach our emotions to idolatry and blasphemy and never know it; that is until we die!**

**Then, in their original Greek, the 'quotations' of this verse in the Gospels of Matthew, Mark, and Luke, all have the same usage as appears in the Christian LXX [which I just showed you is forged]! Upon reading the relevant passages in the three Gospels, the root of the problem – the erroneous translations in Christian Bible – becomes clear. Each of the Gospel's rendering utilizes the same Greek word **"kurios"**, meaning **'lord'**, twice in the same sentence, and **Christian translations into English capitalize the initial letter of the word to read 'Lord' in both instances.** The exegetical problems that the Gospels' Jesus refers to are only apparent in the Greek rendering and, consequently, in renderings from the Greek into other languages.**

- In the Greek text, the **first "kurios"** (actually, **"o kurios"**) translates the Tetragrammaton as a reference to **'The Lord'**, that is, **'God'** (HaShem).
- The **second "kurios"**, renders **"adoni"** as **'my lord/master'** which, according to the authors'

understanding, it refers to **'the Christ'**, i.e., Jesus the Messiah.

**In other words, the single Greek word "kurios", is used in the Greek translation for two separate and distinct Hebrew words...how can that be?**

Consequently, the resultant confusion this creates in Greek does not exist in the Hebrew original and, therefore, Jesus' discourse is only possible if he and those with whom he spoke were conversing in Greek - his exegesis in the Gospels is non-existent in the Hebrew and incorrect in its understanding of the Greek rendering. **Again I am not trying to say Jesus spoke Greek for he spoke Aramaic/Hebrew. But this only goes to show us the great lengths that the writers of these New Testament documents and the translators of the Hebrew Scriptures into Greek went to create and promote their own theologies instead of accurately rendering what the Hebrew Scriptures actually said and what the Jewish Revelation from God was understood to be by them.**

On the other hand, there is no problem with David accepting that the Messiah will be greater than he is, though there is nothing in the Hebrew language of this verse to indicate that David is referring to the Messiah when he writes **"adoni", 'my lord/master'**. Moreover, **there is nothing in David's words to indicate that the individual he refers to as 'my lord/master' is a divine entity.** If he authored the Psalm, David is either referring to himself (writing the Psalm in the 3rd-person for someone else to chant about him), or the author (other than David) refers here to King David. **There is nothing in the text of this Psalm to support the Christian claim that this is a reference to Jesus.**

So, in response to the question in the heading of this subsection, "Who Is Speaking to Whom in Verse 1"? It should be clear that the Christian interpretation doesn't work, while any of the Jewish interpretations is plausible. It cannot be Jesus telling us what God said to him. It could be King David telling us what he was promised by God, or some other, anonymous author from the King's court relating the promises God made to his master, King David.

**Now we continue in the 3rd article in this series where we will look to verse 4 and if there is to be a Melchizedek Priesthood that has come to replace the Aaronic Priesthood of if one is coming.**

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## THE LAW WHICH WAS ADDED #3

### WILL THE MELCHIZEDEK PRIESTHOOD BECOME THE PRIESTHOOD OF ISRAEL?

We have already learned a lot but there is more to come as we not get to where the rubber meets the road. We have to look at the Priesthood of Melchizedek and see if it was understood by normative Judaism and James and the Jerusalem Church to be the replacement for the Aaronic Priesthood.

Let us preface our study by remembering that the writer of the Book of Hebrews teaches that not only has the Mosaic Covenant been replaced with a "NEW" Covenant but that the Aaronic Priesthood had been replaced by the Melchizedek Priesthood. Added to this was the writer's belief that Yeshua was the heir apparent to this Melchizedek Priesthood owing to the fact that he was resurrected from the dead.

**Answer for yourself:** Is this the truth and can this be shown from the Hebrew Scriptures?

#### Psalm 110:4

**4 The Lord ["YHVH"] has sworn, and will not change His mind, "on my word, you are to serve for ever, my righteous king." [or, alternatively, "you are a priest for ever, in the manner of Melchizedek."]**

As noted previously the passage in Psalm 110:4 is used as a 'proof text' by Christian missionaries to support the notion that Jesus will be both the king (Messiah) and a high priest, as Melchizedek was, with the Aaronic/Levitical priesthood supplanted by a new priesthood like that of Melchizedek. These claims are supported by passages such as Heb 7:21,

*Heb 7:21 21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedek:) (KJV)*

and,

*Hebrews 7:3 (KJV) - Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.*

**Answer for yourself:** What are we to believe? Has the Melchizedek Priesthood supplanted the Aaronic Priesthood and is Jesus our new Melchizedek Priest?

In order to arrive at truth we need to remember that, at the time of the crucifixion, the New Testament didn't exist – it was written over a period of a fair number of years and quite some time after the event. Much oral teaching was later written down and some of it accepted by the people of various theological persuasions. Over time some of this was written down and some even made its way later into what we call the New Testament. The

Book of Hebrews was officially accepted into the Canon of the New Testament around 600 A.D. The Scripture in force at the time of the crucifixion was the Hebrew Bible and not the New Testament. We need to understand that much of the "later" theologies came into being because of the events surrounding and following the destruction of the Temple in 70 A.D. In other words, much of the theologies we as Christians accept today are "hindsight" after the fact. This as best is reverse prophecy! Prophecy predicted what was to happen; "Reverse prophecy" is the evaluation and attempted understanding of what has happened since what was expected was not fulfilled. This best describes the Book of Hebrews.

Instead of looking into "why" the Messianic Prophecies were not fulfilled and "why" the Temple was destroyed we find the writer of the Book of Hebrews reacting to what happened by trying to dissuade others from turning to Biblical Judaism in repentance following the judgment of God upon Israel and the apostate religious leaders. The problem we saw in a prior article was not with the "Sacrificial System" or the Temple but with those who represented God to the people and who had led the people astray. We are speaking of the apostate Sadducees which were little more than puppets of Rome. It was they that had allowed idolatry into the Temple along with sacrifices to Caesar. This was outright idolatry and blasphemy. The people and the Pharisees strongly resisted this and religious movements were birthed to stop such apostasy such as the Zealots and the Scarii.

The author of Hebrews has taken some editorial liberties with things that he may have learned from reading the Hebrew Bible (or a Greek rendition of it). So, first we need to set the record straight on that score. Let's discuss Melchizedek. The Hebrew expression "malki-tzedek" (which means 'my king is righteousness/my righteous king') appears only twice in the Hebrew Bible - in Gen 14:18 and in Ps 110:4,

*Genesis 14:18 - And Melchizedek ['malki-tzedek'], king of Shalem, brought out bread and wine; and he is a priest of the most high God.*

[There is also a related, but not identical, reference to an "adoni-zedek" (which means 'my lord is righteousness/my righteous lord') King of Jerusalem in Josh 10:1,3.] In Gen 14:18 the reference is to the King of Shalem (an earlier designation for the city of Jerusalem) in Abraham's days. Melchizedek was a Gentile priest-king who worshipped the 'One True God' as one of the righteous Gentiles who were unconnected with Israel (i.e., such as Noah, Jethro, and Job of Biblical times).

We saw previously that in Ps 110:4 the likely reference is to King David by the psalmist. King David's legendary power came through Divine favor earned through his righteousness. The English translation of the Hebrew term "koheyn" which appears in this verse as 'a priest' can be challenged on two grounds.

The Hebrew word for "koheyn" from Gen. 14:18 as found in the Strong's Concordance?

3548 kohen (ko-hane'); active participle of 3547; literally, one officiating, a priest; also (by courtesy) an acting priest (although a layman): KJV--

chief ruler, priest, prince, principal officer.

As we see from the earliest mention of the Hebrew word "koheyn" the meaning of the word is NOT limited to "priest" but comprises the meaning of a "chief ruler," "prince," and "principal officer." According to the "Law of First Mention" this first occurrence of the word "koheyn" sets the tone and example for all further meanings of the word. It also carries the meaning of "do the office " and these terms are non descript. Reference can be either a religious one or political one.

Let us not confuse the situation that existed before the Jewish nation with Melchizedek and after the Jewish nation was established and given the Sacrificial Laws concerning the Temple and the Priesthood following the Golden Calf [the Law that was added]. First, according to the Hebrew Bible, God clearly has a

**different plan for Israel – a separation between the functions of priesthood and monarchy; something like a separation of ‘church’ and ‘state’, if you will, as described in the Torah. We see this clearly when we read Deut. 17:14-20.**

*Deut 17:14-20 14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; 15 Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. 16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. 17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. 18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites [SEE THE SEPARATION BETWEEN THE OFFICE OF THE KING AND THE PRIEST]: 19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: 20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel. (KJV)*

The passage Deut 17:14-20 defines the selection, qualifications, and duties of **the king – the political leader**. **And starting with the Davidic dynasty (II Sam 7:12-16), the king has to be from the Tribe of Judah and a biological descendant of King David through King Solomon.**

The very next passage, Deut 18:1-8, describes the other category of leadership – the spiritual leaders, the Priests and Levites, who will all be from the Tribe of Levi..

*Deut 18:1-11 1 The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. 2 Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them. 3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. 4 The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. 5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever [NOTICE THE AARONIC PRIESTHOOD IS TO LAST FOREVER]. 6 And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose; 7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD. 8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony. (KJV)*

**Answer for yourself: What can we conclude from this in addition to the listed qualifications? The two positions – king and priest – are mutually exclusive, i.e., a king may not be a priest, and vice versa and that the Levitical/Aaronic Priesthood is to last forever! It cannot be replaced or nullified not matter what the writer of the Book of Hebrews maintains!**

**Answer for yourself: How do we know that for sure? Take a look,**

***Leviticus 4:22-26 – (22) When a ruler [KING] has sinned, and done something through ignorance***



*against any of the commandments of the Lord his God concerning things which should not be done, and is guilty; (23) Or if his sin, where he has sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish; (24) And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord; it is a sin offering. (25) And the priest [DIFFERENT OFFICE] shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. (26) And he shall burn all its fat upon the altar, as the fat of the sacrifice of peace offerings; and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.*

This passage describes the King's sin-offering ritual. He must be as subservient as any commoner must be in the performance of the ritual – the priest must perform certain functions which the king may not perform (vs. 25-26). The Priest and King are NOT THE SAME PERSON OR HOLD THE SAME OFFICE!

Second, the term "koheyn" (plural, "kohanim"), in addition to having the meaning of ministering as a priest, also means to serve in an official ruling capacity, a context in which it is occasionally used in the Hebrew Bible (even as correctly understood and translated by the KJV!), e.g.,

- *II Samuel 8:18 (KJV) - And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers ["kohanim"].*
- *II Samuel 20:26 (KJV) - And Ira also the Jairite was a chief ruler ["koheyn"] about David.*
- *I Kings 4:5 (KJV) - And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer ["koheyn"], and the king's friend:*

As shown before the term "koheyn" does not necessary have to mean priest as we might think. The Hebrew Bible records David and his sons performing certain priestly functions.

*II Samuel 6:14,17 – (14) And David danced before the Lord with all his might; and David was girded with a linen ephod. (17) And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it; and David offered burnt offerings and peace offerings before the Lord.*

Here we find the King performing functions normally reserved for religious leaders and Priests.

This, too, will be the case with the King/Messiah of Israel in the messianic era.

*Ezekiel 45:17 - And it shall be the prince's part to give burnt offerings, and meal offerings, and drink offerings, at the feasts, the new moons, and the Sabbaths, in all the appointed feasts of the house of Israel; he shall prepare the sin offering, and the meal offering, and the burnt offering, and the peace offerings, to atone for the house of Israel.*

*Ezekiel 46:12 - And when the prince shall prepare a voluntary burnt offering or peace offering to the Lord, the gate facing east shall be opened for him, and he shall prepare his burnt offering and his peace offerings, as he did on the Sabbath day; then he shall go out; and after he goes out, the gate shall be closed.*

*The above passage does not mean the abolishment of the Aaronic Priesthood*

*in the Messianic era any more than the Davidic passages meant the abolishment of the Levitical/Aaronic Priesthood in his day. All is said is that the King will in a symbolic way function in like capacity as the Priests.*

So the status of David is defined in Ps 110:4, which also confirms that the distinctive monarchy of David would be continued in his successors.. In addition to his regal dignity, he would also perform certain priestly functions, albeit not of the same standing as Aaron and his male descendants. Just as Melchizedek was not consecrated into the priesthood (Gen 14:18), King David was not; but he ruled his people in the light of God's will and, as such, symbolically functioned as a priest-king. That was the ideal for the Davidic dynasty - A JEWISH KING SHOULD BE SYMBOLICALLY LIKE A PRIEST, drawing the Jewish people closer to serving God...BUT David was not a REPLACEMENT for the Priesthood nor did he render it obsolete or annul it!

According to the teachings of the Hebrew Bible, the possibility of a valid priestly order outside of the Aaronic/Levitical priesthood is not recognized within Judaism. Any priesthood that predated Levi was outside of Judaism, not within it.

The Levitical priesthood has been established for eternity in spite of what the Gnostic writer of the Book of Hebrews has to say or the publishers of Christian Bibles who insert italicized words into their translations in order to foster such concepts!

*Exodus 40:15 - And you shall anoint them [Aaron's sons], as you did anoint their father, that they may minister to Me in the Priest's Office; for their anointing shall surely be an everlasting priesthood throughout their generations.*

*Numbers 25:12-13 – (12) Therefore say, "Behold, I give to him My covenant of peace; (13) And he shall have it, and his seed after him, the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the people of Israel.*

Consequently, the references in the Letter to the Hebrews to a Jesus being a priest of the order of Melchizedek are irrelevant to Psalm 110 - the two are in entirely different contexts.

There is one additional point that needs to be made regarding the claim that the Melchizedek priesthood is superior to the Aaronic/Levitical priesthood of Israel because Melchizedek conferred a blessing on Abraham and, thereby, he also blessed Levi, one of Abraham's great-grandsons. This is a flawed argument. Though it is Melchizedek who is being acknowledged as a priest/king of the "...Most High God" (Gen 14:18), it was ABRAM who "...gave him a tenth of all" (Gen 14:22). The salient point here is that this was done prior to ABRAM's name being changed to ABRAHAM and his formal entry into Hebrew Monotheism (i.e., Judaism) through the covenant of circumcision Gen 17:5-14. In other words, ABRAM was still a Gentile at the time he received that blessing and, therefore, it cannot be claimed that Melchizedek's priesthood is superior to Aaron's.

This presentation has demonstrated that Christian claims about Psalm 110, a central 'showpiece' in their 'proof text' collection are based on mistranslations and false assumptions.

Though there are several different interpretations of Psalm 110 by the Jewish sages, they are all consistent with the teachings of the Hebrew Bible. On the other hand, the common Christian interpretation of this Psalm, with its Christological implications, falls apart under careful scrutiny. Not only can Jesus not be the one sitting to the right of God, his supposed priesthood in the order of Melchizedek is a self-defeating line of reasoning, since Melchizedek was a Gentile priest, not a Jewish priest. If Jesus is claimed to have been a Jew, he cannot be a priest in an order that is outside of Judaism, since the Aaronic/Levitical

**priesthood was established exclusively and eternally for Israel. If he is claimed to not be a Jew, then he cannot be king of Israel according to Torah. Once one begins a serious study of Gnosticism then it becomes readily evident the "stars wars" theology of Gnosticism and their Cosmic Redeemer cannot be the Jewish Messiah let alone Yeshua.**

**Answer for yourself:** Now, having seen what the Hebrew has to say does it seem possible that the writer of the Book of Hebrew understood or accepted his own Hebrew Scriptures or had a working knowledge of the Priesthood and the Torah? It sure seems not to me. This philosophy or theology in the Book of Hebrews is definitely not Jewish but has more in common with Gnosticism and Essenism; two movements that had in that day rejected Biblical Judaism and has begun their own unique understanding of their faith that supplanted and replaced Biblical faith.

In the above passage we see and remember that the priesthood of Melchizedek predated the Levitical Priesthood. But more than that in the mind of the writer of the Book of Hebrews the priesthood according to the Order of Melchizedek was the replacement for the Aaronic Priesthood. We just saw that it cannot be regardless of what the writer of the Book of Hebrews has to say. We need not forget as we study that the Levitical Priesthood was created for a specific time period (Eternal) and a specific nation of people. **The Priesthood of Melchizedek was, in the mind of the writer of the Book of Hebrews not only a replacement for the Aaronic Priesthood but was understood by him that it was now effective forever and for all mankind (Jew and Gentile). This shows a total disregard for the Hebrew language, the Hebrew Scriptures, the Torah, and Moses and God who gave these Revelations in the first place!**

**Answer for yourself:** As if that is not enough where do we find explicitly in the Torah or Moses, like we did the instruction concerning the Aaronic Priesthood, any comprehensive teaching concerning this supposedly new Melchizedek Priesthood? We don't.

To the writer of the Book of Hebrews, himself a Gnostic, the Levitical law was weak and unprofitable and has been made redundant by a new hope. That was the fruit of his apostasy. Again we need to see that such concepts are reflective not of Mosaic faith nor of any movement within first century Judaism. This rather reveals Gnosticism for its rejection of the Covenant, the Law, the existing Priesthood, and any attempt to correct and redeem this creation by obeying the Torah. Escape from the flesh and this world was the way of the Gnostic through "secret knowledge" only which they possessed. **THIS REPLACEMENT THEOLOGY IN THE BOOK OF HEBREWS SHOWS A TOTAL DISREGARD FOR THE AARONIC PRIESTHOOD, THE TORAH, BIBLICAL FAITH, THE TEMPLE, AND THE DYNAMIC OF THE SACRIFICIAL SYSTEM WHICH ARE MANIFESTATIONS OF G-D'S WORD!** The theology of the writer of the Book of Hebrews shows one not possessing or having an understanding of how the Sacrificial System worked along with a total nullification and denial of any efficacy of repentance, prayer, confession, restitution, alms, etc. These spiritual dynamics was thought unproductive by the Gnostics in that this was, according to them, an attempt to redeem the physical (world, man) and the flesh, which according to them was unredeemable. Conduct was not important; only attainment of the spiritual knowledge to traverse the spiritual highway after death and only they could dispense that "secret knowledge" for salvation. Of course this nullifies the Hebrew concept of Holiness and Righteousness. Many, but not all Gnostics were often very liberal in their physical pursuits and sexual habits for the reasons mentioned. The Levitical law and Sacrificial System, in that it was only a picture of the resultant condition of the repentant sinner, could not redeem anyone; only reflect the spiritual condition of the sacrificer. **The Levitical Law and Sacrificial System was only a picture of the repentant sinner once he was brought back into fellowship with the Father as pictured by his blood/life/soul being placed on the altar through the animal representative in Temple where God had promised to meet and commune with man. Understanding that this provided only a "picture" of the spiritual condition of the repentant then we now understand that the Priesthood might pass away but would never be replaced but will be reestablished with the rebuilding of the Temple.** Another way of thinking of this picture was the soul/soul transfer which ended up upon the altar where man, in the picture of the blood/soul/life of the animal was on the altar where God rested. It was the final testimony following repentance that "all is well with my soul." This the writer of the Book of Hebrews no longer accepted.

## SO THE WRITER OF THE BOOK OF HEBREWS SAYS WE ARE UNDER A NEW COVENANT....ARE WE?

God's intent is to call all to Him people of all nations [Jews and Gentiles] and bring them together as one, grafting them into the family of God through respective Covenants. As stated previously the Covenant of Noah is the foundation upon which the Covenant of Moses is built. You might say the Covenant of Moses absorbed the Covenant of Noah. Jeremiah 31 speaks of God renewing His Covenant with His people and writing these Covenant stipulations, requirements, and laws upon the hearts of His people. We find that this same Covenant [combination of Noah and Moses] was later brought to the Gentile nations due to the movement that began in Judaism by Yeshua's followers after his death. We find that specifically that the Covenant of Noah was taken to the Gentile nations in Acts 15 and 16.

*And if some of the branches were broken off, and you [non-Jews], being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, --  
Romans 11:17*

This New [Re-Newed] Covenant has been made with "Israel" [request our Covenant series of articles and the article on the Re-Newed Covenant].

Now the writer of the Book of Hebrews records for us in chapter 8:8-11:

*Because finding fault with them, He says: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD.*

*For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; [remember the original Old Covenant was founded upon obedience originally] and I will be their God, and they shall be My people. None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them.*

We already address how the "them" of verse 8 referred to the apostate Sadducee Priesthood and Chief Priest of the First Century. The writer of the Book of Hebrews makes us think that he is quoting accurately Jeremiah 31:31-32 but he is NOT! He is lying again! Let me show by looking at the Hebrew of Jer. 31:31-32 and comparing it with the supposed quote from Heb. 8:8-11.

Let us look at the Hebrew of Jer. 31:31-32

*31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke My covenant, although I was a lord over them, saith the LORD.*

The KJV renders it this way:

*Jer 31:31-32 31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with*

*their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: (KJV)*

We need to look at the Hebrew word translated by the Tanakh as "lord" and the KJV as "husband."

The Strong's Greek/Hebrew Dictionary tell us the word is:

1166 ba` al (baw-al'); a primitive root; **to be master**; hence, (as denominative from 1167) **to marry**: KJV-- have dominion (over), **be husband, marry** (-ried, X wife).

**Answer for yourself:** Did we see that the writer of the Book of Hebrews quotes the verse and tells his readers that Jeremiah says that "and I disregarded them [the Jews], says the LORD" but when we looked at the words from the Hebrew did you see that God is saying something quite the opposite; God is saying that "although I was a lord over them" or "an husband unto them"?

**Answer for yourself:** *Does it not seem to you that the writer of the Book of Hebrew is DELIBERATELY MISQUOTING JEREMIAH and trying to push his Replacement Theology down the throats of his readers who lacked the ability to read Hebrew and would never spot the changes?*

Now let us focus on what Jeremiah says. God desires to write His Laws and Commandments on our hearts and not just books. The writer of the Book of Hebrews tells us that God is doing away with His Covenant of Laws and Commandments and beginning something "NEW" because He "disregards" Israel. Without some foresight and inquisitiveness then we might never know that the writer of the Book of Hebrews is lying to us.

**Answer for yourself:** How are we taught that we can know God? By knowing and obeying the Laws of God; these same Laws that the Gnostics like the author of the Book of Hebrew sought to do away with and institute a new way to God.

***1 John 2:3 And hereby we do know that we know him, if we keep his commandments.***

**Answer for yourself:** Does this sound like we are under grace and not under the Law (Commandments)? Does this sound like a "NEW" Covenant to you? Does this sound like a "REPLACED" Covenant that the writer of Hebrews tries to make his readers believe?

**Answer for yourself:** Does this sound like we need a new Priesthood that nullifies the need for repentance, prayer, confession, and a return to the obedience of the Commandments of God which, after we do, then we attain right standing with God and then able to bring the life/blood of an animal and place it on the altar as a current picture of ourselves and our spiritual attainment following such repentance and our renewed right standing with God? It sure does not to me. What we have here in the Book of Hebrews is out and out Gnosticism. **Jesus was not a Gnostic! Jesus was a righteous Jew that understood his own Sacrificial System and never believed in any form of vicarious atonement which would be attributed to him after he was dead by Hellenized Essenes and the Gentiles which these apostate and Hellenized Essenes influenced. Jesus knew what Christians do not; namely, that such false atonements come from the Gentiles and their sun worship and their sun-g-ds and sun-g-dmen.**

**Answer for yourself:** Do you see the connection between knowing God and keeping/obeying His commandments today in the New Testament is just like in the Old Covenant which was founded upon obedience to God's Laws and Commandments [and not the sacrificial laws and commandments and the blood of animals which never could take away sin]? **Now understanding somewhat the sacrificial system it was the repentance, confession, remorse, prayer, restitution, giving of alms, etc., that attained atonement BEFORE an animal was chosen and its blood put on the altar as only a picture of the life/soul of the person bringing the sacrifice which had PREVIOUSLY done these spiritual dynamics.**



*For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more." -- Hebrews 8:8-12*

## WHO ARE ISRAEL AND JUDAH? WHERE DOES THE NON-JEW FIT?

*But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. -- Romans 9:6-8*

To God an Israelite is more than a nationality. All who come to God are heirs of Abraham and are partakers of the same Covenant that Abraham shared....being a non-Jew he understood and accepted the Covenant of Noah which was given to all the Gentile nations long before Moses. This Noahide Covenant is conditional. Now please don't confuse this Conditional Covenant of Laws and Ordinances with the Unconditional Covenant later made with Abraham that promises him and his seed the land (The Abrahamic Covenant).

We, as Gentile believers become heirs because of the fact that when we come to God we accept our Covenant with God and its Covenant stipulations which are Laws and Commandments which frame our requirements before our King/God. When we accept our spiritual state described below and repent and ask for forgiveness and accept God's gracious gift to us then we are reconciled with God and are "spiritually" grafted into the people of God [Israel], and are reborn into the family of God. Without this our lot as non-Jews is not good:

*that at that time you were without Christ [the ministry of Yeshua's apostles that took the non-Jew the Covenant of Noah and the Laws of Noah whereby they could be accepted with God], being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus [because of the death of Jesus which caused a mission to you carrying the opportunity of Eternal Life], you who once were far off have been brought near by the blood of Christ [by the death of Yeshua and the outreach that it produced]. For he Himself is our peace, who has made both one, and has broken down the middle wall of separation, -- Ephesians 2:12-14*

**Answer for yourself:** How were Jews and Gentiles made one? Simply in that circumcision was no longer enforced of the Gentiles for inclusion into the Israel of God by Yeshua's followers and the Gentiles were taught the Laws of Noah which were already part of the Laws of Moses. In this way the Gentile and Jew had common requirements to avoid idolatry and blasphemy and since the obstacle of circumcision was removed then there was nothing preventing the Jew and Gentile from accepting one another and being one. The only thing lacking was "food" issues and we deal with that in the "Anitoch Series" [request].

*Acts 15:19-21 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)*

Here we find the repentance of the Jews toward their handling of the non-Jews and the teaching of them the Laws and Commandments of the Covenant and Laws of Noah for Eternal Life. It was in this way the Gentile learns of God's way of forgiveness through his repentance, confession, prayer, restitution, alms, etc.

## DID THE JERUSALEM CHURCH AND THE APOSTLES BELIEVE JESUS AS ASSUMED THE NEW MELCHIZEDEK PRIESTHOOD?

We need look at Acts 21 for our answer. In the time period of Acts 21 the Temple was still standing, sacrifices were daily being offered, and the Priesthood was still functioning.

**Answer for yourself:** Are you aware that in Acts 21 James, the leader of the assembly in Jerusalem commanded Paul to submit to a Nazarite vow and that this entailed blood sacrifices and atonement offerings ministered by the Levitical/Aaronic Priesthood? If not then you need to look into this Nazarite vow and Numbers chapter 6 to see for yourself what it entails. What you will see is that sin offerings and atonement offerings were commanded in such a vow and this was commanded by James and submitted to by Paul.

**Answer for yourself:** From such actions does it look as if after Pentecost and after Jesus' death that James and the Jerusalem Church thought that Jesus has assumed the Melchizedek Priesthood and that the Levitical and Aaronic Priesthood had been made obsolete?

The Essenes had refused to participate in the Temple offerings but the Jerusalem Church, James, and the Apostles did not refuse to participate in blood sacrifices following the death of Jesus.

**Answer for yourself:** Does this continual participation in the Temple and Sacrificial System by the Jerusalem Church and the Apostles seem to indicate that the Jerusalem Church did not hold or agree with the theology espoused by the writer of the Book of Hebrews which maintained that the existing Mosaic Covenant had been replaced by Jesus with a "NEW REPLACED COVENANT," that the existing Levitical/Aaronic Priesthood had been replaced with the resurrection of Jesus, or that the Laws of God had been nullified by Jesus' death and resurrection (as believed by them)? It sure seems that way to me!

**Answer for yourself:** Does this new information we have learned expose the writer of the Book of Hebrews as a fraud and make the Book of Hebrew rather silly in light that the Jerusalem church never believed this brand of Gnosticism that the Book of Hebrews promotes in substituting a "NEW" covenant and a "NEW" Melchizedek Priesthood when the Jerusalem Church never accepted it?

**Answer for yourself:** When we look at Acts 21 we see the Apostles and the men Jesus put in charge of his movement and to whom he gave the Great Commission yielding to a vow and blood sacrifices and sin offerings and atonement offerings in the Temple which were ministered 30 years after Jesus' death by the existing Aaronic Priesthood. Do these actions indicate that James, Yeshua's brother to whom he appeared following his resurrection and to whom Jesus put in charge of his church, believed that a "New Priesthood" achieved by Jesus, his brother, had replaced the Aaronic Priesthood? No way.

**Answer for yourself:** Do we see any indication that James or even Paul for that matter believed that a "new" Melchizedek Priesthood had supplanted the Aaronic Priesthood following Jesus' death? Their actions sure don't seem to indicate it!

***Heb 10:29 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (KJV)***

- **Answer for yourself:** Don't you think that the Apostles, supposedly full of the Holy Spirit after Pentecost, would have known that such actions of yielding to the Aaronic Priesthood, Temple sacrifices, sin offerings, and atonement offerings following Jesus' death, would have amounted, according to the Gnostic writer of the Book of Hebrews, as "counting the blood of the covenant wherewith he (Jesus) was sanctified unholy"? Yet they still did it. It would seem to any thinking believer that they did not share in the beliefs of the writer of the Book of Hebrews.
- **Answer for yourself:** Was the Jerusalem Church then not afraid of punishment? Had they purposefully

trodden under foot the Son of God and his blood and didn't care? Did they buy into any of what the writer of the Book of Hebrews has to say or did they know it was all rubbish from an apocalyptic and Gnostic sect of Jews that had gotten "off base"?

- **Answer for yourself:** Had somebody failed to tell them in that this Aaronic Priesthood had been replaced by a "new Melchizedek" Priesthood? Did Jesus forget to tell them this major development during his time with them following his resurrection?
- **Answer for yourself:** Had Jesus failed to tell them during the 40 days he spent with them after his resurrection that the Aaronic Priesthood had been replaced with the "NEW" Jesus/Melchizedek Priesthood, that the Temple and the Sacrificial System had become nullified, that the Eternal Covenant and Eternal Priesthood had all of a sudden become "NOT" Eternal any longer?
- **Answer for yourself:** Did Jesus forget to tell them that the "God that changes not" ... had changed?
- **Answer for yourself:** Was the Jerusalem church and Jesus' hand-picked Pastor not up for the job?
- **Answer for yourself:** Does this indicate Jesus was incompetent and put the wrong men at the head of his movement destined to go into all the world?
- **Answer for yourself:** How could the Jerusalem Church and Apostles get something as important as teaching the correct Covenant messed up and yet be post-Pentecost-Spirit filled believers?
- **Answer for yourself:** How could the post-Pentecost Church fail to know Jesus has begun a NEW Priesthood let alone continue to observe and participate in an incorrect atonement and not know that it had ceased?
- **Answer for yourself:** Had the the Jerusalem Church failed to learn these important things from a resurrected Christ?
- **Answer for yourself:** Or was some other sect spreading their Gnostic religious beliefs and attaching them to Jesus and distributing them among Hellenized Jews and Gentiles who knew not the first thing about the historical Jesus or Biblical Judaism?

It does not take a rocket scientist to figure this out. The writer of the Book of Hebrew is not an Apostle but one who espouses Gnostic thought and religious beliefs; one who hates the Law and the Covenant that it represents.

**So it should be clear that the Jerusalem Church did not replace their Covenant or their Priesthood following the death and resurrection of Jesus. Nor did they teach a "new Melchizedek" Priesthood to the Gentiles as seen in Acts 15 where the Laws and Covenant of Noah was affirmed and letters sent signifying this decision to all of Asia minor to strengthen the churches. Again we see no change; the Jerusalem Church believed in and taught the Covenant of Noah to the Gentiles and let me remind you that these Laws and Commandments of Noah were the foundation for the subsequent Laws and Covenant of Moses.**

Adherence to these Laws of Noah and the Covenant of Noah by the Gentiles through the ministry of Jesus' Apostles allowed the Gentiles to be "spiritually grafted" into the Israel of God. These believing Gentiles who had repented and placed their faith in the God of Israel had become one with the nation with Israel and heirs according to the promises made to Abraham. The expansion of Israel (or the extension of the family of God) was prophesied in Isaiah,

***"Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger (we Gentiles), that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD unto the eunuchs (Gentiles) that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters (better than the Jews): I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger (Gentile), that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every***

***one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." Isa 56:1-7 (KJV)***

**Answer for yourself:** Did you notice that their sacrifices will be accepted in God's House/Temple? Yet the writer of the Book of Hebrews would have us believe that this Temple was obsolete and completely misjudges and misunderstands the Sacrificial System.

**Answer for yourself:** Can you show me just one time where the writer of the Book of Isaiah refers to a "new Melchizedek" Priesthood or a "New Replacement Covenant" that will do away with the Covenant of Noah or the Covenant of Moses? NO!

The Almighty God has renewed His covenant with this new Israel [Gentiles and Jews] to call to Himself a new and holy nation of kings and priests.

Now pay attention. We saw that David was not of the Tribe of Levi but of the Tribe of Judah. But yet functioned as a "Priest." There is a lot about Jesus we don't need to believe because much about him taught in the New Testament is out and out error and lies due to Replacement Theology. But we must at the same time be fair. When all the dust clears Yeshua has been used by God to function as the Gentile's Priest in the same manner and example left to us by King David. This does not make Yeshua a "LITERAL PRIEST" but only in symbolism and in allegory. Although Yeshua is used by God to lead men to God this does not make a NEW Priesthood that supplants the Levitical/Aaronic Priesthood. The same could be said for many "avatars" sent by God such as Chrishna, Buddha, Mohammed, etc. A Priest leads men and women to God and in such a capacity Yeshua has been used by God to point many of the Gentile nations to Himself. **This is to be understood as allegory ONLY!**

***"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." 1 Pet 2:9-10 (KJV)***

Well that was quite a study.

[Let us finish our study on the "Law that was added" in the fourth and concluding article.](#)

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## THE LAW WHICH WAS ADDED #4

### THE TERMS OF THE NEW-"RENEWED" COVENANT

We shall see shortly how the writer of the Book of Hebrew purposely misquotes Jer. 31:31 and uses a different word to express "new" that was not used in the Hebrew. **Instead of "renewed, reaffirmed, reestablished" the writer of the Book of Hebrews conveyed to his readers that this "new" Covenant promised by Jeremiah was one that "replaced" the former Covenant.** Yet that being a fact we should focus on something the writer of the Book of Hebrew does get correct. In both of these Covenants, whether "renewed" or "replaced" both tell us that God will put His Laws in our minds and our hearts. Let us not loose sight of that since most of us grew up in Pauline Churches that have had instilled in our minds a great dislike for the Law and Torah of God.

***For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. -- Hebrews 8:10***

Hopefully we have learned much in the three prior articles. We should have seen by now the radical theology espoused by the writer of the Book of Hebrews simply does not hold water when compared with the Hebrew Scriptures. We have seen purposeful misquotes by this writer and the out right misrepresentation of the Hebrew Scriptures to his readers which in that day and time had little resources available to themselves to verify that what the writer of this Book was saying was true. Such resources are available to us today and we are without excuse.

**Answer for yourself:** As a Gentile Christian, have you allowed God to put His Laws in your mind and write them on your heart as seen in the above passage, or have you ascribed to "another Gospel" by misunderstanding true Biblical Faith in listening to such teachings espoused by the writer of the Book of Hebrews and Paul and other doctrines taught in the New Testament which teach that the Old Covenant has passed away instead of being "RENEWED"?

Notice that we cannot readily identify any reciprocal terms within this above Scripture. God is active in three ways in this covenant:

- **I will put My laws in their mind**
- **and write them on their hearts**
- **I will be their God**

The only response by the second party of this covenant is a passive one - "they shall be My people".

**Answer for yourself:** Who will be God's people?

**Answer for yourself:** Everyone? No!



Only those with whom the New [Re-Newed] Covenant is made. That is the House of Israel and Judah. God has not promised salvation for all.

*"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. -- Matthew 7:21*

But God has promised salvation for the House of Israel.

*And so all Israel will be saved, as it is written: 'The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; -- Romans 11:26*

**Answer for yourself:** Has Paul quoted the passage correctly in Romans 11:26? Has Paul misled us in the above verse and has he purposefully misquoted the Torah? Can a "Pharisee of Pharisees" who is understandably familiar with his own Hebrew Scriptures accidentally misquote such a passage and teach a false atonement?

**Answer for yourself:** What does the Hebrew Scriptures in Isaiah 59:20-21 really say in this passage misquoted above? Let us look at what the Bible Jesus used has to say before it was corrupted by Christians.

*20 And a redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. 21 And as for Me, this is My covenant with them, saith the LORD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.*

I hate to be hard on Paul for it stirs anger in people but I cannot help it. Paul changes the whole verse and purposefully misquotes the verse. We have the strong admonition of God to not change His Holy Word.

*Deut 4:2 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. (KJV)*

*Deut 12:32 32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. (KJV)*

But we find Paul violating this commandment of God and passing off a "theological" misquote as if God had said it when He never did! Look at the theological implication here.

Paul would have us believe that when Messiah, the presumed redeemer, comes that he will personally cleans Jacob and the Jews from ungodliness, wickedness, and sin. But Isaiah never said the Messiah is coming to turn men from sin by some action on his part [like dying for them] nor was he coming for the wicked. Isaiah never said that the redeemer and messiah was to cleans men of sin. In fact Isaiah said just the opposite of what Paul says! Paul has lied to the Gentiles and Jews who could not longer read or speak Hebrew. They would never know. And neither would we Gentile Christians unless for some reason you knew Hebrew or consulted a Hebrew Bible!

The Covenant had provided the way for men to turn from sin and be accepted once again with God. It has been the same since the beginning of time. God commanded men everywhere to repent, confess their sin, pray, bring restitution for sins of the Second Tablet of the Law, bring alms, etc. Contrary to what Paul says the redeemer is coming for those who have turned from ungodliness, wickedness, and sin; not those

**who practice it! In fact Isaiah tells us that the redeemer is coming for those who has kept God's Covenant and kept His words in their hearts and minds. Let me remind you that this Covenant and God's words are "FOREVER" according to Isaiah. But we saw in the prior article that the writer of the Book of Hebrews has done away with not only the Covenant but replaced it with a "NEW" Covenant, a NEW Priesthood from his own Gnostic ideas, and sets aside God's Law and Words in lieu of his Gnostic "special revelation" that supposedly "saves." The writer of the Book of Hebrews lies as well!**

The writer of the Book of Hebrew also misrepresents Jeremiah 31 and changes completely the meaning of the word "new" which he uses in Hebrews 8:8:

*Heb 8:8 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: (KJV)*

Thayer's Greek Lexicon gives us the word used by the writer of the Book of Hebrews:

2537 kainos- new

- a) as respects form: recently made, fresh, recent, unused, unworn
- b) as respects substance: **of a new kind, unprecedented, novel, uncommon, unheard of**

Here we see the writer of the Book of Hebrews is using a word that conveys the meaning of "New" as in something that has never been before, unprecedented, never heard of before, a new kind, etc. This carries the idea of "new" as in never existing previously. **This is not the idea carried by the word "New" used by Jeremiah however!**

**Answer for yourself:** Do you know what the Hebrew word meant that was used by Jeremiah in chapter 31 in describing the "new" Covenant from which the writer of the Book of Hebrews alludes? **Let us look at it to see if the writer of the Book of Hebrews had been truthful to us or not.** Let us look at the Hebrew of Jeremiah 31 from which we are to believe that the writer of the Book of Hebrews has made a faithful quote. First let us look at the original Hebrew that came first:

*Jer 31:31 31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:*

The Strong's Concordance records for us that the Hebrew word for "new" as used in this verse means: (KJV) 2319 chadash (khaw-dawsh'); from 2318; new: KJV-- **fresh, new thing.**

The Strong's Concordance also shows us that the word also carries the meaning of the "root" word from which it was taken (pay close attention):

2318 chadash (khaw-dash'); a primitive root; to be new; causatively, **to rebuild: KJV-- renew, repair.**

**Answer for yourself:** Do you see the Hebrew word, from which the New Testament quotes, means to renew and repair something **that is existing**, and **not replace with another "something"**?

The Hebrew carries not idea that we find in the Book of Hebrews; namely, a "replacement" that is **of a new kind, unprecedented, novel, uncommon, unheard of. Instead it says just the opposite. Jeremiah was speaking of an existing Covenant which was to be "rebuilt, renewed, repaired; NOT REPLACED as the writer of Hebrews states. Again we have been lied to!**

**No where does Jeremiah talk about a "Covenant" passing away, its Laws passing away or being replaced, its Priesthood being replaced with a replacement Melchizedek Priesthood. He knew better; it is we Gentile Christians which are so unfamiliar with the Hebrew Scriptures and the Bible Jesus**

knew and used which don't know any better.

The only way to be a party to the New [Re-Newed] Covenant is to be grafted into the Israel of God whereby as repentant Gentile believers in God we become members of God's Divine Family. We must be spiritually reborn into this existing Covenant relationship. Understand as well that the Covenant of Noah for the non-Jew is the foundation upon which the Covenant of Moses was built!

**Answer for yourself:** Now what part does God's law play in the new [renewed] covenant? The writer of the Book of Hebrews tells us that they don't!

**Answer for yourself:** How can I know for sure that when you refer to the New Covenant in the New Testament that your references to it being "renewed" is correct?

As if that were not enough let us look at Brown, Driver, Briggs Hebrew Lexicon for there meaning of Jeremiah's "new" covenant:

2318 chadash- to be new, to renew, to repair

a) (Piel)

- **1) to renew, to make anew**
- **2) to repair**

b) (Hithpael) to renew oneself

**Answer for yourself:** Dear Christian, can you see for yourself that there is **NOT a NEW COVENANT** at all like you have been told and believed your whole life, but rather you are under the **SAME COVENANT** which God renews and repairs through the renewing of the individual by repentance based upon correct knowledge?

**Answer for yourself:** Did you notice also that God is **NOT REPLACING His Covenant**, like your Pastors and Churches have done, but rather is desirous of your renewal to obedience to His Covenant Laws, statutes, and commandments [as He has always been with Israel]?

Remember that the Lord says "I will put My laws in their mind and write them on their hearts" in His Covenant.

**Answer for yourself:** What is this law and why has it been placed in the mind and written on the heart of every child of God?

Let's deal with the first part of this question.

**Answer for yourself:** Where do we find out what "MY LAW" is?

Now remember that when the promise of the New [Re-Newed] Covenant was given by God through the prophet Jeremiah, reference was made to the Old Covenant by way of contrast. The writer of the Book of Hebrews again misrepresents the passage in question:

**Hebrews 8:9**

***"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt;***

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***because they did not continue in My covenant, and I disregarded them, says the LORD.***

We saw previously how the writer of the Book of Hebrew conveys the false idea of God's rejection of the Jewish people by inserting the word "disregarded" in applying to Israel when the original Hebrew used the word "married them."

In the Old Covenant God asked the Israelites to keep God's law. In the New Covenant "My law" is imparted by the Holy Spirit of God as a free gift - placed in the mind and written on the heart. In this covenant, the Law is not just written by the finger of God on tablets of stone to be obeyed but on our hearts. Rather, by the Spirit of God it becomes the inherent will, and desire of every regenerated believer. It is written on the heart and mind of God's people. It is a shame that most of us grew up in Christian Churches that failed to understand this and taught just the opposite.

**Answer for yourself:** How can we any longer call ourselves a New Testament or New Covenant believer if we do not have God's Torah and His Laws written in you mind and heart, let alone obey them [remember we are not speaking of the sacrificial laws]? Although most Christians say that they love God and their neighbor, few understand that it is these very Laws of our Covenant that God desires to write in our minds and in our hearts. These very Laws are the commandments regarding our respective Covenant with God.

Most Christians are not acquainted with most of the Laws of God concerning Gentiles as part of believing Israel. It is within these Laws and other examples that we find examples teaching the non-Jew to observe the Passover and the Biblical Feasts, and most of our experience in most Christian Churches have been to neglect them.

I could go on for hours, but hopefully you get my point. God has set standards for our obedience to be in good standing in His Covenant. While we may be in "good standing" in our Christian Churches and circles, that is no assurance we are in "good standing" with Him, and without the proper knowledge and repentance when we learn then we as typical Christians and followers of Jesus are facing at our deaths rebuke and not reward. Listening and learning from such as the writer of the Book of Hebrew that is in the New Covenant guarantees such rebuke!

Jesus explained how the Old Covenant law relates to the New Covenant believer. You'll find it recorded in the opening chapters of Matthew's gospel.

***"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.***

***"Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.***

***"For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.***

***"You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.' But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Race!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire. Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. Agree with your adversary quickly, while you are on the way with him, lest your adversary***

*deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison.  
"Assuredly, I say to you, you will by no means get out of there till you have paid the last penny.*

*"You have heard that it was said to those of old, 'You shall not commit adultery.' "But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. --  
Matthew 5:17-28*

The opening words in this passage clearly explain the relationship Jesus had with the law of God. He was the expounder and rightful interpreter of the law; not the replacer of it like later writers such as the writer of the Book of Hebrews.

Now when Jesus proclaimed that *"Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven", he was referring to the commandments of the Law (verse 17). There was no New Testament at that time and would not be for another 400 years! He confirms which law he is talking about by listing some examples and showing their application to the Spirit filled believer. Messiah [Christ] referred to "these commandments" of the Law collectively and warned against breaking even the least of them.*

God's law is the law of the Ten Commandments and the law of the Old Covenant. The laws of God are unchanging and timeless.

Abraham, a non-Jew, knew God's Laws and Commandments which framed his Covenant with God and he knew them long before Sinai and Exodus 20.

*"because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws." -- Genesis 26:5*

Israel knew them.

*And the LORD said to Moses, "How long do you refuse to keep My commandments and My laws?  
"See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day." So the people rested on the seventh day. -- Exodus 16:28-30*

*"You came down also on Mount Sinai, And spoke with them from heaven, And gave them just ordinances and true laws, Good statutes and commandments. You made known to them Your holy Sabbath, And commanded them precepts, statutes and laws, By the hand of Moses Your servant. --  
Nehemiah 9:13-14*

King David knew them.

*"Therefore, LORD God of Israel, now keep what You promised Your servant David my father, saying, 'You shall not fail to have a man sit before Me on the throne of Israel, only if your sons take heed to their way, that they walk in My law as you have walked before Me.' -- 2 Chronicles 6:16*

King Solomon knew them.

*Keep my commands and live, And my law as the apple of your eye. Bind them on your fingers; Write them on the tablet of your heart. -- Proverbs 7:2-3*



**Sadly, occasionally the nation of Judah rejected them.**

*Hear, O earth! Behold, I will certainly bring calamity on this people; The fruit of their thoughts, Because they have not heeded My words, Nor My law, but rejected it. -- Jeremiah 6:19*

*And the LORD said, "Because they have forsaken My law which I set before them, and have not obeyed My voice, nor walked according to it, "but they have walked according to the dictates of their own hearts and after the Baals, which their fathers taught them," therefore thus says the LORD of hosts, the God of Israel: "Behold, I will feed them, this people, with wormwood, and give them water of gall to drink. "I will scatter them also among the Gentiles, whom neither they nor their fathers have known. And I will send a sword after them until I have consumed them." -- Jeremiah 9:13-16*

**Let us learn from these examples.**

**Answer for yourself:** Dear Christian brothers and sisters, what would be your fate if after having God's Laws written on our hearts and minds you reject that knowledge and choose to walk according to your own fleshly desires?

*"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance [without their own repentance]; ..." Heb 6:4-6 (KJV)*

*"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses...For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Heb 10:26-31 (KJV)*

**Remember the law has now been placed in our minds and written on our hearts. Lord teach us to read our hearts!**

## **WHAT ARE THESE LAWS?**

**God's law is simply a reflection of His nature. God does not lie. Therefore godly people don't lie. God is faithful therefore godly people do not commit adultery. When we are obedient to God's law we are simply following the example of our Creator.**

**Answer for yourself:** Why should we have no other gods and make no graven images to worship? Because in obedience to this law we acknowledge that there is no other God but Him.

**Answer for yourself:** Why should we never take his name in vain? Because we should reverence and respect Him.

**Answer for yourself:** Why should we keep the Sabbath day holy? Because "in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it". (Exodus 20:11) By keeping the Sabbath we follow his example as an acknowledgment of Him as our Creator.

**Because He loves us we should love God and our fellowman. There is nothing mystical about how the written**

law came into being. It simply expresses the nature of God. These Laws reveal to us what God is and what he does; what God is not and what He does not do. God is just, God is faithful, God is love. These Laws are the greatest gift that God ever gave mankind; God gave us the blueprint of Whom He is and made it simple for us to be like Him if we only adopt and follow these guidelines/Laws/Commandments which make us like Him in thought and action.

We don't need to search the New Testament to find confirmation of each commandment. You won't find it as it is not there. Only a few Commandments and Laws are listed among the large volume of anti-Law rhetoric found in the New Testament.

*Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. -- 2 Corinthians 3:5-6*

The above passage is very confusing. It says in the beginning that we cannot be our own authorities on religious matters since lacking proper understanding; yet it goes on to say that obtaining of such knowledge from these Hebrew texts on the Law, for instance, is but the "letter" which kills. It writer goes on to make us believe that we can claim our own individual thoughts and ideas are of the "Spirit" and that is all we need to be New Covenant ministers. Our own understanding is sufficient to be competent ministers of this New Covenant. The sad fact is that without such knowledge everyone will have different ideas on what is and what is not "of the Spirit" and this has been proven out beyond any doubt by the existence of over 2,200 different Christian denominations with conflicting and contradicting doctrines concerning the "one" Jesus. Such a premise guarantees error; yet Paul said it. Many accept such things on face value having never thought it out or looked closely to such fruit of such perverse wisdom. Many of our actions might seem "good" but when compared with the Commandments which are the absolutes in regard to belief and conduct then our actions, as good as they might be intentioned, are shown to be anything but love. The Tithe as practiced by the vast majority of Christianity today is a perfect example. The Law commands that such moneys be used in ONLY certain ways and most Christian Churches uses the Tithe anyway they desire. Back to our point, not everything in the New Testament is "truth" and is to be believed without serious scrutiny and comparison with the Hebrew Scriptures.

As stated above let's not be deceived into thinking that we have the right to interpret what the Law is in terms of our own intellect. Without such study we simply don't know or can understand the depth of what these Commands instruct. The Rabbis teach us these things in their excellent commentaries. To believe and accept the miracle of the "heart-written law" is to seek the Holy Spirit's interpretation of them as expounded to Moses and his successors. This information is known best today by the Jewish people and their scholars. Only by study of the "Letter" of these Laws can one ever hope to fully understand them and their prescribed conduct for all of God's children. It will be a sad day when we wake up "dead" and learn that as Gentile Christians we are to "depart" from God because our lives were full of "good intentions" that missed the mark of obedience toward Him and His Commandments and His Covenant with us. We can look to find the writer of the Book of Hebrew on that day and try to blame this whole thing on him and others like him who, being Gnostics and anti-Semites, rejected true Biblical Faith for one of their own making.

Remember this is "My law" (God's law) not "our law".

*Trust in the LORD with all your heart, And lean not on your own understanding; -- Proverbs 3:5*

Paul, in his letter to the Romans, describes two groups of people. Those who walk according to the flesh, and those who walk according to the Spirit. For those who walk according to the Spirit there is no condemnation. The righteous requirement of the law is fulfilled in them and they set their minds on the things of the Spirit.

*There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh [there is condemnation if you walk according to the flesh and*

**reject God's Laws and Covenants of obedience], but according to the Spirit...he condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. -- Romans 8:1-8**

**On the other hand the carnally minded person who walks according to the flesh is promised death. The carnal mind is at enmity with God and cannot please Him.**

**Answer for yourself:** It is a scary thought, isn't it, to know you have attended church your whole life and believed another Gospel, and that your belief system is carnal in that it rejects the sum total of what God has commanded you...to obey His Laws as a manifestation of your love for Him and your fellow man?

**Answer for yourself:** It is a scary thought, isn't it, to know you have attended church your whole life and never heard this message, but because of our lack of study, as well as your Pastor's, have been led into deception and developed carnal minds that have believed a lie instead of God's truth?

Now there is an interesting fact about these two groups. **The carnal mind is said to be "not subject to the law of God, nor indeed can be". Yet the carnal mind is under the condemnation of death.**

The spiritually minded are free from the law of sin and death and are under no condemnation.

***You cannot be Spiritually minded and not be submitted to the Laws of God!***

The function of the law is clearly spelled out in this passage. The carnal person is under the condemnation and curse of the law. The intent of this passage is that this "death" is not physical but "Spiritual." Yet violation of certain of God's Laws can end in one's physical death. The spiritual person is set free from the condemnation of the Law because he attempts to obey God's Laws and repents when he fails to live up to them. The carnal mind is "not subject to the Law of God" in that it rebels against God's law. The spiritual mind is "subject to the law of God" and the righteous requirement of the law is fulfilled in those who attempt and make honest effort to walk in the Spirit by applying these Laws to one's life.

So the Law of God is unchanged. It deals out the curse of death to the lawless person but to the one who lives a life of obedience and repentance such a one is forgiven by God and is considered righteous and accepted with God.

**Answer for yourself:** What then should be the response of those who walk in the Spirit to the heart-written Law of the New Covenant?

***I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the Law. Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no Law. And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. Let us not become***

*conceited, provoking one another, envying one another. -- Galatians 5:16-26*

## THOUGHTS....AND CONCLUSIONS

Rigorous commandment keeping was never offered as a means of salvation. Yet there is no salvation outside of obedience. *James 2:17 17 Even so faith, if it hath not works, is dead, being alone. (KJV)* Thus we see that true saving faith culminates in "works" and obedience. We seek to be saved from the curse of the Law (ie the penalty of sin) so an acknowledgment of sin is a prerequisite for salvation. Let's look at the book of Hebrews and select a few pertinent verses which might be true for a change.

*For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief [culminated in disobedience]. Therefore, since a promise remains of entering His rest [through obedience], let us fear lest any of you seem to have come short of it. For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. -- Hebrews 3:16-19, 4:1-2*

**Answer for yourself:** What was this "gospel?" Was it the progressive and evolving theology of Paul and Rome that says to "eat the body and drink the blood of a g-d" like Jesus? Was it to believe in all the successive theology created around Jesus by the Roman Church? Or was it simply a message of faith in God and obedience to the Word of God? This should not be a hard one to figure out! If you have a problem just look at Matt. 19:

*Matt 19:16-17 16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. (KJV)*

Paul tells us that the gospel of Jesus Christ was preached to Israel in the desert! Paul would have us believe that it is his gospel which he preached. No, it is not the Pauline gospel and the later Roman gospel which Paul calls "my gospel". **No it was the the SAME message that God has always given His people: Believe and obey and repent when you fall short and return to God with a contrite and broken heart and return to obedience to God and His Commandments.** It was not a gospel of works, it was a gospel that required faith that responded in accepted behavior in all facets of life. Commandment keeping alone never constituted the gospel without first faith in God. Certainly if you could keep all the commandments of God in every respect then you would escape the penalty for sin (the curse of the Law). But this curse was abated if one who failed the Law responded in repentance and obedience. Atonement was effected in one's life through repentance, obedience, confession, prayer, restitution, alms, etc.

*For whoever shall keep the whole Law, and yet stumble in one point, he is guilty of all. -- James 2:10*

So every individual who sins received the death penalty of the Law. The penalty for such disobedience was separation from God but the remedy for such a condition that affects all of mankind was a return to God effected through repentance, obedience, confession, prayer, restitution, alms, etc. Abraham did not have access to the elaborate Levitical system that was set up under Moses yet we know he is saved.

*"And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. -- Matthew 8:11*

Abraham's salvation, like ours, is granted on the grounds of faith and obedience.

***"because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws." -- Genesis 26:5***

Yet Paul has a different take on the whole thing:

***For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: "Blessed are those whose Lawless deeds are forgiven, And whose sins are covered; Blessed is the man to whom the LORD shall not impute sin." -- Romans 4:3-8***

**Answer for yourself:** When does God justify the ungodly? What God is Paul teaching to us?

***Exod 23:7 7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. (KJV)***

The Hebrew word of "justify" seen from **Brown-Driver-Briggs Hebrew Lexicon**:

6663 tsadaq- to be just, to be righteous

a) (Qal)

- 1) to have a just cause, to be in the right
- 2) to be justified
- 3) to be just (of God)
- 4) **to be just, to be righteous (in conduct and character)**

b) (Niphal) to be put or made right, to be justified

c) (Piel) to justify, to make to appear righteous, to make someone righteous

d) (Hiphil)

- 1) to do or bring justice (in administering law)
- 2) to declare righteous, to justify
- 3) to justify, to vindicate the cause of, to save
- 4) **to make righteous, to turn to righteousness**

e) (Hithpael) **to justify oneself; to make oneself righteous**

We just read that Paul says God "justifies the ungodly" in the highly touted Book of Romans in 4:3-8.

But yet the word used for "justify" in the Hebrew shows that the concept of "justification" involves a person's own initiative in turning from sin to righteous behavior. **A person justifies HIMSELF through repentance, returning to obedience of God's Laws and Commandments that affects one's conduct and behavior. This is a personal decision. If Paul was really a Pharisee of Pharisees then he should be very familiar with this concept and surely not teach it wrong; unless of course he is spreading his own "gospel."**

If I did not know better Paul is saying that "belief" alone without necessary obedience attains Eternal Life.



Jesus says just the opposite in Matt. 19 which we saw above.

**Answer for yourself:** Which "gospel" are we to believe since they are opposite?

Let us summarize what we have learned in prior articles. The Levitical system served a purpose, in that it was a ritualistic symbol and representation of the whole atonement process that involves repentance, obedience, confession, prayer, restitution, alms, etc. But adherence to the Levitical process did not offer salvation; it was only a picture of it **IF** a man "justified himself" before God. Again we saw in Acts 21 thirty years after Jesus' death James, the Jerusalem Church, and Paul continued to operate within the Levitical system operating at that time thus nullifying any possible belief that the Melchizedek Priesthood had replaced the Levitical Priesthood in Jesus. Obviously the Jerusalem Church did not accept the theology that the writer of the Book of Hebrews was espousing. Paul, if you remember, was commanded to make an open show of his support of the Torah by submitting to the Nazarite Vow which required his obedience to the Levitical Priesthood since being charged by others that he was preaching a different "gospel" other than that of Jesus and the Jerusalem Church in preaching that God justifies the ungodly and that the Law was replaced by grace.

Speaking of the Levitical Law (the Law that was added because of transgressions) Paul says,

*What purpose then does the Law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator [angelic meditation is another mark of Gnosticism...Paul is a Gnostic and few Christians notice this]. Now a mediator does not mediate for one only, but God is one. Is the Law then against the promises of God? Certainly not! For if there had been a Law given which could have given life, truly righteousness would have been by the Law.*

*Hey Paul...righteousness comes by obeying the Law! Moses and Jesus teaches we make ourselves righteous and accepted with God*

*But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept under guard by the Law, kept for the faith which would afterward be revealed. Therefore the Law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. -- Galatians 3:19-25*

This all sounds so nice until you find out that such progressive anti-Law theology was written after 180 A.D. and the whole of Galatians chapter 3 excluding one verse is NOT PRESENT IN ANY SURVIVING MANUSCRIPTS OF GALATIANS THAT CAN BE DATED PRIOR TO 180 A.D. AND IRENAEUS WHO GIVES US THE SECOND NEW TESTAMENT [most likely written by Irenaeus].

This is a major problem once you see this for yourself. Having established that the Law was never offered as a way of salvation in the past or the present, we now ask the question, "Why did God deliver the commandments to his chosen people"?

The Law of God not only teaches us the nature of God but it also teaches us what sin is. The Law is to function as a guide to life of what is acceptable and not acceptable conduct by God from His creation.

## HOW MIXED UP CAN PAUL (OR LATER PAULINE WRITERS) GET AND HOW CONFUSED ARE WE BECAUSE OF HIM?

*Therefore by the deeds of the Law no flesh will be justified in His sight, for by the Law is the knowledge of sin. -- Romans 3:20*

*(For not the hearers of the law are just before God, but the doers of the law shall be justified. (KJV)  
Romans 2:13 13*

**Answer for yourself:** Did you see that Paul contradicts himself completely in the above passages? That should not be surprising since we already saw Paul contradict Moses and Jesus. What is terrible is that 2/3 of the New Testament is written by this man or written later by his followers in his name!

*Whoever commits sin also commits Lawlessness, and sin is Lawlessness. -- 1 John 3:4*

**Answer for yourself:** Is this a New Testament verse? It sure is and it contradicts Paul. Or vice versa Paul now also contradicts James and the Jerusalem Church. This is again not surprising as we have already seen this in Acts 21. The gospel of Jesus Christ is a gospel of faith and repentance. Jesus emphasized repentance in his preaching. The word "repentance" was the first word in the New Testament by John the Immerser, Peter, and Jesus.

*From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand." -- Matthew 4:17*

Peter preached it.

*"Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, -- Acts 3:19*

John the Baptist preached it.

*Matt 3:1-2 1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. (KJV)*

To repent unto obedience of the Law and the Commandments means to turn from sin.

**Answer for yourself:** How can we be convicted of sin unless we have the Law of God in our minds to tell us what sin is? Dear child of God you must study and study was the highest form of worship in the first century church!

*What shall we say then? Is the Law sin? Certainly not! On the contrary, I would not have known sin except through the Law. For I would not have known covetousness unless the Law had said, "You shall not covet." But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the Law sin was dead. I was alive once without the Law, but when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. Therefore the Law is holy, and the commandment holy and just and good. -- Romans 7:7-12*

Here again we have confused reasoning by Paul. According to Paul the only purpose of the Law was to define what is and what is not sin. This of course is correct but far short of its true purpose of training men and women to live before God acceptable lives reflective of Laws and Commandments which reveal accepted behavior and conduct before God. These Laws show mankind how to justify themselves before God. If we truly

turn from sin then the evidence of the indwelling Holy Spirit will be obedience to the Law of God.

*"..... He condemned sin in the flesh, that the righteous requirement of the Law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. -- Romans 8:3-4*

Now that is better Paul. Obedience of the Law of God is the Fruit of the Spirit.

*But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no Law. -- Galatians 5:23*

Obedience to the Laws and Commandments yield the fruit mentioned above. The scriptures plainly tell us that love is the essence of the Law of God. As stated earlier each Law and Commandment is the absolute authority in what Love is and what it is not. The Law and the Commandments in the Covenant that the writer of the Book of Hebrews quotes which God desires to write on our hearts and minds teach us what Love does and does not do. Absolute Divine Love is expressed in and through God's Laws; both positive and negative Commandments. These Laws are manifestations of Whom God is and does and Whom God is not and does not do. The fruit of these Laws when acted out in one's life yields the fruits of the Spirit which Paul mentions in Gal. 5.

*Then one of them, a Lawyer, asked Him a question, testing Him, and saying, "Teacher, which is the great commandment in the Law?" Jesus said to him, " 'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' "This is the first and great commandment. "And the second is like it: 'You shall love your neighbor as yourself.' "On these two commandments hang all the Law and the Prophets." -- Matthew 22:35-40*

*Love does no harm to a neighbor; therefore love is the fulfillment of the Law. -- Romans 13:10*

*For all the Law is fulfilled in one word, even in this: 'You shall love your neighbor as yourself.' -- Galatians 5:14*

*If you really fulfill the royal Law according to the Scripture, "You shall love your neighbor as yourself," you do well; -- James 2:8*

Here Paul gets it right and agrees with James. Understand not all Paul writes is wrong for much is later penned in his name. Yet before we think Paul or later Pauline writers sinless and not responsible for another Gospel we need only look to Gal. 2 where he slanders the Apostles and shows them great disrespect, the Antioch incident where is later called upon the carpet by James for teaching idolatry and breaking the Noahide Laws and Covenant which will precipitate the Acts 15 Council later, and the Acts 21 accusation that Paul had taught the abolition of the Law and the Covenant to Jews and Gentiles in order to replace it with one of his own making; "my gospel." If our lives show the fruit of the Spirit, love firstly to God and love to our fellowman then we are in harmony with God's Law, but let us not be so simple to fail to understand that it is these very Commandments which define for us what God considers love. What man considers love is often not love to God. For example, if we give our moneys to churches in our Tithe and the church fails to used these gifts according to the Commandments concerning them, then have we truly loved our neighbor if we have not fed or clothed him with all the Tithe from 2 out of 6 years (1/3 collected), but rather remodeled the church auditorium or got another satellite for the television ministry, etc.? It only begins here. What we consider "good" or is defined for us by others as "good" is not always obedience of the Laws and Commandments which render us "righteous" and which "justifies ourselves." We can give our Tithe to our Church all day long and be disobedient and most of are since few if any Christian Churches practice Tithing according to the Commandments of God.

*But he who looks into the perfect Law of liberty and continues in it, and is not a forgetful hearer but*

***a doer of the work, this one will be blessed in what he does. -- James 1:25***

***Blessed is the man whom You instruct, O LORD, And teach out of Your Law, -- Psalms 94:12***

***Praise the LORD! Blessed is the man who fears the LORD, Who delights greatly in His commandments. -- Psalms 112:1***

***Blessed are the undefiled in the way, Who walk in the Law of the LORD! -- Psalms 119:1***

***Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. -- Revelation 22:14***

**Answer for yourself:** Now shall we believe the writer of the Book of Hebrews that the Covenant was replaced, that the Levitical Priesthood was replaced, that the Melchizedek Priesthood has replaced anything, that Jesus is the new Melchizedek Priesthood, that God disregarded Israel, that God justifies the ungodly, that we have a "New" Covenant that replaced the Covenant of Moses and Noah, etc.? If you up to now never thought seriously about study of the Christian Faith and the origin of its theologies the time is now.

Hopefully now you understand the role that the Sacrificial System played as the "Law that was added" and its role in atonement. Along with that we saw enough to make us rethink a lot of Christian theology. I wish that did not have to happen but it seems our religious documents are less than credible.

Blessings

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# COMPLEXITIES INVOLVED IN THE STUDY OF THE LAW AND THE TORAH

The issue of Sabbath-keeping, the Law and Covenants must be approached with humility and exegetical caution, and the more widely read one is on the issue, the more he realizes that the issue is fraught with many difficulties and one should avoid some of the kinds of generalization which are coming out of most churches today.

The New Testament is a very difficult book to digest and interpret properly because, for one thing, it is full of contradictions. Some might right away say "he's wrong," but dear one, such a quick response only betrays your lack of insightful study and ability to see the "whole picture." That is not meant to be a negative statement, because different people have different gifts and we all need each other. That is why G-d gave "teachers" as one of the gifts to His people. Sadly many today function in that capacity but were never called of G-d and therefore their attempts are admirable but often deficient of Divine truth. They would be better suited flowing in the anointing of their true "spiritual gift." On, we hear the rhetoric and the denominational pabulum, but the "strong meat" never seems to come and people continually "where is the beef." But often, when such deep study is provided it challenges to such a degree that many feel so uncomfortable that they shrink back. To whom much is given much is required, and often people are not willing to pay the price for such Divine knowledge.

Having said that dear ones let us pick up with a very sticky subject. The New Testament, when speaking on the Law, often contradicts itself. We can either be cruel to Paul and say he was schizo, or at least had an off day. Or, we can be more kind and say, as the evidence attests, that many "sayings" were later put into the mouth of Paul and Jesus by the Gentile Church as they created their own path and theology over the early centuries of the Church. But before we leave the Paul issue, it is not quite as simple as it might have first sounded, because we cannot negate the many examples within the New Testament when Paul opposed the Jerusalem Church and James, let alone when he was called upon the carpet by them on two different occasions. But that is a study for another day so let us get to the subject at hand since having laid out the introduction.

The New Testament characterizes the Law in two opposing ways: one is positive and the other negative. This is more than troubling and should give you great cause to think how G-d's men could be so confused. We have heard enough about the Law being passed away and that it "kills." We have heard that our whole life in the Christian Church. Yet in the book of Romans we find an altogether different appraisal of the law by Paul. Here the Apostle has many positive things to say about the law. Far from saying that the law is abolished, (Eph 2:14)15) or nailed to the cross. (Col 2:14), Romans declares that the law will measure the righteousness of all men on the day of judgment. Only those who attain what the law required will be saved (Rom 2:12)16).

The Apostle also says: In my inner being I delight in G-d's law! Then follows the most positive statement of all', The sinful mind is hostile to G-d. It does not submit to G-d's law, nor can it do so. The inference here is that the spiritual man is the one who is subject to the law. This hardly sounds like Paul is saying that the law is abolished.



**Answer for yourself:** "How do we account for such a positive view of the law in view of what Paul has said in Galatians which most see negatively, yet not understanding what Paul is really saying in Galatians?"

**Answer for yourself:** How can the Apostle chide the Galatians for wanting to be subject to the law but tell the Romans that those hostile to G-d are not subject to it?"

**Answer for yourself:** Are you aware that G-d is not the author of confusion and we cannot have two scriptures that contradict each other, and if it appears so, it is us who have failed to understand correctly (or others tampered with the manuscripts)?

This should lead all of us to be very careful about making hasty statements on the law. Always bear in mind 1 Timothy 1:8. "Now we know that the Law is good if one uses it lawfully." If we don't understand the purpose of the Law, which was never intended for salvation or justification, then we will run into numerous hermeneutical (interpretation) and exegetical problems.

In the September 1986 issue of the scholarly journal, THEMELIOS, published in Britain, there is a fascinating article by Dr. James G. Barclay who did his Ph.D on Galatians. In the article, "Paul and the Law: Observations on Some Recent Debates", he admits: "If one gathers together Paul's chief statements on the law and related issues, they present a bewildering appearance. Sometimes the Greek term nomos refers to the Mosaic Torah (Rom:2:17); 1 Cor. 9:9; Gal 3:17) but sometimes it seems to have the generalized sense of "rule" or principle (eg Rom. 3:27).

**HAVE YOU EVER NOTICED THIS.....????????????????????**

Again I am not saying Paul is "schizo" but let us be kind and say something is desperately wrong with a book that continually contradicts itself and changes its course continually when presenting itself as "Divine, inspired, infallible, and inerrant." Let us look at the evidence.

On many occasions Paul declares categorically that Christians have died to the law and are free from it:

- Rom 6:14 14 For sin shall not have dominion over you: for ye are not under the law, but under grace. (KJV)
- Rom 7:1 1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? (KJV)
- Rom 7:6 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. (KJV)
- Gal 2:19 19 For I through the law am dead to the law, that I might live unto God. (KJV)
- Gal 5:1 1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. (KJV)

Yet in some instances this same Paul is confident that Christians are to uphold and fulfill the law:

- Rom 3:31 31 Do we then make void the law through faith? God forbid: yea, we establish the law. (KJV)
- Rom 8:4 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (KJV)
- Rom 13:8 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. (KJV)
- Rom 13:10 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

(KJV)

- Gal 5:14 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. (KJV)

**Answer for yourself:** How can Paul insist that there is no justification by works of the law and yet talk of judgment by works? Many will say "he never said this." Well lets see for ourselves, shall we?

**The following passages is where Paul teaches that there is "no justification by works of the law":**

Rom 3:20 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. (KJV)

Gal 2:16 16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (KJV)

Gal 5:4 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. (KJV)

**The following passages is where Paul teaches that we will be "judged by works":**

Rom 2:1 1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. (KJV)

Rom 2:16 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. (KJV)

2 Cor 5:10 10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. (KJV)

Gal 6:5 5 For every man shall bear his own burden. (KJV)

Gal 6:4 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. (KJV)

Gal 6:8 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (KJV)

**Answer for yourself:** How can you continually go to church Sunday after Sunday and fail to be taught this?

Oh, the answer to that question is very easy. The Christian Church has long ago sacrificed teaching on the altar of preaching. Instead of realizing that the teacher is the "gift" to the body they gloss right over that in a "spiritual gifts" class and continue to preach.

***The most dangerous weapon against the deception and lies of Christianity is the teacher....whose selfless fruit is "AN INFORMED BELIEVER!"***

**Instead of "faith alone" we end up with "obedient faith." We lay before G-d a life that is full of faith that responds appropriately to His Commandments instead of a life filled with the wanderings of blind faith.**

**Answer for yourself:** Now for a big question. And most fundamentally of all, if the law is the holy law of G-d

how could Paul regard it as responsible for sin, curse and death?

- Rom 7:10 10 And the commandment, which was ordained to life, I found to be unto death. (KJV)

Notice if you will the verse says "I FOUND." This was Paul's personal view and experience, but millions of Jews, Rabbis, and Jewish Scholars disagreed with him then and today. Just read Psalm 119 where King David extols the virtues of G-d Law which he over and over cries out that "he loves."

**Answer for yourself:** Could it be possible that Paul's views on the Law were his own personal unorthodox views and this explains why he was continually rejected by not only the Judaism of his day but the Jerusalem church as well?

- Rom 7:15 15 For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. (KJV)

**Answer for yourself:** Have you ever heard a worse testimony and this, mind you, is after Paul is filled with the Holy Spirit following Pentecost? This pitiful condition is later remedied by Paul's explanation of Christ "living in and through the believer," but we have a problem. This Christ, that comes to live in a believer by his spirit, is supposed to energize the believer to live before G-d an obedient life whereby he lives according to the Commandments of G-d.

**Answer for yourself:** Then, if Paul, with Christ living in him, is the example of what he preaches, then please explain to me why in Acts 21:21 (And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs) that James has to call Paul on the carpet for his teachings? Evidently the Christ living in him was not helping him live the Commandments let alone teach them correctly to others!

Please take note that, according to Thayer's Greek Lexicon, the word for "customs" is:

1485 ethos-

- 1) custom
- 2) usage prescribed by law, institute, prescription, rite

Let us pick up with the texts:

- Rom 9:4 4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; (KJV)
- Rom 7:5 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. (KJV)
- 2 Cor 1:9 9 But we had the sentence of death in ourselves (reference to the Law that was at other times good), that we should not trust in ourselves, but in God which raiseth the dead: (KJV)
- Gal 3:10-13 10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: (KJV)

It is interesting to note these thoughts by a highly qualified scholar who did his doctorate at no less a famed

institution than Cambridge University. One can't emphasize too much how careful people need to be in reading the New Testament in light of the many issues and controversies involved.

## SO WHAT DOES ALL THIS MEAN TO ME...A CHRISTIAN IN CHRISTIANITY TODAY?

**Answer for yourself:** If the teaching aspects of the Law has not passed away, then are we not still "under" the perfect Law of obedience? Yes.

**Answer for yourself:** Are you aware that these same "Law" that are good and holy dictate how G-d said the "tithe" is to be utilized by those giving and receiving it? Well, they do.

**Answer for yourself:** Since the teaching aspects of the Law have not passed away, then what right do we have to continue, or allow our churches, to utilize G-d's Holy Tithe in the manner they do when the Commandments of G-d specifically command us where the funds are to be used and in what proportion?

**Answer for yourself:** Since the teaching aspects of the Law have not passed away, then what right do we have to continue, or allow our churches, to use such funds on such things such as building payments, insurance, bills, utilities, car payments, rent, membership fees in organization, fancy dinners, etc), when the Law SPECIFICALLY commands that 1/3 of ALL of the Tithe is to go totally to the widows, orphans, sick, lame, blind, etc. [2 years out of 6 they were to receive it all...2/6 or 1/3)?

We have no right and we sin in contributing to agencies if we let them distribute G-d's Tithe in such ways. Don't be deceived any longer!

**Answer for yourself:** Since the teaching aspects of the Law have not passed away, then what right do we have to continue to utilize G-d's Holy Tithe in the manner we do when G-d's Law [Deut. 14] SPECIFICALLY commands us that the second 1/3 of the Tithe is to go to you for the observance and celebration of the Feasts and Sabbaths of the Lord as found in Lev. 23?

We have no right and we sin in contributing to churches whose church calendars are filled with pagan holidays in which we affix the name of Yeshua to make them look religious.

**Answer for yourself:** Since the teaching aspects of the Law have not passed away, then what right do we have to continue to utilize G-d's Holy Tithe in the manner we do when G-d's Law SPECIFICALLY commands us that the third 1/3 of the Tithe is to go to the teaching Levite who today teaches you the truths in G-d's Word, and not to false teaches who have taught you to rob G-d?

We have no right and we sin in contributing to churches in support of pastors who deceive you because of their lack of adequate study!

Dear ones I could go on and on, but understand this. Our lives and our conducts within them are already laid out for us in the Commandments of G-d. Knowledge of them and their implementation in our lives not only orders society and the world, but assures us that what we "do" is the loving response as defined by G-d. To believe that we are not under these "Laws" any longer is a tragic mistake of Heavenly proportions and we are assured that we live our lives, not by absolutes which G-d said we are "to do" and "not to do," but rather by our own understanding and experience where our emotions, as good as they are, often mislead us.

**Answer for yourself:** Don't you want to love G-d the way He said He wants to be loved?

**Answer for yourself:** Don't you want to love others created in His images the way G-d said they are to be loved?

In order for this to become a reality in your life then the "instruction of G-d," the "Torah" of G-d, the

"Law" of G-d, and the "Commandments of G-d" must set the course for your decisions every day of your life.

The tithe is only one example of many where we can see what the Divine plan for such gifts are as contrasted with our experience where we don't live up to that. There is a Divine plan for all of life. We find it acted out in 613 Commandments (248 positive Laws of things G-d wants us to do, and 365 negative things that G-d does not want us to do).

Answer for yourself: Remember we speak of Covenant responsibilities often? Then understand that to the degree you live up to them, as in the example above, take tithing for example, then to the degree that you obey this "ONE COMMANDMENT" then to the same degree do you build the Kingdom of G-d or the Kingdom of Darkness.

We at Bet Emet Ministries plead with you to share this material with loved ones, as well as your Pastor, that they may inherit the fullness of G-d's salvation by rethinking the message of traditional Christianity, thereby rightly dividing the Word of G-d that they will one day not stand ashamed before G-d. Make your Pastor give you an answer for the things shown to you in this one article. Possibly he has never seen these contradictions, and if he says he has, then ask him why he never pointed them out to you. For our G-d is not a G-d of confusion. It is time the confusion stops and study is the answer whereby we understand how we got this New Testament document and when and how long it was continually altered to where today it is a amalgamation of contradictions from start to finish. Such "errors" when believed and acted upon guarantee we sin and don't know it. Rest assured G-d does. Also be aware that this was never His desire or plan. Neither should it be yours once you come to the truth of the matter. Shalom





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# THE APOSTLE JOHN....EXAMINING HIS EMPHASIS ON OBEYING THE LAWS OF MOSES FOR THE CHRISTIAN CHURCH

John is frequently cited in the following passage as saying that love is obedience to the laws of Moses:

*For this is the love of [for] G-d, that we keep his commandments: and His commandments are not grievous. (4) For whatsoever is born of G-d overcometh the world: and this is the victory that overcometh the world, even our faith. (1 John 5:3-4)*

**Answer for yourself:** To which commandments did he refer?

**Answer for yourself:** Did John in the New Testament proclaim the law?

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (2) (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) (3) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. (1 John 1:1-3)

**Answer for yourself:** Did he who touched the Word from G-d proclaim Moses after the cross in the New Testament?

For the law was given by Moses, but grace and truth came by Jesus Christ. (John 1:17)

**Answer for yourself:** And whose commandments did Jesus teach? Moses'!

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. (24) He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. (John 14:23-24)

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. (45) And he that seeth me seeth him that sent me. (46) I am come a light into the

world, that whosoever believeth on me should not abide in darkness. (47) And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. (48) He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. (49) For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. (50) And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. (John 12:44-50)

**Answer for yourself:** Is love for G-d manifested in keeping the Mosaic law and commandments? Yes.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:21)

As the Father hath loved me, so have I loved you: continue ye in my love. (10) If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. (John 15:9-10)

**Answer for yourself:** If Jesus said that he only speaks what he hears the Father speak, then could he teach and preach commandments other than those spoken by His Father, or commandments which nullified them or replaced them? No way.

As it is written: If ye love me, keep my commandments. (John 14:15)

**Answer for yourself:** Do we deceive ourselves, falsely reassuring ourselves we love G-d and Jesus, yet fail to revere and esteem, or obey the commandments because we hold to a faulty theology that has told us the Law has passed away and that we are under an age of Grace today? We sure do.

John says: And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. (1 John 3:24)

and,

And hereby we do know that we know him, if we keep his commandments. (4) He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. (1 John 2:3-4)

**Answer for yourself:** Can we even know G-d "truly" if we fail to revere and keep His Commandments?

**Answer for yourself:** And what is the commandment of G-d?

And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment (1 John 3:23).

**LOVE...IS THE FULFILLING OF THE LAW**

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. (9) For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. (10) Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. (KJV: Rom 13:8-10)

**The New Testament teaches that love is the fulfillment of the law.** The New Testament teaches that the love of G-d revealed in Jesus Christ is the fulfillment of the law in its every detail.

G-dly love is manifested in the keeping of the Law because the Law defines and categorizes beliefs, conducts, and behaviors which G-d has deemed appropriate and acceptable unto Him. Such beliefs which result in conducts and behaviors acceptable unto Him are manifestations of G-d Himself, thus assuring that when we come to such knowledge and pattern ourselves after it, we can be certain we are behaving and living like G-d and that is the goal: Be ye Holy for I Am Holy!

St. Paul's explanation sums up the matter: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:10). To love one's neighbor means to keep the law in relation to him, working him no ill, in word, thought, or deed. Our evil natures cannot be trusted to always respond in a loving way to others, thus the need for a criteria from Heaven whereby if we follow it we can be assured we are not leaning upon our own carnal understandings, but have a higher instruction, thus guaranteeing that we are pleasing to G-d and our fellow-man.

Love works no ill to the neighbor, and love means the keeping or fulfilling of the law in relationship to other men. Love is thus the law-abiding thought, word, and act...love is the keeping of the law.

**Paul goes on to point out that love of neighbor covers all the separate requirements of the Decalogue**--i.e., those touching on our behavior toward our neighbor (Jesus' summation in two "great commandments" [Mark 12:29ff. and parallels] is more adequate).

**Answer for yourself:** It is really as simple as that?

**No, because what the average Christian fails to understand is that the Two Tablets of the Law is broken down respectively into two parts**

***Commandments between man and G-d***

***Commandments between man and his fellow-man.***

***Within these Two Tablets comprising of Ten Sayings (better understood as categories) are literally 613 Commandments which comprise the Two Main Headings of the Law. It is within these 613 manifestations of Commandments we are instructed as to "how" we can be certain our conducts and behaviors are "loving" and acceptable in the sight of G-d.***

***Six hundred thirteen were given to the Jew in the Covenant of Noah and sixty-six Commandments within those 613 had been earlier given to the non-Jew. To the degree of***

***our ability to live according to our Covenant responsibilities and stipulations as seen in the Commandments of our respective Covenant with G-d (Jew and non-Jew) is our true fellowship and relationship with the G-d who gave us our respective Covenants.***



## WE HAVE LOST OUR REVERENCE FOR THE LAW OF G-D...WILL G-D FORGIVE US?

One of the saddest losses in the Churches of today is the loss of the "proper" understanding of the Law of G-d (Torah). It is my opinion that a loss for the reverence for the Law of G-d (Old Testament) has produced a weakened American Church as well as a very sinful American nation. Much of what the majority of the Christian churches preach today, including the Messianic Christianity, is really the "traditional" Christian position as seen from the last 1500 years of church history and doctrine. This traditional "doctrine" was developed in reaction to the Jewishness of the message as preached by the Apostles of Yeshua in fulfillment of the Great Commission as commanded by Yeshua. The basis and core of "this teaching" is that the "Law" is passed away, and we now live in a time of "grace".

**Answer for yourself:** Is this a true statement and can it be proven from Scripture?

### G-D, HIS LAW, AND YOU

**Answer for yourself:** What is our relationship to the law?

**Answer for yourself:** Are Christians under the law in spite of what they have taught by some?

**Answer for yourself:** What of the issue of law and grace?

**Answer for yourself:** Aren't we as believers no longer under the law, but under grace?

**Many continue to say "I'm not under the law but under grace" not knowing the balance between the two in Scripture.** This issue always seems to be a volatile issue in many Christian circles, not only today but historically as well. It is so volatile that it sometimes becomes a source of condemnation if you do not hold to the "correct" view. Often we fail to receive truths because we "turn off" when someone tries to explain the role of the law in Christian circles. This should not be.

### THE TORAH....BEST UNDERSTOOD AS "LAW" OR "INSTRUCTION"?

Unfortunately, we at Bet Emet Ministries, along with many Jews who consider themselves followers of Yeshua, are often misunderstood by today's Christians as trying to promote legalism and nullify Grace. G-d forbid! We are, instead, seeking to restore the Hebraic understanding to the Christian faith as it was in the beginning as traced through the Book of Acts. **As it turns out, and as startling as it may sound, much of what we are seeking to restore with regard to the proper understanding of the role of the Law to the Christian church is simply restoration of the position taken by early followers of Yeshua.**



First of all everyone should know that the word "Torah", translated as "Law" in English Bibles, is really broader in scope than the way the word "law" is used in general understanding. Properly translated "Torah" should read "instruction of G-d". Where one usually considers "Law" as something negative, the "Teachings of G-d" or "Instruction of G-d" are usually viewed positively! Seen in this light, there is now no reason to consider the "Law" as negative any longer!

This "teaching" or "instruction" includes the many laws of divinely given legislation found in the books of the Bible written by Moses. The standards and laws found in the books of Moses are very important because they include UNIVERSAL STANDARDS of G-d.

## **AM I UNDER THE LAW, AND IF SO...WHICH ONES? BUT PAUL SAYS...**

However, today, not all of these "laws" or "standards" should be discarded or rejected as "past away" or "replaced". Now this might seem a contradiction, especially in light of what we hear preached in many of our churches, but not all of them (613 Commandments) should be accepted by the non-Jew either.

**Answer for yourself:** How so?

Let me explain. This is because the Mosaic writings also include laws that have been "postponed" or "superseded." It might be surprising to you to know that about 2/3 of the Torah and its laws refer to the Levitical Priesthood, Sacrifices, and Temple worship. You may not have noticed but we do not have the Tabernacle or the Temple today. Not only did these Laws not apply to those who were NOT priests when they were written, but could not be fulfilled by the priests of today in the absence of the Levitical Priesthood and the Temple. Thus, they are postponed until the rebuilding of the Temple.

We must understand as "Gentile" followers of Yeshua, that in the religion of Yeshua in the first century (Second Temple Pharisaical Judaism) we were required to adhere to the Laws of Noah which G-d had given to all men of every nation prior to the giving of the Torah at Sinai. The Laws of Noah come from a conditional covenant given to Noah and his descendants following the flood. Later, G-d will add to these Laws by giving them (more of His Commandments) through the "Lawgiver" (Moses) to the Jewish people after G-d had delivered them from Egyptian slavery. It would be these people who would accept the 613 Laws given by G-d, with both the blessings and the curses (Deut. 27 & 28). This covenant Law accepted at Sinai by Israel was over and above the Laws of Noah; yet many were the same if you compared the Two Covenants. In other words the Laws of Noah were built upon and elaborated at Sinai and the Covenant Law of G-d was expanded. It was to this people, who were not a people, that G-d made a people (Israel) for His own glory. It was at Sinai that a people became a nation; that nation is Israel. Let us not forget that at Sinai, when Israel accepted the Laws of G-d (Torah), that Israel was composed of both Gentiles (mixed-multitude) as well as Jews (Semites). Today, G-d's people are yet responsible for the Law of G-d, both Gentiles and Jews. The Jews are responsible for the Laws that are reflective of their Covenant responsibilities (Mosaic) and the non-Jews are responsible for the Laws that are reflective of their Covenant responsibilities (Noah). To the degree that we know and uphold such Covenant Responsibilities can we consider ourselves to be in good standing with our G-d and Creator! Nothing has changed since G-d made Covenants with mankind!

Today, there are many Laws that are included in the Sinai Covenant (Laws of Moses) that are not obligatory upon Gentiles in general (Gentile believers in G-d are called "G-d-Fearers" in the book of Acts), unless you are a Gentile and have converted to Judaism and are considered fully converted (become a Jew). If you have converted to Judaism then all the 613 Mitzvot (commandments) apply to you, or at least those of the 613 that apply to you (man, woman, priest, non-priest, land owner, etc.) and which are in effect today since we are without the Temple.

## THE DARBY INFLUENCE & DISPENSATIONAL THEOLOGY

At this point a little history is needed. The Early Church (composed of believers in Yeshua) was almost totally a Jewish community (not counting Paul's mission to the Gentiles) until after 70 C.E. when the Temple was destroyed. Although Paul founded Gentile churches outside Israel, it is of utmost importance to understand that the Jerusalem church was the authority and model for all the churches. I Thess. 2:14 attests that the Jerusalem church was the model for all the churches when it says "For you, brethren, became imitators of the churches of G-d which are in Judea in Christ Jesus." You can see that the churches in Judea, especially the Jerusalem church, was the model to whom all aspired and looked toward for guidance.

Bet Emet Ministries feels that should be the case for today as well. The traditional position of the Early Jewish Church in Jerusalem in regard to the Torah was one of obedience and submission to the Torah. Sadly, such a stance has been largely replaced throughout history by the Catholic Church's Replacement Theology. Closer to home we see in the last two hundred years in Protestantism the insidious influence of a particular interpretation of scripture that has done great harm to our correct understanding of the Law and its obligations upon us.. It is called "dispensational theology," and was formulated by J.N. Darby, one of the English Brethren. This doctrine is responsible for many errors in our Protestant belief system today. This theology was spread and continues to be spread today because Darby's theory was included in the Scofield Reference Bible, which became extremely popular.

Darby's dispensational position held that G-d had done away with the "Law". Darby believed that G-d put away the Old Testament with the coming of the New Testament.

**Answer for yourself:** Did He? Did G-d do away with His Eternal Word?

Ponder these questions:

**Answer for yourself:** Did you every stop and think that the Bible Yeshua used was the Old Testament and not the New Testament?

***Yeshua never read a word of the New Testament, nor any of Paul's epistles.  
He did not need them..he already had G-d's Word!***

**Answer for yourself:** Did you every stop and think what Scriptures the Apostles considered inspired and from G-d?

**Answer for yourself:** Which Scriptures did the Apostles use when they spread the Gospel since it would be almost 400 years before they would have a New Testament?

**Answer for yourself:** How could Yeshua send his twelve into all the world without a New Testament, and not provide one for almost a half of a century?

**Answer for yourself:** How could they succeed without such a book?

**Answer for yourself:** Would it surprise you to know that the Bible the Apostles carried, as well as their converts, was not the one we carry today?

**Answer for yourself:** Did you every stop and think how we got our Bibles and who decided what books among many hundreds were to be included in it?

**Answer for yourself:** Would it surprise you to know that the Bible you carry was Canonized (put together and

given absolute authority) in 380 C.E. (A.D.) by the Roman Catholic Church, and that many of the books we think are G-d given today were not officially accepted for over 1000 years?

**Answer for yourself:** If we give so much validity to the Catholic Church's choices of "doctrine" for us, then why are we Protestants and not going to the Catholic Church this Sunday?

Just think for a minute; these were the same religious leaders of the day that taught the people to pray to the Virgin Mary, to accept infant sprinkling for salvation, to pray for the dead, to purchase prayers to remove loved ones from purgatory, to believe that in communion that the host became the literal flesh and blood of Yeshua (cannibalism), etc.

**Answer for yourself:** If you do not accept the above "doctrines," providing you are a non-Catholic, then why do we accept their "theological book" so innocently and without question?

**Answer for yourself:** How could the Holy Spirit not lead them into truth in these grave errors listed above but yet not make one mistake in their book?

**Need I go on to say their judgment was at least off and their spiritual enlightenment of question.**

**Answer for yourself:** What does this say for their authority in selecting our Bibles for us, making the hundreds of alterations and changes within it over the ages, or formulating the doctrine that the Law had passed away, and we live only under grace?

**It might surprise you that we know today that many of the books in the "New Testament" were not even used by the Apostles and Disciples of Yeshua, nor their first-line converts. It can be proven that the Gospels were not written until almost 200 A.D. and their authorship in question to this day.**

**Answer for yourself:** What did the earliest followers of Yeshua consider as Inspired Scripture in their day?

That is an interesting question, but one that has an answer. They, without a doubt, believed Yeshua when he said, "lo in the volume of the book it is written of me".

**Answer for yourself:** What book? The Pauline epistles which had not been written yet, or the Gospels which had the same problem? No, Yeshua was referring to the Jewish Masoretic text.

**Answer for yourself:** Did you every consider that Yeshua said that he was revealed in the Law, Prophets, and Writings? **This is the Jewish Old Testament.**

**Answer for yourself:** What of when Yeshua said not one "jot or tittle" would every pass from the Torah (Law) as long as the Heaven and Earth existed? This is the Old Testament.

**Answer for yourself:** Has the Earth passed away yet?

**Answer for yourself:** When Paul said that "all Scripture is inspired and profitable", what was he referring to? Since his letter had not been collected and no Gospels written yet to what could he have been referring except the Jewish Scriptures?

**He was without a doubt referring to the Law, the Prophets, and the Writings; in other words, the "Torah" or the Old Testament, not the New Testament, for it had not been written yet! It would seem that to do away with the Law, the Prophets, and the Writings would not be a very smart thing to do; yet but hundreds and thousands of well meaning church folk have followed in this folly. Yeshua never did away with the Law as has most churches that carry his name today!**

**Not only did Dispensational theology hold that G-d had done away with the Law, it even argued for a new definition of grace in which a person could "accept Yeshua" or "believe in Yeshua" as his Savior**

and yet continue in gross sin, never losing his salvation (once saved always saved).

**Answer for yourself:** Let me ask you a question, does that make sense to you?

**Answer for yourself:** Would G-d offer His only begotten Son and require nothing more of you than to acknowledge a historical fact that His Son came and died?

Surely the soul of Isaiah's Suffering Servant (which was given for an offering for sin) demands more! It does! Dispensationalism teaches that you can go to heaven by believing, or saying a prayer for salvation and then walking back into your old life. The Jewish Scriptures that Jesus read never states that! In fact it says the opposite. However, it should be noted that a person who calls himself a Dispensationalist today may not hold to all these views, but the American Churches for the most part are built upon the foundations of Darby and Scofield, not Yeshua and the "Gospel" he preached which was repentance and good deeds as a response of faith, not just easy believeism and cheap grace. Still in my view the influence and popularity of classical Dispensationalism is chiefly to blame for the rejection of the Law in the modern churches of today. The dynamics behind this began in the 1860's but the fundamentalists' and the Dispensationalists' aggressive response to the Scopes Monkey Trial and the evolution debates of the early 1900's swept this nation with this theology. Fanaticism was in vogue. Such public exposure, in vindicating the Bible against the threat of evolution, made this insidious teaching every-day terms for the American public who were brought together in trying to defend the integrity of G-d's Bible against the evolution threat. Everyone should be aware that this type of theology (faith without works, or faith alone without an appropriate response) was an anathema (curse) in the historic church, and it is what the Early Church would label as anti-nomanism, or anti-lawism. Further, it was defined as a heresy, maybe not by the Catholic church but definitely by Yeshua.

## THE LAW IS BIBLICAL...LIKE IT OR NOT

Historical perspectives aside, the most important point is that the pre-Darby position by believers on the Law was much more Biblical. The pre-Darby stance (prior to Dispensationalism) asserted that the coming of the Ruach HaKodesh (The Holy Spirit on Pentecost) fulfilled G-d's promises made in the Law to write "The Law" on our hearts, not dispense with it.

In fact the basic teachings of Moses are of universal importance and are to be lived out by the true disciple because the Messiah is within us according to traditional doctrine. It is my opinion that violating the Torah or Law or Old Testament, in ceremonial, ethical or moral instructions proves that we are not living by Ruach Ha Kodesh (Holy Spirit). While we not under the Law, as interpreted in the system of "works righteousness" (where we earn our salvation by our own efforts); let us make no mistake about it that we are "under the Law" of obedience to the commands of G-d in the Torah as they apply to our lives. The hard part is to know which ones apply to us and which ones do not. This is where you need a good Teacher. That is why the Bible states that those who labor hard in Word and Doctrine are worthy of double honor (financial enumeration). That is why the Bible instructs us to give basically 1/3 of the total tithe to the Levitical Teacher, not to the Pastor, unless he is also a Levitical Teacher. The Law has always retained a teaching and discipling function as spelled out in II Timothy 3:16-17: "All Scripture is inspired by G-d and profitable for teaching, for reproof, for correction, for training in righteousness."

It truly saddens me as a Pastor to have seen over the last decade or more the hundreds and hundreds of people, when presented with the truths of G-d's Word, not submit to doctrine, correction, instruction or reproof. People just will not submit to the Bible it seems unless it is convenient or unless it validates their experience. It seems that everyone thinks himself an authority without ever spending the countless hours in study of the Bible and related materials in order to correctly divide the Word of G-d. Today the task is much harder than it was in the first century due to all the manipulation of the texts in both the Christian Old and New Testaments. Today we have to literally study out "blessed assurances" off to discern the "meat from the bone" in this

theological rubix cube called the Christian Bible. This is especially prevalent as we pursue restoring the Hebrew Roots to the Christian faith.

In the face of Biblical facts, documented not only by the original language from the manuscripts (both Greek and Hebrew), as well as historical, cultural, and contextual documentation, I have had numerous friends and associates, when presented with many Biblical truths, turn away and say "I don't believe that". It really does not matter what we believe if we believe untruths. Only the truth is from G-d. G-d never sanctioned a lie nor promoted one and to believe one in His name or the name of Yeshua does dishonor to their name.

**Answer for yourself:** Would G-d wish us to have faith in something that is proven incorrect? I dare say not!

## **ALL SCRIPTURE ...AND THE EYE OF THE BEHOLDER**

John Calvin used the above passage from II Timothy when he argued that all Scripture, with the emphasis on the word "all", included the Law of G-d in the Mosaic writings. The Christian church is not without Law today. Proof of this is that the New Testament does not repeat all of the moral teachings found in Moses' writings. For example, the Mosaic laws against incest were adopted by the Church even though they are not repeated in the New Testament.

**Answer for yourself:** How could we say that incest is wrong without G-d's standard in Law in the Old Testament?

**Answer for yourself:** How are we to pick and choose what Laws we wish to obey and not obey? Which ones apply and which ones do not apply?

**Answer for yourself:** Who can be the judge of the matter?

The explanation is that one who lives by the Spirit will be obedient to the Torah (Law in the Old Testament) in such a way that he does not break the Law. This is G-d's work of grace in us. Grace is His empowerment, an ability we do not deserve.

## **THE LAW...SO IT IS FOR ME?**

Therefore, Paul can say to Gentiles:

- "Do we nullify the Law through faith? On the contrary may it never be, we establish the Law." (Rom. 3:31).
- Paul goes on to say "For it is not the hearers of the Law who are righteous in G-d's sight, but the doers of the Law who will be justified" (Rom. 2:13).
- "The Law is the embodiment of knowledge and truth" as stated by Paul in Rom. 2:20.
- He also tells us that "circumcision indeed is of value if you obey the law" (Rom. 2:25; "So the Law is holy, and the commandments is holy and just and good" in Rom. 7:12.
- Lastly, in 1 Cor. 7:19 he tells the Gentiles in Corinth that "keeping the commandments of G-d is what matters."

**Answer for yourself:** Now, does these few Scriptures from Paul's hand begin to make you rethink your position as to if you should re-examine the Law and begin to obey it yourself?

In addition he can say that the one who lives by agape love as his motivation fulfills the Law and does not break the commandments of the Law. In Rom. 13:9-10 Paul quotes the Law, "Love our neighbor as ourselves," as the royal law which we do violate when we break the commandments. I Timothy 1:8-11 also, teaches that what violates the moral standards of the Law is against the Gospel that Paul preaches.



# WE NEED A HIGH REGARD FOR THE LAW

The New Testament is against many things including any system of works righteousness or any requirement that Gentiles have to "become Jews" in order to be "saved". I fully concur. However, the New Testament is not against the Law and obedience to the commandments of G-d. The New Testament has a high regard for the Law as the standard of G-d to be rightly applied in the community of New Testament believers. This was not only the position of Calvin as I have said, it was also the stance of the Puritans.

**Answer for yourself:** Where are the Whitfields, the Wesleys, the Finneys of today?

A high regard for the Law is reflected in the teachings of revivalists George Whitfield, John and Charles Wesley and Charles Finney. Each of these famous preachers used sermons on the Law to awaken Christians out of their slumber and to prove that they were in need of revival. In one speech Finney drew a parallel between the two laws. He stated that the only difference between the Old Covenant and the New Covenant is that the new provides the power (since the coming of the Ruach HaKodesh at Pentecost) to do what the Old required but did not provide the power to accomplish.

# THE PURPOSE OF THE LAW

The prophets make it clear that the goal of G-d is to establish His righteous order. This is an order based on love. It is an order spoken of in Isa. 2:3 "And the Law of G-d shall go forth from Zion". Isa. 42:4 tells us that the Messiah will not rest or be discouraged until He establishes justice in the earth and the nations will seek after His Law. The Gospel is the means of establishing His Law.

The traditional Evangelical understanding of Law produced a high moral tone. Reverence for the Law of G-d was pervasive in society when revival held sway. The Law of G-d reveals our short comings and it shows us our need for more grace and our need to focus ever more attentively on Yeshua who lived a perfect life by G-d's standards. Not only did reverence for the Law of G-d produce a greater dependence on the grace of G-d and a greater thanksgiving for His salvation, but it provided the context whereby standards for leaders and members would be upheld.

As I pointed out in the beginning of this teaching, and is evident in the headlines of every newspaper almost every day, America in a state of moral decay. It is my opinion this can be traced to the churches leaning more on grace than Law in their messages. I feel strongly that this major loss of moral standards is because the American Church has lost its way. It has been weakened because it has a loss of reverence for the Law and the Old Testament. What the American Church badly needs is to awakened to the need to restore the Hebraic Roots of her faith (a new respect for the Law). I firmly believe that this loss of reverence for the Law has caused a lowering of Biblical standards across the board in our society.

# IS THERE A SIMPLE ANSWER?

Most certainly! We are in desperate need of a return to Biblical Law and the Jewish Roots of our faith. The problem is that most of the American Churches are ignoring the Law.

Enter the restoration of the Hebrew Roots of the Christian faith. It is my ambition to help others return to the Old Testament, the Bible Yeshua used. It is my hope to point the way for the return to many who will hear the message. Those of you who have ears to hear, hear what the voice within my voice is saying. Discern the time. Be wise. It is my humble prayer that not only I have a part in restoring the reverence for the Law of G-d, but you contribute as well. Shalom.



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# ARE WE AS NON-JEWISH BELIEVERS UNDER THE LAW AND THE TORAH OR NOT?...LETS ASK THE JERUSALEM CHURCH

For those of you who say "We are NOT under the Law" please explain to me what Paul was saying in the following 2 Scriptures. Presented for you are 2 statements of Paul about justification (forgiveness of sins) which seem to contradict each other.

- **VERSE #1, Rom.3:20, "Therefore by the deeds of the LAW there shall no flesh be JUSTIFIED in His sight."**
- **VERSE #2, Rom.2:13, "For not the hearers of the law are just before God, but the doers of the LAW shall be JUSTIFIED. "**

## HOW CAN THESE 2 SCRIPTURES BOTH BE RIGHT?

**Answer for yourself:** Have you every wondered if Paul was double-minded or were his writings corrupted?

The riddle is, of course, "How can both of these verses be true?"

## VERSE #1...HOW ARE WE JUSTIFIED?

No one can be justified (forgiven) by keeping the law, for even though we keep every commandment from this day forward, we are justified by faith in God first and then comes our response to this faith which is obedience and this entails obedience to the Laws of God that frame our respective Covenant with God. For the Christian his faith in God normally came through the ministry of Jesus one way or the other. **Israel is a light to the world and it was the Jew's responsibility to teach the non-Jews of the world of God and His Covenants. The only Rabbi that came to me was one named "Jesus." The only problem with this is that the typical Christian is not aware that the "Jesus" that came to him was dressed not like a Rabbi, but like Constantine with Roman paganism all over him.** Only through years of dedicated study is one able to discern the truth about Jesus the Jew and understand correctly the difference between the "Christ of Faith of the Church and tradition" and the "historical Jesus." The importance of this cannot be underestimated as the failure to take such a pilgrimage assures one that he remains in idolatry and most likely never becomes aware of it until he dies.

## VERSE #2...WHO IS JUSTIFIED?

***Rom 2:13 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. (KJV)***

On the other hand, only the "doers of the law will be justified" before God. Therefore, it must follow that only the doers of the law have a genuine faith in God.

**Answer for yourself:** Did not James, the Lord's brother and Pastor of Yeshua's church say faith without works (obedience) is dead?

**Answer for yourself:** Can a dead faith save you?

If you took the time to carefully read my papers you will find that the Bible teaches obedience to commandments BECAUSE WE ARE SAVED BY FAITH.....AND NOT....OBEDIENCE TO LAW APART FROM FAITH FOR SALVATION.

**Answer for yourself:** Can you give me an answer why Yeshua's church in Acts 21:20 we find where multitudes that believe (Jews believing in Yeshua) and were ZEALOUS FOR THE LAW over 30 years after the cross; especially in light of the fact that most Christian Churches today pride themselves that they are "not under the same Law" that the Jerusalem Church held in reverence?

**Answer for yourself:** Did Yeshua's church believe that they were still under the Law 30 years after the cross?

**Answer for yourself:** Is that what we have been taught in our churches as Christians and followers of Yeshua?

**Answer for yourself:** If Yeshua's death did not mean for the early church that the Law had passed away from them then why us?

**Answer for yourself:** Then why do we believe differently today? What happened following the death of Jesus that could change this and when did it occur? Or have we been misled?

Truly you must deal with this Scripture if you can. If you will faithfully deal with this one Scripture alone you will see that we have misunderstood much of what Paul wrote; or else others manipulated the manuscripts under his name. We have read repeatedly: *Christ is the end of the Law.*

**Answer for yourself:** Have you ever taken the time to look up the word "*end*" to see what it means for yourself? You will be knocked off your feet if you do for you will find what I did; namely, that it does not mean "finality" or "kaput" but "goal." To live like the first century Jesus, to adopt his religious belief system, and to pattern yourself after him is the goal of the Torah for Jesus lived the law perfectly before HaShem! Living the Torah like the picture of Yeshua before us is true "Christ-likeness". But you cannot do this at all unless you know what he truly believed and how he valued the Law (Torah) of God as the plan and pattern for life; the same law that you have been told "kills" and no longer applies. Something is terribly wrong with such an understanding that the Law "kills" and it is time you get serious about finding out how, as Christians, we got to this place in our beliefs.

**Answer for yourself:** As a Christian you have lived your whole life being told we are to be "like" Yeshua. How can we be like Yeshua if we don't know what he believed? Yeshua is a Jew and not a Christian. He lived and died as a Jew and followed the Torah his whole life; the Torah and the Law oriented his life and dictated his conduct and behavior in the many of life's situations that occur on a daily basis. "Let this mind be in you that was in Christ"....we hear that all the time but seldom let it dawn upon us what it truly means. It is time to wake up and realize that in his mind was the Torah and not more of Nicea theology!

**Answer for yourself:** Is this not the goal?

## UNDERSTANDING THE LAW...AS JESUS DID

Jesus the Jew understood what Christians today do not. The Law was a picture of God. God had revealed Himself through 613 Commandments and Laws. Each of these Laws revealed an attribute of what God both "is" and "does." The 248 positive Commandments (things to do) revealed to mankind what God "is" and "does." If we wish to "be Holy for God is Holy" then we had to pattern ourselves, our beliefs, and our conducts after these 248 examples of Godliness. The 365 negative Commandments (things not to do) revealed to mankind what God "is not" and what God "does not do." Again, if we wished to be Holy like God then we had to refrain from these 365 conducts. When the Law, which you have been taught is "negative" and "kills" is understood in a Jewish way, and not like the way the uninformed Gentiles thought, then the Law is a picture of God and to be both loved and followed. The Law defined what sin and lawlessness was as you can better understand. It was a guide through life whereby we could be certain that particular conducts were either approved by God or not approved. The choice, once we understood the role of the Law, was up to man to either follow these Commandments and Laws and live like God or not live like God. Jews like the picture of Jesus in the New Testament knew the truth about the Law and it is time that we overcome our false teachings concerning it which we inherited from anti-Semitic Rome. Yeshua patterned himself after the Law every day of his life. Such Godliness is understood today by the Christian as "Christ-likeness." If we want to really "let this mind be in you which was in Christ" then we have to adopt this understanding of the Law!

**Answer for yourself:** Are we like "Christ" simply by doing what is right in our own minds and relying upon what men had decided is "culturally right" or "our tradition" or should we line up each such "tradition" next to each Commandment and compare them to see if what we have received by our tradition is actually obeying the Father and his Laws as Yeshua did?

**Answer for yourself:** Can you better understand now how by living according to these Laws, both in the spirit and practice in our lives, then they help us reach the goal of being like God?

**Answer for yourself:** Are we like "Christ" simply by doing what is right in our own minds as determined by our culture and our experience or by obeying the Father and his Laws as we learn of them as Yeshua did both in the spirit and practice as he shows us by following the standards of moral and ethical conduct delineated in the Torah?

## MANY OF THE RITUAL AND CEREMONIAL COMMANDMENTS DO NOT APPLY TODAY...BUT THE ETHICAL AND MORAL COMMANDMENTS DO...SO WHAT ARE WE TO DO?

What I say next will upset some of my readers but I believe it to be true. We must remember that Israel was to be a light to you and me and the only Jew who came knocking on my door to tell me about YHWH was Yeshua (through Christianity). Please understand that I would have preferred that Jesus come in the manner of a Rabbi today but there is little if any Jewish outreach today to the Gentiles. There desperately needs to be since we Gentiles are so enmeshed in pagan religion in Christianity and never know it. We need to be delivered from such delusion. So when we properly understand the role that the picture of Yeshua in the New Testament plays in our coming to the knowledge of God then in a **symbolic way** he performs the function of a "priest" since priests are intermediaries between man and God.

When there is a change in the Law there is a change in the Priesthood. A priest is one who lead others to God. The picture of Yeshua in the New Testament, patterned after the order of the Priesthood of Melchisedek does exactly that for non-Jews whereby they look to the picture of Yeshua in the New Testament as the pattern for Godliness. In the absence of the Priesthood of Aaron, and in the failure of Judaism to witness to me of the

knowledge of God, I was left to find God through the Christian Church. Sadly, like expressed above and elsewhere on our websites, too many compromises with truth accompany such a revelation of God in Christianity. The picture of Yeshua in the New Testament, properly understood, functions, in a symbolic way, in the capacity of the non-Jews's High Priest (allegorically and not literally). I am impressed with the irony of it since Melchisedek was a non-Jew and ministered to non-Jews in his day. Likewise, the picture of Yeshua in the New Testament, of the tribe of Judah, functions symbolically as a priest like Melchisedek because through him and his name the non-Jew finds YHWH. Having studied for over 16 years diligently oh how I wish a Conservative Rabbi had come knocking on my door before I ever joined the Christian Church and I could have saved wandering in the wilderness of lies and deception my whole life when growing up in the neopaganism of contemporary Christianity today.

*Notice it does not say when there is a change in the priesthood there is the cessation of Law. Please think on this.*

Lastly you are not under the Law for salvation (as if we can perform and earn our salvation) ... right ...but you are under the Law of God...make no mistake about it (it is our standard for judgment as well as our Covenant with God and each Law is one of our Covenant stipulations). A faithful reading of the book of Acts along with Greek and Hebrew words and their definitions will teach you otherwise...Repentance is what you must do if you are a true lover of God. But before that you have to see of what I speak for yourself. Thus I behoove you to begin a serious study of your faith and how you got to where you are today. I have for the last 16 plus years or more. I repented before God after learning the truth concerning many of the religious beliefs I both inherited and cherished and such knowledge would eventually lead to my resignation as a Pastor as I realized that no matter how much I justified the good that I was doing my presence in such a "system" gave credibility to it which was so far removed from what God wants and intended in the first place.

So before you "parrot" more Pauline Scripture which are misunderstood today like the ones above and which were intended for Gentiles of the first century who, growing up outside Judaism like you and me, were never aware that they were under God "instruction" (his Torah) and never had knowledge of His Laws, let us remember that "when men from James came down and said you must obey the Law of Moses and believe in Christ to be saved" that James in Acts 15 says "he never sent them." These men from Jerusalem were in error in their understanding of Law and Salvation for the Gentiles like the many Gentiles in Christian churches are today because they quote Scripture without understanding; both linguistically, historically, culturally, and archeologically. It is time for you to get the facts which could lead you finally to a correct interpretation of the Bible and your real Covenant before God; for it is not what you think being since being taught by Gentile Christianity today which is almost totally devoid of its Hebrew Roots.

Your research into the matter is needed. Study Acts 15 and see what James says *"seemed good to the Holy Spirit"* and what the letters sanctioned by the Jerusalem Church contained that were sent to strengthen the Gentile churches in Asia Minor.

**Answer for yourself:** What was in them? Simply they contained the ruling of the Jerusalem Council and James that stated that if the non-Jews desired to be included in the Israel of God they would have to adhere to the Laws of Noah and then as Moses (the Torah) is taught in the synagogues that they would have the opportunity to learn other "commandments" which they might take upon themselves and make a part of their life (Isaiah 56). If you do the necessary study then you will find that these letters contained the representative Laws of the Covenant of Noah intended by God for the non-Jews (<http://www.geocities.com/covtnoah>). This the non-Jews Covenant with God. It is our minimum before God. Bigoted Israel had kept this from the non-Jews not wishing to have relationship with such "unclean dogs" and enforced "circumcision" upon them in hopes that such a procedure where often men died would be enough to keep them at arm's distance. But God was moving in the hearts of a few Jews because of the ministry of James and others. This is what Bet Emet teaches today. If we are believed by others to be wrong, then we have



ARE WE AS NON-JEWISH BELIEVERS UNDER THE LAW AND THE TORAH OR NOT?...LETS ASK THE JERUSALEM CHURCH

**Acts and the Epistles, rightly divided to defend our position. Shalom.**



## DID YOU KNOW THAT BEING WITHOUT THE TORAH...THE LAW....IS CALLED "SIN" IN THE NEW TESTAMENT?

**Answer for yourself:** What is "sin" as defined by the New Testament?

*By way of definition we may say that sin is a godless attitude of mind which manifests itself in disobedience of the commandments of Yahweh the G-d of Abraham, Isaac and Israel.*

The Bible says simply:

1 John 3:4 "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

**Answer for yourself:** Is the above passage of 1 John 3:4 a New Testament text? Yes.

**Answer for yourself:** Did the Apostle John, long after the cross of Christ, believe that the Law still existed and disobedience to it constituted sin?

**Answer for yourself:** Did the Apostle John subscribe to the theology taught by most Christian Churches today; namely, that we are under grace and not under Law? No way.

**Answer for yourself:** Has your church or pastor informed you, as a Gentile believer, which of the Laws of G-d pertain to you and not the Jews?

**Answer for yourself:** Is it possible that your conduct and behavior in your life has violated many of these Laws and that you are sinning in ignorance of the truth that G-d desired that the Apostle John and others share with Gentile believers such as you in the Great Commission?

*In other words when a person violates one or more of the Almighty's commandments, then that person is sinning, whether he/she knows it or not*

**Answer for yourself:** Do you love G-d enough to want to know which laws you are breaking so you can change your belief system and your obedience in these areas where you are sinning?

## THE PURPOSE OF THE LAW....ARE YOU BENEFITING FROM IT?

Romans 3:20 *"For the real function of the law is to make men recognize and be conscious of sin."* (Amplified

Bible).

**Romans 7:7** *"If it had not been for the law, I should not have recognized sin or have known its meaning. For instance I would not have known about covetousness, would have had no consciousness of sin or sense of guilt, if the law had not repeatedly said, 'You shall not covet and have evil desire.'"* (Amplified Bible)

You will see from these texts that **Yahweh's law defines sin**. It brings it to one's notice. It details the behavior the Most High considers right and wrong. **Humanity is incapable of defining sin**. Only the Creator can do that. Were a society to totally set aside Yahweh's law, the law which defines sin, then within a single generation people would become incapable of even recognizing error. Such a society would inevitably descend into a vortex of vice, violence and vandalism beyond our ability to imagine, let alone control.

## TYPES OF LAWLESSNESS....OR TORAHLESSNESS

Sin is lawlessness. Sin is breaking divine law. From the Biblical viewpoint lawlessness, disobedience and sin are three words meaning the same thing. The two words 'sin' and 'disobedience' are interchangeable. Broadly speaking, sin may be divided into two categories:

### 1. **Obvious Sins**

These are the all too evident sins of blasphemy, deceit, theft, violence, rape, sodomy, adultery murder etc.

### 2. **Not so Obvious Sins**

Then we have the **socially acceptable sins** such as unbelief, covetousness, ingratitude, envy, pride and Sabbath-breaking.

All these sins are really expressions of rebellion against the Almighty's law. The spirit of rebellion was first manifest in the mind of Satan, the first sinner ever to be.

## ALL OF US ARE BORN WITH LAWLESS NATURES

Few people would admit to being lawless or sinful. Nevertheless, it is true to say that sinful tendencies are inherent in every human mind and make-up. The Bible says:

**Romans 3:23** *"For all have sinned, and come short of the glory of G-d"*

**Romans 5:12** *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:"*

Yes, it is a tragic truth: We have all sinned, and we have all sinned repeatedly. What's more, the human mind is naturally antagonistic towards the Almighty's law and instinctively seeks to reject it. This is a far more serious problem than people realize. The inspired writer continues:

**Romans 8:7** *"Because the carnal mind is enmity against G-d: for it is not subject to the law of G-d, neither indeed can be."*

**Jeremiah 17:9** *"The heart is deceitful above all things and it is exceedingly perverse and corrupt and severely, mortally sick!"* (Amplified Bible)

The spiritual mirror the Creator uses to show a sinner his/her sinful condition is His law. But the human heart (mind) is at war with the law of G-d. It is not naturally subject to the law of G-d, neither indeed can be. By the divine standard the human heart is sick! Such is the inspired assessment of the human mind: and before the

reader can ever hope to make any spiritual progress in life, that ego-shattering divine diagnosis must be recognized for what it is - the truth! Are you willing to acknowledge that fact?

## THE EFFECTS OF BEING WITHOUT THE TORAH...BEING LAWLESS

Individual lawlessness produces guilt, pain, mental disorders, family break upheavals, disease and finally death. On the national and international scale, lawlessness repels the Spirit of G-d and results in all kinds of social, political and natural calamity: poverty, vandalism, revolution, war, freak weather conditions, famine, disease epidemics, earthquakes and disasters of all kinds: disasters which most people believe happen 'purely by chance.' The truth is, few things happen 'purely by chance.' For everything there is a cause; and that cause is more often than not linked to moral degeneracy. Read Deuteronomy chapter 28 where the amazing link between a nation's moral behavior and its welfare is explained in detail.

## THE TORAH...THE REMEDY FOR SIN

Lawlessness (sin) cannot be pampered, educated or somehow coaxed to quietly go away or even to change its nature. SIN is an incurable spiritual malady: a moral form of AIDS with which has infected mankind. Indeed, sin must needs be totally rooted out of the human mind, else it will destroy civilization. Sin is not just another social problem. Sin is a spiritual problem and nothing short of a spiritual cure will get rid of it. Yahweh, and that is the name of the G-d of Israel, must either overcome and annihilate sin, or sin will overrun the universe.

Yahweh's agent for the annihilation of sin and the salvation of mankind is none other than His written Word which shows man the way to live over and above his moral failures. When read and studied, the Torah conquers sin in the believer by creating in him/her a new mind, a new outlook; literally creating a new person. The old sinful mind is not somehow patched up and coaxed along. No, it is confronted, slain and buried. In its place is put a new mind, a new outlook, a new person, a new creation. And this new creature or convert (which could be you!) is born to move in accordance with the requirements of the Father's law. The Spirit of HaShem comes to make his followers obedient to his Father's law. As one lets the Spirit of HaShem write His Law and Torah on his mind and heart, he is simultaneously empowered to be obedient to his Father's law. This objective is mentioned in the following verses.

Romans 8:3-4 *"For what the law could not do, in that it was weak through the flesh, G-d sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."*

***When we learn of the Laws of G-d and choose to walk in them, then the righteousness of the Law is fulfilled in us. But the choice is ours!***

Hebrews 8:10 *"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a G-d, and they shall be to me a people:"*

In other words the Spirit of HaShem empowers us to save us from our sins: and to write His father's law on the tablets of our hearts and minds.

## SUMMARY

- **Sin (lawlessness) is an inherent anti-G-d attitude which manifests itself in disobedience of one or more of the commandments of G-d.**

- **Sin results in guilt, disease, disorder and disaster of all kinds.**
- **There is no man-made remedy for sin. It is fatal**
- **Yahweh's law, perfect and holy though it is, is unable to save the sinner. unless one submits to it and attempts to follow it as a rule and patter of life. Faith without such "works" cannot save. The Law's primary purpose is simply to define sin and to point the sinner to a conduct and behavior which, when coupled with faith in the One True G-d...saves.**
- **Sin can only be overcome by the power of Yahweh the Almighty G-d of Israel as administered through His Spirit.: whose ultimate objective is to write the Father's law on the mind of all true believers.**





# HOW CAN WE BE SURE OUR ACTIONS ARE APPROVED BY G-D IF WE DON'T HAVE A STANDARD...OR MEASURING DEVICE...LIKE THE LAW?

**Answer for yourself:** How can a person know the difference between right and wrong?

We all have a generalized idea of right and wrong, but rarely give a thought as to where the idea comes from or what authority lies behind it.

**Answer for yourself:** Who says that stealing is wrong while honoring your parents is right? The Ten Commandments, of course.

**Answer for yourself:** But what about the rest of the law?

**Answer for yourself:** Are all those Old Testament laws relevant to the Christian?

**Answer for yourself:** If not, how do we tell the difference?

## A PRIMER ON BIBLICAL LAW

It may be useful at this point to analyze the structure of the law as we find it in the Bible. We have already heard Yeshua tell us in the New Testament that the Law has two great divisions: Love for G-d, and love for neighbor. If a man had perfect love for his neighbor then he might need no law, because he would naturally do the things contained in the law.

**Answer for yourself:** But how can a man come to perfect love of either G-d or man without perfect knowledge of what that love requires?

So the one side of the Law and Commandments of G-d (the first 4), teaches us how to love G-d, while the other side (the latter 6) teaches us how to love our neighbor. What I need to interject right here is that the Ten Commandments are not "Ten" but rather more appropriately "Categories" where many different Commandments and Laws comprising the 635 are grouped under these "Ten" headings. It is that simple. The law then is not so much to regulate behavior as it is to teach. Let us not forget that the Hebrew word for "Torah" means "Instruction." That puts a whole new spin on the word "Law." Some of the law teaches, some of it disciplines, but discipline is also a form of teaching. Within both branches of the law there is a rather complex structure-a structure that requires some definition. In any discussion or debate about the law, many lean heavily on the definitions of certain key terms and attempt to categorize the law according to these terms. Then they may tell you that it is not the commandments that are abolished, but the

ordinances. So you will better understand what the argument is all about, here are the important terms we will encounter:

**Law** (Hebrew: torah; Greek: nomos): This is the general catch all word for law. All judgments, statutes, ordinances, etc., are "law" but not all law is a statute. Biblical writers use the word law rather loosely, and often one can only tell by the context which law is under discussion. The word torah (law) comes from a root of the Hebrew verb that means "to teach" (or, oddly, to shoot or throw-as a teacher would shoot concepts at their students like arrows from a bow or throw them like rocks).

**Commandment** (Hebrew: mitsvah): Commandments are the rock solid core of the unchanging law of G-d. The Ten Commandments form the foundation upon which the whole law is built. They divide into two sets-the first four dealing with love of G-d and the last six with love of neighbor. Also translated as "commandment" is the Hebrew word peh, or "mouth." Something is done according to the "mouth" of G-d. In other words, if G-d says it, it is our command. The Greek equivalent of "commandment" is entole.

**Precept** (Hebrew: tsav): a command.

**Testimony** (Hebrew: eduwth): The Ten Commandments are called "the testimony of G-d." The Ark of the Covenant is at first called "the Ark of the Testimony."

**Statute and ordinance** (Hebrew: choq or chuqqah): For all practical purposes, "statute" and "ordinance" have the same definition. They are decrees, enactments, or prescriptions-often to clarify underlying law.

**Judgment** (Hebrew: mishpat): A judgment is the application of the law to a life situation. It is an answer to the question, "Lord, what do we do in this situation?" Judgments are the most changeable part of the law because life situations change. They also change because of a change in administration.

**Administration** The governing body that at any given time is charged with making decisions relative to the law. These can either have to do with administering punishment, or with interpreting the application of the law.

**Tradition:** The accumulated judgments of administrations over time. There is a distinction between a judgment rendered by G-d and one rendered by a human administration. Those rendered by human administrations can be wrong. The term Yeshua used for the judgments of human administrators was "tradition." However, one should bear in mind that those traditions could have all the force of divine law upon the community to which they were delivered.

Shalom.



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## GOD'S SALVATION PLAN AS FOUND IN THE STARS

As I have studied over the years I guess one of the most astounding, if not the most astounding, revelations that I have received over these last 18 years of continued scholarly studies is that the system of praise, worship, and service which God, Himself, gave to the Jewish people and depicted in the Hebrew Scriptures and as seen even in the New Testament at places and recognized today as Judaism includes daily, weekly, monthly, seasonal, and generational reminders that summoned the Jewish people to celebrate the magnificent works of God in their behalf. Unknown to most today is the fact that behind these "reminders" and "repeated rehearsals" of actions in worship by the Jewish people, which were repeated year after year, is a Spiritual Message from the Creator that lays out the "Salvation Plan" of God for all His Creation including mankind.

These "remembrances" comprised a major part of the worship which the God of Israel prescribed for His people. What is even more amazing is that these "remembrances" and the "Divine Messages attached to them" concerning these daily, weekly, monthly, seasonal, and generational reminders connected with the Jewish "Holy Days" have existed since the beginning of time and can be found as far back as recorded records in Ancient Egypt as well as down through history in various Aryan nations. This "Cosmic Message" can be found to pass down throughout history and culminate with the Jewish people and are to be found not only in the weekly and yearly reading of the Jewish Torah and the prayers associated with each reading, but can be found as well connected to the weekly Shabbat, the monthly new moon celebrations, and of course the Jewish festivals of Passover, Unleavened Bread, Firstfruits, Pentecost, Trumpets, Atonement, and Tabernacles.

**Answer for yourself:** What do most people miss when reading about these "Appointed Times of God" like the Passover, Unleavened Bread, Firstfruits, Pentecost, Trumpets, Atonement, and Tabernacles? **That behind these major "Divine Appointed Times" lay the progressive true Salvation Message of God for all mankind and this is connected with the Equinoxes and Solstices and the movement of the Sun through the Cosmos!**

Unknown to most Christians today is that the early "Gentile believers" also kept the "Appointed Times" of God long before the Jews were ever a people. These "special times" with God were recognized by the Ancient to be connected with the Equinoxes and Solstices since the beginning of recorded time and we find in almost every nation the worship of the God of the Cosmos at these times; these times by the way which coincide with the Jewish Biblical Festivals and Feasts. What I discovered in my studies over the years is that beneath the "external rites" of these celebrations and observations of mankind at this special "Appointed Times with God" is a deeper message given by God that affects and shows the path for the salvation of the Soul of mankind. In nation after nation these "non-Jew", long before there were every a Jewish nation, saw in the stories, myths, and legends of their "personified sungods" this descent of the Soul, its birth, life, evolution, and maturation, death and its final resurrection" which goes hidden in the flesh of mankind. Events in the lives of these "personified sungods" that occurred at these different times of these Equinoxes and Solstices were markers for this development of the Soul within mankind. All of these "Divine Truths" were handed down through time by these Ancient Spiritual masters in the "Hidden Mysteries" of various world religions and when we look at Egypt we can understand how Moses, being reared in Pharaoh's house, would be privy to such knowledge.

***Acts 7:22 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. (KJV)***

This Moses possessed this "Message of God" and this "Pattern for the worship of God" and we find it duplicated in the Laws of Moses and the examples given us in the Old Testament where we find this "mixed multitude" of both "Jews" and "non-Jews" worshipping together in the Sinai according to this same "Pattern" and "one faith". This "one faith" is the "same" faith shared in the New Testament by both "Jew" and "non-Jew"; the same faith with the same religious doctrines concerning not only this "Pattern for the worship of God", but the same doctrines concerning Faith, Baptism, Repentance, Good Works, Covenants, Atonement, Salvation, Eternal Life, Eternal Judgment, Resurrection, etc. Our focus in this article is how the "Jew" and the "non-Jew" understood this "Salvation Message" of God hidden in the worship of God; in particular the observation of the Biblical Festivals and Feasts.

God knew full well that the all-too-human beings he had created were inclined to forget their connection with the Divine. For that reason, He instituted a system of remembrance, using the calendar that He had designed in the beginning when he flung the stars, sun, moon, and planets into space and ordained them to be for ***"signs, seasons, days, and years"*** (Genesis 1:14).

***Gen 1:14 14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: (KJV)***

Few ever consider it but one seventh of God's creation was the institution of a day of rest which God never personally needed since God never tires. God instituted the Shabbat, for instance, as a weekly marker in time to remind man that the universe had been "created" by God and that man, himself, was made in the image of this same God and Creator and that his mission in life is to "imitate" his Creator and as such this day is set aside for man to focus his thoughts "Godward".

***"In the beginning God created the heaven and the earth." "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it." Genesis 1:1; 2:2, 3.***

God made the Sabbath at the time of Creation, after He made the world and everything in it. God rested on the Sabbath and blessed and sanctified it (set it apart for a holy use). ***"And he said unto them, The sabbath was made for man, and not man for the sabbath:" Mark 2:27*** The Sabbath and the family were alike instituted in Eden, and in God's purpose they are perpetually linked together. On this day more than on any other, it is possible for us to live the life of Eden. It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of his household, and both father and mother as teachers and companions of their children. But the results of sin, having changed the conditions of life, to a great degree prevent this association. Often the father hardly sees the faces of his children throughout the week. He is almost wholly deprived of opportunity for companionship or instruction. But God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another.

Only one of the Ten Words that were thundered at Sinai by the Word of God's shofar concerned remembrance: ***"Remember the Sabbath,"*** God commanded, and He immediately explained, ***"for in six days God created . . . and on the seventh day he rested."*** The mitzvot (commandments) concerning festival observance are subsets of the fourth word of the Decalogue that sanctified time and enjoined remembrance. As such, they are vital to all believers in God who recognize the need to "remember" and celebrate His mighty acts of history. It is simply central to the worship of God that His children remember and reenact the events of salvation history lest they forget the Lord God and His abundant provision. Each of these daily, weekly, monthly, seasonal, and generational markers in time are "markers" demanding that we stop on our precipitous dash through time. Cease and desist! Remember!

But the Sabbath is only the beginning. The seven Torah festivals have been pejoratively labeled "Jewish festivals" by a clearly supersessionist, Judaeophobic church which has consigned to its Jewish wastepaper basket this major part of the system of worship designed by God for His chosen people. They are among the many biblical practices that Christian theologians have nailed to the cross of Christ, "liberating" the church to substitute on its liturgical calendar sanctified pagan holidays that connect the greatest events of Christian history with often dubious practices.

**Answer for yourself:** But are not the Passover, Unleavened Bread, Pentecost (Shavuot), Rosh HaShannah, Yom Kippur, and Tabernacles just for the Jews and are only "Jewish" festivals? Who has legitimate title to them?

The reality is that these seven times of memorial are clearly described in Leviticus 23 by God himself as *"My festivals."* And, God has never disowned them: they still belong to him and to His eternal system of praise, worship, and service. The Christ is related to have said in the New Testament: *"Don't even begin to think that I have come to destroy the law or the prophets. I have not come to destroy but to fulfill. For until heaven and earth pass away, not one yod or one crown of the Torah text will pass away until all be fulfilled"* (Matthew 5:17, 18). This "Christ" is depicted as a Jew in this New Testament and the idea is very clear that it was not his desire to ever change the existing religion of the Jew for it is the "pattern" for the whole world once one obtains the knowledge behind these "Appointed Times" with God.

While the seven Torah festivals were, indeed, given to the Jewish people, those Gentiles who have been engrafted into God's family tree of salvation and covenant relationship with God by faith have also been attached to this part of the root system that provides richness and fatness to God's chosen people. Having been included by naturalization in the commonwealth of Israel (Ephesians 2), Christians also have become entitled to this part of their inheritance with the saints in the faith of God.

*Eph 2:12-14 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; (KJV)*

**Answer for yourself:** What is this "blood" in this verse? Are we to understand it "literally" or "allegorically"? The answer is just below but get the point; something happened that brought the Jew and "non-Jew" together in this mighty Plan of God and this was recognized by Jews in the first century.

These are "God's Feasts," and all His children, including both Jews and Christians, are entitled to celebrate them with him.

While most Christian theologians have presumed that God's remembrance system was destroyed in Christ, by the presumed death of a "physical" and "historical Jesus, a man", this was never Paul's contention. A close reading of Pauline literature will show us that Paul's Christ was "not a human being" but the Divine Spark in the world and in mankind. Your studies over time will show you that this New Testament contains "two different Pauls"; one, the true one, a Gnostic Christian who taught only the "Christ Within" and one of Rome's later making who is anti-Gnostic. As your knowledge and study increases the differences between these two Pauls will become alarmingly apparent. As a matter of fact in I Corinthians 5:7, 8 we find Paul encouraging Gentile believers to celebrate the festival of unleavened bread (Passover) because *"Christ our Passover is sacrificed for us."*

**Answer for yourself:** Since God abhors "human sacrifice" as we see in the Abraham and Isaac story then how can He "sacrifice" His own son?

Now these verses speaking of the "blood of Christ" and the "sacrifice of Christ" are very problematic verse for



us "today" if we are "literalists". Unknown to 99.9% of traditional Christians today is the real truth of the history of the Christian faith they practice. Unknown to this is the fact that the original understanding of the intent of these verses have been "reinterpreted" by Rome in the 3rd century and later. Originally this passage and the intent of this passage, as found from nation to nation as far back as Ancient Egypt, was understood that the Creator, Himself, gave His life (symbolized by blood... *"the life is in the blood"...Lev. 17:11*) for mankind in that the Divine Spark of the Creator "fell" from Heaven and was imprisoned in "matter" and this "falling" of the Divine Soul into "flesh" was as if this God have His very life that man might "have life and life abundantly".

*Lev 17:11 11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. (KJV)*

Hebrew is a language of "parallels" and the above verse contains two separate clauses the teach the same thing. This is called "synonymous parallelism". Notice if you will that the "life", or the "Soul", is the subject of the first clause and we are told that it just happens to reside "in the blood" of all creatures. The second clause has for its "subject" the same idea of this "Soul" and the word "it" refers back to the word "Soul/Life" in the former clause. So God is saying that it is this "life" or this "Soul", which just happens to find its dwelling in mankind in his "blood" and it is this very same agent that God likewise gave to mankind to make atonement. So when speaking of "blood" we are in reality speaking of man's "Soul" or "life" which makes atonement for his sins. The "blood" is inert in effect; that is why repentance and renewed obedience to the Laws of God is so important for one's forgiveness and atonement for sin. Thus, if we take this to the next level, the physical shedding of "blood" accomplishes nothing and renders such an act totally useless in obtaining atonement. This information is vital for us to correctly understand what comes next in many "problematic verses" in the New Testament which was been indoctrinated and taught incorrectly.

**Answer for yourself:** What is the ancient understanding of "dying/rising" gods? You will be surprised.

The understanding of "blood" of "god" down through recorded history from the most ancient records that we have recovered up until today show us that God pours out His life for mankind and this was likened to "God shedding His blood". Now we know God, the Invisible Uncreated Force and Spirit of the Cosmos has no "physical blood" so evidently something other than "red blood cells" must be understood here. This same idea of God "pouring out His blood" for mankind can be traced from nation to nation down through history as depicted in the allegories of a host of "sungods" who have given their life for "mankind" by "shedding their blood". Understand these "godmen" were NEVER understood to be "literal" but only "allegorical" in that they were vehicles teaching a much deeper Spiritual Truth. Only when I studied out the Sacrificial System and learned the truth about the role of "physical blood" and the presence of the "Soul in this physical blood" did this deeper metaphysical truth hit me. A through study of Gnosticism and Ancient Egyptian religion brought these truths to the forefront and since the earliest "Chrestians" (Gnostics), today have evolved into "literalists" called Christians, it behooves us to know that these earliest followers of "the Christ" were not "literalists". Up until the 3rd century the true understanding of this passage referring to the "sacrifice of Karast" or the "sacrifice of Christ" was known not to have been "literal" but this Ancient Wisdom has been lost to us today and has been basically since the 3rd century when "blood" is no longer understood "allegorically" but "literally". This Rome will do in their "rewrite" of the First Gnostic New Testament in and around 180 A.D. when presented by Irenaeus. These statements above, coupled with Colossians 2:16, 17 (where Paul declares to the "non-Jews" in Asia, Minor, that *"holy days . . . or sabbath days . . . are shadows of things to come, but the body [reality] is of Christ"*), should help us to understand that the festivals of Judaism are very much a part of the Gentile's Christian heritage which sadly we have lost today and when properly understood teach of the current and future salvation of mankind.

As might be supposed since these festivals are tied to the Equinoxes and Solstices the festivals of Judaism were closely connected with the events of the agricultural year. Passover, Unleavened Bread, and Firstfruits are celebrated at the beginning of the barley harvest in the Spring of the year (Spring Equinox). Pentecost commemorated the beginning of the wheat harvest. Trumpets, Atonement, and Tabernacles (Autumn Equinox)

focused on the time of ingathering when all of the harvest had been reaped and God was thanked for his bountiful provision. That these festival times had prophetic significance is clear as we seen in the parable of the sower and the kingdom of God in which the Christ said that *"the harvest is the end of the age" (the age of Pisces was approaching)*. The "last days," which Peter declared began with the advent of this "new age" and featured the ushering in of the new dimension of the kingdom of God, the harvest of the righteous of the earth as the golden grain gathered by the angels into God's kingdom. The biblical festivals, then, are rich in prophetic insight into the plan of redemption that God devised before all time and that have been played out on the stage of history, continuing to the present day and scheduled for completion with the advent of the Age to come.

## SPRING FESTIVALS

Historically, Passover marks the national liberation of the Hebrews from Egyptian slavery. Pesach, the Hebrew name of the feast literally means "the lamb". God instructed each family to take an unblemished year-old male lamb to their home on the tenth day of the first month, Nisan. This corresponds to the months of March and April. They were to examine the lamb for four days to see that it was perfect. On the fourth day at twilight (the beginning of the fifth day), they were to kill the lamb and take some of the lamb's blood and place it on the two doorposts and the lintel of their house. On the first Passover, the avenging angel of God killed every first born male throughout the land, from Pharaoh, to slave, to camel. The angel would "Passover" those homes that protected themselves by placing the blood of a lamb on their doorposts and lintels.

Today the Feast of Passover is celebrated by Jewish people and many Christian churches around the world with a Passover Seder which commemorates the liberation from Egyptian slavery which is a picture of God's salvation. The Feast of Passover, properly understood, is a picture of the salvation provided by God to those who believe His Word and respond to it in proper faith and proper works. The Passover Seder is a meal with special foods, practices and Scripture readings. The Passover Seder commemorates the liberation from Egyptian slavery, in accordance with God's instructions (Lev. 23:1,4, Exodus 12:14,24-27).

*Lev. 23:1 And the LORD spake unto Moses, saying, ....*

*Lev. 23:4 These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.*

*Exod. 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.*

*Exod. 12:24 (KJV) And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 That ye shall say, It [is] the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.*

Hag ha-Matsot, the Festival of Unleavened Bread is described in Ex. 12: 15.

*Exod 12:15 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. (KJV)*

This stems from the commandment to eat unleavened bread (Matsah) and the prohibition against eating "hamets" or leavened food, in commemoration of the Israelites' hasty exodus from Egypt when they had time to prepare only unleavened bread. While the prohibition against hametz applies to the entire festival, the

commandment to eat matsah applies, strictly speaking, to the first night only.

**Answer for yourself:** What is the connection between the "Passover" and "Unleavened Bread"?

One needs to understand that after one receives the gift of salvation from HaShem which is birthed by God's love for mankind and sent to us by His grace, then as God's redeemed children we are obligated to "cast out the leaven" from our lives. Repentance from sin is the heart of the issue "after we are saved" as we slowly sanctify our lives by "casting out the leaven" as our Souls mature within us. Leaven is used as a metaphor for "sin" in the Bible and it is understandable that after one comes to God then God expects us to clean up our lives in response to God's gracious gift of salvation. Thus the observation of "unleavened bread" by a Child of God is an immense lesson and necessary as the next step in our sanctification and Salvation since God's Salvation is a "process" that is accomplished over time by our due diligence to continually "seek out" and "cast out the leaven" in our lives.

*Rom 12:2 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (KJV)*

The Feast of Pentecost is celebrated on the sixth day of the Hebrew month of Sivan. This corresponds to the months of May and June on the Gentile calendar.

Historically, the main activity on the Feast of Pentecost was the presentation of a wave offering to the Lord, two loaves of baked bread with leaven (Lev. 23:15-21). The wave offering expressed the Hebrews' dependence on God for the harvest and their daily bread. This was a thanksgiving offering. Not only that but it is a picture of the people of God; two loaves representing the two "peoples of God"; the Jew and the non-Jew as the peoples of God (the two olive branches in Joseph's hand).

Later when the Jews were dispersed among the nations, the Feast of Pentecost lost its primary significance as a harvest festival and the Feast of Shavuot, Pentecost, was celebrated as a memorial to the time when God gave the law at Sinai. It is this "Law" which is given to both the Jew and the non-Jew through the various Covenant's of God. This is because the Jews have traditionally believed that God gave the law to Moses on the Day of Pentecost (Ex. 19:1,11).

*Exod. 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they [into] the wilderness of Sinai.*

*Exod 19:11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.*

**Answer for yourself:** Why is this giving of the Laws of God contained in the Torah so important for our salvation? Simply said it is by the knowledge of and the obedience to these Laws and Commandments of God that our Souls grow as we elevate them Spiritually and in so doing suppress our carnal and animal natures in our bodies. This is the very same Salvation Message of the Jewish Jesus in the New Testament which we have seen and studied before. This is the path of progressive sanctification that leads to Eternal Life.

Salvation is achievable to all mankind by their faithfulness to the Torah of God. The fruit of the Torah lived out in one's life is a total reorientation of one's life: a repentance in terms of turning to God. Such is love of God. A potent form of anti-Judaism still remains in Christian theology today as seen in its exclusivist concepts of salvation. Exclusivist forms of salvation affect the Christian approach to mission; i.e. if the Christian Jesus Christ is the only way for salvation, then Christians have an obligation to preach the Gospel and convert all people - including Jews. Within this traditional thinking, if salvation is only available through Jesus Christ, then the Jewish tradition is incapable of securing salvation for the Jewish people let alone "non-Jews". This ultimately leads to denigration and anti-Judaism because Judaism is deemed to be inferior, it has insufficient power for salvation, it is ineffective, and perhaps demonic in some Christian teaching seen with Augustine and

Luther. This has happened continuously throughout the ages in Christian preaching and the teachings of the Church Fathers. The most potent forms of anti-Judaism and the persecution of Jews can be traced back to mission and behind that an underlying assumption that salvation is only available through Christ.

Christianity maintains that all men are doomed to sin, and everyone will go to everlasting hell unless they accept this New Testament Jesus as their savior. Judaism has always held, and has for thousands of years, that we do not need that sort of salvation, for we are not doomed or damned at birth. We are not doomed or fated to sin. Quite the contrary. The Torah says: *"If you do good, won't there be special privilege? And if you do not do good, sin waits at the door. It lusts after you, but you can dominate it."* (Genesis 4:7) In other words, you can do good, and if you do, things will be better for you. If you do not do good, sin wants to be partners with you. But you can control sin, you can control your evil desires, and you can be good. So we have free will, and that is what Judaism has always believed, because that is what the Torah teaches. The Torah does not teach -- or even mention -- that we are "born in sin," or that we are fated to sin. Just the opposite. We have the ability to choose. Which means that we can be good, or we can be evil. It's up to us. And if can be good, that means we can be righteous. I cannot understand how or why Christians like to say that no one can be righteous in the eyes of God. The Torah says otherwise.

*"All your nation is righteous, they will inherit the earth eternally; the shoot that I have planted, the work of My hands, something to be proud of"* (Isaiah 60:21).

So we are righteous, and HaShem is proud of us. And it says, *"Open the gates, so that the righteous nation that keeps the faith may enter"* (Isaiah 26:2). We Children of the Israel, both Jew and "non-Jew" are righteous "if" we keep God's Laws and Commandments like Jesus says in his Salvation Message in the New Testament. For the Torah of the Jews says so and always has since the beginning. Before that Egypt said the same things. God laid all this out believe in or not in the Sky and Heavens above in His Laws that operate in the Cosmos and in Nature and the Ancient sages and Spiritual Masters saw and knew this and taught these Divine Concepts to mankind since the beginning of time. For us today, walking in tis same revelation and knowledge, we see that we must uphold the Torah, or otherwise we might cease to be righteous. But as long as we keep the Torah, we are righteous.

The Prophets of the Torah warned us about this many times. They often called man wicked.

**Answer for yourself:** When is man called "wicked"? When he did not obey the Commandments of the Torah.

**Answer for yourself:** Are you aware that not once, not once, did anyone in the Old Testament warn the Jews or any man for that example to not fail to "believe in Jesus" or the Salvation Message that will one day connected by Rome to this man called Jesus?

The problem is that Christians do not understand the meaning of the concept "righteousness." They think it means that one has never sinned. Never sinning is almost impossible. The Torah says that *"There is no person on earth so righteous that he does only good and never sins"* (Eccl. 7:20) Rather, the definition of a righteous person is as taught in *Proverbs 24:16: "The righteous fall even seven times and still get up, but the wicked stumble in evil."* Being righteous does not mean that one never sins. It means that after you sin you get back up again, repent, and try again. You keep on trying. That is being righteous. This is again progressive sanctification and the path to Eternal Life and the true Salvation Message of God.

Not only that, but even if you keep on trying, and you don't succeed very well, and you have many sins, you can still be forgiven and go to Heaven. In the Book of Job (33:23) it says that if someone has even only one merit and 1000 sins, he is rescued from hell. So we are not doomed to hell. **That's what Judaism teaches concerning Eternal Life and Salvation, as we see from the Torah.**

**The Christian bible, on the other hand, teaches that there is no repentance after sinning.** Here is what it says in the Christian bible: *For if after they have escaped the pollutions of the world through the*

*knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it would have been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. -- 2 Peter 2:20-21* In other words, if anyone accepted Jesus as savior, and then sins, they are in worse trouble than they were before they accepted Jesus.

**Answer for yourself:** So what then is the advantage of accepting Jesus? It seems better to stay with HaShem! HaShem accepts repentance, and loves all those who turn away from sin, no matter how many times they have sinned and repented. *"For the righteous stumble even seven times, but they get up again!"* **And they are still called righteous!**

And the wicked who repent are no longer called wicked. *Even when I have told the wicked that he will die, but then he repents, and he does justice and righteousness; he returns the collateral when he is supposed to, he repays what he stole, he begins to live by the Laws of Life, and does not do evil, he will live, and he will not die. All the sins that he committed will not be held against him, for he has begun to do judgment and righteousness; he shall surely live. -- Ezekiel 33:14-16*

We see, therefore another fallacy of the Christians, who argue that "sin has separated us from a perfectly holy God." We are not separated from HaShem at all. All we need to do is repent.

But no, say the Christians. Repentance won't work, for some reason that we cannot understand. They claim that "no one can be close to God without Jesus." This is completely wrong. *The righteous live by their own faith. (Habakkuk 2:4)* We do not gain life or atonement by the faith or righteousness of someone else like this Jesus. We are masters of our own fate, because the choice to do good or bad is our own. In Judaism, it is entirely up to you. If you do good, you will get good. If you "choose life" you "get life".

I suggest that if Christians wish to combat anti-Judaism, Christians must now re-examine their concepts of salvation and Biblical Atonement and recognize Judaism as God's legitimate path of salvation for Jews and "non-Jews" without any belief in the Christian doctrines connected to "the Christ". Understand that some of these "doctrines" are correct and so tragically wrong. If Judaism has salvific power (to use Christian language), then there is no necessity for a mission to Jews or anyone for that matter whereby we teach a false atonement and the wrong Salvation Message from God as Christianity teaches today due to its indoctrination and forged texts.

**Answer for yourself:** But what are we to do with the New Testament examples of Moses being taught to the "non-Jews" in "every city" as seen in Acts 15:21 21?

*For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV) (these are the synagogues in Asia, Minor, in the earliest centuries of the emerging Christian era).*

**Answer for yourself:** What are we to do with the many, many examples in the New Testament where we find that both Jews and "non-Jews" observed together the Sabbath, Passover, Unleavened Bread, First Fruits, Shavuot (Pentecost), Rosh HaShannah, Yom Kippur, Tabernacles, as well as Paul's example of him teaching the "non-Jews" in Asia to keep the Sabbath Havdalah service, etc.?

**Answer for yourself:** What of the examples were we find in the New Testament "non-Jews" keeping the Torah along with the Jews long after this death of Jesus as depicted in the New Testament? Did these early "non-Jewish" believers know something that today as Christians we don't; namely, that it was in keeping this Jewish Torah that they had discovered the "Salvation Message of God" and that is why they kept it? Do you think that they viewed this as a "curse" or "death" of the highest expression of Love of God for them, to show them the way to Him when they die?



Without a doubt in this Torah we find not only the true Salvation Message of God for all mankind but as well this "Pattern of Worship of God" given all mankind in the beginning of time. Accompanying this "Pattern of Worship" in this Torah and Old Testament we also find a distinct and unique message from God as well concerning our Souls and how they are to grow and inherit Eternal Life in this plane of existence. **This "Plan of Worship" and "Plan of Salvation" is laid out in the Biblical Feasts and Festivals of the Jews and their Sabbaths.** These Jewish people and their Rabbis, of all peoples today, have preserved this Ancient Message of God concerning His Salvation for mankind in its purest form which can be seen when comparing this "Message" with the same earlier "Message of Ancient Egypt" and the later altered "Message" of Rome.

So it was at Shavuot, the Day of Pentecost, when God gave the roadmap of "How to be Saved" at Sinai when He gave Moses the Laws and Commandments which comprise the respective Covenants of the Jew and "non-Jew". The Day of Pentecost did not originate with Christianity as many Christians maintain and would like you to believe, but it is the day when the Jews and all Gentile converts traveled to be in Jerusalem to **celebrate the Feast and the giving of God's Law and Salvation Message to all mankind along with this Pattern for His Worship. These Laws given in the Torah were understood by both the Jew and the "non-Jew" as their Covenant responsibilities to God.**

From Luke's account in Acts 2 we see the marvelous timing of God. Thousands of Jews had journeyed to Jerusalem to celebrate the Feast of Pentecost. It was then that the followers of "the Christ" were waiting in the upper room and were filled with the Holy Spirit. There was such a loud noise accompanying this experience, that it attracted the attention of the Jewish visitors who went to see what the commotion was all about. Peter then stood up and preached a bold sermon to this Jewish crowd. This outpouring of the Holy Spirit was taking place on the very day when the **Jews were offering the two wave loaves to God (symbolizing the two peoples of God, the Jew and the "non-Jew") and celebrating the Law symbolizing their dependence on God. One wave loaf symbolized the Jews and the other the Gentiles who would also receive the Holy Spirit in like manner as recorded in Acts 10.**

The Middle Wall of partition between these two peoples were crumbling and would do so until Constantine in the 3rd century when it would be rebuilt and sadly it remains upright today.

**It is this Spirit of the Lord which is given to empower the child of God, now saved as his "personal Passover" through faith, and "cleaned up from his sin through repentance from sin through his observance of his "personal unleavened bread" and resultant obedience to the Law and Commands of God" given him at "his personal Sinai", is now equipped to live throughout his life a victorious life over sin.**

**Answer for yourself:** What are we to learn from this?

We see from this that we all are to experience in our lives our very own personal Passover, our very own personal Unleavened Bread, and our very own personal Pentecost/Shavuot for this is God's "Salvation Message" for our Souls and in it is the very "Pattern for Worship" of the Creator in both our bodies and Souls. We as Christians were not commanded in the Laws of Noah to keep these Appointed Times with God that occur at these Equinoxes and Solstices but according to Isaiah 56 "we get to" if we "choose those things that please God". I choose to. By examples in the Old Testament we are shown other "non-Jews", long before the Jewish nation, observed and kept these Holy Days, these Appointed Times with God, learning the lessons concerning their Souls and Eternal Life buried deep in these Equinoxes and Solstices. Ancient mankind read God's blackboard of the Sky and Spiritually discerned by observing the motion of the orbs of Heaven, His Sun, Moon, and Constellations, that in Gods' Heaven lies a Salvation Message of God for all mankind that was brought to earth by the Spiritual Masters of antiquity: "So Above, So Beneath". This "Message of Salvation" and "Pattern for Worship" of God, first recognized in the Heavens "above" and in Nature "below" the Spiritual Masters of antiquity shared God's Divine Message with mankind and it lies there for your receiving yet today.

It is God's Spirit in us, this "anointing", which empowers the child of God to live the mitzvot and the commands of God in his life. Even Jesus said his yoke was easy. God made it so easy for us if we will lean upon Him and His power in us that enables us to live a Torah obedience and love filled life.

## FALL FESTIVALS

For the Jew the autumn festivals of Trumpets, Atonement, and Tabernacles are commemorations of their ancestors' sojourning with God and being fully subject to his will and his *hesed* (tender mercy). They represent a time of introspection, followed by the *teshuvah* of genuine repentance, and concluded with the time of greatest joy in the year.

On Rosh HaShannah, God gives us a picture of the "future judgment" of mankind. Judaism teaches, just like Egypt before them, that everyone is judged by God based on his or her actions during the previous year. The resulting judgment is inscribed by God and a person's future is determined for the following year. Don't lose sight of the over all picture of man being judged by his "deeds" and "actions" and not by his "creeds" as the Romanized Paul teaches in the New Testament. Though that judgment is inscribed, it is not yet sealed and can still be changed at least for another ten days. For the "non-Jew" the next passage is very important.

*Acts 11:18 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. (KJV)*

God waits until Yom Kippur to seal the book for the year.

**Answer for yourself:** How can a person change their judgment for the better?

"Repentance, Prayer, and Charity can remove the bad decree." Notice if you will we are speaking of "deeds" again and not "creeds". This is very important. God looks especially at three areas during the time between Rosh HaShannah and Yom Kippur, the Ten Days of Repentance. By doing *teshuvah* with true regret for the past and commitment for the future, a person can erase his misdeeds and hence improve his judgment before it is sealed on Yom Kippur. Similarly, by praying with greater concentration before God, and by giving charity with the proper spirit, one can also upgrade one's status. This is how we atone for our sins, through righteous deeds that are the fruits of our obedience of the Commandments and Laws of God as taught by the "Gospel of Jesus" in the New Testament. This is how we prepare our lives to be judged by God at our deaths. We next come to Yom Kippur when our atonement accomplished during our lives is weighted in the balance and judged by God.

As I noted in Days of Awe, by S. Y. Agnon, Yom Kippur atones only for sins between man and God, not for sins against another person (the Second Tablet of the Law). Now you see the importance of repentance and the Second Tablet of the Law and its various Commandments between mankind.

**Answer for yourself:** Now, do you understand? You see the New Testament has two different conflicting and opposing Gospels; the Gospel of Jesus and the Gospel of Paul. Another way to understand this is that Jesus when asked "how do I inherit Eternal Life" has his own understanding of receiving Eternal Life and Paul again has an opposing view on receiving Eternal Life. These studies are highly beneficial to the Christian in figuring out why the New Testament is so contradictory on these issues.

To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. That must all be done before Yom Kippur. By Yom Kippur the 40 days of repentance, that begin with the first of Elul, have passed. On Rosh HaShannah God has judged most of mankind and has recorded his judgement in the Book of Life. But he has given a 10 day reprieve. On Yom Kippur the Book of Life is closed and sealed. Those that have repented for their sins are granted a good and happy New Year. Since Yom Kippur is the day to ask forgiveness for promises broken to God, the day before is

reserved for asking forgiveness for broken promises between people, as God cannot forgive broken promises between people. Since Yom Kippur is the day to ask forgiveness for promises broken to God, the day before is reserved for asking forgiveness for broken promises between people, as God cannot forgive broken promises between people. Yom Kippur is a day of "NOT" doing. There is no blowing of the Shofar and Jews may not eat or drink, as fasting is the rule. It is believed that to fast on Yom Kippur is to emulate the angels in heaven, who do not eat, drink, or wash. An important part of the Yom Kippur service is the "Vidui" (Viduy) or confession. The confessions serve to help reflect on one's misdeeds and to confess them verbally is part of the formal repentance in asking God's forgiveness. Because community and unity are an important part of Jewish Life, the confessions are said in the plural (We are guilty). As Yom Kippur ends, at the last hour a service called "Ne'ila" (Neilah) offers a final opportunity for repentance. It is the only service of the year during which the doors to the Ark (where the Torah scrolls are stored) remain open from the beginning to end of the service, signifying that the gates of Heaven are open at this time.

Answer for yourself: What should we learn from this? That repentance from sin, confession, and obedience to the Laws and Commandments of God, just like "the Christ" taught in his Gospel in the New Testament, is the way to Eternal Life and Salvation. All that we do on Yom Kippur is but a picture of the reality that awaits us all at the end of our physical existence.

The last major feast on the Jewish calendar is Tabernacles. It is celebrated in the Fall in the Jewish month of Tishri, which corresponds to the month of September/October on the Gentile calendar.

The Feast of Tabernacles came at the final ingathering of the harvest season. The fruit of the land had been reaped so the people could rest from their labors. It was a time of great rejoicing and was celebrated from the fifteenth to the twenty-first. Then on the twenty-second (the eighth day), there was a special Sabbath which was a day of rest characterized by further rejoicing (Lev. 23:33-41).

*Levi 23:33 (KJV) And the LORD spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD. 35 On the first day [shall be] an holy convocation: ye shall do no servile work [therein]. 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein]. {solemn...: Heb. day of restraint} 37 These [are] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: 38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a Sabbath, and on the eighth day [shall be] a Sabbath. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. {boughs of goodly trees: Heb. fruit of, etc} 41 And ye shall keep it a feast unto the LORD seven days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the seventh month.*

The primary activity during this feast is the building of booths or shelters (Sukkah). God commanded the Hebrews to build shelters to live in during the Feast as a reminder of how He cared for them during their wilderness wanderings and the fact that they were pilgrims passing through this life (Lev. 23:42-44).

*Levi 23:42 (KJV) Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your God. 44 And Moses declared*

*unto the children of Israel the feasts of the LORD.*

The shelters were loosely constructed and decorated and the roof covered with branches. This allowed the Hebrews to see through the roof into heaven and be reminded of an even greater rest and rejoicing when God's hoped for Messiah would rule on the earth. Thus, the Feast of Tabernacles symbolizes the Messianic age.

The Feast of Tabernacles has such universal significance in God's redemptive program, that He requires all nations to go to Jerusalem to celebrate this feast in the world to come (Zech. 14:16).

*Zech. 14:16 And it shall come to pass, [that] every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.*

I, as well as the untold multitudes in the various Messianic Ministries of the world, rejoice to see the many thousands of Gentile believers which are returning to the Biblical Roots of their faith in this day and time as a sign of the prophetic season in which we are living.

**Answer for yourself:** What Christian could not profit from the yearly call to repentance that *Rosh HaShannah* signals with the clarion call of the shofar on the first day Tishri? And, what Christian would count of little value the opportunity to share with the Jewish people the ten "Days of Awe," the time for introspection to see if they have sinned against God or man? Could not the Day of Atonement on Tishri 10 be a time for Christians to renew themselves in the repentance that is the product of Godly sorrow? At the very least Christians could use this season as a time for praying for the peace of Jerusalem and for the well being of the international Jewish community.

Then the festival of Tabernacles could be a time for Christians to join with the Jewish people in remembering that Yahweh is a God who delivers from slavery and brings "joy unspeakable and full of glory" to his people.

**Answer for yourself:** Since Zechariah 14:16-19 predicts that all the nations will celebrate this festival in the Messianic Age, could we not get a head start on this celebration and join with our Jewish brothers and sisters in remembering God's deliverance and his abundant provision?

Christians have been denied a great legacy through centuries of ecclesiastical Judaeophobia, anti-Judaism, and anti-Semitism.

**Answer for yourself:** Isn't time that we reclaim our Judaic heritage as followers of this "Jesus" and "the Christ"?

**Answer for yourself:** If the Holy Spirit is dealing with about restoring the Hebrew foundations of your Christian faith, along with a right and biblical relationship with the international Jewish community, why not begin by examining the liturgical calendar which the earliest church used to worship God?

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# THE PLAN OF GOD'S SALVATION AS TAUGHT IN THE BIBLICAL FESTIVALS

As a Seminary graduate and ordained Pastor I like you grew up in Western Christianity learning about the "Roman Road to Salvation." Sadly after years of scholarly research dealing heavily in areas like original Biblical languages, Biblical culture, Biblical history, chronological tracing of manuscript forgery and manipulation for theological agendas by the Essenes and the Gentile Church, chronicling the innumerable purposefully mistranslations, misquotations, and lifting of Hebrew Scriptures out of context again for "theological agendas," and finally many years of comparative religious studies I realized that this highly touted "Roman Road to Salvation" is nothing more than the replaying of pagan Sun Worship following the "Osiris Pattern" of Egypt.

But not all is bad news for within the Hebrew Tanakh is the true plan for mankind's salvation given by God Himself. Having said that, then let me explain the plan of salvation as seen in the Biblical Festivals as the Bible Yeshua used teaches them.

Christianity gets some of this right; but sadly gets a lot wrong. Let me explain.

## GOD'S PLAN OF SALVATION AS SEEN IN THE EXAMPLE OF ISRAEL...THE LIGHT OF GOD'S SALVATION TO THE WORLD

God makes His salvation available through faith and this foundational concept is pictured in the physical salvation of Israel from Egypt. Faith is not just a "mental assent" but an alive response to a religious beliefs. Saving faith is not dead but alive and responds. The key is responding in "obedience." This response can be called appropriately "works" for such actions as one's fruit of one's faith accompany such beliefs for if the Israelites had not responded accurately & obediently to their faith in God and failed to apply the blood to their door then they would likewise had died. So we learn that faith that responds in obedience "saves."

What we need to notice is that this "saving faith" was seen at the Passover. Salvation of God delivers the believer from death and this salvation is "imputed" to us yet the reality of its ultimate fullness yet awaits us. You might say we have an "earnest" of our salvation today but not the whole ball of wax; at least not yet. Passover serves as the starting place for one's faith in God and His saving Word. It is one's obedient faith to the Words of God that produces this "saving faith" and the Passover was the perfect example for demonstration of one's faith in the God of Israel and in so doing then God's judgment of sin "passes over the believer" due to his obedient faith. Of course for us such obedience [Israel responded in saving faith by applying the blood of a lamb to their doorposts; *"faith without works is dead"*] is seen in obeying the various Commandments of God involved in our unique Covenants with God; both for the Jewish people and the non-Jews as well. When we fail the mercy of God is found in His gracious offer of "repentance" and "forgiveness".



Once we are saved by our faith in God with obedience unto Him at our personal Passover one comes to the next Festival of YHWH where we learn of the purpose of the Festival of Unleavened Bread. **The Festival of Unleavened Bread follows "faith in God and his Word" where obedience really comes to the forefront. It is time to get the "leaven" (picture of sin in the Bible) or sin out of our lives through a process of repentance that must become our "life-styles".** Since sin is the transgression of the Law then getting this "breaking of God's Commandments" out of lives means that we must grow in our understanding of God's Torah and Laws which frame our respective Covenants as well as properly understanding the purpose of these Laws and Commandments that are so necessary for the training of our Souls while in these Earthly bodies. This applies to both Jewish and non-Jewish [for the Christian the Covenant and Laws of Noah]. This is our sanctification whereby we **make ourselves through repentance and obedience to the Word of God acceptable vessels for God's Spirit to inhabit.**

Once we grow as worthy vessels for God's spirit to inhabit through repentance and a heightened obedience then God's Spirit comes to such a one in the fulfillment of Pentecost. To the degree of our attained "holiness" do we manifest the fullness of God's Spirit. We have just personally experienced our own Passover where God's judgment passes over us because of our faith in Him and obedience to His word. As our obedience grows along with our continued repentance then God comes to dwell and manifest within us to the degree that we are worthy vessels. **As we find in Israel we find in our own lives.** These first three Festivals are called the Spring Festivals and they are observed during the first rainy season in Israel.

It helps to understand that Israel had two rainy seasons a year which are separated by a long dry period. We find the same example in our lives. We all get excited when we come to God, turn from sin, and are filled with His Spirit. But over time the day to day drudgery of life wears us down. We like Israel experience our own "dry period" as symbolized by a life-time of temptation and drudgery. We are confronted daily of living our lives either "overcoming" or "being overcome". The temptation to sin and fall backwards in our Spiritual walk is a real threat to every believer. Once we are saved, cleansed, and filled with God's Spirit, we are equipped to live out our lives where we must deal with the good and the bad as we encounter them in life. Sometimes life is hard as seen in this "dry season" which follows our personal Pentecost; yet we have the Spirit of HaShem to comfort and sustain us throughout the middle and autumn years of our lives. This dear one is where the "rubber meets the road" so to speak.

After the dry season of Israel and our lives we come to the "latter rains" or the next Festival which is Rosh HaShannah which symbolizes our death at the end of our life and the ascension of our Soul to stand before God to await the judgment. Rosh HaShannah is the resurrection and ascension not of the body but of the Soul where it faces rewards or loss at the judgment seat of God. It is appointed for man to once die and then the judgment which is also a second part of Rosh HaShannah. After the resurrection and ascension at Rosh HaShannah and the judgment and reward for believers as well as non-believers, then one awaits his or her final atonement at Yom Kippur. The only thing lacking is the eternal dwelling of the Spirit of God with the Spiritual nature of mankind at the Festival of Tabernacles. This is the eternal Sabbath which is pictured in the weekly Sabbath where God and man are one for all Eternity.

This is only a summary to say the least of what the Biblical Festivals reveal...the Plan of Salvation of God and the path or pilgrimage of the Soul in this physical realm in which we find ourselves.

**And if you noticed, this plan is very understandable to the Jew and non-Jew without trying to "force" Jesus to fulfill passages that yet remain unfulfilled.**

**It is these Biblical Festivals, correctly understood as given above, which will further enable the Jew and the "non-Jew" to become one in expectation of the coming of the Messiah. In this way the "middle wall of partition" is broken down and the two sticks (Judah and Ephraim, who later became assimilated Gentiles) in Joseph's hand become one in unity and purpose.**

As you see the cycle of observance of the Biblical Festivals, called a "moed," in Hebrew, literally means a

"rehearsal." What God intends is that all His Children, both Jew and "non-Jew", keep and observe these rehearsals in order that they learn God's true plan of salvation and in so doing make their calling and election certain in order that they be the "bride" and not find themselves excluded. God repeated His salvation message to His people year after year in order that no one get it wrong. With Rome's help...we miss this truth today and in place of it has Rome's replacement religion instead with its false salvation message. [All one has to do is compare the two contrasting and conflicting "gospels" in the New Testament to see this clearly.](#)

***Matt 22:9-14 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen. (KJV)***

***2 Pet 1:10 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: (KJV)***

These are sober reminders that we "get it right" and our hopes at Bet Emet is that these thought provoking articles and evidences and facts we present the readers will provoke you to your own study in these areas

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# RETURNING TO GOD'S TRUE SALVATION MESSAGE FOR THE SOUL AS SEEN IN THE EQUINOXES AND SOLSTICES: THE BIBLICAL FESTIVALS

It is not my attention in this article to get involved in the comic and astronomical meanings of the Equinoxes and Solstices and their relationship to the Sun as the visible representation of God and this Living Energy within the cosmos whom we also call "God" because to do so would involve more than my focus in this one article. For those interested we have done this extensively on our ["Jesus-Astrotheology" website](#). For our purposes we will look at the Spiritual message behind these Equinoxes and Solstices as understood by the Jewish nation and in particular to how these Equinoxes and Solstices, otherwise known in the Bible as the "Festivals", impact in a metaphysical manner the Soul of mankind as it relates to both Judaism and the personified Jesus of the New Testament which represents the "logia" or the teachings of "the Christ". But one thing needs to be said up front. The Sun, being the cosmic catalyst of energy for Mother Nature which was the very life-source for mankind, was always understood by the ancients to be a sign or symbol for the Invisible Living Intelligent Energy of the cosmos whom we call God. The ancients recognized that the path of the Sun through the Heavens and Sky was cyclical and in so doing imaged a "pattern" that was associated with a corresponding cycles or a "pattern" of events that impacted Earth and Nature. The seasons, more correctly termed the Equinoxes and Solstices, all of which were "triggered" by the Sun and its energy, produced and sustained all life on the planet. This "cycle" of seasons which followed the "cosmic eternal pattern" of "birth, life, death, and rebirth" was not only recognized to occur in Heaven above but in Earth below. This the core of all ancient religions: So Above, So Below. Of concern for us is how this solar pattern of cyclic energy that oscillated between "birth, life, death, and rebirth" affects Nature and the growing seasons and their impact upon mankind and the Jewish nation and how this was understood to have a Spiritual impart at its very core. The Jewish nation saw the correspondence between Heaven and Earth and as God provided for their physical salvation as a species through Nature they recognized that the Sun and this cycle of "life" also provided the "keys" necessary to instruct them about their Spiritual life since they were made in the image of this God and that this same "Divine Spark" of an internal Sun resided in them. That is why the agriculture and vegetation cycles of Nature were so important to the ancient man; they were pictures and parallels of a similar cycle of "salvation" on a deeper level; ancient mankind understanding that Nature was but picture of a Spiritual salvation for the Soul of mankind as well. This "Divine Truth" was understood and related in religious rites that taught this Divine Message concerning the Soul of mankind in various ways by various ancient nations. Our focus will be upon Israel and the Festivals of Israel where we can learn this "path" of Salvation for mankind and his Soul. Unknown to most Christians is that this cycle of "salvation" in Nature was recognized by other nations that long preceded Israel and they likewise saw a deeper Spiritual meaning attached to this same cycle of "birth, life, and death, and rebirth" that they witnessed in Nature. Now let us continue.

It has always been God's intention to break down the middle wall of partition separating Jew and Gentile, thus uniting both Jew and Gentile as one with Him. It is God who is to be the Savior of the Gentiles (Isaiah 11:10,

42:6; Acts 2:39; Ephesians 2:11-18).

*Isa. 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. {glorious: Heb. glory}*

*Isa. 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;*

*Acts 2: 39 For the promise is unto you, and to your children, and to all that are afar off, [even] as many as the Lord our God shall call.*

*Eph 2:11 (KJV) Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition [between us]; 15 Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: {thereby: or, in himself} 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father.*

In the Old Testament (Hebrew Scriptures) God provides a written record of the both "Jews" and "non-Jews" as they not only relate to each other but to God as well; and often that relationship involves worshipping God according to the same "Pattern". This "Pattern" of Worship of God can be demonstrated to have existed as far back as Ancient Egypt and carried on down through history in the Jewish people and Judaism today. This "Pattern of Worship" not only concerns the worship of God but there is a "hidden" message from God in how we worship Him that involves the path given mankind for his salvation. The New Testament has a very important statement that needs our attention:

*John 4:22 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. (KJV)*

This is of major importance for in this statement is all we ever need to know concerning God, His proper worship according to this "Pattern" and the path given by God to all mankind that "they might be saved". The Apostle Paul teaches us that Gentiles, who turn from idols to serve the living God, are grafted into Israel by faith; thereby becoming "fellow-citizens" with the saints.

Speaking to "non-Jews" in Ephesus Paul says something else that needs our attention and of great importance, and mind you this is "said" long after the New Testament's depiction of Jesus' death. This is of major importance to us, the "non-Jew", Christian, and follower of "the Christ" today.

*Eph 4:4-6 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all. (KJV)*

**Answer for yourself:** What is this "one faith"? Let me cut to the chase. Scrutiny of the New Testament Biblical texts, when consulting the Greek, show without a doubt that the "non-Jews" in the first century in Jerusalem and in Asia, Minor, came to the understanding of God under the "wings" of Biblical Judaism. James gives us a

**dramatic picture of Gods' will in this matter:**

*Acts 15:15-21 15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 That the residue of men (non-Jews, Gentiles) might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. 18 Known unto God are all his works from the beginning of the world. 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)*

Of course most likely by now you know from previous studies that James alludes in this passage to the Covenant of Noah and the Laws of Noah in these 4 "summary statements" in Acts 15:20. Unknown to you is that these "non-Jews", "who doeth all these things", by revelation also kept the "Appointed Times" of God long before the Jews were ever a people. These "special times" with God were recognized by the Ancient to be connected with the Equinoxes and Solstices since the beginning of recorded time and we find in almost every nation the worship of the God of the Cosmos at these times; these times by the way which coincide with the Jewish Biblical Festivals and Feasts. What I discovered in my studies over the years is that beneath the "external rites" of these celebrations and observations of mankind at this special "Appointed Times with God" is a deeper message given by God that affects and shows the path for the salvation of the Soul of mankind. In nation after nation these "non-Jew", long before there were every a Jewish nation, saw in the stories, myths, and legends of their "personified sungods" this descent of the Soul, its birth, life, evolution, and maturation, death and its final resurrection" which goes hidden in the flesh of mankind. Events in the lives of these "personified sungods" that occurred at these different times of these Equinoxes and Solstices were markers for this development of the Soul within mankind. All of these "Divine Truths" were handed down through time by these Ancient Spiritual masters in the "Hidden Mysteries" of various world religions and when we look at Egypt we can understand how Moses, being reared in Pharaoh's house, would be privy to such knowledge.

*Acts 7:22 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. (KJV)*

This Moses possessed this "Message of God" and this "Pattern for the worship of God" and we find it duplicated in the Laws of Moses and the examples given us in the Old Testament where we find this "mixed multitude" of both "Jews" and "non-Jews" worshipping together in the Sinai according to this same "Pattern" and "one faith". This "one faith" is the "same" faith shared in the New Testament by both "Jew" and "non-Jew"; the same faith with the same religious doctrines concerning not only this "Pattern for the worship of God", but the same doctrines concerning Faith, Baptism, Repentance, Good Works, Covenants, Atonement, Salvation, Eternal Life, Eternal Judgment, Resurrection, etc. Our focus in this article is how the "Jew" and the "non-Jew" understood this "Salvation Message" of God hidden in the worship of God; in particular the observation of the Biblical Festivals and Feasts.

## THE GREAT SEPARATION BETWEEN JEW AND NON-JEW

Following the destruction of the Temple in 70 C.E., the assembly of Gentile Messianic Believers (Church) became more "Gentilized" under the influence of Rome and lost much if not all of the "Jewish Roots". Thus Jews and Christians began to go their separate ways. It wasn't long before the fruit of the Jerusalem Church in Asia, Minor, was flooded with Gentile unbelievers who embraced the "Messianic-Christian faith" as best they could but never had a background in the Jewish faith. It is these Gentile "converts" who lacked the foundations of Torah and who would, under the influence and teachings of others who separated from the mandates of the Jerusalem Church, would not accept the Jewish customs and began to drift from this



"Pattern of Worship". These Gentile "converts" would forget one important thing: **Jewish often meant BIBLICAL!** Because of this lack of understanding of the Jewish faith, and distrusting things that are often different from their prior religious customs, these Gentile "converts" brought their hatred and bigotry against the Jews with them into this new Jewish faith. **About the same time, some of the genuine Gentile Christian leaders developed a faulty theology that created an anti-Semitic mentality in the Gentile Church that further divided the Christian world from the Jews.** These early anti-Jewish declarations laid the foundation for the tragic future of Jewish Christian relations that would see the Gentile Church lose sight of its Jewish roots and persecute the Jews down through the centuries.

## **GOD IS DOING A NEW THING IN OUR DAY....SHALL WE NOT SEE IT?**

But in these last days, God is doing a marvelous thing. He is breaking down the walls of hate and misunderstanding that have divided the Jews and Gentile believers. He is sovereignly pouring out His Spirit on thousands of Jews and at the same time, God is stirring in the hearts of Christians a holy love for the Jewish people and awakening them to the Jewish roots of their Christian faith and all the "truths" that go with that which reveal Western antisemitic Constantinian Christianity for what it really is.

Many Christians are realizing that the origin of our faith is Jerusalem, not Athens, Rome, Geneva, Wittenberg, Aldersgate, Azusa Street, Springfield, Nashville, Tulsa, etc.

As a result, Christian Churches around the world are reaching out to the Jewish people in their communities, singing songs from the Old Testament, rediscovering their Jewish roots and celebrating the Jewish Feasts and Festivals and Sabbaths. It is clearly God's appointed time to reconcile Jew and Gentile, binding us together by His Spirit.

## **THE CELEBRATION OF THE BIBLICAL FESTIVALS BY THE NON-JEWISH BELIEVER**

Because of the prophetic season in which we are living, many Christian Churches are realizing that it is proper, good and pleasing to the Lord to celebrate the Jewish Feasts of Passover, Pentecost and Tabernacles (Romans 14:5-6).

*Rom 14:5-6 5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. (KJV)*

**Not only that but when we study the original languages of the Bible, both Greek and Hebrew, we find that these Festivals are not merely suggested for the Gentiles to observe, but expected and commanded!**

## **THERE A NUMEROUS BENEFITS THAT ARE BEING EXPERIENCE BY CHURCHES WHO KEEP THE FESTIVALS**

Some of these are:

- **1. Better understanding of the Bible**
- **2. Rediscovery of the Jewish roots of Christianity**

- **3. Fuller comprehension of God's plan of redemption**
- **4. Deeper revelation of the work of "the Christ" within us all**
- **5. Greater insights into God's prophetic seasons**
- **6. Clearer and more powerful teachings through visual aids**
- **7. Discovery of the Biblical Church calendar.**

**Answer for yourself:** What Church that desires more of God would not want these benefits!

You can realize them in your own congregation by celebrating the Feasts.

## GETTING STARTED WITH THE PASSOVER

Historically, Passover marks the national liberation of the Hebrews from Egyptian slavery. Pesach, the Hebrew name of the feast literally means "the lamb". God instructed each family to take an unblemished year-old male lamb to their home on the tenth day of the first month, Nisan. This corresponds to the months of March and April. They were to examine the lamb for four days to see that it was perfect. On the fourth day at twilight (the beginning of the fifth day), they were to kill the lamb and take some of the lamb's blood and place it on the two doorposts and the lintel of their house. On the first Passover, the avenging angel of God killed every first born male throughout the land, from Pharaoh, to slave, to camel. The angel would "Passover" those homes that protected themselves by placing the blood of a lamb on their doorposts and lintels.

Today **the Feast of Passover** is celebrated by Jewish people and many Christian churches around the world with a Passover Seder which commemorates the liberation from Egyptian slavery which is a picture of God's salvation. **The Feast of Passover, properly understood, is a picture of the salvation provided by God to those who believe His Word and respond to it in proper faith and proper works.** The Passover Seder is a meal with special foods, practices and Scripture readings. The Passover Seder commemorates the liberation from Egyptian slavery, in accordance with God's instructions (Lev. 23:1,4, Exodus 12:14,24-27).

*Lev. 23:1 And the LORD spake unto Moses, saying, ....*

*Lev. 23:4 These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.*

*Exod. 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.*

*Exod. 12:24 (KJV) And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 That ye shall say, It [is] the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.*

## UNLEAVENED BREAD

Hag ha-Matsot, the Festival of Unleavened Bread is described in Ex. 12: 15.

*Exod 12:15 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. (KJV)*

This stems from the commandment to eat unleavened bread (Matsah) and the prohibition against eating "hamets" or leavened food, in commemoration of the Israelites' hasty exodus from Egypt when they had time to prepare only unleavened bread. While the prohibition against hametz applies to the entire festival, the commandment to eat matsah applies, strictly speaking, to the first night only.

**Answer for yourself:** What is the connection between the "Passover" and "Unleavened Bread"?

One needs to understand that after one receives the gift of salvation from HaShem which is birthed by God's love of mankind and sent to us by His grace, then as God's redeemed children we are obligated to "cast out the leaven" from our lives. Repentance from sin is the heart of the issue "after we are saved" as we slowly sanctify our lives by "casting out the leaven" as our Souls mature within us. Leaven is used as a metaphor for "sin" in the Bible and it is understandable that after one comes to God then God expects us to clean up our lives in response to God's gracious gift of salvation. Thus the observation of "unleavened bread" by a Child of God is an immense lesson and necessary as the next step in our sanctification and Salvation since God's Salvation is a "process" that is accomplished over time by our due diligence to continually "seek out" and "cast out the leaven" in our lives.

*Rom 12:2 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (KJV)*

## THE FEAST OF PENTECOST

The Feast of Pentecost is celebrated on the sixth day of the Hebrew month of Sivan. This corresponds to the months of May and June on the Gentile calendar.

Historically, the main activity on the Feast of Pentecost was the presentation of a wave offering to the Lord, two loaves of baked bread with leaven (Lev. 23:15-21). The wave offering expressed the Hebrews' dependence on God for the harvest and their daily bread. This was a thanksgiving offering. Not only that but it is a picture of the people of God; two loaves representing the two "peoples of God"; the Jew and the non-Jew as the peoples of God (the two olive branches in Joseph's hand).

Later when the Jews were dispersed among the nations, the Feast of Pentecost lost its primary significance as a harvest festival and the Feast of Shavuot, Pentecost, was celebrated as a memorial to the time when God gave the law at Sinai. It is this "Law" which is given to both the Jew and the non-Jew through the various Covenant's of God. This is because the Jews have traditionally believed that God gave the law to Moses on the Day of Pentecost (Ex. 19:1,11).

*Exod. 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they [into] the wilderness of Sinai.*

*Exod 19:11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.*

**Answer for yourself:** Why is this giving of the Laws of God contained in the Torah so important for our salvation? Simply said it is by the knowledge of and the obedience to these Laws and Commandments of God that our Souls grow as we elevate them Spiritually and in so doing suppress our carnal and animal natures in our bodies. This is the very same Salvation Message of the Jewish Jesus in the New Testament which we have seen and studied before. This is the path of progressive sanctification that leads to Eternal Life.

Salvation is achievable to all mankind by their faithfulness to the Torah of God. The fruit of the Torah lived out in one's life is a total reorientation of one's life: a repentance in terms of turning to God. Such is love of God. A potent form of anti-Judaism still remains in Christian theology today as seen in its exclusivist concepts of salvation. Exclusivist forms of salvation affect the Christian approach to mission; i.e. if the Christian Jesus

Christ is the only way for salvation, then Christians have an obligation to preach the Gospel and convert all people - including Jews. Within this traditional thinking, if salvation is only available through Jesus Christ, then the Jewish tradition is incapable of securing salvation for the Jewish people let alone "non-Jews". This ultimately leads to denigration and anti-Judaism because Judaism is deemed to be inferior, it has insufficient power for salvation, it is ineffective, and perhaps demonic in some Christian teaching seen with Augustine and Luther. This has happened continuously throughout the ages in Christian preaching and the teachings of the Church Fathers. The most potent forms of anti-Judaism and the persecution of Jews can be traced back to mission and behind that an underlying assumption that salvation is only available through Christ.

Christianity maintains that all men are doomed to sin, and everyone will go to everlasting hell unless they accept this New Testament Jesus as their savior. Judaism has always held, and has for thousands of years, that we do not need that sort of salvation, for we are not doomed or damned at birth. We are not doomed or fated to sin. Quite the contrary. The Torah says: *"If you do good, won't there be special privilege? And if you do not do good, sin waits at the door. It lusts after you, but you can dominate it."* (Genesis 4:7) In other words, you can do good, and if you do, things will be better for you. If you do not do good, sin wants to be partners with you. But you can control sin, you can control your evil desires, and you can be good. So we have free will, and that is what Judaism has always believed, because that is what the Torah teaches. The Torah does not teach -- or even mention -- that we are "born in sin," or that we are fated to sin. Just the opposite. We have the ability to choose. Which means that we can be good, or we can be evil. It's up to us. And if can be good, that means we can be righteous. I cannot understand how or why Christians like to say that no one can be righteous in the eyes of God. The Torah says otherwise.

*"All your nation is righteous, they will inherit the earth eternally; the shoot that I have planted, the work of My hands, something to be proud of" (Isaiah 60:21).*

So we are righteous, and HaShem is proud of us. And it says, *"Open the gates, so that the righteous nation that keeps the faith may enter" (Isaiah 26:2).* We Children of the Israel, both Jew and "non-Jew" are righteous "if" we keep God's Laws and Commandments like Jesus says in his Salvation Message in the New Testament. For the Torah of the Jews says so and always has since the beginning. Before that Egypt said the same things. God laid all this out believe in or not in the Sky and Heavens above in His Laws that operate in the Cosmos and in Nature and the Ancient sages and Spiritual Masters saw and knew this and taught these Divine Concepts to mankind since the beginning of time. For us today, walking in tis same revelation and knowledge, we see that we must uphold the Torah, or otherwise we might cease to be righteous. But as long as we keep the Torah, we are righteous.

The Prophets of the Torah warned us about this many times. They often called man wicked.

**Answer for yourself:** When is man called "wicked"? When he did not obey the Commandments of the Torah.

**Answer for yourself:** Are you aware that not once, not once, did anyone in the Old Testament warn the Jews or any man for that example to not fail to "believe in Jesus" or the Salvation Message that will one day connected by Rome to this man called Jesus?

The problem is that Christians do not understand the meaning of the concept "righteousness." They think it means that one has never sinned. Never sinning is almost impossible. The Torah says that *"There is no person on earth so righteous that he does only good and never sins" (Eccl. 7:20)* Rather, the definition of a righteous person is as taught in *Proverbs 24:16: "The righteous fall even seven times and still get up, but the wicked stumble in evil."* Being righteous does not mean that one never sins. It means that after you sin you get back up again, repent, and try again. You keep on trying. That is being righteous. This is again progressive sanctification and the path to Eternal Life and the true Salvation Message of God.

Not only that, but even if you keep on trying, and you don't succeed very well, and you have many sins, you can still be forgiven and go to Heaven. In the Book of Job (33:23) it says that if someone has even only one merit and

1000 sins, he is rescued from hell. So we are not doomed to hell. **That's what Judaism teaches concerning Eternal Life and Salvation, as we see from the Torah.**

**The Christian bible, on the other hand, teaches that there is no repentance after sinning.** Here is what it says in the Christian bible: *For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it would have been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. -- 2 Peter 2:20-21* In other words, if anyone accepted Jesus as savior, and then sins, they are in worse trouble than they were before they accepted Jesus.

**Answer for yourself:** So what then is the advantage of accepting Jesus? It seems better to stay with HaShem! HaShem accepts repentance, and loves all those who turn away from sin, no matter how many times they have sinned and repented. *"For the righteous stumble even seven times, but they get up again!"* **And they are still called righteous!**

And the wicked who repent are no longer called wicked. *Even when I have told the wicked that he will die, but then he repents, and he does justice and righteousness; he returns the collateral when he is supposed to, he repays what he stole, he begins to live by the Laws of Life, and does not do evil, he will live, and he will not die. All the sins that he committed will not be held against him, for he has begun to do judgment and righteousness; he shall surely live. -- Ezekiel 33:14-16*

We see, therefore another fallacy of the Christians, who argue that "sin has separated us from a perfectly holy God." We are not separated from HaShem at all. All we need to do is repent.

But no, say the Christians. Repentance won't work, for some reason that we cannot understand. They claim that "no one can be close to God without Jesus." This is completely wrong. *The righteous live by their own faith. (Habbakuk 2:4)* We do not gain life or atonement by the faith or righteousness of someone else like this Jesus. We are masters of our own fate, because the choice to do good or bad is our own. In Judaism, it is entirely up to you. If you do good, you will get good. If you "choose life" you "get life".

**I suggest that if Christians wish to combat anti-Judaism, Christians must now re-examine their concepts of salvation and Biblical Atonement and recognize Judaism as God's legitimate path of salvation for Jews and "non-Jews" without any belief in the Christian doctrines connect to the "Roman Christ".** Understand that some of these "doctrines" are correct and so tragically wrong. If Judaism has salvific power (to use Christian language), then there is no necessity for a mission to Jews or anyone for that matter whereby we teach a false atonement and the wrong Salvation Message from God as Christianity teaches today due to its indoctrination and forged texts.

**Answer for yourself:** But what are we to do with the New Testament examples of Moses being taught to the "non-Jews" in "every city" as seen in Acts 15:21 21?

*For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)*

**Answer for yourself:** What are we to do with the many, many examples in the New Testament where we find that both Jews and "non-Jews" observed together the Sabbath, Passover, Unleavened Bread, First Fruits, Shavuot (Pentecost), Rosh HaShanah, Yom Kippur, Tabernacles, as well as Paul's example of him teaching the "non-Jews" in Asia to keep the Sabbath Havdalah service, etc.?

**Answer for yourself:** What of the **examples were we find in the New Testament "non-Jews" keeping the Torah along with the Jews after this death of Jesus as depicted in the New Testament?** Did these early "non-Jewish"



believers know something that today as Christians we don't; namely, that it was in keeping this Jewish Torah that they had discovered the "Salvation Message of God" and that is why they kept it? Do you think that they viewed this as a "curse" or "death" of the highest expression of Love of God for them, to show them the way to Him when they die?

Without a doubt in this Torah we find not only the true Salvation Message of God for all mankind but as well this "Pattern of Worship of God" given all mankind in the beginning of time. Accompanying this "Pattern of Worship" in this Torah and Old Testament we also find a distinct and unique message from God as well concerning our Souls and how they are to grow and inherit Eternal Life in this plane of existence. **This "Plan of Worship" and "Plan of Salvation" is laid out in the Biblical Feasts and Festivals of the Jews and their Sabbaths.** These Jewish people and their Rabbis, of all peoples today, have preserved this Ancient Message of God concerning His Salvation for mankind in its purest form which can be seen when comparing this "Message" with the same earlier "Message of Ancient Egypt" and the later altered "Message" of Rome.

So it was at Shavuot, the Day of Pentecost, when God gave the roadmap of "How to be Saved" at Sinai when He gave Moses the Laws and Commandments which comprise the respective Covenants of the Jew and "non-Jew". The Day of Pentecost did not originate with Christianity as many Christians maintain and would like you to believe, but it is the day when the Jews and all Gentile converts traveled to be in Jerusalem to **celebrate the Feast and the giving of God's Law and Salvation Message to all mankind along with this Pattern for His Worship. These Laws given in the Torah were understood by both the Jew and the "non-Jew" as their Covenant responsibilities to God.**

From Luke's account in Acts 2 we see the marvelous timing of God. Thousands of Jews had journeyed to Jerusalem to celebrate the Feast of Pentecost. It was then that the followers of "the Christ" were waiting in the upper room and were filled with the Holy Spirit. There was such a loud noise accompanying this experience, that it attracted the attention of the Jewish visitors who went to see what the commotion was all about. Peter then stood up and preached a bold sermon to this Jewish crowd. This outpouring of the Holy Spirit was taking place on the very day when the **Jews were offering the two wave loaves to God (symbolizing the two peoples of God, the Jew and the "non-Jew") and celebrating the Law symbolizing their dependence on God. One wave loaf symbolized the Jews and the other the Gentiles who would also receive the Holy Spirit in like manner as recorded in Acts 10.**

The Middle Wall of partition between these two peoples were crumbling and would do so until Constantine in the 3rd century when it would be rebuilt and sadly it remains upright today.

**It is this Spirit of the Lord which is given to empower the child of God, now saved as his "personal Passover" through faith, and "cleaned up from his sin through repentance from sin through his observance of his "personal unleavened bread" and resultant obedience to the Law and Commands of God" given him at "his personal Sinai", is now equipped to live throughout his life a victorious life over sin.**

Answer for yourself: What are we to learn from this?

We see from this that we all are to experience in our lives our very own personal Passover, our very own personal Unleavened Bread, and our very own personal Pentecost/Shavuot for this is God's "Salvation Message" for our Souls and in it is the very "Pattern for Worship" of the Creator in both our bodies and Souls. We as Christians were not commanded in the Laws of Noah to keep these Appointed Times with God that occur at these Equinoxes and Solstices but according to Isaiah 56 "we get to" if we "choose those things that please God". I choose to. By examples in the Old Testament we are shown other "non-Jews", long before the Jewish nation, observe and keep these Holy Days, these Appointed Times with God, learning the lessons concerning their Souls and Eternal Life buried deep in these Equinoxes and Solstices. Ancient mankind read God's blackboard of the Sky and Spiritually discerned by observing the motion of the orbs of Heaven, His Sun, Moon, and Constellations, that in Gods' Heaven lies a Salvation Message of God for all mankind that was

brought to earth by the Spiritual Masters of antiquity: ["So Above, So Beneath"](#). This "Message of Salvation" and "Pattern for Worship" of God, first recognized in the Heavens "above" and in Nature "below" the Spiritual Masters of antiquity shared God's Divine Message with mankind and it lies there for your receiving yet today.

It is God's Spirit in us, this "anointing", which empowers the child of God to live the mitzvah and the commands of God in his life. Even Jesus said his yoke was easy. God made it so easy for us if we will lean upon Him and His power in us that enables us to live a Torah obedience and love filled life.

## ROSH HA-SHANNAH, YOM KIPPUR, AND THE FEAST OF TABERNACLES (SUKKOT)

On Rosh HaShanah, God gives us a picture of the "future judgment" of mankind. Judaism teaches, just like Egypt before them, that everyone is judged by God based on his or her actions during the previous year. The resulting judgment is inscribed by God and a person's future is determined for the following year. [Don't lose sight of the over all picture of man being judged by his "deeds" and "actions" and not by his "creeds" as the Romanized Paul teaches us in the New Testament.](#) Though that judgment is inscribed, it is not yet sealed and can still be changed at least for another ten days. For the "non-Jew" the next passage is very important.

*Acts 11:18 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. (KJV)*

God waits until Yom Kippur to seal the book for the year.

**Answer for yourself:** How can a person change their judgment for the better?

**"Repentance, Prayer, and Charity can remove the bad decree."** Notice if you will we are speaking of "deeds" again and not "creeds". This is very important. God looks especially at three areas during the time between Rosh HaShanah and Yom Kippur, the Ten Days of Repentance. By doing teshuvah with true regret for the past and commitment for the future, a person can erase his misdeeds and hence improve his judgment before it is sealed on Yom Kippur. Similarly, by praying with greater concentration before God, and by giving charity with the proper spirit, one can also upgrade one's status. This is how we atone for our sins, through righteous deeds that are the fruits of our obedience of the Commandments and Laws of God as taught by the "Gospel of Jesus" in the New Testament. This is how we prepare our lives to be judged by God at our deaths. We next come to Yom Kippur when our atonement accomplished during our lives is weighted in the balance and judged by God.

As I noted in [Days of Awe](#), by S. Y. Agnon, **Yom Kippur atones only for sins between man and God, not for sins against another person (the Second Tablet of the Law)**. Now you see the importance of repentance and the Second Tablet of the Law and its various Commandments between mankind.

**Answer for yourself:** Now, do you understand [Jesus' answer on Eternal Life asked him by the lawyer where he mentioned only the Second Tablet of the Law](#)?

To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. That must all be done before Yom Kippur. By Yom Kippur the 40 days of repentance, that begin with the first of Elul, have passed. On Rosh HaShanah God has judged most of mankind and has recorded his judgement in the Book of Life. But he has given a 10 day reprieve. On Yom Kippur the Book of Life is closed and sealed. Those that have repented for their sins are granted a good and happy New Year. Since Yom Kippur is the day to ask forgiveness for promises broken to God, the day before is reserved for asking forgiveness for broken promises between people, as God cannot forgive broken promises between people. Since Yom Kippur is the day to ask forgiveness for promises broken to God, the day before is reserved for asking forgiveness for broken promises between people, as God cannot forgive broken promises

between people. Yom Kippur is a day of "NOT" doing. There is no blowing of the Shofar and Jews may not eat or drink, as fasting is the rule. It is believed that to fast on Yom Kippur is to emulate the angels in heaven, who do not eat, drink, or wash. An important part of the Yom Kippur service is the "Vidui" (Viduy) or confession. The confessions serve to help reflect on one's misdeeds and to confess them verbally is part of the formal repentance in asking God's forgiveness. Because community and unity are an important part of Jewish Life, the confessions are said in the plural (We are guilty). As Yom Kippur ends, at the last hour a service called "Ne'ila" (Neilah) offers a final opportunity for repentance. It is the only service of the year during which the doors to the Ark (where the Torah scrolls are stored) remain open from the beginning to end of the service, signifying that the gates of Heaven are open at this time.

Answer for yourself: What should we learn from this? That repentance from sin, confession, and obedience to the Laws and Commandments of God, just like "the Christ" taught in his Gospel in the New Testament, is the way to Eternal Life and Salvation. All that we do on Yom Kippur is but a picture of the reality that awaits us all at the end of our physical existence.

The last major feast on the Jewish calendar is Tabernacles. It is celebrated in the Fall in the Jewish month of Tishri, which corresponds to the month of September/October on the Gentile calendar.

The Feast of Tabernacles came at the final ingathering of the harvest season. The fruit of the land had been reaped so the people could rest from their labors. It was a time of great rejoicing and was celebrated from the fifteenth to the twenty-first. Then on the twenty-second (the eighth day), there was a special Sabbath which was a day of rest characterized by further rejoicing (Lev. 23:33-41).

*Levi 23:33 (KJV) And the LORD spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD. 35 On the first day [shall be] an holy convocation: ye shall do no servile work [therein]. 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein]. {solemn....: Heb. day of restraint} 37 These [are] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: 38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a Sabbath, and on the eighth day [shall be] a Sabbath. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. {boughs of goodly trees: Heb. fruit of, etc} 41 And ye shall keep it a feast unto the LORD seven days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the seventh month.*

The primary activity during this feast is the building of booths or shelters (Sukkah). God commanded the Hebrews to build shelters to live in during the Feast as a reminder of how He cared for them during their wilderness wanderings and the fact that they were pilgrims passing through this life (Lev. 23:42-44).

*Levi 23:42 (KJV) Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your God. 44 And Moses declared unto the children of Israel the feasts of the LORD.*

The shelters were loosely constructed and decorated and the roof covered with branches. This allowed the

Hebrews to see through the roof into heaven and be reminded of an even greater rest and rejoicing when God's hoped for Messiah would rule on the earth. Thus, the Feast of Tabernacles symbolizes the Messianic age.

The Feast of Tabernacles has such universal significance in God's redemptive program, that He requires all nations to go to Jerusalem to celebrate this feast in the world to come (Zech. 14:16).

*Zech. 14:16 And it shall come to pass, [that] every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.*

I, as well as the untold multitudes in the various Messianic Ministries of the world, rejoice to see the many thousands of Gentile believers which are returning to the Biblical Roots of their faith in this day and time as a sign of the prophetic season in which we are living.

## WHAT SHOULD THE BIBLICAL FESTIVALS MEAN TO THE CHRISTIAN?

I am aware that many teach that the Festivals were fulfilled in the life and ministry of the Jesus of the New Testament. Much of that understanding is taken from the Gospel of John and other passages in the New Testament. It is not my intent here to discuss such a matter, but when one undergoes a serious and intensive study of the New Testament and its "forged texts" as compared with the Hebrew Old Testament for accuracy one is saddened by the purposeful gross misapplication of Old Testament passages, purposeful mistranslation of Old Testament passages, and the hundreds of Old Testament passages purposefully taken out of context in the New Testament which are purposefully manipulated to provide "false proofs" that make it appear as if this New Testament Jesus fulfilled the Old Testament prophetic passages and the Biblical Feasts. I used to believe that as well from reading "only" the New Testament, but after years of serious study, where I compared line upon line of Hebrew Old Testament and true Masoretic text from the Jewish Scriptures and not the "altered" Christian Old Testaments with New Testament text, I came to see the error of my previous religious belief system. I had put my faith in the wrong document. Along with that I had the "Wrong Salvation Message" and the "Wrong Pattern of Worship". In light of such a study and the convincing results from it then the bottom line is that we cannot be certain that this Jesus of Rome's New Testament was the Messiah or even historically existed in the first place.

If you find it hard to believe what I just said, then I suggest you purchase only one book and be awakened to the serious flaws in the Christian Bible and the New Testament which has so severely been "added to and taken from" by the Roman Church over the centuries: Antisemitism In The New Testament by Lillian Freudmann. What a book! What a book! What a book! Read it and you will never be the same again and not sorry that you did and then you will not be able to question what I say or write for when you take her challenge and compare the Hebrew texts, line upon line, and precept upon precept with the later Greek and English Christian Old Testaments and New Testament you will see how doctrine after doctrine was altered and changed from the Hebrew; in so doing you will see "another Gospel" created, "another Pattern of Worship" was instituted by Rome, and "another Salvation Message" replaced the only one mankind had known since the beginning of time!!!

## IN SUMMARY...GOD'S TRUE PLAN OF SALVATION

Having said that, then let me explain God's true plan of salvation as seen in the Biblical Festivals as taught in the Bible that a Jew like this Jesus used and believed in the first century...the Holy Tanakh:

- **God makes His salvation available through faith as pictured in the physical salvation of Israel from Egypt at the Passover where God passed over those who responded to Him in faith and**

**obedience. Works accompany such belief for if the Israelites had not responded accurately to their faith and failed to apply the blood to their door then they would likewise had died.**

- **Once we are saved at Passover one comes to Unleavened Bread as it is time to get the "leaven" (picture of sin in the Bible) or sin out of our lives. This is a sanctification whereby we make ourselves through repentance and obedience to the Word of God acceptable vessels for God's Spirit to inhabit. God's Spirit comes to such a one in the fulfillment of Pentecost.**
- **We then leave the first harvest season during the year and encounter the dry period as symbolized by the whole of life of mankind. Once we are saved, cleansed, and filled with God's Spirit, we are equipped to live out our lives where we must deal with the good and the bad as we encounter them in life. Sometimes life is hard as seen in the dry season following Pentecost; yet we have the Spirit of HaShem to comfort and sustain us.**
- **The next Festival is Rosh HaShanah which symbolizes our death at the end of our life. It is appointed for man to once die and then the judgment which is also a second part of Rosh HaShanah.**
- **After the resurrection at Rosh HaShanah and the judgment and reward for believers as well as non-believers, then one awaits final atonement at Yom Kippur.**
- **The only thing lacking is the eternal dwelling of the Spirit of God with mankind at the Festival of Tabernacles. This is the eternal Sabbath where God and man are one.**

**Answer for yourself:** Did you notice that not only did the above plan of YHVH'S salvation make sense, but Yeshua's name was not mentioned once?

**This is only a summary to say the least of what the Biblical Festivals reveal...the Plan of Salvation of God. And if you noticed, this plan is very understandable to the Jew and non-Jew without trying to "force" Jesus to fulfill passages that yet remain unfulfilled. Sadly the Christian Church has not heard this message and yet it is the very core of the whole of the Bible a Jew like Jesus would have! So sad! I thank God above that He put into my heart the love for Him and the desire to study as I have to find these truths and be able to share them with other Christian brothers and sisters who are in Churches that teach them wrong and in so doing likewise teach incorrectly the Salvation Message of God let alone the wrong Pattern of Worship of God.**

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# THE BIBLICAL FEAST DAYS WERE ORDAINED AT THE CREATION OF THE WORLD AND INTENDED FOR BOTH JEW AND NON-JEW TO OBSERVE

The very first reference in the Scriptures to the solemn Festivals of Yahweh was made on the fourth day of creation (Gen. 1:14). Here is that verse in several translations.

**Good News Bible** *"Then God commanded, 'Let lights appear in the sky to separate day from night and to show the time when days, years and religious festivals begin.'"*

**Jerusalem Bible** *"Let there be lights in the vault of heaven to decide day from night and let them indicate festivals, days and years."*

**New English Bible** *"Let there be lights in the vault of heaven to separate day from night and let them serve as signs both for festivals and for seasons and years."*

**Moffat Bible** *"Let there be lights in the vault of heaven to separate day from night, to mark the sacred seasons, the days and the years."*

We can see plainly from these translations that Yahweh's sacred seasons, His solemn festivals were an integral part of His plan at the creation of the world. The Plan of Salvation and the Sabbath Laws which form a part of it was, therefore, not a divine after-thought hurriedly formulated by the Almighty when Adam sinned, but a carefully arranged program in which each major event was scheduled to occur at a divinely appointed time; a rescue program held in readiness in the event of mankind sinning.

Yahweh's solemn festivals, in other words, are part of the Plan of Salvation; for they not only prefigure the seven major events in His plan, but they specifically identify the appointed times when those mighty events are scheduled to take place.

**Genesis 1:14** *"Let lights appear in the sky ... to show the time when days, years and religious festivals begin."*

## THE FEAST DAY COMMANDMENTS AND THEIR ETERNAL NATURE

Many sincere believers suppose that the Feast Days mentioned in the Bible were a temporary feature instituted by the Eternal only till the time of the Jesus' and since then they were **'done away with,' 'nailed to the cross'** and are therefore of little importance to Christians under their "supposed" new covenant. Nothing is further from the truth; and to prove this we will examine Yahweh's commandments concerning His Feasts to see if they were in fact temporary or eternal.

The commandments concerning the Feasts of Yahweh are found in the following passages: Exodus 12:14-24, Exodus 13:5-16, Leviticus 23 - the whole chapter but note carefully verses 14, 21, 31 and 41. Space does not allow us to quote all these verses, but let us look at one festival verse in six Bible translations in order to appreciate the kind of language Yahweh used when giving His Feast Day commandments. The verse we have selected is Exodus 12:14 but all the others are just as meaningful and use identical terms.

King James Bible      *"And this day shall be unto you for a memorial and ye shall keep it a feast to the Lord **throughout your generations**, ye shall keep it a feast by an ordinance **forever**."*

Moffat Bible      *"And this day shall be a memorial day for you, to be kept as a festival for the Eternal **age after age**, you must keep this as a **standing festival**."*

Amplified Bible      *"And this day shall be to you for a memorial, you shall keep it as a feast to the Lord **throughout your generations**, keep it as an ordinance **forever**."*

Jerusalem Bible      *"This day is to be a day of remembrance for you, and you must celebrate it as a feast in Yahweh's honor, for **all generations** you are to declare it a day of festival **for ever**."*

Good News Bible      *"You must celebrate this day as a religious festival to remind you of what I, the Lord have done. Celebrate it for **all time to come**."*

Knox Bible      *"You are to observe this day as a memorial of the past, a day when you keep holiday in the Lord's honor, **generation after generation, a rite never to be abrogated**."*

Can you see what we mean? Yahweh's festivals were appointed by Him to be celebrated from generation to generation, age after age, for all time. **They were never to be abrogated**. The word "abrogate" means to cancel, to nullify, to repeal, to do away with, to abolish.

**According to this Scripture, the Almighty's feasts are "never to be abrogated".**

**Answer for yourself:** Does that sound as if He would a few years later do away with them? Certainly not. The very suggestion is insulting the intelligence of the Almighty and casting doubt on His ability to say what He means and mean what He says. Also remember that there are other Bible verses - every bit as powerful as the one given above - which in exactly the same way define the eternal nature of Yahweh's festivals. Turn to them in

Leviticus 23 verses 14, 21, 31 and 41. There, over and over again, you will see how the Holy One of Israel commands His people in everlasting tones to celebrate His festivals for all time.

So do not let anyone confuse you by saying that the Feast Days of the Almighty God of Israel have been done away with: because they haven't. All who make such wild and totally irresponsible claims - and you will hear them - are insulting Yahweh's ability to even formulate His own laws; and it is unthinkable that He who knows the end from the beginning would have used such language if all along His plan was to do away with the Feasts at Calvary. The very idea borders on blasphemy and is only being given this coverage because of the untold damage that false doctrine is causing in the ranks of the Christian church.

The plain truth is this: That as the supreme Judge and Advocate in the law court of Heaven, Yahweh knew perfectly well what He was saying when He commanded that His solemn festivals were to be celebrated for ever, from age to age, for ALL TIME.

Further confirmation of this fact will be given later where you will see that in the coming millennial age, and in the age after that (on the new earth) the redeemed host of mankind will celebrate the Feast Days of the Almighty with great gladness and respect.

## THE CHRISTIAN CHURCH HAS FOLLOWED IN THE SIN OF JEROBOAM

After the death of King Solomon the nation of Israel split into two kingdoms. The tribes of Judah and Benjamin (and some Levites) stayed loyal to Solomon's son Rehoboam and formed the "Kingdom of Judah." The other tribes broke away under a man called Jeroboam the son of Nebat. They retained the title "the Kingdom of Israel." The city of Jerusalem was in Judah and its crowning glory was the Temple which Solomon had built. Three times a year all Israelite males were commanded by God to go up to Jerusalem: at the Passover, at Pentecost and at the Feast of Tabernacles. (Exodus 23:17, Deut. 16:16). Israel's new king Jeroboam feared that his rebellion against Rehoboam would collapse if his people went up year by year to Judah for the festivals where they would hear the truth as opposed to Jeroboam's "gospel." He was extremely worried. At all costs he must prevent the men of Israel from going to Jerusalem for the Festivals of Yahweh. And this is the record of what he said.

1       *"If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this*  
Kings *people turn again to their Lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to*  
12:27- *Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto*  
33       *them, it is too much for you to go up to Jerusalem: behold, thy Gods, O Israel, which brought thee up out of*  
*the Land of Egypt.*

*And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one unto Dan.*

*And he made a house of high places, and made priests of the lowest of the people, which were not the sons of Levi.*

*And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah,* *and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he has made.*

*So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel:* *and he offered upon the altar, the burnt incense."*

Believe it or not that seemingly insignificant act of worshipping two metal idols on unsanctified festivals was the most catastrophic blunder ancient Israel made. It is a sin so grievous that over and over again the wickedness of succeeding kings was measured against it. Repeatedly these words appear:

1 Kings 15:34, *"And he did evil in the sight of the Lord and walked in the way of Jeroboam the*  
16:2&26, 2 Kings *Son of Nebat and in his sin wherewith he made Israel to sin"*  
3:3

Answer for yourself: Why was Jeroboam's sin so grievous?

Because by it with one master-stroke he severed the nation's main spiritual link with Yahweh's appointed Sabbaths as well as with YHWH'S "pattern" and form of worship. The sacred festivals were times for spiritual instruction and revival, when the men - and families - of Israel gathered in Jerusalem to learn of the Almighty and His requirements. (Exodus 34:23) Jeroboam's bogus festival and substitute form of worship at Bethel broke that spiritual link and like a rudderless ship the nation of Israel began to drift away from the Creator.

The results were appalling, for very soon millions of Israelites completely lost their spiritual bearings and adopted the basest forms of paganism as well as the pagan's holy days. Many were the calls to repentance, but the sin of Jeroboam son of Nebat (the sin of using substitute forms of worship on unsanctified festivals) was not given up. As a result the Almighty carried out His predicted threats given through the His servants the prophets and handed Israel over to their enemies. After a series of devastating defeats they were deported from the Promised Land and sold like cattle in the markets of the Middle East.

2 *"And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of*  
Kings *spoilers, until He had cast them out of His sight. For He rent Israel from the house of David; and they*  
17:20- *made Jeroboam the son of Nebat king: and **Jeroboam drove Israel from following the Lord, and***  
23 ***made them sin in a great sin.** For the children of Israel walked in all the sins of Jeroboam which he*  
*did: they departed not from them. **Until** the Lord removed Israel out of His sight, as He had said by all His*  
*servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."*

The action of Jeroboam, apparently trivial as it may seem, was obviously a most grievous sin. It was spiritual adultery at its worst; the act of mixing and diluting truth with error. In fact it was idolatry! In essence it consisted of merging the laws of the Almighty with human tradition and trying to worship Him on bogus festivals which were unauthorized imitations of Yahweh's appointed feasts.

Hundreds of years earlier the prophet Moses had foretold Israel's scattering or deportation if they forsook the commandments of God and here it was happening exactly as foretold.

Deuteronomy *"And Yahweh shall scatter thee among **all** people from one end of the earth unto the other; and*  
28:64 *there thou shalt serve other Gods which neither thou nor thy fathers have known."*

*Strange as it may seem, that selfsame sin of adulterating truth with error, of introducing bogus religious festivals into true worship has been repeated on a*

## *world scale by the Christian Church.*

Yes it is true, the mighty congregations of Christendom have done - and are still doing - what ancient Israel did under King Jeroboam. Over the centuries truth has been diluted with error and the introduction and acceptance of unsanctified festivals as days of worship is now so widespread that comparatively few believers are even aware of the deception. This may sound like a shocking statement, but it is true; and if the reader is not afraid of truth he/she must read on, for proof of this fact will follow shortly.

### **At this very moment the whole of Christendom is steadily - yet almost imperceptibly - splitting into two distinct camps:**

1. **Those who respect the laws of Yahweh and add to their faith OBEDIENCE, especially that form of obedience which manifests in keeping Yahweh's Sabbath commandment.**
2. **And those who look upon obedience almost as though it were a competitor of faith. This persuasion, surprisingly, sees little amiss in clinging to the popular but unsanctified festivals of Christendom and the bogus Sabbath of Sunday. And like Israel of old these believers are in the mass refusing to keep the Almighty's festivals.**

Sooner or later all those who classify themselves as believers in the Creator will move into one or other of these two camps.





# HOW WE AS NON-JEWS LOST "THE FAITH" OF JESUS...THE FAITH ONCE GIVEN TO THE SAINTS

Scholars, historians, and sincere clerics agree that during the first 200 years following the deaths of the Apostles, drastic, un-scriptural changes came about within the early Assembly that would flourish down to our day. It was prophesied in the Bible. But the Bible also speaks of a "remnant" who will be adhering to the original, scriptural truths in these last days. Understand what happened.

...

*and the urgent need today to return to the "faith which was once delivered to the saints" (Jude3)*

*"As the apostolic age comes to a close, the Church seems to pass through a dark tunnel. When it comes out at the other side, the original bond of unity, the clear Standards, and the love of [Yahweh] seem to have been replaced by an unsettling, institutionalized spirit of domination and by beliefs which are more Gnostic than Christian. What happened? We are now confronted with the possibility that the original identity and true definition of Christianity have become lost." --The Apostasy Of The Lost Century.*

**Answer for yourself:** Has Gentile Christianity since the first century twisted much of the Bible's truth, thereby making itself guilty of teaching another gospel, another doctrine?

**Answer for yourself:** Can you explain why a movement identifying itself so closely with Jesus, a Jew, today teaches often doctrines opposite of what he taught?

**Answer for yourself:** Are you even aware that Gentile Christianity is guilty of changing the gospel of Yeshua?

## THE PREACHING OF ANOTHER GOSPEL

Through much Bible and historical study, I as well as multitudes of others, have drawn conclusions that differed from what is routinely taught in nominal Christianity throughout our land.

**Answer for yourself:** Should we need a priest or minister to interpret for us what the Bible says?

Surely the Creator of this universe would not leave an instruction Book for man that humble, sincere, truth-seeking people could not properly understand! But one thing is different today. Living in the Western Hemisphere make rendering and interpreting a Hebrew book quite difficult without adequate preparation on our parts.

**Answer for yourself:** Is truth that leads to salvation so complicated that it can be grasped only by those with

seminary degrees in Bible interpretation, and how do we explain the multitudes of diversity in doctrines that exist in more than 2 thousand different and competing Christian denominations?

## THE TRANSLATORS OF OUR CHRISTIAN ENGLISH BIBLES HAVE BEEN LESS THAN TRUTHFUL DUE TO THEIR RELIGIOUS BIASES

With the help of today's concordances, lexicons, dictionaries, and other Bible study helps, we can come to a better understanding of many archaic words and renditions found in the King James Bible.

As we move closer to the end of the age, knowledge of the Bible's true message shall be increased, Daniel 12:4. At the same time there will be a restoring of original truth neglected through the centuries, Acts 3:21. We see this last-days movement to restore Biblical truth spear-headed in the restoration of the Hebraic Roots to the Gentile Christian church today.

Most of us with a little study can easily find a number of incongruities and even serious errors perpetuated by churchianity.

For example, the name "Jesus" appears in Acts 7:45 in the King James, which obviously refers to Joshua the son of Nun, the great Israelite general. Hebrews 4:8 is another place where Joshua-or more correctly Yeshua should appear in the King James Bible. The newer Bible versions recognize this error and have since changed the name to the Latinized "Joshua" in both Acts and Hebrews. These are definitive examples revealing that the name Yeshua (later altered to Joshua) was changed wholesale to "Jesus" by translators!

The average churchgoer has no idea what the word "Christ" means or where it came from. Bible dictionaries show that "Christ" derives from the Greek *christos* (Strong's Concordance Greek Dictionary No. 5547, from "*chrio*" meaning to anoint or rub with oil). It means anointed, as does the Hebrew *meshiach*.

**Answer for yourself:** Why would a Jewish rabbi, speaking Hebrew, be given the Greek title "Christ?"

Yeshua himself said our salvation is of the Jews (not Greeks, John 4:22). Acts 1:6-7 indicates that the Kingdom will be restored to Israel and not Rome or Athens. Yet English Bibles contain the Greek title "Christ."

**Answer for yourself:** Why was it not properly translated "Anointed"?

One would be more correct to refer to Yeshua by the Hebrew title "Messiah" rather than identifying him by a title that is "Greek" to most people today.

It does seem rather strange that the Greek title "Christos" is *transliterated* (that is, brought over into English with the same sound), yet the name of Yahweh and Yeshua are both *translated* by the English "Lord" in our New Testament. Too often in the King James Version the word "Lord" leaves us in doubt who is meant), Yahweh the Father or Yeshua (see Acts 2:34, Heb. 10:30 and many others). This contributes to the blurring of such major distinctions and created a "theology" that guarantees such a one who follows and believes these things are idolators!

## STRANGE CUSTOMS AND PRACTICES

There is a grass roots religious or spiritual movement afoot around the world to free mankind from the shackles of pagan customs and beliefs. Bet Emet Ministries is one such ministry. This is true not only in the United States, but also in Europe and the Middle East. This spiritual revival seeks the old paths of truth by restoring the Hebrew Roots of Christianity.

The problem with mankind is simply one of human nature and sin. Yahweh clearly defines sin for us:

***"Whosoever commits sin transgresses also the law: for sin is the transgression of the law." (1 John 3:4)***

We cannot do things as we alone see fit, but are obligated to follow His instructions, living His way. He is the final Judge. When our lives are over and we are in the grave, Almighty Yahweh will be the One who matters. So we must please Him now, while we can.

As we near the end of the age it appears that Yahweh is moving to clear from the minds of sincere truth seekers the accumulated rubbish of pagan influence that has overwhelmed and saturated the faith once delivered unto the saints.

***Religious error is evident everywhere, yet the majority attending weekly church services are ignorant of the subtle and pervasive influence of pagan customs. Christianity perpetuates the error instead of rejecting paganism and retracing its steps back to truth***

## **ITS HARD TO TEACH OLD DOGS NEW TRICKS**

It is no secret that the first Israelite Bishops and overseers were replaced at death by converts from paganism. Brumback's History Of The Church states on page 53,

***"The Roman emperor, by the office of Pontifex Maximus, directed all religious affairs. When Christianity became the state religion, Constantine [ruling 306-337] assumed all of the authority in the church, which he had exercised as supreme director of paganism."***

As more pagans were supposedly converted to faith "in" Yeshua the more difficult it was to resist the strong influence of pagan practices and customs they brought along with their new faith. Halley's Bible Handbook includes a section on church history entitled "Paganization of the Church," which aptly details what happened since the time of Constantine who was the first Christian emperor.

While Constantine did not make Christianity the state religion, he favored Christians in official appointments and positions. After his death, other Roman emperors favored Christianity above all else. Note Halley's comments:

***"Emperor Theodosius, 378-395 CE, made Christianity the state Religion of the Roman Empire, and made Church Membership Compulsory. This was the Worst Calamity that has ever befallen the Church. The forced conversion filled the Churches with unregenerate people..."***

***"But now the military spirit of Imperial Rome had entered the Church. The Church had conquered the Roman empire, but in reality the Roman Empire had conquered the Church, by making the Church into the image of the Roman Empire..."***

***"The Imperial Church of the 4th and 5th centuries had become an entirely different institution from the persecuted Church of the first three centuries. In its ambition to Rule it lost and forgot the spirit of [Messiah].***

***"Worship, at first very simple, was developed into elaborate, stately, imposing ceremonies having all the outward splendor that had belonged to heathen temples..."***

***There were mass conversion of the Barbarians. There is only one problem. There was little repentance and instruction, and they amounted to false conversions. The Gothes, Vandals and Huns who***

*overthrew the Roman Empire accepted Christianity; but to a large extent their conversion was nominal; and this further filled the Church with pagan practices..." p. 867, Halley's Bible Handbook.*

## THE TRANSFORMATION OF JEWISH CHRISTIANITY INTO A GENTILE ABERRATION OF BIBLICAL TRUTH

Historians attest to the change that came over the early fledgling assemblies following the death of the Apostles, all of whom had been Jews. It is as if a curtain had come down upon their activities, and when it is raised a hundred years or so later, an entirely different situation is seen. Syncretism-the merging of pagan practices with Bible truth-is obvious everywhere. The heathens continued keeping their former pagan ways, but under a new name and with a slightly different meaning.

Man's desire to do things his way, rebelling against the commands of Yahweh, started back in the Garden with Adam and Eve. Rebellion continued, forcing Yahweh to intervene through the flood, the tower of Babel, and even while the Israelites were being fed manna and having Moses lead them to the Promised Land. Isaiah's opening chapter is a condemnation of His chosen people. Rebellion against Yahweh's law continues and is becoming even more evident today.

The point of Isaiah's rebuke and that of Yeshua reveals that the syncretism has continued throughout history. Carnal man has continued to inject his own thoughts and concepts in his worship and thus early on contaminated the True Worship of our pure and holy Creator Yahweh.

## WE HAVE FAILED TO LEARN THE LESSONS OF HISTORY

Having come out of Egypt, and recalling that pagans worshipped a golden calf, Israel decided they would have a visible object that they could see, handle and touch to represent the invisible Yahweh, Exodus 32:4. The clear warning in Exodus 20:1-5 was that under no circumstances were they to follow the idolatrous practices of the pagans in the land they were to possess.

Israel's covenant was to follow the teachings of Moses and so be a light to the Gentile nations around them. The Gentile pagan nations were not to be a light to Israel. Israel's mission was to be a model nation and to lead others in the pure worship of Yahweh. This is clear from Isaiah 27:6: *"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."*

Psalms 80:8-11 clearly shows that what Yahweh sought from Israel, His vineyard, did not become a fruit of righteousness. His people were soon removed from their favored and unique position among all peoples and sent into exile.

Answer for yourself: What happened?

Israel had become ensnared in the worship practices of the pagans about them. Instead of holding Yahweh's way of life-with its many blessings and security-as an example to the world, Israel took up pagan ways, turning their backs on pure worship given in the Bible.

When Israel finally went into the Promised Land, it was a new generation, a people that had seen the miracle of the daily manna being provided for them, and the presence of Yahweh in the pillar of cloud by day and the pillar of fire by night.

This new generation of Israelites should have gotten the paganism of Egypt out of their system. They had among them Moses and the tabernacle with a functioning priesthood to keep them mindful of the goodness and bounty of Yahweh's providence. All of this to no avail.

*After the death of Moses, Israel, instead of driving out the inhabitants to a man, tolerated the pagans, married them, absorbing their heathen worship and practices.*

The pagan nations were still in the land at the time of David and Solomon and were a snare to them.

*Eventually, the false religions of the world so corrupted the Chosen People that Yahweh divorced them spiritually*

**Answer for yourself:** Is God the same yesterday, today, and forever?

Now pay attention to the next question.

**Answer for yourself:** If God who is the same yesterday, today, and forever, divorced His people and "cut them off" from Himself and commanded His people to divorce their Gentile wives because of the pagan worship practices that they brought into Israel, can God do any less with us who practice and observe pagan holidays in the Church and substitute pagan "sabbaths" for the Sabbaths of God? You better think deeply before you give a quick answer.

One only has to read Matt. 7: 18-21 to find that many will come to Yeshua thinking that they have done many wonderful works in "his name" only to hear "depart from me I never knew you..because you work and practice iniquity." What we fail to understand is that the Greek word for "iniquity" means those who are not submitted to or ignorant of the Laws of Moses, especially Gentiles. If we were not ignorant of such Laws we would see specifically that God has commanded how He is to be worshipped, and no where in these Laws and Commandments can we find the holidays observed in the Christian Church today, instead, we find the opposite....a complete calendar of Jewish Holy Days which by in large is neglected.

## IF WE DO NOT LEARN FROM HISTORY IT REPEATS ITSELF

History repeated itself centuries later after Yeshua's death. The first disciples were all Israelites, as were the first bishops. Within the first hundred years, however, the "called-out ones" no longer were of the characteristic Hebrew flavor. Paganism had moved in and taken over.

Yeshua came to call us to repent and return to the pure religion of Yahweh, teaching us to follow His ways instead of carnal, human understanding. Historically we see that Christianity, when it departed from its Jewish Roots rejected the Hebrew religion, which led to a despising of the Mosaic Law given by Yahweh Himself to man (Rev. 22:14). Instead, Gentile Christianity tolerated and absorbed prior pagan customs and teachings in flagrant violation of Scripture.

The Oxford Illustrated History of Christianity, commenting on the widespread infusion of pagan influence, on page 84 states:

*"The 'opaque' areas of experience, of institutions and daily living, if they had not disappeared by [Pope] Gregory's time had become absorbed into a Christian universe as translucent parts. In principle, there was nothing that could not be absorbed into the radically Christian world."*

*The religion of modern churchianity has absorbed many foreign doctrines that have no basis in the Bible, but are rooted in Mystery Pagan Religions.*

**Answer for yourself:** Could many today in the church be likened to the rebellious Israelites who took up whatever new worldly fad or liberal trend came upon the scene? You better believe it! Yahweh is completely out of their thoughts.



*And even as they did not like to retain Yahweh in their knowledge, Yahweh gave them up to a reprobate mind [unfit to pass judgment], to do those things which are not convenient: being filled with all unrighteousness...who knowing the judgment of Yahweh, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them," Romans 1:28-29,*

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## BAPTIZED WITHOUT REPENTANCE

Historians attest to the change that came over the early fledgling assemblies following the death of the Apostles. With the exception of Luke and Paul, all the New Testament apostles were Jews. They had grown up following Israelite customs, keeping the Saturday Sabbath, the annual Feast Days and hearing the Torah (Law) read to them each Sabbath. Yet, there are those who contend that these Jews were dyed-in-the-wool Christians and wrote the books of the New Testament in Greek no less! Current scholarship since the discovery of the Dead Sea Scrolls has proved this 1700 year Catholic tradition totally bogus.

Syncretism (the merging of paganism with Biblical truth) is obvious everywhere within the New Testament to those with such prior knowledge of both Judaism and pagan Gentile religions. The pagans continued keeping their pagan ways, but under a new name and with a slightly different meaning and much of this was written within the pages of our New Testaments and without prior knowledge one falls prey to such deception.

The Oxford History of Christianity, on page 85 states,

*"Baptism turned a pagan into a Christian...What constituted a 'pagan' was a matter of definition by clerical authority; in practice it meant what evaded the bishop's control. Gregory the Great's decision that English converts to Christianity might continue to use their traditional places of worship provided they were sprinkled with holy water was a revolutionary extension of clerical tolerance, with momentous implications for later missionary activity."*

*All of this is to say the pagans were baptized, but returned to their former houses of idolatry and continued to worship as before. Only the name had been changed to gain larger numbers of converts to Christianity.*

## THE FACTS OF THE MATTER ARE QUITE DISTURBING

The following is taken from the book, The Jewish Christians of the Early Centuries of Christianity According to a New Source, written by Shlomo Pines. The Islamic historian reveals much about growing dissension between Jews and Christians shortly after Yeshua's time and the blending of pagan beliefs brought into Christianity by the growing number of gentile converts.

Pines makes revealing comments from his vantage point of an outside spectator, namely, as an observer of the history of the two distinct groups which emerged from Judaism-Christianity and Islam.

- First, there were Jewish Christians who adhered to the teachings of Moses. Beginning with the Apostles, the first converts to an understanding that Yeshua was the expected Messiah were from Judaism, especially from the synagogues where the Apostles went to preach.
- Later came the torrent of Gentile converts who are referred to simply as "Christians." While the Jewish Christians continued keeping of the law and the ways taught by Yeshua, those converts coming from non-Israelite nations became known as Gentile Christians (whom author Pines refers to only as "Christians"). These retained their many heathen doctrines, blending them into

## "Christianity."

Shlomo Pines writes of the early centuries of Christianity and states, "The original Gospel was regarded as written in Hebrew." He goes on to point out what history has verified, that the Gentile converts to the true Biblical Jewish Faith no longer used the Hebrew texts to bring about the conversion of many other nations. Because of the infusion of foreign doctrines by Christianity, the Gentile bishops and teachers avoided the Hebrew Scriptures, relying mostly on the Greek texts. Pines tells us why in this eye-opening statement:

*"In their view, this was a deliberate policy on the part of the Christian leaders, who did not want to have their doctrines demolished by the scholars grounded in the Scriptures who were numerous among the Jews."*

*It is noteworthy that this Islamic writer is acutely aware of the many un-scriptural doctrines of early Gentile Christianity. Gentile Christians had abandoned the Commandments of the Old Testament (Torah) and substituted alien laws and heathen customs and practices.*

*Rather than evangelize the nations around them through the authentic Hebrew Scriptures, the Christian leaders from Gentile backgrounds avoided the Hebrew texts because so many of their "Christian" doctrines were nowhere found in the Bible.*

Thus, they avoided any clash with those knowledgeable of the Hebrew Scriptures which condemned taking on any aspect of worship foreign to the Word of Yahweh. Author Pines contends that Emperor Constantine turned against the pagan philosophers and adds, "The philosophers' books were burnt and monks were lodged in their temples, which were transformed into churches (or monasteries)" p. 30.

## UN-SCRIPTURAL TEACHINGS REPLACE GOD'S TRUTH

That pagan temples were turned into churches or monasteries explains the heathen derivation of the word "church" used in the King James and other Bibles. The Greek word "ekklesia" literally means "the called out ones," which carries the same meaning as the Hebrew "kahal." Ekklesia refers to a body of people, not a building. The word "church" is a poor translation of ekklesia. Church refers to the building coming to us through the Anglo-Saxon "circe." Circe was the Greek goddess who turned men into swine. In Scottish the word is "kirk," relating to the Hebrew "kikkar," meaning a circuit or disc-the sun! The ancient link to sun-worship (on Sun-day) is undeniable.

The following excerpts are taken from Pine's work:

- "The Romans and the Greeks had a feast called the Nativity of Time, which celebrated the return of the sun in January. They introduced into it various modifications and called it 'The Nativity of [Messiah]' or the Nativity. This feast was unknown at the time of [Yeshua] and of His companions.
- "The Jewish Christians...are not vegetarians and they do not reject certain portions of the Old Testament. Like the Jewish Christians of our texts, they are, as far as the observance of commandments is concerned, orthodox Jews...They thus carried on the old tradition of the first Christian community of Jerusalem..."

A footnote on page 39 reveals,

*"Strecker points out that the Jewish Christian doctrine started out by being the Christian church doctrine and became a heresy only in the wars of historical evolution."*

*In other words, paganism and worldly doctrines infiltrated the early body of believers and corrupted it. As more pagan converts became "Christians," they flooded the church with their traditional practices that soon were "baptized" by the Christian clergy and absorbed as doctrine. This is how Sunday, New Year's, Xmas, Easter, Lent, Halloween, Valentine's Day, and much more crept into and became "holy-days" (holidays) of churchianity.*

## THE PARTING OF THE 2 WAYS

The early movement saw one group of Christians as rooted in the teachings of Jesus which still clung to Israelite laws. These converted Jews known as "Jewish-Christians" continued to meet in the synagogues of the Jews as did Paul, Acts 13:14; 15; 42; 14:1.

The other group, composed mostly of Gentile converts, took on Grecian culture and Hellenistic customs and were simply called "Christians." According to Pines, this latter group [Gentile converts] brought about "the abandonment and portrayal of what is regarded as true Christianity and its replacement by Greek notions and ways. It is the relation of a historic failure; victory rests with the agents of corruption," page 14.

In other words, the flood of pagan converts to Christianity soon overwhelmed the pristine truth as taught by Yeshua and the Apostles, and Christianity became tainted.

*Christians today, many unknowingly, observe more pagan carry-overs than days plainly commanded in the Bible.*

These popular days include Sunday (a day historically set aside in honor of the sun), Easter (the day honoring Astarte, alias Ishtar and Ostra, Chaldean Queen of Heaven) Xmas (midwinter solar-fertility celebration), Lent (40-day fast for Ostra), New Year's (near the midwinter solstice instead of the Biblical spring), Valentine's Day (Roman fertility celebration), Halloween (demonic observance), and many others.

*There is no teaching or foundation for any of these "Christian holidays" anywhere in the Bible. They are the concepts and doctrines of men, firmly embedded in Christianity through centuries of tradition and practice.*

*Pines continues: "After Him [Yeshua] his disciples were with the Jews and the Children of Israel in the latter's synagogues and observed the prayers and the feasts of (the Jews) in the same place as the latter'" (page 41).*

The early believers (referred to by Pines as "Jewish-Christians") continued on with the worship of Israel by observing the weekly Sabbath, the annual Holy Days, and heard the preaching of the Old Testament along with the prayers of the Jews. They continued meeting in the Jewish synagogues just as did Jesus and the Apostles.

A decided difference soon arose between the "Jewish Christians" and "Christianity" itself.

*The true believers continued with the "Jewish" worship based on Yahweh's immutable law, while Christianity had amalgamated into its doctrines almost every foreign belief and practice necessary to accommodate the new convert. Accepting Christianity for the pagan was made easy. For him his old*

*ways remained the same, only the name had been changed.*

## TRUE WORSHIPERS ALARMED BY SUCH CHANGES

The Jewish Christians were deeply concerned about the events that had corrupted many converts to the faith of Jesus through the Roman Caesars and the "Rominization" of Christianity," according to Pines.

*"...Jewish Christian authors of our texts and presumably other members of their sect may have been the only people in the world-at the relatively late period (perhaps the fifth or sixth century) at which these texts were composed-who still deplored the split of Judaism and Christianity, two religions which should have remained one. They also deplored the fact that the Christians (or perhaps only most of them) no longer read the Gospels in Hebrew, the language of [Yeshua], and all the prophets. Quite clearly, these Jewish Christians believed that they preserved and continued (perhaps clandestinely) the traditions of the first not yet corrupted Christian community of Jerusalem founded by the immediate disciples of [Yeshua] who professed His religion, i.e...observed the Mosaic Commandments," p. 65.*

Author Shlomo Pines summarizes the accounts of other historians who maintained that the early believers in Yeshua as the expected Messiah still observed the Sabbaths and the Annual Holy Days.

*Paganism proceeded apace and soon overwhelmed Bible truth, replacing Scriptural customs and celebrations with paganized additions and substitutes.*

## HISTORY DOES NOT LIE...WELL NOT ALWAYS...UNLESS YOU ARE THE WINNERS OF HISTORY...LIKE ROME

While the comments of historian Pines are revealing, they are by no means unique. Many astute historians who are aware of the vast changes that took place from the time of the Yeshua until now corroborate what we have read.

Luther H. Martin's book Hellenistic Religions reads on pages 118-119,

*"One of the first issues to be debated by Christians was whether they were a new religion... These early Jewish Christians understood Christianity in terms of its Jewish past and they continued their observance of Jewish ritual practices exemplified by dietary requirements and circumcision." Tracing the history of paganism, Martin writes, "...and by the second century, Christianity had assumed many of the forms and practices of the mystery cults" p. 162.*

Brumback's History of the Church, referring to the beginning of the true Assembly at Pentecost in 31 C.E., reveals,

*"In it practices that are common in the religious world today were not found," p. 19.*

Author Brumback explains that the early church did not celebrate many of the holidays observed by most of churchianity today, which we have mentioned.

Then follows an explanation of the pagan source of Lent. "The word 'Lent' is derived from the old English word 'Lencten' which means spring. It was connected with a pagan feast that was celebrated in honor of the goddess 'Ostra,' the goddess of the east. The sacrifices to this deity were offered just about the time of the Passover and in this way it became associated with the believed resurrection of

## Jesus which followed the Jewish Passover.

*"Not until the Council of Nice (325 C.E.) decreed that Easter should be kept on Sunday next after the full moon on or after the vernal equinox, was there a definite day for the observance of Easter. Here is the evidence that it has a human origin, as it was not known until after the fourth century just when Easter would be," p. 20.*

Easter is not a Bible celebration. It is found in only one place in the King James, at Acts 12:4, a woeful mistranslation of the Greek *Pascha*, or the Passover.

Author Brumback goes on to explain in fuller detail a bit of Easter's history, adding,

*"Certainly no such day is authorized by the teaching of the Apostles."*

*"What brought these changes about? Why did disciples submit to having these days set apart as special days for the church? The answer is found in the failure of those who were the people of [Yahweh] to know what [Elohim's] Word taught. Lack of this knowledge made it possible to introduce new doctrines and new practices into the teaching of the church. The apostasy of the church and the corruption of the [evangel] resulted from neglect of the church to study [Yahweh's] Word" p. 21.*

## THE FOUNDATIONS OF BIBLICAL TRUTH WAS LOST BY NEGLECT

Brumback continues on page 31,

*"In the beginning the church was pure. The divine plan of the church as revealed in the New Testament was followed. Now the apostasy of which the apostles warned, began to develop."*

*"Ultimately Christianity overcame paganism and thousands of those who had once opposed the church now became identified with it, without understanding that such a step called for the reformation of life, separation from the world, and devotion to the cause of [Messiah]. Christianity in its purity was thus destroyed by paganism," p. 54.*

*Widespread neglect of the Old Testament meant that converts were not schooled in the Old Testament and were ignorant of Israelite background and the books of Moses. They simply accepted the Greek Septuagint as their source of Old Testament teaching, nor did they know anything about it's purposeful corruptions to pattern paganism, and knew little and understood even less of the Feasts and the deep meaning of the sacrificial laws. By and large the Gentile Christians detested the Jews and would have none of their teaching or understanding of the Torah.*

The New Testament is built upon precepts and teachings of the Old. Paul was inspired to write that salvation is found in the Old Testament:

*"And that from a child you have known the holy Scriptures, which are able to make you wise unto salvation through faith which is in Christ" (2 Timothy 3:15).*

*The early Apostles based their teachings on the Old Testament to prove that Yeshua was the promised Messiah of Israel. Yeshua even mentioned that himself in Luke 24:44: "...that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me"...sadly we yet await the fulfillment of the true Messianic Prophecies so the identity of*



*the Messiah yet remains unknown...that is until the true Messianic Prophecies are fulfilled!*

In Luke 4:4 Yeshua said that man shall live by every word of Yahweh. He constantly referred to the Scriptures, the Old Testament, when answering matters concerning the law, divorce, and personal conduct (the New Testament was not yet in existence at this time! See Luke 24:27).

The last warning of the Bible is that man is not to add to the Bible or to take anything away, on pain of losing salvation, Revelation 22:18. *"Scripture cannot be broken," John 10:35. Yeshua said, "Search the Scriptures," John 5:39.*

*Gentiles did not always comprehend the deep meaning of the Sabbaths and knew little of the Feast Days found in Leviticus 23. (The Bible calls them "Yahweh's Feasts," not "Jewish" Feasts. They detested the Jews and would have nothing to do with their practices, nor did they try to understand or study Hebrew. As a consequence of arrogantly ignoring the Old Testament basis of truth, Christianity generally still does not understand the foundation of Scripture.*

*"Now therefore you are...fellowcitizens with the saints...and are built upon the foundation of the apostles and prophets [Old Testament], Yeshua Himself the chief cornerstone," Ephesians 2:19-20*

## IS THE BIBLE GREEK TO YOU

The influence of paganism is easily found in many historical sources. Charlton Larid's book, *The Miracle of Language*, reveals:

*"The Church furthered Greek as well as Latin, the early Fathers of the church wrote Greek, and even as early as the seventh century Greek was being studied in England. Thus Greek words entered the English directly; they became Latin words which were borrowed directly; and they became Latin words which became French words which were borrowed directly" p. 90.*

This custom of admitting Greek and Latin names wholesale into English Bibles resulted in replacing and disguising Hebrew names. These names supplanted the true, original names, making them surrogate hybrids with a Grecianized flavor.

Today the claim is made that the entire New Testament was written in Greek, which is disputed by reputable scholars who find an unmistakable Hebrew original underlying the Greek text.

Because early Christian translators were woefully ignorant of Hebrew, Greco-Latin names soon replaced the inspired Hebrew names. Even today the King James uses Esaias for Isaiah, Judas for Judah, Elias for Elijah (Elijah), Urias for Uriah, Ozias for Uzziah, Josias for Josiah, Ezekias for Hezekiah, Idumea for Edom, Paul for Shaul, James for Ya'akov, Peter for Kefa, John for Yochanan, and many others.

The most holy of all words in the Bible, the sacred Name Yahweh, was replaced with *kyrios* and *theos*, which the King James renders *Lord* or *God*-outright substitutes.

Further enlightenment is given on page 118 of *The Miracle of Language*: "The Anglo-Saxon word for a general director was *stigward*, the sty-ward, the man who looked after the pigpen, for an Anglo-Saxon capitalist was likely to have his stocks and bonds mostly in the form of razorbacks. We have reduced the word to *steward*. The boss himself was a *hlafward*, a *loafward*, the man who looked after the bread. We cut that word to *lord*..."

Thus, we can see how the English Bible has reduced the sacred Name of our Creator Yahweh to "keeper of the loaf," or *Lord*! His holy Name Yahweh is now replaced with an inferior title.

In his History of the Church, Brumback answers the question how pagan ways and pagan days infiltrated the early church. He points out:

*"The answer is found in the failure of those who were the people of [Yahweh] to know what [His] word taught. Lack of this knowledge made it possible to introduce new doctrines and new practices into the teaching and worship of the church. The apostasy of the church and the corruption of the gospel resulted from neglect of the church to study [Yahweh's] word."*

"Pagans were accustomed to observe a feast to Proserpine with the burning of candles. To make the transition from pagan worship to Christian worship easy, the church in apostasy instituted on the same day a feast to the virgin Mary and burned tapers in her honor. Lactatius, a historian of the church, spoke of this practice as superstition, ridiculing those who lighted candles for [Yahweh], as if He lived in the dark.

*"Here were changes that appeared in the teaching and worship of the church as it developed into an apostate institution. Holy water, the burning of incense, the observance of Lent and Easter...were connected with paganism. When the church dropped the guidance of [Yahweh's] word pagan ceremonies found their way into the church and they are today a part of that system of worship which grew out of the apostasy," page 21-22.*

## THE SUPREME SOURCE OF ERROR

The extent to which non-Biblical doctrines and error have become unquestionably accepted as fundamental truths directly from the Bible has alarmed sincere Bible students.

The Bible as originally given is indeed the pure Word of Yahweh. Man has translated the Scriptures into other languages while viewing the Bible through the eyeglass of human error. Such errors are accepted as the true teachings of God without further inquiry. Some are outright substitutions with no basis in the truth of the Scriptures.

The anti-Semitic and anti-Judaic Gentile Christian Church of the early centuries after Yeshua has twisted the minds of some who perhaps unknowingly have accepted error as truth and call truth error. Thus, the masses are led astray (Revelation 12:9). And this began a long time ago. To this sad situation I am glad to say that Yahweh also has His people who are standing fast in His truth and studying the Scriptures to prove whether these things be so.

The purpose of this study is to help us better comprehend the source of error so that we can separate truth from falsity. History shows that all pagan religion has its source in Nimrod's Babylon. The teachings of Babylon have dominated Egyptian as well as Greek and Roman religion.

Teachings right out of Babylon can be found in almost all religions of the world. These abominable doctrines have even undermined the true religion Yahweh gave mankind through Israel. With corrupted doctrines and error, ministers have continued to twist the Bible so that "truth" is no longer Bible truth.

## SYNCRETISM: A DEADLY MIXTURE

The Bible when first given to mankind was inspired by Yahweh's Spirit. It was pure, holy and undefiled. Problems began when translations were made from one language to another. Our English Bible, for example, is taken primarily from the Latin. Which was translated from the Greek. Which was translated from the Hebrew, with much being lost along the way. It is like taking change from one pocket to place in another and losing some in the process. This is why it is our goal to return as closely as possible to the original languages.

Through what is known as *syncretism*, pagan doctrines are merged with Bible teachings and blindly accepted as

if from Scripture. Thus, the pristine Truth of the Bible has been adulterated with paganism and unknowingly accepted.

On page 109, The Oxford Illustrated History of Christianity quotes Patrick Wormald on adaptations of Christianity,

*"Christianity had been successfully assimilated by a warrior nobility, a nobility which had no intention of abandoning its culture or seriously changing its way of life, but which was willing to throw its traditions, customs, tastes, and loyalties into the articulation of the new faith."*

*While the expressed purpose of the church was to convert pagans and bring them into the fold of Christianity, in reality it was paganism that triumphed over churchianity. It was the church that absorbed and retained the pagan rituals, symbols, holidays, and precepts, but gave them a new name with a new meaning and a "Christian" understanding.*

Meyers' Medieval And Modern History states on page 42, "Many of our religious ideas, festivals and ceremonies, as witness Easter, and Christmas may be traced back to an origin in the practice and belief of our heathen ancestors."

Thus, pagan converts felt right at home as they retained their worship of the sun on Sunday, observed the re-birth of the sun in December, and called it not "Sol Invictus," but "Christmas." It made for a painless conversion to "Christianity." So the unregenerate pagan was baptized and became a "Christian-but was still a pagan at heart.

Had Israel and churchianity not done what they respectively have done in corrupting of Truth and establishment of falsehood, anti-Biblical sentiment would not be what it is. The conflict between light and darkness is no new conflict. It has carried on ever since sin first entered the Garden of Eden.

*Churchianity reads the Bible and sees no parallel between Israel's past dismal history and its own deplorable record.*

Bible teaching rests upon learning from the examples of others (1Cor. 10). But what if man contends that he needs no examples? With our high-tech society and our sophistication and knowledge, along with our scientific thinking, modern man feels competent to find his way if only given money enough and sufficient time to follow whatever light is given. Man is convinced that he is quite sufficient unto himself, and given time will eventually work things out.

Israel was overwhelmed by the visible power of Yahweh at Sinai (Exodus 19 and 20). The thunderous voice and trumpet, the lightning, the smoking, the rumbling and quaking of the Mount itself was evidence enough. The vaunted ability of man was tested. Israel vowed they would be perfect in everything and be obedient. Yet, when they tried they obeyed in nothing. Israel was pardoned again and again, and each time they continued to transgress.

The Tabernacle (and later the Temple) was right in their midst with the visible priesthood actively carrying out Yahweh's instructions day by day. Instruction, warning, chastisement, and the evident presence of Yahweh in the pillar of cloud by day and pillar of fire by night were of no avail.

## THE HOLY SPIRIT GIVEN TO MANKIND TO HELP HIM BECOME OBEDIENT

By himself, man lacks the ability and moral fiber to be holy. This is the primary lesson we are to learn here on earth, namely, that man's way is not Yahweh's way. We are to change our mind, the way we think, by having

**Yahweh's Spirit dominate our very being. *"The carnal mind is enmity against Elohim: for it is not subject to the law of Elohim, neither indeed can be," Romans 8:7.***

**It is only through the workings of Yahweh's omnipotent Holy Spirit power, which now is available to us, that we can rise above this mundane world. This means obediently following the way of life given us throughout the Bible, for it is through obedience that we are given the Holy Spirit: *"And we are his witnesses of these things; and [so is] also the Holy Spirit, whom Elohim has given to them that obey Him."* (Acts 5:32)**

**By professing to be His worshipers, ancient Israel assumed they could obligate Yahweh to tolerate whatever whim their degenerate minds could devise. They mentioned His Name, but their hearts were far from obedience.**

***"Yea, you took up the tabernacle of Moloch, and the star of your deity Remphan, figures which you made to worship them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen."* (Acts 7:43-44)**

## **DOCTRINE AND THE COMMANDMENTS OF MEN**

**Giving only lip-service is not acceptable to a holy, just, and righteous Yahweh. It never was and never will be. Genuine obedience comes from a contrite heart. Yeshua himself said, *"They worship Me (referring to YHVH) in vain; their teachings are but rules made by men,"* Mark 7:7, NIV. This is a direct quotation of Isaiah 29:13, condemning the city of David, Jerusalem, for their idolatry and wickedness.**

**Yeshua then castigates the Pharisees and teachers of the law with those same words when the Pharisees heap criticism upon His disciples who apparently paid too little attention to the tradition of the Pharisees and Jewish elders.**

**The point of Isaiah's rebuke and that of Yeshua reveals that the syncretism (mixing pagan concepts and customs with Bible teaching) has continued throughout history. Unconverted man injects his own thoughts and notions into his worship and continues to contaminate the pure worship of a holy Yahweh.**

**While we hear much of the error that has crept into the worship of our Creator, many have not studied deeply into the truth of the Bible and are oblivious and unschooled in what is actually taught as Bible doctrine. A growing movement of sincere Commandment keepers with faith in the Savior is prophesied to arise at the end of the age as we see in Revelation:**

***"Here is the patience of the saints: here are they that keep the commandments of Yahweh, and the faith of Yeshua," Revelation 14:12.***

## **LET US LOOK AT SOME EXAMPLES OF TRADITIONS OF MEN WHICH HAVE REPLACED THE WORD OF GOD**

**Few are aware of the many teachings abounding in nominal religion that are contrary to the Bible. I choose not to go in-depth in pointing out these errors, however here are a few simple examples, in which one or two verses of correction follow the erroneous teaching which sadly is accepted as if true today by the majority of Christians:**

**The Father, Son and Holy Spirit are three persons in one, and are equal.**

***"My Father is greater than I,"* John 14:28. Yeshua Himself acknowledged that the Father was greater. Paul said, *"The head of Messiah is Yahweh,"* I Corinthians 11:3.**

**The Holy Spirit is the power, the force of Yahweh shared by the Son and is not a person--*Ruach ha Kodesh.***

## **We keep Sunday because that is the day the Son was resurrected, and that changed the Sabbath.**

*"There remains therefore a rest [Sabbatismos, Sabbath] for the people of Yahweh,"* Hebrews 4:9 (reference to verse 4). There is no Bible justification for changing the day of worship. Sunday-keeping stems from pagan sun worship. Yeshua did not rise Sunday morning, but at the end of the Sabbath, and said nothing about any change whatsoever in the weekly day of worship. Besides that, if you are aware of Hebraic reckoning of time you can easily see that Yeshua was resurrected on Saturday evening, before the dawning of a new day at 6 PM which would be Sunday. He was raised BEFORE Sunday on the Sabbath, a perfect picture of the eternal Sabbath given to mankind in the world to come.

## **The Son by His resurrection changed Sabbath to Sunday.**

*"And it shall come to pass, from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, says Yahweh,"* Isaiah 66:23. This speaks of the future kingdom. The Saturday Sabbath has never been changed but is in effect now and will be observed in the Millennium.

## **The Son was put to death on Friday and arose Sunday morning.**

*"...in the midst of the week He shall cause the oblation and sacrifice to cease,"* Daniel 9:27. He was impaled on Wednesday (Wednesday in German is *Mittwoch*, midweek) and was in the grave three days and three nights. He rose from the grave before sunset on Saturday (Mat. 28:1- "end" is the Greek *opse* meaning "late on").

*"For as Jonas [Jonah] was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth,"* Matthew 12:40. There is no way one can get three nights from Friday until Sunday morning.

## **The Son came to do away with His Father's law by nailing it to the cross.**

*"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill,"* Matthew 5:17. He brought the law to its fullest intent and meaning; He did not destroy it, but lived it as an example for us, John 14:31. Besides the only "handwriting and ordinances" that were "against us" are those which we incur when we disobey, not obey; for the Torah (Law) was given to us as a patten for Godly life, that when obeyed brings God's blessings and not his curses. The death penalty for disobedience is the only thing in the Law which is against us is the only part of the Law that was against us and that only when we disobeyed. Repentance restored relationship then as well as now.

## **The Son cleansed all foods and now all animal flesh like pork and shellfish is good for food.**

*"They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, says Yahweh,"* Isaiah 66:17. This is speaking of the end of the age and those eating swine's flesh will be consumed. Clean food laws are still in effect.

## **Man is born with an immortal soul**

*"[Yahweh] Who ONLY has immortality, dwelling in the light which no man can approach unto; whom no man has seen, nor can see: to whom be honor and power everlasting,"* 1Timothy 6:16. We do not yet have immortality but are seeking it, *"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life,"* Romans 2:7. Why are we to seek for immortality if we already have it? Why a resurrection if we are already immortal and can't die? (1Thes. 4:16)

## **Not a Dead Soul Alive**

The most blatant of all erroneous teachings fostered by churchianity is that man has an immortal soul, a



teaching found in most pagan religions. That the soul upon death leaves the body and immediately goes to heaven or hell is not found in Scripture.

Many such errors are accepted as the true teachings of the Yeshua without any inquiry. Some are outright substitutions to the Bible and have no basis but lead to a corruption of the truth of the Word.

False teachers certainly have twisted the minds of some who perhaps unknowingly have accepted error as truth and call truth error. Thus, the flesh of man, in opposition to God (called Satan in Hebrew as the Yetzer HaRa..the evil inclination in man) "leads the whole world astray," Revelation 12:9.

The purpose of this study is to help us better comprehend the source of erroneous teaching so that we can sift out the truth. Scripture and history show that all pagan religion has its source in Nimrod's Babylon where religious lies have complete sway. The ways of Babylon have dominated Egyptian as well as Greek and Roman religion. Babylonian teaching can be found in almost all religions of the world. These abominable doctrines have even undermined the true religion Yahweh gave mankind through Israel. Yahweh calls Babylon the Mother of Harlots, who has corrupted the earth, Revelation 17-18.

## MODERN BLIND GUIDES LEADING THE BLIND

Bible readers today follow the history of Israel and shake their heads in disbelief over the fickleness of the people of Yahweh who are led astray by heathen practices. They read of Israel's falling into pagan idolatry and marvel that Yahweh, full of mercy, always was ready to take Israel back when they repented.

But these same people today (Christians) do not see that they are doing the very same thing and following the same pattern of lawlessness. Today it is not the pagan worship and temples about us that lead people astray. Instead it is those of Gentile churchianity who are supposedly upholding and teaching Yahweh's Word who lead men away from Yahweh, 2 Peter 2.

They preach from the pulpit that Yahweh's law no longer applies to us. Law was only for ancient Israel; we are under grace, and not under the law, say those teaching a modern and up-to-date gospel of love, grace and forgiveness. Being obedient to the law of Yahweh is said to be bondage, and we are not under the bondage of the law, we are told.

According to them supposedly when the Messiah came to die for the sins of the world, he did away with the law. Now all we need is faith. "Faith alone!" was the rallying cry of the Reformation. **But the Bible says that faith alone is meaningless! "Faith without works is dead," James 2:26.** You see dear brother and sister, God is concerned how we worship, what days we set aside and make holy, and how we build His kingdom by giving our tithes and offerings. Any old way won't do. Just as Nadab and Abihu learned when they were smote dead by YHVH. Let us learn from their example lest we follow in the ways and be rejected by God when we die.

By twisting the Scriptures and choosing to emphasize certain portions over others, today's preachers strain hard to do away with the law. They especially despise two of the Ten Commandments.

The first tells them that the Sabbath is on Saturday, the seventh day. The second tells us to handle His Name with respect and reverence. Known as the Third and Fourth Commandments, these two "test" commandments show our complete obedience to Yahweh. They are among the first to be rejected by many people. Some ministers seem willing to move heaven and earth to get these two Commandments buried under faith, love, and grace!

Your Bible says that if you break one commandment you have broken them all. That is, unless you keep all Ten, you have fallen short of perfection. Yahweh expects His people to keep His Commandments, for all His Commandments are righteousness, Psalm 119:172.

***We read in 1 John 5:3 that the love of Yahweh is the keeping of His***

## ***Commandments.***

***He loves us in return when we keep His law, John 14:21.***

Because many have been told from countless sermons that the Savior came essentially to bring a new religion, many simply repeat what they've heard without thoroughly checking their Bibles.

## **YAHWEH'S LAW WILL NEVER PASS AWAY**

"We are a New Testament Church and emphasize the teachings of the Savior Who nailed the law to the cross," they say. Such a belief is absolute foolishness! Yeshua never said or even intimated that he came to do away with his Father's laws! He said just the opposite.

***"My doctrine is not mine but His that sent Me," he said, John 7:16***

***"Think not I came to destroy the law and the prophets. I came not to destroy but to fulfill," Matthew 5:17***

Some attempt to get around this verse by telling us that Yeshua did away with his Father's laws, fulfilling them completely-filled them up-and now has set them aside.

Actually, what he has done is fulfilled them with a greater depth of meaning than before. He shows us the fuller spiritual intent of Yahweh's laws. "Fulfill" is the Greek *plerosai* and means to conform to or accomplish. Notice how the Savior elaborated on one of the Ten Commandments:

***"You have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looks on a woman to lust after her has committed adultery with her already in his heart." (Matt. 5:27-28).***

Clearly, Yeshua was emphasizing that the keeping of the Commandments begins with proper and right attitudes, thoughts, desires, and goals. To entertain a wrong thought could well lead to committing the act-sin.

***Furthermore, we read in the last book of the Bible that true believers will be keeping the Commandments of Yahweh when Yeshua returns to rule.***

***"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the Commandments of Yahweh, and have the testimony of Yeshua," Rev. 12:17***

Sadly, there is but a "remnant" of the seed of the true Israel. There is no large multitude following the way of the Bible today, but a "little flock," Luke 12:32. They are also known as the "saints." Don't look for a large group of people to make up the "Bride" at the end of the age. Consider the parable of the five wise and five foolish virgins. Only half of them went in to the marriage supper. The other half was locked out.

**Answer for yourself:** What about you? Where do you stand?

**Answer for yourself:** Are you on that downhill, broad and easy road to destruction? (Mat. 7:13-14). Or that narrow, more difficult road that leads to life everlasting? We at Bet Emet ask you to let us help you in your quest for truth.



# IS PAUL TELLING THE COLOSSIAN GENTILE CHURCH TO KEEP THE JEWISH FEASTS? AND WHAT ABOUT US?

Col 2:16

*16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:*

In order for us to interpret and understand this verse correctly we must examine the original language (Greek) in which these thoughts were written. Below is a representation of the verse showing the Strong's numbers from the Greek language:

16 Let <2919> <0> no <3361> man <5100> therefore <3767> judge <2919> (5720) you <5209> in <1722> meat <1035>, or <2228> in <1722> drink <4213>, or <2228> in <1722> respect <3313> of an holyday <1859>, or <2228> of the new moon <3561>, or <2228> of the sabbath <4521> [days]: 17 Which <3739> are <2076> (5748) a shadow <4639> of things to come <3195> (5723); but <1161> the body <4983> [is] of Christ <5547>.

I have heard repeatedly when I grew up in the Christian Church that this passage was teaching that Gentile believers were not required or expected to keep the Jewish Festival days.

**Answer for yourself:** Is this the truth of the matter? Let us investigate.

Since the Apostle Paul was instructing these Gentile believers to let no one condemn them in regards to "holy days" and "sabbaths" we need to understand to which he is referring in order to understand this verse correctly, for our worship and obedience to God hinges on correctly understanding and interpreting this verse.

Let us examine the Greek word for "holyday"...Strong's number 1859:1859 heorte- a feast day, a festival

Let us also examine Thayer's Greek Lexicon for added meaning: 1859 heorte (heh-or-tay'); of uncertain affinity; a festival: KJV-- feast, holyday.

Now please notice all the references in the New Testament to "heorte ...Strong's # 1859":1859 (KJV)

The following is **EVERY REFERENCE** in the New Testament referring to "holyday" (Strong's #1859) as used by the Apostle Paul when he admonished the Gentile believers in Colossiae to not let anyone condemn them for observing these "holydays." Notice that is the same word used for the same "holydays" observed by the Jews and Jesus.

**Answer for yourself:** See if you can determine what they **ALL HAVE IN COMMON?**

- Matt 26:5 5 But they said, Not on the feast day, lest there be an uproar among the people. (KJV)**
- **Matt 27:15 15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would. (KJV)**
  - **Mark 14:2 2 But they said, Not on the feast day, lest there be an uproar of the people. (KJV)**
  - **Mark 15:6 6 Now at that feast he released unto them one prisoner, whomsoever they desired. (KJV)**
  - **Luke 2:41 41 Now his parents went to Jerusalem every year at the feast of the passover. (KJV)**
  - **Luke 2:42 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast. (KJV)**
  - **Luke 22:1 1 Now the feast of unleavened bread drew nigh, which is called the Passover. (KJV)**
  - **John 2:23 23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. (KJV)**
  - **John 4:45 45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. (KJV)**
  - **John 4:45 45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. (KJV)**
  - **John 5:1 1 After this there was a feast of the Jews; and Jesus went up to Jerusalem. (KJV)**
  - **John 6:4 4 And the passover, a feast of the Jews, was nigh. (KJV)**
  - **John 7:2 2 Now the Jews' feast of tabernacles was at hand. (KJV)**
  - **John 7:8 8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. (KJV)**
  - **John 7:8 8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. (KJV)**
  - **John 7:10 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. (KJV)**
  - **John 7:11 11 Then the Jews sought him at the feast, and said, Where is he? (KJV)**
  - **John 7:14 14 Now about the midst of the feast Jesus went up into the temple, and taught. (KJV)**
  - **John 7:37 37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. (KJV)**
  - **John 11:56 56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? (KJV)**

**Answer for yourself:** Did you notice that in **EVERY REFERENCE** for "heorte" (Holyday") in the New Testament is a reference to the **JEWISH FEASTS AND THE FESTIVALS OF THE LORD?**

**Answer for yourself:** Can you now see that Paul was instructing Gentile believes to not allow others to condemn, or judge them for observing, celebrating, or commemorating the **JEWISH FESTIVALS?**

**Answer for yourself:** Does your church and Pastor teach the observance of the Festivals of the Lord or are you more acquainted with the paganized Roman holidays that are masqueraded for the truth in your church. More on that later.

Before we continue I must introduce you to the Greek word used by the Apostle Paul for "sabbath" as used in this verse (**Strong's** number 4521): 4521 **sabbaton (sab'-bat-on)**; of Hebrew origin [7676]; the Sabbath (i.e. Shabbath), or day of weekly repose from secular avocations (also the observance or institution itself); by extension, **the interval between two Sabbaths**; likewise the plural in all the above applications: KJV--sabbath (day), week.

Let us examine what **Thayer's Greek Lexicon** can add to our understanding: 4521 sabbaton-

- **1) the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work**

- a) the institution of the sabbath, the law for keeping holy every seventh day of the week
- b) a single sabbath, sabbath day
- 2) seven days, a week

**Answer for yourself:** Does the Apostle Paul teach Gentile believers to not let others condemn them for observing Jewish new moons, Jewish Festivals and holy days, and Jewish sabbaths (understood as Biblical Feasts and Festivals)?

**Answer for yourself:** Is the Apostle Paul writing to Gentiles to come to Christ after the cross of Christ and all the while observe these Jewish Feast days as well? Yes he is.

**Answer for yourself:** What has changed then for us today if he instructed Gentile believers after the cross to observe and not desist from observing the Jewish Festivals and Sabbaths? Nothing should have but sadly it has since Rome changed everything in the 4th century!

**Answer for yourself:** Since the Apostle Paul founded many of the churches which he would later correspond and write to, then as their Pastor we see him instructing Gentile believers to not let others judge or condemn them in their observance of Jewish Feasts and Sabbaths. Then is your Pastor preaching the same Gospel to you or perhaps have you been listening to another Gospel and were not aware?

**Answer for yourself:** Does your church and your Pastor instruct you in how to observe the Seven Festivals of the LORD? If not, why not? If not, then is it about time you sought out a Pastor who has studied the Bible well enough to teach the truth which is often hidden in the original languages of Greek and Hebrew, and often overlooked when only reading the English?

Bet Emet Ministries is one such ministry who has paid the price to learn these hidden truths and revelations from God for we have devoted ourselves to over 15 years of diligent Bible study comprising the original languages in which the Bible was written in order to fully understand the difficult words of the Bible, the cultures in which the documents were originally written to ensure correct understanding, and the history that surrounds each document which again guarantees we arrive at the correct understanding which God intended for all to comprehend, understand, and implement in their lives. Back to the article at hand.

## EXAMINING THE SABBATH AND HOLY DAYS MORE CLOSELY

1. sabbaton <sup>^4521^</sup> or sabbata: the latter, the plural form, was transliterated from the Aramaic word, which was mistaken for a plural; hence the singular, sabbaton, was formed from it. The root means "to cease, desist" (Heb., shabath; cf. Arab., sabata, "to intercept, interrupt"); the doubled has an intensive force, implying a complete cessation or a making to cease, probably the former. The idea is not that of relaxation or refreshment, but cessation from activity.

The observation of the seventh day of the week, enjoined upon Israel (both Jews and Gentile believers engrafted by faith into the Olive Tree of Israel), was a sign between God and His earthly people, based upon the fact that after the six days of creative operations He rested, <Exod. 31:16,17>, with <20:8-11>.

In the Epistles the only direct mentions are in <Col. 2:16>, "a sabbath day," RV (which rightly has the singular, where it is listed among things that were "a shadow of the things to come" (i. e., of the age introduced at Pentecost), and in <Heb. 4:4-11>, where the perpetual sabbatismos is appointed for believers; inferential references are in <Rom. 14:5> and <Gal. 4:9-11>. For the first three centuries of the Christian era the first day of the week was never confounded with the "sabbath"; the confusion of the Jewish and Christian institutions was due to apostasy from apostolic teaching.

**Answer for yourself:** Does the Apostle Paul teach Gentile believers to not let others condemn them for observing



**new moons, holy days, and sabbaths (understood as Biblical Feasts and Festivals)?**

**Now let us first examine the Greek word for "judge" as used in this verse:**

**As taken from the Strong's Concordance: 2919 krino (kree'-no); properly, to distinguish, i.e. decide (mentally or judicially); by implication, to try, condemn, punish: KJV-- avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.**

**Let us now look at the same Greek word from Thayer's Greek lexicon:**

**2919 krino-**

- **1) to separate, to put asunder, to pick out, to select, to choose**
- **2) to approve, to esteem, to prefer**
- **3) to be of an opinion, to deem, to think**
- **4) to determine, to resolve, to decree**
- **5) to judge**
  - **a) to pronounce an opinion concerning right and wrong to be judged, that is, summoned to trial that one's case may be examined and judgment passed upon it**
  - **b) to pronounce judgment, to subject to censure, used of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of others**
- **6) to rule, to govern, to preside over with the power of giving judicial decisions, because it was the prerogative of kings and rulers to pass judgment**
- **7) to contend together, of warriors and combatants**
  - **a) to dispute**
  - **b) in a forensic sense; to go to law, to have suit at law**

**Answer for yourself:** Does the Apostle Paul instruct Gentile believers like you and me to not allow others to pass judgment on the deeds (celebration of the Feasts) based upon their opinions, or give even their opposing opinions as to whether your keeping and observing the Festivals and Sabbaths of God is right or wrong since they mean well, but are unknowledgeable about the Bible in these instances? He sure does!

**Answer for yourself:** Do you want someone's opinion on how to please God and worship Him in Spirit and Truth, or do you want "The Truth" as shown in detailed study such as the one you hold in your hand?

**Let us now examine the Greek word used in this verse for "respect":**

**As taken from the Strong's Concordance:**

**3313 meros-**

- **1) a part**
- **a) a part due or assigned to one**
- **b) lot, destiny**
- **2) one of the constituent parts of a whole**
- **a) in part, partly, in a measure, to some degree, as respects a part, severally, individually**
- **b) any particular, in regard to this, in this respect**

**Answer for yourself:** Do you see that the Apostle Paul instructed the Gentile believers that they had a lot and destiny to observe the Biblical Sabbaths and Festivals?

**Answer for yourself:** Do you see that God assigned to each one of us a part to fulfill in the observance and commemoration of Biblical Feasts and Sabbaths?

Let us now turn our attention to the New Moon Festival as we research the Greek word for "new moon":

As taken from the Strong's Concordance:

5730 neomenia (ne-o-mayn'-ee-ah); from 3501 and 3376; found only in Col. 2:16: first of the month, a new moon festival.

\*\*\* This Greek word was not included in the original Strong's Dictionary but is found in other Greek lexicons. Alphabetically it belongs between Strong's number 3500 and 3501.

3376 men-

1) a month

- the time of the new moon, new moon (the first day of each month, when the new moon appeared was a festival among the Hebrews)

**Answer for yourself:** Do you see that the Apostle Paul was instructing the Gentile believers in Asia Minor to let no one condemn them or keep them from observing the Jewish New Moon festival which is called in Hebrew "the born again" festival? He sure was!

**Answer for yourself:** Do you notice that the Apostle Paul was instructing Gentile believers to not allow others who mean well, but who offer only opinions instead of rightly interpreting the Word of God, prevent them from observing, or cause them to desist from observing Jewish Feasts, Festivals, as well as the Sabbath day which is the 7<sup>th</sup> days of the week?

**Answer for yourself:** Does your church and your Pastor instruct you like the Apostle Paul instructed his disciples to keep the Sabbath of the 7<sup>th</sup> day or has he led you to keep Sunday, the first day of the week, as your Sabbath, thus breaking the Fourth Commandment?

**Answer for yourself:** Does your church and your Pastor instruct you like the Apostle Paul instructed his disciples long after the cross of Christ to continue observing Jewish and Biblical Feasts, Festivals, and Sabbaths even in the face of "do-gooders" who mean well but who definitely do not have the mind of Christ on the matter?

Like the Apostle Paul, we at Bet Emet Ministries are jealous over you with godly jealousy, for we desire to see the consummation of your betrothal unto God, that you might be presented one day without spot or blemish as a chaste virgin to Christ. But, because of our diligent efforts over the last 15 years to discover deeper truths long hidden in the Bible, we understand, as did Paul, that you have been beguiled as Eve and your minds have been defiled and corrupted from the truth of God's Word.

## 2 Cor 11:1-4

- 1 Would to God ye could bear with me a little in my folly: and indeed bear with me.
- 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.
- 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
- 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

**Answer for yourself:** Having seen Colossians 2:17-18 for yourself, maybe for the first time in your lives, can you now see that if you attend churches that do not teach the Biblical Feasts or Festivals, as well as the Saturday

**Sabbath that you have been beguiled, deceived, and have accepted another Jesus and another Gospel?**

**Answer for yourself:** Can you also see how this acceptance of another Gospel, in this instance the nullification of the Feasts, Festivals, and Sabbath in the Christian Church will have an effect on the Marriage Supper and your possible presentation to Messiah one day?

The Greek word for "bear" is as follows as seen from the Strong's Concordance:

430 anechomai (an-ekh'-om-ahee); middle voice from 303 and 2192; to hold oneself up against, i.e. (figuratively) put up with: KJV-- bear with, endure, forbear, suffer.

Let us examine Thayer's Greek Concordance for further meaning:

430 anechomai-

- 1) to hold up
- 2) to hold oneself erect and firm
- 3) to sustain, to bear, to endure

**Answer for yourself:** Are you guilty of enduring the teaching of another gospel in you life and your church by your Pastor by him not instructing you to continue observing Biblical Feasts and Festivals, as well as the Jewish Sabbath?

Paul has a stern warning for Gentile believers in his day as well as for us today!

**Gal 1:8-12**

- 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
- 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.
- 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.
- 11 But I certify you, brethren, that the gospel which was preached of me is not after man.
- 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. (KJV)

**Bet Emet Ministries has, just in this article alone, shown you ample evidence that you have accepted another Gospel without even being aware you have.** The good news is that you are now coming to the truth which, when acted upon in repentance and faith, will ensure your wedding to Messiah one day where you will be presented to him as a chaste virgin. But be not mistaken, if you accept and follow, and die in your sins, then you best not plan on being the Bride in the world to come, but only the guests at the wedding of Messiah (see Matt. 22 and Matt. 25 for details) .

Paul warns and commands that when one is found to be preaching another Gospel, you as a part of the Body of Christ have a moral responsibility, which will seem hard for you to do today since we have an over emphasis of the grace message preached without a balance of the justice of God. Such a one who preaches another Gospel (and remember in this case we have shown him to be one who fails to instruct, or instructs opposite of what the Apostle Paul teaches, that Gentile believers are to observe, keep, commemorate, and celebrate the Biblical Feasts, Festivals, and Sabbaths, no matter who he is (Priest, Pope, Cardinal, Pastor, Minister, Evangelist, Apostle, Prophet, etc.) are to be "accursed."

Let us examine what it truly means for such a one who preaches heresy to be "accursed."

The Strong's # is 331 anathema (an-ath'-em-ah); from 394; a (religious) ban or (concretely) **excommunicated (thing or person):** KJV-- accused, anathema, curse, X great.

Let us examine Thayer's Greek Lexicon:

331 anathema-

- 1) a thing set up or laid by in order to be kept specifically, an offering resulting from a vow, which after being consecrated to a god was hung upon the walls or columns of the temple, or put in some other conspicuous place
- 2) a thing devoted to God without hope of being redeemed, and if an animal, to be slain; therefore, a person or thing doomed to destruction
- a) a curse
- b) a man accursed, devoted to the direst of woes

**Answer for yourself:** Please understand that I did not make up the definitions of these inspired words in your Bibles, but understand they often bring us face to face with concepts we have never heard, or find so disturbing that we don't want to even consider them.

**Does the Apostle Paul teach that one who preaches another Gospel, and in this instance one who is devoted to God (like a Pastor) who instructs and teaches against, or condemns the Gentile observance of Biblical Feasts, Festivals, and Sabbaths is without hope of being redeemed and is doomed to destruction and only has facing him the direst of woes?**

**Answer for yourself:** Can you now understand the double reward or judgment upon teachers of the Word of God? Their responsibility to not represent God to His people is tremendous!

**God made sure we would not miss His message to all mankind by giving all men "rehearsals" [appointed times with Him as Feasts and Festivals] whereby the annual celebration and observance of the Biblical Feasts and Festivals, as well as the weekly Sabbaths, and High Sabbaths, would reinforce His truths throughout our lives. But many of us have been deprived of them, and continue to be so by our churches today who are either unaware of, or who have rejected outright anything Jewish as being "bad." What a shame! Even more, it has eternal consequences!**

**Col 2:17**

**17 Which are a shadow of things to come; but the body is of Christ. (KJV)**

The Apostle Paul teaches us that the Biblical Feasts and Festivals, Sabbaths, New Moons, and Holy Days are but shadows of things yet to come through the ministry of Jesus the Messiah. In other words some are fulfilled, and the others are prophetic!

The Biblical Feasts, Festivals, and Sabbaths are "shadows" of things to come. Let us examine the Strong's # 4639 skia: shadow:

- a) shade caused by the interception of light
- b) an image cast by an object and representing the form of that object
- c) a sketch, outline, adumbration

**Answer for yourself:** Does the Apostle Paul teach us that the Feasts, Festivals, and Sabbaths represent Christ?

The Apostle Paul teaches us that the Feasts, Festivals, and Sabbaths provide learning opportunities and give us

images of things yet to come through the ministry of Jesus.

Once again let us examine "to come" from Strong's: 3195 mello (mel'-lo);

a strengthened form of 3199 (through the idea of expectation); to attend, i.e. be about to be, do, or suffer something (of persons or things, especially events; in the sense of purpose, duty, necessity, probability, possibility, or hesitation):

Now let us examine Thayer's Greek Lexicon:

3195 mello- to be about

- a) to be on the point of doing or suffering something
- b) to intend, to have in mind, to think to

**Answer for yourself:** Do you see that the Feasts, Festivals, and Sabbaths are given to Gentile believers in order for them to have in their mind and thinking events soon to transpire in appearing of Messiah and that these soon coming events are "pictured" in the Spring and Fall Festivals as well as the Sabbaths of God?

## CONCLUSION: IT IS A MATTER OF WORSHIP

Now, let us establish some proper motivational factors. The Biblical memorial days were instituted by God as an integral part of the divine worship system in the church (both O.T. and N.T.). They are not a matter of salvation, where our disobedience towards them will rob us of eternal life. Yet, they are a matter of obedience toward God, and let us never forget that our obedience is interpreted by God as our love for Him. Therefore our motive in celebration should be as God originally intended; remembrance and honor for what He has done. God said his feasts were "Forever Feasts" and times of memorial (Ex. 12:14, Lev. 23:21, Lev. 23:41). If God never changes (and we have His word on that) for He does not (Mal. 3:6), it is obvious that He still desires to be honored in this manner as both the Old Testament attests as well as the New Testament once you come to understand it properly. Jesus said that the time has come to worship the Father "In spirit and in truth". Surely He is worthy. Indeed prophecy indicates that the feast days will continue to be celebrated even after the coming of Christ in the Kingdom age (Zech. 14:16). The feast days retain a deep abiding meaning for the Christian, especially since their fullness (not termination) is found in the Messiah. It is safe to say that the Christian has as much reason for celebrating these feasts as does the Jew, perhaps more (1 Cor. 5:8). The feast days contain more divine information of spiritual and prophetic value than perhaps any subject of scripture. And as said before, even the Gospels were written according to the Festival pattern and liturgical scheme of the synagogue. It is through our deliberate recognition and celebration of them that the riches of truth contained in them is released for our understanding. Thus, we come to better understand Yeshua and God in the process. Not only that, they serve as a truthful "timeclock" for the events for which we wait as we inherit the fullness of our salvation.

The spirit of praise and worship simply demands the recognition of the Biblical feast days. No other conclusion can be drawn. The celebration of these memorial days is being restored to the Church as Biblical worship becomes more complete in these "last days".

The question before us is; should Christians celebrate the feasts? Clearly we should. Why? Because they are Biblical, Messiah-centered and God ordained. While feast celebrations may not be essential to salvation, they are certainly essential for a more perfect worship order in the church. Reason simply dictates this conclusion.

***Feast days are not Jewish in an ethnic sense. They are divine in a Biblical sense and therefore eternal.***



***THEREFORE, LET US ALSO KEEP THE FEAST!***

**Want to know the truth about God and the Bible instead of your denomination's rhetoric? Contact Bet Emet Ministries for we do not want your money, only your attention for let us quote Yeshua: "how can you say you love me and not obey me?"**



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## THE ORIGIN OF THE SABBATH

It is truly interesting when we get behind the current Jewish traditions concerning the sabbath. We will, in this article, view the sabbath not as a static institution which came down more or less unchanged throughout the centuries, but rather as a manifestation of a constantly evolving process, and we are going to interpret the sabbath, as well as the other Jewish holy days in the light of that whole process in future articles. In other words we are going to **consider the sabbath as well as the other Jewish holy days as parts of a continuing attempt to articulate certain broad universal truths,** and we shall seek to discover, behind the varying forms of expression, just what those truths are and how they not only related to us today but how we can incorporate them into our lives and be enriched by them today.

We shall do this principally two ways. First, we shall endeavor to trace the actual evolution of each sabbath and festival, going back even beyond the Bible to its more remote and primitive stages. In such a perspective, we shall gain a clearer picture of what it really seeks to convey; we shall be able the better to recognize the **permanent truth behind the changing forms,** and to see more clearly how both the inner ideas and the outward expressions have been progressively crystallized and refined.

Secondarily, we shall use the comparative approach, that is, we shall compare the customs and ceremonies of the festivals with those of other peoples, not for the purpose of diverting the student with entertaining parallels, but in order to recover, behind the conventional traditional explanations, traces of earlier, more universal ideas which are nonetheless precious and pertinent for having been overborne and overswept in the onrushing tide of history.

While we shall lay stress on the uniqueness of many concepts and on the distinctive character of many transformations by the Jews concerning their holy days, we shall also point out frankly and candidly what the Jews have borrowed or adapted from their neighbors. Again we need look to a "first cause" or a "first revelation" of these "appointed times with God" and how mankind accepted and adopted them and later altered them down through history. **If we look hard we can recover these original Divine Truths for ourselves today.**

Firstly, this provides an effective illustration of the forces and influences which have in fact molded the development of the festivals; secondly, it is in any case scarcely credible that a people which has lived for nearly two thousand years in the midst of other peoples should have picked up nothing from them in the way of calendar customs and popular observances. **To be sure in the Jewish festivals and sabbaths I know for certain that heaven and earth meet together.**

## THE ORIGIN OF THE SABBATH

The Hebrew word *sabbath* has passed into every European language, and there is no civilized people in the Western hemisphere to whom the institution of the weekly day of rest is altogether unknown. Although, to be sure, the seventh-day sabbath has been replaced, in Christian countries, by Sunday or the Lord's Day; that is, by the day on which the crucified Jesus is believed to have re-risen. This Sunday mode of observance is still a

direct, if attenuated, heritage from the ancient Hebrew practice.

The curious thing is, however, that nobody really knows how the sabbath began; for the Biblical statement that it commemorates the rest taken by God after the six-day labor of creation is simply a fanciful attempt to rationalize and explain an even more ancient traditional institution.

**We have our theories however as to the origin of the sabbath.** A favorite theory is that the sabbath originated among the Babylonians. The basis of this theory is that in certain Babylonian documents, the equivalent word *shapattu* is used to designate the fifteenth day of a lunar month. From this many scholars have concluded that **the sabbath was originally a full-moon festival**, the name being then explained from the **Semitic root *sh-b-t*, meaning "to stop,"** i.e., the day when the moon comes, so to speak, to a full stop, its waxing thenceforth giving place to waning. Moreover, in further support of this theory, it is pointed out that in several passages of Scripture, "sabbath" and "new moon" are in fact juxtaposed (2 Kings 4:23; Isa. 1:13; Hos. 2:17; Amos 8:4-5) and that in Lev. 23:11,15 the former term is applied to the beginning of Passover, which happens to fall at the full moon.

**Answer for yourself:** Is this just a coincidence?

For all its popularity, however, this theory is extremely tenuous, for there is no proof whatsoever that the term *shapattu* denoted the fifteenth day of **every** month; **all that the texts imply is that on certain specific occasions that day happened to coincide with a sabbath (in whatever sense the word be understood).** Furthermore, it is difficult to see how, on this hypothesis, the full-moon festival developed into the present **weekly sabbath, for the latter is entirely independent of the phases of the moon. Nor, indeed, can anything really be deduced from the fact that the words *sabbath* and *new moon* are sometimes juxtaposed in Scripture to convey the comprehensive sense of "sacred occasions."** As you see this most likely is now how the sabbath started. For this may be no more than an example of the figure of speech known as *merism*, whereby two contrasted elements of a thing are mentioned together to indicate the whole, e.g., "officers and men" for "army." The essence of a merism is that the two parts belong to different categories; hence, the very fact that "sabbath" is juxtaposed with "new moon" might itself be an indication that the former, as distinct from the latter, did *not* form part of the lunar calendar.

**An alternative theory sees the origin of the sabbath in the ancient system of reckoning time by *pentacontads*, or stretches of fifty days.** According to this view, the term *sabbath* applied originally to the days which were added to two of these stretches in order to accommodate the system to the luni-solar year. **These days were regarded as outside of the regular calendar-a kind of vacant space in time-and were therefore marked by a suspension of normal activity, the word *sabbath* meaning "stoppage" in this sense.** In the time of Ezra, it is supposed, when the Jews returned from the Babylonian Exile, rebuilt the Temple and re-established its services, a new system was introduced: all the days in each pentacontad which happened to be divisible by seven were deemed "vacant days" and excluded from the regular count; and thus arose the weekly sabbath. As we stated before these are but "theories".

## DID THE SABBATH PREDATE THE JEWISH PEOPLE?

Fascinating as this theory is, we are perhaps on more solid ground if we start from **the fact that the sabbath is by no means an exclusively Semitic institution. Regular days of abstention from work are a common phenomenon among primitive peoples. Records of this can be found among the ancients that lived long before the Jews and Moses and the Ten Commandments.** Among several West African tribes, for example, each god has a special day of the week reserved for his worship, and on that day his own particular devotees are required to desist from all manual labor. Similarly, among the Lobs of Southwest China, a sabbath is observed every sixth day, women being forbidden to sew or launder clothes; while in Ceylon, the lunar quarters are regarded as solemn "*poya-days*," and all stores remain closed. The Tshi-speaking peoples of the Gold Coast keep every first and every seventh day as a sabbath; and the same usage prevails also

among the Ga, who call that day *dsu*, or "purification." So, too, it is customary among the Loango of West Africa and among the Ibo of southern Nigeria to divide the month into seven four-day weeks and to begin each with a sabbath (*nsona*); while the Ewe of Dahomey (North Africa) abstain from work every fourth day. In most of these cases, the institution appears to have arisen out of purely practical considerations, for the sabbaths are, in fact, market days, when the normal routine has perforce to be suspended in the individual villages while everyone is away plying his wares at the central depot.

Sometimes, however, days of rest are determined directly by the phases of the moon. The Bapiri of Bechuanaland, for example, make a point of staying indoors at new moon; while some of the native tribes of Uganda take a week's rest on that occasion. The Kanarese of India will not plow on either new moon or full moon; and in Nepal, both of these dates rank as special holy days, when no work is permitted and no one may cook food or indulge in litigation. Among the Bahima of Southwest Uganda, the king goes into retreat at new moon; while in Thailand, new moon and full moon are considered "major sabbaths," and the first and last quarters "minor sabbaths."

From these examples, a selection out of many, it is apparent that the sabbath, or periodic day of rest, does not belong to any one particular calendrical system, nor is it everywhere inspired by a single uniform cause. It may be occasioned, in one case, by the practical necessities of market day, and in another, by superstitions about the phases of the moon. When, however, formal calendrical systems are established, they tend to incorporate and exploit the time-honored traditional institution. This, it may be suggested, is what happened in the case of the Hebrew sabbath, many of the earlier ideas and practices being taken over and absorbed when it was later accommodated to the seven-day week. The abstention from work, for example, may well have derived from the purely utilitarian consideration of a market-day sabbath, whereas the prohibition against kindling fire (Exod. 35:3) links up immediately with a practice observed elsewhere (e.g., in parts of Egypt and in Hawaii) at crucial phases of the moon and therefore stems, in all likelihood, from a "lunar" prototype. Similarly, the injunction (Exod. 31:14) that anyone who profanes the sabbath is to be put to death obviously stems from a type of observance in which it was more a day of taboos than a purely utilitarian institution; indeed, the same law actually obtains in respect to the weekly "sabbaths" observed by the Yoruba on the Slave Coast, and these are of an entirely "superstitious" character, having nothing whatever to do with such functional occasions as market days.

However it may have begun, the sabbath was developed by Judaism along entirely original lines. It became, as the Biblical law expresses it, *"a token of the fact that in six days the Lord made the heavens and the earth, and on the seventh day He stopped (shabat) and was refreshed" (Exod. 31:17).* There is more to this phrase than appears from the English translation. In the Hebrew original, the term rendered *"was refreshed"* is connected with the word for *"breath, spirit, vital essence."* What is meant, however, is not that God "breathed freely" or heaved a sigh of relief, but that in the very act of ceasing from His labors He also, as it were, *"became inspirited"*, and took on a new vitality; and it is this combination of physical rest and spiritual replenishment that characterizes the Jewish conception of the sabbath. The day possesses a positive as well as a negative aspect: it is not merely a memorial; it is an active imitation by man of that which was done by God; and it is observed from week to week because man's life on earth is, in fact, a continuous process of creation.

The Jewish sages brought out the twofold character of the day by carefully codifying its restrictions on the one hand and by continually stressing, on the other, the necessity of utilizing the weekly pause for purposes of mental and spiritual recreation (in the literal sense of the word).

Insofar as the restrictions are concerned, the Mishnah (the codification of the Jewish Oral Law) specifies thirty-nine actions or classifications of "work" which may not be performed on the sabbath:

*sowing, plowing, reaping, sheaving; threshing, winnowing, cleansing crops; grinding, sifting, kneading, baking; shearing, blanching, carding, dyeing; spinning, weaving, making a minimum of two loops, weaving two threads, separating two threads; tying, untying; sewing a minimum of two stitches, ripping out in order to sew them; hunting a gazelle, slaughtering it, flaying it, salting it, curing, scraping, or slicing its hide; writing a minimum of two characters; erasing in order to write them; building, wrecking; extinguishing, kindling; hammering; transporting.*

This list in turn underwent further refinement; and, as a matter of fact, a large part of medieval and later Jewish literature consists in the replies issued by rabbinical authorities to questions concerning the minutiae of the law.

An excellent picture of the strictness with which the sabbath was observed by Jews of more rigid cast is afforded by a document discovered, in 1896, among discarded manuscripts and damaged copies of the Law, in the old synagogue at Fostat, near Cairo. This document is the manual of discipline of an ascetic Essene brotherhood which existed in Damascus at some time between the first and third centuries of the current era. The regulations concerning the sabbath (many of which are paralleled in the Mishnah) run as follows:

*On the sabbath day, no one is to speak of profane or vain matters. No one is to make loans to another. No one is to engage in litigation about property or profit. No one is to talk business. . . . No one is to go about in his field for the purpose of carrying on his normal work. On the sabbath day, no one is to go out of the city beyond a distance of a thousand cubits. No one is to eat anything that has not been prepared beforehand. . . . When on a journey, no one is to partake of any food other than that which he previously had with him in his place of encampment. . . . No one is to draw water. . . . No one is to commission a non-Jew to do his own work. No one is to wear soiled garments or garments which have been worn while working in the garden except he wash them in water and scrub them with lye. No one is to observe a voluntary fast. No one is to follow his cattle to pasture beyond a distance of a thousand cubits. . . . No one is to bring anything into or out of his house. . . . Nurses are not to take their charges out on the sabbath day. No one is to issue orders to his manservant or his maidservant or his hireling on the sabbath day. No one is to assist an animal to give birth. If an animal fall into a pit or snare on the sabbath day, no one is to lift it out; and if a human being fall into a well whence he cannot be extricated by a ladder or a rope or any other instrument, no one is to lift him out...*

At the present day, the strictly "orthodox" Jew will not transact business, touch money, write, tear paper, smoke, switch on lights, use the telephone, travel or carry anything on the sabbath. Indeed, in some cases, even handkerchiefs are pinned to the garments and thereby regarded, by a legalistic subtlety, as integral parts of the clothing rather than as things *carried*!

Especially strict is the ban on travel and transportation. According to the Biblical law (Exod. 16:29), no man is to leave his "place" on the sabbath day. The sages, however, attempted by various legalistic devices to modify the rigors of this restriction. A number of houses, they declared, could be temporarily combined in to a single common "place" or domain, if the householders formed a kind of *ad hoc* "holiday club" by each contributing something to a common stock of food placed in a room accessible to all. Similarly, they eased the regulation which confined travel on the sabbath to distances within a radius of two thousand cubits by permitting people temporarily to transfer their residence from the center to the circumference of the imaginary circle. This dispensation, however, was granted only in cases where a man might wish to travel in order to fulfill a religious duty (e.g., to attend a circumcision), and to qualify for it he had, before the advent of the sabbath, to transfer a token quantity of food to the new dwelling.

In contrast to this more liberal attitude is the practice of the Samaritan community at Nablus. The Samaritans claim to be the descendants of the ancient Kingdom of Israel. Their religion is based on the Law of Moses and



they reject the authority of the Jewish sages. To the Samaritans, the law means just what it says; accordingly they do not stir from their houses on the seventh day, except to attend services in the synagogue. It is said, indeed, that the Samaritan teacher Dositheus, who lived (probably) in the first century C.E., actually commanded his followers to remain in one position throughout the sabbath!

For all their legalistic precision, however, the sages were conscious always that the sabbath was made for man, not man for the sabbath, and they insisted that any of the regulations might be, nay should be, broken immediately in case of life-and-death emergency, or of real danger to health. In support of such relaxation, they were fond of quoting the Scriptural verse: "Ye shall therefore keep My statutes and Mine ordinances, which if a man do, he shall live by them" (Lev. 18:5).

## THE SABBATH...A TIME OF SPIRITUAL REFRESHING

The other aspect of the sabbath, that of mental and spiritual recreation, was brought out in the injunction that the leisure hours of the day should be devoted to study and to discourse about the Torah. The rabbinic classic *Pesikta Rabbathi*, compiled in the ninth century, has a fine passage exemplifying this doctrine:

Said Rabbi Hiyya, the son of Abba: *The Sabbath was given for enjoyment*. Said Rabbi Samuel, the son of Nahmani: *It was given for studying the Torah*. There is no discrepancy between the two statements. Rabbi Hiyya was alluding to the scholars who study the Torah all the week and enjoy themselves on the sabbath, whereas Rabbi Samuel was thinking of laborers who toil throughout the week, and on the Sabbath come to study the Torah.

**Answer for yourself:** Can you see the beauty in the above understanding of the sabbath? The secret is that there must be a balance of spiritual refreshing and nourishment along with a physical refreshing and renewing that occurs simultaneously in mankind. Such is the love of God for us that we be "whole"!

Enjoyment of the sabbath in this positive sense is, in Jewish tradition, an integral part of its observance. "Those who both observe the sabbath and call it an enjoyment," says the prayer book, "will rejoice in the kingdom of God and enjoy the riches of His bounty." The expression does not refer to ultimate rewards in Kingdom Come, nor is it a mere pious promise of "pie in the sky when you die." It means simply that those who on sabbath retreat from mundane things and consecrate the day to study of the Torah will be automatically refreshed and replenished by a growing awareness that behind the passing show of men lie the abiding verity and sovereignty of God.

There are several ways in which this more positive aspect of the sabbath finds, or has found, practical expression. One of them is the custom of meeting together in the synagogue during the afternoon in order to study the Bible (usually the weekly lesson from the Law) and various rabbinic writings, or to hear an exposition of them from the rabbi or from some visiting scholar. We as non-Jews can adapt this to our own needs and Bible study groups fit the bill nicely or just some quiet time with God alone in prayer and study. I don't mean to be a "monk" and study all day but balance your day; time to devote to God and then time for yourself. I always told my students and congregators that God desires you give Him your tithe; namely, give God your "first fruits". Start the Sabbath off by giving God your first times. Start early and prepare your Spirit and Soul by giving God your first parts of the day if possible in Spiritual pursuits. Maybe you want to pray, read the Bible and the Hebrew Scriptures, or read a good book on the Bible or other spiritual helps that feed your soul. These activities are to be first and then after you sense fulfillment then arise from your place of prayer or study and then do what brings your soul joy. Maybe you wish to recreate or exercise or just whatever that brings you joy and brings positive reinforcement to your life. I will leave that up to you.

*3 Jn 1:2 2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. (KJV)*

Another thing that must be mentioned is the practice of concluding the introductory meal on Friday night with the singing of religious table songs (zemiroth), the central theme of which is the delight of the sabbath day. Many places provide cassettes and cds with selections of appropriate songs for the sabbath that you and your family can learn and memorize and sing on the sabbath. These songs, all of comparatively recent date, are a characteristically Jewish counterpart of the medieval monks' and students' songs. Some of them stem from the group of cabbalists who gathered around the illustrious Isaac Luria in Safed during the early part of the sixteenth century; while others are the product of the Hasidim, or Pietist movement which grew up in eastern Europe some hundred and fifty years later. In many of them, the sabbath becomes, as it were, the "toast of the evening," being adored in the manner of a queen. The sabbath is often allegorized as "the Sabbath queen" in literature and in song. In others, as in the following famous poem by Luria himself, the imagery is even bolder and God Himself is the guest, come to regale the company, in the manner of a presiding rabbi, with subtle and profound expositions of the Law and with the tales of miracles and wonders.

## THE DEVELOPMENT OF SABBATH RITUALS

Both the beginning and the end of the sabbath are marked by special ceremonies. These are determined very largely by the fact that the Jewish day commences at sunset, the moment when, in ancient times, the candles or oil lamps were lit. At the beginning and end of the sabbath, this purely utilitarian act came naturally to acquire a special significance, and it thus attained the status of a religious rite.

The lighting of the candles, at least two, on the eve of the sabbath is assigned to the mistress of the house; and popular fancy supposes that neglect of this duty will be punished by death in childbirth. Shortly before sunset the housewife spreads a clean white cloth on the table and usually places the sabbath loaves (covered with an embroidered napkin) upon it. She then lights the candles and pronounces the blessing: *"Blessed art Thou, O Lord our God, King of the Universe, Who hast hallowed us by Thy commandments and commanded us to kindle the lamp."*

**Answer for yourself:** Is such sabbath ritual a commandment of God is this an example of the authority of the Rabbis to "bind an loose" given in the Hebrew Scriptures? Yes it is. Let me explain.

Such a commandment, to be sure, is nowhere mentioned in the Scriptures, but Judaism regards the institutions established by the rabbis and by the consensus of tradition as equally inspired by God, that is, as equal expressions of man's contact with, or apprehension of, the divine and transcendental, and it therefore gives them the status of commandments.

After pronouncing the blessing, it is customary for the housewife to spread her hands over the flame and then to place them for a moment over her eyes. The reason for this practice is disputed, but the most probable explanation is that it symbolizes an actual *use* of the light and thus validates the blessing; for in Jewish tradition, a blessing is not pronounced in general and vague terms but as an act of thanksgiving and appreciation for some actual and present benefit.

At the expiration of the sabbath, the ceremony is more elaborate. Known as Havdalah, or "Separating," it is performed by the master of the house after the evening prayers. The officiant takes a special candle made of two intertwining pieces of wax and yielding a double flame, a box of spices, and a glass filled to overflowing with wine or any other beverage. He then recites a formula which begins with a threefold invocation to the prophet Elijah bidding him come speedily "with the Messiah, the seed of David," continuing with a formula in which God is blessed for "separating the holy from the profane, Israel from the heathen, and sabbath from weekdays," and concluding with a separate benediction over each of the three ritual objects. When he blesses the candle, he makes a point of curving his hand and looking intently at his fingernails, and when he blesses the wine or beverage, he cups his hands over it and gazes into it in the light of the twin flame. At the conclusion of the ceremony, the candle is extinguished

in that portion of the liquid which has spilled over into the saucer or silver tray, while the cup is passed in turn to all the males and children in the company. It is the Jewish tradition that women may not partake of it; indeed, a popular superstition asserts that if they do so, they will grow mustaches! I will leave that up to you to decide.

The ceremony looks both backward and forward; if it marks the end of the sabbath rest, it also marks the beginning of a new week of labor. But what that week holds in store is, of course, as yet unknown, and the ceremony therefore includes various devices designed both to divine the future and to protect from evil. To the former category belongs the practice of gazing at the fingernails and of peering into the cup. Gazing at the fingernails and interpreting shadows which light might shed upon them was, in ancient times, a common method of reading the future; and Jewish literature contains a number of references to the spirits who were then believed to appear and who are known as "the prince of the palm" or "the prince of the thumb." Similarly, the habit of seeking omens by gazing intently into water or into the contents of a cup is abundantly attested both in antiquity and in modern folklore. In Scandinavia, for example, people who had been robbed during the week used to repair to a diviner on a Thursday evening to see the face of the thief revealed in a bucket of water, and a similar method is adopted among the natives of Tahiti. Nor, indeed, should it be overlooked that in the Bible itself (Gen. 44:5), the silver goblet which Joseph orders to be hidden in the sack of his youngest brother, Benjamin, is described expressly as a vessel from which he both drank *and divined*.

On the other hand, the use of the spices is a measure of protection against the perils of the ensuing week. They are a kind of symbolic "smelling salts," and are intended to revive and fortify the spirit after the departure of that "extra soul" with which, so it is said, every Jew is endowed during the sabbath day.

Of the same order, too, is the invocation of Elijah; for not only is the threefold repetition strongly suggestive of a magical formula, but the fact is also that, in Jewish belief, Elijah, besides being the forerunner of the Messiah, who, it is supposed, will arrive at the close of the sabbath, is at the same time the protector par excellence against demons and "princes of darkness." He is credited, for instance, with the power of protecting expectant mothers from the assaults of the child-stealing demon, Lilith. It is therefore very natural that appeal should be made to him at the critical beginning of a new week, when, according to Jewish superstition, the devils and demons which have remained confined in hell (Gehenna) over the sabbath, are again released to work their mischief upon men.

The lighting of the candles, however, is not the only ceremony connected with the incoming and outgoing of the sabbath. Equally important, on Friday evening, is the rite known as Kiddush, or Sanctification. Properly speaking, this is simply a formal hallowing of the sabbath, in accordance with the Scriptural commandment to "remember [or, observe] the sabbath day to keep it holy" (Exod. 20:8; Deut. 5:72); and it originally consisted only in the pronouncement of a benediction praising God for granting this institution to Israel as a perpetual heritage. Later, however, perhaps as a counterblast to the Roman practice of beginning a meal with a libation to the gods, it became customary to accompany the benediction with the drinking of wine (itself duly blessed), and it is in this form that the ceremony is today observed.

The Sanctification is prefaced by the chanting of the Scriptural passage, Gen. 2:1-3, describing how God "finished His work on the seventh day . . . and rested." Thereby, says the Talmud, the officiant spiritually retrojects himself to the moment of creation and becomes, as it were, the partner of God in that process.

Kiddush is followed immediately by the blessing over bread which precedes every meal in a traditional Jewish home. This, however, lends itself, on the sabbath, to a special embellishment. Not one, but two loaves are used, in commemoration of the double portion of manna which the Israelites received in the wilderness on the eve of the sabbath (Exod. 16:22,29). Moreover, the loaves are covered with a napkin (often ornately embroidered), symbolizing the "fine layer of dew" which covered the manna (Exod.

16:13-15).

**Sabbath bread is called hallah (often spelled chollah)**, the term used in the Bible (Num. 15:17-21) for the cake of new dough which every Israelite was required to present as a "gift unto the Lord." Before it is baked, a portion of the dough has to be removed, in accordance with that commandment. The loaves are commonly fashioned in the shape of "twists" popularly known as *berches*. It has been suggested that this name derives from the old German *Berchisbrod*; that is, bread shaped like intertwined braids of hair which women and girls allegedly used to set out for Berchta, the demonic hag of Teutonic folklore who was believed to make the rounds on Twelfth Night. More probably, however, the name is connected with quite a different German word, viz., *Berchit*, which in turn goes back to the Low Latin *bracelins*, "arm," and denotes a type of loaf shaped like folded arms. Another form of this word (though the meaning is now somewhat different) is the familiar *pretzel*.

**It is customary also on Friday night, at the conclusion of the service in the synagogue, for Jewish fathers to place their hands upon the heads of their children and pronounce a blessing over them.** In the case of boys, the blessing runs: *"May God make thee like Ephraim and Manasseh,"* and in that of girls: *"May God make thee like Sarah, Rebekah, Rachel and Leah."* Moreover, as a graceful compliment to his wife, he chants the concluding chapter of the Biblical Book of Proverbs:

*A woman of worth who can find? Her price is far above rubies. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her: "Many daughters have done worthily, but thou excellest them all."*

At the **conclusion of the Sabbath**, the most interesting feature of the service is, perhaps, **the recital of the Ninety-first Psalm**. That psalm is known traditionally as the "plague psalm," the name being derived from vs. 5-6.

*Thou shalt not be afraid of the terror by night, Of the arrow that flieth by day, Of the pestilence that stalketh in darkness, Of the destruction that ravageth at noon.*

At first sight, these verses look like a mere blanket formula, as in the familiar Cornish prayer: *"From ghoulies and ghosties and long-legitty beasties, and things that go bump in the night, good Lord deliver us!"* In point of fact, however, the reference is to specific demons of ancient Semitic folklore. The "terror by night" is the hobgoblin, and he is mentioned again in Song of Songs 3:8, where the attendants of the bridegroom (facetiously identified with Solomon) are said to be armed, as indeed they are in Oriental weddings, "each man with his sword upon his thigh," in order to ward off that demon's assaults. The "arrow that flieth by day" is the familiar "faery arrow" which, in the belief of many peoples, is the cause both of stitch in the side and of all diseases. The "pestilence that stalketh in darkness" is the demon known to the magical literature of Babylon as "he that stalks abroad at night" (*mutallik mushi*); while "the destruction that ravageth at noon" is a personification of the scorching midday heat which may cause sunstroke or even death. It is apparent, therefore, that this psalm originally found place in the service because it was regarded as a kind of charm against the malevolent spirits released from hell at the beginning of the week. It was, in fact, a complement to the ceremony of Havdalah; and it is significant that it also forms part of the burial service, where it serves to protect both the deceased and his survivors from the ravages of the evil spirits thought to be especially rampant at a time of death.

**Answer for yourself:** What are we to make today of all of this superstition?

It is easy to smile at these beliefs and to adopt a superior attitude toward them. They are, however, simply a primitive way of expressing normal and rational apprehension of the hazards and perils of an uncertain future. **The belief in the extra "sabbath soul," for instance, is simply a fanciful way of saying that retreat from mundane preoccupations on the sabbath gives a man a special spiritual serenity which tends to**



depart the moment he immerses himself again in the humdrum routine of the workaday world. By smelling the fragrant spices he reminds himself, in symbolic fashion, that he can become immune from the contagion of that world, if, so to speak, he but absorb by osmosis the constant fragrance of holiness. Significantly enough, the word *osmosis* really means "smelling," and thus provides an exact counterpart in language to the symbolism of the ritual. Similarly, the demons and evil spirits which are believed to rise from hell at the moment the sabbath ends are no more than picturesque personifications of the hazards and uncertainties which attend the beginning of each new week.

In taking over these traditional notions, however, Judaism gave them a new and deeper significance.

*Lev 17:5 5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD. (KJV)*

**Answer for yourself:** What is so important in the above verse that few if any ever learn? It is here, in this verse, as the Rabbis teach, that we see that Israel was commanded by God to take the existing "rituals" modeled after their pagan neighbors and now "reinterpret" them and give new meanings to these rituals and holy days from which they had done before. This explains why the Jewish holy days has both much in common with the similar calendar times of other nations holy days as well yet also explains the unique understanding of the Jews of these "appointed times with God." What we find here is that God revealed to Israel a deeper revelation and knowledge of Himself and His message as connected to these "appointed times" and holy days given to the Jewish people.

Now it is important that you pay close attention to what is said next concerning the above passage of Lev. 17:5. The religious observance of the new moon with festal rejoicings and sacrifices belongs originally to a lunar cult as mentioned above but, as in many other cases, this festival and its rites were taken up into the religion of Yahweh-the national religion of Israel which also absorbed nature religion. At first this fact can be alarming to most people when they encounter it; especially Jews and Christians. Yet when we come to understand the progressive Revelation of the Bible we see that God will reveal to His people that they are no longer to make sacrifices to the false gods of the field like the pagans who lived around them but in keeping the "same pattern of nature worship" to which His people were exposed the sacrifices at harvest times as well as these days of "rest" were to continue as before but unlike before they are NOW to be times sanctified unto YHWH and offerings brought to Him and Him only as we see in Lev. 17:5

God understood how difficult it is to get long held primitive traditions out of people so by keeping these same harvest festivals connected with nature and the sun and the moon god would allow His chosen people to continue the "pattern" BUT the meanings of the elements and rites would be changed and then only YHWH will be the recipient of the people's worship although similar things would still be done by the people. That is why the Jewish holy days revolve around the same solstices and equinoxes as does the holy days of the ancients and other world religions today. The basic understanding of each of these pagan harvest festivals would be changed by God and redefined for the Jewish people to which we find today when we study Biblical Judaism. No longer were these pagan festivals were to be continued by YHWH'S people; instead the "form" might be familiar in that they remained in certain times of the year as before however "NEW MEANINGS" were given to replace the prior pagan understanding of these derived from primitive consciousness as associated with events in the Heaven, in Nature, and in his their own bodies as well as related concepts dealing with the matter of sex. Simply said these prior events and rituals were made "holy" and given unique and "Divine" meanings between God and His people and we turn to the Jewish people today for such understandings...and not pagan Rome which kept the same sun-worship and nature-worship that these Jews repented of and turned from. It would be Rome which would later record many such prior pagan beliefs in the New Testament and attach them to the depiction of Jesus in the New Testament.

This is what I find so fascinating when studying comparative religions; that the Jewish people refined



**the universal understanding of these special times with God for all the world to better come to a knowledge of the Creator and His purposes for mankind.**

It was now not only the individual but also the whole House of Israel that stood in need of protection from the hovering demons of disaster. If, on the one hand, the Havdalah service includes such intimate, personal appeals as the touching Yiddish prayer of the Jewish mother that "God, Who in the seventh heav'n dwells, May pity me, my husband, and my babes," on the other, it now called upon Elijah not for personal deliverance but for national salvation; as a long acrostic poem has it, he is to lead Israel *"from darkness to light."*

This development comes out especially in the preceding evening service. A feature of those devotions is the recital of sundry Scriptural prophecies relating to material prosperity. Each, however, is followed immediately by another which foretells national salvation. Thus, the promise of Deuteronomy (7:13-15) that God *"will bless the fruit of thy body and the fruit of thy land, thy corn, thy must and thine oil"* is capped, so to speak, by Isaiah's assurance 45:17) that *"Israel is saved by the Lord with everlasting salvation"*; and the prediction of Joel (2:26) that *"ye shall eat in plenty and be satisfied"* by Isaiah's confident declaration (35 :10, 51:11) that *"the ransomed of the Lord shall return and come with singing to Zion"*; until, in an inspired climax, the immergence of individual in collective deliverance is brought home by the skillful juxtaposition of the two verses, *"Blessed is the man that trusteth in the Lord"* (Jer. 17:7) and *"The Lord will give strength unto His people; the Lord will bless His people with peace"* (Ps. 29:11).

## BRIDAL SYMBOLISM

**The sabbath is personified in Jewish tradition as a bride whose bridegroom is Israel.** Rabbinic fancy plays eloquently on this conception. Observing that the Hebrew term for the marriage ceremony really means "hallowing," the sages interpret the Biblical statement that *"God blessed the sabbath day and hallowed it"* (Gen. 2:3) as meaning that **He wedded it to His people.**

**In the East, weddings usually take place on a Friday evening,** and this served as an added incentive for representing the advent of the **sabbath as a symbolic wedding festivity.** The Talmud tells us that, on the eve of the sabbath, the famous teacher, Rabbi Hanina used to put on his best clothes and say, *"Come, let us and welcome Queen Sabbath,"* while Rabbi Yannai used to rise and declare, *"Come, O bride; come, O bride."*

**The custom of going out to "meet the bride"** was especially common among the cabbalists of Safed in the earlier part of the sixteenth century, and some of the more poetically talented of them actually composed symbolic imitations of the conventional marriage songs. The most famous of these is the ***Lechah Dodi***, written by Solomon Alkabetz, teacher and brother-in-law of the mystic philosopher, Moses Cordovero. This poem, which is now an integral part of the Friday night service, plays on one of the most prominent features of Arab weddings, namely, the procession of the bridegroom from the local mosque to his own home, where the bride awaits him. He is usually accompanied on this occasion by torchbearers, musicians and singers. The latter, however, do not confine themselves to the chanting of wedding songs; they also intone lyric odes of a religious character in praise of Mohammed. All of these elements find place, if only by hint and implication, in the celebrated Hebrew poem. The bridegroom-i.e., Israel, is first bidden to come and meet the bride:

***Bridegroom, come to meet the bride; Let us greet the sabbath-tide!***

Immediately, however, in the manner of the Arab singers, the poet breaks off to offer praise to God; and the familiar expression *"the Lord is one, and His name one"* looks to all the world like a characteristically Jewish imitation of the familiar Arabic cry, *"There is no God but One"*-a cry which punctuates all public ceremonies. Then, playing on sundry Biblical verses, he predicts the future prosperity of Zion, evidently a parody of the blessings customarily invoked upon the bride. Finally he dresses the maiden herself:

*Come in peace, and come in joy, Thou who art thy bridegroom's pride; Come, O bride, and shed thy grace O'er the faithful chosen race; Come, O bride! Come, O bride!...an invitation doubtless modeled on that addressed to brides at human weddings.*

**Lechah Dodi**, which has been translated into German by both Herder and Heine, is probably the best known of all Hebrew poems, and it enjoys the reputation of having been set to more tunes than any other poem in the world. It is of interest to note, however, that a very similar though now long forgotten poem, employing the same tropes and many of the same phrases, was composed at the same time by the Italian-Jewish poet Mordecai Dato (1527-85), another follower of Moses Cordovero.

Other fancies also are associated with the sabbath in Jewish traditional lore.

**Not only the Jewish people but all the God-fearing elements of creation (the Gentiles) are believed to observe the sabbath day.** It is told, for example, that on a certain occasion a cow which had belonged to a pious man, when sold to a stranger, refused to work on the sabbath. It is told also that there exists in the far reaches of the world a river called Sambatyon (variously located) which ceases flowing on the sabbath. Such an intermittent stream is mentioned, indeed, by several non-Jewish writers throughout the ages, and many are the tall tales of more recent travelers who claim to have seen it. An ingenious explanation of this legend has been proposed. The river, it is suggested, possessed no such miraculous properties as were later attributed to it. It was simply a river of sand. But the Hebrew word for "sand," viz., *hol*, is indistinguishable from another which means "weekday," and hence arose the notion that "the river of *hol*" was one which flowed only on weekdays and rested on the sabbath!

**Finally, it is maintained in Jewish legend that even the angels keep the sabbath**, an idea which receives its finest expression, curiously enough, not in Jewish literature, but in Peter Abelard's great hymn for Saturday evening.

*Oh what shall be, oh when shall be, that holy Sabbath day, Which heavenly care shall ever keep and celebrate always; When rest is found for weary limbs, when labor hath reward, When everything, for evermore, is joyful in the Lord? The true Jerusalem above, the holy town is there, Whose duties are so full of joy, whose joy so free from care; Where disappointment cometh not to check the longing heart, And where the soul in ecstasy hath gained her better part. There Sabbath day to Sabbath day sheds on a ceaseless light, Eternal pleasure of the saints who keep that Sabbath bright; Nor shall the chant ineffable decline, nor ever cease, Which we with all the angels sing in that sweet realm of peace.*

Let us continue our study in the Biblical Sabbath



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## EGYPT OBSERVED THE SABBATH BEFORE THE JEWS

The pious authoress of "Mazzaroth" wrote: *"The Babylonians, Egyptians, Chinese, and the natives of India were acquainted with the seven days division of time, as were the Druids."* Dion Cassius derives the Egyptian days from the seven planets: Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn. Montucla thought the week began on Saturday. Bailly says: *"It is to the Egyptians that is attributed the idea of dedicating each day of the week to one of the planets."* Sonnerat considered Saturday the Indian Sani or Saturn. Jahn says: *"The Egyptians consecrated to Saturn the seventh day of the week."*

With the Egyptians, however, the seventh day was consecrated to Amen or Amoun, the Father, or Sun-god. Pauw was of opinion that *"the Egyptians seem to have observed it very regularly."* Bunsen, speaking of Set, adds, *"He is the ass god of the Semitic tribes, who rested on the seventh day."*

Hesiod, Herodotus, Philostratus, etc., mention that day. Homer, Callimachus, and other ancient writers call the seventh day the holy one. Eusebius confesses its observance by *"almost all the philosophers and poets."* Lucian notes that it was given to schoolboys for a holiday. Dr. Schmitz observes: *"The manner in which all public feriae (holidays) were kept, bears great analogy to our Sunday. The people generally visited the temples of the gods, and offered up their prayers and supplications. All kinds of business except lawsuits were suspended."*

As in other cases, we may get illustrative light from the Assyrian neighbours of the Egyptians.

The Rev. Mr. Sayce finds the day of rest an Assyrian word. Saturday in Central Asia is still Shambé, from the Persian Shabat. *The Accadians, thousands of years ago, says Sayce, kept holy the 7th, 14th, 21st, and 28th of each month as Salum, rest, "on which certain works were forbidden."* Mr. George Smith wrote thus in 1876: *"In the year 1869 I discovered among other things a curious religious calendar of the Assyrians in which every month is divided into four weeks, and the seventh days or Sabbaths are marked out as days in which no work shall be undertaken."* Mr. H. F. Talbot quotes the Divine command from the Assyrian "Creation" tablet: *"On the seventh day he appointed a holy day, And to cease from all business he commanded."*

The above taken from James Bonwick's Egyptian Belief and Modern Thought.



## THE SABBATH IN THE FIRST CENTURY: OBSERVED BY JEWS AND NON-JEWS

*"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Genesis 2:1-3*

We find that in the New Testament the "Pattern of Worship" regarding both the Jew and the Non-Jew is for all to see..if they look.

### The testimony of Jesus as to the observance of the Sabbath in the First Century:

*Jesus "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up to read." Luke 4:16*

*"And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, if thou wilt enter into life, keep the commandments." Matthew 19:16,17*

*"But pray ye that your flight be not in winter, neither on the Sabbath day." Matthew 24, 20.*

Jesus asked his disciples to pray that in the flight from the doomed city of Jerusalem they would not have to flee on the Sabbath day. This flight took place in 70 A.D. (40 years after the Cross).

### Now let us look at the Sabbath in relation to the followers of "the Christ" and this Jesus of the New Testament:

*"And they returned, and prepared spices and ointments and rested the Sabbath day according to the commandment." Luke 23:56.*

*"And Paul, as his manner was went in unto them, and three Sabbath days reasoned with them out of the Scriptures" Acts 17:2*

### Let us now look at Paul and his ministry to the Gentiles:

*"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath came almost the whole city together to hear the Word of God." Acts 13:42, 44.*

*Here we find Gentiles in a Gentile city gathering on the Sabbath. It was not a synagogue meeting in verse 44, for it says almost the whole city came together, verse 42 says they asked to hear the message the "next Sabbath."*

*And note this point: The Bible does not say it is the "old Jewish Sabbath that was passed away," but the Spirit of God, writing the Book of Acts some 30 years after the Crucifixion, calls it "the next Sabbath."*

Now let us examine the testimony of Philo:

*Declares the seventh day to be a festival, not of this or of that city, but of the universe. M'Clatchie, "Notes and Queries," Vol. 4, 99.*

Now let us examine the testimony of Josephus:

*"There is not any city of the Grecians, nor any of the Barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come!" M'Clatchie, "Notes and Queries on China and Japan" (edited by Dennys), Vol 4, Nos 7, 8, p.100.*





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# THE SABBATH: WHAT THE NON-JEWISH BELIEVER NEEDS TO KNOW

## THE SABBATH, PHARAOH AKHENATON, MOSES, AND THE "MIXED MULTITUDE" ...WHAT SHOULD THIS MEAN TO ME?

*Exod 12:38 38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. (KJV)*

The context of the above verse from the Hebrew Scriptures teaches us that in the Exodus we find a blending of peoples who will make the trip to Mt. Sinai to receive the Ten Commandments; one of which the the Commandment to keep and observe the sabbath. Traditional interpretation of the text has always pictured for us that the Jews left Egypt and a few straggling Egyptians accompanied them. Archeology today has revealed to us the truth behinds these texts so cleverly woven by Ezra when rewriting these accounts which hide the truth of the matter; the truth being that a religious revolution in Egypt headed by Akhenaton, the Biblical Moses, was the 2nd of 4 Exoduses and that contrary to our prior understanding huge numbers of non-Jewish Egyptians as well as half-breed "Hebrews" followed Akhenaton, the Biblical Moses, to Mt. Sinai where both they as Egyptian non-Jews and these Hebrew followers of Moses would accept this Covenant with God which included the Sabbath Commandment. **So this is not just a "Jewish" Commandment as once thought.**

A little history is needed before we go on and get in-depth with the study of the Sabbath.

Egyptian history records for us, as does the Bible, that there was a tribe from either the west of Egypt or from just above the red sea, who during a period of famine moved to Egypt at the invitation of one of their own who was kidnapped and taken to Egypt. In the old Testament we have Joseph, and in another Arabic legend we have Ran, who through his interpretation of dreams gained power and may have imported the notion of a single god (his local god) into Egyptian consciousness. It is important to note that from the 13th Dynasty, Semitic races invaded Egypt and by 1663 BC they are the Hyksos or Desert Princes of which the most familiar would be the Abraham of the Bible. **Some hundreds of years later Akhenaton, whom many scholars believe to be the Biblical Moses, on his ascension to the throne of Egypt developed his beliefs in a one god and enforced worship of the single deity as revealed in the Sun disk Aton.** He did not worship the sun but the life giving force that emanated from and gave power to it. Let is be said that scientifically we now accept that the sun is what gives life to everything on our planet so Akhenaton was correct in this matter way back then. He modelled the god on his own pacifist ideals. This led to disinterest in power and stability and undermined the power of the Priests of Amon and the other gods and this brought Akhenaton into severe conflict with the Egyptian priesthood. After closing all the Temple in Egypt and mandating the worship of this "One God" only the nation was in disarray, Akhenaton was eventually replaced with his son or more probably step son or son-in-law, the manageable ten year old Tutankhamun. The young king, possibly under pressure from those older and more powerful, restored the old temples, persecuted the followers of his father and this single deity, and was himself dead or murdered by eighteen.

At the time of Ramses II, Akhenaton, if he still lived, or another powerful follower of the Aton, would have been in his Eighties or younger, similar to the reported great age of Moses. In the Acts of the Apostles, Moses was 40 when he left Egypt and after another 40 years he returned to Egypt at eighty to free 'his' people and spent a further 40 years wandering in the desert. It is also said that Akhenaton or Moses and his followers soon left Amarna or were driven from Egypt and this is the 2nd of 4 Exoduses which embarked to Mt. Sinai to receive the Commandments of this "One God". **Moses was reputedly connected to the house of the Pharaohs and he and his household gathered a large group of followers (local Semites) and led his new people to a promised land or even back to where the tribe had once lived, and where they could practice their religion of the one god.** The various names of god are similar to various local tribal gods of the Middle East and also this god's name often could not be spoken and had no image.

**Answer for yourself:** Does this not sound similar to YHWH of the Jews today?

Similarly the Aton had no image other than the disk of the Sun and such gods as Amun or Amun-Ra were the unknowable and even though some images exist of him as a man he had no real image as the one creator of all. This would also fit into a desire for secrecy to prevent word spreading the short distance to Egypt and thus again bring on the persecution of the followers of Aton. The area was an Egyptian province at the time. Also it is said that later the connection with Egypt and the Aton was severed so a new name for the same concept was adopted.

**Answer for yourself:** Is it coincidental or possible that the greatest upheaval in Egyptian theology occurred within the same period as did the Exodus and not be related? Was the Exodus from Egypt over conflict in religious theology among the Egyptians and not because of the cruelty of these Hebrews as we have been taught? If you want to get to the bottom of all of this mystery and deception of the true events behind the Biblical story given us by Ezra I recommend: <http://egyptcx.netfirms.com>. After all, in the Old Testament there are over 600 references to Egypt and we need to know why the Bible speaks so negatively about Egypt when Moses loved Egypt and its God. We have to look at Ezra, a Persian who represented a nation which was at war with Egypt when these former followers of Aton, were released and sent home to be a "fort" and line of defense between Persia and Egypt who were anything but friends at the time. Ezra knew quite well that these "captives" surely did not need to know that "the enemy" was their fathers so he spun a redaction of history and renamed these primary Egyptian players in this historical drama as "Jews" when in reality archeology today has shown us that this Royal Bloodline of King David and Solomon, as far back as Isaac and Jacob, were not Jews at all but Pharaohs of Egypt. That means the Blood Line that brings the hoped for Messiah is "Jewish" only because of intermarriage with Egyptian non-Jews and Semites.

**Answer for yourself:** What should this mean to us as non-Jews today? Simply that the Sabbath Commandment, which is the longest of all of these Ten Commandments, was originally given to both non-Jews as well as semites at Mt. Sinai. This puts a whole new spin on it when considering the identity of this "mixed multitude" that receives this Sabbath Commandment. Factoring in what archeology has shown us in these last 100 or so years; namely that the sons of Pharaoh Jacoba (the Jacob of the Bible) are Egyptian non-Jews and not Jews as we once believed. It is important for us to know that over time these Egyptians intermarried with Semites and created a half-breed race of sorts and it is these who also become the followers of Akhenaton and who follow him into the wilderness of Sinai. These "followers" of Akhenaton who leave Egypt and travel to Mt. Sinai are both Gentiles and "Hebrews" and it is they who accept the Sabbath Commandment. So this is not just a "Jewish thing" as once supposed and as taught by Judaism today. In closing remember due to the extreme persecution upon the Jews by the Gentile antisemitic Church the Sabbath as well as other Commandments were used a "fences" to keep apart and separate the Jews from non-Jews. No greater example of this could be found than this Sabbath Commandment which you now clearly see what given to both non-Jews and Jews; in fact the irony of it is that it was most likely given to more non-Jews present that day than Jews. Now let us move on.

## THE SABBATH

The Sabbath (or Shabbat, as it is called in Hebrew) is one of the best known and least understood of all Jewish

observances. As a Christian for most of my life I did not observe Shabbat and thought of it as it was taught to me by my Christian teachers to be a day filled with stifling restrictions, or as a day of prayer like the Christian Sabbath. But once having gone to Seminary and awaking to the need for a recovery of "the Jewish Roots to my Christian Faith" I came to see upon serious study that to those who observe Shabbat, it is a precious gift from God, a day of great joy eagerly awaited throughout the week, a time when all of God's children can set aside all of their weekday anxieties and devote themselves to the higher pursuits of the soul. **In Jewish literature, poetry and music, Shabbat is described as a bride or queen**, as in the popular Shabbat hymn Lecha Dodi Likrat Kallah (come, my beloved, to meet the [Sabbath] bride). It is said *"more than Israel has kept Shabbat, Shabbat has kept Israel."*

It has been well said that *"the Shabbat is the most important ritual observance in Judaism" because it is the only ritual observance instituted in the Ten Commandments.* It is also the most important special day, even more important than Yom Kippur. This is clear from the fact that more aliyoth (opportunities for congregants to be called up to the Torah) are given on Shabbat than on any other day.

**Most people know that the Shabbat is primarily a day of rest and spiritual enrichment. The word "Shabbat" comes from the root Shin-Bet-Tav, meaning to cease, to end, or to rest.**

One thing connected to the Shabbat is "spiritual renewal" and this involves prayer. I loved the use of the Siddur on the Sabbath and I found myself praying deeper than ever as a Christian. The Siddur opened to me prayer as never before and I highly recommend it to you for your Sabbath worship. Although the Jews pray on Shabbat, and spend a substantial amount of time in synagogue praying. Prayer, believe it or not is not what distinguishes Shabbat from the rest of the week because observant Jews pray every day of the week. In fact observant Jews pray three times a day. Therefor to think or say that the Shabbat is a day of prayer is no more accurate than to say that Shabbat is a day of feasting because we eat every day. What separates the Sabbath for other days of the week and spiritual endeavors is that on the Sabbath one reserves the best for the sabbath as not only the culmination of the week but as a picture of the world to come when shalom is the rule of Eternity. Therefore one eats their best meals of the week on the Sabbath and prays in a more leisurely fashion.

In modern America we often hear of the five-day work-week and so much so that we have grown numb concerning the uniqueness of the radical concept of a day of rest and how unique it was in ancient times. **The weekly day of rest has no parallel in any other ancient civilization.** In ancient times, leisure was for the wealthy and the ruling classes only and never for the serving or laboring classes. Such is the way of man but not the way of God who even commanded the Sabbath for animals as well. **The Sabbath is God's time for the soul to rest and restore whether human or animal.** Historically we find mention that the Greeks thought Jews were lazy because they insisted on having a "holy day" and a day of rest every seventh day.

## **WE ARE COMMANDED TO "REMEMBER" AND "OBSERVE" THE SHABBATH**

### **ZACHOR: TO REMEMBER CREATION AND OUR FREEDOM AS GOD'S FAMILY**

We are commanded to remember Shabbat; but remembering means much more than merely not forgetting to observe Shabbat. It also means to **remember the significance of Shabbat, both as a commemoration of creation and as a commemoration of one's freedom (the Jews remember their freedom from slavery in Egypt).** Having now understood the persecutions that came to the followers of Akhenaton following his departure from Egypt it is easy to understand the need for freedom by those who remained and were "religious outsiders".

In Exodus 20:11, after Fourth Commandment is first instituted, God explains, *"because for six days, the Lord made the heavens and the earth, the sea and all that is in them, and on the seventh day, he*

*rested; therefore, the Lord blessed the Sabbath day and sanctified it."* By resting on the seventh day and sanctifying it, all of God's children are to remember and acknowledge that God is the creator of heaven and earth and all living things. We are given the opportunity to "choose" to emulate the divine example, by refraining from work on the seventh day, as God did.

**Answer for yourself:** If God's work can be set aside for a day of rest, how can we believe that our own work is too important to set aside temporarily?

Moses reiterates reiterates the Ten Commandments in Deut. 5:15. Here he makes note of the second thing that we must remember on Shabbat: *"remember that you were a slave in the land of Egypt, and the Lord, your God brought you forth from there with a mighty hand and with an outstretched arm; therefore the Lord your God commanded you to observe the Sabbath day."*

**Answer for yourself:** What does the Exodus have to do with resting on the seventh day? Freedom! As I mentioned above, in ancient times, leisure was confined to certain classes; slaves did not get days off. Thus, by resting on Shabbat, we are reminded that we are free. But in a more general sense, Shabbat frees us from our weekday anxieties and concerns, from the pressures of our jobs, out deadlines, responsibilities, schedules and commitments. During the week, we are slaves to our jobs, to our creditors, to our need to provide for ourselves; on Shabbat, we are freed from these concerns, much as our ancestors were freed from slavery in Egypt. We can find peace and shalom on the Sabbath.

**Answer for yourself:** How can this be accomplished? How can I experience this freedom on the sabbath? Well the Sabbath begins on Friday evenings at sundown. It is then that we remember these two meanings of Shabbat when we [recite kiddush \(the prayer over wine sanctifying Shabbat or a holiday\)](#). Friday night kiddush refers to Shabbat as both zikkaron l'ma'aseh bereishit (a memorial of the work in the beginning) and zeicher litzit'at mitzrayim (a remembrance of the exodus from Egypt). It is when we light the sabbath candles and recite the kiddush that we make a point to recognize before God that we take personal note of this special "appointed time with God" and refocus of sorts on that truly is important about our lives. We choose to take the time out to focus upon God and His Creation that gave us our life while at the same time we choose to "slow down" from the hectic pace we run all week long and choose to taste God's peace and shalom at this time which will quickly become a longed for memory once the Monday rush traffic begins again.

## SHAMOR: TO OBSERVE

Along with the theme of "Remember the Sabbath" comes the second theme of the Sabbath; namely "Observe". We must look now at types of action and "work" that is forbidden by Jewish tradition regarding how to correctly "observe" the Sabbath. As a young Christian growing up in church I often heard the word "work" or "works" and often misused but I would not understand that at the time. Let it suffice to say that seldom as anything been more grossly misunderstood by people than the concept of refraining from "work on the Sabbath".

Before I studied Judaism in detail I was like most Americans who would see the word "work" and think of it in the English sense of the word: physical labor and effort, or employment. Under this definition, turning on a light would be permitted, because it does not require effort, but a rabbi would not be permitted to lead Shabbat services, because leading services is his employment.

**Answer for yourself:** Are you aware that Jewish law prohibits the former and permits the latter? That means we are missing something here that is very important.

Many Americans therefore conclude that Jewish law doesn't make any sense and that is a tragic mistake of our ignorance as Gentiles and Christians today.

The problem lies not in Jewish law, but in the definition that Americans are using.

**Answer for yourself:** Are you aware that the Torah does not prohibit "work" in the 20th century English sense of the word?

The Torah prohibits "melachah", which is usually translated as "work," but does not mean precisely the same thing as the English word. Before you can begin to understand the Shabbat restrictions, you must understand the word "melachah" as used in the Hebrew.

**Melachah generally refers to the kind of work that is creative, or that exercises control or dominion over your environment.** The word may be related to "melekh" (king). The classic example of melachah is the work of creating the universe, which God ceased from on the seventh day. Note that God's work did not require a great physical effort: he spoke, and it was done.

**Surprisingly the word melachah is rarely used in scripture outside of the context of Shabbat and holiday restrictions. The only other repeated use of the word is in the discussion of the building of the sanctuary and its vessels in the wilderness (Exodus 31:14-15).**

*Exod 31:13-15 13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.*  
(KJV)

Notably, the Shabbat restrictions are reiterated during this discussion, thus we can infer that the work of creating the sanctuary had to be stopped for Shabbat. **From this, the rabbis concluded that the work prohibited on Shabbat is the same as the work of creating the sanctuary.** They found 39 categories of forbidden acts, all of which are types of work that were needed to build the sanctuary:

- Sowing
- Plowing
- Reaping
- Binding sheaves
- Threshing
- Winnowing
- Selecting
- Grinding
- Sifting
- Kneading
- Baking
- Shearing wool
- Washing wool
- Beating wool
- Dyeing wool
- Spinning
- Weaving
- Making two loops
- Weaving two threads
- Separating two threads
- Tying
- Untying
- Sewing two stitches
- Tearing



- Trapping
- Slaughtering
- Flaying
- Salting meat
- Curing hide
- Scraping hide
- Cutting hide up
- Writing two letters
- Erasing two letters
- Building
- Tearing a building down
- Extinguishing a fire
- Kindling a fire
- Hitting with a hammer
- Taking an object from the private domain to the public, or transporting an object in the public domain.

(Mishnah Shabbat, 7:2)

**All of these tasks are prohibited, as well as any task that operates by the same principle or has the same purpose.** In addition, the rabbis have prohibited handling any implement that is intended to perform one of the above purposes (for example, a hammer, a pencil or a match) unless the tool is needed for a permitted purpose (using a hammer to crack nuts when nothing else is available) or needs to be moved to do something permitted (moving a pencil that is sitting on a prayer book), or in certain other limited circumstances. Objects that may not be handled on Shabbat are referred to as "muktzeh," which means, "that which is set aside," because you set it aside (and don't use it unnecessarily) on Shabbat.

**The rabbis have also prohibited travel, buying and selling, and other weekday tasks that would interfere with the spirit of Shabbat. The use of electricity is prohibited because it serves the same function as fire or some of the other prohibitions, or because it is technically considered to be "fire."**

The issue of the use of an automobile on Shabbat, so often argued by non-observant Jews, is not really an issue at all for observant Jews. The automobile is powered by an internal combustion engine, which operates by burning **gasoline and oil, a clear violation of the Torah prohibition against kindling a fire.** In addition, the **movement of the car would constitute transporting an object in the public domain, another violation of a Torah prohibition, and in all likelihood the car would be used to travel a distance greater than that permitted by rabbinical prohibitions.** For all these reasons, and many more, the use of an automobile on Shabbat is clearly not permitted.

**As with almost all of the commandments, all of these Shabbat restrictions can be violated if necessary to save a life.**

## HOW SHOULD I START TO OBSERVE THE SABBATH?

Let me say up front that I believe in "progressive obedience". To me that means that as we grow in the Spirit and grace of our Lord we often are not able to be fully obedient to a Commandment as we like but that does not mean that we cannot begin to be "partially obedient" to the best of our ability. The Sabbath is a perfect example. Over time I found myself able to be more completely observant as I matured and grew in the knowledge of these Commandments. What I found difficult at time with my work schedule would through time and prayer remedy itself whereby I could become more fully observant of this Commandment. But it took time for God to help align all the things in my life where I could be more Torah obedient.

So in the Spirit of progressive obedience in light of what we just read about travel and money let me say that a small beginning at attempted obedience is better than no obedience at all. So one might want to begin to observe

and remember the Sabbath by beginning early on Friday afternoons to begin Shabbat preparations. The mood is much like preparing for the arrival of a special, beloved guest. For such an arrival of a much beloved guest or Sabbath queen the house is cleaned whereupon the family bathes and dresses up for the joyous occasion that lays before them. Mom used her best dishes and the best tableware are set. A festive meal is prepared. In addition, everything that cannot be done during Shabbat must be set up in advance. Here are some examples: lights and appliances must be set (or timers placed on them, if the household does so), the light bulb in the refrigerator must be removed or unscrewed, so it does not turn on when you open it (don't lite a fire), and preparations for the remaining Shabbat meals must be made (preserving leftovers since you cannot cook or light a fire on the sabbath proper or until sundown Saturday). These might sound difficult but I assure you with a little planning this can be done quite easily. **This is a matter of the "heart" and not "the head".**

## SABBATH EVENING...FRIDAY NIGHTS

Shabbat, like all Jewish days, begins at sunset, because in the story of creation in Genesis Ch. 1, you will notice that it says, *"And there was evening, and there was morning, one day."* From this, we deduce that **a day begins with evening, that is, sunset.** For the precise time when Shabbat begins in your area, consult the list of candle lighting times provided by the Orthodox Union or any Jewish calendar. These are equally available on the Internet.

Shabbat candles are lit and a blessing is recited no later than eighteen minutes before sunset. This ritual, performed by the woman of the house, officially marks the beginning of Shabbat. **Two candles are lit, representing the two commandments: zachor (remember) and shamor (observe), as discussed above.**

Some celebrate, keep, and observe the Sabbath by attending a Synagogue service that evening if possible. Others adapt and deep the Sabbath entirely at home.

Before dinner, the man of the house recites Kiddush, a prayer over wine sanctifying Shabbat. Lifting the wine to God one recites:

*"Blessed are You, HaShem our God, Ruler of the Universe, Who has created the fruit of the vine."*

The usual prayer for eating bread is recited over two loaves of challah, a sweet, eggy bread shaped in a braid. The family then eats dinner. Lifting the bread to God in thanks one recites:

*"Blessed are You, HaShem our God, Ruler of the Universe, Who brings forth bread from the earth."*

Although there are no specific requirements or customs regarding what to eat, meals are generally stewed or slow cooked items, because of the prohibition against cooking during Shabbat. It is important to remember that things that are mostly cooked before Shabbat and then reheated or kept warm on a hotplate are permissible.

After dinner, the birkat ha-mazon (grace after meals) is recited. Although this is done every day, on Shabbat, it is done in a leisurely manner with many upbeat tunes.

*"And you shall eat and you shall be satisfied. And you shall bless YHWH, your God, for the good land he has given you." (Deuteronomy 8:10)*

By the time all of this is completed, it may be late evening. The family has an hour or two to talk or study the Torah, and then go to sleep. Many of our students at Bet Emet used the times to do associated studies on other areas of recovering the Jewish Roots of the Christian faith.

## SABBATH MORNING...SATURDAY MORNING

The next morning Shabbat services begin at nearby synagogues and many of our students at Bet Emet would attend the morning services and later congregate with Bet Emet in the late afternoon and evening. Quite often Bible studies are held in homes on the Sabbath where friends attend and hold informal Sabbath services themselves. We at Bet Emet often did this and it is from a year of informal meetings that we grew into a full-fledged congregation with an adapted "Pattern of Worship" as found in the Synagogues. The only difference is that we had limited use of Hebrew in the service so we as non-Jews could have better understanding. Recollecting that we are to "remember" and "observe" we must understand that much of this is left up to you as to just how you do this. Understand as well that we at Bet Emet modified yet followed the Synagogue Pattern of Worship in our Sabbath Home Services.

To those who went to Synagogue on Sabbath mornings upon returning home after the service the family says kiddush again and has another leisurely, festive meal. A typical afternoon meal is usually some form of a slow cooked stew or soup that was kept warm on a heating plate ever night. By the time birkat ha-mazon (grace after meals) is done, it is about mid-afternoons. Many use this time to refocus on the Torah while others find leisurely activities to do. Many study the Torah for a while, others talk or take afternoon walks. Others find it relaxing to play games or engage in other leisure activities. A short afternoon nap is not uncommon. It is traditional to have a third meal before Shabbat is over. This is usually a light meal in the late afternoon or early evening before sundown for again remember it is at sundown that the Sabbath leaves and the first day of the week returns. **It is interesting to note that in Judaism these 3 meals on the Sabbath is called "The Lord's Supper".**

## SABBATH AFTERNOON...SATURDAY EVENING

Shabbat ends at nightfall, when three stars are visible, approximately 40 minutes after sunset. It was at this time that Congregation Bet Emet chose to hold its services in order to not only share in the joy of the Sabbath but to partake of the Havdalah service as well. It was during this time that we all partook of a "modified" Synagogue service that consisted of Scripture readings, prayer, worship songs, teaching, and fellowship and even dancing before the Lord.

At the conclusion of Shabbat, it is customary for the family to perform a concluding ritual called [Havdalah \(separation, division\)](#) and we at Bet Emet ended our services with the Havdalah. In the Havdalah blessings are recited over wine, spices and candles. Then a blessing is recited regarding the division between the sacred and the secular, between Shabbat and the working days, etc. We would end with a song of hope remembering Elijah the Prophet whose coming is to announce the days of Messiah.

As you can see, Shabbat is a very full day when it is properly observed, and very relaxing and a joy to share with others.



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## THE TEN COMMANDMENTS AND THE SABBATH...COMMANDED TWICE?

The "Aseret HaDibrot," the "Ten Commandments," are documented twice in the Five Books of Moses, once in Shemot (Exodus 20, 2-17) and once in Devarim (Deuteronomy 5, 6-18), when Moshe is reviewing the Jewish experience in the Desert. In general, the two texts are nearly identical. However, with respect to the Commandment relating to Shabbat, there are crucial differences, as follows:

*"Remember the day of Shabbat, to keep it holy. Pursue all your labor for six days, and do all your 'Melachah' (the term 'Melachah' to be defined in Item 3, below). But the seventh day is Shabbat to the Lord your God; On it you may do no 'Melachah,' neither you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor the stranger who is within your gates. For in six days God made the heavens and the earth, the sea and everything that is within it; And he rested on the seventh day; Therefore, God did bless the day of Shabbat and He made it holy."* (Shemot 19: 8-11; the Shabbat Command as recorded in the Shemot version of the Ten Commandments)

*"Guard the Day of Shabbat to keep it holy, as the Lord your God has commanded. Pursue all your labor for six days, and do all your 'Melachah.' But the seventh day is Shabbat for the Lord your God; Do no 'Melachah' - not you, nor your son or daughter, nor your male or female servant, nor your ox or donkey or any of your cattle, nor the stranger who resides within your gates, in order that your male and female servants shall rest, as you rest. And you shall remember that you were a slave in the Land of Egypt, and the Lord your God took you out from there with a strong hand and an outstretched arm; Therefore, did the Lord your God command you to observe the Day of Shabbat."* (Devarim 5: 12-15; the Shabbat Command as recorded in the Devarim version of the Ten Commandments.

Of course, it is extremely unusual, at first glance, that there should be any variation here. But the Midrash explains that, somehow, God uttered both versions at once, something that a creature of flesh and blood could not do, to teach both of the themes of Shabbat, namely, the Creation and the Exodus. Another aspect of the dual utterance of "Remember the Day of Shabbat" and "Guard the Day of Shabbat" is that Shabbat has a dual nature - positive and negative, affirmation and withdrawal, as discussed below:

- The special quality of the Day of Shabbat is based on the concept of the holiness of time. The Shabbat is that one day out of seven that was charged with holiness, by the holy Creator of time.
- Shabbat has a double theme, the significance of each of which is developed in the paragraphs below. One is to commemorate the Creation of the universe by God in six "days," and his "rest" from his "Melachah" (work), and that it was for that reason that He blessed the seventh day and made it holy - Exodus-Shemot version. The other is to commemorate the Exodus, that awesome

event in which the Lord took the Jewish People out of Egypt; that we should remember that we ourselves were slaves in Egypt, and that God Himself redeemed us with a "strong hand and an outstretched arm."

- On Shabbat, the Jew withdraws from the performance of "Melachah" (work). All categories of "Melachah" represent purposeful, creative interactions with nature. In the case of Man, this refers to his interaction with his environment, whereby he exerts mastery and control over nature, as in fact he was commanded to do by God. Our purpose in this is to express our belief and to testify that God is the Creator of the Universe, and is the source, on an ongoing basis, of all creative forces within it.
- Shabbat testifies to the dignity of labor and the basic equality of all human beings. The Torah commands "Six days shall you labor;" - all of you! No exceptions! Yet, all members of the household, all classes of society, from the king to the servant; **even the Gentile and animals, are to be provided with a "Day of Rest."**
- One of the central themes of Shabbat, as seen in the Devarim version of the "Aseret HaDibros," the Ten Commandments, is to remember the Exodus. This unique event in history demonstrated the **continuing involvement of God with His Creation**, His fierce opposition to slavery and all abuse of power, and His concern for justice.
- Throughout the centuries and millenia of Jewish History, oppressors of the Jews realized that a major key to Jewish survival was observance of the Shabbat; therefore, it was outlawed; sometimes punishable by death. Conversely, the Shabbat raised the Jews far above their enemies; for the Jews, in acting to carry out God's command, were acting in accord with their human potential, while their enemies, in attempting to suppress this observance and in their desire to strip the Jews of their human dignity, descended to the level of the beasts.
- **The Shabbat Table is compared with the Altar in the Temple.** Shabbat is the Day of "Quality Time," the Day of Delight, of "Menuchah" or Tranquility, to be spent with one's family, with one's self, with one's Maker, and with the Torah.





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# THE NON-JEW AND HIS RETURN TO GOD'S SABBATHS WHICH CONSTANTINE OUTLAWED

**Answer for yourself:** Why don't we as Christians and followers of Jesus and "the Christ" keep and observe the Biblical Holy Days in the Christian Church today?

We can begin to look at Constantine to find the loss of the Biblical Holy Days and the Sabbath for the non-Jew.

Let us learn an important truth from 2 Thess. 2:3

*"Let no man deceive you by any means, for that day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition who apposes and exalts himself above all that is called God or that is worshiped so that he sits as God in the temple of God."*

Let us look no further than Constantine to be one of many who fulfills this passage. As far as the history of christianity is concerned, Constantine was one of the most influential men that ever lived. From the Writings of the Apostles (Gospel's), until Martin Luther nailed his theses to the church door in 1517, there was no single person that so changed the course of church history as Constantine did. Indeed, his influence was so vast that it continues to tower over Christendom in this, our own time. Both in church customs, doctrines and in church government, christianity owes sunday and a lot more to Constantine's intervention.

It may be news to you but Constantine began to change the Biblical Holy Days, forsaking the Shabbot and assigning Sunday as God's day. He outlawed the 7 Biblical Festivals and Feasts of God as well. He replaced them with pagan holidays derived from Sun Worship which find their origins with men. If we look at the Shabbot this should not be surprising to us for after all, the Gentiles (pagans) were already used to Sunday worship due to their background in "Sunday" - "Sun" worship. The logic of Constantine was very simple: "As more and more Gentiles came into the faith, why make them learn of God's Holy Sabbath and His Laws?" The root for all these changes comes from his intense antisemitism and hatred of the Jews as we find in his [Easter Letter](#).

At the beginning of the 4th century, a monumental event occurred for the Church. In AD 306, Constantine became the first Christian Roman Emperor. At first, he had a rather pluralistic view and accorded Jews the same religious rights as Christians. However, in AD 321, he made Christianity the official religion of the Empire. This signaled the end of the persecution of Christians, but the beginning of discrimination and persecution of the Jewish people.

Already at a council in Elvira (Spain) in AD 305, declarations were made to keep Jews and Christians apart, including ordering Christians not to share meals with Jews, not to marry Jews, not to use Jews to bless their fields, and **not to observe the Jewish Sabbath.**

Imperial Rome, in AD 313, issued the Edict of Milan, which granted favor to Christianity, while outlawing synagogues.

Then, in AD 315, another edict allowed the burning of Jews if they were convicted of breaking the laws. As Christianity was becoming the religion of the state, further laws were passed against the Jews:

- The ancient privileges granted to the Jews were withdrawn.
- Rabbinical jurisdiction was abolished or severely curtailed.
- Proselytism was prohibited and made punishable by death.
- Jews were excluded from holding high office or a military career.

These and other restrictions were confirmed over and over again by various Church councils for the next 1,000 years.

In AD 321, Constantine decreed all business should cease on "the honored day of the sun." By substituting Sunday for Saturday as the day for Christian worship, he further advanced the split. This Jewish Shabbat / Christian Sunday controversy also came up at the first real ecumenical Council of Nicea (AD 325), which concluded Sunday to be the Christian day of rest, although it was debated for long after that.

**Answer for yourself:** What should this tell us? Simply that up until the early 4th century non-Jewish believers in God were taught to keep and observe the Sabbath along with the Jews!

Overnight, Christianity was given the power of the Imperial State, and the emperors began to translate the concepts and claims of the Christian theologians against the Jews and Judaism into practice. Instead of the Church taking this opportunity to spread its Gospel message in love, it truly became the Church Triumphant, ready to vanquish its foes (first it was the Jews and later it would be Gnosticism and any who would dare to disbelieve the imperial religious doctrine).

After 321, the writings of the Church fathers changed in character. No longer was it on the defensive and apologetic, but aggressive, directing its venom at everyone "outside of the flock," in particular the Jewish people who could be found in almost every community and nation.

*1Thes 1:9 9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; (KJV)*

The above passage refers to Non-Jews who turned from idols to serve the living God of the Jews. They had just come out of idolatry. And that was fine when gentiles first entered the faith. They didn't know the Law, that they had a Covenant with God or that God expected of them to observe and keep His "appointed times" and Holy Days" like the Sabbath. But they could learn. They attended the synagogues, on Shabbot and observed "ALL" of the Jewish Biblical Holy Days. But Constantine and others made sure they did not continue to learn the Ways of God. He made sure that everything Jewish was removed from the then "existing" church.

You might want to look up the word "gentile". It means pagan. It means anyone outside Judeo Christian faith. Webster's dictionary states: "Gentile....anyone belonging to a non Jewish nation; anyone who is not a JEW OR A CHRISTIAN." Yet Christians today claim the title of Gentile. This is part of the Lie that Constantine started and it obviously continues today. If you are a believer in the God of Israel through Yeshua then you are no longer a Gentile. You are grafted in to the Olive tree, which is Israel. And that being so then you should resemble Israel in your worship!

*Rom 11:24 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much*

*more shall these, which be the natural branches, be grafted into their own olive tree? (KJV)*

**Answer for yourself:** Have you ever noticed that any reference to Yeshua and the early church being a part of Judaism brings accusations of "Pharisee" "Legalist" and after that comes "one who would stone Christ" and finally "Christ Killers". This kind of talk brought us the Inquisition, the Crusades and the Holocaust.

## CONSTANTINE'S COUNTERFEIT JESUS

A terrible deception has occurred and the vast majority of 2.5 billion Christians haven't a clue. Today in Gentile Christianity we have accepted a Constantine Jesus instead of the Jewish Messiah. Through Constantine's clever ruse of "replacement religion" we have centered in Christianity today not a Jewish Messiah but a Gentile Messiah. This person will look for all the world like the Messiah pictured in Christian paintings. He will look extremely "Gentile". This false messiah has and will continue to infiltrate the church. He will speak of Easter and Christmas and Sunday as if they were God's Holy Days. He will not allow Sabbath worship. He will declare Sunday as the Sabbath Day. As long as you worship the "Gentile Jesus" you won't have to worry about persecution. Nobody is going to bother you. You will be safe in your church and deceived the false comfort provided by errant theology. All this because you believed The Lie. The lie that you are separate from Israel. The lie that says the Olive tree is dead. The lie that says the Law is dead. The lie that says you are somehow better than Israel because you will be 'taken out' of the world in the day of Jacob's trouble. And the lie that says the Commandments of Almighty God are passed away. The lie says that you, as a Gentile Christian believer, have replaced Israel and that you are "the New Israel".

## TIME TO STUDY FOR YOURSELF AND EXPOSE THIS LIE

*Rom 11:17-18 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree (Israel); 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. (KJV)*

We must begin at the beginning; namely with the Biblical Calendar. We can call this for all practical purposes the Jewish Calendar for I have found, as you will if you do the study, that "Jewish" is a synonym for "Biblical". I wish that could be said for the Christian Church but it simply is not so; in fact the opposite is more often the rule. The Lord's Calendar is a diary of His Appointments of His "appointed times" with mankind. These are specific times on which He wants to meet with us. The word 'set time' in Hebrew is "moed". It means an 'appointment' and a 'rehearsal'. These are appointments set in eternity as rehearsals for what is to come. We find time and time again when consulting the Hebrew words for the non-Jewish believer in God in the Hebrew Scriptures example after example of the non-Jew keeping and observing the Sabbath and the these Biblical "appointed times" and Biblical Festivals and Feasts with the Jew in the Hebrew Scriptures and the Old Testament. Many never see this for they know not where or how to look or study at this level. Words like "alien", "foreigner" and "stranger" go unnoticed in the Old Testament in contexts regarding these Holy Days of the Lord yet everyone of them is a beautiful picture of the overall "Pattern of Worship" given by God to all His children; to all mankind. Again and again God emphasizes to both the Jew as well as the non-Jew that we are to keep the Feasts at their appointed time as "rehearsals" for Eternity.

Numbers 9:2 says: *"Make the Israelites celebrate the Passover at the appointed time."*

In verse 14 we read, *"A foreigner living among you who wants to celebrate the LORD's Passover must do so in accordance with its rules and regulations. You must have the same regulations for the foreigner and the native-born."*

*Isa 56:1-2 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. (KJV)*

But you read the above verse thinking this was a commandment for the Jew only most likely. But let us keep reading.

*Isa 56:6-7 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people (nations). (KJV)*

Wow. Here we have the example of non-Jews keeping the Sabbath of God let alone participating in Temple worship and the Sacrificial System. It would appear to me and hopefully you that these non-Jews are definitely "grafted" into the Israel of God more so than Christians today regardless of what they want to believe about themselves.

*Isa 56:8 8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. (KJV)*

Take a look at this chapter and you will see the church as it was/is supposed to be. We were supposed to learn about and keep the Lord's Sabbaths (the weekly sabbath as well as God's "High Sabbath" which are more commonly known as the Biblical Festivals and Feasts. We are plainly Commanded here to keep the Sabbaths of the Lord. We are now getting the chance to learn and do as many are returning to the Hebrew roots of the church. Let us do so in thanksgiving and delight.



## A PERSONAL GUIDE TO THE SABBATH: GETTING STARTED WITH SHABBAT

When most people think of holidays, they think of *annual* celebrations, but in the Bible and in Biblical Judaism there is one holiday that occurs every week-the Sabbath. Known in Hebrew as ***Shabbat*** and in Yiddish as ***Shabbos***, this holiday is central to Jewish life. As the great Jewish writer Ahad Ha-Am has observed: "More than the Jewish people has kept the Sabbath, the Sabbath has kept the Jewish people." The Sabbath truly has been a unifying force for Jews the world over. **But as we saw in prior studies the recognition of this "7th day" can be found among the non-Jews long before Jews as well so we must investigate this closer.**

*Shabbat* is observed on the seventh day of the week in fulfillment of the biblical commandment: ***"Six days you shall labor and do all your work, but the seventh day is a sabbath of the Lord your God." (Exodus 20:9-10)*** **In accordance with the Jewish calendar, the Sabbath begins on Friday evening at sunset and ends on Saturday night with the appearance of three stars. All Jewish days begin at sunset.** This reckoning is based on the wording of the Creation story in Genesis 1. At the end of the description of each day, we find the phrase: ***"And there was evening, and there was morning. . ."*** Since evening is mentioned first, the ancient rabbis deduced that evening is first.

## THE SABBATH IS GOD'S AND MAN'S SANCTIFICATION OF TIME

While *Shabbat* occurs on Friday evening and Saturday, it is more than simply another day in the week. It is a special day, and we are commanded to invest it with specialness. Friday and Saturday come automatically, **but *Shabbat* takes place only when we make it happen. We must make the decision to establish *Shabbat* in our own lives if we want to have it and observe it in our lives.** In order to allow *Shabbat* to enter our lives, it is necessary to prepare ourselves and our environment. We prepare for *Shabbat* by the clothes we wear, by the meals we eat, by the lighting of Sabbath candles which sanctifies the time we recognize and set apart and make "holy", and by chanting the *Kiddush* over wine to set apart this special time. The Sabbath "begins" with the most common custom which is to light two candles for the two important Biblical references to Shabbat: ***"Remember the Sabbath" (Exodus 20:8)*** and ***"Observe the Sabbath" (Deuteronomy 5:12)***. However, many people light an additional candle for each child in the family, and others light seven candles for each day of the week or for the Temple's seven-branched menorah. This is really up to you. After lighting the candles, the woman covers her eyes with her hands and recites the following blessing: ***"Blessed are You, Lord our God, King of the universe, Who has made us holy through His commandments and commanded us to kindle the Sabbath light"***. After the blessing, some women add a silent prayer for the family. Only after the blessing is recited, the woman uncovers her eyes and looks at the light. By covering her eyes, the woman can focus more fully on the blessing and can postpone the enjoyment of the fruits of the blessing (seeing the light) until after the blessing is recited.

**The "Kiddush" Prayer is recited at the beginning of a festive meal on the Shabbat or the Holidays.** The prayer describes the specific symbolism of the holiday - e.g. Pesach is the "Time of our Freedom," Shavuot



is the "Time of the Giving of the Torah," Shabbat is the "Day which was first to be called 'Holy,' commemorating both the Creation of the Universe and the Exodus from Egypt. The Kiddush contains, as well, information as to who is responsible for the conferring of the quality of "holiness" upon the day. In the case of Shabbat, on one hand, it was God Himself, Who made the Day holy, whereas it is the Jewish People that has been charged with the responsibility by the Torah and by its Author, to confer the holiness upon them, by means of establishing the calendar.

**Shabbat is such a special time that it has been likened to the Messianic Age.** A well-known *midrash* expresses this thought:

*When God was about to give the Torah to the Jewish people, God summoned the people and said to them: "My children, I have something precious that I would like to give you for all time, if you will accept My Torah and observe My commandments." The people then asked: "Ruler of the universe, what is that precious gift You have for us?" The Holy One, blessed be God, replied: "It is the world-to-come (the Messianic Age)!" The people of Israel answered: "Show us a sample of the world-to-come." The Holy One, blessed be God, said: "The Shabbat is a sample of the world-to-come, for that world will be one long Shabbat."*

## THE SABBATH AND THE CONCEPT OF THE MESSIAH

The Sabbath is an appropriate time to talk about the Jewish view of the Messiah. The word "messiah" is derived from the Hebrew word *mashiach*, which literally means "anointed one." In the days of the Bible, anointing a person with oil was a way of declaring him king. **Thus, messiah means king-a flesh-and-blood king, NOT a divine being.**

Messianic expectations developed over time. In the fully developed form of this idea, the Messiah would

- establish himself as the king,
- gain independence for the Jewish people in their own land,
- be an ideal king, and
- with God's help, establish peace, justice, and brotherhood-not only for the Jews, but for all the world.

Throughout Jewish history, there were a number of individuals who claimed to be the Messiah. **While each of these people gained some following at first, none of them-including Jesus fulfilled the messianic expectations. Thus, in Judaism, no one has been accepted as the Messiah (not yet that is).**

The early Church realized that Jesus did not do all that was expected of the Messiah. It insisted that he would return to earth someday to complete the task. This doctrine is known as the "Second Coming of Christ." **Judaism, to whom the Messiah was promised and to whom the Prophets wrote promising the future redeemer, has maintained that, as long as the "true" messianic expectations as written in the Hebrew Scriptures and not those forged in the Christian Old and New Testaments remain unfulfilled, the Messianic Age is still a hope for the future.**

Incidentally, knowledgeable Jews don't refer to Jesus as "Christ" since "Christ" is a title meaning "anointed one," and Jews do not believe that Jesus was the Anointed One. Though Jesus has no role whatsoever in Judaism, most Jews would say that he was a fine teacher whose teachings have had a considerable influence on the world. **A good deal of what he taught was basic Judaism and a good deal portrayed about his life and teachings put into his mouth by the Gentile Church are reflective of Sun Worship and are idolatrous. It takes a comprehensive knowledge of Sun Worship and its variations as well as great deal of knowledge of Judaism to discern the difference when reading the New Testament texts. This**

**takes time and hard study.**

In rabbinic literature, there was some speculation about personal characteristics of the Messiah. However, great importance was placed on what would be the results of the coming of the Messiah-the Messianic Age. Reform and Conservative Jews generally emphasize the Messianic Age rather than a personal Messiah. The Messianic Age can be compared to a jigsaw puzzle. Each individual has a piece of the Messiah within. We have to put all our pieces together if we want to build a better world. In other words "the Christ" dwells within us all and when we surrender to the rule and reign of God within then through our influence and our efforts a better world has the hope to come.

## THE SABBATH AND CREATION AND RE-CREATION

Shabbat is a day of rest. However, it's not just a day to sleep late. The paradigm for Sabbath rest can be found in Genesis 2:1-3: *"The heaven and the earth were finished, and all their array. On the seventh day God finished the work which He had been doing, and He ceased [rested] on the seventh day from all the work which He had done. And God blessed the seventh day and declared it holy, because on it God ceased [rested] from all the work of creation which He had done."* Thus the pattern of work and rest is woven into the very fabric of the universe. Rest means more than physical cessation of work. It implies taking oneself out of the ordinary, out of the routine, out of the rat race. This kind of rest gives us the opportunity to re-create our spirit and restore our soul. *Shabbat* is a time that is set aside to take notice of the wonders around us.

This thought is echoed in a Sabbath eve reading in *Gates of Prayer*, the prayer book of the Reform movement:

*There are days when we seek things for ourselves and measure failure by what we do not gain. On the Sabbath we seek not to acquire but to share. There are days when we exploit nature as if it were a horn of plenty that can never be exhausted. On the Sabbath we stand in wonder before the mystery of creation. There are days when we act as if we cared nothing for the rights of others. On the Sabbath we are reminded that justice is our duty and a better world our goal. (Gates of Prayer, pp. 177-178)*

## "THE SABBATH" ...COMMANDED IN THE TEN COMMANDMENTS

Not only is the Sabbath an integral part of the Creation story, it is the only holiday mentioned in the Ten Commandments. The Ten Commandments actually appear twice in the Bible. The Sabbath commandment is formulated somewhat differently in each instance.

*Remember the sabbath day and keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of the Lord your God: you shall not do any work- you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. For in six days the Lord made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the Lord blessed the sabbath day and hallowed it. (Exodus 20:8-11)*

*Observe the sabbath day and keep it holy, as the Lord your God has commanded you. Six days you shall labor and do all your work, but the seventh day is a sabbath of the Lord your God: you shall not do any work-you, your son or your daughter, your male or female slave, your ox or your ass, or any of your cattle, or the stranger in your settlements, so that your male and female slave may rest as you do. Remember that you were a slave in the land of Egypt and the Lord your God freed you from there with a mighty hand and an outstretched arm; therefore the Lord your God has commanded you to observe the sabbath day. (Deuteronomy 5:12-15)*

These passages, while essentially the same, point out two different aspects of **Shabbat**. **Exodus tells us to remember the Sabbath while Deuteronomy stresses the observance of the day. Furthermore, each passage gives a different rationale for Shabbat. Exodus reminds us that on Shabbat we rejoice in the creation of the physical universe. Deuteronomy points out that we must remember the Exodus from Egypt. In so doing, we are cognizant of the freedom we enjoy.**

## THE SABBATH, THE COVENANT, AND CHOSENNESS

**Shabbat is also seen as a sign of a covenant between God and the Jewish people.**

**Answer for yourself:** You might be, as a non-Jew asking "What has that to do with me"?

Everything when you consider that the Hebrew Scriptures are full of examples of non-Jews observing and keeping the Sabbath. **If you were diligent to study the other articles on this website regarding the Sabbath and its connection with non-Jews long before the Jewish nation existed** then you saw that Divine Revelation was given to the non-Jew long before Moses and the Jewish Bible whereby in obedience the non-Jew observed and kept the Sabbath. This as well as **Isa. 56** which invites all non-Jews to ***"choose those things that please God"*** are many of the examples whereby God's Sabbath was one of the things a Gentile can voluntarily observe and keep in his life as we see in the following verses:

***Isa 56:1-6 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. 4 For thus saith the LORD unto the eunuchs (non-Jews) that keep my sabbaths, and choose the things that please me, and take hold of my covenant; 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; (KJV)***

The Hebrew words of Exodus 31:16-17, sung at *Shabbat* services, emphasize the convenantal relationship: ***"The Israelite people shall keep the sabbath, observing the sabbath throughout the ages as a covenant for all time: it shall be a sign for all time between Me and the people of Israel. For in six days the Lord made heaven and earth, and on the seventh day He ceased from work and was refreshed."***

Classic Jewish theology from the Bible onward has maintained that a special relationship exists between God and the Jewish people. This idea, referred to as the Chosen People concept, is one of the most misunderstood concepts within Judaism. Chosenness does *not* mean that Judaism teaches that Jews are better than everybody else in the world; it does *not* mean that Jews are elected for salvation. Judaism does not deny that God's love extends to all humanity. In fact, it affirms God's universal love in these words from the Midrash: ***"I call heaven and earth to witness: Gentile or Jew, man or woman, manservant or maidservant-all according to our deeds does the spirit of God rest upon us."***

**Answer for yourself:** What, then, does chosenness imply? The traditional understanding is that God chose to establish a particular relationship with a certain individual, Abraham, and his descendants. The covenant, or agreement, between God and the Jewish people was that they, God and the Jewish people-would be loyal to one another.

The Torah says that, when God gave the commandments to the people of Israel, the people responded: ***"All that the Lord has spoken we will do and we will hear."* (Exodus 24:7)** Jews have never been satisfied to take the biblical text at face value but have always delved deeply into all of its ramifications.

The result of this process of delving is called *midrash*. For instance, when reading about the Israelites accepting the commandments so readily, our ancient rabbis wondered: "How might this have happened?" Two of the answers they came up with shed light on the concept of chosenness.

According to one interpretation, the Israelites were not God's first choice to receive the Torah. In fact, God had offered it to many other nations, but each of them had refused it. Only the Israelites were willing to say: ***"All that the Lord has spoken we will do and we will hear"***; only they would accept the obligations of the covenant. In other words, the Jews were chosen, but they were not the first choice.

The second interpretation presents a much different view. In this *midrash*, the Israelites weren't all that willing to accept the Torah. Only when God threatened to drop Mount Sinai on them if they refused the Torah did they respond: ***"All that the Lord has spoken we will do and we will hear."*** In this version, the **people at Sinai, who were a mixed multitude of Israelites and Egyptian non-Jews by the way**, may have felt that they were not adequate to the task, but they were compelled to rise to the challenge. **So they "chose" to be "chosen" (see Isa. 56 again).**

Very frankly, even after considering these interpretations of chosenness, some Jews are still not completely comfortable with the notion. So they interpret the concept more broadly. Rather than speaking in terms of God choosing the Jews, they understand chosenness to mean that the Jews chose God and the way of Torah.

For some Jews, even this interpretation is not acceptable. The Reconstructionist movement, for instance, rejects the notion of chosenness entirely and has changed those prayers that refer to chosenness.

## CREATING SHABBATH IN THE HOME

Much of our discussion up to this point has focused on concepts relating to *Shabbat*, **but Shabbat truly becomes what it was meant to be as we bring it into our lives. We begin to create a Shabbat atmosphere by doing things in our home. The Rabbis teach that in the wake of the destruction of the Temple and the Altar then one's table in one's home becomes literally your "altar" with God.**

One prepares the house for *Shabbat* by cleaning it and putting it in order. This may seem like a monumental task sometimes, but there are ways to get it done. For instance, this task can be shared or accomplished over several evenings. Playing Jewish music while you clean can help create the *Shabbat* mood, and you can learn a lot of Jewish songs in the process. There are some great cassettes and CDs which deal with the Sabbath and can be found on the Internet or through your Synagogue bookstores. Bringing in some fresh flowers makes the house seem to have a more Sabbath atmosphere which just speaks "life".

Friday night is a time for a special meal. This does not mean that the meal has to be expensive and elaborate. It should be special because of the love and care taken in its preparation and presentation. There are some foods that are traditional for *Shabbat*. Jews of Eastern European (Ashkenazic) background generally eat gefilte fish or chopped liver, chicken soup with *matzah* balls or noodles, roast chicken or brisket of beef, noodle or potato *kugel*, and *chalah*. Jews of Mediterranean (Sephardic) background eat foods that differ markedly. Some *Shabbat* favorites include fish with egg and lemon sauce, eggplant salad, lamb roast, stuffed grape leaves, and white rice.

**While these are traditional foods, you should not feel restricted to these. You can experiment or use your own favorites.**



**The table should be set as befits a visit by a queen since *Shabbat* is metaphorically seen as a queen.** Place on the table an attractive cloth or place mats and your finest dishes and flatware. Also, on the table (or on a nearby table) should be placed candlesticks and candles, a *Kiddush* cup and wine, one or two *chalot* covered with a *chalah* cover or napkin, and salt. If you don't make your own *chalah* (egg bread) you can go to various grocery stores in your city and purchase these special breaks before Sabbath observances.

*Shabbatis* welcomed by a ceremony at the table prior to the meal. **While the ceremony formally begins with the lighting of *Shabbat* candles, many people follow the custom of dropping some coins into a *pushke* (*tsedakah* box) first. While *tsedakah* is often translated as "charity," it doesn't really mean charity. The word is based on a Hebrew root meaning "righteousness" or "justice."** The *mitzvah* (a religious obligation, which flows from the covenantal relationship between the Jewish people and God) of *tsedakah* places on every Jew the obligation to right the injustices of society. One of the ways we do this is by contributing money to help individuals or groups who are in need themselves or who are engaged in helping others. While this may sound just like charity, it differs radically. There is no Hebrew word corresponding to what is expressed by the English word "charity." The crucial difference is in the attitude with which *tsedakah* is given. It is not seen as an act by which one who is superior gives to one who is inferior. Nor is it something done out of love, as charity is. Rather, in order for us to be fully human, it is *incumbent* upon us to give and to give in such a way as to preserve the dignity of the recipient. Moses Maimonides, a great medieval philosopher, likened the giving of *tsedakah* to the rungs of a ladder. The lowest rung is giving grudgingly. A higher rung is to give anonymously. The very highest rung is to give in such a way as to enable the recipient to become independent.

There is a system of Hebrew numerology called *gematria* in which every Hebrew letter has a numerical equivalent. The Hebrew word for life, *chai*, consists of letters equaling 18 (*chet* = 8 and *yod* = 10). Therefore, *tsedakah* is often given in multiples of eighteen (\$18, \$36, \$180, \$360, etc.). By giving *tsedakah*, our goal is to enhance the lives of others.

**It is customary to light at least two candles to welcome the Sabbath.** One explanation for this is that **each candle reminds us of one of the ways we are enjoined to celebrate the Sabbath ("Remember" and "Observe").** Some people light additional candles to represent the children in their family; others light one additional candle for each child in the family. The majority, however, simply light two candles. **It is traditional for the woman of the house to light these candles and recite the blessing over them. If there is no woman, then the man lights the candles. In some families, the candle blessing is recited by the entire family.**



There are various customs associated with the actual lighting of the candles. **Some women, after kindling the candles, encircle the flames with their hands as a way of spreading the *Shabbat* light and drawing it close to themselves. You will also see some women cover their eyes with their hands after they have encircled the flames, while they say the blessing.** The reason for this is actually a legal fiction. Normally, we recite a blessing before performing the act (such as reciting the blessing for bread before eating the bread). However, the procedure must be reversed when lighting the *Shabbat* candles. **The candles must be lit first since, once the blessing has been said, *Shabbat* has begun and traditionally no fire can be created on *Shabbat*. By covering her eyes and not looking at the candles, it is as if the woman has not yet lit them. After completing the blessing, she removes her hands and looks at the candles as if for the first time. Everyone present then wishes each other "*Shabbat Shalom*" or "*Gut Shabbos*."**

If you are not comfortable lighting the candles in either of these ways, it is perfectly acceptable to light them without placing your hands in front of your eyes. Some women choose to cover their eyes simply because it is a custom even though the rationale behind it is not particularly compelling for them. **In many homes, a special set of candlesticks is set aside for Sabbath use. These may be silver, brass, wood, or ceramic. However, in the absence of specially designated candlesticks, you may use any candlesticks.**



Scripture teaches that wine gladdens the human heart. We use wine for every special occasion. **Each Sabbath and festival is welcomed and sanctified with a blessing over wine.** Traditionally, kosher grape wine is used, but in some homes non-kosher wine is used. **The wine for Kiddush is usually poured into a special Kiddush cup, which can be ceramic, glass, pewter, silver, etc. In the absence of a special Kiddush cup, any glass or goblet may be used.**

**The blessing over wine is called Kiddush.** It is traditionally recited or chanted by the man of the house or by a guest. If there is no man present, a woman should say the *Kiddush*. In some homes, the entire family chants the *Kiddush* together. In addition to blessing God as the Creator of the fruit of the vine, the *Kiddush* also thanks God for the holiness of *Shabbat*. It states that *Shabbat* is a reminder of both Creation and the Exodus. As we say the *Kiddush* we think of the Creation story and the Garden of Eden, a paradigm of the perfect time that was. We think, too, of the Exodus, the time that signaled the Jew's redemption from servitude. Even as we look back to these events, we look forward to a time that will combine redemption and paradise-the Messianic Age. Before we drink the wine, we wish each other "*Lechayim*" (to life).

## THE KIDDUSH OVER THE WINE

The following is recited over the wine:

*On the sixth day, heaven and the earth were finished, and all their host. And on the seventh day the Lord perfected the work which He had made; and on the seventh day, He ceased from the work which He had made. And the Lord blessed the seventh day and He sanctified it, because thereon He ceased from the work of creation which He had made.*

*Praised be Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.*

*Praised be Thou, Lord our God, who has hallowed us with Thy commandments, and hast favored us with the gracious gift of the Sabbath as our loving inheritance, in remembrance of the work of creation. The Sabbath is also first among the days of holy assembly, which recall our freedom from the bondage of Egypt. From among the nations Thou hast selected us for a service of holiness, and in love Thou hast given us Thy holy Sabbath as our heritage. Praised be Thou, O Lord, who hallowest the Sabbath.*

**During the Kiddush, the chalah is covered with a decorated chalah cover or, in its absence, with a white napkin.** There is a reason often cited for this custom: At meals during the week, the blessing before eating is recited over bread. On *Shabbat*, before the blessing over bread, a much longer blessing-the *Kiddush*-is recited over wine. Unwilling to hurt the feelings of the bread by focusing all this attention on the wine, we cover the bread to avoid embarrassing it.

At first, this explanation may seem fanciful or even fatuous, but in fact it teaches a lesson in human relations. **If we are called upon to concern ourselves with the feelings of a loaf of bread, how much more must we care about the feelings of our fellow human beings and be cognizant of how our words and actions affect them.**

The blessing of God for the "bread" follows the blessing of God for the "wine".

*Praised be Thou, O Lord our God, King of the universe, who brings forth the bread from the earth*

*As an associated thought, the Chalah, a twisted egg bread, sometimes covered with sesame or poppy seeds, is the bread that is used for Shabbat. In Eastern Europe, weekday bread was very coarse while chalah-the Shabbat bread-was light and fine, made from more expensive flour. Some people set two chalot on the table as a*

reminder of the double portion of manna gathered by the Israelites on the day before the Sabbath. The Bible tells us that, during the wandering in the wilderness after the Exodus, God provided for all the physical needs of the Israelites. God provided a food called manna, which the people gathered daily. Since work was prohibited on Shabbat, and gathering manna would be considered work, God provided a double portion of manna on the day before the Sabbath to last them through Shabbat.

The blessing over bread, called the *Motzi*, thanks God "who brings forth (*hamotzi*) bread from the earth." Some people sprinkle the *chalah* with salt after making the blessing and before eating the bread. One explanation for this is that in Roman times salt was a very valuable commodity, available only to free people. By eating salt on Shabbat, we emphasize that we are free people serving God. Another explanation is that, since the destruction of the Temple in the year 70, the home has become "a small sanctuary" and the table an altar. After the destruction of the Temple the Rabbis adopted the principle of bringing the Temple home and transferring much of the Temple ritual around the altar to our table in order to maintain the bond and unity of the Jewish people. Since the sacrifices were offered with salt, having salt on the table links us to our past. The home as sanctuary and the table as altar are underscored further by the tradition of speaking words of Torah at the table. In a Jewish home, mealtime should be more than a time for simply meeting one's physical needs; it should be a time for spiritual nourishment as well. A well-known talmudic statement teaches that, if three people sit at a meal and exchange words of Torah, it is as if the Divine Presence dwelt among them.

The Jewish blessing before a meal is a very brief one. A lengthier blessing is reserved for after the meal. This follows the biblical statement:

*"When you have eaten your fill, give thanks to the Lord your God. . . ." (Deuteronomy 8:10)*

There are several passages inserted into the blessing after the meal (*Birkat Hamazon*) that are only said on *Shabbat*. One of these prays for the coming of the time that will be entirely like *Shabbat-the Messianic Age*. Once again on this day of peace our thoughts are turned to the hoped-for redemption of the future.

*Shabbat* has another important element. It is a time of togetherness and joining-a time to be with friends and with family, taking time to appreciate each other. It is a nice custom to invite guests for *Shabbat*. Many people offer a word of appreciation to members of the family and friends at the Sabbath table and again blessings are recited for the children and the husband and wife.

This might take the form of a husband reading Proverbs 31 to his wife and a parental blessing to the children. Some wives read Psalm 112 to their husbands. Shabbat is a time of union and harmony. Some Jews read verses from Song of Songs (a collection of beautiful love poems found in the Bible) on Shabbat. It is considered a mitzvah to make love on Shabbat, and it is said that God is present when husband and wife make love.

## CELEBRATING SHABBAT IN THE SYNAGOGUE

Another very important aspect of *Shabbat* is community. The community gathers for worship each *Shabbat*, reaffirming our covenantal tie to God and to one another. Some synagogues have their major Sabbath service on Friday evening while others have it on Saturday morning. It is not uncommon for non-Jews, wishing to enter into the worship of God as a Jew like Jesus in the first century would have worshiped, to attend regularly the Synagogue. It is in the synagogue that you see first hand this "Pattern of Worship" as you learn that the Sabbath service consists of prayers and readings in Hebrew and English (the amount of Hebrew and English varies from synagogue to synagogue), songs, a Torah reading, and a talk. In many temples, after *Shabbat* evening services there is an *Oneg Shabbat (joy of the Sabbath)* at which refreshments are served and there is an opportunity to socialize. It is in these times that I found that my learning of the Jewish people and the worship of God would grow by leaps and bounds. Sometimes Israeli dancing or a discussion takes

place during the *Oneg*. Following Shabbat morning services, there is a *Kiddush* in the synagogue. After the blessings over the wine and the bread, people exchange *Shabbat* greetings.

One of the things that makes this day so special is that we eat so well. Many people have a large meal following the morning service and another smaller meal (*seudah shelishit*) before sunset.

**Answer for yourself:** What is the term reserved for the 3 meals; the one on Friday evening, Shabbath morning and Shabbat afternoons? This is the original "**Lord's Supper**" which has been wrenched from its historical context setting and renamed to describe Christian communion practices of "eating the god" with "wafers" or "crackers" and "grape juice". **We have strayed so far from the truth due to the antisemitism of Rome it is not funny.**

## THE CLOSING OF THE SABBATH AND THE HAVDALAH SERVICE

Just as there is a ceremony welcoming *Shabbat*, so there is one to mark its conclusion. It is called **Havdalah, which means "separation." The ceremony takes place on Saturday night after sunset.** It consists of blessings over wine, spices, and a braided candle. While it resembles the Friday night ceremony in many ways, there are some differences as well. Wine is used at both ceremonies. Two candles and a braided *chalah* are used on Friday night while, on Saturday night, one braided candle with many wicks is used. The new element in the ceremony is the blessing of **sweet-smelling spices**. There is an explanation offered for this ceremony. Because *Shabbat* is such a special day, each Jew receives an extra soul at the beginning of the Sabbath, which departs at the end of *Shabbat*. To revive one, because we've lost this extra soul, one smells spices at *Havdalah*, bringing some of the sweetness of the Sabbath with oneself into the week. The climax of the ritual is when the candle is doused in the wine, and one stands in the darkness of the new week. But the darkness is not one of hopelessness; it is a time when we confront the new week with a vision of what we must do to bring about a better world. We sing the song of the prophet Elijah, symbol of the messianic future.

## STUDY AS A FORM OF WORSHIP

**Rest and worship are two essential elements of Shabbat. There is a third one that is of equal importance-study.** *Shabbat* affords us time in which to direct our energies toward spiritual matters. Study is an appropriate way to observe *Shabbat*. In fact, **in Judaism study is considered a form of worship; in fact it is considered the highest form of worship!** Study is done publicly at services by means of the Torah reading and its explanation, and privately by reading and discussing materials from Jewish books, magazines, and newspapers with family and friends.

Upon being exposed to the concepts and ideals of *Shabbat* for the first time, a student in one of our Introduction to Judaism classes wrote:

***"Shabbat, like Judaism, is a cornucopia of delight and joy for those who are willing to make the effort to find them; individual paths are different but they lead eventually, for those who pursue them, to an eminently worthwhile end: a foretaste of the Messianic Age."***

**The principle of Shabbat is to sanctify time.** The whole of *Shabbat* is greater than the sum of its parts. It is more than lighting candles, drinking wine, or attending a service. We sanctify *Shabbat* by setting it apart, making it distinctive, and differentiating it from the rest of the days in our week. As Abraham Joshua Heschel has written: ***"Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time."*** (Abraham J. Heschel, *The Sabbath*, p. 8).

Now having been as a non-Jew introduced to the facts that non-Jews long before the Jewish nation existed recognized, observed, and sanctified this special times, the Sabbath, with God then let us move past the

**information into a form that can be adapted for your own homes Sabbath service.**

**[Now let us examine the Bet Emet Home Sabbath Service.](#)** Shalom.



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## THE SABBATH OBSERVANCE FOR THE NON-JEW

We all have experienced moments and special times when the perfection of the world is revealed to us. You might remember a certain walk on the beautiful white sand beach, the breathtaking smell of the surf, a spectacular "fiery" sunset, or the cool mist of a summer thunderstorm that cools the heat of summer. You might remember the first time you meet the one who would be your spouse and the look of their eyes as you first met. So often these moments take us by surprise, like rainbows and we are not prepared for them and they come and go before we often have time to "take them in". Sometimes, however, we are masters of our lives and can engineer these special times like birthdays and anniversaries and vacations or reunions.

We are given the opportunity to create these special times and of them all special times with God should come first and there is no better example than I can think of then "Creating Shabbath". Shabbat is the way a child of God, especially the Jewish people, arrange their lives to stay in touch with what is perfect in the world on a regular basis.

**Shabbat**, the Hebrew word for **Sabbath**, has been described a thousand ways and it is the only day of the week with a Hebrew name at all; the others are merely numbered in relation to *Shabbat*: the first day, the second day, the third day. In Yiddish, it is pronounced *Shabbes*.

The apparently simple idea that one day out of seven should be devoted to rest and reflection has always been a radical concept. Its earliest practice challenged the ancient world, where labor was the lot of beasts and slaves, and leisure was the privilege of the rich and powerful. Today, when the hum of the machines and computers never stop, when everyone has too much to do and not enough time in which to finish, Shabbat continues to pose fundamental questions about values and the value of life. For all of mankind today who look toward the 21st century, the challenge of *Shabbat* is literally radical, recalling our imaginative roots-the biblical story of creation. Please try to understand the depth of what was just said as this is not just a "Jewish thing" but a human-kind issue that affects us all.

*Gen. 2:1-3 1 ¶ And the heaven and the earth were finished, and all the host of them. 2 And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. 3 And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made.*

To the Talmudic rabbis who interpreted these words, the story does not mean that on the seventh day God rolled over, pulled up the covers, and went back to sleep. In their view, only after the seventh day- Shabbat-came into being, was the world completed, and perfect.

## SHABBAT...WHAT SHOULD IT MEAN TO THE NON-JEW?

*"The meaning of the Sabbath," wrote Rabbi Abraham Joshua Heschel, "is to celebrate time rather than space. Six days a week we live under the tyranny of things of space; on the Sabbath we try to become attuned to holiness in time. It is a day on which we are called upon to share in what is eternal in*



*time, to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world" (Abraham Heschel, The Sabbath (New York: Farrar Stratus and Girous, 1951), p. 10).*

Millions of words have been written about the meaning of *Shabbat* in language ranging from legal to ecstatic. It has been associated with virtually all the great themes of Judaism: freedom, covenant, peace, and redemption. Sections of the *Shabbat* liturgy recall the time when the Jews were slaves in Egypt (Deut. 5:12). **And although *Shabbat* celebrates freedom, it is also a reminder of the contrast between slavery and freedom.**

**Answer for yourself:** Are there more things in life to which we fall into bondage to other than Pharoahs? Yes there certainly in as described above. *Anything that robs us of the "quality" of our lives, that detracts from our personal and spiritual developement, or that takes separates us from our families has to be seen as a threat to our very existence and such areas of our lives that are "out of balanced" prevents us from not only creating but enjoying God's Sabbaths in our lives.* The Jewish notion of freedom entails both political and personal responsibilities; the mandate to work for the liberation of all oppressed people, and the task of **remaining free from enslavement to false idols, such as wealth, greed, power, and fame.**

**Answer for yourself:** Is Shabath a Covenant in itself? Yes.

***Shabbat* is called a covenant between God and His children; both Jews and non-Jews as well.** We have shown on this website that before the Jewish nation accepted themselves the Sabbath we find that **prior to Moses that non-Jewish nations of the world recognized and observed the Sabbath.** We find multiple **examples of non-Jews observing the Sabbath both in the Heberw Scriptures and Old Testament** as well as **long after the time of Jesus in the New Testament as well.** We find historical evidence that **non-Jewsish believers observed the Sabbath for many centuries as well.** Of course this is long before **Emperor Constantine who will outlaw and change the Sabbath to "Sunday"; the day of the Sun and Sun Worship.**

The Sabbath is all about relationship; our relationship with our Creator God. **Relationships among people cannot be verified by the senses or by reason; therefore we give each other tokens of these relationships like wedding rings or commemorative cards or gifts at special times or at "appointed times" that mark our relationship between each other. We do the same with God and His "appointed times". *Shabbat* is the token between God and the people of Israel (both Jews and non-Jews make up the Israel of God).**

*Ezekiel 20:12 12 Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the LORD that sanctify them. 13 But the house of Israel rebelled against Me in the wilderness; they walked not in My statutes, and they rejected Mine ordinances, which if a man do, he shall live by them, and My sabbaths they greatly profaned; then I said I would pour out My fury upon them in the wilderness, to consume them.*

**The above verse should give us much to think about and reflect in our lives of just how much "less" of God we have in our lives today than we could because we like they observe not, keep not, and "profane God's Sababths".**

## CREATING SABBATH AND ESTABLISHING OUR COVENEANT WITH GOD

Many Jews will tell you that the Sabbath is just for the Jews. Well I won't go into that here but let me say in passing that many "fences" were created down through history and various interpretations of texts were "imposed" upon non-Jews to keep them apart from Jews because in so doing Israel sanctified herself from the

sins and negative influence of the non-Jew upon the righteous Jew.

*1 Cor 5:6 6 .. Know ye not that a little leaven leaveneth the whole lump? (KJV)*

In such a spirit of sanctification many interpretations of religious texts were imposed upon the non-Jew in order to keep them at arms length from the Jews to lessen their negative and corrupting influence upon the nation. For let us not forget what the New Testament tell us about the non-Jew:

*Eph 2:11-12 11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: (KJV)*

That being the case I can understand why the Jews did not want to associate with such people but in spite of all of this the Jewish nation is yet God's Holy Nation and Royal Priesthood and their calling is to do just that; be an intermediate between God and mankind. I said all of that to say this: the Covenant of the Sabbath, as shown in the above references articles, is offered to the non-Jew again in Isa. 56:

*Isa. 56:1-6 1 ¶ Thus saith the LORD: Keep ye justice, and do righteousness; for My salvation is near to come, and My favour to be revealed. 2 Happy is the man that doeth this, and the son of man that holdeth fast by it: that keepeth the sabbath from profaning it, and keepeth his hand from doing any evil. 3 ¶ Neither let the alien, that hath joined himself to the LORD, speak, saying: 'The LORD will surely separate me from His people'; neither let the eunuch say (a non-Jew): 'Behold, I am a dry tree.' 4 For thus saith the LORD concerning the eunuchs that keep My sabbaths, and choose the things that please Me, and hold fast by My covenant: 5 Even unto them will I give in My house and within My walls a monument and a memorial better than sons and daughters; I will give them an everlasting memorial, that shall not be cut off. 6 Also the aliens (non-Jews), that join themselves to the LORD, to minister unto Him, and to love the name of the LORD, to be His servants, every one that keepeth the sabbath from profaning it, and holdeth fast by My covenant:*

So we see that God invites the non-jew to "choose" to take upon himself God's Sabbaths and enter into this Coveaneant with Him.

The essence and responsibility of this covenant of Sabbath is to create wholeness-in Hebrew, **shalom**. *Shabbat* is about making peace with everyone: business associates, strangers, and especially within families. The highest priority is given to reconciliation and loving kindness. Intimacy and sexuality are among the blessings of *Shabbat*.

Finally, *Shabbat* embodies the Jewish **vision of redemption**. As God created and rested on the seventh day when His creation is "perfect" then we likewish should observe the 7th day (the Sabbath) as prophetic of the perfection that awaits us in the World to Come. Therefore the Sabbath is a picture of this Eternal Day of perfection that awaits us and we should behave on this day accordingly. Observing *Shabbat* fully means behaving as if the world were redeemed, complete, safe, and perfect **right now**. *Shabbat* is the opportunity to focus on what is right with the world, and thus to be refreshed to do the work of redemption: repairing the world (*tikkun olam*). It is a day where we recognize more than ever that we are the extension of God's perfection as souls trapped in "matter" and within our influence and through our "choices" we have the opportunity to bring that which is around us that exists in "chaos" into "harmony" and produce "shalom" where we go! We can bring Sabbath with us and produce it by our choices where we go!

Indeed, the Talmud says that if everyone on earth were to observe two consecutive Sabbaths, the whole world would be redeemed (Talmud: Shabbat 118b).

## A SHORT HISTORY

The word *Shabbat* appears almost two hundred times in the Bible (the Hebrew Bible, which consists of the Torah (or Pentateuch), the Prophets, and the Writings). The earliest mention of Sabbath rest is found in Exodus, when the Israelites who have escaped from Egyptian slavery are told to gather a double portion of manna on the sixth day so they do not have to work on the seventh (Exodus 16). By the time of the first Temple, (the 10th century B.C.E.), ***Shabbat was associated with joy as well as rest.*** The prophet Isaiah said, "And you should call the Sabbath a delight" (Isa. 58:13).

*Isa. 58:13 13 ¶ If thou turn away thy foot because of the sabbath, from pursuing thy business on My holy day; and call the sabbath a delight, and the holy of the LORD honourable; and shalt honour it, not doing thy wonted ways, nor pursuing thy business, nor speaking thereof;*

During the second Temple period (the first century CE.), the nature of *Shabbat* was the subject of an intense and passionate debate whose outcome has shaped subsequent Jewish practice. Among the sect known as the Sadducees, *Shabbat* was given an extremely ascetic interpretation: virtually all movement and all indoor illumination were forbidden. However, the Pharisees (forerunners of the rabbis) permitted far more latitude, declaring *Shabbat* laws moot in cases of helping the sick or saving a life. ***The Pharisees also made the lighting of candles on Friday night a precept that developed into the most evocative of all Jewish rituals*** (Hayyim Schauss, *The Jewish Festivals* (New York: Schocken Books, 1962), pp. 11-12). ***After the destruction of the second Temple by the Romans in 70 C.E., Shabbat observance came under the purview of rabbis, who have been interpreting and debating its meaning and practice ever since.***

Although *Shabbat* has been a constant feature of Jewish life throughout history, ***Sabbath observance changed over time, and varies among Jews living in different lands.*** Regardless of the particulars, however, ***Shabbat has always been experienced as different from all the other days.***

*Ex. 20:8 Remember the sabbath day, to keep it holy.*

***Key to the above verse is the idea of "remembering".*** Now at times I hear negative comments by Christians regarding the Rabbinic injunction to "light Sabbath candles" as being a man-made law. Forgetting that the Scriptures give the spiritual overseers of Israel (the Rabbis today) the right and authority to "bind and loose" we often speak out of turn regarding such things. Candle lighting is but a vehicle whereby one "marks this time" apart from other times and sanctifies this time before and with God thereby demonstrating before God that you "remembers" this special holy "appointed time" with God. The lighting of candles is something not done on other nights and doing so on Friday evenings sanctifies this "special appointed time with God" apart from all other nights of the week and in so doing you have chosen to make this special time "holy" before God and you demonstrate that you "remember" it as commanded by Moses in the Ten Commandments.

*Shabbat* is the day for wearing new clothes, for inviting guests to share the best meal of the week, for singing at the table, and for giving and receiving blessings. Jewish life and Jewish time are oriented around *Shabbat*, which takes precedence over almost everything else and there are many lessons we non-Jews need to learn from our Jewish brothers and sisters. Jewish weddings are not permitted on the Sabbath and neither are funerals; *Shabbat* is meant to be savored on its own, undiluted by other celebrations and unclouded, as much as possible, even by death since its theme is "wholeness" and "the perfect life to come" in Eternity.

Jews have often suffered for their loyalty to *Shabbat*. Antiochus Epiphanes, the villain of the Hannukah story, outlawed *Shabbat* and many Jews died defying his order. Marranos (Jews who publicly converted to Christianity during the Spanish Inquisition but practiced Judaism in secret) lit *Shabbat* candles in their cellars

(Samuel Dresner, *The Sabbath* (New York: The Burning Bush Press, 1970), p. 66). And there are heart-wrenching stories of Sabbaths remembered and observed in the darkness of Hitler's death camps.

## WE MUST CHOOSE SHABBAT

The first appearance of *Shabbat* in the Torah is as a verb, *shavat*. "*And God ceased/rested/stopped.*"

*Shabbat is recreated weekly; Jews make Shabbat and we as non-Jews have the same opportunity.*  
The first verb for most Jews today, however, is not "make" but "choose."

*Isa 56:4 4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; (KJV)*

And choosing *Shabbat* is not one decision, but many. Choosing *Shabbat* means making a commitment to a weekly period of rest and peace. It means making distinctions between activities that are *Shabbat-like* from those that are work-week-like. It means avoiding things that might violate a sense of ease and peace, and planning ways to enhance that feeling.

These choices vary from one household to the next. Some unplug the telephone or turn on their answering machines during *Shabbat*, but some people find telephone conversations with family members and friends are relaxing and appropriate. Though traditionally money is not handled on *Shabbat*, some people make a distinction between shopping at the mall and taking the kids out for ice cream. Because *Shabbat* is often defined in terms of prohibitions against certain kinds of activities, many American Jews have come to think of Sabbath observance as a series of restrictions, a weekly sentence of self-denial. But *Shabbat* is not a retreat from the world or an exercise in asceticism. Please hear me well: "Making *Shabbat* is not a matter of refraining, but of doing". The Talmud says "the affairs of heaven" are permitted on the Sabbath; specifically teaching children and arranging weddings. Resting, eating, and praying are not only permitted, but mandated. There are other verbs for *Shabbat*, too; sleeping, reading, thinking, studying, talking, listening, meditating, visiting the sick, laughing, singing, experiencing joy, welcoming guests, making love, etc. Sadly the Sabbath has been given a "bad rap" by those who know not its beauty and how God desires we be "renewed body, soul, and spirit" on this day!!!

But it is not entirely easy to choose even so pleasant and life-giving a discipline as *Shabbat*. All choices have consequences. If Friday night is going to be time at home, that means turning down invitations for dinner and a movie with friends or family. And for chronically over-scheduled people, sitting still for an hour, much less an afternoon, can be a real challenge. However, these are precisely the reasons that many people view *Shabbat* prohibitions less as sacrifices than as opportunities to reorient an overly hectic life around the need for rest, relaxation, and time with family and close friends. Everyone needs and should want this and in God's foreknowledge He made provision for it if we only "choose" it!

This is not a simple change. The decision to start making *Shabbat* requires thought, discussion, planning-and it may entail discomfort and disagreement. Although it is common for one member of a family to be both instigator and guiding force behind a commitment to making *Shabbat*, it is important to include as many family members as possible in the idea. This is rarely a problem with young children, who tend to enjoy the specialness of *Shabbat* for its own sake, and quickly come to look forward to Friday night's magic. For older children, however, beginning *Shabbat* observance may seem restrictive or just plain weird. Parents need to be quite secure in their desire and enthusiasm for *Shabbat*, and they can ease the transition to it by emphasizing the playful and joyful aspects of the day and encouraging children's input as well as their participation.

It is essential for family members to talk not only about how to make *Shabbat*, but also why. Reasons can range from the practical to the mystical: *Shabbat* is something constructive and pleasant the family can do together, it is an opportunity to learn, it is something that Jews and many non-Jews have done for thousands of

years and connects us to our true Biblical heritage, it creates an opportunity to visit with friends and family we otherwise don't see, it is something beautiful and positive we want our children to remember, and it is a way of finding and building community with other Jews.

**Regardless of the whys or the ways, however, a commitment to consistency and regularity is essential for *Shabbat* to work. And it is crucial to remember that *Shabbat* is not something you do for or to your family. It is something you make together.**

## MAKING SHABBATH HAPPEN FOR YOU

While it would be difficult to overemphasize *Shabbat's* intellectual and theological significance, the Jewish Sabbath is not an abstraction or disembodied idea that can be attained through revelation or prayer. ***Shabbat must be understood in its uniquely Jewish form-as a mitzvah and commandment!***

A *mitzvah* is a command from God, chosen and enacted by people. The *mitzvah* of *Shabbat* is being human in the most humane context that people can imagine and create.

Just as it would be self-defeating for a novice in the kitchen to attempt an elaborate, multicourse dinner, **it is not a good idea to take on every aspect of *Shabbat* observance all at once. I recommend that you "grow" into *Shabbat* as this is how I did it and it worked great for us.**

You have to begin somewhere so I recommend that you start out slow and then progress as you get more comfortable with "choosing and making *Shabbat*". I recommend and most people begin with Friday night table rituals: lighting candles, eating *challah*, singing songs. It may take weeks before even simple acts feel natural, but after a few months of repetition, comfort and a sense of expertise will come.

And just as cooks learn through apprenticeship, the best way to learn how to make *Shabbat* is with and from others. Sharing Friday night meals, attending *Shabbat* dinners with friends only adds to your experience and learning by witnessing and partaking *Shabbat* with others. Let us not forget that in the simple lighting of candles you are sanctifying this appointed time with God and this fulfills the Commandment of Exodus 20:8 so you cannot do it wrong! In time you might wish to go so far as to attend services at different synagogues to further your experience of "choosing *Shabbat*". Other settle for just getting together with friends on Saturday morning or afternoon for Bible studies or just to visit and this provides them with ideas, models, and support for developing a personal *Shabbat* observance. If you are fortunate and open to it you will find that at times some synagogues run *Shabbat* retreats which are usually a weekend at a camp, inn, or estate, where people study, pray, relax, and practice the fine art of making *Shabbat*. The opportunities are endless.

In the next article we will pick up with the second in this series entitled: "Preparing for *Shabbat*".



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# THE NON-JEWS PREPARATION FOR THE SABBATH

*Shabbat* is for many a beautiful vacation from the demands of the week. Like any vacation, it creates a shift in orientation to the whole week. For some people, preparing for *Shabbat* starts with avoiding late-afternoon appointments on Friday and trying to be home early.

*Shabbat* creates a deadline for finishing up things, for example, getting the house clean, making sure that essential errands have been run, and that *challah*, wine, and flowers have been purchased. A traditional analogy compares making *Shabbat* with inviting a Queen to your home for dinner. In other words, if Queen Elizabeth of England were coming over for the day, you would probably run the vacuum, take out the good china, and fuss over the dinner menu. Well in many ways one greater than Queen Elizabeth is coming to dinner; namely, the Sabbath Queen herself. *Shabbat is compared esoterically to a bride given to us by God, whom we long for her arrival - (source: Talmud Shabbat 119a).*

## SHABBAT FOOD

The rituals of Shabbat reinforce family and communal bonds. Shabbat meals are family affairs, prescribing times for families to be together without the distraction of competing schedules or technologies.

Although Jewish law calls for three "feasts" (these 3 meals were originally called "the Lord's Supper) on *Shabbat* to ensure a sense of celebration, it also forbids for the Jewish people the lighting of fires, which traditionally means no cooking. Thus the biggest job of preparing for *Shabbat* tends to be food preparation. Although many Jews do cook on *Shabbat*, preparing even part of Saturday's meals in advance can create more time for relaxing, resting, and playing.

Historically, Friday night dinner has always been the gustatory highlight of the week for Jews, no matter what their financial circumstances. Making this Friday night meal special does not necessarily mean making it elaborate or conforming to the chicken soup and brisket menus of Eastern Europe. Remember it can be simple things done only on this night and not on other nights that fulfill the Commandment to "remember" and "observe" the Sabbath that we find in the Hebrew Scriptures. Some people find that "lighting the candles" or "making the same special meal every Friday night" allows them to sanctify this time like no other night and besides it has advantages; not only is it easier for the cook, it also reinforces the soothing, repetitive ritual nature of the meal and establishes a family tradition. Understand that "this appointed time with God can be made special" by simple things like using a certain tablecloth and flowers on the dining room table which are not used on other nights. Special silverware that is not used on other nights. The recital of the Sabbath blessings again "sanctifies this time" to the exclusion of all other times and makes it "holy" thus fulfilling the Commandment to "remember" and "observe" this special day with God. Ritual objects such as an embroidered cover for the *challah*, special candlesticks used only for Sabbath, and special wine goblets will immediately make a meal an event and also "sanctifies" this time apart from all others. In such ways you have obeyed God and sanctified the Sabbath as commanded. You can make

**up your own traditions and in so doing fulfill this mitzvoh.**

## **SLOWING DOWN ON THE SHABBAT**

*Shabbat* releases us from the usual patterns of doing and being and celebrates the sensual, creative parts of us that may be sacrificed during the work week. Celebrating the sensual can be accomplished many ways. There are many ways to do this that are limitless; many simply just lower the lights, some take time to smell as well as taste food, other take time to simply stop and hug and kiss the people they love. In the rush to prepare home and table for *Shabbat*, it is easy to forget the importance of readying yourself. Nothing accomplishes the major shifting of gears from work to rest better than a hot shower or bath. If there is time, meditating, listening to music, and reading something that helps you get "in the mood" are also good ways to unwind. Even a few minutes to wash hands and face, shave, comb your hair, put on perfume, or change clothes can help. Some people get into the spirit of *Shabbat* by listening to special cds and tapes of Shabbat music or other Jewish tapes and records. In fact it does not have to be Jewish music for as you are seeing the Sabbath is given to all mankind. ***My rule of thumb is do whatever brings you peace and promotes shalom with and within you!***

Traditionally, one's best and/or new clothes are worn on *Shabbat*. However, if wearing a good dress or suit and tie are the trappings of work, a change into comfortable casual clothes might better facilitate a shift into *Shabbat-mode*. Some people put on the traditional skullcap (*kippah* in Hebrew, *yarmulke* in Yiddish) before beginning Friday night rituals. The choices are endless and there is not "right" or "wrong" thing to do here. Again....follow the shalom/peace.

## **WHAT ABOUT THE CHILDREN?**

*Shabbat* can easily become a focal point of anticipation and fun for children. Again the choices are endless. The celebration can begin with a baking session or a trip to the bakery for *challah* and other goodies. Setting the *Shabbat* table with children can be both a game and a reward, assigning special jobs to each child: candlesticks and candles for you, the *kiddush* cups for you because you're so grown up and responsible, and so on. Kids can also create *Shabbat* centerpieces of *Legos*, paper flowers or dandelions from the yard. *Shabbat* can inspire all sorts of arts and crafts projects. Because most small children love wearing hats, *kippot* (the plural of *kippah*) can be part of the fun. Some children collect them, and a "custom" *kippah* can be created with some felt, a little glue, and a plain rayon *yarmulke*. To make a Sabbath plate or set of dishes, apply Jewish symbols and lots of imagination to one of the melamine kits available in many toy stores.

Finally, when everything and everyone is ready, remove your watches. Empty your pockets. Unplug the phone for a while. You are going to a party. And remember, *Shabbat* is not a solemn occasion. Along with the candles, wine, and *challah*, smiles and laughter belong at the table.



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## EXPERIENCING SHABBAT ON FRIDAY NIGHTS

In prior articles we have looked at the ["Shabbat Observance For The Non-Jew"](#) as well as the ["Non-Jew's Preparation For The Sabbath"](#).

We now move on in our study to delve into the various elements contained in the Sabbath observance itself.

**The four core ritual elements of a home Shabbat evening (erev Shabbat) celebration are:**

- **Saying the blessing over two Shabbat candles,**
- **Saying the blessing over the wine**
- **Saying the blessing over the bread,**
- **Eating of the Shabat meal.**

There is nothing too hard or too difficult that prevents anyone from remembering and observing the Shabbat if they truly desire to. It is our hope at Bet Emet Ministries that the following makes this easy for everyone. As we study our way through the Shabbat the above 4 steps to observing Shabbat will become perfectly clear and you will be a "pro" before too long.

Friday night rituals vary enormously from one Jewish household to the next. The same can be said for the non-Jew who observes Shabbat in his home as well. In some there are many songs; in others, there is no singing. Some families recite all the blessings in English; others do them in Hebrew. Some people discuss the weekly Torah portion at dinner; other people use the time to reflect on the week past. Some eat earlier than usual in order to attend services; others eat later than usual and linger at the table as the candles burn down and spend the Shabbat at home. Many spend the Shabbat reading, studying and discussing Torah and commentary, Mishnah and Talmud, halakha and responsa and Midrash. This is broadened by the non-Jew as he explores his Jewish Roots of the Christian faith by examining the New Testament through "Jewish Eyes". Many renew themselves by playing board games such as checkers, chess, backgammon, or read their favorite poetry or literature. **But above all the Shabbat is a day of prayer and seeking the face of God but not to the exclusion of the renewal of the whole of the person: body, soul, and spirit.** This is where the Siddur comes in very handy for the Shabbat. An exciting part of Shabbat is that according to Kabbalah (esoteric Jewish mysticism), lovemaking between husband and wife is encouraged and is a perfect picture of the harmony of Shabbat and the World to come when love and peace is the rule. **There is no "right" or "wrong way" to remember and observe the Shabbat as long as you sanctify the time and understand the message of the Shabbat and let it be applied to your life.** As you read through this article this will become abundantly clear.

The various elements of Friday night, listed above, are but a selection or a menu from which a personal *Shabbat* home ritual can be created. As with any menu, all sorts of combinations are possible. Once you find a comfortable way to proceed, it can be very helpful to make a one-page guide to the order and blessings in English, transliterated, and or in Hebrew. This "*Shabbat seder*" can then be decorated, laminated, and given to guests. We have one available to readers at Bet Emet if you so wish; all you need do is but ask.

Even with fairly detailed explanations, however, *Shabbat* is not entirely comprehensible solely from the page. The best way to learn it is to live it by watching and participating with others who are experienced at making *Shabbat*.

## ESTABLISHING A FRIDAY NIGHT RITUAL

The following is but a summary suggestion for the Friday night ritual. You can either adopt and modify for your own needs to make it yours by adopting it as it stands. The following parts of this "Suggested Friday Night Shabbat Ritual" will be explained as we work our way through them.

- Giving *tzedakah*
- Singing
- Saying the blessing and lighting candles
- Blessings for children
- Blessings for husband and wife
- Blessings for wine (*kiddush*)
- Blessing over hand washing
- Blessing for *challah*
- Eating the meal
- Focused conversation
- Blessings after the meal (*birkat hamazon*)
- More singing
- Going to synagogue
- Making love

## GIVING TZEDAKAH

"Tzedakah" is the Hebrew word for the acts that we call "charity" in English: giving aid, assistance and money to the poor and needy or to other worthy causes. However, the nature of tzedakah is very different from the idea of charity. The word "charity" suggests benevolence and generosity, a magnanimous act by the wealthy and powerful for the benefit of the poor and needy. The word "tzedakah" is derived from the Hebrew root meaning righteousness, justice or fairness. In Judaism, giving to the poor is not viewed as a generous, magnanimous act; it is simply an act of justice and righteousness, the performance of a duty, giving the poor their due.

Giving to the poor is an obligation in Judaism, a duty that cannot be forsaken even by those who are themselves in need. Some sages have said that tzedakah is the highest of all commandments, equal to all of them combined, and that a person who does not perform tzedakah is equivalent to an idol worshipper. Tzedakah is one of the three acts that gain us forgiveness from our sins. The High Holiday liturgy states that G-d has inscribed a judgment against all who have sinned, but teshuvah (repentance), tefilah (prayer) and tzedakah can reverse the decree.

According to Jewish law, Jewish people are required to give one-tenth of their income to the poor. This is generally interpreted as one-tenth of their net income after payment of taxes. Those who are dependent on public assistance or living on the edge of subsistence may give less; no person should give so much that he would become a public burden.

The obligation to perform tzedakah can be fulfilled by giving money to the poor, to health care institutions, to synagogues or to educational institutions. It can also be fulfilled by supporting your children beyond the age when you are legally required to, or supporting your parents in their old age. The obligation includes giving to both Jews and gentiles; contrary to popular belief, Jews do not just "take care of their own." It is permissible to

investigate the legitimacy of a charity before donating to it. We have an obligation to avoid becoming in need of tzedakah. A person should take any work that is available, even if he thinks it is beneath his dignity, to avoid becoming a public charge.

However, if a person is truly in need and has no way to obtain money on his own he should not feel embarrassed to accept tzedakah. No person should feel too proud to take money from others. In fact, it is considered a transgression to refuse tzedakah. One source says that to make yourself suffer by refusing to accept tzedakah is equivalent to shedding your own blood.

Giving money to the poor is associated with nearly all Jewish celebrations and festive occasions including the Shabbat. In moments of great joy, *tzedakah* is a way of both sharing happiness and of recalling that the world requires our attention. **Therefore it is traditional to put aside money for tzedakah on Shabbat before candles are lit.** Many families place a special tzedakah box next to the Shabbat candle holders to remind them to perform this mitzvah. Many people cherish childhood associations of *Shabbat* with little tin cans called *pushkes* which represented different charitable organizations. Making a collection box by decorating a can or jar, or making a container out of clay or paper is a great project and a wonderful way of introducing children to the concept of *tzedakah*. **In many ways, charitable donation has taken the place of animal sacrifice in Jewish life:** giving to charity is an almost instinctive Jewish response to express thanks to G-d, to ask forgiveness from G-d, or to request a favor from G-d. **According to Jewish tradition, the spiritual benefit of giving to the poor is so great that a beggar actually does the giver a favor by giving a person the opportunity to perform tzedakah. So in observing Shabbat we remember the world to come where there is no suffering and no needs and we bring an extension of that on Shabbat by giving that others might experience "Heaven on Earth".**

## SINGING ON SHABBAT

Beginning a meal with a song breaks the week's routine and inaugurates *Shabbat* as a special kind of time. Although almost any song will accomplish this, many Hebrew songs (*z'mirot*) are associated with the *Shabbat* table. One of the simplest and best-known is "*Shabbat Shalom*," whose lyrics consist only of those two words.

But words are not really necessary. According to one tradition, a wordless melody or *niggun* is itself a prayer, and one of the purest forms of prayer at that. *Niggunim* (the plural) are usually fairly simple, repetitive, and easily taught.

Let me suggest this website for your Shabbat songs as well as many other beautiful selections:

<http://www.hebrewworld.com/BiblicalMusic.html>

## SAYING THE BLESSING AND LIGHTING CANDLES

In all cultures throughout the world, fire is considered one of the basic elements; it is a universal symbol of power, mastery, and divinity. Friday night candle lighting dates back to the first century C.E., and the blessing is as old as the eighth or ninth century.<sup>2</sup> For Jews, the lighting of candles is the act that formally ends the week and begins *Shabbat*.

Candle lighting is the most evocative of all Jewish rituals. **The celebration of the Sabbath begins when one lights the candles, or when one recites the evening service, or at sundown --- whichever occurs first.** It is the obligation of the wife to fulfill this religious duty. According to tradition, the *mitzvah* of lighting candles is assigned to women, though it is incumbent on men in their absence. Whereas some women prefer to reserve this custom to themselves, there is a wide range of practice on this count. In many homes, all women and girls light a pair of candles, though in some families, the honor rotates and includes everyone regardless of gender. Unless a woman had been living alone, she starts to observe it on the first Sabbath after her marriage. Where



two or more married women are in the same household, either on a temporary or permanent basis, it is customary for each to light Sabbath candles separately. When the woman of a house is absent or is incapable of performing the ritual, or where a man lives alone, he lights the Sabbath candles himself. Although the woman is given priority in fulfilling this religious duty, lighting Sabbath candles is a requirement related to the general observance of the Sabbath and is a religious duty incumbent upon both men and women. According to Jewish law, candles are lit not at dark but at sunset; technically, no later than 18 -20 minutes before sunset. Among liberal Jews, the common practice is to light candles when the whole household is gathered at the table for dinner. In the absence of a Jewish calendar listing candlelighting time for a particular geographic area, the time of sundown can be found in the daily local newspaper and the candlelighting time determined accordingly. Once the time of sundown passes, the candles may no longer be lit. It is permissible for the candles to be lit somewhat earlier. This is often done in the summer months when the day is particularly long and the Sabbath might be ushered in an hour or so earlier. It is permissible for the candles to be lit somewhat earlier. This is often done in the summer months when the day is particularly long and the Sabbath might be ushered in an hour or so earlier.

The minimum number of candles lighted is two. Therefore at least two candles are lit, symbolizing the great dualities of life: female and male, light and darkness, etc. The rabbis declared that the two candles stand for the two forms of the commandment to "remember" and "observe" *Shabbat*. Although two is the minimum, there is no maximum.

The two candles symbolically represent the two forms of the fourth commandment:

- **Zachor--Remember the Sabbath day to keep it holy (Exodus 20:8), and**
- **Shamor--Observe the Sabbath day to keep it holy (Deut. 5:12).**

There are some family or local traditions where three or more candles are lighted or that call for an additional Sabbath candle for every child born. One is free to light more than the minimum if one chooses to do so. White candles intended specifically for the Sabbath eve are generally available. If they are not available, any festive dinner candles of whatever shape, design, or color may be used instead. The only condition is that they be large enough to burn during the Sabbath meal and well into nightfall. Although any candelabra are permissible, it is preferable to have a pair of candlesticks or candelabra reserved specifically for the Sabbath. Although proper ritual procedure requires that the **recitation of a blessing always precedes the performance of the mitzvah, in this instance the candles are lighted first and the benediction is recited afterward. The reason is obvious. Recital of the blessing formally ushers in the Sabbath after which it is forbidden to light a flame.** As stated the candles are lit before the blessing is recited, either silently or aloud. The procedure is to close one's eyes or cover them with the hands while the benediction is recited. When eyes are opened after the blessing, the sight of the Sabbath lights brings forth the delight that is actually regarded as the culmination of the mitzvah. The blessing recited for the Sabbath candles is:

***Blessed are Thou, Lord our God, King of the universe who has sanctified us with His commandments and commanded us to kindle the Sabbath lights.***

The Sabbath candles should be lighted on the table where the Sabbath meal is eaten. If this is impractical, it should at least be done in the same room.

There is a custom of circling the candles with hands and arms after lighting them, and then covering the eyes while the blessing is repeated. This practice can feel awkward or artificial to people who have never tried it or seen it done. If these gestures make you feel too self-conscious to get into a *Shabbat-like* mood, they defeat the purpose. Some people simply take a moment to take and release a very deep breath before lighting candles and reciting the blessing.

Among some Sephardic Jews, candles are lit for family members who have died. If guests are present at candlelighting, they can be invited to light candles for their families as well. A great blaze of candles is very festive.

Candlelighting is a wonderful moment for children. In many families, blowing out the *Shabbat* match is a special treat. A gift of small candlesticks on a birthday or Hannukah confers a new, more grown-up Jewish status on a child; the first time he or she uses them can be a family event. (Long fireplace matches are a good idea, and fun too.)

The only regulation regarding candlesticks or other ritual objects for *Shabbat* is the rabbinic principal of *hiddur mitzvah*, which states that when a physical object is needed to fulfill a commandment, it should be beautiful. Candlesticks handed down from one generation to the next are especially precious, but any object reserved only for *Shabbat* use quickly becomes a family treasure. Judaica shops tend to offer a large selection of candlesticks, but for something that already has the patina of age and experience, a second-hand store or antique shop may yield an heirloom.

After the candles are lit, it is proper to greet the others in the household with the words "*Shabbat Shalom*" ("Sabbath peace") or "*Gut Shabbes*" (Yiddish for "a good Sabbath"). In some families, everyone exchanges kisses.

## BLESSINGS FOR CHILDREN

The Bible records several parental blessings, which are echoed in the custom of blessing children on Friday. There are three traditional blessings: First, the blessing for sons refers to Joseph's sons, Ephraim and Menashe, whose mother, Osenath, was an Egyptian-born noblewoman. The Midrash says that these two were singled out for praise because they held fast to their Jewish identity. Second, the blessing for daughters names the matriarchs: Sarah, whose response to adversity was laughter; Rebecca, the model of hospitality, and Rachel and Leah, who personify sisterhood in the most difficult circumstances.

Some parents add or substitute a more personal message for each child-praise for something that happened during the week, or just a whispered, "I love you."

For boys:

*May God make you as Ephraim and Menasheh.*

For girls:

*Make God make you as Sarah, Rebecca, Rachel and Leah.*

Lastly, there is what is known as the priestly blessing.

*May the Lord bless you and keep you; May the Lord cause His spirit to shine upon you and be gracious unto you. May the Lord turn His spirit unto you and grant you peace. Numbers 6:24-26*

## BLESSINGS FOR HUSBAND AND WIFE

*Eshet chayil*, "a woman of valor," is the phrase that begins a set of the verses from the book of Proverbs, traditionally recited by husbands to wives on Friday night. *Eshet chayil* is a long list of praises for a good woman's virtues, including generosity, industry, business acumen, beauty, wisdom, cheerfulness, and loving kindness.

- *A woman of valor who can find?*
- *She is more precious than rubies.*
- *The heart of her husband trusts in her,*

- *And he has no lack of gain.*
- *She does him good and not evil,*
- *All the days of her life,*
- *She extends her hand to the poor,*
- *She reaches out her hands to the needy.*
- *She is robed in strength and dignity;*
- *She confidently faces the future.*
- *She opens her mouth with wisdom,*
- *Lovingkindness is on her tongue.*
- *Her children rise up and call her blessed,*
- *Her husband sings her praises:*
- *"Many daughters have done worthily,*
- *But you excel them all."*
- *Charm is deceitful, and beauty is vain,*
- *But a woman who reveres the Lord,*
- *She shall be praised.*
- *Give her of the fruit of her hands,*
- *And let her works praise her in the gates (selections from Proverbs 31)*

In some households, the tradition of reciting or singing these verses is abbreviated; a husband will simply look into his wife's eyes and say, *"eshet chayil,"* a kind of short-hand acknowledgement of appreciation and love. Often, this traditional gesture is made reciprocal, as each spouse simply takes a moment to kiss and say "I love you." Often the wife will say over her husband:

- *Praise the Lord, Blessed is the man who fears the Lord,*
- *Who is vigilant in his commandments.*
- *His descendants shall be mighty upon the earth;*
- *He shall be blessed in the generation of the upright.*
- *Wealth and riches shall be in his house;*
- *And his righteousness endures forever.*
- *To the upright there shines a light in the darkness;*
- *He is gracious and full of compassion upon the righteous.*
- *Blessed is the man who shows mercy and lends;*
- *He shall proclaim his words with judgment.*
- *Surely he shall not be moved forever;*
- *The righteous shall be in everlasting remembrance.*
- *He shall not be afraid of evil tidings;*
- *His heart is fixed, trusting in the Lord.*
- *His heart is strengthened; he shall not be afraid,*
- *Until he sees his desire upon his enemies.*
- *He has given generously, he has given to the poor;*
- *His righteousness endures forever and ever;*
- *His horn shall be exalted with honor.*

Any such act makes it very difficult to allow left-over quarrels to compromise the peace and harmony of *Shabbat*.

## BLESSINGS FOR WINE (KIDDUSH)

The word *kiddush* comes from the Hebrew *kadosh*, which means "holy." The term refers to all blessings made over wine, and there is a special *kiddush* on Friday night. The one-line core of the blessing is always the same, however:

*Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.*

On Friday night, this blessing is sandwiched between two longer passages. The first, from the Torah, recounts the creation of the world.

*Gen. 1:31-2:3*

*31 ¶ And God saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day. 1 ¶ And the heaven and the earth were finished, and all the host of them. 2 And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. 3 And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made.*

The second is a blessing that recalls three of the great *Shabbat* themes: the creation, the exodus from Egypt, and the sanctity of the Sabbath.

- *Blessed art Thou, O Lord our God, King of the universe,*
- *Who has taught us the way of holiness through the commandments.*
- *Lovingly You have favored us with the gift of Your holy Shabbat as our inheritance, a reminder of creation, first among the sacred days which recall the Exodus from Egypt.*
- *You have chosen us of all peoples for Your service, and You have given us a sacred purpose in life. In loving favor, You have given us Your holy Shabbat as a heritage.*
- *Blessed art Thou, O Lord our God, Who hallows the Shabbat.*

There are many customs for saying *kiddush*. Some families simply do the "*boray p'ree hagafen*" part of the prayer in unison. Others sing the entire *kiddush* aloud in Hebrew. In some households, one person reads the longer passages in English and only the core blessing is recited in Hebrew.

In some families, everyone stands for *kiddush*; elsewhere, everyone sits. Some make the blessing over a single cup, which is then passed or poured into other cups. Elsewhere, everyone drinks from his or her own glass.

It is also traditional to hold the cup in a way that demonstrates that this wine is not simply for drinking or even toasting. According to the *Zohar*, a medieval book of mystical Bible interpretation, the glass is held in the palm of the right hand with the fingers facing upward and curled around the base to represent a five-petaled rose, an ancient symbol of perfection and of longing for God. *Any glass can be used for kiddush, but it is considered preferable to use a special glass or goblet to fulfill the precept of *hiddur mitzvah*, or beautifying the commandment.*

Most people who grew up with a Friday night *Shabbat* home ritual, associate *kiddush* with the thick, sweet red wines of Mogen David and Manischewitz. People who choose kosher wine today, however, have a wide selection of drier vintages. Although Jewish law calls for kosher wine, many Jews consider all wines acceptable. Some parents substitute watered wine or grape juice, reserved for *Shabbat*, for children. A special cup for *Shabbat* also makes a wonderful present for a much younger child.

## BLESSING OVER HAND WASHING

Some Jews perform a symbolic hand-washing just prior to saying the blessing over *challah*, which begins the meal. Hand-washing recalls the purification ceremonies of the ancient Temple, and so the table symbolizes the altar.

Whereas any glass or cup can be used, two-handled cups or layers are made especially for this purpose, some of which bear the accompanying blessing:

*The earth is the Lord's and everything in it, the world, and all who live in it; for He founded it upon the seas and established it upon the waters. Who may ascend the hill of the Lord? Who may stand in His holy place? He who has clean hands and a pure heart, who does not lift up his soul to an idol or swear by what is false. (Psalm 24:1-4)*

## BLESSING FOR CHALLAH

In many languages, the word "bread" is synonymous with "food." A blessing for bread is thus a blessing over food, sustenance, life. Jews make a blessing called *motzi* ("brings") over *challah*, a word that comes from a biblical reference to a sacrificial Temple offering of dough. According to tradition, *challah* is any bread prepared for the purpose of making a *motzi*, a process that requires breaking off and burning a small piece of dough and reciting a blessing. Today, *challah* generally refers to a braided egg-rich loaf with a soft, almost cake-like texture. It is available in Jewish bakeries, and happens to be one of the easiest yeast breads to bake at home. Good recipes abound and children love braiding the dough.

*Blessed art Thou, O Lord our God, King of the universe, Who brings forth bread from the earth.*

It is traditional to have two loaves on the table, recalling the double portion of manna the Israelites gathered on the sixth day, so they would not have to collect food on *Shabbat*. The double portion of bread also symbolizes bounty. Some families use a small *challah* roll to symbolize a second loaf. The bread is often covered with an embroidered or woven cloth that, like special *challah* plates and knives, add to the beauty of the *Shabbat* table.

There are many customs for saying the blessing. Some hold two loaves together. Some sprinkle the bread with salt, a traditional reminder of tears and of the destruction of the Temple. Because metal is considered a reminder of war, some people keep sharp knives off the table. This is why in some households no knife is put to the *challah* at all; it is ripped apart by hand instead.

## EATING THE MEAL

The act of eating the Friday night meal, and all three meals commanded for *Shabbat*, is considered a *mitzvah* and a blessing. **Just for your information these three meals are called "the Lord's Supper" and it the authentic "Lord's Supper" which is misrepresented in the New Testament. Today Christianity has completely serparated "the Lord's Supper" from its Sabbatical setting and has relegated in the churches to some Sunday "communion" ritual. Lost completely is its Sabbath connection and instead we are taught other "dogmas" that are simply inocrrect.**

The idea of anyone going hungry on *Shabbat* seems terribly contradictory to the spirit of the day, which is why there are so many stories about feeding beggars and bringing strangers home on the Sabbath. Judaism has always been respectful of the fact that basic needs must be satisfied first, and that holiness and hunger are, in some fundamental sense, mutually exclusive. As the Talmud says, "Without food there is no Torah."

## FOCUSED CONVERSATION DURING DINNER

Conversation at the *Shabbat* table is for relaxing, checking in, and catching up. In some families, this idea is



formalized. People take turns talking about the important events of the previous week; news, accomplishments, and especially things studied or learned. Conversation about Jewish topics of all sorts is very appropriate: from the weekly Torah portion to the news from Israel. It is said, *"If three have eaten at the table and speak words of Torah, it is as if they have eaten from the table of God."* Of course other things other than the Torah portion will be discussed but let us remember that our "focus" is God and His Sabbath to which He invites mankind to "sup" with Him.

## BLESSINGS AFTER THE MEAL (BIRKAT HAMAZON)

The *birkat hamazon* (blessings for food) is a series of blessings and prayers set to a series of wonderful melodies, filled with thanks to and praise for God and full of messianic references. Praying the *birkat hamawn* is also called *benching*, the Yiddish word for blessing, and is found in most daily prayerbooks or *siddurim*. On *Shabbat*, *birkat hamazon* begins with Psalm 126:

*1 ¶ A Song of Ascents. When the LORD brought back those that returned to Zion, we were like unto them that dream. 2 Then was our mouth filled with laughter, and our tongue with singing; then said they among the nations: 'The LORD hath done great things with these.' 3 The LORD hath done great things with us; we are rejoiced. 4 ¶ Turn our captivity, O LORD, as the streams in the dry land. 6 Though he goeth on his way weeping that beareth the measure of seed, he shall come home with joy, bearing his sheaves.*

When the world was created, God made everything a little bit incomplete. Rather than making bread grow right out of the earth, God made wheat grow so that we might bake it into bread. In this way, we could become partners in completing the work of creation.

The following is the first paragraph of *birkat hamazon*, which is sometimes used as an abbreviated version of the longer blessing.

*Holy One of Blessing, Your Presence fills creation, You nourish the world with goodness and sustain it with grace, loving kindness and mercy. You provide food for every living thing because You are merciful. Because of Your great goodness the earth yields its fruit. For Your sake we pray that we shall always have enough to eat, for You sustain and strengthen all that lives and provide food for the life that You created. Holy One of Blessing, You nourish all that lives.*

## GOING TO SYNAGOGUE ON FRIDAY NIGHTS

The cycle of Shabbat services begins on Friday evening with *Kabbalat Shabbat* which is the "welcoming or receiving of the Sabbath". *Kabbalat Shabbat* was developed by a group of Jewish mystics who lived in Safed, Palestine. Although there are variations on the Friday evening service, virtually all of them contain some version of *L'cha Dodi*, a poem set to music from that 16th century community. Today, in many congregations when the final stanza is sung, everyone rises to face the door to symbolically welcome to Sabbath bride.

In some congregations, the Friday night service is the biggest and best-attended of the week. In others, the crowds come for *Shabbat* morning services. Some synagogues include a congregational candle lighting and *kiddush* on Friday night and some share *challah* as well. The rabbi, or whoever leads the service, may give a sermon.

Friday night services are often followed by an *oneg Shabbat* ("joy of the Sabbath"), a communal celebration that encourages touching base with old friends, meeting people, sharing food, and enjoying the spirit of the Sabbath.

For those who do not attend Friday night services a synagogue, the evening is spent relaxing at home. After the meal, clean-up tends to be kept to a minimum, although with company and conversation, *Shabbat* can even transform dishwashing from a chore into a pleasure.

Sitting by the candles to read, or study from a Jewish text (the week's Torah portion is traditional) is considered a *mitzvah*, especially because the candles are lit not merely for decoration, but for use. Some people take this time to read poetry, listen to music, sit outside and watch the night sky, read special stories to their children, or make "*Shabbat Shalom*" phone calls. This is your time to "renew" the whole individual; spirit, soul, and body so we are not to be "monks" but children of God who know our Creator desires that we enjoy this time of rest as we see fit. Again the only thing we must remember is to include God in this "special time" which is taken out of the rut of our busy and hectic lives.

## MAKING LOVE ON SHABBAT NIGHT

The imagery of marriage abounds in Jewish texts; God and the people Israel are like groom and bride and the Torah their *ketubah*, or marriage contract. *Shabbat* is often described as a royal bride. The Kabbalists imagined God's unity to have been shattered by the expulsion of humanity from Eden. The feminine side of God, which is called *shechinah*, would wander the earth in exile until the redemption of the world was complete. On *Shabbat*, however, God's two halves are reconciled and united in an act of love.

In Yiddish literature of the late 19th and early 20th century, there is a keen sense that on Friday night, husbands and wives look at each other with different eyes. On a purely practical level, the men and women of the *shtetl* and ghetto looked their best. And the quarrels and conflicts of the week were put aside to abide by the Sabbath's mandate of peace. But another reason for all the smiling was the rather public secret that Friday night was the time for sex. Indeed, Jewish folklore held that *erev Shabbat* was the most auspicious time for conceiving a child.

*Y'did Nefrsh*, a traditional song for Friday night, makes the connection between spiritual and physical union quite explicit:

*Draw me to You with the breath of love, Swiftly shall I come to stand within your radiance That I may attain that sweetest of all intimacies. My soul aches to receive your love Only by the tenderness of Your light can she be healed Engage my soul that she may taste your ecstasy.*

## *Shabbat Shalom*



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For those unfamiliar with Hebrew and synagogue customs, *Shabbat* morning services can seem dismaying. They were for me at least in the beginning. The best way to explore and enjoy them is to try and relax. No one is there to judge you. No one will know that this is either your first time ever inside a temple or your first time in decades. Some of the most important elements of *Shabbat* are available for newcomers as well as regulars; the sight of a community of people gathered together, the music and voices, the absence of anything to *do*, and the

opportunity to sit still and simply *be*. Following in the Hebrew/English Siddur will be difficult at first but not impossible over time in fact I bought one in order to familiarize myself with the Siddur (prayer book) used in the synagogue and read it at home until I became more comfortable with its use. Now I have come to love the Siddur (the prayerbook) and cannot part with it as it has become my very good "friend".

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After your visit to the synagogue or your home Bible study (service) then it is time to return home and share your experiences with your family if they did not accompany you. For people who do not wish to or cannot attend *Shabbat* services, ways to continue Sabbath observance through the morning include reading the Torah portion at home, singing favorite songs from the service, praying on their own, going for a walk, reading spiritual books, meditating, or any other essentially restful, Sabbath-like activity.

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The first order of business after services is lunch, the second meal for *Shabbat*. Traditionally, breakfast does not count as one of the three Sabbath meals. The *kiddush* over wine at this meal is called "the great *kiddush*" (*kiddush rabbah*). According to legend, the fancy name was supposed to compensate for the more impressive Friday night *kiddush*. The second loaf of *challah* from the Friday night meal is often eaten at lunch. The "great *kiddush*" and the blessing for bread (*motzi*) are often said in the synagogue after services, with everyone gathered around a table of wine (or spirits) and *challah*. In general, however, most people have lunch at home, which is where they spend the remainder of Shabbat. It is always a mitzvah to invite guests home on Shabbat, especially those who might not otherwise have a warm, friendly place to eat. Encouraging children to invite friends over to eat and play helps make Shabbat special, and gives them the chance to extend their own hospitality. This mid-day meal provided an opportunity for the family to come together to fellowship and share their love and their time with each other.

Although lunch is seldom as elaborate as Friday night's meal, the noon meal is often festive or in some way different from weekday lunches. The whole notion of *Shabbat* rest discourages fancy cooking in favor of leftovers, casseroles prepared in advance, or a selection of salads and sandwich fixings. But in some families, Saturday means lunch *rabbah* (the great lunch) because it always features chocolate pudding. Shabbat can be a day of rest from saying "no" to children's insatiable passion for junk food. In some households, Shabbat is reserved for otherwise forbidden treats.

After lunch, the afternoon stretches lazily on. The goal for *Shabbat* afternoon is to achieve the same level of relaxation one feels on the last afternoon of a two-week vacation: sad to leave but also refreshed. However, because many people find it difficult to face hours of uninterrupted leisure-especially at a time when the rest of the world is busy doing errands and cleaning out the garage-it can be helpful to make specific plans.

Important to remember is that after lunch the time is spent in whatever "renews" you body, soul, and spirit. Traditional *Shabbat* afternoon activities include napping, visiting the sick, and walking without a particular destination in mind. Some people reserve these hours for activities and pastimes such as bicycle riding, swimming, writing letters, baking cookies, puttering in the garden, reading poetry, sitting still and really listening to music, and going on nature walks. *Shabbat* is a wonderful time for spouses to talk, and for parents and children to play. And the more an activity is saved only for *Shabbat*, the more *Shabbat-like* it becomes. Many might recreate, some might go fishing, some just relax and listen to music or read a good book. Other might just "piddle" around the home with the family and just enjoy the sound of "peace" generated by this time whereby you "slow down" and smell the beauty of "life" which only the Shabbat can create. Some might wash their favorite car or visit with family or neighbors. It is really up to you for you know what brings you "peace" and enlivens you as God's child.

Perhaps the most-time honored *Shabbat* afternoon activity is Torah study. Some people meet weekly with family members or a group of friends to discuss the week's Torah section, a project that requires no knowledge of Hebrew or academic background in Judaism. The first five books of the Bible have been studied for more than 2,000 years, in part for the sheer pleasure of trying to comprehend its meanings. There are no correct or ultimate answers; there are simply new levels of understanding.

One way to proceed is by reading the week's portion out loud. This not only lifts the activity out of the weekday practice of reading for information, it also means that no one will have failed to do the "homework."

Nor does a *Shabbat* study circle have to be limited to the Bible. Indeed, the phrase "studying Torah" is traditionally applied to *all* Jewish learning, which, includes the Hebrew language, a Jewish novel, a book of history or commentary, or even last Sunday's editorial about Israeli politics. The traditional caveat is that sad topics are avoided to preserve the joy of *Shabbat*.

Especially insightful for we non-Jews is the study into the Jewish Roots of our Christian Faith. Over time you will come to see and value this "Jewishness" and the wisdom contained within the sages of the Israel of God and then these various types of "Jewish Learning" will have a much higher value to you than they might at the present.

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*Shabbat Shalom*



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# EXPERIENCING SHABBAT ON SATURDAY MORNINGS AND AFTERNOON

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# THE BET EMET GUIDE TO SHABBATH: OBSERVING THE SABBATH AT HOME

Before we begin this "Sabbath Service" let us remember what we have learned up to now. We have seen that there are [multiple examples of the non-Jew observing the Sabbath with the Jew; not only that but some of the passages are worded as if a "command" from God. As if that is not enough we find both the example of James and Paul in the New Testament referencing the non-Jews keeping and observing the Sabbath as well.](#) Today, unlike the earliest centuries, the non-Jew does not observe or keep the Sabbath in the Christian Church since [Constantine changed the Sabbath to Sunday.](#) Below is a "worship service" which you might adapt to your home and family in restoring "the Pattern of Worship" once given to the Saints (Jude 1:3).

## WHY SHOULD I OBSERVE THE SABBATH?

Wholeness in Hebrew is called "shalom". *Shabbat* is about making peace with everyone; especially within families. The highest priority is given to reconciliation and loving kindness. It is a time that we become "one" with God and our loved ones. *Shabbat* fully means behaving as if the world was redeemed (complete, safe, perfect) right now! *Shabbat* is the opportunity to focus on what is right with the world, & thus to be refreshed to do the work of redemption: repairing the world. The world is not complete; it our job to repair the world, to perfect it, & doing so will bring the Messiah.

**It is mandatory that Shabbat be understood** in its uniquely Jewish form as a **commandment of God**, Exodus 20:8-11: *"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter,... **nor thy stranger (Gentile) that is within thy gates:** For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it."* This is a command from God, chosen and required to be obeyed by God's people. Observing the Sabbath is not a suggestion, its God's commandment to you and me!

### Isaiah 56

- **3. Neither let the son of the stranger, that hath joined himself to the LORD (believing Gentiles), speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I [am] a dry tree.**
- **4 For thus saith the LORD unto the eunuchs (strangers-Gentiles) that keep my Sabbaths, and choose [the things] that please me, and take hold of my covenant;**

Notice that the Lord informs us that "strangers" (Gentiles) who keep and observe God's *Shabbat*, not only choose for themselves God's will, **but please God in the process.** The reward is that we literally take hold of

God during the Sabbath and receive the "double-portion" from God that only can come to those who honor and observe the Sabbath.

*Shabbat* is a picture of redemption. The Apostolic Church informs us of the conditions which Gentiles needed to fulfill in order to be accepted as "Israel". One of these was the observance of *Shabbat*. It can be easily shown that the fulfillment of other commandments of Judaism (such as the Festivals) were not prohibited to Gentiles. This was understood by the early Gentile believers (God-fearers), who were attracted to the Jewish way of life & accepted many Jewish commandments without becoming full proselytes (Sabbath, festivals, etc). This was also the attitude of early Christians who are our models today.

In Acts 20:7-8 we find Paul holding a Gentile "church service" in Troas, a Greek city, on the Sabbath. The time frame tells an amazing story; thirty years after Yeshua's death, as recorded in the New Testament, the Gentile believers were still keeping the Sabbath, as had the Jews since even before Sinai! Paul, not only observed the Sabbath, but he taught the Gentiles to do likewise because he knew God had given the Sabbath to all mankind; Jew or Gentile. The early Gentile believers met in the synagogues on the mornings of Sabbath with Jews, and later met in their homes, as testified by the Book of Acts, on Sabbath evenings for the "Havdalah" service where they celebrated the Messianic distinctiveness of their faith.

*"And He said to them, 'The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of Man is also Lord of the Sabbath.'" (Mark. 2:27-28). "There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God did from His. Let us therefore be diligent to enter that rest..." (Hebrews 4:9-11).*

**Answer for yourself:** Now let me ask you: have you entered into that rest? *One thing is for certain, if you sanctify & observe Sunday as the Sabbath instead of Saturday, you break the Fourth Commandment, as commanded by God, and you have never experienced the "double portion" given by God to those who sanctify the Sabbath. Let us keep the Sabbath!*

## KINDLING THE CANDLES & THE SABBATH BLESSING:

*Baruh ata Adonai, Eloheynu melech ha-olam, asher kid-shanu b'mitz-votav, v'tzivanu l'hadlik neyr shel shabbat.*

*Blessed art Thou, O Lord our God, King of the universe who has taught us the way of holiness through the Mitzvot, and enjoined upon us the kindling of the Sabbath light.*

## ON FESTIVALS:

*(When the festival falls on Sabbath, add the words in brackets.)*

*Baruh ata Adonai, Eloheynu melech ha-olam, asher kid-shanu b'mitz-votav, v'tzivanu l'hadlik neyr shel [shabbat ve] yom tov.*

*Blessed art Thou, O Lord our God, King of the universe who has taught us the way of holiness through the Mitzvot, and enjoined upon us the kindling of the [Sabbath and] Festival lights.*

## RECITATION OF THE V'SHAMRU:

Exodus 31:16-17 informs us of the reason we are having this special observance. V'Shamru can be spoken or sung; the words are as follows:

*The Israelites are to observe the Shabbat, celebrating it for the generations to come as an everlasting covenant. It will be a sign between me and the Israelites forever, for in six days the Lord made the heavens and the earth, and on the seventh day he abstained from work and rested.*

## MEDITATIONS TO READ FOR THE SABBATH CANDLE LIGHTING:

- Gracious God, thank You for the opportunity and privilege of ushering in another Shabbat of rest, tranquility, and peace. With a full heart, I thank You for the blessings of the week which has passed, and for the grace which I was granted to overcome its trials and difficulties. I ask Your blessings for the week that lies ahead. Grant health, wisdom and contentment to my loved ones and friends. Help us to strengthen each other with love, gentle words and acts of kindness. Bestow Your blessings upon all Your children. May this home be a sacred temple in which You will delight to dwell.
- May the brightness of these candles banish all gloom, anxiety, and care from my heart and from the hearts of my loved ones. May this Shabbat bring us peace and serenity, joy and rest. Keep aglow within us, O God, the spirit of gratitude for Your many blessings, so that we may know the sweet taste of contentment and the rich harvest of sharing. Kindle in our home a deeper love for one another, for our people, and for all Your children.
- As we light our Shabbat candles to set apart this special gift for our family, may all of us be reminded that it is the light of the Messiah that shines in us and in our home. As we light the candles, let us be mindful that the Messiah opens our eyes of understanding and brings enlightenment to our spirits of his truth and his Torah. May the light of these candles spread throughout our home to express our desire that the light of Messiah and the joy of his Sabbath rest be spread throughout our home.
- We thank You, O God, for our family and for what we mean and bring to one another. We are grateful for the bonds of loyalty and affection which sustain us, and which keep us close to one another no matter how far apart we may be. We thank You for implanting within us a deep need for each other, and for giving us the capacity to love and to care. Help us to be considerate and modest in our demands of one another, but generous in our giving to each other. May we never measure how much love or encouragement we offer; may we never count the times we forgive. Rather, may we always be grateful that we have one another and that we are able to express our love in acts of kindness. Keep us gentle in our speech. When we offer words of criticism, may they be chosen with care and spoken softly. May we waste no opportunity to speak words of sympathy, of appreciation, of praise. Bless our family with health, happiness, and contentment. Above all, grant us the wisdom to build a joyous & peaceful home in which Your spirit will always abide.

## SHARING SHABBAT WITH FAMILY:

- We thank You, O God, for Your gift of Shabbat,
- For the home in which we observe it,
- And for the dear ones with whom we share it.
- May the joy of Shabbat gladden our hearts and our spirits,
- And may its peace quiet our spirits and guide us in truth.
- Bring us closer to one another in love and affection;
- With laughter, gentleness, and soft words,
- With shared concerns, responsibilities, and mutual respect.
- Help us to make our home a sanctuary for Your Spirit,
- Warmed by reverence, adorned by Your tradition,
- And not the traditions of men.
- Continue to forge family bonds that are strong and enduring,
- Based on truth, trust, and faithfulness.
- Keep us far from strife and anger;
- May we be spared shame and reproach.



- **Help us so to live in the week ahead**
- **That You may look upon all we have done**
- **And find it good and worthy of Your blessing**

## **SHARING SHABBAT WITH FRIENDS:**

- **We are grateful, O God, for the heritage of Shabbat, and for the companionship of those whom we have gathered.**
- **May our coming together help to banish worry and anxiety, and enable us to share moments of true Shabbat joy.**
- **May the hands of those who break bread together be hands of friends who strengthen and support one another.**
- **May the voices which sing and pray on this Shabbat be voices of kindness and truth at all times.**
- **Grant us the capacity to value our friends and to enrich the lives of those whom we love.**
- **May we deepen our concern for all Your children, and renew our devotion to our People and our Faith.**
- **On this Shabbat which we share together, help us to feel Your presence, O Source of life and love.**
  
- **Scripture enjoins us to "call the Shabbat a delight." As we share its joy and warmth with our friends, we add to our "Shabbat delight" by celebrating these special hours with people for whom we have special feelings. And so, we pray...**
- **Bless us, O God, with Shabbat peace and serenity.**
- **Strengthen the bonds of friendship which link us;**
- **Deepen the mutual concern and caring which enrich us.**
- **May we find the spiritual rewards of observing Shabbat,**
- **As we sing together and speak together,**
- **Sharing special moments and a precious heritage.**
- **May the wine of Kiddush, our symbol of joy,**
- **Remind us of the many blessings which You bestow,**
- **In this world which is ours, to protect and to perfect.**
- **May we nurture our bodies and our souls on this Shabbat,**
- **And lovingly serve You with all that we have and are.**
- **On this Sabbath Eve, we lift our voices,**
- **In words of blessing, friendship, and peace.**
  
- **Blessed art Thou, O Lord our God, King of the universe,**
- **Who has taught us the way of holiness through the commandments.**
- **Lovingly You have favored us with the gift of Your holy Shabbat as our inheritance, a reminder of creation, first among the sacred days which recall the Exodus from Egypt.**
- **You have chosen us of all peoples for Your service, and You have given us a sacred purpose in life. In loving favor, You have given us Your holy Shabbat as a heritage.**
- **Blessed art Thou, O Lord our God, Who hallows the Shabbat.**

## **THE HAND-WASHING:**

*The earth is the Lord's and everything in it, the world, and all who live in it; for He founded it upon the seas and established it upon the waters. Who may ascend the hill of the Lord? Who may stand in His holy place? He who has clean hands and a pure heart, who does not lift up his soul to an idol or swear by what is false. (Psalm 24:1-4)*

## **ALL IN TURN; AS YOU WASH RECITE:**

*I dedicate my hands to Messiah, the hope of glory, to serve him only. I present my body a living sacrifice, holy, acceptable unto God, which is my reasonable service. I vow to not conform to this world, but be continually transformed by the renewing of my mind by God's Torah, that I may prove and demonstrate what is good, acceptable, perfect, and the will of God.*

## PARENTAL BLESSING:

### FOR SONS:

*Y'simha Elohim k'efra-yim v'hi-mena-sheh*

*May God bless you as He blessed Ephraim and Manasseh.*

### FOR DAUGHTERS:

*Y'simeyh Elohim k'sara, rivka, rahel, v'leya.*

*May God bless you as He blessed Sarah, Rebecca, Rachel, & Leah*

## Y'VAREHEHA---THE THREEFOLD BLESSING:

### THE LEADERS: RECITE THE FOLLOWING FOR ALL ASSEMBLED:

*Y'va-reh'ha Adonai v'yish-m'reha, Ya-eyr Adonai panav eyle-ha vihu-neka, Yisa Adonai panav eyle-ha v'ya-seym l'ha shalom.*

*May the Lord bless you and keep you; May the Lord cause His spirit to shine upon you and be gracious unto you. May the Lord turn His spirit unto you and grant you peace. Numbers 6:24-26*

## EYSHET HAYIL: WOMAN OF VALOR: READ TO WIFE BY HUSBAND TAKEN FROM PROVERBS 31

- A woman of valor who can find?
- She is more precious than rubies.
- The heart of her husband trusts in her,
- And he has no lack of gain.
- She does him good and not evil,
- All the days of her life,
- She extends her hand to the poor,
- She reaches out her hands to the needy.
- She is robed in strength and dignity;
- She confidently faces the future.
- She opens her mouth with wisdom,
- Lovingkindness is on her tongue.
- Her children rise up and call her blessed,
- Her husband sings her praises:
- "Many daughters have done worthily,
- But you excel them all."

- Charm is deceitful, and beauty is vain,
- But a woman who reveres the Lord,
- She shall be praised.
- Give her of the fruit of her hands,
- And let her works praise her in the gates (selections from Proverbs 31)

## **THE RIGHTEOUS MAN: READ TO HUSBAND BY WIFE TAKEN FROM PSALM 112**

- Praise the Lord, Blessed is the man who fears the Lord,
- Who is vigilant in his commandments.
- His descendants shall be mighty upon the earth;
- He shall be blessed in the generation of the upright.
- Wealth and riches shall be in his house;
- And his righteousness endures forever.
- To the upright there shines a light in the darkness;
- He is gracious and full of compassion upon the righteous.
- Blessed is the man who shows mercy and lends;
- He shall proclaim his words with judgment.
- Surely he shall not be moved forever;
- The righteous shall be in everlasting remembrance.
- He shall not be afraid of evil tidings;
- His heart is fixed, trusting in the Lord.
- His heart is strengthened; he shall not be afraid,
- Until he sees his desire upon his enemies.
- He has given generously, he has given to the poor;
- His righteousness endures forever and ever;
- His horn shall be exalted with honor.

## **MEDITATION BEFORE KIDDUSH:**

- On this Sabbath, which is a reminder of creation,
- We thank you, O God, for the world which You created.
- You have filled Your world with beauty for our eyes,
- With music and laughter for our ears,
- With soft things for us to touch,
- With fragrances for us to smell,
- With fine foods to sustain us and to bring us delight.
- As we enjoy the many blessings
- Which You have so bountifully granted,
- May we, too, bring goodness into the lives of others.
- As we recall Your blessings,
- Too many to be counted, too constant to be merited,
- May we be moved to thank You always, as we do now,
- For the fruit of the vine which You have created
- And for the Shabbat which You have sanctified.
- Amen.

## **ON THE KIDDUSH:**

The [Kiddush](http://returntofaithofjesus.net/firms.com/bet_emet_home_sabbath_service.htm) expresses beautifully the essence of the Shabbat. Its very name, meaning "sanctification,"

underscores the holiness of the Shabbat, while its recitation over a cup of wine which "gladdens the heart of man" points to the joyous mood of the day. The two themes (sanctify & joy) permeate the entire Shabbat and create a unique blending of the spiritual and the pleasurable; a characteristic of traditional Jewish teaching.

When the Ten Commandments appear in the Torah for the first time (Exodus 20), the Shabbat is linked with God's creation of the world and His rest on the seventh day. When the Ten Commandments appear for the second time (Deut. 5), Shabbat is linked with the liberation of the Israelites from Egyptian bondage. In the [Kiddush](#), both associations are invoked: "a reminder of Creation," and "a reminder of the Exodus from Egypt."

As we recite the Kiddush, we recall the purpose of Creation and we recall the central event in the ancient history of Israel..the going out of Egypt in which God's concern for the oppressed is dramatically revealed. The Sabbath is a sign by means of which we are called upon to remember the purpose of creation and the holiness of the existence of God's people.

The Kiddush was originally a prayer to be recited in the home at the Shabbat table and later incorporated in the synagogue liturgy.

When the Jews lived in Babylon some were so poor that they could not afford to purchase wine. A congregation Kiddush was therefore arranged so that all could participate in this important ceremony.

In many lands the synagogue served as an inn for wayfarers, some of whom ate their meals there. For their benefit, the Kiddush was recited at the end of the synagogue service. When the synagogue ceased to house travelers, some literalists suggested that the Kiddush be eliminated from the public service. The practice, however, had become deeply rooted and appreciated; and the Kiddush has continued as a popular part of the community worship on Shabbat.

## KIDDUSH FOR SHABBAT EVENING:

*The sixth day....*

*The heavens and the earth, and all within them, were finished. By the seventh day. God had completed the work which He had been doing; and so God rested from all His work. Then God blessed the seventh day and sanctified it because on it He rested from all His work of creation.*  
*Genesis 1:31-2:1-3.*

## MEDITATION OVER THE WINE:

In Jewish thought the wine represents joy. When we lift the cup of wine and recite the suggested blessing, called the Kiddush, we are really thanking God for all the joy that He gives us. Since we are believers we indeed have much for which we should bless God. In the context of this Erev Shabbat time, we are especially thanking the Lord for giving the Shabbat and for giving us the eternal rest we have in Messiah. So by raising this cup of joy, we are expressing to each other and to the Lord, the joy that we have by faith in HaShem's Messiah.

## THE BLESSING OVER THE WINE:

*Baruch ata Adonai, Eloheynu meleh ha-olam, borey p'ri ha-gafen.*

*Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.*

## MEDITATION OVER THE CHALLAH:

As a blanket of dew covered the double portion of manna in the wilderness every sixth day, so the challah is covered. Why do we celebrate Shabbat with two challot? Because as Israel wandered in the desert, the Lord our God provided all of their needs. He is the Lord who provides. He never asks us to do something we are unable to do. During Israel's wanderings in the desert, He provided a double portion of manna on the sixth day so that His children would not need to go out to gather on the seventh day.

## HAMOTZI: BLESSING OVER THE CHALLAH:

*Baruch ata Adonai, Eloheynu meleh ha-olam, ha-motzi lehem min ha-aretz.*

*Blessed art Thou, O Lord our God, King of the universe, Who brings forth bread from the earth.*

## THE MEAL: LETS US ENJOY GOD'S BOUNTY:

Time to eat and enjoy God's provision.

## GRACE AFTER THE MEAL:--BIRKAT HA-MAZON:

*When the Lord brought back those that returned to Zion, it was like a dream. Then was our mouth filled with laughter, and our tongue with singing. Then the nations said: "The Lord has done great things for them"; truly the Lord has done great things for us, we rejoice! Bring back the rest of our homeless, O Lord. They that sow in tears shall reap in joy. Though sadly they carry seed to the field, gladly they bring home the sheaves. (Psalm 126)*

## SHALOM ALEYHEM...PEACE BE UNTO YOU

- Peace be unto you, O ministering angels,
- Messengers of the Most High, the King of kings,
- The Holy One, blessed be He.
- May your coming be in peace, messengers of peace.
- Bless me with peace, O messengers of peace.
- And may your departure be in peace, messengers of peace.
- Angels of the Most High, blessed be He.

## RESPONSIVE READING:

- Blessed be our God of whose bounty we have partaken, and through whose goodness we live.
- *By Your grace and lovingkindness, O Lord, You nourish us and sustain us.*
- Blessed art Thou, O Lord our God, King of the universe, Who provides food for all.
- *We thank You for our liberation from bondages and for our heritage of freedom.*
- We are grateful for Your gift of the Torah which enriches and exalts the mind and soul of Your people.
- *Remember in mercy, O Lord, Your people Israel, Jerusalem, Your city, the place of Your glory.*
- O merciful God, bless all assembled at this table. Amen.
- *O merciful God, bless all who are rebuilding Zion so that Your word may again go forth from Jerusalem.*
- O merciful God, bless all who help bring justice and peace to the world. Amen.



# SONGS FOR THE SHABBAT:

## SHALOM ALEICHEM

- Shalom aleichem malachei ha-shareit
- Malachei Elyon
- Mimeleh malchei ha-melachim
- Ha-Kodosh barukh hu.
- Peace be unto you O ministering angels,
- Messengers of the Most High,
- The Supreme King of kings,
- The Holy One, blessed be He.
- Bo'achem l'shalom malachei
- Ha-shalom, malachei Elyon,
- Mimelech malchei ha-melachim
- Ha-Kadosh barukh hu.
- Enter in peace O messengers of peace,
- Messengers of the Most High,
- The Supreme King, bless me with peace,
- Depart now in peace.

## SHABBAT SHALOM

- Shabbat shalom, Shabbat shalom
- Shabbat, Shabbat, Shabbat,
- Shabbat Shalom.
- Shabbat shalom, Shabbat shalom
- Shabbat, Shabbat, Shabbat,
- Shabbat Shalom.
- Shabbat Shabbat....Shabbat, Shabbat shalom
- Shabbat Shabbat....Shabbat, Shabbat shalom

## HENEI MATOV (ELIJAH THE PROPHET)

- He-nei ma-tov, oo-mah-na-yim
- She-vat a-khim gam ya-khad
- (repeat)
- He-nei ma-tov, he-nei ma-tov
- Li, li ,li ,li ,li ,li ,li ,li ,li ,
- (repeat)
- Behold! How good and how pleasant it is,
- For brethren to dwell together ...
- (repeat)
- In unity, to dwell in unity,
- Li, li ,li ,li ,li ,li ,li ,li ,li ,
- (repeat)

## SHEMONEH ESREI-AMIDAH..."THE PRAYER" (the long version of "the Lord's Prayer")

The following is [the benedictions](#) listed for your ease of praying.

## **PATRIARCHS**

**Blessed are You, HASHEM, our God and the God of our forefathers, God of Abraham, God of Isaac, and God of Jacob; the great, mighty, & awesome God, the supreme God, Who bestows beneficial kindness and creates everything, Who recalls the kindness of the Patriarchs and brings a Redeemer to their children's children, for His Name's sake, with love.**

**O King, Helper, Savior, and Shield, Blessed are You, HASHEM, Shield of Abraham.**

## **GOD'S MIGHT**

**You are eternally mighty, my Lord, the Resuscitator of the dead are You; abundantly able to save.**

**He sustains the living with kindness, resuscitates the dead with abundant mercy, supports the fallen, heals the sick, releases the confined, and maintains His faith to those asleep in the dust. Who is like You, O Master of mighty deeds, and who is comparable to You, O King who causes death and restores life and makes salvation sprout!**

**And you are faithful to resuscitate the dead. Blessed are You, HASHEM, Who resuscitates the dead.**

## **HOLINESS OF GOD'S NAME**

**You are holy and Your Name is holy, and holy ones praise You every day, forever, for You are God, the great and holy King. Blessed are You, HASHEM, the holy God.**

## **INSIGHT**

**You graciously endow man with knowledge and teach insight to a frail mortal. Endow us graciously from Yourself with wisdom, insight, and knowledge. Blessed are You, HASHEM, gracious Giver of knowledge.**

## **REPENTANCE**

**Bring us back, our Father, to Your Torah, and bring us near, our King, to Your service, and influence us to return in perfect repentance before You. Blessed are You, HASHEM, Who desires repentance.**

## **FORGIVENESS**

**Forgive us, our Father, for we have sinned; pardon us, our King, for we have willfully sinned; for You are the good and forgiving God. Blessed are You, HASHEM, the gracious One Who pardons abundantly.**

## **REDEMPTION**

**Behold, please, our affliction, take up our grievance, and redeem us with a complete redemption speedily for Your Name's sake, for You are God, the powerful Redeemer. Blessed are You, HASHEM, Redeemer of Israel.**

## **HEALTH AND HEALING**

**Heal us, HASHEM; then we will be healed; save us; then we will be saved, for You are our praise. Bring complete recovery for all our ailments, for You are God, King, the faithful and compassionate Healer.**

**Blessed are You, HASHEM, Who heals the sick among His people Israel.**

**Bring cure and healing for all our illnesses, all our sufferings, and all our ailments, for You are God, King, the faithful and compassionate Healer. Blessed are You, HASHEM, Who heals the sick of His people Israel.**

## **YEAR OF PROSPERITY**

**Bless on our behalf O HASHEM, our God, this year and all its kinds of crops for the best, and give dew and rain for a blessing on the face of the earth, and satisfy us from its bounty, and bless our year like the best years for blessing. For You are the good and generous God Who blesses the years. Blessed are You, HASHEM, Who blesses the years.**

## **INGATHERING OF EXILES**

**Sound the great shofar for our freedom, raise the banner to gather our exiles and speedily gather us together from the four corners of the earth to our land. Blessed are You, HASHEM, Who gathers in the dispersed of His people Israel.**

## **RESTORATION OF JUSTICE**

**Restore our judges as in earliest times and our counselors as at first; remove from us sorrow and injustice; and speedily reign over us-You, HASHEM, alone with kindness and compassion. Justify us through righteousness and judgment. Blessed are You, HASHEM, the King Who loves righteousness and judgment.**

## **AGAINST HERETICS**

**And for slanderers let there be no hope; & may all the heretics perish in an instant; & may all the enemies of Your people be cut down speedily. May you speedily uproot, smash, & cast down the wanton sinners-destroy them, lower them, speedily in our days. Blessed are You, HASHEM, Who breaks enemies & humbles wanton sinners.**

## **THE RIGHTEOUS**

**On the righteous, on the devout, on the elders of the remainder of Your people, the family of Israel, on the remnant of the academy of their scholars, on the righteous converts and on ourselves may Your compassion be aroused please, HASHEM, our God, and give goodly reward to all who sincerely believe in Your Name. Put our lot with them, and may we never feel ashamed, for we trust in You, and upon Your truly great compassion do we rely. Blessed are You, HASHEM, Mainstay and Assurance of the righteous.**

## **REBUILDING JERUSALEM**

**And to Jerusalem, Your city, may You return in compassion, and may You rest within it, as You have spoken. May You rebuild it soon in our days as an eternal structure. May You rebuild it soon in our days as an eternal structure, and may you speedily establish the throne of Your servant David within it. Blessed are You, HASHEM, the Builder of Jerusalem.**

## **DAVIDIC REIGN**

**The offspring of Your servant David may You speedily cause to flourish, and enhance his pride through Your salvation, for we hope for Your salvation all the day (and look forward to salvation). Blessed are You, HASHEM, Who causes the pride of salvation to flourish.**

## **ACCEPTANCE OF PRAYER**

**Merciful Father, hear our voice, HASHEM our God, pity and be compassionate to us, and accept-with compassion and favor-our prayer, for God Who hears prayer & supplications are You. From before Yourself, our King, turn us not away empty-handed. Be gracious with us, answer us, and hear our prayer, for You hear the prayer of each mouth of Your people Israel with compassion. Blessed are You, HASHEM, Who hears prayer.**

## **TEMPLE SERVICE**

**Be favorable, HASHEM, our God, toward Your people Israel, turn to their prayer and restore the service to the Holy of Holies of Your Temple. Speedily accept the fire-offerings of Israel and their prayer with love & favor, and may the service of Your people Israel always be favorable to You.**

**May our eyes behold Your return to Zion in compassion. Blessed are You, HASHEM, Who restores His Presence to Zion.**

## **THANKSGIVING**

**We gratefully thank You, for it is You who are HASHEM, our God and the God of our forefathers for all eternity; our Rock, the Rock of our lives, Shield of our salvation are You from generation to generation. We shall thank You and relate Your praise-for our lives, which are committed to Your power & for our souls that are entrusted to You; for Your miracles that are with us every day; & for Your wonders and favors in every season-evening, morning, and afternoon. The Beneficent One, for Your compassion were never exhausted, & the Compassionate One, for Your kindness never ended-for we have always put our hope in You.**

**For all these, may Your Name be blessed, exalted and extolled, our King, continually forever and ever.**

**Everything alive will gratefully acknowledge You, Selah! and praise and bless Your great Name sincerely, forever, for it is good. O God of our salvation and help, Selah! The most generous God, Blessed are You, HASHEM, Your Name is 'The Generous One' and to You it is fitting to give thanks.**

## **PEACE**

**Establish peace, goodness, blessing, life, graciousness, kindness, and compassion upon us & upon all of Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for with the light of Your countenance You gave us, HASHEM, our God, the Torah of life, and peace. And may it be good in Your eyes to bless us and to bless all of Your people Israel, in every season and in every hour with Your peace (with abundant strength and peace).**

**Blessed are You, HASHEM, Who blesses His people Israel with peace. May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer.**

**My God, guard my tongue from evil and my lips from speaking deceitfully. To those who curse me, let my soul be silent; and let my soul be like dust to everyone. Open my heart to Your Torah, then my soul will pursue Your commandments. As for all those who oppose and who design evil against me, speedily nullify their counsel and disrupt their design. May it be Your will, HASHEM, my God and the God of my forefathers, that human jealousy may not rise up against me, nor my jealousy upon others; may I not become angry today, and may I not anger You. Rescue me from the Evil Inclination and place in my heart submissiveness and humility. O our King and our God, cause YOUR Name to be unified in Your world; rebuild Your city, lay the foundation of Your House, perfect Your Sanctuary; gather in the scattered exiles, redeem Your sheep, and gladden Your congregation. Act for Your Name's sake; act for Your right hand's sake; act for Your Torah's sake; act for Your sanctity's sake. That Your beloved ones may be given rest; let Your right hand save, and respond to me. May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer. He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now**

**respond: Amen.**

**May it be Your will, HASHEM our God and the God of our forefathers, that the Holy Temple be rebuilt, speedily in our days. Grant us our share in Your Torah, and may we serve You there with reverence, as in days of old and in former years.**

## **AFTER THE MEAL:**

**The time following the meal could be spent singing some family songs together. In addition, if you have Erev Shabbat services, you're all dressed and ready to go! If not, enjoy the special blessings of an early bed time.**

**The Erev Shabbat service is an excellent time to invite guests into your home. Perhaps you could invite another person or family from your congregation. You might also use this time to invite someone who does not know the Messiah. Conducting a Friday evening meal in such a fashion as we have described is conducive to making a Jewish family feel at home and is a good discussion stimulator!**

## **SELAH!**

**As strangers (Gentiles), or men and women wishing to return to the God of Abraham, Isaac, and Jacob, we must remember the Hebrew roots of our Christian faith. Romans 11:18 indicates that those engrafted branches, inserted into the "olive tree" of God'S Israel, do not support the root! The root (Jews) supports the "new, wild" branches (Gentile believers). It should be obvious to you that there is absolutely no way we as believing Gentiles can possibly understand the writings of these ancient people of God without understanding the customs, manners, beliefs, idioms, word meanings and traditions, as they were being used when they were written. In doing this we can return to the "faith once given to the saints." We at Bet Emet Ministries are aiding others in returning to the original faith of Yeshua as depicted in the New Testament; as we might expect a first century orthodox Jew believed and lived it. Let us never forget that it was "this faith" that was taken in the Great Commission to the Gentiles of the world, not what the majority practice today.**

**By turning (teshuvah) to the Apostolic Doctrine of the early church we will discover that remembrance and observance of Shabbat was only one small part of the Apostle's Doctrine! Observance of Shabbat sustains God'S creation and gives all of us a part in repairing God'S world ravaged by sin. Not only do we aid God in repairing what man "broke" by sin, but we seize our part in creating God'S Kingdom here on earth (co-creators and co-laborers). When we, as God'S servants, imitate Him by doing good through correct teaching, sharing, exhorting, giving, and being obedient to Him, it is as through we are revealing what is in heaven above to those who don't know God'S will for their lives.**

## **MORE THOUGHTS ON SHABBAT:**

***Shabbat*, the Hebrew word for Sabbath, has been described a thousand ways. It has been called a shelter, palace, fortress, bride and queen. *Shabbat* is the only day of the week with a Hebrew name at all. All of the other names for days of the week are pagan names! Now let me ask you, which day of the week has God overseen to protect from man's attempts to corrupt since time immemorial? **The Sabbath (Saturday) will always be God's day!** The idea that one day out of seven should be devoted to rest and spiritual reflection has always been a radical concept. Its earliest practice challenged the ancient world, where labor was the lot of beasts and slaves, and leisure was the privilege of the rich and powerful. Today, when the machinery of life never stops, when everyone has too much to do and not enough time in which to finish, **Shabbat continues to force us to look at the questions that challenge our value systems.** The challenge presented by the Sabbath takes all of us to our very roots: *"The heaven and earth were finished, and all their array. One the seventh day God finished the work and stopped. And God blessed the seventh day and made it holy; because on it God rested from all the work of creation"* (Gen. 2:1-3). Only after the seventh day of *Shabbat* was the world completed and perfect.**



## SHOULD YOU NOT CHOOSE TO BE FREE?

Six days a week we live under the tyranny & influence of things that occupy space and put demands upon our time. On the *Shabbat* we try to become attuned to holiness in time. It is a day on which we are called to share in what is eternal in time, to turn from the results of creation to the mystery of creation; from the world of creation to the created goal for the world. God has created all for His *Shabbat*! Do you not yearn for that eternal rest with God that will never end?

Sections of the *Shabbat* liturgy recall the time when the Jews were slaves in Egypt. And although the *Shabbat* celebrates freedom, it is also a reminder of the contrast between slavery and freedom. The Jewish notion of freedom entails both political and personal responsibilities; the mandate to work for the liberation of all oppressed people, and the task of remaining free from enslavement to false idols, such as false religion, wealth, power, and fame.

In addition to "remembering" and "keeping" the Sabbath, there is a very important idea in the Book of Isaiah (58:13): "*If thou turn away thy foot because of the Sabbath, from pursuing thy business on My holy day; and **call the Sabbath a delight**, and the holy of the Lord honorable, and shall honor it, not doing thy wonted ways, not pursuing thy business, nor speaking thereof.*" The two basic ideas derived from the verse are: *oneg shabbat* ("Sabbath delight") and *kavod shabbat* ("Sabbath honor," paying special honor to the day). The Sabbath is to be treated as a day of delight (in this context, quiet enjoyment) and a day to be welcomed and treated as an honored guest (like a bride or a queen). We welcome the bride of the Sabbath; the Sabbath queen.

## WE MUST CHOOSE SHABBAT:

The first appearance of *Shabbat* in the Torah is in the form of a verb, *shavat*: "*And God ceased (rested/stopped)*". *Shabbat* is recreated weekly; **Israel is to make *Shabbat***. The first verb for most Jews & Gentiles (who are grafted into Israel) today, however, is not "make" but "choose." **And choosing *Shabbat* is not one decision, but many.**

## CHOOSING SHABBAT MEANS:

- (1). Making a commitment to a weekly period of rest and peace.
- (2). Making distinctions between activities that are "*Shabbat-like*" from those that are "work-week-like".
- (3). Avoiding things that might violate a sense of shalom, ease and peace, and planning ways to enhance that feeling.
- (4). Patterning your Sabbath activities after the Heavenly example.

Because *Shabbat* is often defined in terms of prohibitions against certain kinds of activities, many have erroneously come to think of *Sabbath* observance as a series of restrictions or a weekly sentence of self-denial. But *Shabbat* is not a retreat from the world or an exercise in asceticism. Making *Shabbat* is not a matter of refraining, but of *doing*. The Talmud says, "**the affairs of Heaven are mandated for *Shabbat***", specifically teaching children the Torah and arranging weddings. Resting, eating, and praying are not only permitted, but mandated. There are other verbs for *Shabbat*, too; sleeping, reading, thinking, studying, talking, listening, meditating, visiting the sick, laughing, singing, welcoming guests, making love. Other examples of ways in which others honor the day are for worshippers to wear special Sabbath clothes ("the Sabbath best"); eat special meals (one on Friday night and two during the day...these taken collectively are called **The LORD's Supper!**); take time for prayer and for study of the Torah; spend time with one's family; and banish care and worry so far as possible. Enjoy *Shabbat*!

***Mark 2:27 27 And he said unto them, The sabbath was made for man, and***

## ***not man for the sabbath: (KJV)***



## BET EMET MINISTRIES: ORDER OF SHABBAT SERVICE

The following is a summary of the Shabbat Services held by Bet Emet Ministries which were part of our congregation. Much of the following can be adopted and adapted for your own use in conducting your Shabbat Bible Studies in your own home. Often we held the following "service" in our home or various homes where we would meet. We chose to use the Bokser Siddur due to its simplicity in light of the fact that most of our congregation of non-Jews had little or no background in Hebrew. The Bokser Siddur was just perfect and we came to love and cherish this book as we had our Stone Edition of the Hebrew Scriptures (the Jewish Tanakh). The page numbers listed for your ease and convenience correspond to the Bokser Siddur. The Bokser Siddur can be found at:

[http://www.amazon.com/exec/obidos/tg/detail/-/0874413680/qid=1078839618/sr=1-3/ref=sr\\_1\\_3/104-5302005-5491118?v=glance&s=books](http://www.amazon.com/exec/obidos/tg/detail/-/0874413680/qid=1078839618/sr=1-3/ref=sr_1_3/104-5302005-5491118?v=glance&s=books)

### Opening Of The Service:

Borhu (call to worship).....pp109 (pastor or teacher)

Shema...The Opening Song (Congregation Would Sing The Shema along with the cassette tape of the music rendition chosen for this song)

Opening Prayer.....pp1 (pastor or teacher)

### Welcome/Announcements

### Worship The Lord In Song:

Congregation Worship Service: (Songs To Be Announced On A Weekly Basis And A Cassette Made Previously Of About 8 Or More Songs In Various Orders To Be Played During Service Whereby The Congregation Could Sing Along). This Became The Responsibility Of A Designated Servant Within The Congregation.

### Shema:

Reading of The Shema...(Congregation Would Stand.....pp 48-49).

### Pastoral Exhortation From The Word Of God For The Coming Week:

### Prayer Service:

Congregational Prayers.....pp 6-8, 109, 111, 112, (congregation prayed together while seated)

**Sabbath Psalms.....pp101-107 (selections varied by week and divided among the congregations; reader would stand when these were read to honor the Word of God).**

**Amidah [Silent Prayer].....pp 51-60 (congregation stand, pray silently, be seated when finished)**

**Alenu.....pp 79-80 (congregation prayed corporately...would pray while seated)**

**Kedushah.....pp 137....(congregation would stand and recite together)**

**Mourner's Kaddish.....pp 80 .....(congregation would stand and recite together)**

### **Torah Service:**

**Blessing Before Torah.....pp 4, 156 (pastoral blessing by pastor/teacher)**

**Torah Reading: (read weekly by various in congregation; reader would stand when reading the Word of God)**

**Torah Teaching: (short discussion by pastor or teacher followed by questions by congregation whereby we discussed the passages among ourselves)**

**Blessing After Torah.....pp 11 "Kaddish" (pastor or teacher)**

### **Concluding of Service:**

**Aaronic Blessing/High Priestly Prayer.....pp 4 (by pastor or teacher)**

**Concluding Congregational Prayer.....pp124 Adon O Lam...(congregation stand and recite together)**

**Yigdal.....pp125 (congregation stand and recite together)**

### **Offering:**

**Sanctifying Gifts To God Deut. 26:12-19 (we never took up offerings or asked for offerings....a small box was positioned for those wishing to bless and further the ministry...totally optional...between you and God...Would be given during the fellowship times when others not observing)**

### **Worship The Lord In Dance And Music:**

**(depended upon where we were meeting and space allowed; but music was accustomed weekly)**

### **Oneg/Food/Fellowship/Refreshments:**

### **Conclusion Of Shabbat Service:**

**Congregation Would Regather And Hold Hands And Sing *Hine MaTov***

**Then the Shabbat Service was concluded**



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## DID PAUL TEACH NON-JEWS TO KEEP THE SABBATH AND THE HAVDALAH SERVICE?

Let me stimulate you to consider what is behind Acts 20:7...in doing so let us remember that what we find in this text long after the crucifixion and death of Yeshua is the picture of non-Jewish believers in Yeshua being taught to keep the Sabbath and the Havdalah service.

*What should jump to the forefront of our minds is the question that asks: If this was what was being taught to the non-Jewish believers in Yeshua in fulfillment of the Great Commission then why have I not been taught this before now by my Christian Church? The answers to these types of questions are not always comforting when you begin to realize that you have bought into a replacement religion and have not been taught the truth due to anti-Semitism that has reigned unchecked in Gentile Christianity for going on 1900 years at present. This provokes an even larger question: in your actions and religious beliefs are you really a follower of Yeshua/Jesus or have you just been told you are and not having the necessary knowledge before now you never knew any different?*

**Answer for yourself:** Did you know that Paul, a Jew, is conducting a Hebraic worship service in these Scriptures?

*Acts 20:7 7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; (KJV)*

What we find here is that the word "day" is in italics....meaning it is added to the text for smoothness of reading....but there is only one problem...if you translate "On the first of the week" from English back to Greek back to Hebrew (remember he is a Jew and that would have been his thought series) we find "as the day was beginning to dawn"...we encounter a deception....overlooked in Greek and English....mainly; that for a Jew the day begins at 6:00 p.m. and not at 12:00 p.m...so the time frame of the passage is not daylight..but dusk!

Here is the Key that you miss by reading the English of most Christian Bibles and poor translations: In other words, verse seven, Acts 20: upon the first of the week (or as the first of the week was beginning to dawn)...in other words...as Sunday was approaching (6:01 p.m. on Saturday really Sunday began)...in other words...on the evening of the Sabbath (Saturday-for Paul kept the Sabbath and not Sunday)...he



was conducting and leading these Greeks (like you and me)...in a Havdalah service. What we find is that these Greek believers in Yeshua were observing NOT a Sunday morning service that is totally disjointed from a Sabbath service, but the concluding part of the synagogue Sabbath Service; and this mind you was over 30 years following Jesus'/Yeshua's death so his death changed nothing in this regard as you can see!

We find again that these Gentiles, to whom the Great Commission was taken, where Jesus instructed that these Gentiles be taught "to observe those things that I commanded you"...and one of the many "things they were taught to observe" was a Havdalah service which was part of the "pattern" of worship given to David and handed down through Solomon, even handed down past the crucifixion of Jesus, even the destruction of the Temple in 70 C.E. This pattern of worship (ie. Havdalah for instance) continued well into the third and fourth century for Gentiles before it was banished at the Council of Nicea by Constantine.

**Answer for yourself:** If Paul were alive to day and he came to your city would he not teach us the same as he did in Troas? Remember, Paul was teaching Gentiles like you and me to keep Havdalah over 30 years after the cross.

Also, notice, that there were "many lights in the upper chamber".

**Answer for yourself:** Why?

The reason is so simple once you understand the dynamics of the Havdalah service. Each believer had his own candle and just before the main candle was extinguished (as part of the service) each believer would light their own individual candles, thus each has his own illuminated candle (they were themselves the light of the world) and we now better understand the event as Paul preached from 6:00 PM to midnight..

Please don't discount what I say. Study the Hebrew roots of the early Gentile church, find when it was changed, by who, and why!

**Answer for yourself:** Lastly, if Paul taught them this, why have you not been taught this before? Don't you want to do what Jesus said and follow his example?

You are not any more saved if you do or if you don't...you are only more obedient to those things Jesus taught we are to observe.

This should stimulate your thinking in the things I write. Blessings to all.



## HAS YOUR PASTOR LED YOU IN A HAVDALAH SERVICE YET?

Let me stimulate you to consider what is behind Acts 20:6-7

*Acts 20:6-7 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. 7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. (KJV)*

**Answer for yourself:** Did you ever notice that the word "day" in Acts 20:7 is in italics; meaning that it is not in the Greek manuscripts but added later supposedly for clarity? More on this later.

**Answer for yourself:** Did you know that Paul, a Jew, is conducting a Hebraic worship service in these Scriptures?

**Answer for yourself:** Just where is Paul located when performing this worship service and who were in his audience? Troas in Asia Minor or let us say in Greece as we are know it today. **This was a Gentile nation.**

What we find upon close examination of the text in my King James Bible is that in Acts 20:7 the word "day" is in italics....meaning it is added to the text for smoothness of reading.

**Answer for yourself:** So what is the problem with that?

If you translate **"On the first of the week"** from English back to the "Greek" and then put in back into Hebrew context (remember Paul is a supposedly a Jew and that would have been his thought process since priding himself on being a "pharisee of pharisees") we find that the above phrase is literally rendered:

***"as the day was beginning to dawn"***

Here we have a terrible deception that goes overlooked by 2.5 billion Christians when reading this passage in English. We fail to realize that for Jews the day begins not at 12:00 midnight as we learned since influenced by Rome but according to Genesis "evening and morning was the first day." We have here a deception that is overlooked because we approach the Bible as Christians almost totally ignorant of the Jewish language and culture of the documents which we are reading. For a Jew the day begins at 6:00 p.m. and not at 12:00 p.m. (midnight).

In other words, verse seven, Acts 20: **upon the first of the week** (or as the first of the week was beginning to dawn) is a reference to sundown on Saturday which was the Sabbath. Let us say it another way; "as Sunday was approaching" (6:01 p.m. on Saturday is really when Sunday began in Jewish reckoning of time). What we find here is that on the evening of the Sabbath and before Sunday began (Saturday-for Paul kept the Sabbath and not Sunday) we find Paul was leading these Greeks (like you and me)...in what is called in Jewish

terminology a Havdalah service. What we find is that these Greeks were observing not a Sunday morning service that is totally disjointed from a Sabbath service, but they were worshipping and were being led by Paul in a concluding part of the synagogue Sabbath Service.

**Answer for yourself:** Should we find that strange? No not really if we paid attention to what James said in Acts 15 when addressing what to do with the Gentile problem since so many were turning to God due to the ministry of Paul outside of Palestine:

*Acts 15:21 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)*

We find again that these Gentiles, to whom the Great Commission was taken, when Jesus instructed that these Gentiles be taught "to observe those things that I commanded you" were being taught just that....obedience to the Commandments of God. In particular we are addressing in this article the observance and keeping of the Sabbath. We see in this veiled mention of Paul in Troas that he was teaching these Gentiles the observance of the Sabbath and this was one of the many "things they (the Gentiles) were taught to observe." The Havdalah service, as seen in James' reference and Paul's example, was part of the "pattern" of worship given to David and handed down through Solomon; even handed down past the crucifixion of Jesus, even the destruction of the Temple in 70 C.E. as the message that was to be taken to the Gentile nations. This pattern of worship (ie. Havdalah for instance) continued well into the third and fourth century for Gentiles before it was banished at the Council of Nicea by Constantine. Just read Constantine's "Easter Letter" and see how he changed the religion of Jesus as practiced in Gentile nations in so many ways in the early 4th century.

**Answer for yourself:** If Paul were alive to day and he came to Dallas, or you city (wherever) or any Greek or American city today, would he not teach us the same as he did in Troas? Remember, Paul was teaching Gentiles like you and me to keep Havdalah over 30 years after the cross.

**Answer for yourself:** We often hear by unknowledgeable pastors and teachers: "We don't have to do this any longer because Jesus 'fulfilled' it." Does this example in Acts 20:6-7 look to you as if the early church, James, or Paul for that matter who was out teaching Gentiles believed that Jesus life or death "fulfilled" and "nullified" the Sabbath? It sure does not? Should Christian pastors study more? I will let you answer that!

*Acts 20:8 8 And there were many lights in the upper chamber, where they were gathered together. (KJV)*

Also, notice, that there were many lights in the upper chamber

**Answer for yourself:** Why was this:

The reason for this is because that was part of the Havdalah service; the concluding part as the Sabbath left and as Sunday began at 6:01 PM in reckoning of time (as the day was dawning).

One needs only to read of how the Havdalah service was conducted to see that as the Sabbath was departing that everyone present lit his own candle as the center candle was extinguished (part of the service). The believers would light their own individual candles, thus the reference to there being "many lights in the upper chamber." Let us know forget that Paul was now preaching past sundown where he preached from 6:00 PM to midnight on the morning of Sunday (after sundown Saturday is when again Sunday began in Judaism).

Please don't discount what I say. Study the Hebrew roots of the early Gentile church, find when it was changed, by who, and why! Then ask yourself just "whom" you are following in keeping Sunday and not the Sabbath as both God commanded and as Jesus and the early Church instructed the Gentiles.

**Answer for yourself:** Lastly, if Paul taught them this, why have you not been taught this before?

**You are not any more saved if you do or if you don't keep the Sabbath; you are only more obedient to those things Jesus taught we are to observe. The key is Isa. 56 where the Gentile Godfearers were instructed to choose those things that please God and take hold of His Covenant.**

**Isa 56:1-6 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man (Gentiles are included) that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. 3 Neither let the son of the stranger (explicit reference to Gentiles), that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch (explicit reference again to Gentiles) say. Behold, I am a dry tree. 4 For thus saith the LORD unto the eunuchs (explicit reference to Gentiles) that keep my sabbaths, and choose the things that please me, and take hold of my covenant: 5 Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. 6 Also the sons of the stranger (explicit reference to Gentiles), that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; (KJV)**

**Answer for yourself:** Did you notice the repeated connection between Gentiles choosing to keep God's Sabbaths (holy days and weekly sabbath)?

**This is what the early Church, James, and Paul were doing. They were instructing the Gentile nations to choose those things pleasing to God and in this reference in Acts 20 that included the Sabbath; something the vast majority of 2.5 billion Christians today in the world do not do because of being taught incorrectly.**

**Answer for yourself:** Let us end this article by asking ourselves: "Who are we really following as Christians today....Constantine or Jesus?"

**This should stimulate your thinking in the things I write. Blessings to all.**



## CONCLUDING THE SABBATH WITH THE HAVDALAH SERVICE

Three stars have appeared in the sky. Havdalah, or the "Separation" of the holy day from the days of work begins. We give thanks for the Sabbath day that is now ending. We are grateful for its many blessings: for peace and for joy, rest for the body, and refreshment for the soul. We hope that something of its meaning and message remains with us as we enter the new week, lifting all that we do to a higher place of holiness.

The solemn Havdalah is recited both in synagogue and at home.

Havdalah means distinction: [This marks the distinction between sacred and ordinary.](#)

### ITEMS NEEDED TO OBSERVE THE HAVDALAH SERVICE

- Wine or grape juice
- Wine glass
- A havdalah candle-two candles twisted together or just put two candles together.
- A spice box containing sweet smelling spices like cinnamon, nutmeg, and allspice
- A tray or large plate for the cup and candles.

### HAVDALAH SERVICE

The service will starts when three stars are visible. This is traditionally observed by the woman. This marks the end of the Shabbat. She will then say, "*O God of Abraham, Isaac, and Jacob, guard thy people. The beloved Shabbat is departing.*" She will then light a single candle and exclaim, "*A good week, a full week, a fortunate week, on us and on all of Israel. Amen.*" "*A good week* " is the greeting as the men come home.

### THE ACTUAL SERVICE BEGINS HERE:

**Reader:** Behold, God is my deliverance; I will trust, and will not be afraid; truly the Lord is my strength and my song; He has delivered me indeed. Joyfully shall you draw upon the fountains of deliverance. It is for the Lord to bring help; my God, thy blessing be upon thy people. The Lord of hosts is with us; the God of Jacob is our Stronghold. Lord of hosts, happy is the man who trusts in thee. O Lord, save us; may the King answer us when we call. The Jews had light and joy, gladness and honor. So be it with us. I will take the cup of deliverance, and will call upon the name of the Lord. (Is. 12.2-3; Ps. 3.9; 46.12; 84.13; 20.10; Est. 8.16; Ps. 116.13)



(Fill the cup till it overflows. Do not drink any. Recite the following blessing while holding cup up, and fingers pointing up.)

## 1st BLESSING

*Baruch ata Adonai, Eloheynu melech ha-olam, borey p'ri ha gafen.*

*Blessed art thou, Lord our God, King of the universe, for creating the fruit of the vine.*

## 2nd BLESSING

(Lift the spice box to God while reciting the following blessing)

*Baruch ata Adonai, Eloheynu Melech Ha-Olam, Borey Miney V'Samim.*

*Blessed art Thou, O Lord our God, King of the universe, who creates various kinds of spices.*

(Pass the spice box around. The spice box is not used if the next day after the Shabbat is a festival.)

## 3rd BLESSING:

(Lift the candle to God while reciting the following blessing)

*Baruch ata Adonai, Eloheynu Melech Ha-Olam, Borey Norey Ha aish.*

*Blessed art Thou, O Lord our God, King of the universe, who creates the lights of fire.*

**Reader: God came from Teman, the Holy One from Mount Paran. His glory covered the heavens and His radiance filled the earth. His splendor was like the sunrise; rays flashed from His hand, where His power was hidden. (It is from Hab. 3.5)**

(After the candle is lit the reader hold his hands before the candle till see the light seep through his hand and fingers without burning himself)

## CALLING OF ELIJAHU HA-NAVI TO COME AND INAUGURATE THE MESSIANIC ERA.....THE SONG IS SUNG BY ALL

- Eliyahu Hanavi (Elijah the Prophet)
- Eliyahu Ha-navi, Eliyahu Ha-tishbi (Elijah the prophet, Elijah the Tishbite)
- Eliyahu, Eliyahu, Eliyahu Ha-giladi (Elijah, Elijah, Elijah the Giladite)
- Bimheira v'yameinu yavo eileinu Im Mashiach Ben David (May he come soon in our time and bring Messiah son of David)

(This song is song because of the traditional belief, that Messiah will not return on a Shabbat, due to its sacredness. So, once the Shabbat is over, Elijah is called to arrive because he must appear before the Messiah, in order to announce him.)

## DISTINCTION BETWEEN SACRED TIMES WITH GOD & ORDINARY TIME

## BLESSING:

*Baruch ata Adonai Eloheynu melech haOlam. Hamavdil bain kodesh l'chol bain l'choshech bain Yisrael la-amim, bain yom hash-vii l'shaishet y'mai hama-asheh. Baruch ata Adonai hamav-dil bain-kodesh lichol.*

**Reader and group:** Blessed art Thou, O Lord our God, King of the universe, who has made a distinction between the sacred and the ordinary, between light and darkness, between Israel and the other nations, between the seventh day and the six working days. Blessed art Thou, O Lord, who has made a distinction between the sacred and the profane.

(Drink the wine and pass it around for all to sip or have individual wine cups filled for all)

## PRAYER FOR COMING WEEK

King of the Universe, O Father, who is merciful and forgiving, in Your goodness favor us with peace as we start the six working days; free us from all sin and transgression and cleanse us from all iniquity and wickedness. Please cause us, O Merciful God and King, to cling to the study Of Your Word, and to occupy ourselves with the doing of good deeds. May it be your will, that we hear, in the days to follow, news of gladness and joy. Keep us free from the envy of any man, and may we envy none. O Father of Mercy, bless and prosper the work of our hands, and the work of all who have thoughts of good in their hearts towards us, and your people Israel; but for all those who plan evil against us, and your people Israel, frustrate them and prevent them from carrying out their wicked schemes. As it is said, "Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand; for God is with us." O Father, in your mercy and forgiveness, open the gates of light and blessing, of redemption and salvation. Guide our feet to walk in Your ways and fill us with rejoicing, peace, and holiness. Direct us into the study of your Torah and inspire us to pray without ceasing; and in us fulfill the scripture:

*How beautiful upon the mountains are the feet of him that brings good tidings, that announces peace, the harbinger of good tidings, that announces salvation; that says unto Zion, Thy God reigns! Amen. (Selah). Yeshayahu 52.7 (Isaiah)*

(The candle is put out with the wine that overflowed from the cup...as this ends the service)

Some like to make the candle fight to stay lit, this shows the reluctance to let the Sabbath to end.

(A finger is dipped in the wine and passing it over the eyes alludes to Psalm 19.9 where God's commands are described as "enlightening the eyes.")

## SYMBOLISM USED IN THE HAVDALAH

**The twisted candles...** They represent a couple of things: It first represents a link between creation and redemption. The candle used in the Havdalah services has two wicks because it is to be a torch. A torch is something with at least two wicks. The Hebrew for torch is l'pidot. It is a synonym for the Messiah. Refer to the vision Avraham had of the torch between the two halves of the bull in Gen. 15. Also it is a picture of both Jews and Gentiles being the "one people of God" as we see from the Scriptures (one faith and the two sticks in

Joseph's hand becoming one).

**The overflowing cup**..The glass represents as a visual sign of the fullness and completion of the week. As the wine spills, the Shabbat departs and reminds us that God's blessing both in this life and the life to come are more than we could ever ask for or deserve.

**Putting out the candle**...It shows the Shabbat ending which is sad because each week the people look forward to the Shabbat

**Spice box**...It is to cheer the soul since the Shabbat is departing and the realization that God's ultimate manifestation of redemption and Eternal Life must wait....as we experience it only symbolically in this life and the full manifestation of it awaits God's eternal sabbath. The intention is that this last fragrance will carry you through the pressures of the week until once again you can celebrate the Shabbat.

**In conclusion let us not forget that Paul taught the non-Jews in Asia, Minor, during his missionary journeys to keep and observe the sabbath and the havdalah service.**

Sadly that is not the experience today for many as followers of Jesus and "the Christ". But it can be!!!

Blessings..Craig Lyons M.Div.



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## THE HOME HAVDALAH SERVICE

### I. LIGHT THE HAVDALAH CANDLE (BY THE READER OF THE SERVICE)

The lighting of a candle announces the end of the Sabbath, during which making fire is prohibited. The candle used for *havdalah* has at least two wicks because the blessing refers to the "lights of the fire." *Havdalah* candles, which are available in Judaica shops, are often multicolored and contain several braided wicks.

### II. ISA 12:2-6...READING OF THE PROPHET

#### Congregation:

*Isa 12:2-6 2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. 3 Therefore with joy shall ye draw water out of the wells of salvation. 4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. 5 Sing unto the LORD; for he hath done excellent things: this is known in all the earth. 6 Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee. (KJV)*

### III. RAISE A FULL CUP OF WINE AND SAY--

#### Reader:

*"Let us bless God together for the wine"*

( DON'T DRINK YET!...LIFT THE WINE AND CONGREGATION RECITE)

*"Baruch Atah Adonai Elohenu Melech ha'olam bore peri ha-gafen"*

*"Blessed are You, O Lord our God, King of the universe, Creator of the fruit of the vine. Amen!"*

The wine is put down without drinking at this time.

### IV. SHAKE SPICES...SMELL THEM...THEN PASS TO OTHERS TO ENJOY FRAGRANCE-----

Next comes the blessing over spices. The sense of smell has been put to religious use since ancient times, and

incense was used in the Temple in Jerusalem. There are a number of explanations for the presence of spices at *havdalah*. According to one legend, during *Shabbat* people are given an additional soul and when the Sabbath ends and this soul departs, the spices revive us, lest we faint. The sweetness of the spices symbolizes both the sweetness of paradise and also the wish for a sweet week to come.

After this blessing is recited, something fragrant is passed around for everyone to sniff and enjoy. Flowers or freshly cut fruit can be used. Most Jews who celebrate *havdalah*, however, own a spicebox filled with cloves and other spices. The oldest spiceboxes date from 16th century Germany, when they were often made in the shape of towers or turrets. Today, spice boxes come in all shapes and sizes, made out of everything from tin to wood to porcelain. They can be purchased in Judaica shops, and often come as part of *havdalah* sets that include a candle-holder, *kiddush* cup, and tray.

**Reader:**

*"Let us bless God together for the spices"*

**Congregation:**

*Baruch Atah Adonai Eloheinu Melech ha' olam bore mi-ne bes-amim.*

*Blessed are You, O Lord our God, King of the universe, Creator of many kinds of spices. Amen!*

## **V. LIFT THE HAVDALAH CANDLE---**

Next comes the blessing over the fire of the candle, which has been burning. The rabbis reasoned that because God started the first week with light, it is fitting to begin every week with a prayer of thanks for light. Because all Jewish blessings require some form of action, it is traditional to hold the hands up in order to feel the warmth of the flame, and to use the light to distinguish between the nails and fingers. This custom probably derives from folk beliefs that fingernails revealed omens of the future. However, because there was great rabbinic opposition to such forms of divination, the rabbis devised alternative interpretations. According to one of these, Adam and Eve were covered by a protective shell before their expulsion from Eden, so looking at fingernails recalls paradise.

**Reader:**

*"Let us bless God together for the flame"*

**Congregation:**

*Baruch Atah Adonai Eloheinu Melech ha' olam bo-re me'ore ha'esh.*

*Blessed are You, O Lord our God, King of the universe, Creator of the lights of fire. Amen!*

(Reader Cups his hands & extend them to flame-examine)

## **VI. THANKING GOD FOR THE SEPARATION OF THE HOLY FROM THE SECULAR**

Finally, there is the *havdalah* blessing itself, which thanks God for creation and for the distinctions that differentiate the universe into the place we inhabit and sanctify.



## Reader:

*Let us bless God together for the separation of sabbath from the rest of the week*

## Congregation:

*Baruch Atah Adonai Elohenu Melech ha'olam ha-mavdil be-yn kodesh lechol be-yn or lech-o-sheck  
be-yn Yisrael leamim be-yn yom hashevi'i lesh-eshet yeme hama'aseh.*

*Blessed are you, O Lord our God, King of the universe, who makes a distinction between the holy & secular, between light and darkness, between Israel & the other nations, between the seventh day and the six working days. Blessed are You, O Lord our God, who makes a distinction between the holy & the secular.*

## VII. MEDITATION

### Reader:

Havdalah is not for the close of Shabbat alone; it is for all the days. Havdalah means "separate yourself from the unholy; strive for holiness."

Havdalah means

- ----separate yourself from fraud & exploitation; be fair and honest with all people.
- ----separate yourself from indifference to poor and the deprived, the sick and the aged; work to ease their despair and their loneliness.
- ----separate yourself from hatred & violence; promote peace among people of all nations

May God give us understanding to reject the unholy & to choose the way of holiness. May the one who separates the holy from the profane inspire us to perform these acts of Havdalah.

## VIII. NOW WE SIP WINE....&...POOR THE RESIDUE OF THE WINE INTO A PLATE

After this blessing the wine is drunk. Before anyone drinks, however, some is spilled into a plate or tray. This gesture symbolizes sadness and loss; as *Shabbat* ends, so ends its glimpse of redemption, of a world made whole. *Havdalah* expresses a longing for a never-ending *Shabbat*, which for Jews is expressed in the image of the messiah. The prophet Elijah (*Eliyahu*) is the legendary harbinger of the messiah and, because according to Talmudic legend Elijah will come after *havdalah*, it is traditional to sing "*Eliyahu Hanavi*."

## IX. EXTINGUISH CANDLE IN REMAINING WINE WHICH WAS POURED INTO A PLATE

Some people begin *havdalah* with "*Eliyahu Hanavi*", and others conclude with it by lowering the burning candle into the wine while singing "*Eliyahu Hanavi*", timing it so that the light sizzles out with the very last word. Now we sing the song.

## X. PRAYER:

## Reader:

*May God who separates the sacred from the profane, forgive our sins and make us secure and as numerous as the sea and as the stars of the night*

## **XI. BLESSING: "SHA-OU-A-TOV"...**

At the conclusion of *havdalah*, everyone says "*Shavua toy*." "A good week." In some families, everyone kisses or takes a moment to make a wish for the coming week. "*Shavua toy*" is also the name of a very simple, well-known song.

*A good week. A week of peace. May gladness reign & joy increase.*

## **XII. IF YOU INCORPORATE A KADDISH ..**

(At this times, as we prepare for worship, we invite you to participate in the grape juice, bread, & spices, ...and also in the blessing of giving)

In doing Tzedakah, you cannot neglect the house that brings you teachers and gives you a place to know about HaShem and His truth.

Please rise...sing with us.....

## **XII. WE ALL SING TOGETHER "EILYAHU HANAVI" ONCE AGAIN (Elijah The Prophet)**

- Ei-li-ya-hu ha-na-vi
- Ei-li-ya-hu ha-tish-bi;
- Ei-li-ya-hu, Ei-li-ya-hu,
- Ei-li-ya-hu ha-gil-a-di.
- Be-me-hei-ra ve-ya-mei-nu,
- ya-vo ei-lei-nu;
- im ma-shi-sah ben Da-vaid,
- im ma-shi-ach ben Da-vid.
- Ei-li-ya-hu...

*Elijah the prophet, Elijah the Tishbite. Elijah of Gilead. Soon in our days, Elijah will come with the Messiah, the son of David.*



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# A DEEPER LOOK INTO THE ANCIENT PASSOVER

*Lev. 23:4-5 4 These are the appointed seasons of the LORD, even holy convocations, which ye shall proclaim in their appointed season. 5 In the first month, on the fourteenth day of the month at dusk, is the LORD'S passover.*

The festival of Passover is known in Jewish tradition as the **"Season of Our Freedom."** Its **central theme is Release.** There are three ways to view and interpret the message of the Passover.

Answer for yourself: Are you aware that "the Passover" is an Astronomical "appointed time" and had been observed by Ancient Egypt for thousands of years long prior to Moses? Well, I guess that got your attention. What we find is that the Ancients understood a message of "Salvation" and "Deliverance" that God had written in the Sky - Heaven as well as in Nature; a message expressed by repetitive cycles and "patterns" of Laws that repeated themselves each year. The Ancient Spiritual Master came to understand this message that God wrote in His "blackboard" in the Sky and we, in our Bibles, read the "stories" developed and filtered down through history and nations that reveal this Divine Truths to us today. Now, we look at the "message of the Passover" as understood by the Ancients.

- **The Seasonal Message**

- On the seasonal plane, it marks the release of the earth from the grip of winter. This "Passover" is the point where the Sun, rising from the Southern Hemisphere "crosses" the intersection of two "planes": the equator of the earth and the ecliptic as they are projected out into "space". In so doing the life-giving light and heat of the Sun will catalyze a "dead" earth, ravaged by winter, and this same Sun will cause the earth to awaken from the dead and impart new "life" to it. This "intersection" of these two planes by the Sun was yearly described as a allegory down through time by the myths of the "sungods" and the Ancients often said the "Sun was on the Cross". I will let you guess where that concept will lead when later "personified" (the Sun or "Son" is on the Cross). On the seasonal plane, Passover inaugurates the reaping of the new grain; man sows the seed, but God - or the Cosmic Power/Spirit/Energy - provides the light and heat as well as the rainfall and sunshine which quickens it and by the miracle of photosynthesis the earth awakens from its death previously at the Winter Solstice. So at this Vernal or Spring Equinox, with the manifestation of the resurrection of the Sun from its previously death, which had figuratively died at the Winter Solstice, the earth is made "alive" once again from the dead and manifests this new "life" with the greenery of Spring.

- **The Historical Message**

- On the historical plane, it commemorates the exodus of the Children of Israel from Egypt during the 18th Dynasty under Akhenaten (the Biblical Moses). On the broad human plane, it celebrates the emergence from bondage and idolatry of mankind. Again, on the historical plane, it commemorates the birth of the Jewish nation: Israel was prepared to face the hazards of the wilderness, so God, in His providence, brought them to Sinai, gave them His Covenant and His Laws, and concluded the Covenant with the newly formed nation of Israel. In so doing, Israel will "reinterpret" this Ancient Passover "historically" through the eyes of the "Jewish people" and the legacy of this is to be found today in the Hebrew Scriptures. As the earth experiences a "new birth and new life, likewise does this new people of God: *Exod 12:1-2 1 And the LORD spake unto*

*Moses and Aaron in the land of Egypt, saying, 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. (KJV)*

- **The Message To The Soul...Gnosis**

- On the broad human plane, it celebrates the attainment of freedom and of the vision of God: man casts aside his idols and repudiates his ignorance, and in that very act God reveals His presence and imparts Spiritual knowledge to the very soul of mankind.

**The three aspects of the Passover festival run parallel to one another: the dark and dreary winter corresponds at once to the dark era of bondage and to the black night of ignorance, while the burst of new life in spring corresponds, in turn, to the flowering of Israel and the burgeoning of freedom. In each case, the release is accompanied by a positive achievement; it is not simply an escape. It is also a cooperative act between God and man, a "renewed" relationship if you will.**

Yet the freedom which is celebrated in the Passover festival is freedom of a special kind. Our own modern concept of freedom has developed through diverse channels and is today a fusion - or, perhaps, a confusion - of several originally distinct categories of thought. It is mixed up, for instance, with ideas of sovereign independence, personal liberty and democratic government; yet none of these ideas - however fervently Jews may today adhere to them - enters significantly into the Passover ideal. **In Jewish tradition, freedom, in the modern sense, is scarcely a virtue; at best, it is an opportunity.** What matters is **one's willful dedication**, and it is this and this alone that **forms the theme of the Passover story**. If Israel had gone forth out of Egypt, but not accepted the Covenant at Sinai, it would have achieved liberation; that is, it may have received a mere release from bondage but it, the nation, would not have achieved freedom, in the Jewish sense of the term.

**Answer for yourself:** So what is this "freedom"?

**For the only freedom, says Judaism, is the yoke of the Torah (one's bond and link to God's instruction); the only true freedom and independence is the apprehension of God.**

The complex of ideas which today make up the Passover festival is the result of a long process of development and, more especially, of **Judaism's inspired transformation of a primitive seasonal ceremony.**

**Answer for yourself:** Did Judaism reinterpret the ancient's seasonal celebrations and observances and infuse them with their understanding of God's message entrusted to them? Yes they did. They took the earlier understandings of the Passover in Egypt and "re-interpreted" them through the historical events that shaped them becoming a separate nation and a free people. Let us see the proof. Leviticus chapter 17 holds the key we need to understand **Judaism's transformations of the prior ancient's celebrations of Equinox and Solstices and their observances.** God, through the nation of Israel as it emerges from Egypt, is now reinterpreting these deeper meanings of the Passover and bringing to them deeper meanings (Gnosis) expressed above which we find both historically with the developing nation of Israel but as it relates to the very Soul of mankind as well.

*Leviticus 17:1- 1 And the LORD spoke unto Moses, saying: 2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them: **This is the thing which the LORD hath commanded**, saying: 3 What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it without the camp (understand that one's sacrifice was to be his meat and food for his family as well), 4 and hath **not** brought it unto the door of the tent of meeting, to present it as an offering unto the LORD before the tabernacle of the LORD, **blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people.***

Time for us to catch up with what is being said. The Rabbis teach us that God, at this time in Israel's past, takes their current festivals and holy days and "reinterprets them" for Israel. No longer are the children of Israel to practice these observances in the ways in which they had inherited; new meanings were to be attached to them for the children of Israel and they are to keep these same seasonal observances (Equinox and Solstice observances) forever but the symbolisms will change and the message from God will deepen as time and events change in the Heavens and Sky.

*5 To the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them unto the LORD, unto the door of the tent of meeting, unto the priest, and sacrifice them for sacrifices of peace-offerings unto the LORD. 6 And the priest shall dash the blood against the altar of the LORD at the door of the tent of meeting, and make the fat smoke for a sweet savour unto the LORD. 7 And they shall no more sacrifice their sacrifices unto the satyrs, after whom they go astray. This shall be a statute forever unto them throughout their generations. 8 And thou shalt say unto them: Whatsoever man there be of the house of Israel, or of the strangers (OH MY, HERE IS THE NON-JEW IN THE TEXT) that sojourn among them, that offereth a burnt-offering or sacrifice, 9 and bringeth it not unto the door of the tent of meeting, to sacrifice it unto the LORD, even that man shall be cut off from his people.*

Before I comment on the above passage it benefits us to look at how the KJV translates the above 7th verse of Lev. 17:

*Lev 17:7 7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations. (KJV)*

What we find here is that God, YHWH, instructs the Moses and the children of Israel that no longer are they to sacrifice in open fields animals unto false gods and goddesses; from now on and forever the children of Israel are to bring their sacrifices to the door of the Tabernacle and the Levitical Priesthood and all offerings and sacrifices are now to be continually devoted to YHWH alone! There is definitely a re-definition of the sacrificial system as it existed previously to the Levitical Priesthood and practiced by the ancients. But let us understand as well that is the very "same" festivals and seasonal observances connected with the sun and the changing of the seasons which were to be continually kept; only with "new meanings and emphases" attached per the instructions given to Moses by YHWH.

Answer for yourself: Can you give us just one example? Sure, previously to the time of Moses Egypt had experienced her greatest time during the Pyramid building era which occurred under the Age of Taurus (the bull). Beginning around the time of Jacob and Joseph the world was experiencing the change of the Age of Taurus to the Age of Aries. If you have any astronomy background then you most likely know that the symbol of the "bull" was being replaced by the symbol of the "lamb". This involves the Precession of the Equinox where one constellation, in this instance the constellation of Taurus had ruled the Vernal or Spring Equinox (think Passover season) for some 2,160 years but God was moving the Heavens and now a new constellation had begun to move into this highly important and valued position to rule the Vernal Equinox. That explains why the see Moses' emphasis on "lambs" and not "bulls". This is surely an oversimplification but you get the idea. God is speaking from Heaven to all mankind of a deeper and progressive message and revelation about the Soul and there we many who recognized the need to change the symbolism of the current Egyptian religion and others who opposed it. Believe it or not, this it the main reason for the Exodus; God was adding to His "salvation" message for all mankind and there existed men who wanted to move on with God even if that meant change and "reinterpretation" and others who did not.

The nature of the Passover ceremony is described in detail in the twelfth chapter of the Biblical Book of Exodus. At full moon in the first month of spring, we read, it was customary for every family to slaughter a lamb or goat at twilight and then, in the middle of the night, to eat it in common, along with unleavened bread



and bitter herbs. But hidden from the texts we read is the real events that are going on behind the events that shaped this "new nation" of Israel.

**Answer for yourself:** Why a lamb or goat and not a bull or ox? If you have been a reader of Bet Emet Ministries for long then you know that due to the Precession of the Equinoxes the constellation of Taurus which had rose with the Vernal Equinox for over 2,160 years had moved and the constellation of Aries (lamb/ram) had taken its place. As mentioned above in summary fashion, the changing of a "bull-Taurus" centered religion of Egypt to a "bull-Aries" centered religion proposed by Moses and others before, like Joseph and the other Hebrew Pharaohs, like Pharaoh Jacoba (Jacob), was the reason for the Exoduses (that is right...there were more than one). The eating of this lamb (symbol for Aries) had to be done "in haste," and whatever portion of the meat remained unconsumed had to be burned before the break of dawn. Moreover, as soon as the slaughtering had been effected, a bunch of hyssop was dipped into the victim's blood, and a few drops were sprinkled with it on the doorposts and lintels of each house. The application of the blood of the lamb to the door is in reality a literary confusion with the earlier Exodus by Pharaoh Jacoba when he invaded Upper Egypt and his secret followers (Aries-lamb proponents as was Pharaoh Jacoba) marked their houses so to escape the fury of Jacoba and identify themselves as secret followers of Pharaoh Jacoba. This way they marked their homes and the fury and possible death at the hands of Jacoba's army would "pass over" them when he later invaded Upper Egypt in trying to unify the nation. Pharaoh Jacoba would lead his followers out of Upper Egypt as the first Exodus. This all important ceremony grew and came to be known as "pesah", and was followed immediately by a six-day festival, called the Feast of Unleavened Bread, during which no fermented food was allowed to be eaten, and the first and last days of which were regarded as especially sacred and marked by a total abstention from work (a high sabbath).

Pruned of its later interpretations, this ceremony falls into a common pattern of seasonal festivals in many parts of the world and we find them today. The essence of such festivals is to restrengthen the bonds of kindred and community at the beginning of a new agricultural cycle. This is done by partaking of a meal in common - "breaking bread together"- for thereby a common substance is absorbed. The practice is well attested in antiquity. When, for example, persons or tribes entered into compacts with one another, as in the case of Abraham and Abimelech, or of Moses and Jethro, in the Bible, the agreement was usually sealed by eating together - a custom which underlies our own word "companion" (properly, "one who eats bread with another") and which survives also in the familiar usage of "having a drink on it."

On such occasions, however, it is not only how one eats but also what one eats that is important, for the food consumed is believed itself to impart new life and vigor. Accordingly, special precautions have to be taken to ensure that it is pure and free of putrescence, and in a Near Eastern country this means that it has to be eaten at once and "in haste," and not lie around in the sun. It means also that no "fermented" food may be absorbed with it, since fermentation is the result of putrefaction, and that bitter herbs must be eaten at the same time as an effective cathartic against any impurity that may inadvertently have been consumed.

Let us remember that over time this seasonal festival evolved. Once the meal is finished, it becomes necessary to mark by some outward sign those who have participated in it and thereby entered into renewed ties with one another. The usual method of doing this is to sprinkle some of the animal's blood on the foreheads of all present or on the flaps of their tents or doorposts of their houses.

**Answer for yourself:** Is this a carry over from Pharaoh Jacoba's invasion of Upper Egypt where his secret followers marked their homes to signify by lamb's blood that they were secret followers and supporters of Pharaoh Jacoba and supported the changing of a Taurus-Centered Egyptian faith into a new Aries-Centered Egyptian Faith? Yes, it is.

This, for example, is the practice among the Amur Arabs of Palestine and at New Year ceremonies in Madagascar. Additionally, this sprinkling of blood serves a further purpose. In primitive societies, the family consists not only of its human members but also of its god. He, too, therefore is regarded as being

present at the communal meal and as being bound by the bond which it cements. Accordingly, the mark of blood on the forehead or the doorpost affords a means whereby he may readily recognize those individuals or households with whom he has entered into a pact of friendship and protection. It thus becomes, in effect, a "mark" or device for averting supernatural hurt. Again we find this common theme from Pharaoh Jacoba's incursion into Upper Egypt in his attempt to unify all of Egypt under the sign of Aries.

The old meanings associated with this festival were to change according to Lev. 17 as we saw above. The Israelites took over this primitive rite and gave it a meaning all their own, thereby relating it to their own historic experience and justifying its continued observance.

## PASSOVER GETS A NEW MEANING....AS IT IS LIFTED OUT OF ITS HISTORICAL CONTEXT

The Exodus from Egypt, they said, had coincided with the traditional *pesah* ceremony which had been observed and sanctified in Egypt for thousands of years, and because their ancestors had so meticulously carried out the prescribed regulations and dashed the blood upon the doorposts of their houses, Jehovah had been able instantly to recognize His own protégés when He came to smite the firstborn in the land. To fully understand the above statement it is necessary to gather a few pieces of information. First archeology and historical records outside of the Old Testament which was rewritten by Ezra indicated that the Jewish race began from intermarriages between Egyptians and Semites. That being the case then it is very important to understand the Jewish race as the children of Egypt. This explains why Judaism today carries, for the most part, identical religious tenants held sacred by their Egyptian parents who were themselves monotheists. Sadly few understand the Egyptian religion correctly or the history that surrounds it and these facts escape their attention. Jacoba's Exodus following his failed attempt to unify all of Egypt did end in an Exodus of him, his army, and his followers from Upper Egypt. Since a Pharaoh was believed to be a god of sorts or God's representative then it is easy to see how the story is somewhat altered over time to reflect Jehovah "recognizing" His own people when he came to smite the firstborn in the land instead of Jehovah's/God's representative, in the form of a Pharaoh, who was able to recognize his own people when he invaded Upper Egypt by having them put a lamb and lambs blood on their doors and homes to signal that they were secret followers of Pharaoh Jacoba and the religious changes he proposed for all of Egyptian religion.

All of the elements of the traditional ceremony were then fancifully explained as memorials of that momentous event. Let us remember what we saw above; namely, that the food consumed was believed itself to impart new life and vigor; therefore special precautions had to be taken in order to ensure that it was pure and free of putrescence, and as we saw above this means that it has to be eaten at once and "in haste," and not lie around in the sun. It also meant that no fermented food may be absorbed with it, since fermentation is the result of putrefaction, and that bitter herbs must be eaten at the same time as an effective cathartic against any impurity that may inadvertently have been consumed.

Knowing this then it is not hard to understand how the "story" changes as we find the evolution of historical events becoming blurred over time. Thus we find taught that the unleavened bread was necessitated that since Israel was forced to make a hurried departure from bondage then there had been no time to wait for the dough to rise and the bread had therefore to have been baked without yeast. The eating "in haste" comes to commemorate the haste with which the departure had been made. Indeed, the very name of the festival (the original significance of which is obscure) was now connected ingeniously with the Hebrew word *pasah*, "skip," and taken to imply that, on seeing the sign of blood, God had "skipped" or "skipped over" or "passed over" the houses of the Israelites and spared them from the plague. In reality Pharaoh Jacoba had skipped over the houses of his secret followers and supporter in the South of Egypt and spared them an equally sure death.

Much of this explanation is, to be sure, historically frail and is only coming to light with current archeological

studies when coupled with the historical accounts of Manetho. Modern scholarship has made it virtually certain that the Biblical narrative of the Exodus represents a foreshortened and anachronistic account of what really took place. In the light of historical and archaeological research, it has become increasingly improbable that all of the tribes of Israel, as they later existed, ever went down to Egypt or came out of it. It is now generally conceded that the confederation was of later origin and grew up gradually in the Holy Land after the Conquest, so that the story of a common ancestor who went down to Egypt with all his sons is erroneous as to time and place as inherited by us in the Old Testament. Only a certain portion of what subsequently became the Children of Israel, according to some scholars, only the Joseph tribes, ever went down to Goshen, and the conquest of Canaan was the result not of a single coordinated invasion but of the successive expeditions and gradual infiltration of various Hebrew tribes, which had begun before the Exodus and continued for some time after the arrival of the "redeemed" Holy Land.

Then, too, it must be borne in mind that the Biblical narrative is a saga, not a factual report, and therefore embellishes the record of events with all kinds of fantastic and legendary details drawn from the storehouse of popular lore. Moses' staff, for example, has parallels in the magical wands and weapons borne by heroes and deliverers in the folk tales of many nations; the miraculous parting of the Red Sea finds counterparts in the ancient Indian myth of Krishna's flight from the tyrannical King Kamsa and in the statement of various Greek writers that the Pamphylian Sea drew back and gave passage to the troops of Alexander the Great when they were marching against the Persian hosts of Darius III.

Nevertheless, even though the story of the Exodus as depicted in the Old Testament cannot yet be confirmed from any extra-Biblical source, and although we may readily detect in it several obviously legendary traits, in broad substance it is indeed consistent with everything that we now know about political conditions in the Near East at the period in question. The historical records of Pharaoh Manetho details these "Exoduses" from Egypt over theological diversities on several occasions (basically star wars/constellations). Historical records have confirmed that there indeed existed at that period, in virtually all parts of the Near East, a special class of persons (not, however, an ethnic unit) known as Hebrews, who did not enjoy full civic rights and who lived largely as mercenaries and freebooters, and who on several occasions made marauding raids upon Palestinian and Syrian cities. History also confirms that the land of Goshen (modern Wadi Tumilat), on the eastern confines of Egypt proper, had long been recognized as a free grazing ground or reservation for neighboring nomads, and it establishes that in the fourteenth century B.C.E. there was indeed a change of regime in Egypt which was unfavorable to aliens, for at that date the Hyksos, or Foreign Princes (Abraham for example), who had been in control of the country for some two hundred years, were finally expelled and replaced by a native Egyptian monarch. Furthermore, we know that the new Pharaoh's successor, Ramses II (1298-32 B.C.E.) did indeed renovate for himself the abandoned Hyksos capital in the Delta and call it after his own name, and that he also built a store city named Pithom, just as is described in the Bible. Lastly, an inscription of Pharaoh Merneptah (1232-24 B.C.E.), discovered in his mortuary chapel at Thebes, mentions the presence of the Israelites in the Holy Land in 1227 B.C.E.

Against this general background, it would seem not at all improbable that a particular group of Hebrews (what the Bible describes as the "family of Jacob"....who were themselves supporting Aries over Taurus) should have migrated from the Holy Land to Goshen, to settle under the more favorable regime of the Hyksos (themselves Aries oriented over Taurus since recognizing the precession of the equinoxes had moved Taurus from behind the Sun); that it should at first have thrived and prospered but subsequently, after the fall of that regime, have been viewed with suspicion and enslaved; and that it should eventually have sought freedom by linking up with other Hebrews in a concerted attack on the Holy Land. We just jumped over the Exodus of Akhenaten, the Biblical Moses, whom himself was a supporter of Aries over Taurus as well. And that, when the legendary trimmings are stripped away, is substantially the story related in the Bible. These were literally "star wars" fought over the message of God in the Heavens and the recalcitrant attitude of part of Egypt to change its Taurus centered religion that had existed for well over 2,160 yrs. This theological debate and wars precipitated several Exoduses according to Manetho. This revolution in Egyptian religion was short lived and the residue of these Aries centered faith will venture to Palestine and replant that faith in another Equinox Temple of which we read about in the Old Testament (the Equinox Temple in Jerusalem).

Simply said the Patriarchs and Jewish heroes like David and Solomon were in reality Egyptian Pharaohs and this knowledge is only coming to light in the last one hundred years. These were the leaders of an Aries oriented faith which finds its ultimate and successful expression in the children of these Egyptians; the Jewish Nation. Nor, indeed, is it in any way remarkable that these events do not find large mention in Egyptian records, for it must be remembered that to the Egyptians of the period, the Children of Israel were in no sense a formidable or important power, but merely a motley crowd of gypsies on a relatively distant reservation who would desire freedom and follow those who offered it to them. Following someone who challenged the existing Egyptian authority (religious, military) like Moses was their ticket to freedom; especially following prior failed attempts to change Egyptian religion from a Taurus based faith to an Aries based faith. These Egyptians/Semites were considered outcasts after such failed attempts too change the Egyptian religion by Akhenaten and others, and they were put to hard labor since being considered traitors to Egypt by the Taurus controlled Priesthoods of Amun-Ra. These Egyptian/Semitic "outcasts" and half-breed "Hebrews" welcomed Moses attempt to again change Egyptian religion and welcomed the Exodus as hope for their religious and political freedom; both political, physical, and religious where they could worship God as they saw fit with the Gnosis they had received from Him.

**In Judaism, however, the story of the Exodus has long since been lifted out of a purely historical context.** The Jewish attitude toward it stems from the premise that events transcend the moments of their occurrence; that anything which happens in history happens not only at a particular point in time but also as part of a continuous process and therefore involves as its participants not only a single generation but also all who went before and all who follow after. The Exodus of the Children of Israel from Egypt (a mixed multitude of Egyptians and Semites) involved also both the patriarchs of the past and their children's children of the future, for it validated the mission of the former and determined the destiny of the latter (followers of Aries over Taurus). **It is this ideal Exodus, this Exodus detached from a mooring in time, that is really celebrated in the traditional Seder service on the first two evenings of the Passover festival commemorates one's personal freedom and liberty to search for God and His truths without restraint; both past, present, and future as had been done by their ancestors during that 2,100 year period of the change from Taurus to Aries at the Spring Equinox in Egypt.** The Passover Seder not only commemorates at this special time of the season God's goodness and provision to his people (new grain, rainfall, sunshine, photosynthesis which occurs at the Spring Equinox), but historically the Exodus of the Children of Israel from Egypt which historically occurred at this same time. It it celebrates the emergence from mankind's bondage and idolatry. The Seder commemorates the birth of the Jewish nation: Israel was prepared to face the hazards of the wilderness, so God, in His providence, brought it to Sinai, gave it the Law, and concluded the Covenant. But behind all of this enumeration of God's goodness we see man's search for and God's gift of freedom: physically, emotion, and spiritual whereby man can attain an accurate vision of God. **In so doing man has to cast aside his idols and repudiates his ignorance, and in that very act God reveals His presence and imparts His knowledge.** Let me close this part of the article and mention again the courage of those who undertook the colossal task of challenging the religious status quo of Egypt who clearly was not in step with God and His new message to them in the Heavens.

*Ps 8:3 3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; (KJV)*

*Ps 19:1 1 The heavens declare the glory of God; and the firmament sheweth his handywork. (KJV)*

## THE SEDER

The Seder (the word means simply "order of service" or "formal procedure") is at once a substitute for the ancient paschal sacrifice and a fulfillment of the Biblical injunction (Exod. 13:8) to retell the story of the Exodus to one's children.

*Exod 13:8 8 And thou shalt shew thy son in that day, saying, This is done because of that which the*



***LORD did unto me when I came forth out of Egypt. (KJV)***

The principal feature of the ritual is the eating of various foods traditionally associated with the departure from Egypt. These are:

- **matzah, or unleavened bread;**
- **bitter herbs (e.g. horse-radish), taken to commemorate the bitterness of servitude; and**
- **haroseth, a mixture of chopped apples, nuts, raisins and cinnamon, which symbolizes the mortar in which the Israelites labored while they built the store-cities of Pithom and Raamses (Exod. 1:11).**

Moreover, the meal is introduced by the consumption of parsley dipped in salted water. During the course of it, a minimum of four cups of wine must be drunk, recalling the four expressions used in Exodus 6: 6-7 to describe God's deliverance of Israel, viz.,

- I will **bring you out** from under the burden of the Egyptians, and
- I will **rid you** of their bondage, and
- I will **redeem you** . . .
- **and I will take you to Me for a people.**

In addition, besides the food actually consumed, the shank-bone of a lamb and a roasted egg have to be placed on the table. **The shank-bone symbolizes the paschal offering**, while the **roasted egg** is, in all probability, a later importation from pagan custom and, like the corresponding Christian Easter egg, **exemplifies the beginning of life in spring (reminiscent of the cosmic egg of Egypt in their creation accounts).**

**There is a strict religious protocol about the manner in which the ritual foods are to be eaten.** The *matzah*, for example, consists of three cakes placed one above the other and popularly known as "the priest, the Levite, and the Israelite." At the beginning of the service, the celebrant breaks the middle cake in half and sets one of the halves aside, wrapping it in a napkin. This, known as **Afikomen**, is subsequently distributed among the company and constitutes the last thing eaten at the ceremony. The bitter herbs, in addition to being eaten separately, are also served in a "sandwich," between pieces of *matzah*, thereby carrying out to the letter the Biblical commandment (Exod. 12:8) which enjoins that unleavened bread and bitter herbs be eaten together as an accompaniment of the paschal meal. **At the conclusion of the supper, an extra cup of wine is filled for the prophet Elijah who, it is believed, will come on Passover night to herald the final redemption of Israel.** The main door of the house or apartment is flung open for a few moments to permit his entrance.

Those present at the Seder ceremony are expected to adopt a **casual, reclining posture, symbolizing that of freemen at ancient banquets.** In some parts of the world, however, everyone appears in hat and coat, with satchel on back and staff in hand, thus re-enacting the Departure from Egypt.

**The narrative portion of the ceremony** is known as the **Haggadah**, or Recital, and consists in a repetition of the Scriptural story of the Exodus, embellished by rabbinic comments and elaborations and rounded out by the chanting of psalms, hymns and secular songs.

The narrative is introduced by a series of questions (*Mah Nishtanah*), asked by the youngest member of the company: "Why is this night different from all other nights?" All that follows is regarded as the answer.

High points of the Haggadah are: the "Section of the Four Sons," the "Litany of Wonders," and the chanting of "Hallel."

The first of these is based on the fact that the Bible speaks four times of "thy son's" inquiring about the meaning of Passover, and each time poses his question in different terms:

- **Once (Deut. 6:20), he is represented as asking, "What mean these testimonies and statutes and**



judgments which the Lord our God hath commanded us ?"

- Another time (Exod. 12:26), he demands brusquely, "What means this service of yours?"
- A third time (Exod. 13:14), he asks simply, "What is this?"
- And a fourth time (Exod. 13:8), the question is not even framed, but merely implied.

This variation, said the sages, is purposeful; in each case the form of the question typifies the character and attitude of the inquirer, who is respectively wise, wicked, simple and too young to ask. Each must be answered differently, in appropriate fashion.

The "Litany of Wonders" is a cumulative poem reciting the benefits conferred by God on Israel at the time of the Exodus. Not only did He lead them out of Egypt, but He also punished the Egyptians; not only did He part the Red Sea, but He caused them to pass through it dryshod; not only did He lead them to Mount Sinai, but He gave them the Law; not only did He give them the Law, but He brought them to the Promised Land; not only did He bring them to the Promised Land, but He built the temple in Zion. As each of these benefits is recited, the company responds loudly with the word **Day yenu, "Alone 'would have sufficed us !"** In all, fifteen benefits are enumerated, alluding, so the rabbis said, to the numerical value of the Hebrew word *Yah*, one of the names of God (cf. Exod. 15:2; Ps. 68:4).

The Hallel ("Praise") is the group of psalms, 113- 118, which is recited at all new moons and at all festivals and which is introduced by the word *Hallelujah*, "Praise ye the Lord." In the present instance, they are deemed especially appropriate, because one of the psalms (Ps.114) in fact describes events connected with the Exodus. These psalms, it may be added, were very probably the hymns intoned by Jesus and his disciples at its observance of Passover; called incorrectly the Last Supper.

Properly understood, the Seder ceremony is no mere act of pious recollection, but a unique and inspired device for blending the past, the present and the future into a single comprehensive and transcendental experience. The actors in the story are not merely the particular Israelites who happen to have been led out of bondage by Moses but **all** the generations of Israel throughout all of time. In an ideal sense, all Israel went forth out of Egypt, and all Israel stood before Sinai; and all Israel moved through darkness to the Presence of God, in the wake of a pillar of fire. Whenever the trumpets sound in history, they sound for all ages; and when the bell tolls, the echo lives on forever.

This is not a rarefied piece of modern rationalization. The conception of the Seder as an experience rather than a recitation runs like a silver thread through the whole of Jewish tradition and finds expression on every page of the Haggadah. *"Every man in every generation," says a familiar passage (quoting the Mishnah), "must look upon himself as if he personally had come forth out of Egypt. It was not our fathers alone that the Holy One redeemed, but ourselves also did He redeem with them."* Similarly, in the Litany of Wonders, it is not "they" but **we** who are said to have wandered for forty years and to have been fed upon manna in the wilderness, and finally to have reached the Promised Land. Everywhere the emphasis is placed squarely on the durative and ideal significance of the Exodus rather than on its punctual and historic reality. The Haggadah is the script of a living drama, not the record of a dead event, and when the Jew recites it he is performing an act not of remembrance but of personal identification in the here and now.

The Seder ceremony, said the sages, is valid only when the "bread of affliction" and the bitter herbs are actually before you. In a sense larger than they intended, these words epitomize its essential significance.

It may be said, in fact, that the central theme of the Seder is not-as commonly supposed-the Exodus from Egypt. That is merely its highlight. The central theme is the entire process of which that particular event happens to have been the catalyst. In Jewish tradition, the deliverance from Egypt is important only because it paved the way to Sinai; that is, to Israel's voluntary acceptance of its special and distinctive mission as the carrier of God's Laws to the nations; and what the Seder narrative relates is the whole story of how Israel moved progressively from

**darkness to light, from the ignorance and shame of idolatry to the consciousness and glory of its high adventure.**

All through the ages, the very structure of the narrative has evoked its acceptance. **In ancient times it began, on a note of shamefaced humility, with the words, "At first our fathers were worshipers of idols," (or, in an alternative version: "A wandering Aramean was my father") and ended with the triumphant chanting of the Psalms of Praise.** Today, even though later accretions have somewhat obscured this dramatic sequence, it still opens (in most parts of the world) with a reference to the "bread of affliction" and closes in a breathless and inspired climax with the defeat of the Angel of Death. Moreover, the very sentence which begins with the words, "At first our fathers were worshipers of idols," ends significantly with the proud affirmation: ***"But now the Presence of God has drawn us to His service."***

The several features of the ritual and the several elements of the narrative in turn reinforce this sense of **continuousness**. For neither ritual nor narrative is the product of a single age or environment - a mere heirloom or museum piece passed down intact and piously conserved. On the contrary, some parts of each go back to the days of the Second Temple, while others are no earlier than the fifteenth century. Ritual and narrative alike are therefore dynamic, not static creations - virtual kaleidoscopes of Jewish history - reflecting in their growth and development the various phases of Israel's career.

The form of the meal, for example, with the reclining on cushions, the preliminary dipping of parsley in salted water, and the customary consumption of eggs as an hors d'oeuvre, reproduces the typical pattern of a Roman banquet, and one may even suppose that the recital of the narrative and the conclusion of the repast with the chanting of psalms may have been modeled after the Roman practice of having literary works read aloud at meals and regaling oneself afterward with choral entertainment. Indeed, it is not at all impossible that the initial invitation to the hungry and needy, and the prescription that at least four (originally, three) cups of wine must be drunk, are likewise of Roman origin. For the fact is that it was common Roman practice for "clients" to wait upon their patrons during the day in order to pay their respects to them; and for this attention they were often rewarded by a formal invitation to join the company at supper. Similarly, *pace* the traditional explanations of the three or four glasses of wine, it is not without interest that a normal Roman dinner actually entailed a minimum of three cups - one for the preliminary libation to the gods, a second for the mutual toasting of the guests, and a third in honor of the hosts or, under the Caesars, of the emperor. To be sure, this minimum was usually exceeded; but so, too, are the minimum three or four cups of the Seder!

On the other hand, **the Afikomen is distinctly Greek**, although the term now bears a meaning quite different from that which attached to it in Hellenic speech. The Talmud says that "men must not leave the paschal meal *epikomin*." This last word was really the Greek *epi komon*, a popular expression for "gadding around on revels" - the common nightly pastime of the "gay blades" of Hellas. The term, however, was subsequently misunderstood, and the sentence wrongly rendered: "Men must not leave out the *afikomin* after the paschal meal." The curious, unintelligible expression was then taken to refer to some special condiment or "dessert" which had to be served at the conclusion of the repast, and thence arose the custom of distributing small pieces of unleavened bread and calling them *afikomin*!

Similarly, when the door is opened "for Elijah," we are plunged at once into the Middle Ages, for the real purpose of this act seems to have been to provide an effective rebuttal of the terrible Blood Libel which asserted that Jews employ the blood of Christian children in the preparation of *matzah*. The door was flung open so that all might have a chance of beholding the complete innocence of the proceedings.

Lastly, the secular songs and ditties with which the service now concludes and which constitute its most recent - though most familiar - feature take us straight into Renaissance Europe. One of these songs, the famous "*Ehad mi yodea*" ("Who knows one?"), for example, has been traced by students of comparative literature to a popular and widespread "counting-out rhyme," the earliest specimen of which appears in Germany in the fifteenth century. In that earlier version, incidentally, the successive numbers refer to God, Moses, and Aaron, the three Patriarchs, the four Evangelists, and the five wounds of Jesus! Similarly, the *Had Gadya* ("Only One

Kid") finds its earliest prototype in a fifteenth-century German folk song, *Der Herr der schickt das Jockli hinaus*, though here again, the wide popularity of the song is shown by the fact that early versions of it have turned up in most European countries.

It should be observed also that, in Oriental lands, quite a different set of popular chants is appended to the Haggadah. The Sephardim, for instance, have many such chants written in the Ladino, or Judeo-Spanish, dialect current especially in the Levant, while elsewhere, Judeo-Arabic and Judeo-Persian songs are in use. The inclusion in it of those "native" compositions likewise bespeaks **the true character of the Seder as an expression of the total, continuous experience of the Jewish people.**

Even the illustrations which adorn the older editions of the Haggadah conspire to create a picture of the entire stretch of Jewish history. The "wicked son" (who balances on one leg from one Seder to the next) is simply a Roman centurion; the one who is "too young to ask," and who holds up his hands like a questioning child, is taken directly from an earlier print of a slave in supplication before Hannibal; while the store-cities of Pithom and Raamses, which the Israelites were compelled to build for Pharaoh, are the walled towns of fifteenth-century Europe! All the centuries seem, as it were to blend and blur.

Nor is it only in the accidental development of its form, or in the externals of the traditional "book of words," that the "continuous" character of the ceremony is evoked. Several of the poems which have been added to the narrative portion of the Haggadah revolve around **the theme that Passover was the occasion not only of the deliverance from Egypt but also of all the main deliverances - and, indeed, of all the main events - in Jewish history.** This, of course, is pious fiction, but the fact that it was invented shows that in the minds of successive generations of Jews **the Seder has always exemplified a continuous and durative experience.** Moreover, that experience is projected into the future as well as retrojected into the past. **Every detail of the Exodus, it is maintained, foreshadows an element of Israel's ultimate redemption.**

On the final night of deliverance-the "night of vigil," as the Bible calls it (Exod. 12:42) - God will come to Israel as a lover serenading his beloved and eventually winning her as his own.

In another sense, too, **the Passover story is a continuous experience.** For if it is true that the punctual event which it celebrates possesses also a durative character, involving the children of all generations, it is equally true that the particular historical occasion of the Exodus represents a situation which is in itself seemingly perpetual and which is by no means confined to a single moment of time. In a larger sense, the villain of the piece is not a particular Egyptian Pharaoh - Seti I or Ramses II - but all the tyrants who have ever opposed Israel at any time; the Sea of Reeds is not the particular Lake Timsah (or any other similar expanse of water) which the Israelites had to cross on their way to Sinai, but all the obstacles which Israel has ever encountered throughout its career and which have yielded when the emblem of God was lifted above them; the manna is not the peculiar gum of *Tamarix gallica mannifera*, as learned botanists assure us, but that divine sustenance on which Israel has been fed continually while it has been roaming the world's desert to the place of Revelation - that "bread of angels" which has to be gathered afresh every morning and which (as the sages acutely observed) tastes different to every man. And the journey through the wilderness, in the wake of a cloud by day and a pillar of fire by night, is the **eternal progress of Israel toward the Kingdom of God.**

As we saw in the beginning of this study above the Passover is not to be understood only on the **historical plane** but as well **On the seasonal plane.** Passover marks the time when, in Palestine, the heavy rains of winter give place to the light showers, or "dews," of spring; and for this reason special prayers for "dew" are included in the morning service of the first day. But this dew is not merely a blessing of nature; it is also a **symbol of God's beneficence toward Israel both in the past and in the future.** It is the dew which was mentioned in Isaac's blessing upon Jacob (Gen. 27, 28); to which Moses compared his final discourse (Deut. 32:2); which fell upon Gideon's fleece as a sign that Israel would be saved from the Midianites (Judg. 6:37-38). It is also the dew of rejuvenation and resurrection - the "dew of youth" with which God anoints His Messiah (Ps. 110:3), and the "dew of lights" which, as the prophet says, will eventually fall on the "land of the shades" (Isa. 26:19).

# WHAT ABOUT OUR PASSOVER TODAY?

## The Passover festival then has two basic messages for modern man.

- The first is that deliverance from the scourge of bondage and the night of ignorance lies just as much in our own hands as in God's. If it is true that God delivered Israel from Egypt "not by the hand of an angel, nor by the hand of a seraph, nor by the hand of any one man sent, but by His own glory and His own **self**," it is equally true that in the world of men **it is by the hands of men that His glory and His being can alone be revealed.** This is our job. The knowledge of God is precious and we must make every attempt to acquire it and once obtained we must then utilize it in concrete actions and behaviors that further the Kingdom of God in and through us and in the world.
- As we saw above the second message of Passover is that deliverance is continual. "The festival is celebrated," says the Haggadah, in its answer to the "wise son," "because of that which the Lord did for **me**, when **I** came forth out of Egypt." And the wise son understands. And I hope you do as well.

Much of this material was adapted from various books in my library; in particular excerpts taken from Theodor H. Gaster's Festivals of the Jewish Year.

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## THE PASSOVER AND THE HISTORICAL EVIDENCE

By Jewish tradition, the Exodus took place on Thursday, the fifteenth of *Nissan* in the year 2448 after Creation (variously identified as 1313, 1308, 1306, and 1280 B.C.E.). Working with stated time spans in the Bible books I Kings and Judges and excavations in Israel, archaeologists and historians generally place it at the latter date.

Although there are no Egyptian records corroborating the Torah's story, which is not unusual in a culture that erased any evidence of weakness, we are able to find various aspects of Egypt's history that provide neat correspondences to the Torah's account of the validity of this "historical Exodus". Historians look back to Amenophis IV, also known as Akhenaten (1383-1365 B.C.E.), as a starting point.

**Answer for yourself:** What is so important about this Amenophis IV, or this Akhenaten?

Many scholars today believe him to be the Biblical Moses of the Hebrew Scriptures. You might read that he abolished multiple idol worship in favor of monotheism of the sun but sad to say without much study on your part such an oversimplification does him and his movement within Egypt a terrible injustice for he was not a "sun worshipper" and although Egypt is known to have representations of various gods and goddesses attached to what others call "sunworship" these images, when properly understood, were all "attributes" of the One Sole God when personified, and when done so they were but aids to better reveal the One true Creator; in other words these were but various pictures and representations of the "All in the One". In truth I have found upon my years of Egyptian study that at the core Egypt was an Ethical Monotheism. While he, by other's standards today, erroneously objectified his deity, he may have gotten the right idea through however in the fact that we find today this same influence of Akhenaten within the Israelites who were one of the foreign groups allowed to sojourn in the rich graze-land of Goshen on the edge of the kingdom. It is because of his influence in Egypt which no doubt affected these Israelites we find the same Ethical Monotheism in Judaism today. When his short-lived religious revolution was reversed and the Thebian priests, the priests of Amun-Ra, were reinstated by his son (Tutankhamen), the Israelites that remained in Egypt who did not follow Moses in this Second of 4 Exoduses became victims of persecution at the hands of these reinstated Amun-Ra priests of Egypt. This is the "story behind the story" and if you want a fuller understanding of the events that lie beneath the pages of your Old Testaments in this regard then I highly recommend our [Egyptian-Christian Website](#) where the facts concerning these 4 Hebrew Pharaohs are there for your inspection.

Ramses 11 (1300-1234 or 1347-1280 B.C.E.), known for his ego, massive building program, and use of foreign slaves, gets the most votes as the Pharaoh who initially pressed the Israelites into forced labor following Akhenaten's departure (Moses). Many believe that it is he who was the adversary of Moses and date the Exodus under his son, Merneptah, who ruled a declining Egypt at the close of the thirteenth century B.C.E. It is interesting to note that the Torah specifies that two pharaohs were involved in the oppression [Exodus 1:8-10; 2:23].



This timing coincides with the four hundred thirty years Israel spent in Egyptian exile (Exodus 13:40), counted from the time the patriarch Abraham began his wandering in Egypt-dominated Canaan around the age of seventy. The Jewish midrash resolves the discrepancy between these 430 years and the 400 years told to Abraham: the four centuries began with the birth of Isaac. The covenant God made with Abraham, at the beginning of the Egyptian period, occurred three decades earlier. According to Jewish tradition, Israel sojourned in Egypt only two hundred ten years, beginning when Jacob settled there. That period is said to have been equivalent to four hundred years of suffering.

The search for artifacts and documents that can verify the Bible's account continues today, and archaeologists and historians still debate its veracity. Scholars (Winston Churchill among them) do not doubt that Israel was in Egypt. Many conclude, using evidence drawn from the political and social situation of the time, and the logic of human psychology, that the Exodus story is based on fact. For one thing, they point out, no other people in the history of the world has ever conceived a national myth that gives itself such a disgraceful past. It could only be a reflection of an actual occurrence. Besides that we have Manetho's writings, or what is left of them, that detail this as well. Manetho was an author and an Egyptian priest who was offered the patronage of the Ptolemaic court, the result of which was an orderly account, written in Greek, of the history of the Egyptian Pharaohs, which is still the basis of our conventional numbering of the dynasties.

While not denying that an unusual departure from Egypt took place, some secular scholars, contrary to classic Jewish tradition, claim that the Exodus account is the result of history mixed with fragments of folklore and legend influenced by other nations. They cite, for instance, a common myth of a child hidden at birth, often rescued from a watery death, who grows up to be a great leader and threat to the existing power structure. They also note that the particular rites by which Israel commemorated the Exodus event were borrowed from two distinct preexisting Egyptian seasonal festivals observed by the Israelites themselves, long before the Exodus occurred and combined with new meaning into Khag Hapesakh/Khag Hamatzot (Passover and Unleavened Bread).

## SEARCHING FOR THE "PATTERN OF WORSHIP".....ALL THE WAY BACK WITH EGYPT LONG BEFORE THERE WAS A "JEWISH NATION"...THERE WAS A "PASSOVER"

**Answer for yourself:** Why is this important in our search for the recovery of the "Pattern of Worship" to know that we find the rudiments of what we call today "the Jewish Passover" in ancient Egypt long before Moses?

This is so important because it takes us further back into time to where we find the earliest records of mankind's sanctification of "times and seasons" which were given to man in the beginning by the Creator Himself. It is from such evidence we can trace down through history these "appointed times" with God whereby early man worshiped the Creator in ways that are connected uniquely with these special times (Spring Equinoxes, Summer Solstice, Autumn Equinox, Winter Solstice, etc.). The good news for us to day is that the Jewish nation, as children of these earlier Egyptians, carry the heritage of their "spiritual" and "physical" fathers and the framework of the worship of these same "fathers" which comes down to us as the earliest records of mankind's worship of God on this planet. The parallels in the worship of God, as connected to these "special times and seasons" as found in the earliest Egyptian records which can be also found in Judaism today are simply astounding and we have them available at our fingertips today if we only know to "look". We see from such comparisons that there is truly nothing "new" under the sun but that is not enough; we must regather the original meanings of these "parallels" in worship if we hope to ever understand the true message connected with the worship of God at these special "appointed times" since down through history they have become heavy laden with false interpretations which has been affixed to them by Rome and others.

One of these "appointed times" was celebrated by shepherd families at the time of the spring full moon, when

the flocks produced new lambs. It involved rituals similar to the paschal sacrifice designed to elicit good luck and protect the sheep and goats before the tribe left their winter quarters for spring grazing. This festival was supposedly brought with the Israelite shepherds following the Exodus when they settled in the rural areas of Canaan (predominantly the south).

The peasants in the land (the northern farmers) recognized the arrival of spring (the Spring Equinox) with a festival related to new grain. Prior to harvesting the barley, the Jews would get rid of all their sour (fermented) dough (used instead of yeast as a leavening agent) and old bread, perhaps to protect against an unproductive year. The first sheaf of the newly cut grain was offered as a sacrifice (First Fruits Offering).

**Answer for yourself:** Do you see the parallels from above with the later Jewish Passover and Unleavened Bread and even First Fruits? What do these ceremonies and times of "sanctification" mean to these ancients and have we heard this message today? Is within these "times and seasons" a message from the Divine about His true salvation offered to mankind? Does this message of the Divine found in these early ceremonies overlap with the message we find in Judaism today and does this message contradict the message of Rome and the Council of Nicea when they overturned Biblical Judaism and started a new official religion called Christianity, reinterpreted God's "appointed times" and separated themselves from the Jewish revelation of God and His Holy Days? Our continued study will show us for certain the answer to these above questions.

Over time, say many scholars, Israel gave the rites deeper meaning based on their experiences, which included religious persecution, slavery and liberation from it. In other words, over time Israel will also "reinterpret" these "appointed times with God" through the experiences of their nation as it evolves. Even so, behind this "reinterpretation" there remains a simple "gospel" given to all mankind which we don't hear today as Christians; unless of course you have studied Biblical Judaism and Egyptian religion and know it inside and out. This is all the more important for it is portrayed as the faith of the "Jewish Christ" in the New Testament and it behooves us to know what this "Jew" believed about these "appointed times with God" in the New Testament. For a deeper understanding of these events that led up to Akhenaten's religious revolution in Egypt and how this involved not only him but his ancestors as well such as Abraham, Pharaoh Jacoba (Jacob), and other Patriarchs (historically Pharaohs as archeology teaches us today) and even Joseph (chief vizier to Pharaoh) then you need to study in detail our [Egyptian-Christian website](#) to find out that God's image in the Heavens above was at the core of these 4 Exoduses from Egypt of which Moses' was the Second. It all has to do with the Precession of the Equinoxes and the movement of the Constellations above; in particular Taurus and Aries (the bull and the lamb).

**Answer for yourself:** Does this not sound somewhat familiar in light of the various "sacrifices" of "bulls" and "lambs" we read about in the Old Testament? Could there be an astronomical understanding behind these sacrifices to God? It sure does but you have to read the Egyptian-Christian website to find out what this is all about. Let us move on in our study. I suggest that you wait till you get a better understanding of the differences between Judaism and Christianity before you tackle that Egyptian study, but be not mistaken, it must be done if you ever hope to come to the truth behind the "Jesus Story". So, for another day, remember that behind these Holy Days and "Appointed Times with God" lie a Divine Message in the Sky and Heavens above which has been brought down to mankind on earth and the Jews, better than most, have protected and safeguarded, as best as any have, this message today. This will involve your personal study into "Astrotheology" and its relationship to Passover and the "Jesus Story". That is why *"salvation is of the Jews"* as says the New Testament. Now let us continue to look at the interrelationship between the Passover and the Vernal-Spring Equinox as seen through the eyes of the Jewish nation.

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## THE POST-EXODUS PASSOVER

The children of Israel were still wandering in the desert when they celebrated the first anniversary of the Exodus (Numbers 9:1-5). Since they had been commanded that anyone considered ritually impure could not offer a sacrifice (Leviticus 22:3-6), **a second Passover**, Pesakh *Sheni*, was instituted for those who on *Nissan* 14 had had contact with a corpse. To be held one month later (*Iyar* 14), in the same way as on *Nissan* 14, it was to be observed in the future by anyone who had been prevented from making the sacrifice in *Nissan* because she or he had been either ritually impure or on a journey.

**Answer for yourself:** Are you aware that Constantine, in his [Easter Letter](#), where he attacked Judaism for not knowing their own religion makes sarcastic comments about the Jews for they have the audacity to not know that there is only one Passover a year according to Constantine? Such comments motivated this monster to destroy "the Ancient Faith Once Given To The Saints" and it would have served him well to read Leviticus 22:3-6 where God allows for the later observation of the Passover one month after the regular Passover for those "unclean" and who traveled long distances and did not make it to Jerusalem on time. So you see Constantine is wrong again and there are "two" Passovers a year if need be. Again, Constantine's ignorance and antisemitism has robbed the world of a great truth and in its place we have Rome's replacement religion today.

**Answer for yourself:** Why is this celebration and observance of the Passover so important? This was the last Pesakh observed by the journeying Israelites until they crossed the Jordan River into Canaan at the Passover season thirty-nine years later. **Then, the first religious act ordained was circumcision for every male.** With the exception of Caleb ben Yefunah and Joshua ben Nun (of the twelve spies sent to scout Canaan, the only ones who retained their faith in God [Numbers 14:24-30]), the circumcised men who had left Egypt had all died in the wilderness, and those born after the Exodus had not been entered into the covenant because of the rigors of desert existence.

**Answer for yourself:** Who is this Caleb?

With the death of Moses, the Hebrew texts tells us that Joshua took over the leadership of the Israelites and, along with Caleb, led them into the Promised Land. The same land their forefather, Jacob/Israel, had left hundreds of years before. Joshua was an Ephraimite, and **Caleb was a Gentile (a Kenezite), who had been ADOPTED into the line of Judah because of his faithfulness to the God of Israel.** God's Covenants are with "the house of ISRAEL" (and that includes "The house of Judah" i.e. "The Jews"), and Gentiles who have JOINED themselves to Israel.

**Answer for yourself:** Does this mean that Caleb, a Gentile, will observe the Passover? It sure does. He understood that according to his Covenant with God, the Covenant of Noah, he was not required to observe the Passover but he could "choose to". And he did.

**Answer for yourself:** And I thought observing the Passover was just for Jews. Are you aware that Abraham kept the Passover long before there were any Jews?

**Answer for yourself:** Where do we find God telling the "non-Jew" how to "join himself to the Lord"? We find it in [Isaiah 56](#) and it would do you well right now to stop and read the accompanying article before you proceed

with this one.

The act of allegiance reaffirmed their part of the covenant made between Abraham, Isaac, and Jacob and God, (whom are all Gentiles by the way) as well as reaffirmed the deal God offered the Israelites in Egypt and which they accepted at Sinai: He would be their God and lead them to the Land of milk and honey, and they would be His people, following His laws and acting as His agents for good on Earth. **In other words Israel would be God's Holy Nation and Royal Priesthood for all mankind and this was a "mixed multitude" of both Gentiles and Jews at this time.**

*Exod 19:5-6 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. (KJV)*

Once each man, both Jew and Gentile, had become part of the people of Israel, sharing its responsibilities and destiny through this act of identification, the community was able to offer the paschal lamb (Joshua 5:2-10). **Every year afterward, the sacrifice would be a reminder of the nation's responsibilities under the covenantal contract.**

As long as the elders who guided the people after Joshua's death were still alive, the Israelites remained true to their Redeemer. **But in the face of ignorance, lack of leadership, inaccessibility to Torah, and strong pagan influences around them, the next generation, which had not personally experienced the rigors of slavery and the miracles of salvation, wandered away from their parents' traditions, the sanctification of this "appointed time with God, along with the true message of God within these traditions and prior commandments".**

**Answer for yourself:** Can we make parallels to this having happened to the non-Jews in Christianity today? We certainly can without a doubt!

**"Pesakh", commemoration of one of the greatest things to have ever happened to the Jews, and which was observed first by non-Jewish Egyptians, was probably no more than a private family affair for a minority of pious people.**

For hundreds of years the Israelites pursued an off-again, on-again relationship with their religion. They revived it under Samuel (the eleventh-century B.C.E. prophet), abandoned it after Solomon's kingdom split into rival idolatrous Israel and Jerusalem-centered Judah (932 B.C.E.), briefly approached it at Judean King Hezekiah's instigation (726 B.C.E.), then largely ignored it until they were within a generation of losing the Temple (619 B.C.E.).

At that time, in a clean-up campaign at the sanctuary, King Josiah's people found some Torah scrolls. **Shocked at how much tradition had been lost, the monarch initiated a reformation. A call for repentance went out to all!** All altars outside the capital were eliminated, and Jerusalem was established as the only meeting place for all pilgrimages. A public reading of Deuteronomy, containing the laws, led to immediate repentance by the people, capped by a public celebration of Passover attended by three hundred thousand people.

*"Since the time of the prophet Samuel, no Passover like that one had ever been kept in Israel. . ." (II Chronicles 35:18).*

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## THE PASSOVER BEFORE THE FALL OF JERUSALEM

Two historic developments led to the evolution of Pesakh observance into the form we know today:

- **the dominion of Rome over Palestine and**
- **the emergence of rabbinic Judaism.**

In the centuries following Ezra's religious revival, controversy over the approach to Torah (and probably not a little over political maneuvering) split Jewish leadership. The Sadducees believed in literally following Torah and only what was explicitly stated in it. The Pharisees, heirs of Ezra and fathers of rabbinic Judaism, believed in extrapolating from Torah according to the Oral Tradition, also called Oral Law (*Torah Sheh B'al Peh*), believed by them to have been given at Mount Sinai along with the Written Law (Torah, or *Torah Sheh Bikhtav*) and passed from generation to generation by word of mouth. It allowed them to interpret the Torah's precepts for changing conditions in the world and the Jewish community.

A major disagreement related to Passover concerned their respective understandings of the Torah's designated timing for the counting of the *omer* (a measure of grain, commonly identified as a sheaf), the agricultural element of Passover and the system for marking off the fifty days between Pesakh and its companion holiday, Shavuot. At the start of the counting, a handful of meal ground from the grain was burned at the altar, the rest baked and eaten by the priest. A measure was sacrificed every day of the period. Not a single Jew could eat bread made from grain of the new harvest until the *omer* sacrifice had been made. The Israelites believed it symbolized protection for the harvest from harmful conditions, particularly winds.

Although one reference makes the first day relative (*"start to count when the sickle is first put to standing grain"* [Deuteronomy 16:9]), the original instruction tells the Israelites to offer the first sheaf, which initiates the count of seven weeks, on *"the day after the Sabbath"* (Leviticus 23:15). **The Sadducees insisted that Torah meant the Sabbath that fell during Pesakh and therefore started their count on that Saturday night. The Pharisees took "Sabbath" to mean the day of rest that was the first sacred day of Passover and therefore began their count at the start of the second day of the festival-even if it meant cutting the barley on Saturday, an act normally forbidden that day.** An elaborate barley-cutting ceremony that took place on Shabbat, just to emphasize their point, is described in Talmud.

It is interesting that the Ethiopian Jews, who did not reject Oral Law as did the Sadducees but were cut off from mainstream Judaism before it was written and explained, understood that "Sabbath" to mean the day after Passover ended, since the entire festival is a period of rest. So they began their count and celebrated Shavuot six days later than that of the Jewish world.

The triumph of the Pharisees in the last century prior to the destruction of the Second Temple led to new observances and themes for the holiday. An expanded religious service, which we know as the Passover seder (order, for the order of service), began to develop. Looking for symbols of freedom and luxury, the sages found them in the culture to which Israel had been exposed for about two hundred years: Roman banquets and Greek

**(Hellenistic symposia: drinking wine throughout the meal (with a blessing of thanks to God), reclining on sofas, eating leisurely, and discussing the topic of the evening.**

**During the Roman occupation, Passover's theme of redemption fanned the hopes of a messianic deliverance. Having long believed that God would again provide miracles such as those experienced at the Exodus, the Jews anticipated a new Moses who would lead them to freedom on the eve of Passover. With this expectation the Jews continued to celebrate Pesakh as a commemoration of the first redemption and the imminent occurrence of the second. The last supper of Jesus, which took place during the Roman rule, was the meal of the paschal sacrifice on the Erev Pesakah 33 C.E.**

**Outside Jerusalem, where the sacrifice could not be made (some people symbolically ate roast lamb), Passover was observed with services at the local synagogue and at home with the same family service performed in the capital. It consisted of:**

- **a kiddush (sanctification over wine);**
- **eating herbs or some spring vegetable-dipped in vinegar or red wine**
- **three questions asked by a child about the out-of-the-ordinary rituals being performed at the table**
- **household head's answers to the questions personalized according to the child's level of comprehension;**
- **explanations of the significance of the night of Nissan 14;**
- **a meal of the paschal lamb, *matzah*, bitter herbs (*maror*), and a pasty mixture of fruit, nuts, and wine called *kharoset*;**
- **a cup of wine following the post-meal grace;**
- **and for those who had eaten the paschal lamb (in Jerusalem only), chanting of Hallel (Psalms of Praise, 113-118).**

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## THE PASSOVER AFTER THE FALL OF JERUSALEM

Like all other aspects of Jewish worship, the paschal sacrifice and everything connected with it had to be reevaluated once the Temple was destroyed (70C.E.). All that remained possible of the biblical commandments for observance was the prohibition of leavening. Though now truly *Khag Hamatzot*, it retained the name Pesakh (for the passing over), although the *pesakh* (paschal offering) could no longer be made, and became a home ceremony featuring the story of ancient slavery and salvation. That story served as a model for the fight to liberate Jerusalem from Roman occupation in the next century, and for following generations, for the struggle to maintain Jewish life.

As if to bolster their own hopes, the sages elaborated on the number of miracles God performed for the Israelites in Egypt and emphasized the moral significance of the holiday. To commemorate their importance, the paschal sacrifice and its accompaniments appeared on the Passover table in symbolic form, and the typical two cups of wine for festive meals was doubled so one would fall at each of the key points in the ceremony. Detailed, formalized responses to the *seder's* questions began to be set down, and expressions of thanksgiving were added, along with the proclamation that every Jew, in every generation, was to feel that she or he had personally experienced the Exodus.

Rabbi Gamliel, the first-century sage, expanded the story beyond the events of *Nissan 14* to include all the wonders and miracles of the entire Exodus. He issued the famous dictum included in the written version of the *seder*, that "He who does not stress these three rituals on Passover does not fulfill his obligations: pesakh, matzah, and mar or." The three questions became four and were periodically changed in order to reflect altered aspects of the ritual and remain a challenge to children. Specific political developments were reflected in additions, such as interjection of a prayer for a brighter future by Rabbi Akiva. The sage who died a martyr in the second-century Hadrianic persecutions felt that the existing prayer thanking God for the great light of freedom and redemption was incongruous with reality for the Jews living in the shadow of Rome.

Commentary, analysis, and legend were added to embellish the meaning of the Passover story throughout editing of the *Mishnah* (the written version of the Oral Law, second century) and development of the Talmud (commentaries on the *Mishnah*, fifth century) with its tractate devoted to the laws and stories of Pesakh (*Pesakhim*, paschal lambs).

Since Pesakh *Sheni* (called Minor Passover in *Mishnah*) was instituted strictly to allow for sacrifice to be made, absence of the Temple ruled out its need. For symbolic commemoration, a prayer of supplication was omitted from daily service. The sages determined that the period of the *Omer*, however, seen as a link between Pesakh and Shavuot, should still be counted, even though the offerings that marked its start and end had been eliminated. It became a period of semi-mourning, when weddings, haircuts, and playing of musical instruments were prohibited (except for on the new moons of *Iyar* and *Sivan*, which fall within it, and its thirty-third day).

During the early Talmud period (second century), one new observance was added: the fast of the firstborn. The only fast limited to a segment of the community, it is attributed to Rabbi Judah Hanasi (redactor of the

***Mishnah***), who fasted on this day. Ironically, some say that although he was a firstborn son, his action was not in commemoration or appreciation for Israel's firstborn having been spared when the Egyptians were killed in the tenth plague. He simply had a weak constitution and wanted to save his appetite for the anticipated *seder* meal! Thus can customs be born.

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## THE PASSOVER DOWN THROUGH THE MIDDLE AGES TILL TODAY

Discussions among the sages continued for centuries until the content and format of the *seder* became relatively established and universally accepted. By the eleventh century, the text which is a combination of biblical passages, material from *midrash*, and liturgical poems was established and is virtually the one we use today, and in the next century appeared in a separate publication called the *Haggadah*.

Jews in the medieval European ghettos loved Passover, finding inspiration in the events of the past and eternal hope for the future.

### THE BLOOD LIBELS

Unfortunately, the joyous anticipation generated by the approach of the holiday gave way to abject terror, beginning in the latter part of the Middle Ages with the spread of malicious blood libels at Passover time, which occurs around the date of Easter. In 1144, the first accusation, in Norwich, England, maintained that the Jews had killed a Christian child, repeating the crucifixion of Jesus.

The ridiculous and slanderous lie, enhanced with the claim that the murdered child's blood was needed for the baking of *matzah*, spread all over Europe, inciting massacres against innocent Jews. Christians in Arab lands in the nineteenth century and Nazis in the twentieth century kept the lie alive. The trumped-up cases and murderous rampages even spread as far as America in the 1920s. Recently, the libel has resurfaced in post-Soviet Russia.

The sad reality inspired fictional accounts, the best known being Heinrich Heine's *The Rabbi of Bacherach* and Bernard Malamud's *The Fixer*, based on the 1911 Jacob Beilis case in Russia, which also served as background for Sholom Aleichem's *The Bloody Hoax*. The legendary Golem, the clay automaton said to have been created by Rabbi Yehudah Lavi of Prague (the Maharal) in the late sixteenth century, existed primarily to guard the community against attacks spurred by the false charges.

Despite the threats, the Jews never ceased observing Pesakh, believing with the indomitable faith for which they are famous (and despised) that the story needed to be told, and deriving renewed strength from it. The only major change was the addition, between the fourteenth and sixteenth centuries, of a number of songs following the service, although these were not universally adopted.

The messages of Passover continued to inspire oppressed Jews throughout the world. Based on the description of Passover in the prophetic books of the Bible to which they had access in the Christian version, the *marranos* (hidden Spanish and Portuguese Jews forced to renunciate Judaism during the fifteenth-century Inquisition and their descendants) continued to observe Passover. Jews in the Warsaw ghetto observed a modified *seder* on Erev Pesakh 1943, the night of the start of the ill-fated heroic uprising. Even concentration camp inmates somehow scrounged up the barest essentials and prayed for the deliverance of their people and vanquishing of their

**oppressors.**

**In the post-World War II era, the theme of freedom became linked with the fate of displaced, Soviet, Ethiopian, and other endangered communities of Jews whom many prayed would be liberated. It is no coincidence that the most famous of the ships bringing refugees to Palestine after the war was named *Exodus* ' 47, and that the powerful metaphor was used for the name of the dramatic clandestine airlift that brought close to ten thousand Ethiopian Jews to Israel in 1984-1985 (Operation Moses) and the campaign to fund immigration and settlement of Jews from the former Soviet Union (Operation Exodus).**

**With its universal messages of freedom from oppression for all people, and its particularistic promises of protection for the people of Israel, Passover remains the most observed holiday among Diaspora Jews.**

**[Let us continue our study. It is time we press on to "strong meat".](#)**

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## THE PASSOVER AND THE SPRING EQUINOX

When one looks beneath the symbols typically familiar with the Passover one finds that its true meaning is a metaphysical one to its very core. Some never see this but I hope to open your eyes to this truth. The Spring Equinox, and the Passover which just "happens" to occur at this "appointed time" of God celebrates both Earth (physical) and Sun (light/spirit/energy), both growth and light; when the male Sun balances the female Moon (in the Hebrew God has both "masculine" and "feminine" names....indicating the dual aspects of God).

**Answer for yourself:** What should that teach us? Namely that God is the true "All in all", both visible and invisible, both Spirit and Matter, both masculine and feminine.

But our focus in this article is on the Passover which again just "happens" to occur at the time of the Spring Equinox. Religious followers from around the world observe many seasonal days of celebration during March and April. **Most of these "seasonal days" are religious holy days, and are linked in some way to the spring or vernal equinox.** At this point in the solar calendar, the length of daylight equals the length of the night. This is why it is called the "Equinox".

Christianity and other religions associate basically three themes with the Spring-Vernal Equinox:

- **Conception and pregnancy leading to birth on the Winter Solstice (Dec. 25th).**
- **Victory of a god of light (or life, rebirth, resurrection) over the powers of darkness (resurrection from death).**
- **The descent of the goddess or god (the Divine) into the underworld for a period of three days. This is such a popular theme among religions that mythologists refer to it as "the harrowing of Hell."**

**Answer for yourself:** What does the term "equinox" mean? It means either of two times of the year when the sun crosses the plane of the earth's equator and day and night are of equal length. But in astronomy it means either of the two celestial points at which the celestial equator intersects the ecliptic.

The seasons of the year are caused by the 23.5° tilt of the earth's axis. Because the earth is rotating like a top or gyroscope, it points in a fixed direction continuously -- towards a point in space near the North Star. But the earth is also revolving around the Sun. During half of the year, the southern hemisphere is more exposed to the Sun than is the northern hemisphere. During the rest of the year, the reverse is true. At noontime in the Northern Hemisphere the sun appears high in the sky during summertime and low in the sky during winter. The time of the year when the Sun reaches its maximum elevation occurs on the day with the greatest number of daylight hours. This is called the Summer Solstice, and is typically Jun 21 -- the first day of summer. The lowest elevation occurs about Dec. 21 and is the Winter Solstice -- the first day of winter, when the night time hours are maximum. Almost exactly half-way between the winter and summer solstice is the time of the Vernal or Spring equinox. It is one of two times during the year (the Autumn Equinox) when the daytime and nighttime are almost exactly 12 hours long, and very close to being equal to each other.

**Answer for yourself:** Why is so important? Simply because as we will see at this time the Sun, in rising from the

Southern Hemisphere to the Northern Hemisphere, moves across the junction of the celestial equator and the ecliptic as projected out into the Heavens. This is the "key" point in the Heavens when the Sun or "personified Son" move over this "intersection" of planes, often called a "crossing" or a "cross". It was said by the Ancients that the Sun was on the "cross" (intersection of the celestial equator and ecliptic when projected into the sky) and this occurs in the Spring of the year at the Vernal-Spring Equinox. Because this Sun poured out its life and energy to mankind, often symbolized by "blood" since sunlight is red-orange in color, that God, as symbolized by the Sun as the Energy and Life-giving source of this solar system, died for mankind by being crucified on the "cross" that man might have life and life abundantly. More on this later as our studies advance.

The Sun is at its lowest path in the sky on the Winter Solstice. After that day the Sun follows a higher and higher path through the sky each day until it is in the sky for exactly 12 hours. On the Spring Equinox the Sun rises exactly in the east travels through the sky for 12 hours and sets exactly in the west. On the Equinox this is the motion of the Sun through the sky for everyone on earth. Every place on earth experiences a 12 hours day twice a year on the Spring and Fall Equinox. After the Spring Equinox, the Sun still continues to follow a higher and higher path through the sky, with the days growing longer and longer, until it reaches its highest point in the sky on the Summer Solstice.

**Answer for yourself:** What should we see in all of this? Well, for our purposes here we should see the "pattern" of "birth, life, death, and rebirth" symbolized by the Laws of the Cosmos both astronomically but in Mother Nature as well since it follows the Sun's lead and responding to the effects of the Sun upon the Earth by the changing of the seasons (again birth, life death, and rebirth). This rebirth mind you is seen in the Spring and the Vernal Equinox where all of nature "blooms" again having lied dead during the Winter.

Long before the dawn of any of the modern Judeo-Christian-Islamic faiths, rituals were developed by the Ancients to commemorate and follow this "pattern" for mankind existence. Those more spiritual inclined came to see a Divine Message in these Equinoxes and Solstices. In fact from scrutiny of the path of the Sun through the Zodiac those spiritually inclined came to see in this path the descent, life, maturation, and death of the Soul in this physical existence we call "life". Guided by the natural cycle of birth-life-death -and-renewal, the ancients marked their seasons by celebrating each phase of the wheel of life. So the reader needs to understand that these "appointed times" with God, these Equinoxes and Solstices, had both a "physical-natural" interpretation and a "spiritual interpretation" as well. To the elders of the Olde Way, these times, Equinoxes, were markers in which seeds would be planted and then harvested. The first of these, the Spring or Vernal Equinox occurs on or about March 21st. In Nature the Ancients understood that both male and female principals within the Divine, the All in all, were honored, God and Goddess, and each was given honor as the sun and moon entwined in their cosmic dance. The festivals that mark the change of season—Winter, Spring, Summer and Fall—have been transposed to our modern world. Sadly these hidden deeper meanings given man by God in the beginning of time are lost in the "literalizations" of these earlier Spiritual myths and legends which had at one time unified all mankind. This was to change in the 3rd century when Rome and Constantine will "reinterpret" all of these "appointed times" of God as we shall see.



While the Vernal Equinox was an important point of passage in the year, the actual method of marking the festival varied from village to village and people to people. But behind different "ritual" the common themes of "life" and "rebirth" remained. Rituals and invocations for abundance in the new crops being planted would often be held during the new moon closest to the Equinox (traditionally a good time to plant). In some places this was also the time when promises were made between lovers for the Handfasting Ceremony that would come at Midsummer. In a very real sense the ceremony was an expression of hope and trust in the new lives that would blossom in the warmth of Summer. Even the latter day celebration (comparatively speaking) of Easter acknowledged the significance of the Vernal Equinox. The Council of Nice decreed in 325 A.D. that *"Easter was to fall upon the first Sunday after the first full moon on or after the Vernal Equinox."*

As Christianity spread across Europe and Britain, these older symbols became incorporated into the new faith's

holiday of Easter; even the name seems to have been a variant of the Goddess whose festival was originally celebrated with the arrival of Spring. The old rites honoring the planting of new seeds, the fertility of the land and its people, and the hope of the new life arising in the world were replaced by solemn displays commemorating Christ and Christian beliefs.

**Answer for yourself:** But has not Christianity termed all such understandings of God and the Cosmos that exist outside of accepted "Christian Orthodox Doctrines" to be "pagan"? Yes,...but you may be surprised at what you find when you look into what "pagan" actually means.

The celebration of Equinox and Solstice are commonly referred to as pagan holidays. Years ago when reading and studying I discounted anything labeled as "pagan" due to my fundamentalist Christian indoctrination. That thankfully changed. Although the term pagan is used to describe any number of non-Christian belief systems, the actual term means something far different. The term's origins are from the Latin word "paganus" meaning "country dweller." Christianity had taken hold in most of the towns and cities of the old Roman Empire but, by no means, was embraced outside of those enclaves. Those whose livelihood depended on the natural cycles of the seasons still followed those ancient beliefs. So the term "paganus" became synonymous with one who not only lived in rural areas, which just happened to be most of ancient Europe and Great Britain, **but also one who did not follow the teachings of the Church.** In time, and through language changes, the old Latin word became shortened to "pagan" and, while its original meaning became lost in the passage of time, **the reference to non-Christian belief systems remained.**

For those who follow this Ancient Path, eight major festivals, or sabots (sabbaths), mark the year. It should also be pointed out that this is a lunar year rather than a solar one. The reason for this is that the lunar cycle closely mirrors the human female cycle and, most certainly, reflects the sacredness of fertility in the natural order. The solar year is built upon the masculine aspect of the Sun and "Fatherhood" of God. Together we get the complete picture of the Divine and message for mankind in these "appointed times".

Although celebrations of the Solstice and Equinox come to us from a far more simplistic time, they are, nevertheless, the foundations for our modern way of life and, in a deeper sense, **for the rhythms of our existence.** Truly, these celebrations, changed as they may be, are as timeless and Eternal as the Great Wheel whose spokes they are.

After the Equinox, the balance will shift in favor of the growing Sun as he begins to make the day longer than the night. Four days later in the Old Style calendar, March 25, was New Year's Day.

In the lunar calendar that relates to the seasons, the Equinox also signals an important phase for the female Earth for this is the time that she opens herself, ready to receive new seed and to bring forth the plant life that has overwintered inside her.

**Answer for yourself:** What should that teach us?

Simply that "rebirth" from the Dead is the "pattern for all life" and that mankind will awaken from death as does the Earth which teaches mankind the Eternal Laws and Patterns for all life at the heart of all Creation by God. **At the heart of this, and not be missed, is that these concepts of "death" and "rebirth" operate by Divine Laws in the Cosmos.** God is a God of Law and these Laws are expressed first of all realms of existence; whether it be involving Science, Physics, Chemistry, Biology, Nature and in the realm of Energies which we we mistakenly term as "Spirit" today. God who is intra-cosmic, is the only source of all Laws, physical, biological, psychical, moral and spiritual. **These laws are only an expression of particular modes of God's manifestation.** It is the Eternal Law, God Himself, that keeps all things within their limits, so that harmony and rhythm and order are always maintained and chaos eliminated. The objects in nature which are constructed and regulated in their functions and movement according to definite and immutable Laws work not only for particular ends, but work together in perfect harmony for the preservation and welfare of the whole universe. The great scientists of all centuries of our civilization have paid tribute in some measure to the Power or Principle at the back of the Universe---the titanic First Cause whom we call God. Recent science is accepting



a holistic view of the universe. These laws will also tell us that mere chance is absolutely excluded from the operation of these laws. **This understanding of God and Him being the manifestation of Cosmic Law wherever we find it is basic to the principle of rightness and justice.** It is through these immutable Law of nature by which the universe becomes systematized and integrated and avoids chaos and confusion. The doctrine of karma is the counterpart of this law of causation in the moral world. There is a coordination between natural law and moral law. Thus the cycle of life and harmony observed at the Passover, being a cyclical cosmic event yearly for thousands of years, not only demonstrates God's Divine Law that undergirds all life but assures mankind that his physical death is not the end of his "life" in the least. Thus, on a smaller scale, each Passover, beginning the Festival year, is a "new beginning" both morally and spiritually for mankind to both experience and manifest this Divine Life of God within him toward all of God's creation, both animal and human. How to accomplish this is outlined in God's great Law Book, the Jewish Torah (the first 5 books of the Old Testament).

The month of April, which arrives shortly after the Equinox, derives its name from the Latin "*aperio*", to open (as in the word aperture). As man matures spiritually he must learn the lesson of "opening" to these Divine Truths given mankind from Heaven "above" and Nature "below". No wonder the foundation of Egyptian religion was the axiom "So Above, So Below". In Moon symbolism, Imbolic represents the New Moon, and the Spring Equinox is the Waxing Moon.

For the Anglo-Saxons April was "Eostramonath", after their goddess Eoestre (from which we get our word for Easter). Like her Greek counterpart Eos or Aurora, who left her marital bed at the end of each night and rose from the ocean, lighting the dark sky with her rosy fingers, Eoestre brought the dawn of the day. In April, she also brings the dawn of the year. Likewise mankind is to receive this "Light of God" that beings with his "rebirth" at his personal passover where he awakens from the spiritual death of Winter and in so doing allow his Soul within to follow the pattern for its spiritual growth in this physical realm of existence we all life.

All of this "spiritual dynamic" was symbolized by the gods and goddesses by the Ancients. Study of the gods and goddesses will reveal in time to the reader that all of this supposedly "pagan religion", when properly understood, is the highest revelations of the Descent and expected Spiritual Maturation of the Soul in mankind.

Back to Eoestre for a second. Eoestre gave her name to Easter, which in the Christian faith replaced the Jewish Passover or "Pesach" (*Pascha* in Latin). In so doing Christianity loses track of the Laws of God but this again was Rome's plan when they "reinterpreted" the Ancient Gnosis revolving around the "appointed times" of God. This movable feast, which in Christianity today commemorates the resurrection of Jesus, is fixed according to the patterns of the Moon, falling the first Sunday following the first Full Moon after the Spring Equinox.

**Answer for yourself:** Could it be that behind the "Jesus Story" and the Passover of Jesus is the true story of the Descent of the Soul into mankind symbolized by this Jesus which "dies" in the flesh and rises in the Spirit at "Passover"? Could this "Life of Jesus" be a pattern to be emulated and followed to mature our Souls properly by living according to God's Laws like this Jesus teaches:

***Matt 5:19 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (KJV)***

***Luke 10:25-26 25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? 26 He said unto him, What is written in the law? how readest thou? (KJV)***

**Answer for yourself:** Did God give us these Equinoxes and Solstices to teach us of His desire and path for the spiritual development of our Souls? He sure did but we have to look beyond the natural first to see this.

***1 Cor 15:46 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. (KJV)***

We have to look deeper if we are ever to find the true message of God today in Christianity which boasts itself of having over 2000 different denominations.

## THE SACRED MARRIAGE AND JESUS

At the Spring Equinox, different threads from the solar and seasonal calendars are woven together into a single strand. At this time of year, daylight is equal to darkness, so the God and Goddesses make a well-matched couple. In the seasonal cycle, the Earth has released the plant life that has lain dominant within her through the dark days of winter; in other words, **the Green Man, the spirit of vegetation, has returned from the dead.**

**Answer for yourself:** Who is this "green-Man"?

His face stares down at us from the roofs, pillars and doorways of our great cathedrals and churches, he appears on second century Roman columns in Turkey and in Jain temples in Rajasthan. He is found all over England, some parts of Wales and Scotland and a few rare places in Ireland. On the continent he has been seen and noted in Germany, France, Italy, Holland and is said to be found in Spain, Hungary and Poland. India and Malaysia have their own Green Man and though he doesn't seem to appear in Native American traditions he can be seen in his modern role as a bringer of fortune on the walls of banks in New York and Chicago. His roots may go back to the shadow hunters who painted the caves of Lascaux and Altamira and may climb through history, in one of his manifestations through Robin Hood and the Morris Dances of Old England to be chiselled in wood and



stone even to this day by men and women who no longer know his story but sense that something old and strong and tremendously important lies behind his leafy mask. One of the earliest English epic poems Gawain and The Green Knight may refer to yet another manifestation of the Green Man as the God that dies and is reborn. He is the Green Man, Jack in the Green, the Old Man of the Woods, Green George and many other things to many other men but one common theme runs through all the disparate images and myths, death and rebirth and the Green that is all life. A lord of misrule figure, he may be also linked to Robin Hood, Robin Goodfellow and Puck.

Christianity today is strictly monotheistic, since the Reformation even the Saints and the Virgin Mary have been consigned to a lesser circle of the pantheon. It is possible (though no documentary evidence yet exists to support this idea) that no such clear definition existed before the fifteenth century and that in order to get followers of 'the Old Religion' into church, cult figures such as the Green man were brought into the Churches. A great number of the images and practices of the modern church have a Pagan origin. Yew trees and Holy Water, candles and bells are all of Pagan origin while the dates of most of the major religious festivals are either on or close to Pagan feasts or major calendar events. Also, the fact that many of the oldest churches are on Pagan sites (some even within stone circles) and that saints like Brigid or Bride are Christian versions of the Pagan Goddess Brid, all indicate a stronger Pagan influence on Christianity than the Church has cared to admit.



This "Green-MAN" of the Spring Equinox is the "son", or a reincarnation of, the Corn King cut down at the last harvest. As well as releasing this spirit of plant life, however, the Earth is also ready to receive new seed, and this is where the two cycles meet.

The Spring Equinox, being the turning point at which the light is about to overtake the dark, is the obvious moment for the Goddess to conceive the next sun child, to be born in nine months time at the Winter Solstice (December 25th).

**Answer for yourself:** Does this sound familiar to you? How many months is there from the conceiving of the "Sun's Child" at Easter and the "birth of the Sun" at the Winter Solstice? A little astronomy will help here. Would you believe it is 9?

**Answer for yourself:** When is the "Christ child", this "Jesus", this "Savior of mankind", this "son or reincarnation as the sun child" born? Amazingly it is December 25th, the Winter Solstice. Coincidence?

**Answer for yourself:** What does this mean? The Equinox may therefore be seen as the time of renewal in the widest sense, for there is both conception and (re)birth tied to it. Now the Goddess mates with her lover-son-lover, to conceive her next son, in an eternally repeating cycle.



What sounds like a pattern of incest in fact has more in common with the old right of succession of kings, and what was known as the **"sacred marriage."** In the ancient world, the power on the throne was female, sovereignty was invested in the queen, and did not pass down through the male line. A man assumed the honor of kingship only by marriage to the queen, and she did the choosing. We see this with the Ancient Dynasties of Egypt. She was the earthly representative of the Goddess, and so union with her was sacred; it was truly "holy matrimony."

Like the Goddess, however, the queen had a darker side to her erotic personality, what she loved she could destroy, what she gave life to she could take life from. If the king lost his appeal or outlived his appointed hour, he could be disposed of: if he was lucky, he might be banished; if less fortunate, **death was his fate.** His murder and death at the Spring Equinox was often a necessary ritual so that he, the "father," might make way for his successor, the "son."

The theme of the sacred marriage and the pattern of lover-son-lover is seen everywhere: in historical practice, in myth, and, of course, in the union between the Goddess and her God. For the God, love and death are two sides of the same coin, his "love-death."

After his allotted span as consort, **the God must die so that his essence can be reabsorbed back into the Earth to maintain her continued fertility: the father must make way for the son.** In classical mythology, this idea is represented in the story of Oedipus, the "son" of Jocasta, who murdered his "father," Laius, to marry his mother (used in Freudian psychology as a model for a boy's incestuous yearnings for his mother).

Among the priesthood of the mortals, high priestesses enacted the magical marriage rites of the God and her lover with a chosen surrogate—a youth decked and decorated for this high honor who, **after copulation, would be sacrificed.** Later, ways were found to kill the God-surrogate only symbolically. **But the idea we have to see is that "God must die" and He "dies" at this Vernal Equinox only to be "re-born" as the "son".** Add to this the idea of the Sun on the Cross of the Zodiac at the Vernal Equinox and then we have the crucifixion in the Heavens before the foundation of the world.

## THE VIRGIN IS PREGNANT

*Luke 1:30-35 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I*



*know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. (KJV)*

Around the Spring Equinox is a period of special celebration for Christians, too, who also remember the conception of their God and his resurrection at this time of year. The rich wellsprings that nourished the old pagan religions of the Middle East and Mediterranean fed time new Christianity as well, amid both share the similar archetypes. A look at the mysteries of the Christian Spring provides a peephole into the ancient symbolism of this season.

Four days after the Equinox, March 25, is Lady's Day or the Feast of the Annunciation (the Old Style date was April 6). By tradition, this is the day when the Archangel Gabriel appeared to Mary to tell her she to conceive the child that will be born at the Winter Solstice, and who will be known as the Light of the World (the Sun is born from the dead after 3 days fighting the Devil, the "personified darkness" of the Winter. The beloved Virgin finds that she is to become the "mother of God" (in the form of the Son) and therefore the bride of God (the Father). Her son will later be sacrificed and reborn.

**Answer for yourself:** What should this teach us about the "Jesus and Mary Story"? In other words, she is following the time-honored pattern familiar time length and breadth of the ancient world from at least as early as 5,500 B.C which is the exactly the same as that of the Goddess who is the mother-bride of the son-lover God, who will die and live again.

**Answer for yourself:** Owing to the fact that the gospel infancy narratives of Jesus were added to the New Testament after 180 A.D. then could this story of Jesus' miraculous birth and prophecy of his death be but a personification of the Cosmic Cycles of God as seen in the Equinoxes and Solstices which teaches man that the plan of life of God for all Creation, including him, both macrocosm and microcosm, is a path of "birth, life, death, and rebirth"? Can you see how, on a deeper metaphysical level, this "death and rebirth" was understood by the Ancients to refer to the Descent of the Divine Soul into mankind; when awakened to his true identity as a Son of God every man was to feed his Soul the "bread that comes down from Heaven" in order to become like his Heavenly Father in Heaven? The Torah and Laws of God are this food given to man to teach him these Laws of God that are so necessary to his proper spiritual development.

Mary is naturally surprised at the news of her forthcoming pregnancy because she "knows not a man". The Angel reassures her, and tells her that she will conceive in suitably mystical fashion as befits the Mother of God ("*Panagia Theotokos*" in Greek, as her official title was after A.D. 431.) Divine conception need not depend on the usual biological method which is the sole option for mortals. Depending on where the Goddess is in her various stages of evolution, she can create life all by herself, she can conceive by means of some mystical union, or she can openly consort with the God in sacred love-making. Pagan religion abounds with images of magical conceptions. In ancient Asia Minor, Nana, an incarnation of the mother goddess Cybele, conceived Attis by eating an almond or a pomegranate. Meanwhile in Rome, the goddess Juno Februata became pregnant with the gods Mars through mystical union with a flower which was her sacred lilly which later becomes the the Easter Lily of the Virgin Mary. Further north, (there are myths of similarly miraculous conceptions and we should expect this since the Ancients had this Divine Wisdom around the globe. Jesus is just one of many.

The most appropriate time for the God to die would seem to be at harvest, when He has ripened from the virile Green Man of Spring into the gloriously golden John Barleycorn of Autumn. This is the pattern followed by such divine figures as the Sumerian Dumuzi, beloved of Ianna, and their Babylonian counterparts, Tammuz and Ishtar. Some Green Men, however, suffer this fate in Spring as if the Earth needs an extra boost of their magical blood now to assist in the processes of growth.

Like Tammuz-Dumuzi, who are hacked to death with sickles, their death, too, is violent. After a farewell love-making session with



Aphrodite, Adonis, whose name means "Lord," was killed, castrated by the horns of a boar. Wherever his blood touched the Spring soil, red anemones sprang up. Around the Spring Equinox in

Rome, worshippers honored the passion of Attis, beloved of Cybele. Great Goddess of all Asia Minor, Cybele had arrived in the city in 204 B.C., where her temple stood on the site of the present-day St. Peter's. From Rome her worship spread through the Empire, across Europe.

Like Adonis, Cybele's lover was castrated. On March 15, the reeds that embodied his spirit were cut and carried in procession through the city. On March 22, he was again "killed" as if on the altar of the Goddess herself and undying, evergreen pine was felled in Cybele's sacred grove, then bound with cloth and adorned with violets, the flower that was said to have sprung up from Attis' blood like the anemones of Adonis. On March 24, the Day of Blood, his death was mourned and the *Taurbolium*, the sacrifice of a bull, took place, its genitals given as a sacred offering to the Goddess. At the end of the day an overnight watch began, for it was known that Attis, having given himself in sacrifice to the Goddess, would rise again from the tomb in which he was buried. In the morning of March 25, the high priest announced to the people that they were saved, for the God was risen. This day was the *Hilaria*, a festival of joy and revelry of all kinds in honor of the reborn God. When Julius Caesar later altered the calendar, the *Hilaria* and its rites, which were celebrated all over Europe, moved from March 25 to May 1.

Echoes of Attis' ritual murder are found in the death of Cu Chulainn, who was bound to a pillar and shot at with arrows, the blood from his wounds flowing down to redden the Earth, and in the passion of Jesus Christ.

**Answer for yourself:** What should we have learned about the Passover and the example of the New Testament's depiction of Jesus and the Passover in its texts?

The conception, death and resurrection of Jesus that is celebrated all over the Christian world at this time of year reveals a wealth of magical symbolism, combining features of both solar and lunar-seasonal calendars with ancient pagan imagery. Jesus has features of both Sun God and Green Man (a vegetation god and solar god). The date of the Annunciation is solar, as befits a conquering god of light who will triumph over darkness. His death and resurrection, however, reflect the phases of the Moon and the patterns of seasonal growth. Good Friday, when he is buried, and Easter, when he rises, are fixed according to a lunar date. His conception-death-resurrection (symbolic of new life and freedom from bondage of death, both spiritual and physical) is entirely fitting for the Spring Equinox period, for until the calendar change in 1752 this was the New Year...his death is the dying of old time, his conception-resurrection time birth of new time.

Knowing that he must die, Jesus is made to invite his Apostles to a ritual, a Last Supper here he offers himself in holy sacrifice, and his companions partake of its power, eating his body and drinking his blood (as did the followers of Attis and Dionysus) from a sacred chalice, the Holy Grail. Wherever Christian worship of Jesus and Pagan worship of Attis were active in the same geographical area in ancient times, Christians "used to celebrate the death and resurrection of Jesus on the same date; and pagans and Christians used to quarrel bitterly about which of their gods was the true prototype and which the imitation." Since the worship of Cybele was brought to Rome in 204 BCE, about 250 years before Christianity, it is obvious that if any copying occurred, it was the Christians that copied the traditions of the Pagans. In this copied "tradition" in Christianity we find that the Lord then suffers a brutal death on a tree-shaped cross, after which his disciples anoint his body with spices, wrap it in "linen clothes," and bury it in a sepulcher. When they return



three days later, they find the stone rolled away from the entrance, the body gone, and an angel who asks them, "Why seek ye the living amongst the dead?"

**Answer for yourself:** What should all of this mean to us?

It should teach us that the real meaning of the "Jesus Story" is not to be found in its "literal-historical" presentation as we have it today where this "freedom" is attached to another person other than ourselves and our actions before God. The three days Jesus has spent in the tomb, or Underworld, echo the three days of the Dark Moon, the equivalent of Winter when all life sleeps. This speaks of the deadness of our Soul while we live in this body awaiting the awakening of our Souls. The "tree" on which he died turns out to have been a Tree of Life, like the undying pine of Attis, for the Lord is not dead but risen. This is the goal of our Soulish incarnation in these bodies of flesh. A miracle is to happen to us all. The One-that-died has been reborn, bringing with him light, life and salvation and our awakening to our true identities and the God within us, the Christ within us, will empower us to be God's light in this world where we can light the path to God for others.

**Answer for yourself:** And what is this message of salvation for all mankind?

The manifestation of liberation from Egypt is a picture for all of the liberation of our Divine soul from the constraints of its physical environment (the restraints and conflicts of existence in the sinful flesh). And when it is achieved, with the help of God, Who freed us from the Egypts of our carnal existence, and through a life of Torah and mitzvot, a great spiritual anguish is ended. The inner conflict between what is physical and what is Divine in a person's nature is apprehended, transcended and surpassed. Then we can enjoy real freedom, the sense of serenity and harmony, which is the prelude to freedom and peace in the world at large.

## EASTER IMAGES AND FOODS

**Answer for yourself:** What lies behind the image of the cross? Why is it associated with the Spring Equinox?

- The cross is a symbol of the Equinoxes and Solstices which are differing periods of light and darkness, one longer than other other, the Equinoxes bringing equal times of light and darkness and the Solstices; one bringing a longer time of light and one bringing a longer time of darkness to Mother Earth. Such is why the lengths of the planes on the cross vary in length to symbolize these different times of light and darkness on the Earth.
- The cross is symbolic for the astronomical "cross" or intersection of the celestial equator and the ecliptic projected out into the Heavens to which we mentioned earlier. The Sun move over this "intersection" twice in a solar year. This Sun, or as later seen in the form of the personified Sun, which by the way influences and enlivens all nature, is positioned or subjected to this very same "cross" (the Sun/Son on the Cross) as it moves from the Southern Hemisphere into the Northern Hemisphere yearly (and vice versa). This causes the changes in the seasons on earth due to the earth's tilting spin which causes the Sun's light to move "upwards" and "downward" over this "intersection".
- The cross and the intersection of the two planes are symbolic for the creative powers of the Divine, both male and female. This represents the union of male and female aspects of god....the phallic cross within the yonic circle which again is appropriate for this Springtime sacred marriages of the neteru, or forces in the Divine in both Heaven and Earth. Typical representation is seen in the Egyptian Ankh which is understood as both "womb" and "phallus". The Ankh, with its looped top, is an ancient Egyptian hieroglyphic representing the womb, and translated means life. It is a symbol found widely in Egyptian art, where gods and goddesses are shown clutching the ankh, the key to the afterlife and immortality. This symbol was also known as the Key of the Nile, which provided water for Egypt to survive, thus further reinforcing the image of fertility and reproduction. It symbolizes the ability for life to evolve and be successful, and reminds us that life on earth is simply one aspect of creation, and that we are all eternal beings. Out of this union of God's Divine forces and powers comes all life as manifested in the physical realm in which we live.



The hot cross buns of Good Friday may be descendants of the cakes offered by the Greeks to the goddesses

**Artemis and Hecate and the Moon.** These cakes were round, symbolizing the Full Moon, and were decorated with "horns" that formed a cross-shape and represented the four quarters of the lunar cycle. It also symbolizes the various types of "crosses" mentioned above that are connected to the Spring Equinox.



The egg, now of chocolate, that we eat on Easter Sunday, the "Sun's Day" when the Light of the World was reborn, is the ultimate symbol of female fertility. In old Russia, it was the custom to place Easter eggs on graves as magic resurrection charms. These were colored red, for Life and life's blood. In Germany on the eve of Easter Day, children were told to be good so that the "hare" would lay eggs for them, thus making a link between egg, Easter Bunny, and Easter goddess. The Hare was the Moon's sacred animal in both East and West, and Eoestre was a northern form of Astarte who, in Egyptian traditions, was said to have laid the Golden Egg of the Sun.

On the literal level of interpretation, Passover is a ritualistic retelling of the story of a historical biblical event, the Israelites' exodus from bondage in Egypt. On the literal level we find that this "new freedom" from the Egyptian bondage is only half the story; the real story is the metaphysical meaning; namely, the freedom of the Soul from the fleshly restraints within the flesh of mankind. On the theoretical level, the story and rituals of Passover have many philosophical, ethical, moral and religious lessons to teach us about human behavior and the human endeavor to live according to the teachings of the religion of Judaism and its Torah which expresses the earliest understanding of God and the Laws given to all mankind. Traditionally, the rituals of Passover, including the Passover Seder, tend to focus on these two levels of interpretation and understanding, the physical-literal as occurring to a nation and the mystical which hopefully happens to all souls sooner or later. And to think that God first wrote these Laws in His Heavens as connected to the patterns and cycles of the movement of the orbs in His Heaven and from this the Spiritual Fathers of antiquity has the spiritual forethought and enlightenment to understand them and bring them down to earth for all mankind. I guess Egypt was right; *"So Above, So Below"*.

I have just "touched" on the "mystical Christ" and its links to "Astronomy" in this article. This I found is where the real truth behind the "Jesus Story". I don't recommend that you leave these foundational studies between Judaism and Christianity just yet but finish the study on this site and then when completed if you wish to look into these "deeper meanings of the Divine" as connected to the Descent of the Soul and the "Jesus Story" then I suggest you follow these links:

<http://www.egyptcx.netfirms.com>

<http://jesusastrotheology.netfirms.com>

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# THE JEWISH ENCYCLOPEDIA ON THE PASSOVER...WHAT CAN THE GENTILE & THE "NON-JEW" LEARN?

If you have access to the Jewish Encyclopedia you learn some very important things if you read about the Passover. Let us not forget that we are looking into the possible existence of a "Pattern of Worship" that exists that is a true picture of the worship of God as intended originally to which the Christian Church as severely departed in this day. In researching the Passover from a Jewish Perspective we find many astonishing things.

Other names by which the Passover is called are :

- **Hag ha-mazzot (fest.);**
- **Hag ha-Pesah (fest.);**
- **Pesah (fest.); Seder, Passover**

Traditionally the passover is a spring festival spring festival, beginning on the 15th day of Nisan, lasting seven days in Israel and eight in the Diaspora. It commemorates the Exodus from Egypt. The first and seventh days (the first two and last two in the Diaspora) are yom tov (a "festival" on which work is prohibited) and the other days hol ha-mo'ed ("intermediate days" on which work is permitted).

## NAMES AND HISTORY

The biblical names for the festival are: hag ha-Pesah ("the feast of the Passover," Ex. 34:25), so called because God "passed over" (or "protected") the houses of the children of Israel (Ex. 12:23), and hag ha-Mazzot ("the feast of Unleavened Bread"; Ex. 23:15; Lev. 23:6; Deut. 16:16). Pesah is the paschal lamb, offered as a sacrifice on the eve of the feast (14th Nisan) in Temple times; it was eaten in family groups after having been roasted whole (Ex. 12:1–28, 43–49; Deut. 16:1–8). A person who was unable (because of ritual impurity or great distance from the Sanctuary) to keep the "first Passover" could keep it a month later—Pesah Sheni ("the Second Passover," also called "Minor Passover," Num. 9:1–14).

According to tradition, the Passover rites were divinely ordained as a permanent reminder of God's deliverance of His people from Egyptian bondage. The critical view points to two distinct festivals in the Bible; the feast of unleavened bread, a pastoral feast, and the Passover, an agricultural feast.

In the Book of Joshua (5:10–11), it is said that the Israelites led by Joshua kept the feast at Gilgal. The Book of Kings relates that Passover was kept with special solemnity in King Josiah's reign in the seventh century B.C.E.: *"The king commanded all the people, saying: 'Keep the passover unto the Lord your God, as it is written in this book of the covenant. For there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of King Josiah was this passover kept to the Lord in Jerusalem'" (II Kings 23:21–*

23).

As far as can be ascertained, the Passover festival was kept throughout the period of the Second Temple. Josephus records contemporary Passover celebrations in which he estimates that the participants who gathered in Jerusalem to perform the sacrifice in the year 65 C.E., were "not less than three millions" (Jos., Wars, 2:280). The Talmud (Pes. 64b) similarly records: *"King Agrippa once wished to take a census of the hosts of Israel. He said to the high priest, 'Cast your eyes on the Passover offerings.' He took a kidney from each, and 600,000 pairs of kidneys were found there, twice as many as those who departed from Egypt, excluding those who were unclean and those who were on a distant journey; and there was not a single paschal lamb for which more than ten people had not registered; and they called it: 'The Passover of the dense throngs.'"* Allowing for hyperbole, the account of immense crowds assembled to offer the paschal lamb cannot be too far from historical reality.

The Samaritans considered all the biblical rules regarding the sacrifice of the lamb in Egypt (Ex. 12) to be applicable for all time. The practice, as recorded in the Mishnah (Pes. 9:5), is that only Pesah Mizrayim ("Passover of Egypt") required the setting aside of the lamb four days before the festival, the sprinkling of the blood on lintel and doorposts, and that the lamb be eaten in "haste." The Mishnah (Pes. 10:5) explains the commands of the lamb sacrifice and the eating of mazzah ("unleavened bread") and maror ("bitter herbs") as follows:

- the lamb is offered because God "passed over" (pasah);
- the unleavened bread is eaten because God redeemed the Israelites from Egypt (Ex. 12:39);
- and the bitter herbs, because the Egyptians embittered their lives (Ex. 1:14).

With the destruction of the Temple, the offering of the paschal lamb came to an end, although it is possible that for a time the sacrifice was continued in modified form in some circles (Guttman, in: HUCA, 38 (1967), 137–48). The other rites and ceremonies of the Passover festival continued as before. The Samaritans, however, still sacrifice the paschal lamb in a special ceremony on Mt. Gerizim near Shechem. The Last Supper, mentioned in the New Testament (Mark 14, Matt. 26, Luke 22), may be the seder meal.

Early Christians observed Easter on Passover and Roman Christians on the Sunday after Passover. Later the blood libel against Jews was frequently connected with the Passover festival.

## THE SEDER

The special home ceremony on the first night of Passover, the seder ("order"), is based on the injunction to parents to inform their children of the deliverance from Egypt: *"And thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt" (Ex. 13:8).* The Mishnah (Pes. 10:4) gives a formula of four questions which are asked by the child and to which the father replies "according to the son's intelligence". During the Middle Ages a special order of service for the seder was adapted with a formal reply to the questions (culled from various rabbinic sources) and with supplementary material such as table hymns and jingles calculated to appeal to children. These are recorded in the Passover Haggadah. The Mishnah (Pes. 10:1) rules that even the poorest man in Israel must not eat on the first night of Passover unless he reclines. In mishnaic times, free men would normally recline at meals and on this night all must demonstrate that they are free. In the Middle Ages, in many communities, the custom of reclining at meals during the year was abandoned, but it became a duty to recline at the seder. During the seder, one must partake of four cups of wine (Pes. 10:1). These were interpreted symbolically as corresponding to the four expressions of redemption in the Book of Exodus (6:6–7) or the four cups mentioned in the Book of Genesis (40:11–13) in connection with the dream of the chief butler (TJ, Pes. 10:1, 37c).

On the seder table are the following items: three (in some rites two) cakes of mazzot placed one on top of the other; a roasted egg and shankbone or other bone (as reminders of the paschal lamb and the festival offering in

Temple times); a dish of salt water (for "dipping" and as a symbol of the Israelites' tears); maror such as lettuce (or horseradish) for "dipping"; and haroset ("clay"), a paste made from almonds, apples, and wine (Pes. 10:3) for the purpose of sweetening the bitter herbs and as a symbol of the mortar the Israelites used when building under the lash of their taskmasters. The seder follows this standard order:

- (1) kaddesh ("sanctification"): the festival is introduced by the Kiddush benediction in which God is praised for giving the festivals to Israel;
- (2) rehaz ("wash"): the hands are washed in accordance with the ancient practice of ritual purification before partaking of anything dipped in liquid;
- (3) karpas ("greens"): the parsley is dipped in salt water;
- (4) yahaz ("division"): the middle mazzah is broken in two and one half is hidden. This latter portion is known as the afikoman ("the after-meal") and is eaten at the end of the meal, as a reminder of the paschal lamb which was eaten at the end so that its taste would remain in the mouth. It is customary for children to look for the afikoman, a prize being given to the successful finder;
- (5) maggid ("recitation"): the Haggadah is recited;
- (6) rahzah ("washing"): the ritual washing of the hands before breaking bread;
- (7) mozi ("bringing forth"): Grace before Meals is recited: "Blessed art Thou... who bringest forth [hamozi] bread...";
- (8) mazzah: pieces of the top mazzah and the broken middle one are eaten;
- (9) maror: the bitter herbs are dipped in the haroset and eaten;
- (10) korekh ("binding"): a sandwich is made of pieces of the bottom mazzah and bitter herbs and eaten. This is a reminder of Hillel's practice in Temple times, based on the verse: "They shall eat it [the paschal lamb] with unleavened bread and bitter herbs" (Num. 9:11);
- (11) shulhan arukh ("prepared table"): the festive meal is eaten;
- (12) zafun ("hidden"): the afikoman is found and eaten;
- (13) barekh ("blessing"): Grace after Meals is recited;
- (14) Hallel ("psalms of praise"): Psalms 115–8 are recited. It was customary in Temple times to recite these psalms at the time of the offering of the paschal lamb (Pes. 5:7);
- (15) nirzah ("acceptance").

It is customary to have on the seder table a full cup of wine known as "Elijah's cup." Reflections on past deliverance awaken hope for the final redemption, and Elijah, being the herald of the Messiah (Mal. 3:23), is welcomed; toward the end of the seder, the front door of the house is opened to demonstrate that this is a "night of watching" (Ex. 12:42) on which Israel knows no fear. In the Diaspora the seder is repeated on the second night. On the second night of Passover the counting of the omer is begun. The laws of Passover in the Talmud occur in the talmudic tractate Pesachim. In the United States several additional prayers have been suggested by different groups. These include a prayer on behalf of the Holocaust victims, one for Russian Jewry, and a prayer of thanksgiving for the State of Israel, usually combined with a fifth cup of wine. The

## LAWS AND CUSTOMS OF THE PASSOVER

No hamez ("leaven") is to be found in the house or owned during Passover (Ex. 12:15, 19). On the night before the festival, the house is thoroughly searched for hamez (Pes. 1:1). All leaven found in the house is gathered together in one place and burned on the following day before noon (Bedikat Hamez).

According to rabbinic authorities, the obligation to eat mazzah applies only to the first night (Pes. 120a); it is customary, therefore, to prepare special mazzot, the wheat of which has been under observation from the time of reaping or grinding (mazzah shemurah), for it. During the remainder of the festival, though leaven may not be eaten, there is no obligation to eat mazzah. Some rabbinic authorities were opposed to the use of mazzot baked by machine.

Utensils in which leaven has been cooked, baked, or boiled must be specially treated before they can be used on Passover. The method is to immerse them in a caldron of boiling water, or, if they are utensils used on a fire, to



heat them in a fire until they glow. However, not all vessels can be treated so. Unlike other forbidden food which becomes neutralized and may be eaten if mixed in 60 times its bulk, on Passover, the smallest admixture of hamez is enough to render a dish forbidden (see Dietary Laws).

On the first day of Passover in the synagogue, a special prayer for dew (tal) is recited and the phrase morid ha-geshem is not said. On the Sabbath of Passover, the Song of Songs is read in the synagogue (Ashkenazi rite). Full Hallel is recited on the first day (two days in the Diaspora) and half-Hallel the rest of the festival. On the last day Hazkarat Neshamot is recited. When the liturgy refers to the festival, it does so as "the period of our freedom." Herut ("freedom"), is, in fact, the dominant note of Passover.

## A CRITICAL VIEW OF THE PASSOVER

**Now here is where it gets very interesting to the discriminating reader.**

The feast of Passover consists of two parts: The Passover ceremony and the Feast of Unleavened Bread. Originally both parts existed separately; but at the beginning of the Exile they were combined. **Passover was originally not a pilgrimage feast, but a domestic ceremony consisting of the slaughtering and eating of the paschal animal.** This animal—according to Exodus 12:21 (J) a sheep or goat, according to Deuteronomy 16:2, either a sheep or a bovine animal, according to Exodus 12:5 (P; cf. II Chron. 35:7), a year-old lamb or kid—was killed, in accordance with later texts (Ex. 12:6; Lev. 23:5; Num. 9:3–5; 28:16 (33:3); Josh. 5:10; Ezek. 45:21; Ezra 6:19; II Chron. 35:1), on the 14th of the first month (i.e., the 14th of Nisan, March/April), "between the evenings" (Ex. 12:6b; Lev. 23:5; Num. 9:3, 5, 11; 28:4, 8), i.e., at the setting of the sun. The early texts, Exodus 23:15 and 34:18, however, place the Festival of Unleavened Bread in "the season of the hodesh of Abib, since it was at the hodesh of Abib that you went free from Egypt," and Deuteronomy 16:1ff. places the slaughtering of the Passover sacrifice in "the hodesh of Abib, seeing that it was in this hodesh of Abib that you went free from Egypt at night..., so that you may remember the day you went free from Egypt"; and it has been argued that the last cited passage in particular makes poor sense unless hodesh designates not a 30-day period ("month") but a single day, i.e., the New Moon. (Both senses of hodesh are well attested; which is intended in this case can be confirmed only from the context.) The rite of touching the lintel and the doorposts of the house (formerly the tent) with blood from the paschal animal was connected with the slaughter (Ex. 12:7, 13 [P], 22 [J]). The flesh of the animal was boiled, according to Deuteronomy 16:7; but later—by II Chronicles 35:13a—this was interpreted in light of the P (Ex. 12:8–9) to mean broiling (cf. LXX, Deut. 16:7), and this is the rabbinic halakhah (Pes. 5:10). The flesh was then eaten with unleavened bread and bitter herbs (Ex. 12:8b; cf. Deut. 16:3a), during the night (Ex. 12:8a), in a community meal, in which the whole family or a combination of families (Ex. 12:4), but no uncircumcised persons (Ex. 12:48b; cf. 12:44–45, 48a [P]), took part. No flesh was allowed to remain until the next day (Deut. 16:4b).

Nothing is found in the Bible about the **original meaning of the Passover rite**. There is no clue in the name "Passover" (Heb. pesah) because its etymology is uncertain. The assumption that the Passover was originally a sacrifice of the firstborn (G. Beer and others) is incorrect.

- (1) because according to Exodus 22:28–29 and Leviticus 22:27, the firstborn of the sheep, ox, and goat was to be offered on the eighth day,
- (2) because according to PC (Ex. 12:5), the Passover animal had to be a year old, and
- (3) because the regulations about the firstborn in Exodus 34:19, 20a and 13:11–13 are connected with the eating of mazzot (Ex. [34:18]; 13:3–10), but not with the Passover (Ex. [34:25]; 12:24–27a; Kutsch, Segal).

**Originally the Passover was celebrated by transient breeders of sheep and goats, later by the Israelites, to secure protection for their flocks prior to leaving the desert winter pasture for cultivated regions (Rost).**

**Answer for yourself:** Did we just read that the Passover existed in Egypt long before the Israelites? We sure did.

Now when you go to our [Egypt-Christian site](#) you find out all about this and how the these Gentile Egyptians kept the Passover long before there was a Moses or an Exodus. We find that this is an "astronomical Festival" that has a "metaphysical" and Divine message to all mankind concerning the salvation of his Soul. We show the reader how the Ancients understood that this Creator God had written His "salvation" message in the Sky and Heavens above and those spiritually minded Spiritual Masters of antiquity brought this message down to Earth for man's benefit. Egypt will teach the world *"So Above, So Below"*. This is fascinating stuff if you ask me.

The rite of the blood (see above) as well as the regulation, which was later still in force (Ex. 12:46b; cf. Num. 9:12), whereby no bone of the Passover animal was to be broken had an apotropaic significance (to ward off evil). The oldest literary record in Exodus 12:21 (J) already presupposes the Passover. Hence the old nomadic custom is "historicized" and later "reinterpreted" through the eyes of the emerging Jewish nation by being connected with the main event in the Israelite salvation history, the Exodus from Egypt in the 18th Dynasty. The reason for this connection was, from a traditional-historical standpoint, the situation surrounding this departure which belonged also to the Passover time of the year (the Spring Equinox with its astronomical emphasis on Aries). Moreover, the rite of the blood made it possible to connect the Passover with the story of the killing of the Egyptian firstborn (Ex. 12:23), which was also inserted into the tradition of the Exodus as the reason why the Pharaoh let the Israelites go (Ex. 11:4ab–8; Kutsch). This "historicization" has determined the character of the Passover: it became the feast commemorating the Exodus (cf. Ex. 12:11–14a[P]; Deut. 16:1, 3) for the Jewish nation but as stated otherwise other "deeper meanings" were originally connected to this Passover or "astronomical event".

**Answer for yourself:** Now knowing this does this not make you want to know just what lies behind these "Appointed Times" with God, these Cosmic times connected to these Equinoxes and Solstices, that these Egyptians knew and from which the Jews "borrowed" and later "reinterpreted" their meanings? It sure does for me anyway and the information is available on our Egypt site where we show you how Judaism is but an extension and an adaptation of [Egyptian religion \(the earliest Divine Revelation of God to man and the world's first Ethical Monotheism\)](#) when properly understood today: <http://egyptcx.netfirms.com>. It is important to note that the basic theme of the Passover, "new beginnings, new life out of death", is yet hidden beneath the historical interpretation of the Passover for the Jewish Nation for this according to Moses was the birth of this Jewish Nation.

Speaking of the Passover in relationship to the emerging Jewish Nation Moses says:

*Exod 12:2 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. (KJV)*

It is hear that Moses begins to teach the emerging nation of Israel God's "Pattern of Worship" already familiar to the Egyptian nation for thousands of years. Wow!

Originally, the Passover was celebrated among the families (Ex. 12:21 [J]) in tents, after the territorial occupation, in houses. After the cultic centralization of King Josiah, the celebration of the Passover was transferred to the central Sanctuary in Jerusalem (Deut. 16:2, 7; II Kings 23:21–23). The requirement that the slaughtering, preparing, and eating of the paschal animals was to take place in the forecourts of the Temple was maintained after the Exile (II Chron. 30:1–5; 35:13–14; Jub. 49:16, 20). Later, because of the large numbers of participants, the paschal animal was killed at the Temple place, but boiled and eaten in the houses of Jerusalem (e.g., Pes. 5:10; 7:12). The transfer of the Passover feast to the Temple entailed the end of the rite of blood; the blood of the paschal animals was, like other sacrificial blood, now poured on the base of the altar (II Chron. 30:16; 35:11).

The reason for the institution of a second Passover on the 14th day of the second month (Num. 9:10–12 [P']), which is wrongly ascribed in II Chronicles 30 to King Hezekiah of Judah, is not a difference in calendar between Judah and Northern Israel (cf. S. Talmon, in: VT, 8 (1958), 48–74) but the possibility that a Jew might be

prevented from taking part in the feast on the 14th day of the first month because of uncleanness or a distant journey.

## THE FEAST OF THE UNLEAVENED BREAD

Unlike the Passover which was borrowed and adapted by the Israelites from Egyptian Religion, the seven-day Feast of Unleavened Bread, which was celebrated in the month of Abib (Ex. 13:4; 23:15; 34:18), is probably taken over from the Canaanites. Now before you jump and run thinking that all Canaanite Religion is evil try to understand that this is the faith of Abraham. What you don't know as of yet is why Ezra, when rewriting the Jewish Bible when the captive Israelites were released from Persia, so pictured Egypt and Canaanite so negatively in the passages which later became the Jewish Bible. That I am sad to say is a study for another day but you find hints of this on the Egypt site mentioned above.

The main custom of the feast of Unleavened Bread is the eating of unleavened bread or mazzot (e.g., Ex. 23: 15; 34:18). The required pilgrimage (Ex. 23:14–15, 17; 34:23; Deut. 16:16), originally to a local sanctuary, later—after the cult centralization of Josiah—to Jerusalem, is secondary to the eating of mazzot.

Originally the feast extended over a week beginning not on the day following the Paschal night but on a "morrow after the Sabbath." The counting of the seven weeks until the "Feast of Weeks" (Pentecost; Lev. 23:11, 15–16). In Deuteronomy 16:9 it is described as the day on which the Israelites "first put the sickle to the standing grain" and the grain harvest is begun. Because of its proximity to the traditional date of the Exodus, the mazzot feast was also connected with the Exodus and thus "historicized" again through the eyes of the Jewish nation (e.g., Ex. 12:29–34, 37–39 [J]; cf. 12:15–20; 23:15; 34:18 [P]; Deut. 16:3b). Known to the Ancients for thousands of years is the deeper "metaphysical meaning" of this "Appointed Time" of God that is related to God's Salvation Message as found in the Biblical Festivals (Equinoxes and Solstices). A yearly celebration of the march through the Jordan (according to Josh. 3–4) on the Feast of Unleavened Bread (Kraus, Soggin) cannot be derived from the late text Joshua 5:10–12; and the thesis that therefore the mazzot feast was celebrated in older times as an "election feast" in Gilgal (Wildberger) is contradictory to the fact that the Exodus was also remembered in the celebration of the Passover. Until shortly before the Exile (Deut. 16:7b), the participants in the celebration of the Passover returned home after the celebration at the Temple (the instructions about the mazzot feast in Deut. 16:3ab, 3b, 4a, 8 and 16 are a secondary enlargement [Horst]; even then the Passover and mazzot feasts (as pilgrimages) were still celebrated separately. To fix a common date for the Jews in Babylonia the mazzot feast after 587 B.C.E. was given a fixed date, the 15th to 21st of the first month, and thus connected with the Passover (first mentioned Ezek. 45:21; Lev. 23:5,6; Num. 28:16, 17; Josh. 5:10, 11; Ezra 6:19, 22; II Chron. [30:15, 13 21–22] 35: 17a, 17b; cf. also the Passover papyrus from Elephantine).

## PASSOVER IN THE NEW TESTAMENT

The combined Passover—mazzot Feast is also presupposed in the New Testament. The name here refers

- **a) to the celebration of the Passover (Matt. 26:18; Mark 14:1; Heb. 11:28);**
- **b) to the whole feast (Matt. 26:2; Luke 2:41; 22:1; Acts 12:4; especially in John 2:13, 23, et al.; for this name "[feast of] unleavened bread" [Mark 14:1, 12; Luke 22:1, 7; Acts. 12:3; 20:6] is also used), and**
- **c) as in the Old Testament (e.g., Ex. 12: 21), to the Passover lamb (Mark 14:12, 14, 16; Luke 22:8, 15; John 18–28; II Cor. 5:7).**

The connection of the death of Jesus with the Passover is important. According to the synoptic gospels, Jesus was crucified on the 15th day of Nisan, the first day of the feast; the Christians understand the last supper of Jesus as a Passover meal, during which the salvational meaning of Jesus' death is disclosed (Mark 14:22, 24).

**Answer for yourself:** Why is this a big, big problem?

**The gospel of John, on the other hand, dates the death of Jesus to the 14th of Nisan (John 19:14; cf. 18: 28), to the hour of the Passover slaughtering (cf. John 19:14, 31; Mark 15:33–34, 37; cf. Pes. 5:1; Jos. Wars, 6:423), and the meal to the night of the 13th of Nisan. This does not have calendaric (Jaubert), but theological reasons.**

**Answer for yourself:** Is someone trying to "create theology" here when there is none connected to this death of a man? Can contradictory accounts be trusted as "Divine Revelation"? Cannot the Holy Spirit and God get it right in His own book? Are there theological agendas at work here by the writers of this New Testament who want to connect this supposed event with a "literalized" sunworship already existing in Rome with their emperors? Has "allegory" been mistakenly taken and believed to be "literal" when associated with the supposed literal-death of this Jesus? The answers to these questions can only be fully understood when one is reasonable confident and possesses adequate knowledge of both Gnosticism and Astrotheology. Enough said on this now but understand that conflicting accounts do not breed confidence in either being the truth.

**Unlike the synoptic gospels, the writer of the Gospel John interprets Jesus as the Passover lamb for "symbolic" reasons but the Synoptic Gospels do not!** (John1:29; 19:36; cf. e.g., otherwise I Cor. 5:7; I Pet. 1:19; Rev. 5:6). [Ernst Kutsch]

**Answer for yourself:** So what did we see that we should not forget?

**Namely, as expertly detailed in our Egypt - Christian website, these "Divine Appointed Times" with God were known from the earliest Divine Revelations of God to mankind in the beginning of time (Egyptians were Gentiles). These "Appointed Times" with God predated Israel and were kept and observed by these Egyptians which we also soon learn upon dedicated study are the true parents of the later Jewish Race. No wonder these "Jewish Children" of Egypt learned of these previously existing "special Appointed Times with God" and later adapted and "reinterpreted" them to their unique situations down through history.**

**Answer for yourself:** What must also be said? Upon dedicated study you can not only learn these "reinterpreted" meanings Israel gave to these Holy Days and "Appointed Times" with God (these Equinoxes and Solstices) but recapture this metaphysical and Divine Truth hidden in these Appointed Times and under this historical Jewish interpretation of these Divine encounters with God as they relate to mankind's salvation.

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## LOOKING AT THE PASSOVER IN THE NEW TESTAMENT TEXTS

Everybody knows that Passover is very important festival for the Jewish people. In fact the Festival of Passover begins the Festival cycle for the Jewish people and the Hebrew Scriptures. However not many people realize that observance of the Passover was also an important festival for the Gentile Church during the first centuries, and should still be observed by Christians today.

**Answer for yourself:** Can you find any Biblical injunction against keeping and observing the Passover for either a Jew or a "non-Jew"? Is there any passage in either the Old or New Testaments which command the cessation of observance of the Passover? You won't find any. There is no Biblical reason for dispensing with it.

**Answer for yourself:** Where do we find the regulations and rules for observance of the Passover? We find them in Exodus 12:1-28, Leviticus 23:4-8, Numbers 9:1-14, Deuteronomy 16:1-8. The festival involves making a sacrifice, although this has been laid aside since the Temple was destroyed in 70AD. Without a Temple sacrifice the actual slaying of a lamb connected to the Passover cannot be preformed but this will resume once the Temple is rebuilt. Here is where the problem comes in. Many who have studied the Passover have come to erroneous conclusions concerning the Passover based on these verses alone. Many Christians argue that observance of the Passover is but "Old Testament dead works of the law".

**Answer for yourself:** Is this true?

Little do the majority of Christians and Pastors realize how much the New Testament emphasizes the Passover, not just in the Gospels, but also in the book of Acts and the letters of Paul.

## LOOKING AT THE PASSOVER IN THE GOSPELS

Yeshua (Jesus) was brought up in an observant family that went to Jerusalem every year at Passover.

*Luke 2:41 41 Now his parents went to Jerusalem every year at the feast of the passover. (KJV)*

It is recorded in the New Testament texts that he was crucified in Jerusalem while the Jews were gathered together for Passover. Let me share something new with most. The New Testament record give two different accounts of Jesus and the Passover. One conflicting account tells us that Jesus and the Apostles ate the Passover meal with his disciples EARLY....(in advance of the actual date because he knew he would no longer be with them).

**Answer for yourself:** Are you aware of this fact? The story is given in Matt. 26, Mark 14, Luke 22, telling us how he took the bread and wine to signify his body and blood, and how he was to be betrayed. John 13 also gives us the story, including the betrayal, but focuses on the washing of the disciples feet.

Luke's Gospel tells Yeshua's actual feelings concerning observing the Passover. He did not observe it legalistically, as if he was under compulsion. He said to his disciples



***"With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God". (Luke 22:15-16).***

Yeshua, understanding the true message of the Passover since being Jewish, desired to eat the Passover, and we should desire it also, especially when we learn its true meaning, and we are commissioned to teach the Nations all that he commanded (Matt. 28:18-20).

## THE PASSOVER IN THE EARLY CHURCH

**Answer for yourself:** Is there any New Testament passages or historical evidence that will prove that the New Testament Church observed the Passover long after the time of the death of Jesus as recorded in the New Testament?

**Answer for yourself:** When Yeshua celebrated Passover with his disciples, an event that is commonly called the "Last Supper", was this the last Passover for his followers and did Passover cease thus allowing the emergence of Easter? No way!

**Answer for yourself:** Can we prove that the New Testament church kept the Passover ten years after the death of Jesus as recorded in the New Testament? Well let us look carefully at the Book of Acts to see if we can find any clues.

**Notice what we find in Acts chapter 12, which is around thirty years following the death of Jesus, reference to the continued observance of the Passover festival (the Festival of Unleavened Bread being part of the Passover).**

In **Acts 12:1-4** we are told that there was persecution of the church during *"the days of unleavened bread"*, and the soldiers intended to bring Peter up to the people *"after the Passover"* (Green's Literal Translation - [the KJV erroneously says Easter instead of Passover](#)).

**Answer for yourself:** Why have we missed this important picture and event in our Christian Churches? Simply because the text does not say "Passover" in this instance but was deceptively called "Easter" instead.

*Acts 12:1-4 1 Now about that time Herod the king stretched forth his hands to vex certain of the church. 2 And he killed James the brother of John with the sword. 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. (KJV)*

**Answer for yourself:** Were you aware that the New Testament translators, out of all the times they used and translated the Greek word "pascha" correctly as "Passover", some 29 times, they decided to use instead of its tradition meaning, "Passover", the word "Easter" ONLY once in the whole New Testament and that occurrence is in this this passage in Acts 12:4? Why did they not continue to translate this word "pascha" as they had some 28 times before but change it here in the Book of Acts?

**Answer for yourself:** Why were they not consistent in translating the word "Pascha" as "Passover" as they have in ALL OTHER INSTANCES OF THE WORD when found in the New Testament?

**Answer for yourself:** Are they trying to cover up the fact that the early church observed Passover instead of Easter which was a pagan fertility festival?

**The word "Easter" is a purposeful mistranslation and deception and it not accurate to the text and the intended meaning let alone history. The original Greek word used in the Greek texts of the New**

**Testament is "pascha" which is indeed "Passover" as shown below:**

**Thayer's Greek Lexicon:**

**3957 pascha-**

- the paschal sacrifice (which was accustomed to be offered for the people's deliverance of old from Egypt)
- the paschal lamb, that is, the lamb the Israelites were accustomed to kill and eat on the 14th day of the month of Nisan (the first month of their year) in memory of the day on which their fathers, preparing to depart from Egypt, were bidden by God to slay and eat a lamb, and to sprinkle their door posts with its blood, that the destroying angel, seeing the blood, might pass over their dwellings;
- the paschal supper
- the paschal feast, the feast of the Passover, extending from the 14th to the 20th day of the month Nisan

**Of course this was done on purpose by the translators in order to try and make it look as if the early church in early centuries was observing Easter when in fact they were not; they were observing the Passover and Unleavened Break and later Pentecost (Shavuot). This is the ONLY instance in the whole of the New Testament where the Greek word "Pascha" is NOT TRANSLATED AS "PASSOVER" and instead translated as "Easter".**

**Answer for yourself:** Do you think this was done on purpose to cover up to the reader that the early church was following the **Jewish "Pattern of Worship" instead of the Roman pattern we have today?** Why not translate "Pascha" as Passover as it had been done all 28 times before? Why this one time did they not continue in their normal way of translating "Pascha" as "Passover"? Could it be that they wanted to show that the early church was not following in their Jewish Roots but rather in a Roman custom instead? Was this backwritten to change *"the faith once given the saints" (Jude 1:3)*?

**Answer for yourself:** Why should it mention Passover and the days of Unleavened Bread, unless the Believers continued to celebrate it? These, mind you, were the Jews and Jewish Believers in Jerusalem, and it is certain that they celebrated the Festivals of YHVH and not Easter. This is a whopper of a big lie and the writers of this New Testament don't stop there. Let us continue to study to find the truth.

Let us notice as well Paul's example in Acts 18:21 where he observes the Passover and takes special efforts to do so by making pilgrimage to Jerusalem to observe the Passover as commanded in the Laws of Moses for the "Jews" and Paul again was a "convert" to Judaism and was obliged to make this trip.

***Acts 18:21 21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. (KJV)***

Notice his insistence: **"I must by all means"** keep the Biblical Festivals and in this instance it is most likely the Passover. This was at the end of his second journey. It does not say which feast it was, but it probably means the biggest feast of the year, which is Passover.

**Answer for yourself:** Were you aware that Paul also observed not only Festivals and Sabbaths but "Fasts" as well?

***Acts 27:9 9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, (KJV)***

This refers to the biggest fast of the year which is **Yom Kippur**. He was a prisoner at the time, on his way to

Rome, and he was able to observe Yom Kippur because it simply meant not eating or drinking.

During Paul's third journey he spent three years at Ephesus (Acts 19:10, 20:31). He wrote his first letter to the Corinthians while he was at Ephesus and told them of his desire to see them, but he would stay at Ephesus until Pentecost. (1 Cor. 16:5-8).

*1 Cor 16:5-8 5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. 6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. 7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost. (KJV)*

So he celebrated Pentecost with the Ephesian Church. So here we find the example that this Gentile Synagogue-Church were keeping the Festival of Shavuot or Pentecost which commemorated the giving of the Torah to the Jewish nation and Moses. Then Paul left for Macedonia and Greece, which means Corinth. He stayed there for three months, and then went back through Macedonia, stopping at Berea and Thessalonica (Acts 20:1-4). He went to Phillipi where he celebrated Passover and the days of Unleavened Bread, then he sailed to Troas (Acts 20:6).

*Acts 20:6 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. (KJV)*

Then he was in a hurry to get to Jerusalem in time for Pentecost, so he sailed along the coast of Asia Minor, stopping at a few places along the way but missing out Ephesus where he would be sure to get delayed. (Acts 20:13-16).

*Acts 20:13-16 take in Paul: for so had he appointed, minding himself to go afoot. 14 And when he met with us at Assos, we took him in, and came to Mitylene. 15 And we sailed thence, and came the next day over against Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus. 16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. (KJV)*

Now we have just seen Paul say that "*I must be all means*" and now it is said about him that "*he hasted*" in attempts to keep and observe the Biblical Festivals and Feasts and Fasts. Paul knew the importance of these for him in his worship and his Gentile congregations as well. Unlike Paul these "non-Jewish" believers were not required to make pilgrimage to Jerusalem but Paul set an example, a "pattern" if you will, before his "non-Jewish" believers that strongly suggests that they observed such "appointed times" as did Paul.

So Paul seems to have organized his life around the festivals. Pentecost at Ephesus, Passover at Phillipi the following year, then Pentecost again at Jerusalem.

## PAUL'S FIRST LETTER TO CORINTH

Paul wrote his first letter to the Corinthians while he was in Ephesus. In 1 Corinthians Paul talks about his plan to stay in Ephesus until Pentecost. There are seven weeks from Passover to Pentecost, and he says so much about Passover, it seems most likely he might have written the letter during the Festival. Many scholars concur with this assessment.

In **1 Cor. 5:6-8** he says:

*Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out*

*therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.*

**Answer for yourself:** Did you notice the references to both "passover" and "unleavened break" in the above passage suggesting that Passover was on his mind?

**Paul is giving the "non-Jewish" believes in Ephesus, Asia, Minor, a direct command to observe Passover**, and he is also telling them what it means using a strong allegory. Paul taught that the Israelites ate unleavened bread before they came out of Egypt because they left in a hurry and there wasn't enough time for the dough to rise. The traditional Jewish teaching about Passover is that leaven means being sin or puffed up with pride. When they came out of Egypt they could not boast of any acts of nobility, since they had no army and they were entirely dependent on the miraculous intervention of God. Getting rid of the leaven means getting rid of our pride or sin in one's life. **Paul wrote his letter about 58 AD, before the destruction of the Temple, so the Jews in Jerusalem would still be making sacrifices at this time. Paul goes on to tell them that Christ is their Passover sacrifice, so there is no need for any other sacrifice, but they should still celebrate the Passover.**

**In 1 Cor. 8:1** he says:

*Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.*

This is obviously another reference to Passover, and the need to get rid of the leaven.

**In 1 Cor. 10:16** he says:

*The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body, for we are all partakers of that one bread.*

**Answer for yourself:** What could "the cup of blessing" and the "bread broken" refer to in the above passage?

This is another obvious **reference to the Passover meal** that Yeshua had with his disciples before his reported death. During the Passover meal there are four cups, the cup of sanctification, the cup of deliverance, the cup of redemption, and the cup of praise. **The reference to "the cup of blessing" would have been the third cup, the "cup of redemption".** Paul refers to it as the "*cup of blessing*" in this passage. Paul also appears to refer to two of the Passover cups in **1 Cor. 1:30 where he says "sanctification and redemption".**

**In 1 Cor. 11:23-26** he says:

*For I received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

Again another reminder of the Passover meal, and he goes on to say that people should not eat the bread and take the cup of the Lord unworthily, but should understand what it means. It isn't just an occasion to get together, have a meal, and have a good time or eat a wafer or some communion we do today; his reference is to the yearly Passover and this was intended to be observed by Paul's Gentile Churches.

## SO WHAT HAVE WE SEEN CONCERNING GENTILES AND THE PASSOVER?

At this point it should be obvious that the Gentiles in the Early Church were observing Passover. We have seen conclusively that not only did Paul keep and observe the Biblical Festivals and Feasts and Fasts but modeled such observance of these "appointed times with God" and taught in the synagogues both Jews and Gentiles to "keep the feasts". Paul's letters were to churches that were made up of both Jews and Gentiles, and it is unimaginable that he would want a Passover just for the Jews, where Gentiles were excluded.

Before closing we need to mention one thing concerning Acts 15 and James' ruling concerning the "non-Jew" and his being included in the Israel of God. Some call this "grafting" into the vine. Just to emphasize the point, we should turn to Acts 15 where the Gentiles were complaining about circumcision. The Council of Jerusalem met and resolved this question of circumcision by agreeing that the Gentiles would not have to be circumcised, or keep the whole law of Moses, but has to observe certain essential things. But what few see is that the Jerusalem Church also dealt with how Jews and "non-Jews" were to fellowship together when they met together for observance of Festivals and Feasts. Let us look at Acts 15:20:

- Abstain from pollutions of idols.
- Abstain from fornication
- Abstain from things strangled.
- Abstain from blood.

Most look at these 4 admonitions of a summary statement concerning 4 of the 7 Laws or categories of Laws and Commandments within the Covenant of Noah for the "non-Jew". And let me say that this is correct in a way but the real intent of these 4 admonitions, on a deeper level, concern issues involving dietary laws that were of paramount importance if Jews and "non-Jews" were to have social relationships around the table and Festivals and Feasts. I hope you have read the ["Antioch Incident" articles](#) and this become very plain as you saw this great sin precipitated the Jerusalem Council to get this right among Paul's Churches. On a deeper level these 4 admonitions refer to dietary laws only. The emphasis on the dietary laws was to ensure that the Jews and Gentiles would be able to meet together for Passover and all the other festivals that involve food, including the regular weekly Shabbat.

**Answer for yourself:** Is this one way the "middle wall of partition" between the Jew and "non-Jew" was to be broken down? It sure was.

The Gentiles had to observe the essential elements of a Kosher diet that pertained to them in their Covenant of Noah so that they could do their fair share of the work, preparing the food for the communal meals.

So we have seen an abundance of New Testament references about Passover, making complete hogwash of the notion that observance of the Passover (or other Biblical Festivals or Fasts) are but Old Testament dead works of the law which are to be abandoned by Christians. The early "Jesus Movement" and its outreaches and churches observed them, and the Apostle Paul not only commanded but modeled for his Gentile congregations that they should be observed. There is nothing in the New Testament that suggests that this festival, or any other festival, should be abandoned.

**Answer for yourself:** If we are going to repent and return to the Biblical festivals, in accordance with the practices of the Early Jewish and Gentile Synagogue-Churches whose examples we have just seen both in Israel and Asia, Minor, then what do we do about the Christian festivals such as Christmas and Easter? The answer is simple - we cease and desist observing them and we sanctify ourselves from them since they have no Biblical basis and are derived from the loss of knowledge as to what these "appointed times" with God originally meant



**and how they were to be "observed".**

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## CAN WE FIND ATONEMENT IN THE PASSOVER?

Earlier in my life an evangelical Christian I was taught by various Christian writers to draw a comparison between the Passover Lamb and Jesus. The Gospel of John, for instance, makes such a comparison. I read several books on "Jesus in the Festivals" of Israel and these books make it appear as if the life of Jesus as depicted in the New Testament "fulfilled" the Passover as well as all other Biblical Festivals. It seemed so simple as I read these book; everything lined up with the texts of my New Testament. But I would find as a Seminary graduate with my Masters Degree, fully equipped to do scholarly Biblical studies like never before, that this "Jesus Story" is not so simply at all; in fact it is quite difficult and involved if you want to find "the truth" after 2000 or more years of manipulation of religious texts which we have been led to "trust" today. But I did not know then, when reading this books on Jesus and the Biblical Festivals, how the actual Sacrificial System and Atonement worked in the Bible; all I knew is that I kept reading about "blood" and "atonement" and the obvious connection between Jesus' death and its occurrence on Passover seemed to me as if Jesus was the fulfillment of this Biblical Festival. After all this Christian author of "this" and "that" book "said so" and made such general comparisons. Also at this time in my Christian life I had not studied in-depth or made comparison studies of hundreds Hebrew texts and Hebrew Scriptures from the Jewish and Hebrew Bible and their later purposeful forgeries, purposeful misquotation, purposeful mistranslation, purposeful lifting out of Hebrew Scriptural context, and pure Scriptural "invention" of texts to make it appear as if my Christian Old Testament and my Christian New Testament Jesus is the "fulfillment" of all these Messianic Prophecies. I learned as a Pastor when doing these studies through much prayer, tears, and heart rending study of these hundreds of Scriptural corruptions in my Christian Bible that I had been led to "believe" a lie and subsequently devoted my life to teach the truth about these issues to as many who want to know the truth about the "Jesus Story" before they die and meet God face to face.

My pastors and teachers as a young boy and man insisted that the "former" foreshadows the "latter" in my Bible. This same idea is advanced in the New Testament, particularly in the book of John where Jesus is portrayed as the fulfillment of the Passover lamb. Mentioned in the previous article are the contradictory evidence from the Synoptic Gospels to the contrary of what the writer of the Gospel of John says about Jesus and the Passover since these writers cannot agree as to the date on which this Jesus is supposedly slain or its significance. Elsewhere on other articles I show how the Jerusalem Church, James the Lord's brother, and Paul even continue to bring "blood sacrifices" and "atonement offerings" some 30 years after the time allotted for the death of the New Testament Jesus. The more I studied the more these "fulfillments" of Biblical Festivals by this New Testament Jesus seemed in doubt.

**Answer for yourself:** What should this teach us? Well, for one thing the theology of the New Testament connecting "atonement" to the death of this Jesus at the Passover is highly suspect since it can be demonstrated that the followers of this Jesus and even Paul certainly did not think that Jesus' death was an atonement for anything nor that this supposed "death of Jesus" changed anything for them; let alone true Biblical Atonement and close inspection and study of many New Testament texts only reinforced the fact that the later followers of this "Jesus" saw no change in Biblical Atonement whatsoever.

Through my years of study as I combed through volumes of materials to help better understand Passover and the Day of Atonement I was brought to have questions about where exactly in the Passover do we find the

forgiveness of sins that was taught by the church as pictured by the death of Jesus. My research verified for me that instead of looking at the Passover for atonement of sin one must look to the Day of Atonement, and only then we find atonement for unintentional sins and sins of the first Tablet of the Law. Unknown to most Christians is the fact that Yom Kippur, the Day of Atonement and Temple sacrifices NEVER atoned for sins of the Second Tablet of the Law! Even if this Jesus had been some way the "Passover Atonement" there was no atonement every provided by sacrifice for the breaking the Second Tablet of the Law and its Commandments. It seemed that this death of Jesus would not have covered most of mankind's sins in the first place since sins of the Second Tablet of the Law predominately outnumber sins of the First Tablet of the Law for mankind in the first place. Judaism has always taught that only, repentance, a contrite and broken heart, prayer, restitution and good deeds and acts of charity (alms) atoned for these sins of the Second Tablet of the Law. Remembering that Jesus is taught to be the Passover Lamb for the life of me I cannot make any connection with this representation and the forgiveness of sin once I came to correctly understand Biblical Atonement from a Jewish perspective and that mind you is the only way to view it since God gave this to the Jewish people and not the Gentiles. Such is a major problem for the "thinking" Christian.

- **Answer for yourself:** In light of this information then how valid is the premise that the Passover sacrifice foreshadows the life and ministry of Jesus?
- **Answer for yourself:** What is the Passover holiday and observance really about?

## LOOKING AT THE PASSOVER

The Bible relates that when the Jewish people were preparing themselves for their momentous Exodus from Egypt, God commanded them to slaughter a year-old sheep or goat on the 14th day of the first month (Nissan) and publicly place its blood on the outside doorposts of their homes. Because missionaries insist that this blood was the antitype of the blood of Jesus at Calvary, it behooves us to question the soundness of this claim.

The Torah never states or even implies that the Passover sheep or goat atones for sin.

This notion that the Paschal lamb is a representation of a crucified savior or atonement for sin is as foreign to the teachings of the Jewish Scriptures and the Torah as is the notion of the man in the moon. Such identifications of crucified saviors and atonement cannot be found in Judaism; one has to look at Gentile "literalized" Sunworship and Rome's later interpretation of "literalized" crucified Sungods and Sungodmen to find such teachings. I found upon study that these Ancients who are accused of Sunworship by Christianity never believed that these "sungods" atoned for their sins; but rather the Gentile's "dying/rising" god and godman was but allegorical and symbolic for the "awakening of God's Soul" within the heart of man. Properly understood the Ancients understood their Sungodmen to represent mankind being created in the image of God. These "sungods" were allegories for the spiritual within mankind as a species. All these "sungods" and "Sungodmen" were symbolic representations in mythical and allegorical forms for the Divine Essene hidden within the flesh of mankind and path of spiritual development for the Soul within mankind. Only when this "gnosis" is lost and these are later "carnalized" and "literalized" do we loose this Divine Truth. The same I found has happened to the "Jesus Story". Thus, the true Gnostic Paul will say:

*Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)*

*Eph 5:14 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (KJV)*

**Rome changes all of this prior understanding of the Divine when they "literalized" these godmen and confined "the Christ Within" to one person, the New Testament Jesus, and write these concepts into their New Testament.**

A careful and dedicated study aimed at verifying the truth rather than vindicating one's present actions and Christian beliefs reveals that **the Torah has alluded to the Paschal Lamb long before the Exodus from Egypt had occurred.** Centuries earlier, the Almighty tested Abraham's faith when God commanded him to sacrifice his beloved son Isaac. As the two ascended Mount Moriah together, Isaac turned to his father and asked, *"Here is fire and the wood, but where is the lamb for the offering? Abraham then replied, "God will see to a lamb for an offering, my son."* The question that immediately comes to mind is: What happened to that lamb that Abraham promised? A few verses later we find that **it was a ram, not a lamb that was sacrificed!**

**Answer for yourself:** Where was the lamb to which Abraham was prophetically referring?

The answer of course is that our father Abraham was referring to the Paschal Lamb. Just as God tested Abraham's faith to show his worthiness to be the father of the Chosen People, the young Jewish nation also had to have their faith tested to show their worthiness to participate in the Exodus from Egypt, receive the Torah at Mount Sinai, and become the progenitors of the covenant people who would forever be known as "a light to the nations."

In the Ancient Egyptian society; where the Jewish People and followers of Akhenaten were enslaved following Akhenaten's unsuccessful religious revolution in Egypt (Moses) the lamb was considered by many a sacred symbol for "god", similar to how the cow is deified and worshipped in India today. I cannot get into this now but this all has to do with the Precession of the Equinoxes, Astronomy, and the Age of Aries (ram) following the Age of Taurus (bull). In ancient Egypt, molesting a lamb in any way was considered a crime punishable by death.

**Answer for yourself:** Did you read anywhere for yourself that forgiveness of sins is connected to the Passover ceremony or with Abraham's lamb? No. Then the "former" does not foreshadow the "latter". We simply have misunderstood what we have been reading our whole lives in our Bibles and have been led to "read into these passages" ideas that simply are not contained in the events we are reading. We need more knowledge in order to understand what is actually going on.

**Answer for yourself:** Acknowledging then that forgiveness of sin and atonement is connected with the Day of Atonement/Yom Kippur, then how do we account for the fact that the death of Jesus at the Passover season is supposed to atone for sin according to Christianity when his death was at the wrong time of the year at the wrong Biblical Festival no less? If this Jesus' death was somehow connected to procuring "atonement" and "forgiveness of sins" then should not Jesus have died at Yom Kippur instead of Passover?

**There is no atonement connected with Passover according to Judaism today and if Jesus' death is to even be remotely considered as a form of atonement by Christianity then if we are to be true to "types and shadow" fulfillments then Jesus should have died at Yom Kippur and not at the Passover. But he is depicted as not dying at Yom Kippur. This is our big problem when trying to make this Jesus "fulfull" the Biblical Festivals.**

For Christians who consistently say that Jesus "fulfilled" the Biblical Festivals it would do them good to study the Biblical Festivals from a Jewish view and try to understand them the way the Jewish scholars and people understood them. In so doing they would see that atonement is connected with the Fall Biblical Festivals and not the Spring Festivals. Atonement is connected with the High Holy Day of Yom Kippur and was NEVER connected with the Passover. If one is true to "types and shadows" and tries to apply such an analogy to Jesus then understand in the most critical of all analogies [Atonement] you are out of step with the Festivals themselves and forcing your pre-formed theology into time frames where God's message to us in these

Equinoxes and Solstices, these Biblical Festivals, is completely different.

It would do us well right now to understand in summary from Gods' mo'eds [Appointed Times] and Biblical Festivals. Here in summary fashion is the message in the Biblical Festivals that Moses and the Jewish people have always understood.

## UNDERSTANDING THE BIBLICAL FESTIVALS CORRECTLY

God makes His salvation available through faith and this foundational concept is pictured in the physical salvation of Israel from Egypt. Faith is not just a "mental assent" but an alive response to a religious beliefs. Saving faith is not dead but alive and responds. It acts. The key is responding in "obedience." This response can be called appropriately "works" for such actions as one's fruit of one's faith accompany such beliefs for if the Israelites had not **responded accurately & obediently** to their faith in God and failed to apply the blood to their door then they would likewise had died. So we learn that faith that responds in obedience "saves."

What we need to notice is that this **"saving faith" was seen and demonstrated at the Passover.** Salvation of God delivers the believer from death and this salvation is "imputed" to us yet the reality of its fullness yet awaits us. You might say we have an "earnest" of our salvation today but not the whole ball of wax; at least not yet. Passover serves as the starting place for one's faith in God and His saving Word. It is one's obedient faith to the Words of God that produces this "saving faith" and the Passover was the perfect example for demonstration of one's faith in the God of Israel and in so doing then God's judgment of sin "passes over the believer" due to his obedient faith. **Of course for us such obedience [Israel responded in saving faith by applying the blood of a lamb to their doorposts] is seen in obeying the various Commandments of God involved in our unique Covenants with God; both for the Jewish people and the "non-Jews" as well.**

Once we are saved by our faith in God with obedience unto Him at our personal Passover one comes to the next Festival of YHWH where we learn of the purpose of the Festival of Unleavened Bread. The Festival of Unleavened Bread follows "faith in God and his Word" where obedience really comes to the forefront. It is time to get the "leaven" (picture of sin in the Bible) or sin out of our lives. **I speak of repentance when speaking of the Festival of Unleavened Bread.** Since sin is the transgression of the Law then getting this "breaking of God's Commandments" out of lives means that we must grow in our understanding of God's Torah and Laws which frame our respective Covenants; both Jewish and "non-Jewish" [for the Christian the Covenant and Laws of Noah]. This is a sanctification whereby we make ourselves through repentance and obedience to the Word of God acceptable vessels for God's Spirit to inhabit.

Once we grow as worthy vessels for God's spirit to inhabit through repentance and a heightened obedience then **God's Spirit comes to such a one in the fulfillment of Pentecost.** We have just personally experienced our own Passover where God's judgment passes over us because of our faith in Him and repentance and obedience to His word. As our obedience grows then God comes to dwell within us to the degree that we are worthy vessels. As we find in Israel we find in our own lives as well. These first three Festivals are called the Spring Festivals and they are observed during the first rainy season in Israel.

It helps to understand that Israel had two rainy seasons a year separated by a long dry period. We find the same example in our lives. We all get excited when we come to God, turn from sin, and are filled with His Spirit. But over time the day to day drudgery of life wears us down. We like Israel experience our own dry period as symbolized by a life-time of temptation, trial, and drudgery. We are confronted daily with living lives that "overcome" sin or lives that "fail" and fall into paths of sinfulness. Once we are saved, cleansed, and filled with God's Spirit, we are equipped to live out our lives where we must deal with the good and the bad as we encounter them in life. Sometimes life is hard as seen in the dry season following Pentecost; yet we have the Spirit of HaShem to comfort and sustain us throughout the middle and autumn years of our lives.

After the dry season of Israel and our lives we come to the next Festival which is **Rosh HaShannah which**



symbolizes our death at the end of our life. Rosh HaShannah is the resurrection and judgment following our earth lives. It is appointed for man to once die and then the judgment which is also a second part of Rosh HaShannah. After the resurrection at Rosh HaShannah where we encounter our judgment and hopeful reward for a life lived obediently unto God then one awaits the final atonement before God at Yom Kippur as God tallies our lives hopefully filled with obedience to His Word and good works which "atone" for our sins. The only thing lacking is the eternal dwelling of the Spirit of God with mankind at the Festival of Tabernacles. This is the eternal Sabbath where God and man are one. This is only a summary to say the least of what the Biblical Festivals reveal...the Plan of Salvation of God.

*And if you noticed, this plan is very understandable to the Jew and "non-Jew" without trying to "force" Jesus to fulfill passages that yet remain unfulfilled.*

As you see the cycle of observance of the Biblical Festivals, called a "mo'ed," in Hebrew, literally means a "rehearsal." What God intends is that all His Children, both Jew and "non-Jew", keep and observe these rehearsals in order that they learn God's true plan of salvation and in so doing make their calling and election certain in order that they be the "bride" and not find themselves excluded. God repeated His salvation message to His people year after year in these Festivals seasons over and over again in order that no one get it wrong. With Rome's help we lost this Divine Message and find it only outside of Christianity today. Needless to say Christianity has lost this Divine Message today due to Rome's "reinterpretation" of these Biblical Festivals with the aid of Scriptural forgery! Such is the fruit of antisemitism.

*Matt 22:9-14 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen. (KJV).*

*2 Pet 1:10 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: (KJV)*

**Answer for yourself:** Were you aware before this article that the sacrificial system and Blood Atonement as understood by the Rabbis and the Jewish people ONLY provided atonement for the sins of ignorance of the First Tablet of the Law [sins between man and God] and intentional sins were not atoned for in the least?

**Answer for yourself:** Were you aware that the sacrificial system and Blood Atonement as understood by the Rabbis and the Jewish people DID NOT provide atonement for the sins of the Second Tablet of the Law [sins between man and man] and that these sins were NEVER atoned for in the least through Temple blood offerings?

**Answer for yourself:** What are Christians to do once they come to the realization that even if atonement was connected to Jesus' death, which it is not, that this "lamb" and the sacrifice of a lamb at Passover, or even at Yom Kippur, would never have atoned for Sins of the Second Tablet of the Law in the first place? Then would it not appear that Jesus' death, if believed to be a final atonement for mankind's sins, would have left half or more of mankind's sins "unatoned for"? If we are going to have "types and shadows" then let us be truthful and faithful to this paradigm and apply it correctly all the way if we are to try to do it at all. Then what are we to do

once we come to the understanding that **such blood and lamb atonement never atoned for intentional sins or the sins of the Second Tablet of the Law?**

**Answer for yourself:** It is possible, just possible that "the Christ" was right in teaching repentance and return to obedience to the Commandments of God as atonement for mankind's sins before God? **Have we missed the true message of Eternal Life and atonement as taught by Jesus, the Rabbis, and the Jewish people and accepted a false atonement instead?** It is just possible that Rome, because of their hatred of Jews, gave us their own brand of "literalized sunworship" in their own book called the New Testament and and their version of atonement and we have not know this and been **taught the truth about Biblical Atonement?**

It is time to study our Hebrew Roots of Christianity to uncover the truth and the answers to these questions. In fact it is way past time.

**One last thing to complicate this matter.** If we look into antiquity we find a "Messa" or "Messiah" of Egypt who was a "historical" person, a "savior" of sorts, who was killed on the eve of the Passover in the days of Moses, and who was hung on a tree on the eve of this Passover. This is written not only about by Manetho, a Pharaoh scribe in the 3rd century B.C.E. but the Rabbis in their Talmud.

**Answer for yourself:** Could it be, just be, that this ancient tradition of a "crucified savior", a "crucified Messiah" who literally lived and was killed by the Hebrews at Sinai (Sinai was Egyptian land) on the eve of the Passover in Egypt, and hung on a tree around 1,350 B.C.E., be the substance for all later accounts of which we read of the death of such a one at the time of the Passover? Would it make any difference that this person was the Joshua of the Bible we read about? Would it make any difference if we realize that this Joshua or the name "Joshua" is also the word "Jesus"? Was this slain "Messa" or "Messiah" Joshua-Jesus? Would it make any difference that his horrible death and killing of this "historical" Son of God, the Son of Ra, by the followers of Akhenaten, the Biblical Moses, this Joshua-Jesus, was later to be seen as great sin for Israel; a sin which Moses will judge harshly and in the words of Ezekiel needing "atonement" by Israel? Since this killing of the Pharaoh Tutankhamun, Moses' son, the Messa or Messiah of Egypt, was requiring atonement in Jewish history, then is it just possible that atonement was in reality once connected ironically to the time of the Passover for this great sin and only later the idea of atonement moved to the Fall Festivals and Equinoxes as we have it now? Wow? You see, there is a lot we have not been taught that lays at the very heart of our "Jesus Story". We got Rome's version and only their version. But the real truth as always is found when searching out the "Jewish Roots" of our Christian faith in all its aspects.

That again must be a study for another day. See our **Egypt-Cx** website for the study of the Hebrew Pharaohs and you will find your answer as well as the light beginning to emerge concerning our "Jesus Story" today.

One more thing that must be said. The Ancients possessing this Wisdom and Divine Revelation of God surrounding the Equinoxes and Solstices, these "Appointed Times with God" got it right; the message of birth, life, death, and rebirth as seen in the Biblical Festivals, not only on a physical plane for mankind's existence but on a Spiritual depth as well is very true. The Biblical Festivals do teach us the path for the intended grow and maturation of our Souls, from birth to death and the gathering of our Souls to the Primary Cause we call God. The Ancients gave us myths and legends of personified sungods to dramatize this "growth of the Soul", these "dying/rising" gods which pictured the awaking of our Souls within these physical bodies of matter we posses; a story of the "godman" whom we truly are. These sungod stories are mistakenly "literalized" today and we discount them all as only idolatry when they, when properly understood, express the highest Divine Revelations ever given mankind by God about the metaphysical. But this account of the tragic death of Tutankhamun colors all history, past and present, and this event is found "hidden beneath and "shadowed" in the "Jesus Story" which we read in the New Testament when taken "literally". **This is where the get the New Testament lingering idea that "atonement" was to be connected with the Passover; atonement mind you for just one sin; the sin of murder by the Hebrews for killing the Son of God when he was hung on a tree on the eve of the Passover in 1,350 B.C.E. This the the origin for the only true historical "Joshua-Jesus" and it casts its shadow down to history and we yet see it today in the New Testament.** Such is the

can we find atonement in the passover?

**power and impact of this event, both Moses (Akhenaten) and Tutankhamun, and the impact of his death upon the world as it involved the 18 Dynasty of Egypt and the Hebrew Pharaohs.**

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## IS THERE A RELATIONSHIP BETWEEN JESUS AND THE AFIKOMAN IN THE PASSOVER?

I have heard Christians claim that although Jews don't realize it, at the seder we single out the middle matza because it represents the Messiah (the three matzot together representing the Trinity), we break the middle matza because it signifies his death by crucifixion, and we then hide the part of the middle matza (called the afikoman) to signify his burial. Finally we "resurrect" the middle matza, just as Jesus is said to have rose from the grave.

**Answer for yourself:** What is the truth of this claim?

Such a premise rests on an analogy between the use of the three matzot and the Trinity doctrine, and if anyone has done their personal study on the origin of the Trinity they found that such ideas were based on historical and theological ignorance. There are intrinsic flaws in this analogy, which dispel the illusion which is sought. Let me enumerate just a few.

Jesus is alleged to be the ultimate paschal lamb. We revealed in the earlier article the [true historical significance where the idea of "atonement" was originally connected with the Passover](#) and saw that it involved only one sin; the sin of the murder of Moses' son, the Son of Ra, the Son of God, the Pharaoh Tutankhamun, who was killed and hung on a tree on the eve of the Passover in the Sinai in and around 1,350 B.C.E. **We mentioned as well where we get the idea of the "lamb" or "ram" connected with Passover and mentioned it was connected with Astronomy and the Age of Aries as related to the Precession of the Equinoxes.**

Christians maintain that the afikoman (one part of the broken middle matza) was instituted by early Jewish Christians to commemorate that claim through a unique set of symbolisms which include the three matzot of the rabbinic seder. However, a careful scrutiny of such claims shows that **there is no analogy between the afikoman and Jesus.** It is the whole middle matzah that the Christians claim symbolizes Jesus. They then allege that the afikoman, half of the matzah, is hidden to signify his burial and that in essence we "resurrect" the afikoman, just as, according to their claim, Jesus rose from the grave.

Such a claim is unequivocally false. **The afikoman refers, not to the whole middle matzah, but to one portion of it, after it has been divided in two.** Without the two pieces of the middle matzah being visibly reunited and then once more becoming part of the "unity," there can be no analogy with Christian trinitarian and messianic claims concerning Jesus. **Yet, once removed from the stack of three matzot, the piece set aside for the afikoman never returns neither to the "unity" nor to the other part of the middle matzah. Thus, the middle part of the "unity" that the missionaries emphasize as symbolically significant is never restored to its full complement. Only part of it is retrieved at the conclusion of the seder. This retrieved piece cannot represent the allegedly wholly risen Jesus.** The analogy if taken "literally" would mean that only "parts" of Jesus' body was resurrected making him a Jewish Frankenstein. Surely we cannot be that grotesque.

The claim that the afikoman, a portion of the middle matzah, symbolizes Jesus as the paschal lamb contradicts

the Gospel of John. The writer of the Gospel of John declares that the body of Jesus, corresponding to the missionaries' middle matzah, remained unbroken but the matzah in the form of the afikomen is "broken". The analogy fails. John places great emphasis on the allegation that Jesus' bones were not broken so that he could fulfill the commandment that not one bone of the paschal lamb should be broken (John 19:36, cf. Exodus 12:46). In addition, the New Testament claims that Jesus rose bodily from the tomb (Luke 24:39, John 20:27). Thus, this broken middle matzah could not symbolize Jesus as the paschal lamb. For such an analogy to occur, the complete matzah would have to remain unbroken.

According to such Christianization of the Jewish Passover, the matzah that is broken in half, wrapped, and put aside until the end of the seder represents the death, burial, and resurrection of Jesus. Hence, it is alleged, the broken matzah reintroduced into the seder service is called aphikomen, "the coming one." This notion, in actuality, symbolically negates the claim that Jesus underwent a complete bodily resurrection. The afikoman is only a portion of the broken matzah; it is the whole middle matzah that would have to symbolize the risen Jesus. Furthermore, the connection of the word afikoman with the reintroduced piece of matzah is first used in the medieval period. In addition, the use of three matzot instead of two also dates to a late period many hundreds of years after the death of Jesus. There is no way the Christian's explanation can have any truth to it.

**Answer for yourself:** But does the truth matter or does one's theology prevail or should it prevail when contrasted with correcting truths?

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# DID PAUL & THE JERUSALEM CHURCH CONTINUE TO BRING BLOOD SACRIFICES AFTER THE DEATH OF JESUS...& WHAT DOES THAT MEAN FOR CHRISTIANITY TODAY?

Before we begin let me see if we can agree on a premise before reading this article.

*A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, the Biblical texts, the study of comparative religions, as well as Gnosticism, Egyptian Religion, the ancient Divine Wisdom, Astronomy and Astrology, and Archeology, must in the Spirit of Truth and Repentance, be flexible enough to change.*

If you can admit to the truth of the above statement, then read on. If not, you need not continue.

If you were like me then most likely you grew up in the Christian church. Having done so you probably, like myself, were fed a steady diet of the book of Hebrews. In that book which is traditionally attributed to Paul as being the author, we are told that Jesus was the ultimate sacrifice for mankind's sin and accordingly the Sacrificial System of the Old Testament and the Hebrew Scriptures was done away with due to this sacrifice of Jesus on the cross for man's salvation. That this Jesus of the New Testament is the ultimate sacrifice for sin and that his death is the atonement offered to the whole of mankind for its sin is the foundational dogma of the whole of Christian theology. This will be the topic for consideration and investigation in this article today. I hope you realize that if it is possible to expose this cornerstone theological dogma of Christianity as fallacious, invalid, reasonless and erroneous then the whole of Christianity and its other "religious dogmas" are then highly suspect and doubtful. It is not my intention to prove either Christianity and its dogmas "correct or incorrect" but rather get to the truth of the matter since in reality "Truth" is the highest religion than mankind was ever given mankind by the Creator.

In particular we read:

- **Hebrews 9:12-14** *Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.....How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*
- **Hebrews 9:28** *So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*
- **Hebrews 10:1-2** *For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2. For then would they not have ceased to be offered?*

- **Hebrews 10:10** *By the which will we are sanctified through the offering of the body of Jesus Christ once for all*
- **Hebrews 10:14** *For by one offering he hath perfected for ever them that are sanctified*
- **Hebrews 10:18** *Now where remission of there is, there is no more offering for sin*

This Book of Hebrews maintains that Christians are to reflect upon the fact that Jesus took upon himself the sun burden of the world and that he bore the burden of it until death out of obedience to God. The Book of Hebrews goes on to state that God declared this work of his Son to be the cause of salvation for all (Hebrews 4:14-5:10). It further maintains that the Old Testament sacrifices served only to point to the unique sacrifice of Christ, which alone obtains forgiveness of sins (Hebrews 10:1-18).

Everything sounds so good and perfect and easy to accept if we but only confine our thoughts to this Book of Hebrews. It seems so wonderfully simply to the reader who looks no further than the surface of these texts. But if one possesses any depth of knowledge of either Judaism, the Sacrificial System and how it operated and its true dynamics, or the host of other "pagan Saviors" who likewise "died on a cross" over the last 10,000 years as taken from comparative religious studies then there are insurmountable problems that surface with such blanket statements made by this Book of Hebrews.

It is a well known fact that the Jewish people and their Rabbis have rejected such a belief in the New Testament Jesus for over 2,000 years at present. Most Christians have never stopped to consider why the whole of the Jewish people reject something that is so plainly stated in our Roman Christian Bibles. Even more, it was to the Jewish people that the Sacrificial System was given in the first place and not the Gentile Christians. If any were to understand the intricate workings and dynamics of the Sacrificial System it would be the Jewish people and their Rabbis and not the Gentiles and it is these same Jewish people who doggedly have refused to accept Jesus as a sacrifice for sin. In spite of 2,000 years of Christian testimony and persuasion the Jewish people and their learned and scholarly Rabbis have staunchly refused to accept our simple "Jesus Salvation" message that 2.5 billion Christians hear preached from this "one book" Sunday after Sunday.

**Answer for yourself:** What is it that the Jewish people know that we Christians don't that might be the reason for such a refusal in believing what appears to be so simple to Christians; namely that "Jesus died for my sins" as maintained in such New Testament Books as this Book of Hebrews?

**Answer for yourself:** Is this writer of the Book of Hebrew telling us the truth in stating that the death of Jesus is the atonement for yours and my sin or is he misrepresenting the truth about Biblical Atonement and how the Sacrificial System actually worked? Could it be that we as Christians and "followers of the Christ" have been misled in this most important dogma concerning the atonement of our sins which we have been taught is so necessary to our Eternal Salvation as attached to the death of Jesus? How can we know the truth of the matter concerning this question about Jesus' death and any relationship it might or might not had as connected with the Sacrificial System and its role in our atonement if we don't know how the Sacrificial System worked?

Christians think they know all that is to be known concerning the Sacrificial System because they see the word "blood" used over and over in the Bible as connected to the Sacrificial System. But in reality few if any Christians know the truth about how the "blood" actually functioned in the Sacrificial process. Startling it will be to most as we see later that the "blood" is the "passive element" in the Sacrificial System and not the "active agent" that procures atonement in the first place but all of this will come later. All that Christians know is that the blood was poured out on the altar and they "assume" it obtained for the sacrificer forgiveness of sins and atonement. But I assure you that there is much that we as Christians don't know and it is what we don't know that stops us from seeing the hidden truths behind these texts that the Jewish people and their Rabbis have seen for over 2,000 years and both seeing and knowing these "hidden truths" they have no recourse other than to reject what they know to be "untrue". It is these "hidden truths" as relating to the Sacrificial System that prevents the Jewish people and their Rabbis accepting the death of Jesus for their sins. I once was like the reader, unaware of such knowledge as connected to the Sacrificial System. I was unaware of what I will show you in this article until I studied this out when researching Judaism for the first 5 years following graduating from Seminary. It was then I had the shock of my life; a shock that changed the complete direction of my life

and will yours when you see these truths.

**Answer for yourself:** Could this writer of the Book of Hebrew be "wrong" and way off in what he is saying about Jesus being the "final atonement" for one's sins?

"No way" you say? Well keep reading and let us investigate what the New Testament teaches us in other places as well as doing an [exhaustive study on true Biblical Atonement later.](#)

After writing these passages the writer goes even so far as to say in *Hebrews 10:20...."by a new and living way which he hath consecrated for us, through the veil, that is to say, his body"* and *Hebrews 10:22 "let us draw near with a true heart in full assurance of faith..."*

All sounds so good since we have heard similar preaching drilled into us since we were children. But around the corner of our lives lurks the Divine Truth which is the great corrective of mistaken religious beliefs.

## NOW FOR THE HARD PART

Although it cannot be proven for certainty, the tradition of the Church maintains Pauline authorship for the book of Hebrews. As early as the second century Paul was regarded in the East as the author, and during the third century his authorship was the accepted view. In the West, where the epistle was known from earliest times, Pauline authorship was rejected and did not gain acceptance until the fourth century. In reality we don't know who wrote it, either Paul or a later "pro-Paulinist" writer. The Book of Hebrew is a "disputed" book. By "disputed", I mean that some geographic regions accepted the book, while others recognized it, but did not view it on the same level as the accepted New Testament books. While some geographic areas had always accepted these books as Scripture, others held them at bay, even considering them to be forgeries. The most logical explanation, is that some of these books were originally written to one geographic area and the book did not immediately get distributed to other areas. The Muratorian canon, dating from the end of the second century, lists most of the books in our New Testament, but does not include James, Hebrews, 3 John, or 1 and 2 Peter. In addition to the Revelation of John, it also includes the Apocalypse of Peter. Certain books remained problematic for centuries. Hebrews remained controversial in the West until the end of the fourth century.

The author of Hebrews was a second hand convert. Hebrews 2:3b states: *"...which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him"*; This seems to rule out the twelve apostles and Paul and anyone who got their doctrine directly from Jesus. The apostles are ruled out because they would identify themselves as those that actually heard Jesus. They did not need to receive it from someone else who also heard Jesus. Likewise, Paul seems to completely argue against the idea that anything came to him save from Jesus directly in the beginning of his epistle to the Galatians (see the first chapter and half of the epistle where Paul receives a "vision" on the road to Damascus). If we assume (and some may not) that the author is mentioned somewhere in the Bible then this clue would greatly narrow the list of suspects. The author of Hebrews identifies himself as Jewish and seems to have a deep love of the Jews. Paul being called to the Gentiles, himself being a Gentile convert, indicates that he most likely is not the author. This is a somewhat minor point as it doesn't narrow the list of suspects down very well. The author of Hebrews is familiar with Timothy (13:23), and even what was going on with Timothy coming out of prison. This again is but another minor point as it doesn't narrow the list of suspects greatly. The author seems to be familiar with Rome: Hebrews 13:24b *"... They of Italy salute you"*. This could be viewed either as the author writing from Italy (less likely), or the author was writing back to Italy speaking of others from Italy who were with him saluting them (more likely). In either case, the author has a familiarity with those he is talking to and likely has a knowledge of them. As you can see the authorship of Hebrew is lacking but yet, in spite of all of this, Paul most often gets the nod as to the suspected author.

*Having said that, then if Paul was the author of Hebrews then we should*

*expect to find examples in Paul's life where he lives out the doctrines of salvation connected to Jesus' death espoused in the book of Hebrews... especially the one concerning the finality of Jesus Christ's death as the final atonement for sin!*

**Answer for yourself:** Does the Apostle Paul, in his life after the cross, share with us examples in the New Testament whereby he shows us that he believes, as we as traditional Christians today are taught, that Jesus and his death "once for all" redeemed mankind from sin?

Before you answer "yes" let me prepare you that in Paul's authentic 7 epistles he astonishingly does not teach anything regarding this death of Jesus as a type of atonement for sin. In fact I will show you in a minute that the authentic Paul teaches just the opposite!

Let us not forget that the writer of the Book of Hebrew is a "friend of Rome" and that Rome canonized this disputed book only after almost 500 years of dissent! Many Christian theologians believe that Paul's epistle to the Galatians shows that the New Covenant and specifically Christ's sacrifice has "done away" with the religion of the Old Testament & the written Torah-law; at least that is what I was taught. When one understands Galatians correctly he amazingly sees that this is nowhere mentioned or taught by the true Paul. To Jews the idea that the written Torah-law has been replaced ("replacement theology") is unthinkable. They argue that the Old Testament clearly shows:

*Malachi 3:6 "For I am the LORD, I do not change... NKJV*

Interestingly though, the New Testament says something very similar...

*Hebrews 13:8 Jesus Christ is the same yesterday, today, and forever. NKJV*

Even the last thing written in the Old (some would say redundant) Testament is: Malachi 4:4 *"Remember the Law of Moses, My servant, Which I commanded him in Horeb for all Israel, With the statutes and judgments. NKJV*

**Answer for yourself:** Does it really makes sense to suggest that God changed His mind only four verses later?

I would suggest not, particularly given that only five chapters later Jesus said:

*Matthew 5:17-19 "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfil. 18 For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. 19 Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven. NKJV*

**Answer for yourself:** Are the Laws of Sacrifice contained in the Law of which Jesus says that he came not to destroy? Yes they certainly are, in fact they are contained in the very first book that a Jewish child is taught by Jewish parents, the Book of Leviticus since the knowledge of these Laws teaches man how he is to approach the Sovereign God.

**Answer for yourself:** Can we find examples in the authentic Apostle Paul's life where he goes against the teachings of the book of Hebrews as well as other Gospel teachings and continues to bring blood sacrifices as atonement for his sin long after the death of this New Testament Jesus? Yes we sure can. Does it not appear to you that if Paul and James had believed as we are taught today that such actions on their parts would seem unnecessary and even blasphemous? It sure appears so as well as they did not associate the death of Jesus in



their day with any final atonement of sin as we have been taught.

**Answer for yourself:** Even more can we find where James is teaching, as the head pastor of the Jerusalem Church, along with the whole of the Jerusalem Church, in opposition to "Jesus's" death being a final atonement for sin and advocating and commanding that blood sacrifices, sin offerings, and atonement offerings requiring the shedding of blood be continually done even after the death of Jesus some 30 years previously? We sure can and we will look at them in a second.

**Answer for yourself:** Had somebody forgot to tell them that Jesus' death was the final atonement for sin?

**Answer for yourself:** If the Levitical Priesthood was "done away" then why didn't God close the Temple down when Christ was crucified?

**Answer for yourself:** Or did someone come along over 400 years and reinterpret the death of "the Christ" and teach erroneously concerning it and in so doing give it a false and erroneous meaning and write a letter to that effect saying that this death of "the Christ" in the form of a literal Jesus was the final sacrifice for sin when all of Judaism and the Jerusalem Church never believed in such a thing and Judaism for 2,000 years as yet continued to deny such a meaning?

**Answer for yourself:** Has this heretical letter become a part of the Roman New Testament, a letter written by a friend of Rome, and has it substituted a completely erroneous interpretation attached to the death of Jesus which never was in the minds of the earliest followers of "Jesus" and "the Christ" and do we read this substitution and replacement theology in our New Testaments today as if were "Divine Truth"? You will have to decide this in just a second when we look closely at the texts of Acts 21 and Numbers, chapter 6.

Armed with these many problematic questions it is time to examine the book of Acts and the book of Numbers to prove that nobody in the first century, either Paul or James or the whole of the Jerusalem Church believed in the death of "Jesus" as some sort of atonement for sin nor the doorway to Eternal Life!

**Answer for yourself:** Now let us focus on the very crux of this problem. Was Paul commanded to keep a vow in the New Testament by James as recorded in the book of Acts, chapter 21? Yes! What kind of vow was this? Was this a Nazarite vow? Yes, the vow taken by Paul is called in the Hebrew Scriptures a "Nazarite Vow". was.

*Acts 21:18-24 18 And the day following Paul went in with us unto James; and all the elders were present. 19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. 22 What is it therefore? the multitude must needs come together (UNITY): for they will hear that thou art come. 23 Do therefore this that we say to thee: We have four men which have a VOW on them; 24 Them take, and purify thyself with them (this is the Nazarite Vow), and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. (KJV)*

The vow of the Nazarite was voluntarily made by those who desired "to separate themselves unto the LORD" (Numbers, chapter 6, v.2) for a determined season. "All the days of his separation he is holy unto the LORD" (v.8). During the time of his separation, the Nazarite was bound by three absolute restrictions:

- First, he could "eat nothing that is made of the vine tree, from the kernels even to the husk" (v.4)
- Second, "there shall not razor come upon his head: until the days be fulfilled" (v.5)



- Third, during the days of his separation, “he shall come at no dead body” (v.6)

At the end of his separation, specific sacrifices, including blood sacrifices and atonement offerings must be made at which time “the hair of his separation is shaven” (v.19). At that time, the restrictions of the vow are removed.

**Answer for yourself:** Did Paul demonstrate through a Nazarite vow that required bringing of blood sacrifices and atonement offerings (see Num. 6) that he was obedient to the rules and laws of the Pentateuch and the Mosaic Law, thereby producing a state of approval before God even after the cross? Yes, he did according to Acts 21.

**Answer for yourself:** How could obedience to the laws of God (including those dealing with blood as well as non-blood atonements) produce a state of approval long after the cross of Jesus when we are told differently today in our Christian Churches? If we look up the word used for “law” in the New Testament we find the correct meaning in the Greek:

The Greek word for "law" is as follows:

Lexicon Greek 3551

3551 nomos {nom'-os} from a primary nemo (to parcel out, especially food or grazing to animals); TDNT - 4:1022,646; n m AV - law 197; 197

- 1) anything established, anything received by usage, a custom, a law, a command
- 1a) of any law whatsoever
- 1a1) a law or rule producing a state approved of God
  - 1a1a) by the observance of which is approved of God
  - 1a2) a precept or injunction
  - 1a3) the rule of action prescribed by reason
- 1b) of the Mosaic law, and referring to the context. either to the volume of the law or to its contents
- 1c) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT

***CAN IT CAN BE SHOWN THAT THAT IN THE NEW TESTAMENT THE APOSTLE PAUL BRINGS BLOODY SIN OFFERINGS AFTER THE CRUCIFIXION OF JESUS.....IF SO...THEN WHAT DOES THIS SAY TO US ABOUT WHAT BOTH JAMES AND PAUL BELIEVED REGARDING JESUS' DEATH AS THE FINAL ATONEMENT FOR SIN? THEY DID NOT BELIEVE IT TO BE SO!***

Let us now examine the word "offering" as used of the type of sacrifice Paul is recorded as having made in fulfillment of the Nazarite vow in Acts 21:26.

**Acts 21:26**

***26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. (KJV)***

The Greek word for "offering" as used in the text is as follows:

## Lexicon Greek 4376

4376 prosphora {pros-for-ah'} from 4374; TDNT - 9:68,1252; AV - offering 8, offering up 1; 9

- 1) the act of offering, a bringing to
- 2) that which is offered, a gift, a present. In the NT a sacrifice, whether bloody or not: offering for sin, expiatory offering

**Answer for yourself:** Did you notice that this offering could be bloody or not bloody? You should have. So we have to keep studying deeper to get to the truth because as of now it is unclear which type of offerings Paul brought.

**Answer for yourself:** How do come to the correct understanding about whether Paul brought actual blood sacrifices on non-blood sacrifices as part of his vow? Easy. We let the context of the passage in the Book of Acts, chapter 21, in connection with the context of Numbers chapter 6 define it for us.

*Since this "offering" occurs after the cross - the ramifications of such an offering if it is "blood" has staggering consequences for traditional Christianity and Christian doctrine.*

## INVESTIGATING PAUL'S OFFERING IN DETAIL

We need only to look at what was required in the Book of Numbers, chapter 6, for one who undertook a Nazarite vow.

Since this is a Nazarite vow as described in Acts 21, which occurs almost 30 years after the death of Jesus, we must look no further than the commandments surrounding the Nazarite vow to understand if Paul actually was commanded to bring "blood" sacrifices or not and this information is recorded for us in Numbers chapter 6. We need only to consult the Book of Numbers, chapter 6, to determine if the offerings attendant with Paul's vow are "bloody" or not:

Num 6:10-11 10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation: 11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. (KJV)

Numb 6:13 (KJV) And this [is] the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation: 14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, 15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. 16 And the priest shall bring [them] before the LORD, and shall offer his sin offering, and his burnt offering: 17 And he shall offer the ram [for] a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering. 18 And the Nazarite shall shave the head of his separation [at] the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put [it] in the fire which [is] under the sacrifice of the peace offerings. 19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put [them] upon the hands of the Nazarite, after [the hair of] his separation is shaven: 20 And the priest shall wave them [for] a wave offering before the LORD: this [is] holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. 21 This [is] the law of the Nazarite who hath vowed, [and of] his offering

unto the LORD for his separation, beside that his hand shall get: according to the vow which he vowed, **so he must do after the law of his separation.**

**Answer for yourself:** First of all, did you notice that one who undertook a Nazarite vow was required to bring peace offerings as well as sin offerings? Did you notice the mention of a "lamb" and "ram" that was to be sacrificed as a sin offering which is a bloody sacrifice and offering? What does this say to us that James is commanding Paul to observe a Law of the Torah that commands the shedding of blood in light of the teachings of the Book of Hebrews that interprets the death of Jesus some 30 year earlier than the time of this vow to be the "final atonement offering"? Did James, as the leader of the Jerusalem Church, as well as Paul, not know what is going on? Were they along with the whole of the Jerusalem Church confused about the death of Jesus and waiting for Rome to figure it out centuries later?

**Answer for yourself:** Don't you find these actions to submit to blood sacrifices as commanded by James of Paul let alone Paul's obedience to them rather strange in light of what the Book of Hebrews teaches? Why do we have Paul's example to the contrary and his submission to blood sacrifices long after Jesus' death hidden in the Book of Acts under but one word and not explained for the reader? What does this say to us since Acts 21 is the example of the earliest followers of Jesus and the Jewish Christ and we see the continuing along in their Jewish worship as if the death of Jesus changed nothing? Were they deceived or has Rome been deceiving us in their presentation of their New Testament to the world with its disputed books hundreds of years later? It has to be one or the other.

**Answer for yourself:** Are there other texts that when examined under such scrutiny in the Bible show Rome's deception and misrepresentation of the Hebrew Scriptures let alone the facts of Biblical History? Yes, there are hundreds in our New Testament alone not to mention the alterations in the Books of the Old Testament as our studies will show. We shall see them together as we both advance in our studies together. As a side note scholars suggest that there have been over 6,000 changes to the original Isaiah as it written in the Hebrew and as found in the Dead Sea Scroll desert discoveries when compared to the earlier Greek and English versions and translations. What is truth and how do we find it today? Can it be done? Yes, and Bet Emet will show you how to discern the "truth" from "fiction".

**Answer for yourself:** If Paul is the writer of Hebrews, and if he ascribed to such doctrines taught in Hebrews then why is he doing just the opposite in Acts 21? What conclusion can we draw from this discrepancy?

**Obviously Paul did not write Hebrews nor would a later "pro-Pauline" writer!** This later Book of Hebrews is a Roman forgery of doctrinal insertions culminating in a replacement religion that goes against everything that Jesus, a Jew expressing the "Mind of Christ", would have believed or taught through the religion of Judaism in the first century and even today since Judaism teaches the same concerning the Sacrificial System and atonement for over 2,000 years presently.

**Answer for yourself:** Are you aware that these peace and sin offerings required the killing and spilling of an animal's blood which had to be sprinkled on the altar?

**Answer for yourself:** Having read Numbers 6, do you see for yourself that blood sacrifices had to be brought in fulfillment of the Nazarite vow which Paul was obedient to observe some 30 years after the death of Jesus? What does this have to say to us which have been taught since the early second century by emerging Roman Orthodoxy that Jesus' death was the final atonement offering for sin? Have we been fed a bill of "religious goods"? No wonder the Jewish people have never believed as we do; they know the Hebrew Scriptures so well that they can spot the later Greek, Latin, and English forgers let along changed religious dogmas like those involving the Sacrificial System and the doctrine of atonement. It is we Christians and "followers of the Christ" who don't know the differences. **No wonder study is the highest form of worship of God as taught in Judaism!**

**Answer for yourself:** Does it look like it to you that Paul believed, as seen in his actions described in the Book of Acts, that Jesus was the last sacrifice once and for all for humanity? Does it appear to you that Paul believed, according to the later writer of the Book of Hebrews, that Jesus and his blood was offered through the eternal

**Spirit without spot to God in order to purge your conscience from dead works to serve the living God? No, it does not.**

**Answer for yourself:** How do we account for the fact that James, the Lord's brother, and the whole Jerusalem Church and followers of this Jesus sanctioned continued blood sacrifices and atonement offerings long after the time when the New Testament tells us Jesus died, a death that today we are told was the "last sacrifice for sin"? Does it appear to you that James, Paul, and the rest of the Jerusalem Church believed they were sanctified through the offering of the body of Jesus Christ once for all? No, not in the slightest did they believe that nor do the Jewish people and their Rabbis today and for good reason as you will see when we deal with the dynamics of the Sacrificial System.

**Answer for yourself:** Does it appear to you that the writer of the book of Hebrews 10:1-2 is correct when he states that blood sacrifices for sin had "ceased to be offered?" Not in the slightest which is testified not only by Acts 21 when correctly understood but historical evidence attests to the continuation of the Sacrificial System up and until the destruction of the Temple. Such atonement offerings continued up and until the time of the Temple's destruction by Rome. Evidently Paul surely does not seem to believe in the "brand" of Christianity we have been taught today by Rome and it is very plain by a true understanding of his actions in Acts 21.

**Answer for yourself:** Can you say that by Paul's actions he believed that the offering of the body of Jesus on the cross was a once for all sacrifice for sin? You sure can't! Then why should we believe such a dogma that says that Jesus' death was a once for all sacrifice for sin when such a belief can so easily be shown to not be the belief held by his closest followers? The same argument can be made for James and the whole of the Jerusalem Church who are "followers of the Christ".

**Answer for yourself:** How can we believe Hebrews 10:14 where it says we are "perfected forever" by the sacrifice of Jesus when just 30 years after the time for the death of Jesus we find the Apostle Paul was still bringing blood and sin offerings per James' command to Paul in Acts 21 let alone the account of Paul obeying the vow also in the Book of Acts ?

**Answer for yourself:** Over the course of thirty years had Paul forgotten that "Now where remission of there is, there is no more offering for sin" as Hebrews 10:18 professes?

**Answer for yourself:** Does it appear to you that Paul, let alone James and the Jerusalem Church believed that Christ was once offered to bear the sins of many in a "literal" sense of the word?

Evidently both James, Paul and the whole of the Jerusalem Church did not ascribe to such a teaching as evidenced by the accounts in the Book of Acts.

**Answer for yourself:** Then why should we continue to accept and believe in such a religious dogma if we are to be true followers of the Christ once we have seen for ourselves that the earliest followers of Jesus did not accept such beliefs about Jesus and his death and some supposed blood sacrifice which we have been taught since the rise of Roman Christianity is necessary for our salvation? It appears from the texts in Acts 21 and 22 that the earliest believers in Jesus did not fear damnation by not believing in Jesus' death as the final sacrifice for their sins! It is time to put our thinking hats on like never before.

Mind you this picture of the earliest followers of "the Christ" is long before the later theology concerning the "blood of Jesus" was formulated by Rome and added to the texts we have today; for example the book of Hebrews which we saw earlier which some 500 years later appears with a completely different "salvation message" than the one believed by the earliest followers of "the Christ".

**Answer for yourself:** How can we draw near to God with a true heart when we have been taught a doctrine by our Christian church which cannot be substantiated as true simply by looking at Paul's life when he is the one believed yet today by many Christian scholars to have written the Book of Hebrews in the first place?

First of all we see that Paul did not write such theology and believed, along with James the leader of the

Jerusalem Church until almost 70 A.D., an entirely different way concerning Jesus and the "death of the Christ". Paul was a Gnostic and we will see this most important idea expressed in later studies when we tackle Gnosticism, but remember this for "key" fact of the authentic Paul for now. This is important to remember since the New Testaments expressed two different Pauls: one the Gnostic Paul and the others the Paul of Roman creation that has in his mouth placed later Roman Orthodoxy.

One can find in the ancient Divine Wisdom, as far back as ancient Egypt, the "death of the Messa", or the Egyptian Krst/Karest (Christ) as a term used for the "descent" or "fall into matter" of the Divine Mind of God. This is what the Egyptian Kabbalah, called the Ennead, and the later Jewish Kabbalah teaches us. This falling into material manifestation in humanity of the Logos and Divine Mind, in the symbol of Horus, is the original Metaphysical Idea of the "indwelling God-Krst/Karest/Christ within all mankind". This purely Spiritual and Metaphysical idea will later become "literalized" over the earliest centuries by Rome and presented to the world as a literal Jesus Christ which is limited to but "one person". This becomes the "death of Jesus Christ" in a literal sense and is back-written in both history and texts as the "death of a historical Jesus" in the Roman Second Edition of the First New Testament. As we will come to see the First New Testament was a Gnostic collection of texts dealing with the Descent of the Soul and the Krst/Karest/Christ into matter and humanity as well as the ascent of the Soul at the death of the body. The "Krst/Karest/Christ" had been for over 10,000 years taught correctly to mankind from nation to nation in the sacred myths of the gods and goddesses. This Gnostic of Metaphysical teaching of the indwelling God/Christ in man has not been taught in over 1,800 years since the rise of Roman Christianity and their "radical reinterpretation" of the ancient Divine Wisdom. We have been the recipients of this altered "Christ" since having received the corrupted idea by the pens of Rome during the 2nd through the 5th century which is found in our literalized New Testaments today.

**This particular article and current study is to show you from our own New Testament that the earliest believers in the "Christ" NEVER believed in a physical death of a historical man, let alone the physical and literal death of "the Christ" as an atonement for sin.** The evidence from Acts 21 and Numbers six begins to open our eyes to this major theological problem of this "radical reinterpretation" of the ancient Divine Sacred Wisdom facing Christianity today in light of the facts that are coming forth in this age of enlightenment.

**Answer for yourself:** Why would Paul bring "blood sacrifices" and "sin offerings" if the Law had been down away with in Jesus' death as we have so often heard or if Jesus' death had been understood as the final sacrifice of all sacrifices? He most assuredly would not have done so but yet under this one word, "vow", we can search out the truth of the matter concerning not only the Sacrificial System but also atonement; truths that shakes the very foundations of Christian theology as it stands today at its very core.

**Answer for yourself:** From the examples I have shown you, how can you in true faith believe that there is a "new way" to God when it can be shown by Paul's life that there is no new way to approach God; that the only way given by God for man to be accepted by God was still to be followed by Paul, James, and the rest of the Jerusalem Church long after the death of this Jesus. **This message of Judaism and ancient Egypt is Eternal; man is accepted by God through faith, repentance, and obedience to His Word and His Laws. Blood sacrifices, correctly understood as Judaism teaches them, are only a demonstration of one's Soul and its right standing before God and his fellowman.** And there were times in the Old Testament when Israel was without a Temple and no sacrifices could be done yet we find Hoses saying:

***Hosea 14:1-2 1 O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity (Sin). 2 Take with you words (Prayer), and turn (Repentance) to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips (Prayer). (KJV)***

**Hosea knew what other Jews knew and Christians don't; namely, that the Old Testament Scriptures teach that forgiveness is obtained through repentance, prayer and good deeds and not "Blood Sacrifice".** Blood Sacrifice, rightly understood, was **ONLY** the later public demonstration of a person or Soul and his right standing with God and his fellow man **AFTER** one had confessed his sin to God, repented of his



sin, prayed to God for forgiveness, performed good needs and charity and other acts of righteousness which God teaches in the Hebrew Scriptures atones for the Soul which has sinned. The Blood Sacrifice was only the demonstration that the Soul, the true life of man, stands before God "forgiven" since *"the life (Soul/nephesh in Hebrew) of the flesh (body) is in the blood: and I have given it (the word "it" modifies "blood" which in reality is one's life...his Soul) to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul"*. (KJV). Here in this verse we see that after a person had confessed his sin to God, repented of his sin, prayed for forgiveness, and done acts of righteousness and performed charity for others then and only then he was forgiven by God and then and only then could he demonstrate his right standing once again with God by bringing the blood of a sinless animal to the altar. It was then that the animal's blood, in reality his Soul, represented the blood or Soul of the sacrificer and in so doing the blood of the animal stood as proxy for the true life of the man's Soul. Then and only then could the person's Soul, represented by the sinless blood of the animal, be placed on the altar where such action demonstrated both to God and his fellow man that all is right with his Soul. **There was no forgiveness in the blood, only in the life within it, the Soul, which choose to "repent, pray, and perform selfless acts of love and charity toward others"**. Somebody should have told this young Baptist boy how this Sacrificial System and the role of blood within it functioned long ago but Christians and Christian pastors simply never knew how the Sacrificial System actually worked since Christianity has nothing in common with the Jewish religion or their people thanks to men like Constantine some 1,700 years ago. Had I not studied hard I would never have learned this; the study of Judaism was my first eye-opening enlightenment that would only lead to other great insights over the years which would help me understand and interpret my Bible correctly. Dear one, there was nobody in Christianity today to teach us the truth; all we have is the Roman Catholic antisemitic tradition to follow and follow it we do into darkness and untruth never knowing the evil it presents to the Souls of mankind.

But James, Paul, and the Jerusalem Church knew the truth about the Sacrificial System very well. That is why the Blood Sacrifices continued and were required of Paul and Paul obeyed James' command. All in that day understood the role of "blood" in the Sacrificial System; that it performed no function other than a public witness to the standing of the Soul of the sacrificer before God and this blood had no bearing upon the forgiveness of sin whatsoever.

**Answer for yourself:** Then if Jesus is the "type and shadow" of which we have heard our whole lives then what does this say about the blood of Jesus shed for us? Does it atone for us? Again, the actions of James, Paul, and the whole of the Jerusalem Church let alone the nation of Israel show us that such a death and any shed blood has no effect upon anything other than serving as a picture of selfless sacrifice of a man for mankind. That is the job of our Souls ever day of our lives.

It is important to note in closing that in Judaism, sacrifices was never the means of obtaining forgiveness. Sacrifice without contrition, repentance, prayers, and acts of righteousness and charity never atoned for anything. This explains why Isaiah, chapter one, says that God is weary of the blood of bulls and goats. It is not that the Sacrificial System had passed away or would pass away, rather God knew that the blood of the animals were offered without the Soul's true contrition, repentance, prayer, and without any righteous acts. They who did this fooled not God but only their fellowman. God was saddened at the purposeless loss of animal life taken to lie to one's fellowman; God knowing the true nature of the sacrificer's heart.

There is so much hidden in the true understanding of atonement and the Sacrificial System and we will get to this very soon.

**Answer for yourself:** Are you aware that maybe for the first time you are seeing the many conflicts in the New Testament which lie just under the superficial reading of the English translation and texts? Without consulting the original language, Judaism, unbiased Biblical history, and the ancient Spiritual Wisdom the truth is elusive to you and will remain so the rest of your life. **That again is why study is the highest form of worship ever given mankind by God.**

**Answer for yourself:** Will you admit to yourself that what you have just seen exposed in this article throttles

mainline Christianity and its teachings about the death of Jesus as a final atonement for sin? So what is the role of this Jesus? What was his true message? Who really was he? Whoooo! All of this will come in time, we have to be patient in learning one truth at a time.

**Answer for yourself:** Are you aware that not just in the Book of Hebrews, but all through the New Testament we have passages which pass for "truth," which upon just a little investigation can be shown to be Gentile fabrications created by Roman and Gentile authors. These texts were altered to **change the "faith of Jesus" into a "faith about him" and replace Biblical Judaism and their Divine Truths intended for all mankind with a replacement religion created by Rome whereby Rome makes itself the sole distribution of salvation to mankind and used such techniques as fear and ignorance to control the Souls of mankind for over 1,800 and this continues yet today.**

**Answer for yourself:** In other words, are you aware that as a typical Christian you practice a replacement faith which can be shown to be in error in innumerable way by anyone well versed in both the Jewish as well as the Greek Scriptures when compared to the prior Hebrew Scriptures?

You might ask yourself why no one besides me has pointed this out to you before. I can assure you that there are multitudes coming to the realization and knowledge of which I bring you today; they more than likely like me come to a place in their lives where they can no longer remain in a church which has so departed from "the Truth". The Last Days of the age of Pisces are upon us and as the Prophet Hosea states that in the Last Days God will restore the roots to the faith of the Gentiles. It is happening today like never before.

Simply said, the vast majority of Christian trained pastors and teachers today are not qualified in the study of the true Hebrew Scriptures in the depth necessary to lead anyone as evidenced by what I have shown you today. It is a true statement that 99.9% of all Christian Churches teach wrong this death of Jesus and "the Christ" and attach to it a meaning totally devoid of any Biblical truth. I was like most of you myself at one time in my life; led astray by my Spiritual leaders as well as my Seminary. But my eyes began to open in Seminary when things simply did not add up for my liking. I was to research these problems out after Seminary during my early years of my Pastorate and one problem only led to another and another. Twenty years later the puzzle is finished. So much of what is taught needs to be repented of and taught differently if our Souls really desire a "right standing with God". Don't confuse the flesh and emotionalism and loud music and goose bumps with Spiritual acceptance. Such is the sad reality to which I was born, and only departed from such a path of error after many years of in-depth study. Seeing these contradictions that were supposedly from a ***"God who is not the Author of confusion"*** according to the true Paul in I. Cor 14, I set out to find the truth when my studies challenged much of what I had accepted "by faith", both in my early Christian childhood and later in typical Christian teachings including Seminary. Thank God I studied "outside the box"; otherwise I would never have found the hidden truth that today lies in the ashes of burned libraries at the hands of Rome during the 2nd through the 5th centuries. **Faith should only confirm and not contradict Biblical facts!** But the roots of Gentile anti-Semitism created a new theology to replace what God had given all mankind. The legacy remains today and most are sadly not aware of the truths that have been kept from them. That need not be your plight any longer.

The fact that Paul brings blood sacrifices "commanded in the Law" testifies to him and should to us that the Law had not passed away after Jesus' death as a pattern for life for believers. But more than that it demonstrates two things:

- **1. That Paul evidently did not think that Jesus' death was a sacrifice to end all sacrifices, nor did James and the whole of the Jerusalem Church who were the closest followers of "the Christ" and Jesus in the first century**
- **2. That Paul still felt the need to obey the Law after the death of Jesus, even laws concerning sin offerings and blood sacrifices as part of atonement for sin.**

**Answer for yourself:** Is that the message you have received from your church?

**Answer for yourself:** Has your church or clergy studied deeply enough to search out these truths buried beneath

the pages of our Bibles or have they accepted the “echoes” of the Roman past traditions as truth even when the text of your Bibles correctly interpreted and when compared to the Hebrew originals says completely different?

**Answer for yourself:** What does that do to the traditional teachings we hear week after week in our churches preached by those who repeat what they have heard and not studied out for themselves? Should we feel secure? Are we ready to meet God with a replacement religion?

**Answer for yourself:** Dear Christian, can you now see that the Law had never passed away after the death of Jesus and that we have severely misunderstood the message of the Bible and in its place accepted the traditions of men, many of which are in error and contradict the earlier Spiritual and Divine Truths given mankind by God and preserved by nations like ancient Egypt and Biblical Judaism in Israel? I hope so.

**Answer for yourself:** Can you begin to guess the staggering consequences facing you since not only the Law has not passed away, but that Jesus' death was not understood by the first believers as a final atonement for sin as we have been told? What role does repentance, prayer, charity, and selfless acts of righteousness and charity have in your life? Is this why the true teaching of the Tithe was never supposed to go to an institution but only to people? Is that what is being done with 100% of the Tithe in your church or is your church using the Tithe to build bigger buildings and television ministries? Such is not right according to the Hebrew Scriptures that command the Tithe in the first place but who will know without serious study?

**Answer for yourself:** As most who read these thought-provoking articles are Christians, do you understand that you, like I did before I learned the truth, have lived most of our lives as "Lawless Believers" and are trusting for you atonement something other than what the Bible truly teaches and what Paul and James and the early Jerusalem Church actually believed?

***Needles to say we have a great contradiction. Paul's life speaks otherwise than what is attributed to him in his letters. What we have to come to terms with is that much of what is believed written by Paul is later Roman theological rhetoric put into the mouth of Paul by the early emerging Gentile Church. For you have begun to see that hidden beneath the lines of your Bible evidence which contradicts much of what we are told Paul wrote and taught. The both cannot be reconciled!***

It is almost too scary to consider the many sins we have committed "under grace" without the guidance of God's Law which would have regulated our conduct and behavior if followed correctly. Bet Emet Ministries continues to warn the Christian concerning the Law and its demands made upon one's worship of God through the correct giving of the Tithe, as well as the sanctification and observance of the many appointed times and Holy Days with God as commanded in the Law concerning His Festivals and Saturday Sabbaths. These Divine Truths we will in time show the "truth seeker" were not only for Jews, but non-Jews as well. Not only this, but the Law details other than non-blood atonements which often are the subject matter of the teachings of Jesus in the “red” of our Bibles, but our unfamiliarity with the Bible and the religion of Jesus, Biblical Judaism blinds us to such understanding. The only problem is that we, for the most part, don't know the Law and are not aware of what God gave besides animal sacrifices that atones for our sins. We must repent if we truly are believers in God and love Him more than our erroneous traditions.

## **SO WHAT IS THE BOTTOM LINE PASTOR CRAIG?**

We at Bet Emet Ministries realize that the vast majority of our readers have never had the opportunities presented to me as well as others who are part of our ministry to engage in such study in-depth to the degree that we do.

**I personally understand the great handicap this presents to the average Christian believer today. The average believer cannot read either Hebrew or Greek and is at a total loss in coming to terms with the original language in which the Bible was written. Those who try to study rarely go deep enough since lacking the skill to do so to the degree necessary to arrive at pertinent information such as this article has provided. Thus, they find themselves dependent upon their local spiritual authorities at the corners of their neighborhoods for spiritual guidance in the Scriptures.**

**This is the tragic irony of all! Much within the documents comprising the New Testament can be shown to be Gentile fabrications when viewed against the religion of Jesus which was Biblical Judaism and the true Hebrew Scriptures when can, when compared with the later Greek and English translations, be shown to be "purposefully mistranslated, misquoted, taken out of context, and simply invented out of thin air texts". These will be addressed one by one in future studies, one step at a time.**

**As I have shown you in this article alone, a thorough understanding of the Bible and the Jewish Scriptures is necessary to accurately understand the events of the New Testament. Without such a background one is easily led astray by the "agenda" of the Gentile authors of the books of the New Testament in spite of the fact they carry "Jewish names" (given by Jerome by the way). The real apostles of Jesus had nothing to do with the writing of the Synoptic gospels, for just a cursory background in Judaism betrays the mistakes and errors within the Synoptic Gospels that pass for "Judaism" to the unlearned, which in reality never were a part of the Judaism practiced in the first century. It has been said a five year old Jewish child knew more about the Hebrew Bible than many of the writers of the falsified New Testament books.**

**Rome literally hated the ancient Divine Wisdom, much of which is contained in the Hebrew Bible. The reason why is that it was all about the Soul, expressed in allegory, metaphor, myths, parables, etc. You find in it the Metaphysical understanding of God and His cosmos as well as the creation of humanity as the home for the Divine Mind in its Spiritual evolution. Thus it not surprising to find in Mythric cults, as well as Mystery Religions, liturgies in their religious rites often quoted word or for word in the New Testament. Again, when we get to dealing with the "true Christ" and not the one of Rome's making we will see how all religions of the world up until Rome carried the same "theologies" since the beginning of time and it was all about the "descent, incarnation, birth, growth, maturation, and ascent of the Soul" back to the Father. Along with this comes the presence of "the Krst/Karest/Christ" who descends to "save and guide the Soul" throughout its Earthly incarnation. But we have much to learn before our studies progress to this point of progressive study.**

**Right now we must be concerned with the texts of our Bible when comparing Judaism with later emerging Roman Christianity and its "radical reinterpretation" of this ancient Divine Wisdom and its alteration of the texts and the religious dogmas ancient Spiritual Wisdom; texts which we read in the pages of our Bibles today.**

**Once you come to an understanding that there was not a consensus of opinion concerning the books we take for granted were recognized as "inspired scripture," and that this consensus was arrived at only after hundreds and hundreds of years of conflict and murders at Church Councils until one side "wins", then your opinion of these documents as "authoritative" will quickly vanish. Along with this as well as the almost uncountable altered "key" theological passages in the Roman New Testament we are then required to look elsewhere for confirming texts in Judaism and even the ancient Egyptian Religion to verify what the texts that we read in this Roman New Testament we inherited are valid and expressions of ancient unchanged "Divine Truths" given mankind in the beginning of time by a *"God who changes not"*! You will come to see that not only were there books "in" and "out" of the Canon of the New Testament repeatedly, but this nonsense seriously calls into questions the role of the Holy Spirit in the selection process itself. Besides that, if you are acquainted with the theologies of those who did the selection, then you should be horrified that God would allow such an important task to fall into the hands of idolaters such as the early Roman Church. Maybe there is nothing "New" in the first place. It sure looks that way as we saw with Paul, James, and the Jerusalem Church regarding the Sacrificial System and the role of blood within it. But God expected your love for Him to cause you to seek Him, to study His word, to set your face like flint and "eat this Bread from Heaven"; not simply read it once a week superficially for twenty minutes in Church. Let us not forget that those who both selected these books in**

our Bible for us and those who altered these texts and changed them not fearing God who warned us not to *"add to or take away"* from His word (the Hebrew Scriptures), are the same people who prayed to the dead, believed in Mary as co-mediator with Jesus, believed in purchasing indulgences to get people out of a burning hell, baptized infants for salvation, and were homosexual monks by the thousands down through history, etc. The list is too long to continue.

**Answer for yourself:** It is to these altered books and religious dogmas that we are to look for “inspired Scripture” and Divine Truth? Or should we begin serious study of our Bibles in our lives; a study that impacts our Soul and its further existence? Do you own a Hebrew-English Bible where you can compare these texts for yourselves? Start with the Messianic Promises in the New Testament and compare them with the context and wording of the Hebrew Texts for starters. Do you own a [Stone Edition Tanakh](#)? Well, you should!

I could go on and on, but you see the point. If you would like more in-depth teachings concerning the Hebrew Roots of the Christian Faith, how the original faith taken in the Great Commission to the Gentile world was corrupted and later changed by Roman invention and how you can return to *“the faith once given to the saints,”* please contact us to be added to our weekly studies. Shalom.

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# THE EARLY GENTILE CHURCH KEEPS THE PASSOVER FOR OVER TWO CENTURIES UNTIL THE RISE OF CONSTANTINE

**Answer for yourself:** Is there any New Testament passages or historical evidence that will prove that the New Testament Church observed the Passover long after the time of the death of Jesus as recorded in the New Testament?

**Answer for yourself:** Can we prove that the New Testament church kept the Passover ten years or longer after the death of Jesus as recorded in the New Testament?

**Answer for yourself:** When Yeshua celebrated Passover with his disciples, an event that is commonly called the "Last Supper", was this the last Passover for his followers and did Passover cease thus allowing the emergence of Easter? No way!

**Notice what we find in Acts chapter 12, which is around thirty years following the death of Jesus, reference to the continued observance of the Passover festival (the Festival of Unleavened Bread being part of the Passover).**

In **Acts 12:1-4** we are told that there was persecution of the church during *"the days of unleavened bread"*, and the soldiers intended to bring Peter up to the people *"after the Passover"* (Green's Literal Translation **-the KJV erroneously says "Easter" instead of "Passover".**

**Answer for yourself:** Why have we missed this important picture and event in our Christian Churches? Simply because the text does not say "Passover" in this instance but was deceptively called "Easter" instead.

*Acts 12:1-4 1 Now about that time Herod the king stretched forth his hands to vex certain of the church. 2 And he killed James the brother of John with the sword. 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. (KJV)*

**Answer for yourself:** Were you aware that the New Testament translators, out of all the times they used and translated the Greek word "pascha" correctly as "Passover", some 29 times, they decided to use instead of its tradition meaning, "Passover", the word "Easter" ONLY once in the whole New Testament and that occurrence is in this this passage in Acts 12:4? Why did they not continue to translate this word "pascha" as they had some 28 times before but change it here in the Book of Acts?

**Answer for yourself:** Why were they not consistent in translating the word "Pascha" as "Passover" as they have in ALL OTHER INSTANCES OF THE WORD when found in the New Testament?

did the first century church keep the passover over 2 centuries?

**Answer for yourself:** Are they trying to cover up the fact that the early church observed Passover instead of Easter which was a pagan fertility festival?

The word "Easter" is a purposeful mistranslation and deception and it not accurate to the text and the intended meaning let alone history. The original Greek word used in the Greek texts of the New Testament is "pascha" which is indeed "Passover" as shown below:

Thayer's Greek Lexicon:

**3957 pascha-**

- the paschal sacrifice (which was accustomed to be offered for the people's deliverance of old from Egypt)
- the paschal lamb, that is, the lamb the Israelites were accustomed to kill and eat on the 14th day of the month of Nisan (the first month of their year) in memory of the day on which their fathers, preparing to depart from Egypt, were bidden by God to slay and eat a lamb, and to sprinkle their door posts with its blood, that the destroying angel, seeing the blood, might pass over their dwellings;
- the paschal supper
- the paschal feast, the feast of the Passover, extending from the 14th to the 20th day of the month Nisan

Of course this was done on purpose by the translators in order to try and make it look as if the early church in early centuries was observing Easter when in fact they were not; they were observing the Passover and Unleavened Break and later Pentecost (Shavuot). This is the ONLY instance in the whole of the New Testament where the Greek word "Pascha" is NOT TRANSLATED AS "PASSEVER" and instead translated as "Easter".

**Answer for yourself:** Do you think this was done on purpose to cover up to the reader that the early church was following the Jewish "Pattern of Worship" instead of the Roman pattern we have today? Why not translate "Pascha" as Passover as it had been done all 28 times before? Why this one time did they not continue in their normal way of translating "Pascha" as "Passover"? Could it be that they wanted to show that the early church was not following in their Jewish Roots but rather in a Roman custom instead? Was this backwritten to change *"the faith once given the saints" (Jude 1:3)*?

**Answer for yourself:** Why should it mention Passover and the days of Unleavened Bread, unless the Believers continued to celebrate it? These, mind you, were the Jews and Jewish Believers in Jerusalem, and it is certain that they celebrated the Festivals of YHVH and not Easter. This is a whopper of a big lie and the writers of this New Testament don't stop there. Let us continue to study to find the truth.

## GENTILES OBSERVING PASSEVER

Now we shall see what Paul taught the Gentiles regarding the Passover feast with it's new symbols of the unleavened bread and the wine.

*1 Cor 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the [same] night in which he was betrayed took bread: 24 And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

Without question the reference his to the night before the crucifixion refers to the "last supper" which in Judaism was the "last supper" where one could eat leavened bread. Thus the reference to the "sop" dipped we find in the other Gospels. This is the dinner before the Passover Lamb would be offered in the Temple the following day. Paul taught the Gentile Christians in Corinth to keep Passover. Paul spent much of his time in and around the Gentile city of Ephesus in Asia Minor (modern Turkey). Evidently the churches in Asia Minor continued to keep Passover while most of the other "Christian" churches adopted the pagan festival of Easter.

Polycarp was appointed by the Apostles to oversee the Christian church in Smyrna near Ephesus. The early Catholic historian Eusebius wrote about Polycarp...

*"While Anicetus was at the head of the church of Rome [AD 154], Irenaeus relates that Polycarp ... had a conference with Anicetus on a question concerning the day of the pascal feast [Passover] .... But Polycarp also was not only instructed by apostles, and acquainted with many that had seen Christ, but was also appointed by apostles in Asia & was the bishop of the church of Smyrna [Revelations 2:8] .... He also was in Rome in the time of Anicetus and caused many to turn away from the ... heretics to the Church of God, proclaiming that he had received from the apostles this one and only system of truth"* Ecclesiastical History, book IV, chapter 14, in the Nicene and Post-Nicene Fathers, vol.1

What is of major importance for us is that during his time in Rome, Polycarp discussed the celebration of a pagan festival which was the forerunner of present day Easter celebrations - in the place of the Passover feast.

Here's what Eusebius wrote about this meeting....

*"Neither could Anicetus persuade Polycarp not to observe what he had always observed [the Passover] with John the disciple of our Lord, and the other apostles with whom he had associated"* book V, chapter 24

**Answer for yourself:** Did you notice that Polycarp, a non-Jew and Bishop of the Church of Smyrna around 150 A.D. (today known as Izmir), a city on the west coast of Turkey, would not stop observing the Passover and would not observe the pagan festival we call Easter today?

Within 35 years the Passover controversy reared it's ugly head again. Victor, the bishop of Rome, attempted to excommunicate every church that still kept the Passover feast. Eusebius continues on, now regarding this event....

*"But the bishops of Asia, led by Polycrates [a later bishop who succeeded Polycarp], decided to hold to the old custom handed down to them. He himself, in a letter which he addressed to Victor and the church of Rome, set forth in the following words the tradition which had come down to him: 'We observe the exact day; neither adding, not taking away. For in Asia also great lights have fallen asleep, which shall rise again on the day of the Lord's coming, when he shall come with glory from heaven, and shall seek out all the saints. Among these are Philip, one of the twelve apostles ... moreover, John, who was both a witness and a teacher, who reclined upon the bosom of the Lord ... and Polycarp in Smyrna, who was a bishop and martyr.... All these observed the fourteenth day ... the passover according to the Gospel, deviating in no respect, but following the rule of faith. And I also, Polycrates ... do according to the tradition of my relatives.... My relatives always observed the day when the people put away the leaven [in preparation for the Feast of Unleavened Bread]'"* book V, chapter 24

**Answer for yourself:** When did Polycrates, the Bishop of Ephesus, Asia, Minor, write this letter? It is estimated

about 196 A.D. which should take our breath away when we realize that now we have two testimonies of the efforts being made by Gentile Church leaders to maintain to "the faith once given the saints" in refusing to change the traditions handed down by the Apostles to the world that required non-Jews as well as Jewish believers to keep and observe the Passover and not switch to the pagan fertility customs called "Astarte" or "Easter"!

*Thus we have historical evidence that for 200 years Gentiles in the true church of God kept the Passover feast even after the pagan feasts has been introduced to Christendom.*

## PERSECUTION OF THE SMYRNA CHURCH

It was prophesied that the Smyrna church would be persecuted....

*Rev 2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; 9 I know thy works, and tribulation, and poverty, (but thou art rich) and [I know] the blasphemy of them which say they are Jews, and are not, but [are] the synagogue of Satan. 10 Fear none of those things which thou shalt suffer: behold, the devil shall cast [some] of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*

This "synagogue of Satan" composed of people who claimed to be Christians (spiritual Jews) but in fact belonged to the apostate church which began even before Constantine!

## PASSOVER IN THE MILLENNIAL KINGDOM

Let's study some Bible proof that the Passover will be observed during the millennial Kingdom.

*Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*

*Luke 22:15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:*

*Luke 22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.*

Meanwhile the New Testament church is commanded to keep the Passover now in this age....

*1 Cor 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (KJV)*

*1 Cor 11:25 After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me.*

*1 Cor 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

did the first century church keep the passover over 2 centuries?

Here we see examples for us that should teach us that not only did the disciples but the Gentile followers "Jesus" and "the Christ" in Corinth in Asia, Minor, over twenty years after the death of Jesus, were observing the Passover at the admonition of Paul to "keep the feast" with unleavened bread which identifies for us that he was referring to "the Pesach" or "the Passover".

**Answer for yourself: What should we learn from this?**

Simply, that the Christian Gentile church was expected to keep the Passover feast as part of their worship of God as both history and the texts of the New Testament reveal. These "Godfearers" exercised their right to obey Isaiah 56 thereby "choosing those things" that please God over and above their minimum Covenant responsibilities. The apostles and "non-Jews" taught by them kept the Passover, and certain Christians today are keeping this feast as well and NOT the pagan festival of Easter. Such is pure worship which is not tainted with idolatry and paganism and "replacement religion".

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## THE RISE OF CONSTANTINE

The Roman Emperor Constantine was born around 280 AD as Flavius Valerius Constantinus to an important Roman family in the province of Moesia, which is now Serbia, formerly a part of Yugoslavia. His mother, Helena, was the daughter of an innkeeper and His father, Constantius, was appointed Caesar of Gaul (France) and Britain in 293 AD by Emperor Diocletian.

At that time the Roman Empire, being so vast, was divided among sub-rulers chosen for political reasons by the supreme Emperor. Governors, called Plutarchs, controlled provinces Caesars controlled larger regions and Augustuses controlled eastern or western empires, whereas the supreme Emperor controlled all of the empire. Within this structure there were Consuls, who derived imperial power from the Senate's consent and sometimes became usurpers or Caesars in waiting for the Emperor's throne.

In addition, Caesars and Augustuses could have relative power based on seniority, but inevitably the power and loyalty of their respective armies would decide their actual dominion.

While a young man Constantine was kept a virtual hostage at the court of Galerius, the Augustus of the eastern empire. Constantine escaped in 305 AD and joined his father, Constantius in Gaul. The next year his father died and immediately his father's army hailed Constantine as Caesar of Gaul and Britain. For five years he was content with ruling this region, but then Diocletian abdicated his throne, which allowed subtle rivalries to erupt into open warfare. Caesar Maxentius acclaimed himself supreme emperor. Then Constantine invaded Italy and headed straight for Rome. Maxentius with his army went out of the city to meet Constantine for battle at the now famous Milvian Bridge. It was here in 310 AD that Constantine won his greatest victory, pushing the enemy into the Tiber River. In the battle, Maxentius drowned and Constantine entered Rome as the unchallenged Augustus of the western empire.

Constantine accredited a vision he had in a dream for his victory at the Milvian Bridge. He claimed he saw a symbol in the sky and a banner which read, "Under This Sign Conquer". Contrary to popular belief, that sign was not the "Christian" cross as we think of today. Constantine gave it the cryptic title of Labarum. According to some accounts of the symbol which he commissioned to be made and put on a spear-like standard, and which was put on all his army's helmets, it looked something like a P with an X overlaid (X). Later, Christian apologists contended this sign was a Greek letter Chi over a Greek letter Rho and was a reference to the first two letters of the Greek Christos. This was to argue that Constantine had a form of religious conversion to Christianity at the point of this vision. However, the Labarum was never known to have a Christian meaning before Constantine and no account from Constantine declares it to be a standard for Messiah. R. Koch says the Labarum symbol "probably developed from an ancient oriental representation of the rising sun, in which the ball of the sun [the "P" sign] is shown over a cross [the "X" sign] representing its rays." This explanation is consistent with the fact that Constantine was a sun-worshipper.

In very ancient paganism the Labarum symbol was called the "sun-wheel". It consisted of an "O" with an "X" inside it, touching all sides of the "O", and an "I" within the "X", also touching the "O". Later the "O", which

stood for the sun, came to rest on the top or side of the "I", forming the "P" symbol. This is traceable to the Egyptian ankh which was a symbol of fertility and life, and the Gothic runes which in fortune-telling stood for gift (X) and giant (P). In rune spell-casting the "X" was supposed to protect "one against the poison cup" and the "P" was supposed to "induce madness". The Labarum was also used in astrology, born out of Babylonian paganism, to signify the "sextile" or 60 degree position of the planets in relation to the Zodiac. When the "X" was put next to the "P", forming the pharmaceutical "Rx" symbol, it meant a constellation was in a "state of retrogradation." By Constantine's time this superstition and symbolism was very well known among the masses of the empire. Constantine could have very well perceived these meanings and attempted to associate both the sun-god and rune symbolism as one mighty talisman of good fortune for his army.

The Greek alphabetical letters "X" and "P" were not used by Roman generals in battle, because Greek was considered the technical language of the day, not the language of warfare or common symbolism. **Besides, there is no cause to expect that the Chi "X" and Rho "P" looking Labarum referred to the first two letters of Christos. There is no evidence that such a use of these Greek letters would cause anyone to suppose such a meaning at that time.** Further, the pagan symbolism of the Labarum was already ingrained in the common psyche. Since Constantine was a master politician he could have tried to convince clergymen privately that the Labarum had some Christological meaning, **but the masses of the day knew the pagan origins of the sign. To associate Messiah with such a known pagan symbol would have been abominable.** If that really was the case, then the institutional church of that time was culpable for accepting Constantine's sign of pagan homage as its own symbol.

We do know Constantine's Labarum had a picture of him hanging from it, and we can properly acknowledge that whatever Constantine saw had and has no scriptural authority or precedent as a sign of the true L-RD's favor or power. Yet, to Constantine it was a talisman which gave him confidence and authority. Since, in his confessed view, it was given to him in a vision by God, and by raising it he won the strategic battle and thus became emperor of Rome.

**From that time on, Constantine became kindly affectioned toward Christianity, but it was an affection which came with many strings attached, much to the seemingly willing blindness of the institutional church.** Constantine issued the **Edict of Milan in 313 AD. This edict granted Christians the right to openly practice their religion, to a degree. For this edict was followed by further edicts which would constrain and restrict certain practices and doctrines in opposition to Jewish practices, whether or not they were performed by Christians or Jews. Christian antisemitism was born!**

Constantine became the ruler of the church. By his own authority he called church councils, installed and deposed bishops (imprisoning or banishing the disobedient), supplied payments to bishoprics which were taken by extortion from pagan temples, and imposed religious edicts under penalty of Roman law. No longer would the church as a whole fear punishment for being Christian, but under Constantine the seeds were sown for the individual to fear very much to be the kind of Christian which the emperor (or Pope) dictated. **And what of the Jews? There was little they could hope for in Constantine. His edicts, still available for study today, display a vindictive and hateful estimation of the Jewish people.** Later we will look at one of them.

**Constantine never stopped using the caesarean title Pontifex Maximus, Great Father. This title was used to designate the Emperor as a god; the earthly vicar of spiritual power; the head of all pagan religion.** It is this title, Pontiff, which was kept by the Pope of the Roman Church as he gained ascendancy to imperial authority. So it is that Constantine was the bridge from the Roman Empire to the Roman Church. **One might even say Constantine was the first Pope of Rome, in that he carried the same claimed authority in the church as the Pope is considered to have today.**

Constantine eventually built the city of Byzantium, now called Istanbul, into a glorious monument of his power.

**He made it the capital of the empire and named it New Rome, but it came to be called Constantinople: the city of Constantine. This was the beginning of the greatness of the Eastern, or Byzantine, Empire within which the Eastern Orthodox Church grew. Constantine was the effective progenitor of both the Roman (Western) and Orthodox (Eastern) Churches.**

**The majority of the institutional church followed the dictates of Constantine without question.**

**Answer for yourself:** But was this loyalty and reverence deserved?

**Answer for yourself:** Was Constantine a true follower of Yeshua (Jesus)?

**Answer for yourself:** What was the result of his administration?

**Answer for yourself:** The answers coming to these questions will help us to know whether or not the things which Constantine imposed as being "Christian" were truly pleasing to God, and, if they were not, what shall be our response?

**[Let us continue our study in the next article of this series.](#)**



## THE RISE OF CONSTANTINE #2

Constantine followed the ways of past pagan Roman emperors. After the vision and victory at Milvian Bridge and entering Rome he proceeded to set up an image of himself holding the Labarum. The inscription on the statue read: "By virtue of this salutary sign, which is the true symbol of valor, I have preserved and liberated your city from the yoke of tyranny." There is nothing in this inscription that even suggests giving glory to God for his accomplishments. **More troubling is the very idea of setting up an image of oneself, no matter the empirical custom.** Setting up a self-image is following in the footsteps of such reprobates as Nebuchadnezzar of Babylon and Antiochus Epiphanes of Assyria, while forecasting such hideous monsters as Hitler, etc.

Once in Rome Constantine proceeded to cleanse the empire of possible competitors. He had his father-in-law and fellow caesar Maximian executed and after him others of the same family. The cause, according to Constantine, was that their treasonable intentions had been "miraculously revealed by God through visions to his servant (Constantine)."

After Constantine had held the Western Empire for a while he moved against Licinius, his brother-in-law, the Augustus of the Eastern Empire. By intrigue he took him prisoner and executed Licinius because he "employed himself in machinations against his superior (Constantine)." It seems Licinius had committed the crime of forbidding "women to receive instruction from bishops, or even visit the churches with men" and he had directed "the appointment of females to be teachers of their own sex, and devised other means for effecting ruin of the churches." **Evidently it became very dangerous not to be the kind of Christian Constantine wanted.** Once Licinius was dead Constantine adopted the title of "Victor" and from that point became the sole and supreme ruler of the entire Roman Empire.

Constantine minted coins featuring his likeness, with eyes upraised, laid over a blazing sun. He also minted other coins which featured the image of Apollo, the sun-god, on one side and the letters **IHS** on the other. **Though he came against certain pagan temples, he never stopped giving public and personal homage to Apollo or Mithra, the sun-god, Invictus Sol, the Invincible Sun. Having been told by some bishops that Jesus is the "Sun of Righteousness" according to Malachi 4, he considered Jesus as another name for Apollo or Mithra. So Constantine accepted the notion that belief in Jesus was just a higher consciousness within his present pagan belief structure. To him God simply showed in Messiah a fuller manifestation of the sun-god.** This is not far-fetched when considering the fact some scholars contend "Jesus" is a pagan originated name derived from the name of the god "Zeus". Jesus' original Hebrew and most accurate name is Yeshua (Joshua) which is Yasu in the Greek, but only in Hebrew does it mean Salvation. Constantine even accepted the homage that came from one Christian orator who asserted in the emperor's presence that Constantine would share the "Empire of Heaven" equally with Messiah in the world to come. This is more evidence of the pagan esteem with which Constantine viewed Yeshua.

Constantine was thoroughly a cruel Roman Emperor instead of a righteous servant of God as evidenced by the fact he had his own son Crispus killed in a fit of jealous rage. By all accounts Crispus was full of courage and kindness. He was born to Constantine's first wife, Minervina. Crispus, from the age of seventeen, had been a leader in all his father's wars which garnered him the prestige and adoration of Constantine's army, his court and all the people. The popularity of Crispus unnecessarily worried Constantine until the young man was

confined as a prisoner to his father's court. Soon Constantine began to bring hints against Crispus of suspicions that he was involved in conspiracy. Paid informers were brought forward to falsely accuse Crispus. Thus he was brought to execution along with all and any who took his side, including Constantine's sister, Constantia, and her eleven year old son, despite her prayers and tears.

It is said that Constantine grew sorrowful over this cruelty to his son and blamed the whole incident on his second wife, Fausta, to whom he had been married for twenty years. Helena, Constantine's mother, also accused Fausta of adultery with a slave. Constantine then had Fausta killed privately, having her suffocated in a hot boiling bath. The historian Philostorgius declares Fausta was innocent and says Constantine murdered two wives, and that the three sons who succeeded him were by an adulteress.

After Constantine died his will was brought forth and read among all the members of his household. It declared that his brothers and nephews had attempted to poison him, and it directed that his death should be avenged on them immediately. Upon hearing this the soldiers in residence attacked the offending parties, murdering them in cold blood. From beyond the grave, Constantine was able to wreak havoc.

Historians concede that Constantine was ruthless, cruel, willful, voluptuous, self-conceited, voracious, and gluttonous. It has been said, "his credulity and superstition, which arose probably from ignorance of even the first principles of science, were the only checks upon his evil propensities." Constantine asserted that "sovereigns were instruments . . . to slay their subjects at pleasure, as the laws of nature do, and wield the sword and fire, and every kind of vengeance, against their foes . . . and whatever God allowed to be successful bore the stamp of His approval, inasmuch as it would not have been permitted unless it were right." **In other words, Constantine believed "might makes right".**

**There is no need to labor at finding the moral inferences drawn from Constantines actions. He was plainly ambitious, murderous, and pagan in mind.** Whatever experience he had at Milvian Bridge did not transcend his evil behavior. There is no doubt that he believed the "Great God", as he called Him, had given him the victory and the throne of Rome. However, this faith was not a "conversion" of the heart, as is obvious by Constantine's life.

The correspondences of Constantine spoke of God in general terms, as sovereign. The edicts and letters recognized and appealed to God's authority in a stately and official sort of way, but they bestowed little personal warmth and affection for God or Yeshua. He rarely ever mentions Jesus. Even a pagan could agree with Constantine's deference to divinity by simply thinking of his own god instead of the biblical God, YHWH. The title "God" is useless unless associated with the name of the deity. One cannot take for granted that when Constantine spoke of "God" he was speaking of the God of Abraham, Isaac, and Jacob. How do we even know he wasn't, in his own mind, addressing the sun-god? He, being very politically shrewd, could have figured out how he could please the entire populace concerning his piety. All that he would need to do is give official homage to a nameless "Great God", with which everyone, Jewish person, Christian, or pagan could identify. They would only need to fill in the blanks in their mind. This is the same deceptive scheme used in modern presidential politics today!

**While some may attempt to argue, on the basis of his generous acts toward the church, that Constantine was a Christian (according to a very liberal amoral standard), there is little public proof that Constantine was a true follower of Yeshua in the same way as were the early Jewish believers, whose hearts and actions were totally transformed into righteousness by their faith.** But Constantine won the favor of the institutional church, and this is what made him a saint in the eyes of the bishops.

Constantine was judged to be a Christian on different grounds than that of scripture.

**[Let us continue our study in the next article.](#)**





## THE RISE OF CONSTANTINE #3

Diocletian, the emperor who preceded Constantine, wore out the church with confiscations of property, executions of priests and bishops, and the burning of writings. We know little of Diocletian's court manner, but concerning the church, he was a tyrant of the first magnitude. When Constantine took power the persecution of the church ceased almost instantaneously. While that respite was most welcome, the church could hardly have expected what came next. Constantine, of his own initiative, began to reimburse the church for its losses. He sent large payments to bishops, making many wealthy overnight. He restored stolen fortunes and lands. He rebuilt fallen church buildings and had great new edifices built, including the famous Church of the Holy Sepulchre in Jerusalem.

These generositys of Constantine were based largely upon a sense of gratitude toward the "Supreme Divinity" of the church, whom he acknowledged as the agency of his conquering victory, and whom he associated with the pagan Unconquered Sun (Invincible Sun, Invictus Sol). The bishops who met with him regularly did not quickly enlighten Constantine on his religious confusion. Perhaps they were "starstruck" with Constantine's favor toward them, not willing to risk the possibility of renewed persecutions. As A.H.M. Jones writes, "It was safe not to provoke the Emperor and meanwhile receive the subsidies and immunities which he showered upon the church. It would be a bold man who offered unsolicited advice to a Roman emperor, and none of the bishops seems to have felt called upon to instruct Constantine, much less rebuke him for his errors." It seems obvious the institutional church was ready, willing, and able to cut an unspoken deal with the new emperor. So when the money began to flow, the church became overwhelmed with its good fortune and offered up its integrity on the altar of Roman favor.

As the church's new guardian and benefactor, Constantine received the absolute unquestioning favor and loyalty of the church. He accomplished, by the power of the purse, what no other emperor could do by force. He gained imperial supremacy over the church. In a move of political genius, he bought the church and thereby vanquished what was potentially the emperor's most thorny opposition.

The very first imperial church council was called in Rome. The empire under Constantine was barely six months old when he was petitioned by African bishops concerning a division which had developed. During the past persecutions many church leaders had been martyred for not turning over scriptures to the authorities, others were more shrewd and denied having scriptures or turned in heretical essays as substitutions; thus they were saved. Once the persecutions ceased there arose a controversy over accusations against those who had not been willing to be martyred. This was called the Donatist Controversy, named after one of the instigators. When the area bishops could not quell the dispute, they appealed to Constantine, who at first turned the matter over to Hosius, a Spanish bishop attached to his court. But not content with Hosius' opinion in the case, Constantine called together the Bishop of Rome and eighteen other Italian bishops on October 2, 313 A.D. This was at the suggestion of the Bishop of Rome. So from that time Constantine accepted the premise that ecclesiastical issues should henceforth be decided by councils of bishops. Constantine also preferred the Bishop of Rome as the supreme bishop, or Pope, but in actual practise it was Constantine, himself, who acted as supreme bishop, beginning with this, his first Council of Rome.

At Arles on August 1, 314, thirty-three bishops met and confirmed the Council of Rome verdict which stated in

part, *"...And since there are many who seem to fight against the law of the church and think they ought to be admitted...let them not be admitted at all, unless, as we stated above, they prove their case by the public records."* This edict made church business and discipline a recorded part of general society and civil law. Therefore, soon after the "Christian emperor" was enthroned the church allowed itself to be compromised with statehood. Notice also that this edict declares there is a "law of the church". This was promulgated by those who had denied any validity to the Law of Moses, which is authoritative scriptural Law.

**Answer for yourself:** Where does this "law of the church" come from? If this is holy law how can this law of the church be settled in public court? What is this, if not the inventing of an earthly kingdom in the form of a theocracy! Where in the New Testament is this action authorized? It was Paul who said that all matters of church discipline were to be performed separate from the civil authorities (1 Cor 6:1). By calling imperial councils of clergy and enforcing their decisions as legal decrees upon the church, Constantine was forming a new kingdom, a replacement of hated Israel, a celestial Rome, an earthly government with divine power which only the Messiah was to have the right to do. Where did Constantine get the power to change "times and laws" (Dan 7:25)?

*Dan 7:25 25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. (KJV)*

I can only conclude that the collusion of Constantine with the church was one which the Lord God did not authorize, but which came in through a spirit and power akin to ant-Messiah. This was a devilish plot, which worked!

At the close of the council Constantine ordered the Bishop of Rome (Pope) to proclaim the results of the council, *"since you held the governorship of the greater diocese."* Because he concluded this churchman, considered of the highest position, would give it the greatest weight. The resulting publication of the Bishop of Rome might be viewed as the first "encyclical", though it seems there was no theory yet of his inherent right to sanction all the dogma and law of the church. But, without doubt and obvious to all was the prestige and influence of his position above any other bishop in the Western Empire.

Constantine, by establishing the authority of the Bishop of Rome, used his example to create other great church regions, laying the foundation for a bishopric system throughout the empire. He stated that the Bishop of Alexandria should have authority over all the bishops of Egypt, Libya and Pentapolis and the bishops of other capitals of the empire should exercise similar authority in their regions. In effect, Constantine authored and authorized the system of archbishops over bishops.

When Constantine eventually moved the empire's capital to Constantinople in the east, he began to exert his considerable force in guiding the eastern portion of the church. From that time the prestige of the empire was in the east. The western half became less important and her emperors to come were inferior to the eastern Augustuses. This promoted the prominence and power of the Bishop of Rome, especially in comparison to the west's weak and unpopular emperors. The Eastern Orthodox Church remained relatively subjugated to eastern statehood. The western Roman Church became the driving force of the western power.

It was Constantine who set the pace, living his pompous, militaristic and public life in Rome, then later living his patrician, paranoid, and private life in Constantinople. It was Constantine who defined the place and power of the Bishop of Rome, creating the institution of Pope. It was Constantine who made church business state business. It was Constantine who imposed rigid organization of the church, fully subjugating and institutionalizing it. It was Constantine who, by the authority which he usurped from God and from scripture, changed the Law of God. It began at the Council at Rome, but it was finalized

**at the Council of Nicea.**



# THE RISE OF CONSTANTINE & THE COUNCIL OF NICAEA...THE LOSS OF THE FAITH OF JESUS

The Council of Nicaea 325 AD, summoned by the Emperor Constantine, the Great, was the first ecumenical council to be assembled, primarily to deal with the Arian controversy which threatened the unity of the Church. A study of this event is important because it shows how, with the accession of Constantine to power, in addition to gaining resources and freedom to propagate their religion, the early Gentile Christians compromised some of the most basic tenets of their faith, many of which served to alienate Christianity from its Jewish origins. In other words it was the foundation for the creation of a "New Religion"; one never intended by God not taught by Jesus. In what follows, we examine the emergence of Constantine through to the Council of Nicaea and its ramifications, so that in our review of events we may take in our stride the drastic effects the faith enunciated at Nicaea had on the future development of the Church.

## CONSTANTINE BECOMES EMPEROR

By 312 AD, Constantine had been at war with Maxentius for six years, and was eager for something to lend his cause extra support. Lactantius, a Christian observer who produced accounts of the event a few years later in his book On the death of the Persecutors claimed that Constantine saw a Chi-Rho monogram in a vision on the eve of the battle of the Milvian bridge, accompanied by the words: 'Hoc signo victor eris! [By this sign, you shall be the victor].

Whether this vision was actual or dictated by anxiety remains questionable. In any case, he had crosses painted on his army's shields and won the battle, becoming the Emperor of Rome. This inspired his conversion to Christianity (though not baptized then). In Milan 313 AD, he issued an Edict of Toleration to all religions. But believing his battleground success to be won with divine providence, he sympathized more with the Christians, who hitherto had suffered sporadic persecution. The Emperor lavished huge sums of money to build Basilicas and other Churches for them, coupled with preferential treatments of Christian candidates for administrative posts. In this way, Constantine closed one era and opened another.

## CONSTANTINE...CONVERTED YET STILL PAGAN????

Constantine's motives are beyond reconstruction but it is clear he still needed to bind the Empire - East and West - together and exercise influence over the whole of the Mediterranean. What Christians fail to realize that his conversion had not divorced him from his pagan past. The Emperor was happy with the collection of heavenly patrons. He believed reverence for deity to be indispensable for the tranquillity of the commonwealth and regarded the Christian God as just another heavenly patron, not incompatible with others although perhaps more powerful. He maintained ties with the Sol Invictus cult (Sun Worship) even after his conversion. It was not until he was on his death bed that he was finally baptized, just in case. The Sol Invictus cult worshipped the sun God, but was also acceptable to the

followers of Orpheus, the priest of the Sun, Mithras, or the Sun God Apollo. The response was for Imperial Christianity through Constantine to begin representing Jesus/Jesus in the guise of Apollo to maintain favor the Gentile who already had such pagan beliefs.

*The response from the Jews was total rejection of such concepts to a Jewish Rabbi which intended to fashion the divine through cultus images, thereby sowing the seeds of division between Christians and Jews*

Now here was an opportunity for Christians, some of whom still bore the marks of persecution, who could still vividly recall the days of suffering, to be conducted into the imperial chambers and be showered with gifts, and to dine with the Emperor in the same palace from whence was issued decrees of persecution. Little wonder then that all but two (Theonas of Marmarica and Secundus of Ptolemais) of the staunchest supporters of Arianism signed the new Creed. The two 'dissidents' were exiled to Illyricum. Little did they know that their actions were to put the Church in chains, albeit in chains of gold. When one studies for himself the Arian Controversy he cannot help but be struck by the irony of the matter in that Arius espoused beliefs totally in line with concepts held by the earlier Jews concerning their Messiah [Ebionites]...and he lost the theological struggle with Rome! Arius and the Jews lost and the concept of the Messiah is irrevocably changed forever by Constantine!

Some scholars have argued that the crucial terms of the Creed were not commonly understood by all signatories. 'Of one substance' (**homousious**) was ambiguous in that to some it meant a personal identity, while to others a much wider generic identity. Whether or not this was a fortuity enabling Constantine to secure the signature of almost every bishop, it is clear that many of the delegates were uneasy about the decision they had made out of fear of Constantine. They had signed the Creed under pressure from Constantine and from fear of being banished. Eusebius of Caesarea, was previously one of the most die-hard Arians, but strangely, following the Council session, he was willing to accept the Creed. In a letter home, however, he indicated the extent of the compromise that had taken place against the fundamental principles of his knowledge of Jesus that had been passed down to his day. Relating this A.H.M. Jones writes:

*"How profoundly distressing these changes were to Eusebius of Caesarea can be seen from a letter which he hastened to write to his Church. It is a pathetic document, equivocal up to the point of dishonesty."*

Some of the other delegates such as Maris of Chalcedon, Theognis of Nicaea and Eusebius of Nicomedia were deeply unhappy about the outcome. They wrote to the Emperor saying:

*"We committed an impious act, O Prince, by subscribing to a blasphemy from fear of you."*

READ THAT AGAIN!

This means simply that the Council of Nicea making Jesus "God" was a grave theological error recognized by many in that day in which it was decreed.

Eusebius of Caesarea became a friend of Constantine and was keen to make good use of his patronage. He later wrote the Life of Constantine in which he greatly flattered the Emperor. In his own book, The History Of The



**Church**, he built up the line from the Apostolic fathers to the 4th century, and devoted an entire chapter (one of ten in the book) to the deliverance of Christianity from persecution by the Christian Emperor. In his book on Constantine he gave expression to a theology of the place of the Emperor in the Christian Empire which according to some modern historians, seemed rather a betrayal of the essential nature of the Gospel. Commenting on the role of Constantine, A.N. Whitehead wrote:

***"When the Western world accepted Christianity, Caesar conquered; and the received text of western theology was edited by his lawyers [WHAT AS TO BECOME THE NEW TESTAMENT].... In the official formulation of the religion [WHAT WAS TO BECOME THE NEW TESTAMENT], it has assumed the trivial form of the mere attribution to the Jews and that they cherished a misconception about their own Messiah but the deeper idolatry, of fashioning God in the of patterns held by the Egyptian, Persian and Roman imperial rulers was retained. The Church gave unto God, the attributes which belonged exclusively to Caesar. "***

This was to have profound implications on the future philosophy of the Church. Ian Wilson summarizes the situation by suggesting that:

***'Not a few people felt that something of the original Jesus and the spirit of his teaching had been fatally compromised.'***

## **THE ARIAN CONTROVERSY**

In the Christian world at the time there was doctrinal pluralism vis a vis the nature and role of Jesus. In particular, there were strong views on either side of the Arian controversy, which was splitting the Church and threatened the unity of the Empire. Arianism was originated by Arius who had been a student of the celebrated Christian philosopher, Lucian of Antioch. **Arius put forward a theory which negated the eternity and full divinity of Jesus, just as the Jewish-Christian groups such as the Ebionites had stated, who by the way, were the first followers of Jesus and believers in his Messiahship.** He was prepared to say that **'the Son had a beginning' that 'prior to his generation he did not exist and that there was when he was not, so that consequently he is called God in name only.'** In other words Arius saw Jesus as Divine but definitely not Deity. The most that can be said, and correctly so I might add, is that Jesus was God only in an allegorical sense in that he was "Godly." This again is whom the Messiah was always understood to be by the Jews; human and not a God. Arius was correct and remains correct regardless if Rome accepted or overruled his understanding of the Jewish Messiah.

On the other side of the controversy were scholars such as, Athanasius, of Alexandria who felt that Jesus, would have been too divine to need to eat, drink or require any other bodily function. **Athanasius would win this debate when backed by Constantine and the Power of Rome. Jesus became God and has this idolatry and blasphemy has been perpetuated for over 1700 years at present. Since for Constantine who was already an idolatry one more "God" was not a problem; for after all, he considered himself and his father Gods also.** Arius was excommunicated from the Church for his views but there was growing support for Arianism which culminated in the Council of Nicaea 325 AD. Instead of the majority belief concerning the Messiah at that time as espoused by Arius and others winning out it would lose to the Imperial Power of Constantine and Rome. The truth about the Messiah was lost and as you saw above the existing documents altered to reflect that change and it remains so today as we have it handed down to us in the New

Testament. One only need refer to the depiction of Jesus in the Gospel of John where Jesus is God and ask himself how a Jew (supposedly John) could ever have believed that God was a man!

## THE COUNCIL OF NICAEA

The Council was to have taken place at Ancyra, but on the orders of Constantine who had his residence at Nicaea the venue was changed so that he could personally control the proceedings. The Synod took place between June 19th and August 25th. The Emperor summoned all Church leaders with the aim of reaching a consensus over the status of Jesus.

The number of bishops who attended is not known. The traditional figure is 318, which goes back to the late writings of Athanasius of Alexandria; possibly a symbolic figure based on the number of Abraham's servants [Genesis 14.14]. The correct figure is still probably around 300. In the version of events presented in the New Catholic Encyclopedia, almost all were from the Eastern half of the Empire; more than 100 from Asia Minor, about 30 from Syria- Phoenecia and less than 20 from Palestine and Egypt.

Constantine regarded the religious question exclusively from the angle of political expedience. His interest was to secure peace rather than any theological verdict. He had already adopted the Sol Invictus as the state deity, so if Jesus could somehow be deified he would be more easily compatible with Sol Invictus. As the parties were in conflict, the task of deciding the fate of Jesus was deferred unto Constantine who was theologically incompetent and was inclined to making decisions on inadequate grounds. To him the deification of a man would not have seemed important. He had his father Constantius deified on his death and expected to be granted the same honor on his demise.

He ruled in favor of Jesus' deification, and demanded that the delegates should sign acceptance to what became known as the Nicene Creed. This Creed is the first dogmatic definition of the Church and has served as a backbone of Christian orthodoxy through the ages. It defined the relations of Jesus to the Father within the Godhead as homoousion tot patri (of one substance with the Father) designed specifically to exclude Arianism. Eusebius of Caesarea writings makes it explicit that the Emperor himself proposed this term. The delegates that gave assent to the Creedal statement were to be invited to stay on at Nicaea as Constantine's guests for his 20th Anniversary celebrations, while those who rejected the Creed would be banished. Sounds fair to me...does it not you?

## AFTER SHOCKS....THEY RUMBLE YET TODAY

The repercussions of the Nicene creed are immeasurable as Ian Wilson writes:

*'Merely to enumerate the ways in which the original concepts of Jesus and his teachings were adulterated as result of Constantine's actions and the consequences of the Council of Nicaea would take a book in itself.'*

Rome became the official center of Christian orthodoxy, Trinity the accepted doctrine and deviation from this view was now considered not as a different opinion, but as punishable heresy.

Next came the deification of Mary. Even though, in Mark 6:3, mention is made of Jesus' brothers and sisters, Hilary of Poitiers and Didymus the Blind of Alexandria bestowed the title of 'Ever Virgin' upon Mary. The logical consequence of this was the Council of Ephesus in Asia Minor in summer of 431 AD which became known as the third ecumenical council, where, in spite of resistance from Nestorius, then Bishop of Constantinople, a formula of faith was agreed upon which acknowledged Mary as the Theotokos (Mother of God). In 1854, Pope Pius IX made it a Catholic article of faith to proclaim Mary as incapable of sin.

After Nicaea, the fate of the Jews took a distinct turn for the worse. Following the deification of Jesus, the Jews were considered as having murdered God! Constantine's tolerance no longer extended to the Jews who were stripped of many of their rights as Roman citizens. With astonishing rapidity Christians forgot the days of penury and persecution. The Church greeted Constantine's orders as not only permissible but praiseworthy. Meanwhile Christians with slightly different views, considered “unorthodox”, were also denied the freedom that was granted to pagans. They had their literature burnt, property confiscated and turned over to “orthodox-pro Constantinian” Christians, and were terrorized by the Church. Within a generation, hardly a trace of their existence remained. Some agnostics managed to conceal documents and hence earlier this century, the Nag Hammadi haul of scrolls along with the Dead Sea Scrolls was discovered intact. This, however, provides only a partial picture of the theological thought of the time. The memory of the Jewish prophet whose name the new religion had taken, was to be lost forever, and with it the very context in which the message was intended.

## OTHER COMPROMISES EXIST

There had been earlier instances of compromise. After Constantine's edict of tolerance, Christians, with their new found freedom and scope and association with Constantine, were willing to compromise themselves to maintain that position. In 321 AD, Constantine in honor of the Sun God, enacted that on the venerable day of the Sun, the law courts and all workshops were to be closed, so Christianity, which had previously observed the Sabbath on Saturday, took on Sunday as its day of rest. Today Christianity breaks the 4th Commandment weekly and does not even knowing it sadly thinking Jesus changed the Sabbath to Sunday...in honor of the worship of the Sun. Rome did this! Similarly, Jesus' birthday used to observed on January 6th (as it still is in parts of Eastern Europe.) However, for both Sol Invictus and Mithraism, the religious day or Natalis Invictus was celebrated on the midwinter solstice, December 25th, so the Western Church adopted this day also. The aureole of light crowning the sun god's head became the Christian halo.

One only has to look at our Ministry's websites to see the horrible events that transpired to the truth concerning the Jewish Messiah in the wake of Constantine's Nicean Council and later implementations by himself and others that followed in his stead.

## WHAT ARE WE TO THINK KNOWING THIS?

With so much of the original faith given away, Baigent, Leigh and Lincoln write:

*"Christian doctrine as promulgated by Rome at the time, had much in common with the cult of Sol Invictus anyway; and thus it was able to flourish unmolested under the sun cult's umbrella of tolerance. Christianity as we know it, is in many respects actually closer to those pagan systems of belief than its to its own Judean origin."*

The distorted formula of faith promulgated at Nicaea laid the ground work for the classical development of Christian Trinitarian theology, disseminating far and wide the seeds of ignorance and error.

In closing if you want to do further research into these areas whereby you can see for yourself [how the faith of Jesus was altered and changed into “a faith about Jesus”](#) then besides this ministry's websites this short book list should be beneficial:

1. The Encyclopedia of Religion. (Macmillan 1987); vol. 4 p.125

2. **New Catholic Encyclopedia**. (Mc-Graw Hill 1979); vol. 10, p. 432-433
3. **Constantine and the Conversion of Europe**. Penguin Books, A.H.M. Jones; p. 137
4. **The Early Christian Church**. P.G. Davis, p. 176
5. **Jesus: The Evidence**. (Pan Books), Ian Wilson
6. **The Messianic Legacy**. (Corgi 1986), M. Baigent, R. Leigh & H. Lincoln

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## THE RISE OF CONSTANTINE: HOW THE WEST WAS WON... OR...HOW THE EAST WAS LOST #5

As demonstrated in previous teachings, there is a undercurrent of tension in the New Testament between two different salvation messages; one "gospel" expressing the religious belief system of this Jewish Jesus, or the "Jewish Christ", and one completely different "gospel" expressing the religious belief system of a "Romanized Paul". Of course make no mistake about it underneath these "competing gospels" we find different approaches to inheriting Eternal Life; one teaching inheriting "Eternal Life" in the teachings of Jesus and again a completely different teaching on how to inherit "Eternal Life" the teachings of Paul or a later pro-Pauline writers. You could say that in reality we have two different and competing missions; Paul's and Jesus' church in Jerusalem.

Answer for yourself: What should I make of this? Well first of all you need to thoroughly read these above articles and understand and know these facts like the back of your hand. Next in preparing for this article I will be using new terms not familiar to most readers. I will use the term "**Petrines**" for views expressed by this Jewish Assembly, the Jerusalem Church which taught the "gospel of Jesus" and the "**Paulinists**" who teaches a Romanized replacement religion. For those of you who are new to this newsletter, you should obtain the first newsletters in this series in order for what I am about to share to make good sense. Contact us at Bet Emet Ministries, 902 Cardigan, Garland, Texas, 75040, or E-Mail us at [bennoah1@airmail.net](mailto:bennoah1@airmail.net).

### BEGINNINGS OF THE TWO MISSIONS

In and around 48 A.D., the Pauline mission consisted of some six or seven churches: the established church at Antioch in North Syria, and (on Luke's authority, Acts 13f.) a little string of newly founded churches in Cyprus, Pisidia and Galatia (South and Central Turkey). The Galatian churches, to whom Paul was writing, were at towns called Iconium, Derbe and Lystra. At this time the Pauline mission probably numbered about three hundred members.

It is not so easy to picture the growth of the Jerusalem mission. There was plainly a large Jewish Christian church in Jerusalem, and we hear of churches in Lydda and Joppa, towns in Judaea, in Galilee, and further afield in Caesarea, Damascus and Alexandria. Luke gives us some optimistic figures - 3,000 on the day of Pentecost alone, later 5,000, 'many tens of thousands' (Acts 21:20). Perhaps: but not, I think, **many** tens of thousands. It suffices to say that the church got off to a strong start in its home area.

Luke's account in Acts is the only report we have of the church's early history, and it takes us only as far as Paul's arrival in Rome, about 60 A.D. After that we have a long gap: Eusebius, Bishop of Caesarea in the fourth century, and a bootlicker of the Emperor Constantine, wrote a history of the Church which includes many letters and excerpts of earlier writings, and we have to do our best to piece things together, especially in the early period, where his information is naturally thinnest. **Eusebius relates a revealing story of a controversy which took place about 190 A.D. in Christendom. The churches were divided over the details of the fasting and celebration of what we would call Holy Week (Passover Week), and an**



**attempt was made to settle the matter by the leading bishops.**

Eusebius had read the letters which survived to his day from these various leaders (Ecclesiastical History 5.23). Now a part of the fascination of this account is that it shows us the scope of the church at this date.

- On the one side (**fast till Saturday, feast on Passover Day**) were the main body of churches: the bishops of Caesarea and Jerusalem in Palestine, Victor, Bishop of Rome (who tried to throw his weight about), the bishops of Pontus (North Turkey), Gaul (including Irenaeus, Bishop of Lyons, who saw a compromise through), Osroene (South-east Turkey), Corinth and 'great numbers of others'.
- On the other side (**fast till 13th Nisan, feast on 14th, when the Passover lamb was sacrificed, on whichever day of the week it fell**), were the bishops of 'the whole of Asia' (probably the rest of Turkey), led by Polycrates, Bishop of Ephesus. **The interest lies partly in the areas which are not mentioned.** The 'Catholics' are represented by the churches of France, Italy (Rome), Greece (Corinth), outlying parts of Turkey (Pontus and Osroene), and the two Palestinian dioceses; the Asians probably cover the rest of Turkey.

**Answer for yourself:** What should the "informed student" have noticed in the above commentary?

**Simply that the Paulinists are represented, but not the Petrines! The churches influenced by Paul are listed but those influenced by the original Apostles, James, Peter, and the Jerusalem Church are lacking!**

**Answer for yourself:** But where are the great dioceses of Syria and Egypt...of Antioch, Damascus, Alexandria, and points east?

They are missing; and if they had written among 'the great numbers of others', we may be sure that Eusebius would have cited them. The likely conclusion is that **they were not part of Western/Pauline Christendom**, as Victor and Polycrates understood it: **the Eastern Churches were considered by the powers in Rome to be "heretical", Nasoreans/Ebionites**, as Irenaeus would have described them. **In other words, the Western churches considered the Eastern churches heretics, while the Eastern churches considered the Western churches heretics.**

**Answer for yourself:** What should we learn here? Who has the "truth" or more of the "truth" between these Western and Eastern churches?

**Ironically the Eastern Church were closer to the original Jesus Movement than any of the others!**

**Answer for yourself:** Who are we to follow today?

## **PAUL OR PETER....WHO WILL BE YOUR INFLUENCE?**

To us, today attempting a more neutral stance, **the churches mentioned by these Western church authorities and involved were the churches of the old Pauline mission, now the majority church recognizing only Pauline orthodoxy.** The churches of Palestine, Syria and Egypt were the descendants of the Jerusalem mission, with a now outmoded **Petrine theology (the legacy of Jesus' church in Jerusalem).** The only dioceses Eusebius mentions in this vast area are in the Greek (non-Jewish) cities of Caesarea and Jerusalem (**let us not forget that Jerusalem was forbidden to Jews after the War in 70 so in this time they were devoid of an strong Jewish influence).** **In the third century the Paulines would win over most of the Christians of these provinces, reducing those who held to the legacy of James and Peter the status of religious deviants!!!!**

**Answer for yourself:** But is this the proper way to look at the situation?

## "SO WHAT THAT THE WEST WON OVER THE EASTERN CHURCHES"...WHAT DOES THAT MEAN TO ME?

It should mean everything to you for "everything" changed with the loss of the "religious beliefs" of the Eastern Churches.

**So the Paulines triumphed in the end; and that is why Christians generally:**

- Do not keep the kosher rules as well as other "unclean food laws"
- Do not keep and observe the sabbath today;
- Do not keep and observe the Biblical Feasts and Festivals,
- Do not give their tithes and money properly
- Do not cease working on the Sabbaths and High Sabbaths,
- Do not follow certain sexual laws in the Torah;
- Do not think that the "Jesus" became anointed by a Spirit from his baptism till his crucifixion as the ORIGINAL CHRISTIANS BELIEVED!

**Instead, as Western Christians today, we think it nothing to eat unclean food which God calls an abomination, to have a church calendar filled with pagan holidays to pagan deities to which Jesus' name has been affixed, we have substituted the day of sun worship for the Sabbath, we are continually robbing God in the tithe because mistakenly believing we are no longer under the Law or God's commandments. We think and feel that we have the right to do with God's money whatever we desire, and have patterned a Christology surrounding the Messiah not after a Jewish Christology, but one better fashioned for "literalized" pagan gods who co-habited with women and had superbabies like Hercules. Western Christianity's' creed is the Pauline creed and their New Testament is the Pauline Epistles (2/3 of the whole New Testament is Pauline) and the three Pauline influenced Gospels, Mark, Luke and John, and the Pauline influenced Acts; supplemented by 'bridge' writings such as a Jewish influenced Matthew, James and the Apocalypse. It would be interesting to know the detail of how the Paulines won and those of Jesus' church lost.**

## THE WINNING OF THE WEST BY THE PAULINES

**The visit of Peter to Antioch along with the men from James that came to inspect the Pauline church (Gal. 2.11-14, [see my previous newsletters on the Antioch Incident] was a disaster for Paul. If you are not thoroughly familiar with these events then you need to read the series of articles offered above. Even Barnabas was carried away by their hypocrisy' [at least in Paul's opinion], and now that the chips were down, all the Jewish members along with the men sent from the Jerusalem Church sided with Peter against Paul and literally moved the church next door and excommunicated Paul and those Gentiles who would not repent and choose to remain with him.** If Paul had defied Peter as his "spin doctoring" in his letters later reveal, the Jerusalem church would have disowned him totally; they would have split his Cypriot and Galatian churches as they had his Antiochene mother-church (Gal. 2:1-11), taking the Jewish members with them, and leaving the Gentiles to fend for themselves. Paul, as a credit to himself, swallowed the bitter alternative, but with a bad grace and with less than a Christ-like manner as he would later write sarcastically about these Apostles in Galatians *"I withstood Cephas to the face"* and other mentions of those *"reputed pillars"* who *"added nothing to me"*.

But Paul is not truthful here. What he says is not accurate. That is not really the case when you read between the lines and align the events of the New Testament chronologically. **The Acts 15 council was called**

because of Paul and this Antioch incident where he was teaching the Gentiles to forsake Moses and abolish the food laws like eating meats sacrificed to idols which render them idolators as well as allowing "unclean" foods to be eaten which are forbidden according to the Laws of Noah and Moses both. No wonder the Acts 15 council had to be called by James following the report of the proceedings under Paul's leadership in Antioch where the Torah was being seriously compromised for both the Jew (Peter for example) and the Gentile by Paul. It was reaffirmed by James in Acts 15 at the council following the Antioch Incident, as it should always have been, that Paul's Gentile converts must have kosher meat (not unclean meats or meats sacrificed to idols) for their Saturday supper which they shared with the Jews, and keep quiet about working on sabbath and sanctify that day according to the 4th Commandment. They were lucky not to be forced into circumcision but as you know the Laws of Noah given to the "non-Jew" never required that of the Gentile. A chastened Barnabas went back to Cyprus carrying letters from the Jerusalem Church (Acts 16) to impose this re-newed discipline for the Gentiles (which is nothing more than the adherence for Gentiles to the Noahide Laws with the opportunity to choose to obey other commandments within the Laws of Moses as instructed in Isaiah 56 to "choose things that please God") as instructed by James at the Acts Council of Acts 15 following the Antioch Problem, and Paul, setting out on a second mission, had to submit to the indignity of being supervised by a Jerusalem Christian, Silas, in order to make sure he would not deviate again from the prescribed Torah. When they came to Paul's mission church at Derbe, Paul was forced to have his half Gentile convert Timothy circumcised (Acts 16. I-3). Such could not be pleasing for Paul considering what he had taught before.

Luke says that the Holy Ghost forbade Paul to speak the word in Asia, or Bithynia (North-west Turkey), but called him in a vision over to Macedonia (North Greece-West).

**Answer for yourself:** This is recorded for us, but does it not seem strange, that God has already corrected Paul in the Acts 15 Council, and sent him out with letters to strengthen the obedience of the churches to these mandates of the Laws of Noah, yet; the Holy Spirit seems to have the idea that the further any new Pauline churches were from Jerusalem, the better chance they would stand of not being interfered with by zealous Petrines which were a constant correction for Paul?

As it was, the uneasy partnership of Paul and Silas soon broke up. Paul went down to Corinth while Silas remained in Macedonia, and when Silas joined him, it was not for long; he disappears from the account in Acts, and in Paul's letters. It is clear, however, that he had wrought a good deal of mischief in the Macedonian churches. The Thessalonian mission, for example, had lasted only a few weeks, but had included Silas' encouragement to the converts to give up work, and to believe that the day of the Lord had already come; Paul had had to speak about these matters at the time: *'as we charged you' (I Thess. 4.11), 'when I was still with you' (II Thess. 2.5; 3. 10)*, and to write two letters - with Silas' reluctant agreement - to put things straight. It is likely that Silas went back to Jerusalem in 51 and had further Petrine evangelists sent to Corinth; who caused all the trouble underlying our two Corinthian letters.

Paul settled in Ephesus, in Asia, from 52 to 55, and it was in these years that his mission was under the strongest pressure from the Petrines from Jerusalem, and that the future of the Christian religion was settled.

The Ephesian mission was a success. Paul wrote, *'A wide door for effective work has opened to me, and there are many adversaries [referring to the Petrines and the Jerusalem church]' (I Cor. 16.9);* and he stayed in the place three years (Acts 20.31), longer than any other of his missions. But the adversaries - the Petrines - got the upper hand in the end, and Paul left the city in a virtual breakdown (II Cor. 1:8, 'we were so utterly, unbearably crushed that we despaired of life itself'). An anonymous pastor wrote later, in Paul's name, drawing on well-known memories, *'all who are in Asia turned away from me' (II Tim. 1.15).*

**Answer for yourself:** What should we see here? Simply that the teaching of the Jerusalem Church, expressing the gospel of the "Jewish Christ" was winning out over a Torah-less "gospel" of Paul and others "pro-

Paulinists".

Luke, keen to keep any division in the church quiet to his Gentile readers, describes Paul's journey to Jerusalem in 57 *'when he met us at Assos [north of Ephesus], we took him on board . . . we came to Miletus [south of Ephesus]. For Paul had decided to sail past Ephesus (see above to where his work was in the end almost totally destroyed by those who taught a corrective Gospel from Jerusalem..the Petrines), so that he might not have to spend time in Asia'* (Acts 20:13-16). Any wonder why? This explains why Paul is "dogged" continually in his travels in his epistles by these "judaizers" who are only teaching obedience to God's Word and making correction which alternate teachings had been given the people.

Paul began the journey as a passenger, but he appears to have bought the boat during the journey (remember he took up a rather large sum of money over about 10 years for the famine in Jerusalem)! And he is in a great hurry, so he sails past Ephesus; but in the next verses he has time to send from Miletus to Ephesus to summon his Ephesian elders to come to him for a farewell sermon, which must have taken an extra week! It is to be remembered that Paul always appointed elders in the churches he establishes. It is a fair assumption that the leaders, appointed by Paul, were in his "hip pocket" so to speak. It is obvious that Paul was *persona non grata* at his flagship church at Ephesus, and dared not show his face there.

While Paul was at Ephesus, the Petrines stepped up the attack on his other churches. They arrived in Galatia with the slogan, *'Circumcision alone is the passport to heaven'*, and appealed to the Bible as God's word instead of Paul's gospel. This cry for "circumcision" among the Gentiles will turn the tide against them and allow the Paulines to begin to win the war of the "gospels". Up till now the Jerusalem approach had been to insist on practical matters, the food and other purity laws, Sabbath and the Jewish festivals: but now they are going, metaphorically, for the jugular when again trying to include "circumcision" upon the "non-Jews".

But something unsuspecting happened. Here for the first time the Pauline line held. Loyalty to Paul combined with distaste for the knife and circumcision; the elders of the little group of churches conferred, and wrote to their apostle; and when they received his angry, but firm reply (our Galatians), they said "No" to the Petrines. The balance of power and doctrine was changing away for the Petrines to the Paulinists.

In the meantime other Jerusalem delegates arrived in Corinth, and created major dissension in the church there. They contrasted Paul's frail claims to apostleship with those of Peter, their authority. They insisted on Jewish ways (Paul called this that they *'taught words of human wisdom'*), on sexual asceticism at certain times of the month according to the Torah, and on the kingdom of God, and a spiritual resurrection, having already arrived in man's spirit when he repents and obeys the commandments. Paul wrote a kindly, fatherly letter (I Corinthians), criticizing these ideas, and also drawing attention to various excesses which disgraced the church. In 54 A.D. he followed this up with a disastrous visit to the church: one of the leading Petrines defied and insulted Paul, and the Corinthian church did not support the apostle. He wrote a depressed letter (II Cor.9;7-8), which in fact turned the tide; and when he had been driven out of Ephesus, he was comforted to learn from his lieutenant Titus that the Corinthians were now standing by him. These two unnamed groups of elders, in rebellion to Torah, both at Corinth and in Galatia in Central Turkey, changed the course of history. Their support of Paul enabled his mission to survive its moment of acute weakness, and to become a world religion; its fate was sealed. The faith of Jesus, destined to go into all the world, whereby all Gentiles would be taught to observe and obey those things Jesus taught, was now to be slowly replaced by Pauline anti-Torah theology. After this, Petrine Christianity could never have been more than a short-lived sect of Judaism. You might say that the Petrines lost over enforcing circumcision upon the Gentiles when the Laws of Noah never prescribed it for them in the first place. What a terrible mistake that caused the Gentile world a great loss of Spiritual Truth today.

Paul spent the winter of 56/57 in Corinth, and wrote Romans, a long, contradictory, but enormously impressive statement of his 'gospel'; he did not want the same trouble in the capital of the Roman world, where a church had been founded and was flourishing. Paul intended to stop over there before evangelizing Spain. But this was not to be. In 57 he went to Jerusalem with a large collection which he had been taking up from the Gentile churches for the impoverished Metropolitan church. But hard feelings toward Paul and his abrogation of Torah, from both Jews and Gentiles, had developed a lot since he had been there previously at the Jerusalem Council in 50. The resistance in Galatia and Corinth, with Paul's collusion, showed that he was a reprobate and a heretic. His money was refused, and it was with Jewish Christian collusion that he was attacked in the Temple, nearly lynched, imprisoned and finally sent to Rome to his martyrdom. What people fail to realize is that many of the religious doctrines that Paul taught found him guilty of transgression of the Laws of God and the penalty for being a false prophet according to the Torah was death.

*Acts 21:21 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. (KJV)*

It is funny how we as Christians today have forgotten the Torah and the commandments regarding punishment on those who violate the Torah, but rather, we read and are taught to see in a rather bad light those who desired to punish Paul in obedience to Torah for teaching breaking these Laws and Commandments of God. It is one thing to teach against circumcision when speaking to the "non-Jews" but a sin to teach this to the Jew! The same things can be said about kosher laws as they relate to both a Jew and a "non-Jew" and this again is what we see in the Antioch Incident. For such "false teachings" Paul was condemned worthy of death as a false teacher. Now to confuse this more only when you come to understand Gnosticism can you understand why for Paul "all laws" had passed away with his revelation of "the Christ" within. Space will not allow for this answer but this explains why Paul has been so greatly misunderstood but even at that one cannot simply dismiss the Laws and Commandments of God in the Torah; one might come to understand a "higher law" in Christ but this does not negate the obedience of these God given Laws which frame our Covenants with God and which God expects us to live out in our practical daily lives and negation of them as taught by Paul was what got him into trouble. I guess you can say that his Gentile audience was not ready for such a high spiritual message and preaching this cause great misunderstanding concerning Paul and his message. The Petrines would not tolerate such things being taught to other Jews.

Before Paul died he received some happy news. One of his converts, Epaphras, had carried the Pauline message up country in Asia, and had started new churches in the valley of the Lycus river, in Colosse, Laodicea and Hierapolis. Paul was in chains, but he could write still, and his last letters, to the churches at Colosse and Laodicea (our Ephesians), and to Philemon, a leading Christian at Colosse, show both that the Pauline mission is spreading, and that the Petrines are there as well. The battle was hard fought, all along the line.

As Tertullian was to say 150 years later, the blood of the martyrs is the seed of the church (*sanguis martyrum semen Ecclesiae*); and once Paul was put to death, there was a strong revulsion of feeling in his favor. He had also laid a good foundation of ordaining elders in each church, so that even when the Petrines had the following of a majority of church members, the ruling committee was normally Pauline due to the appointment of elders by Paul. Also let us not forget that in house churches, those who were elders were usually the home owner as well. So the Macedonian, Corinthian and Galatian churches formed a block of communities loyal to Paul; and the Roman churches roughly followed, though they ended by having it both ways when they later divided East vs. West. The Pauline and Petrine battle was to continue in Rome and finally split it! It was in Asia, and especially around Ephesus, that the battle was hardest fought. Of our New Testament documents, Galatians, Ephesians, Colossians, Philemon, the Pastorals, I Peter, the Gospel of John, the three letters of John and the Apocalypse are all written by Paulines or semi-Paulines against the Petrines in Asia Minor. So are the letters of Ignatius (115). It is no wonder why Petrine writings were not included in the canon, when it was the legacy of the Paulinists which would determine



which writings were “inspired” or “not inspired.”

Answer for yourself: What should this teach us?

Thus, the New Testament we carry today has little within it as coming from the Jerusalem Church/Assembly or "Jesus' church", but rather an over abundance of Pauline materials. Even the arrangement of the New Testament attest to that, for we begin with a Jewish Gospel and end up with a Gentile oriented Gospel in Luke, Acts starts out as a "Jewish Jesus Movement" and ends with Gentile Christianization of the world, and finally, the first doctrinal book of the Bible from Paul is called Romans, thereby assuring Gentile authority as connected with Rome and not with Jerusalem! THINK!

The Jerusalem mission reached the height of its power in the 50s. Its own leader, James, was martyred, like Paul, in 62, and it received a heavy blow in the second half of the decade. From 66 to 70 the Jewish people rebelled against Rome, and in 70 Jerusalem was taken with great loss of life. This included many Christians, whose *'dead bodies lay in the streets of the great city where their Lord was crucified' (Rev. 1:18)*. The leadership which survived had to move, for Jerusalem became a city forbidden to Jews; and the financial troubles are likely to have been exacerbated. But the fight went on, and the Pastorals and the writings of John both display a bitterness of feeling which we never had to that extent in Paul, and which shows the two wings of the church losing charity to one another, and moving towards excommunication and heresy-hunting. It was reminiscent of the North vs. the South in our Civil War.

We can trace the progress of the battle from the comments on the various Asian churches, first in Paul in the 50s, then in the Apocalypse in the 80s, and then in Ignatius, with hints from elsewhere. Paul was driven out of Ephesus, but there are still Pauline elders there whom he calls to Miletus in Acts 20. Revelation gives the church high marks: *'I know your works, your toil and your patient endurance, and how you cannot bear evil men but have tested those [Petrines] who call themselves apostles but are not . . .'* (Rev. 2:2).

Take time to read Gal. 2:1-10 at this time, and see the sarcasm emanating from Paul toward the Jerusalem Apostles because of his mission being questioned by them and because his Apostleship was never recognized by them as on the same level of authority as theirs. After reading Gal. 2:1-10 you will see to what I am referring so clearly, possibly for the first time in your life. But some of the sparkle has gone out of church life: *'I have this against you, that you have abandoned the love you had at first' (7.4)*. The writings of John, which Irenaeus says came from Ephesus, show a divided church between Paulinists and Petrines: indeed some members have left the church - *'they went out from us, but they were not of us' (I John 2:19)*. Again as we opened this article this division in the church between "Petrines" and "Paulinists" lies ultimately on the issue of "two completely different messages and gospels"; one reflecting the Jewish revelation and the other the Pauline revelation. Nevertheless, the Pauline mission was gaining the upper hand, and it could produce one of the church's great theologians in St John, author of Gospel and Epistles (but not the Apostle John, nor the Beloved Disciple). Ignatius treats it as the capital of the church in Asia, writing untruthfully that the sainted Paul mentions it in every letter; and that is how we find things when Polycrates wrote his letter to Victor in 190.

We may contrast the situation in up-country Laodicea. Epaphras founded the church about 60, and Paul wrote to it soon afterwards. The letter is preserved as our Ephesians, but the name is missing in the oldest manuscripts, and about 150 a Christian called Marcion referred to it as written to Laodicea. It shows clearly that, Paul does not know the church members, which would not be the case at Ephesus, where he ran the church for three years. So it is likely that the church went over to the Petrines (see above why Paul did not want to go back there in route to Jerusalem), and did not value Paul's letter; and a Pauline Christian took it to Ephesus. The Laodicean church is described to be the worst of the seven churches in Asia addressed in the Apocalypse: *'I know your works: you are neither cold nor hot. . . because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth' (Rev. 3:15f)*.

What is important for us to know, is that when Ignatius (a Paulinist) passed through Asia on his way to the lions at Rome, the faithful Pauline churches sent delegates to greet and encourage him. The churches included Philadelphia, not far away; but Laodicea (a Petrine church) was not one of them, and he may actually have passed through the town.

The churches which come best out of the letters in Rev. 2-3 are Ephesus, Smyrna and Philadelphia; and these, with the smaller churches of Magnesia and Tralles, are the Pauline churches which supported Ignatius - especially Smyrna, with its famous, long-lived bishop, Polycarp, who was martyred forty years later. The Petrines took over some of the valley churches; but the Paulines held the line along the coast and ultimately drove the Jerusalem loyalists out as heretics; known today as the Ebionites or Gnostics.

We should never lose sympathy with the Jerusalem Christians; they lost the great battle, but not for want of devotion or energy. They took the label of "Cephas", the Petrines, because Peter had been one of the leaders of the Jerusalem Assembly; but the real leader of the Jerusalem church in the vital period from 40 to 60 was James, supposedly Jesus' brother. He must have been a man of great spiritual force. He was not even a disciple in Jesus' lifetime, but he established himself as the church's leader in Jerusalem. He stood out for principle, where Peter was weak-kneed; the Law was God's Law, and must be obeyed, however inconvenient. He was famous for his ascetic life, and he made good relations with the Pharisees in Judaism. He saw the church efficiently organized with envoys ('apostles') to go round and see that standards were maintained among Gentile believers. He received the crown of martyrdom. As a 'loser' to the Paulinists, he has been rather forgotten in church life; but someone who has not been forgotten is his mother Mary. We may think that the praises heaped on her have been somewhat exaggerated, and perhaps she never became Queen of Heaven or Co-Redeemer of mankind. But she is not undeserving of the highest earthly honors: with two such sons, she must have been a formidable woman.

The last we hear of Peter in the Bible is at his Antioch visit in 48: after that he disappears into legend. He probably never went near Rome, for there is no suggestion of his having been there either in Acts or in Paul's letter to the Romans. The Petrines were the losing side, but the Paulines could not do without Peter's name; for they needed to show that they were successors to Jesus' original disciples in spite of their rejection of much of what Jesus and his church taught. So Peter is a sort of stumbling hero, even in the Pauline Gospels of Mark and Luke and John. In the last he is always outshone by the Pauline hero, the Beloved Disciple, though even there he has his place. But Matthew was (Christology apart) a Petrine, and it is in Matthew's Gospel that Peter is given the keys of the kingdom. The Roman church wisely adopted Matthew's Gospel as its title deed, and elected Peter posthumously as its first Pope; for the church of Rome has, from the beginning, been enthusiastic not only for the kingdom, but also for the power and the glory. It is such a pursuit that influenced the choosing of documents which were later gathered into a collection of writings and given Catholic Gentile authority called the New Testament. Even today, the Paulinists New Testament has won out over the Petrine Torah and Tanakh.

[Let us continue our study in the next article in this series.](#)

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## HISTORICAL EVIDENCE THAT GENTILES KEPT THE PASSOVER IN THE EARLY CHURCH...IN SPITE OF CONSTANTINE #6

In the previous article we have seen a summary sketch of Constantine and his antisemitic policies regarding the early Gentile Church. One only has to read his "Easter Letter" to see how Constantine viewed the Jews and the faith of the Jewish Jesus. Now let us close our study on Constantine by looking at history and trying to picture for ourselves just what was going on regarding the Holy Days and Festivals and the worship of the non-Jew in spite of Constantine's efforts to stop all Jewish worship as applied to the non-Jew.

In the year 321 A.D., Emperor Constantine used imperial power to impose Sunday as a day of worship for all men. Here is an excerpt from the Codex Justinianus, III.,

*"Constantine to Elpidius. All judges, city-people and craftsmen shall rest on the venerable day of the sun. But countrymen may without hindrance attend to agriculture, since it often happens that this is the most suitable day for sowing grain and planting vines, so that the opportunity afforded by divine providence may not be lost, for the right season is in short duration." (March 7, 321).*

To make sure the message was heard loud and clear another edict followed, which stated that no man was allowed to Judaize under penalty of death. *What does it mean to Judaize if not that faithful men of God resisted Constantine's edicts and persisted in the doctrines which were once and for all delivered to the saints.* Rome literally waged war on God's commandments. The above decree clearly shows that Sunday or the day of the sun had already occupied a venerable place in Rome, the center of sun worship. It had a great religious meaning for the people of Rome. This edict had been one of the Roman Church's means of removing "all obstacles lying in the way of the Gentiles." That decision, as you well know, would have a universal influence on all the churches that came via Gentile Europe. *"They had not executed My judgments, but had despised My statutes, profaned My Sabbaths, and their eyes were fixed on their fathers' idols, says YHWH."* Among traditional "believers", it is no more a question of what the Bible says, but what is decreed and instituted by so-called "Church Fathers".

Two church historians, J. Danielou & Henri Marrou, who are themselves Catholics, have this to say, "Ignatius' polemic against the observance of the Sabbath shows that at Antioch, at the beginning of the second century, believers were continuing to observe it." Those believers have known those who supposedly knew Jesus; they knew the blessed Apostles; and God's Apostles taught them.

**Answer for yourself:** How come the Apostles and non-Jews in the second century can be shown to be observers

of the Sabbath and you are told not to keep the Sabbath but Constantine's "Sun" day? Who is lying?

**Answer for yourself:** Does salvation mean so much to you that you are willing to do everything in your power to use your time to find the TRUTH, and live in the TRUTH, even if you have to give up everything that you own on this earth? All roads lead to Rome, but there is only one narrow, bumpy, and difficult, yet straight road that leads to the Kingdom of Yahweh and sadly Gentile Christianity is not on it.

## HISTORY...WILL WE EVER LEARN FROM IT? BUT YOU HAVE TO KNOW IT FIRST

One of the first signs of that church's struggle for power over the rest of the true assemblies is found in the book of Eusebius, The History of the Church. Keep in mind, Eusebius was a Catholic priest born in 260 A.D. He reported on a "controversy of great significance".

**Answer for yourself:** What is this controversy of which Eusebius speaks which occurred in the third century, 230 years after Jesus' death? It is about the Passover festival. **The believers of Asia had been keeping Passover according to APOSTOLIC TRADITION and not EASTER! They kept the festival on the 14th day of the first month (Nisan), at evening.** But in Rome and some other places under the Roman Church's supervision, it wasn't customary to keeping the date of the feast according to the Bible's fixed-time.

The Church of Rome, where a monarchical episcopate in the authority of a one man despot was the established form of government, sought to convince the already feeble churches of Asia to change their way of doing business and accept the Roman Church's newly instituted tradition. Pretending to be endowed with direct authority from God, Victor, the bishop of Rome made a violent move against those few believers of Asia Minor. They strongly refused to comply with the Roman Church's demand.

Eusebius recorded the following letter, which he said **he copied from the original letter written by the Asian bishops themselves.** And that confession is very important. I urge you to read and seriously think about its content.

**"We for our part keep the DAY scrupulously, without addition or subtraction. For in Asia great luminaries sleep who will rise again on the day of Messiah's advent, when He is coming with glory from heaven and shall search out all His saints -- such as Philip, one of the twelve apostles, who sleeps in Hierapolis with his two daughters, who remained unmarried to the end of their days, while his other daughter lived in the blessed Spirit and rests in Ephesus. Again there is John, who leant back on the Master's breast, and who became a sacrificing priest ... a martyr, and a teacher; he too sleeps in Ephesus. Then in Smyrna there is Polycarp, bishop and martyr; and Thraseas, the bishop and martyr from Eumenia, who sleeps in Smyrna. Need I mention Sagaris, bishop and martyr, who sleeps in Laodicea, or blessed Papirius, or Melito the eunuch, who lived entirely in the Holy Spirit, and who lies in Sardis waiting for the visitation from heaven when he shall rise from the dead? All of these KEPT THE FOURTEENTH DAY OF THE MONTH AS THE BEGINNING OF THE PASCHAL FESTIVAL, in accordance with the Gospel, not deviating in the least but following the rule of Faith. Last of all I too, Polycrates, the least of you all, act according to the tradition of my family, some members of which I have actually followed; for seven of them were bishops and I am the eighth, and my family have always kept the day when the people put away the leaven. So I, my friends, after spending sixty five years in the Master's service and conversing with Christians from all parts of the world, and going carefully through all the Scripture, I am not scared of threats. Better people than I have said: 'We must obey God rather than men' ".**

**Answer for yourself:** Now this is before Constantine and what did we read? The non-Jews were observing and keeping the Passover and not Easter as we are led to believe. Remember that I showed you that Rome would

later change the translation of "pascha" in Acts 12 to "Easter" instead of "Passover" in trying to impose and replace the Passover with the Easter Sun Worship festival to which they attached Jesus name much later.

**Answer for yourself:** Can you see clearly that the early Gentiles who had links with the Apostles no less were observing the Passover and not Easter?

One can clearly see, here, a new institution trying to change the way of an old institution. But the faithful disciples refused to.

**Answer for yourself:** Have we bowed to the Roman Church instead of God and His Word?

**Answer for yourself:** Will you obey Yahweh, "after carefully going through all Scripture" or do you prefer to stick to the roman tradition? This was not the only controversy in which the Roman Church showed her teeth. That church was not only against some of the apostolic teachings, but even some of the heresies they earlier rejected they later on accepted and *dogmatized*.

## EVIDENCE THAT EVEN IN THE 7TH CENTURY THE NON-JEWS WERE STILL OBSERVING THE PASSOVER AND REFUSED TO OBSERVE EASTER

Let us come to learn about a great man and scholar who few know today; his name is Bede or Baeda. The scholarliness of this highly regarded church historian needs no introduction. In his book Ecclesiastical History of the English People and the Church, this monk testifies that up to the 7th century there were still believers who refused to give up their way of keeping Passover in exchange for the Roman Church's Easter. Read their startling testimony, as recorded by this faithful catholic priest, on pages 180-189. It came from the lips of their opponents, represented by Abbot Wilfrid, "who had gone to Rome to study the doctrine of the Church": *"Far be it from us, argued Wilfrid, to charge John with stupidity, because he literally observed the Law of Moses at a time when the Church [the true Church of the Apostles and not the Roman Church] followed many Jewish practices, and the Apostles were not able immediately to ABROGATE the observances of the Law once given by God ...John following the custom of the Law, used to begin the Feast of Easter [this is the Passover] on the evening of the fourteenth of the first month, not caring whether it fell on the Sabbath or on any other day."*

**This is among the best historical proofs we can have regarding Irishmen and Scots keeping the Passover Feast Day, yearly, on a different date than that of the Roman or Italian Catholic tradition because, they asserted, this was how they received it from those who themselves had received the tradition from, probably, the Apostles themselves.** The Catholic Priest agreed and confirmed the undeniable truth of the Apostle's foundation (teaching and practice), but --amazingly-- the Catholic theologian, Wifrid, believes that John continued to do what Yeshua used to do because the early and only true Assembly *"couldn't immediately abrogate the Law once given by God"*.

**Answer for yourself:** Who would want to in the first place? What kind of men would and have we followed them in their hatred of the Jews so far that we have lost the true worship of God? Can this historical study show us just how far we have strayed from the truth and how far we have deviated from the "Pattern of Worship" once given the Saints?

He who reads with intelligence surely knows that nowhere in the Bible has it ever been given to the Apostles, or any man for that matter, the right to add or retract from God's words or commands. Secondly, the position of the Gentile Church was, then, that these commandments pertained to Jews only, which attitude they passed unto those who followed their theology, by force or by choice. This is the lie that you and I have inherited and bought into hook line and sinker. Replacement Religion is not what God gave the non-Jew and in fact God



makes sure in Isa. 56 to state just the opposite but the hatred of the Jews by Rome would deny the Word of God and end up changing it by forging our Bibles and who knows today without a lot of study? Hardly anyone. Take note that in Isa. 56 God makes a strong case by first stating:

*Isa 56:3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. (KJV)*

God takes special pains to say: ***"Don't say that you are separated from my people the Jews" and goes on to make it clear that this includes His Holy Sabbaths and Biblical Feasts and Festivals like the Passover, etc.***

## ***But Rome and Constantine will do just the opposite***

This dear one is the grafting of the non-Jew into the Israel of God whereby the examples given earlier in this website are later followed by non-Jews in the New Testament as well.

History is full of irrefutable evidences of TRUE believers' strong continuity in the biblical and apostolic observance of the Feast of Passover as well as all the other Biblical Festivals; that is until Constantine when these observances had to go "underground" in order to exist and the worshippers not be murdered by Church leaders who were supposedly followers of Jesus. What a joke!

"In the first place, it is certain that Christian communities, in the strict sense of the terms, continued to observe Jewish feasts, but we know that in Judaism, at that time, there was a great diversity of calendars, so the Christian communities reflected these divergences. It seems, moreover, that the majority of Christian feasts were transformations of certain Jewish feasts. One thing is certain, **the celebration of the 14 of Nisan, the day of the Jewish Pascha, by the believers of Asia. The observance extended to groups in Palestine, Syria and Rome. Those who kept it were called the Quarto- decimans.**"

In the rest of the document, the writers continue to show that another group focusing on Sunday [the Sunday of resurrection], later on, rivaled with the first. And "It is this group which finally prevailed over that of the Quartodecimans."

***"... The Judeo-Christians continued to celebrate the Jewish feasts, a custom which probably remained."*** The truth is they were simply following in the footsteps of Jesus and the Apostles.

**Answer for yourself:** What stronger evidences can any sincere believer ask for?

At the death of Apostle John, the last pillar of truth, those other believers with itching ears that were already listening to other teachings, began to promote Sunday in remembrance of the resurrection. This leads to the most drastically outrageous ordinance in that new church ecclesiastical calendar by the Harlot Church of Rome.

And though when confronted with such evidence of the corruption of the true faith of Jesus as it was spread among the Gentiles in the Great Commission and at the same time being shown how this "Pattern of Worship" and faith was later altered many Christians still turn a death ear. They prefer to hold on to their forefathers' tradition and religious culture. You must avoid such attitude at all cost. Such repentance in the light of such truths that Bet Emet is bringing you is the ONLY true Worship we can be certain of in light of the deceptions of Rome and the forgery of much of our Christian Bibles.

Let us continue our study by looking at Constantine's Easter Letter.

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# CONSTANTINE'S EASTER LETTER AND THE LOSS OF THE FAITH ONCE GIVEN TO THE SAINTS

I have up to this point given a detailed account of the apostasy encountered by the early Gentile Church under the influence of Constantine. Why did this man turn from established orthodoxy handed down by the apostles? The answer comes when we see what was in the heart of such a man that caused him to accept certain values and beliefs. We are the recipients of his "false-belief system today." For an example, let us see into his heart as we examine why the Christian Church today celebrates and observes Easter instead of Passover as God commanded!

## CONSTANTINE I: ON THE KEEPING OF EASTER

From the Letter of the Emperor to all those not present at the Council. (Found in Eusebius, Vita Const., Lib. iii., 18-20.)

When the question relative to the sacred festival of Easter arose, it was universally thought that it would be convenient that all should keep the feast on one day; for what could be more beautiful and more desirable, than to see this festival, through which we receive the hope of immortality, celebrated by all with one accord, and in the same manner? It was declared to be particularly unworthy for this, the holiest of all festivals, to follow the custom [the calculation] of the Jews, who had soiled their hands with the most fearful of crimes, and whose minds were blinded. In rejecting their custom, (1) we may transmit to our descendants the legitimate mode of celebrating Easter, which we have observed from the time of the Saviour's Passion to the present day [according to the day of the week]. We ought not, therefore, to have anything in common with the Jews, for the Saviour has shown us another way; our worship follows a more legitimate and more convenient course (the order of the days of the week); and consequently, in unanimously adopting this mode, we desire, dearest brethren, to separate ourselves from the detestable company of the Jews, for it is truly shameful for us to hear them boast that without their direction we could not keep this feast. How can they be in the right, they who, after the death of the Saviour, have no longer been led by reason but by wild violence, as their delusion may urge them? They do not possess the truth in this Easter question; for, in their blindness and repugnance to all improvements, they frequently celebrate two passovers in the same year.

**Answer for yourself:** Did you know that often two Passovers were observed in the same year? Why?

If Constantine had read the Bible, the Old Testament, he would have seen that God allows for the celebration of Passover exactly one month later for those who were unclean when it was supposed to be celebrated, or who traveled from such far distances that they could not make it in time) Again Constantine is wrong!

We could not imitate those who are openly in error. How, then, could we follow these Jews, who are most certainly blinded by error? for to celebrate the passover twice in one year is totally inadmissible. But even if this were not so, it would still be your duty not to tarnish your soul by communications with such wicked people [the Jews]. Besides, consider well, that in such an important matter, and on a subject of such great solemnity, there ought not to be any division. Our Saviour has left us only one festal day of our redemption, that is to say, of his holy passion, and he desired [to establish] only one Catholic Church. Think, then, how unseemly it is, that on the same day some should be fasting whilst others are seated at a banquet; and that after Easter, some should be rejoicing at feasts, whilst others are still observing a strict fast. For this reason, a Divine Providence wills that this custom should be rectified and regulated in a uniform way; and everyone, I hope, will agree upon this point. As, on the one hand, it is our duty not to have anything in common with the murderers of our Lord; and as, on the other, the custom now followed by the Churches of the West, of the South, and of the North, and by some of those of the East, is the most acceptable, it has appeared good to all; and I have been guarantee for your consent, that you would accept it with joy, as it is followed at Rome, in Africa, in all Italy, Egypt, Spain, Gaul, Britain, Libya, in all Achaia, and in the dioceses of Asia, of Pontus, and Cilicia. You should consider not only that the number of churches in these provinces make a majority, but also that it is right to demand what our reason approves, and that we should have nothing in common with the Jews. To sum up in few words: By the unanimous judgment of all, it has been decided that the most holy festival of Easter should be everywhere celebrated on one and the same day, and it is not seemly that in so holy a thing there should be any division. As this is the state of the case, accept joyfully the divine favour, and this truly divine command; for all which takes place in assemblies of the bishops ought to be regarded as proceeding from the will of God. Make known to your brethren what has been decreed, keep this most holy day according to the prescribed mode; we can thus celebrate this holy Easter day at the same time, if it is granted me, as I desire, to unite myself with you; we can rejoice together, seeing that the divine power has made use of our instrumentality for destroying the evil designs of the devil, and thus causing faith, peace, and unity to flourish amongst us. May God graciously protect you, my beloved brethren.

## THE CONSTANTINE CONSPIRACY

We at Bet Emet Ministry are aware through the study of history of the compromise which led the institutional church into apostasy (departure from the true faith). We at Bet Emet feel the Lord has called us to awaken those who are asleep to the facts of the terrible apostasy from the faith of Jesus and who are comfortable in their compromise with paganism in the practice of their own faith (mainline Christianity). I do hope this treatise peeks the interests of many, causing more investigation of the subject and more light on the nature of the great apostasy to whom multitudes are not aware. With the intriguing prospect that mysteries and conspiracies of the past can become common knowledge, perhaps more "ordinary" believers like myself will join in the process of the restoration of the truth in these latter times.

This anti-Judaism which became anti-Semitism, exempted the church, in its opinion, from following the scriptural commands of the Sabbath and the holy feasts, such as Passover. The church equated obedience to these scriptural mandates with following Judaism (called today "being under the Law"). They supposed that since the Jews were so proud of observing the Sabbath and holy feasts, they would be in league with Judaism if they also followed these things. Of course, since many in Judaism (but not all) denied the Roman depiction of Jesus as Messiah, the church thought keeping the Sabbath and Passover would be equated as associating with those who deny Messiah (Christ).

**Answer for yourself:** Have you ever investigated why the Jews reject the "Christian Jesus?" Well, until you do then you will not possess the knowledge that explains why, and once having such knowledge, then your study of the "Jesus Story" becomes paramount in your life because the arguments of the Jews are irrefutable when one is armed with the facts from both unbiased history as well as the true Hebrew Scriptures.

All Christians and Jews, centuries later, are affected by this apostasy. Most Christians think of Sunday and Easter as biblically mandated holy days and are totally ignorant of this being false

**doctrine and pagan worship days.** Also, there are many Jewish people who think of this Jesus as leader of a Gentile (thusly pagan) religion, forgetting he is often depicted with his Jewishness and in defense of the Law as a rabbi. Both mainstream Rabbinical Judaism and mainstream Christianity stubbornly follow their respective traditions, voicing the idea that to do otherwise would leave one "not a Jew" or "not a Christian" as the case may be. The few Christians who faithfully keep the Sabbath and enjoy the Jewish holy feasts are consigned to being a cult by mainstream Christianity. They are mostly not respected as real Christians. The minority of Jewish people who accept Jesus are viewed as traitors and apostate Jews by the mainstream Jewish community. By some they are likened to being non-persons.

In many of our writings at Bet Emet we are dealing with the problem of the historical denial of the scriptures by the Gentile church. What I found was that the whole issue of church apostasy comes down to a time and a man who transformed the environment and system in which Christianity and Judaism operated. I propose that the events which culminated in and included the rule of an Emperor named Constantine formed a satanic conspiracy; one that must be overturned by an equally powerful divine conspiracy, prayerfully accomplished in our time, whereby the truth behind the "Jesus Story" is known by all.

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# THE SUBSTITUTION OF "EASTER" FOR THE "PASSEVER": A HISTORICAL EVALUATION

Easter has been described as the most important and significant festival of the Christian Church. It is a time when Christendom remembers the death and resurrection of Jesus Christ. It is piously observed throughout the world by Protestants, Roman Catholics and the majority of Christian sects. One would expect that such a universally accepted institution would trace its origin to the Holy Scriptures. **Amazingly the observance of Easter cannot and does not trace its origin to the Hebrew Scriptures as you might expect and will quickly come to see in this article.** Indeed, it would be reasonable to assume that the Church's most important festival would have been inaugurated by divine decree but again it does not. **Amazingly the Bible does not even mention the word "Easter" except for one "purposefully mistranslated verse" in Acts 12 when the real word used all times previously is the word for "Passover". In fact it can be shown that Gentile believers and "non-Jews" observed the Passover for 200 or more years following the time of Jesus in the New Testament era.** We can find no reference in the New Testament where Jesus ever asked his disciples to celebrate his resurrection, and the Apostles neither kept Easter nor commanded their fellow Christians to observe Easter. That should make you wonder why we do and we will see in this article how the Passover was replaced by Easter by early Gentile Church antisemites.

**Let's have a look at the history of this festival and we'll just see how far our present Easter celebration has digressed from the true celebration that that first century Jews like Jesus observed which was the Passover.**

The New Testament teaches that the supposed occasion for what would later become the observance of "Easter" was what was called the "Last Supper" on the evening before Jesus' crucifixion. **The disciples were gathered together to eat the Passover meal on the evening of the fourteenth day of Nisan.**

The New Testament depicts that Jesus and his disciples at the Passover "early" as the lambs would not be separated out and sacrificed until the next day. So we find Jesus and the disciples eating the Passover without a lamb the night before the sacrifice of the Temple lambs. So we find Jesus and the disciples eating the Passover with unleavened bread and bitter herbs. As you most likely now the Passover as we have been taught was instituted as a perpetual memorial of the night that the Lord passed over the houses of the Children of Israel in Egypt and delivered them from slavery. But this is but one small of the story as we find that before the historical Exodus that God and His Gentile children were observing the day of what would later be called "the Passover"!

**Answer for yourself:** Were you aware that **Abraham, a "non-Jew", kept the Passover long before Moses and Mt. Sinai?** This only goes to show you that the Passover is an Astronomical event and observed by "non-Jews" long before there were "Jews".

What we fail to realize is that the Passover was a special "appointed time of God with man" which was an "earthly" type or representation of man's salvation which foreshadowed the larger spiritual salvation of God which extends beyond our physical death. More on that later but let us begin with what we are familiar with; namely, **the admonition to observe and keep the Passover "forever" which was given to a mixed**

## multitude of Jews and Gentiles as found in the Hebrew Scriptures.

*EXODUS 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.*

## THE SUBSTITUTION OF "EASTER" FOR "THE PASSOVER" BY ROMAN DECREE

Ample historical evidence proves that for many centuries a large number of Christian churches who followed "the Christ" kept "the Lord's Supper" on the date of Passover.

**Answer for yourself:** Just what was this "Lord's Supper" we read about in the history books? Was it like our Christian communion today or possibly could this be a term for "the Passover" and we not recognize it today due to our church tradition and poor teaching?

Some of those who observed the Passover in the early Christian centuries were the seven churches mentioned in the Revelation. Soon after all the twelve disciples died, some churches including the church in Rome began to keep the Sunday after passover as their day on which the Lord's Supper should be held each year. This came into being because it was the habit in those churches to fast before the Passover. It did not seem appropriate that they should end their fast on the anniversary of the eve of Christ's death as did the other churches. Some chose rather to hold the feast on Sunday which they believed to be more suited to the breaking of the fast. But Jesus did not command us to fast before the Passover. The New Testament makes it plain that Jesus commanded us to commemorate his death & not his resurrection.

**Answer for yourself:** What does this mean to me today? Simply therefore that the Church of Rome was in error in changing the day of observance of "the Lord's Supper" to the Sunday after the Passover instead of on the 14th of Nisan (which is the Passover).

Let us remember Saul who, rather than fully obey the Lord's command, spared the best of the Amalekite's livestock to offer as a sacrifice to the Lord. Good intentions? Maybe but it cost him his throne. God said to him, *"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king." 1 Samuel 15:23.*

**Answer for yourself:** Did all the Gentile followers of Jesus and "the Christ" obey Rome and stopped observing the Passover and changed their worship to the Sunday after the Passover? Not on your life! Those churches who kept Passover on the 14th of Nisan (Quartodecimani as they were known) were, over time, finally forced to comply with the practice of the church of Rome by the decree of the Council of Nicea 325 and by the authority of a letter written by the Roman Emperor Constantine.

Thus what the New Testament terms "The Lord's Supper" was thus removed from it's Old Testament origins. This was the deliberate intention of the Emperor Constantine who detested every association with the Jews. In a letter to the churches Constantine wrote, *"Concerning the most holy day of Passover, it was decreed by common consent to be expedient, that this festival should be celebrated on the same day by all,..... Let us then have nothing to in common with the most hostile rabble of the Jews."* In the Britain during the 8th century, the name "Easter" was adopted for the paschal season and its link with Passover was further obscured. "Eostur" was the heathen festival of the goddess of spring which was traditionally celebrated at this time.

And so Easter came into being with all its pagan trappings. Eggs, Rabbits, Easter buns etc., are all derived from spring festivals and the worship of heathen deities. Refer to any good encyclopedia and study for yourself the

pagan origins of Easter festivities.

**Answer for yourself:** Is this the way that God has commanded that we worship Him on His "appointed times" and "holy days"?

*Ezek 11:12 12 And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you. (KJV)*

## A HISTORICAL PERSPECTIVE OF PASSOVER AND THE GENTILE CHRISTIANS

Now give consideration to the view that the Passover was, in the first century and later, being observed annually on the 14th of Nisan by the majority of Gentile Christianity. That would change with Constantine at the Council of Nicea in 325 A.D. however. Now for a big, big question.

**Answer for yourself:** Is it just possible that Paul's reference to the Lord's Supper could be a veiled reference to the Passover? Now understand the importance of such a thought if it can be proved correct. I believe it can upon close examination of what comes next.

**Answer for yourself:** How many times does Paul mention "the Lord's Supper" in the New Testament? He mentions it only once in I. Cor. 11:20-21:

*1 Cor 11:20-21 20 When ye come together therefore into one place, this is not to eat the Lord's supper. 21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. (KJV)*

This does not tell us much but there is much to see when we put the puzzle all together. Let's see if the only mention of the Lord's Supper by Paul can be connected to the date of the Christian Passover, ie. the 14th Nisan.

We need to begin with Paul's letter to the Corinthian Church. In 1 Cor 16:8 we see that Paul's first letter to the Corinthians was in fact written shortly after the Passover around the time of the Feast of Unleavened Bread. (1 Cor 16:8)

*1 Cor 16:8 8 But I will tarry at Ephesus until Pentecost (50 days after Passover). (KJV)*

**Answer for yourself:** Does this timing ("tarry at Ephesus until Pentecost") have anything to do with the Passover? I believe it does and this "timing" certainly accounts for Paul's use of Passover imagery in Corinthians 5:7-8,

*1 Cor 5:7-8 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (KJV)*

**Answer for yourself:** Did you notice Paul's repeated reference to "leaven" and "unleavened bread" in the above verse? Do you find it rather strange that Paul would be using Jewish symbols in his writings to Gentiles in Asia, Minor, unless they also were familiar with such symbols, symbols connected to the Passover no less?

**Notice also Paul's reference to the exodus from Egypt in I Cor. 10:1-10,**

*1 Cor 10:1-10 1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. (KJV)*

**Notice also that Paul makes a connection between the sacrament and the altar sacrifices in 10:16-22.**

*1 Cor 10:16-22 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread. 18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 22 Do we provoke the Lord to jealousy? are we stronger than he? (KJV)*

**It would also account for Paul's timely concern about the flippant manner in which the Lord's Supper was being kept. (1 Cor 11:17-30) which he undoubtedly had knowledge of by recent reports (1 Cor 1:11).**

*1 Cor 11:17-30 17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. 18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies among you, that they which are approved may be made manifest among you. 20 When ye come together therefore into one place, this is not to eat the Lord's supper. 21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. (KJV)*

**Answer for yourself:** Now for the big question. So it is possible that we have misunderstood what Paul meant when mentioning "the Lord's Supper"? Do the multiple veiled references Paul made to the Passover by mentioning "keeping the feast with unleavened bread of sincerity and truth, the mentioning of the night before the Passover sacrifice, the mentioning of the "bread" and the "cup" before the Passover at the dinner, the mentioning of the Exodus and the sacrifice at the altar, and the mentioning of the time period before Pentecost lead us to look and redefine what Paul called "the Lord's Supper" in this same context? Was then Paul referring to the Lords' Supper as a synonym for the Passover? Was "the Lords' Supper" possibly being a veiled reference to the Passover observance? Was Paul's rebuke of the Corinthians about being drunk made because many Gentiles were attending and observing this holy day of Passover drunk?

Many scholars, as well as myself once seeing all this evidence, believe that this only reference to the Lord's Supper in the New Testament, one by Paul, refers to an event which took place on the 14th of Nisan near to or in Corinth which is the Passover Festival! **If this is the case then the phrase "come together in one place" 1 Cor 11:20 would refer to the gathering together of several "house churches" of that area to one venue in order to keep the Passover feast.** To argue against this and say that coming together simply meant "going to church" denies the evidence presented which casts another light upon the historical meaning of "the Lord's Supper" as used by Paul in this Passover milieu. Surely you cannot believe the coming together "drunk" referred to attending the synagogue on Shabbath mornings but rather an evening congregating for the Passover.

**Answer for yourself:** So what do we see here? It is evident to any "thinking believer" that Paul, when speaking of what we have traditionally thought was our "Christian Communion" where we partake of grape juice and the "wafer/cracker/host" is not what Paul was speaking about at all; but rather Paul was speaking of the Gentiles partaking of and observing the Passover with the Jews. I have shown you repeatedly on this site that the **non-Jew observed the Passover with the Jews in the Old Testament** as well as **Abraham's example of observing the Passover long before Moses and Mt. Sinai which goes unnoticed by most.** We today think the Passover, one of God's Appointed Times with mankind, began first with Moses but historically it did not. The Passover and its significance in God's Salvation plan for mankind and its true meaning has been with man since the beginning of Gods' revelation.

## THE BIBLICAL FESTIVALS BEGAN IN GENESIS CHAPTER ONE....YOU GOT TO BE KIDDING? NO!

*Gen 1:14 14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for **seasons**, and for days, and years: (KJV)*

There is a very important word in Genesis 1:14 which is overlooked by almost 2.5 billion Christians today and that word is "seasons". Let us look at this word in the Hebrew:

### **Strong's Concordance:**

4150 mowed` (mo-ade'); or moed` (mo-ade'); or (feminine) mow`adah (2 Chronicles 8:13) (mo-aw-daw'); from 3259; properly, **an appointment**, i.e. **a fixed time or season**; **specifically, a festival**; conventionally a year; by implication, **an assembly (as convened for a definite purpose)**; technically the **congregation**; by extension, **the place of meeting**; also a signal (as appointed beforehand): KJV-- **appointed (sign, time)**, (place of, solemn) **assembly, congregation, (set, solemn) feast**, (appointed, due) season, solemn (-ity), **synagogue, (set) time (appointed)**.

Ok, set down and catch your breath for what you just read has the ability to change your life in less than 5 minutes when the revelation of what you just read hits you in the face. Before there were any Jews or sons of Judah, the son of Jacob from whom the Tribe of Judah and the Jews would emerge later in history, we find **God setting aside "fixed times for festivals" whereby mankind (Gentiles) would respond and "congregate with God in a place of meeting for a definite purpose at these special appointed times**



**where man could feast with God"**! Now for the deep thinker these "seasons" are connected with the spring equinox, the summer solstice, the autumn equinox and the winter solstice. My studies in Egypt and Egyptian religious beliefs have proved to me beyond any doubt that the Ancient Egyptian monotheists understood God's simple salvation message as taught in these "seasons" and this explains the righteousness of the Egyptian civilization and the existence of the "negative confessions" as a form of their own "Torah". As Christians today and followers of "the Christ" we have lost so much today and miss completely the beauty of God's "appointed times" and settle for "holidays" of Rome's making while the true Biblical Feasts and Festivals which constitute **God's true Salvation Message** go unnoticed and unobserved by the vast majority of Christians.

But that was not always the case as I will show you now.

## **EXTRA-BIBLICAL REFERENCES TO GENTILE CHRISTIANS KEEPING AND OBSERVING THE PASSOVER**

### **POLYCARP**

Around 80 A.D. a man named Polycarp became a Christian. He was a godly man who served as a bishop of Smyrna. He was well acquainted with the apostle John and with some of the other disciples.

According to Eusebius, Irenaeus (in his third book against the heresies) said of Polycarp, *"And Polycarp, a man who had been instructed by the apostles, and had familiar intercourse with many that had seen Christ, and had also been appointed bishop by the apostles in Asia, in the church of Smyrna, whom we have also seen in our youth, for he lived a long time, and to a very advanced age, when, after a glorious and most distinguished martyrdom, he departed this life. He always taught what he had learned from the apostles, what the church had handed down, and what is the only true doctrine. All the churches bear witness to these things, and those that have been the successors of Polycarp, to the present time, a witness of the truth much more worthy of credit, and much more certain than either Valentine or Marcion, or the rest of those perverse teachers. The same Polycarp, coming to Rome under the episcopate of Anicetus, turned many from the aforesaid heretics to the church of God, proclaiming the one and only true faith, that he had received from the Apostles, that, viz., which was delivered by the church."*

Now we have to pay close attention to what is said next. The following passage from Eusebius refers to a discussion that took place between Anicetus the Bishop of Rome and Polycarp **on the observance of the Passover** during Polycarp's visit to Rome sometime around 160 A.D.

*"For neither could Anicetus persuade Polycarp not to observe it, because he had always observed it (Passover) with John the disciple of our Lord, and the rest of the apostles, with whom he associated; and neither did Polycarp persuade Anicetus to observe, who said that he was bound to maintain the practice of the presbyters before him."*

Sixtus, the sixth bishop of Rome is cited by Eusebius ("Eusebius' Ecclesiastical History" Chapter 24) as being the earliest of the bishops of Rome who did not keep Passover in its Christian context. The bishops of Rome were however, at peace with those in Rome and nearby who did, and maintained the practice of sending out portions of bread to be used in the Lord's Supper by those who kept Passover at this time.

The adoption of the celebration of "Easter Sunday," as we now know it, was the source of considerable contention when it was implemented in the second century AD. Advocating the celebration of the Sunday following the Passover (Easter) were Bishops Anticetus (ca. AD 154) and Victor (AD 189-199) of Rome. Trying

to preserve the traditional Passover date of Nisan 14 (called the "Quartodeciman Passover") were Polycrates, Bishop of Ephesus and representative of the Asian churches, and Polycarp, close friend of the Apostle John before his death.

The motivation for changing the day of celebration was a strong anti-Jewish sentiment brewing in the Roman Empire, especially in Rome itself. This powerful animosity toward anything Jewish strongly moved Christians to sever their ties with traditional Jewish customs in order to demonstrate to the Roman Empire their detachment from their Jewish roots. Something as simple as changing a day of celebration would have a profound impact of proving the division of the two sects.

According to Eusebius, Irenaeus, Bishop of Lyon (from ca. A.D. 176), acted as mediator in the conflict between Victor and Polycrates. We find the probable time for the origin of Easter celebrations in a letter from Irenaeus to Victor. In this letter Irenaeus suggests that Bishop Sixtus (ca. AD 116-126) was the first Easter celebrant in Rome at about the time A.D. 116. This is not the only evidence to suggest this time frame as the probable start of Roman Easter celebrations. Bishop Sixtus was Bishop in Rome during the time of Emperor Hadrian (AD 117-138) who adopted a policy of radical anti-Jewish measures. Jewish rites and customs were banned throughout the Empire, which was strong encouragement for Christians to select alternate rites and customs of their own, which would parallel but not duplicate the Jewish originals. Also, it was exactly in this time frame when the Judeo-Christian leadership, with many of the members, were expelled from Jerusalem and replaced with a Gentile clique. This becomes significant in light of Epiphanius' statement that it was then that the Easter controversy arose: *"the controversy arose after the time of the exodus (ca. AD 135) of the bishops of the circumcision and it has continued until our time."* Epiphanius, Adversus Haereses 70,9 PG 42, 355-356.

If, as Epiphanius implies, the controversy was provoked by the introduction after AD 135 of the new Easter Sunday celebration, which a significant number of Passover-keeping Christians rejected, then Sixtus could well have been the main initiator of the new custom, since he was Bishop of Rome. Irenaeus suggests that Easter originated in Rome under Bishop Sixtus, while Epiphanius implies that Easter originated in Jerusalem under the replacement Greek cadre. Both compliment each other and occur at approximately the same time. It seems hard to believe that a replacement band of Gentiles, positioned in Jerusalem due to repressive measures taken by a Gentile emperor, could have had the effect of changing the custom of primarily Jewish Christians. However, if that were coupled--at the same time--with a Christian bishop in the most influential diocese, suggesting this measure to avoid "Judaizing," the effect could be penetrating.

Since it is impossible to determine exactly when the custom of Easter celebrations gained a solid foothold in Christianity, for the purposes of this website we will accept the date of about AD 135 as the introduction of the Easter celebration into Christianity. This is significant only because the changing of a custom takes time, and until a large number of Christians were keeping Easter instead of Passover there would have been no cause for controversy. We do know that by AD 189, however, open altercation was apparent in the Christian world. The dispute between those wishing to maintain the Quartodeciman Passover and those hoping to propel the Church toward Easter instead was centered in Rome.

In about AD 154, Polycarp went to Rome trying to dissuade Anticetus from keeping the pagan, Sunday, Easter festival and persuade him to return to seventh day Sabbath keeping. However, he failed in his efforts and returned home with sad reports for the Eastern churches.

## POLYCRATES

Around 180 A.D. Victor, Bishop of Rome, attempted by threats of excommunication to force the churches in Asia not to observe the passover on the 14th Nisan but to conform to the Roman practice of celebrating "passover" on the first Sunday after the true passover (we call that Easter Sunday today).

We can see the importance of the Roman Church in this matter by seeing part of a letter written in about AD 196 by Polycrates to Bishop Victor of Rome: *"I could mention the bishops who are present, whom you required me to summon and I did so."* (Eusebius, HE 5, 24, 8.) It is most revealing to see how Polycrates obeyed the order of Victor, despite the fact that they were in violent opposition on the very subject about which the council was required. However, ultimately, Polycrates, in company with many churches including the Eastern churches of Asia, refused to bow to the desire of Victor, preferring instead to continue the Passover celebration of the Bible.

Finally, Bishop Victor of Rome sent out letters threatening to excommunicate those churches refusing to follow his mandate, namely, to keep Easter instead of the Passover. This new tool, excommunication, had the desired effect, and many vacillating Christians began observing Easter instead of the Jewish Passover. Nevertheless, Victor finally did excommunicate the entire Asian block of churches because of their refusal to keep Easter.

In his answer to Victor after deliberation by a forum of the bishops of Asia, (these included the well known churches of the Revelation) Polycrates makes mention of the example of many of noted saints and original disciples of Christ. He is quoted as saying, *"For there were seven, my relatives bishops, and I am the eighth; and my relatives always observed the day when the people threw away the leaven. I, therefore, brethren, am now sixty five years in the Lord, who having conferred with the brethren throughout the world, and having studied the whole of the sacred Scriptures, am not at all alarmed at those things which I am threatened, to intimidate me. For they who are greater than I, have said, 'we ought to obey God rather than men'".* Victor then proceeded to take action against all the bishops represented by Polycrates calling them heretics and publishing letters of excommunication. However many churches were sympathetic to the Asian churches' cause and made strong protests to Victor. The conversation between Anicetus and Polycarp (mentioned above) was quoted by Irenaeus in the defence of the Asian churches led by Polycrates. Victor was powerless to enforce his excommunication order.

Understanding the origins of the annual Easter feast, we can now move on to see the connection between Easter and weekly Sunday-keeping (Easter-Sunday).

In numerous patristic testimonies the weekly Sunday and the annual Easter Sunday are treated as basically the same feast, commemorating the same event of the resurrection. Origen explicitly unites the two: *"The resurrection of the Lord is celebrated not only once a year but constantly every eight days."* Origen, Homilia In Isaiam 5,2, GCS 8,265,1. Eusebius similarly states: *"While the Jews faithful to Moses, sacrificed the Passover lamb once a year... we men of the New Covenant celebrate every Sunday our Passover."* (Eusebius, De Solemnitate Paschali 7,12, PG 24, 701A.) Pope Innocent I, in a letter to Bishop Decentius of Gubbio, confirms the unity existing between the two feasts: *"We celebrate Sunday because of the venerable resurrection of our Lord Jesus Christ, not only at Easter but in actuality by the single weekly cycle."* (Innocent I, Epistolae Paschales, PG 26, 1389.) Today, Italians still refer to Sunday as "PASQUETTA, "which means "little Easter."

Because there is such a clear connection between the pagan Easter festival and weekly Sunday-keeping, it is well to understand the driving force behind the change from Passover to Easter because there we hope to find the motivation for the change from widespread Sabbath-keeping to widespread Sunday-keeping.

Remember that the primary motivating factor in the change from the Passover to Easter was anti-Judaism. The desire to avoid "Judaizing" was intense and essentially overwhelming in the early centuries. So, we can look to this same motivation in connection with Sunday-keeping.

## EMPEROR CONSTANTINE

The controversy was still current at the time of Constantine, Emperor of Rome, in the fourth century. When Constantine called his first "World Council of Churches" in Nicea 312 A.D., the date of the passover was second place on the agenda of issues to deal with. However, discussion centered around the date of the celebration of the resurrection of Christ. The church of Rome and those under its influence celebrated the resurrection on the Sunday following Passover. The Quartodecimani, as they were called, commemorated the death of Christ on its anniversary. Constantine ruled against the observance of Passover on the 14th of Nisan, neither by consensus, nor by the power of the Holy Spirit, but because of the shame of its association with the Jews. ([Read Constantine's letter to the churches. Eusebius' Ecclesiastical History](#))

### Constantine was in error on two accounts.

- Jesus, as depicted in the New Testament, never commanded his disciples to celebrate his resurrection.
- Jesus, as depicted in the New Testament, did command his disciples to commemorate his death. The question was not which day is more suitable but rather which celebration is scriptural. Constantine had no right to "change times and laws". (Dan 7:25)

That being the case the last nails in the coffin that buried the Gentiles observing the Passover as well as the Sabbath were driven into the casket by Constantine's antisemitism. The anti-Judaic motivation for the repudiation of the Jewish Passover could not be more strongly expressed than in the Nicene conciliar letter of Constantine:

*"It appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. Let us then have nothing in common with the detestable Jewish crowd: for we have received from our Saviour a different way. . . Strive and pray continually that the purity of your souls may not seem in anything to be sullied by fellowship with the customs of these most wicked men (the Jews). . . All should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews." (Eusebius, LIFE OF CONSTANTINE 3,18-19, NPNF 2nd, I, pp. 524-525.)*

The adoption of the celebration of "Easter Sunday," as we now know it, was the source of considerable contention when it was implemented in the second century AD. Advocating the celebration of the Sunday following the Passover (Easter) were Bishops Anticetus (ca. AD 154) and Victor (AD 189-199) of Rome. As we saw above trying to preserve the traditional Passover date of Nisan 14 (called the "Quartodeciman Passover") were Polycrates, Bishop of Ephesus and representative of the Asian churches, and Polycarp, close friend of the Apostle John before his death. The motivation for changing the day of celebration was a strong anti-Jewish sentiment brewing in the Roman Empire, especially in Rome itself. This powerful animosity toward anything Jewish strongly moved Christians to sever their ties with traditional Jewish customs in order to demonstrate to the Roman Empire their detachment from their Jewish roots. Something as simple as changing a day of celebration would have a profound impact of proving the division of the two sects. According to Eusebius, Irenaeus, Bishop of Lyon (from ca. A.D. 176), acted as mediator in the conflict between Victor and Polycrates. We find the probable time for the origin of Easter celebrations in a letter from Irenaeus to Victor. In this letter Irenaeus suggests that Bishop Sixtus (ca. AD 116-126) was the first Easter celebrant in Rome at about the time A.D. 116. This is not the only evidence to suggest this time frame as the probable start of Roman Easter celebrations. Bishop Sixtus was Bishop in Rome during the time of Emperor Hadrian (AD 117-138) who adopted a policy of radical anti-Jewish measures. Jewish rites and customs were banned throughout the Empire, which was strong encouragement for Christians to select alternate rites and customs of their own, which would

parallel but not duplicate the Jewish originals. Also, it was exactly in this time frame when the Judeo-Christian leadership, with many of the members, were expelled from Jerusalem and replaced with a Gentile clique. This becomes significant in light of Epiphanius' statement that it was then that the Easter controversy arose: "the controversy arose after the time of the exodus (ca. AD 135) of the bishops of the circumcision and it has continued until our time." Epiphanius, Adversus Haereses 70,9 PG 42, 355-356. If, as Epiphanius implies, the controversy was provoked by the introduction after AD 135 of the new Easter Sunday celebration, which a significant number of Passover-keeping Christians rejected, then Sixtus could well have been the main initiator of the new custom, since he was Bishop of Rome. Irenaeus suggests that Easter originated in Rome under Bishop Sixtus, while Epiphanius implies that Easter originated in Jerusalem under the replacement Greek cadre. Both compliment each other and occur at approximately the same time. It seems hard to believe that a replacement band of Gentiles, positioned in Jerusalem due to repressive measures taken by a Gentile emperor, could have had the effect of changing the custom of primarily Jewish Christians. However, if that were coupled--at the same time--with a Christian bishop in the most influential diocese, suggesting this measure to avoid "Judaizing," the effect could be penetrating. Since it is impossible to determine exactly when the custom of Easter celebrations gained a solid foothold in Christianity, for the purposes of this article we will accept the date of about AD 135 as the introduction of the Easter celebration into Christianity. This is significant only because the changing of a custom takes time, and until a large number of Christians were keeping Easter instead of Passover there would have been no cause for controversy. We do know that by AD 189, however, open altercation was apparent in the Christian world. The dispute between those wishing to maintain the Quartodeciman Passover and those hoping to propel the Church toward Easter instead was centered in Rome. In about AD 154, Polycarp went to Rome trying to dissuade Anticetus from keeping the pagan, Sunday, Easter festival and persuade him to return to seventh day Sabbath keeping. However, he failed in his efforts and returned home with sad reports for the Eastern churches.

At the point the change was taking place, it is clear that an intense desire to avoid association with the hated Jews was the prime mover. The move from Passover to Easter--and from Sabbath to Sunday--was reactionary first, with the theological rationalizations following later. Although many theological arguments were presented during the change, they were constantly evolving in type and in importance. Settled and accepted theological rationalizations followed the reactionary change from Sabbath-observance to Sunday-observance. Even today, Sunday-keepers rationalize their belief in many ways. There is no single clear-cut argument that "proves" that Sunday-keeping is God's will. This theological uncertainty is a product of the centuries of evolving theological rationale for a change that was primarily reactionary in nature.

The contention that arose then was the same contention that always plagues God's people: pragmatism vs. principle. Some in the church always wish to take a reactionary course--leaving "principle" to be rationalized later. These people will always find adversaries in those who would put principle first and decide a course based upon it. So it was with the rise of Sunday-observance. Men in power, wishing to avoid conflict and persecution, chose a pagan day because it made the most pragmatic sense to them, given the sentiment of the day. Many resisted, based upon principle, the principle of God's word. Yet some were threatened into submission. It became a common practice to keep both Sabbath and Sunday in order to placate both the authorities and one's own conscience. In fact, Sozomen, a church historian of the fifth century, tells us that many "were assembling together on the Sabbath as well as on the first day of the week, which custom is never observed at Rome or at Alexandria." (Sozomen, Ecclesiastical History, book 7, chapter 19, in A Library of Nicene And Post-Nicene Fathers, second series, vol. 2.)

It is very significant to realize that most Christians still kept the Sabbath even as late as the fifth century AD Socrates tells us: *"Although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this."* (Socrates, Ecclesiastical History, book 5, chapter 22.) It is astounding to read that, although the Christians in Alexandria and Rome had ceased Sabbath-



keeping, most of the Christian community around the world was still keeping Sabbath as late as the date of this writing (about AD 439). Of course, we now know that the "ancient tradition" written about was the reactionary change (primarily in Rome) resulting from the conflicts in the second century.

## CONCLUSION

The change from Sabbath to Sunday paralleled the change from Passover to Easter and seems to have happened at approximately the same time, and for the same reason. There is no doubt that the growing acceptance of Easter in place of the Passover greatly contributed to the acceptance of Sunday-observance in place of Sabbath-observance. It is clear that the motivation for both was the same and that the ultimate theological rationalization for both was the same (celebration in honor of the resurrection). It is probable that if the Passover could not have been changed to Easter, then the Sabbath could not have been changed to Sunday, as the former was certainly the easier of the two to implement. Once it was acceptable to consider detachment from Jewish rites because of severe external pressure, anything Jewish came under attack. Thus, the Sabbath fell into disrepute because of its "Jewish" origins, and Victor's new weapon, excommunication, persuaded many.

Even so, we find that the majority of Christians, those outside Rome and Alexandria, resisted these heretical and unprincipled changes. This is well summarized by Lyman Coleman, in his book, Ancient Christianity Exemplified, chapter 26, sec. 2, p. 527: *"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."*

The adoption of the Easter celebration paved the way for a widespread modification of Christian practices and rites. Yet these changes did not find their way throughout the Christian Church until well into the fifth century. Thus, Sunday-keepers would do well to recognize the true origins of their practice, since history clearly shows that the practice of Sunday-keeping does not originate in the Scripture, in any command of Christ, in any change initiated by any Apostle, or even in the practice of the vast majority of Christians prior to the fifth century. Instead, the practice of Christian Sunday-keeping traces its origin in the timid and compromising fear of pagan/Roman persecution found primarily in the antisemitism of the Roman church.

**Answer for yourself:** Well there you have the facts of history that few every find out. Now that you know will you in the Spirit of Truth re-examine why you observe Easter and Sunday when the "Pattern Of Worship" given the non-Jew before as well as after the times of Jesus included one's observance and worship of God in the Passover as well as the Sabbath?

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# LOOKING AT THE CONFLICTING ACCOUNTS CONCERNING JESUS AND THE PASSOVER IN THE NEW TESTAMENT #1

We all want the truth or at least we say we do. I can remember it well when teaching a new-beginners class at my former church when I would always ask these new members "Do you want the truth?" and "What will you do when you get it"? Little did I know then that I was really speaking to myself as my studies would progress over the months and years to where I would eventually find myself at a crossroads in my life where I would have to resign my position at the church because I would finally get the courage to face the fact that "I did not have it either in the Christian church". I would have to make a hard decision: "truth and God's acceptance" or "man's acceptance and praises and little if any truth". Eventually I mustered up the courage to choose "truth" as I hope you will even when it goes against the "status quo".

The portrayal of the Passion of Jesus, a film by Mel Gibson who is certainly not an authority on Biblical history let alone the religions of Judaism the religion of Rome as well, concerns one of the most difficult subjects in the history of Jewish-Christian relations. Mel Gibson who has denied the existence of antisemitism in the film, states that based his script on the Gospels. The question that Mel Gibson never asked is: "How reliable are these gospels accounts to extrabiblical history? Neither did he ask: "Could these Gospels be written with an agenda and distorted when compared to existing facts of history and the Jewish faith"? One thing is for certain however, that is whenever and however it is told, the Passion sets the Jew Jesus, his Jewish disciples, other Jewish leaders, a larger Jewish community of considerable diversity, a Roman governor, Roman soldiers, and God in a complex web of relationships. Because Christianity and Rabbinic Judaism developed into separate faith communities, each claiming to be the authentic continuation of biblical Israel, the Passion story has also borne the weight of conveying Christian understandings of how such a separation came about. Such passion narratives and plays depict the crucifixion, trials, and some go so far as to depict the resurrection of Jesus Christ. These plays are created according to accounts of the passion found in the four gospels, Matthew, Mark, Luke and John. Historically, passion plays have blamed Jews for the death of Jesus Christ. The killing of God is deicide. ***"His blood be on us and on our children."*** (Matthew 27:25) insinuates that Jews are responsible for the death of Jesus Christ and bear collective guilt. Deicide, and the idea of Jewish collective guilt, have led to mass amounts of hatred and abuse towards Jews and are considered underlying causes of the Holocaust. Tragically, portrayals of the Passion over many generations have led to the virulent condemnation of Jewish communities, with Christians lashing out to punish those they had learned to call "Christ-killers." This sad history demands a special vigilance from any who portray the Passion today. It would well for people, like Mel Gibson, who makes these "passions" to better know the facts of not only Biblical Judaism, the Laws of the Jews, let alone the truths behind comparative religions and their "sun gods" and these stories of "crucified sungods" and the political-religious agendas of sun-worshipping Rome down through the early centuries before any comments are made about a "crucified Christ". So few know the truth about these issues simply because they do not possess the facts and knowledge necessary to separate "fantasy", "fiction" for "truth". Bet Emet Ministries ruthlessly seeks only the truth and it is this hard-nosed uncompromising quest to know God and His truth that allows us to bring you the facts in this matter. Let me say in closing this introduction to the articles in this series, and many will not understand this, that until you study for yourself rather deeply and for a long time, areas of study like Gnosticism and its many forms, Biblical Judaism, sun-worship, comparative religions,

Constantine and his influence on the developing and emerging New Testament, Roman sun-worship, and the host of textual problems involving the writing, authorship, changes, canonization, and pure inventions involving these New Testament passages that make up the Roman Christian Bible then you will never be competent in discerning the truth and differences between a possible historical crucifixion of a man called "Jesus Christ" and the "Passion of the Christ and Sophia". This will take time to reconstruct 2000 or more years of "competitive theologies" that today has congealed into one which we call "the gospel of Jesus Christ" and which is the backbone of Roman Christianity (both Eastern and Western).

## WHO KILLED JESUS AND DOES THE NEW TESTAMENT DEPICT THIS EVENT ACCURATELY WHEN COMPARED TO EXTRABIBLICAL MATERIALS?

It must be said at the beginning that all that follows is based upon the assumption that the depiction of Jesus in the New Testament is a historical reality. If our beliefs about Jesus Christ today are to be valued then the events that comprise pieces and bits of our "Jesus picture" must be open to scrutiny and historical validation. This is not as hard as it might seem once one begins to study these areas for himself. It is to this issue that I now turn my attention as I have received numerous E-mails asking my opinion on this issue regarding Mel Gibson's "Passion of the Christ". I have in response decided to address this issue that concerns so many of our readership at Bet Emet Ministries.

The release of the film "The Passion", which dramatically shows the events that lead to the death of Jesus of Nazareth, raises the question who was responsible for the death of the New Testament Jesus. Many come away from this movie certain that the "blood thirsty" Jewish nation is responsible and never doubting in the least the New Testament accounts of these events or doubting the accuracy of what they are reading when compared to extra-Biblical information which is available to day to the interested seeker for such truth.

Hardly anyone doubts that the New Testament and its depiction of the first-century Jesus. The New Testament shares with us that this Jesus was born a Jew and lived as a Jew, was tried as a Jew and killed as a Jew. The big, big problem is that too few readers of these New Testament accounts possess a workable and competent knowledge of Biblical Judaism and Roman history in order to know that the accounts they read in the New Testament are highly fictionalized. The accounts handed down of his death cause problems in a number of details which I will mention as we go through this article.

## WHEN WAS THE PASSOVER HELD...DO THE GOSPELS DIFFER?

Well yes they do and that is where our problems start actually. As we study we will see that there are actually numerous fictional stories in the Gospels, (i.e. stories of occurrences which defy historical possibility), e.g. the Jews going to Pilate on their sabbath day (Matt 27:62) - something quite impossible since Sabbath requirements limited how far they could travel on the Sabbath. But this is only a slight problem; there are others with greater consequences.

The Passover in itself had a very significant festival for the Jews, but even more so for the disciples, as there is an obvious and significant parallel between the sacrifice of Passover and the sacrifice of Christ. We should expect that the apostles would remember whether or not the Last Supper occurred before the Passover or on the first day, and whether or not Christ died on the first or second day. Even more so if this document is to be believed "inspired, infallible, and inerrant" as it is taught to be!

In Matthew 26:17ff, the author records that the disciples made preparation for the Passover meal and ate it that evening (the beginning of the first day of the Passover). This would have been the 15th day of Nissan. The month of Nissan occurs during our March and April. According to Matthew, that night Jesus was betrayed to the Sanhedrin, the trial before Pontius Pilate occurred the next morning, and the crucifixion followed. This

same pattern is also clearly set out in Mark and Luke, leaving us only to consider the Apostle John's account. But there is a problem that many never see.

John, in Chapter 12, records the triumphal entry. Chapter 13 of John's Gospel is a bit hard to follow chronologically, but the basic events are described. John refers to the evening meal, Judas, and the betrayal. Here there is no direct reference indicating that this meal was the Passover; but nor does he say it was not. In John 18:28 there is a reference to the Passover as a future expectation, but this may be referring to other Passover meals, since the event lasted seven days.

The Gospels give conflicting accounts about the celebration of the Passover. John says that Jesus was crucified on the eve of the Passover when the lambs were being slaughtered in the Temple (John 19:14). The three Synoptic Gospels (Matthew, Mark, Luke) put the crucifixion on the day of Passover.

**Answer for yourself:** How can that be? Is one of these gospel writers writing with an agenda to make it appear that the death of this Jesus was a "fulfillment" of prophecy in making his death coincide with the time when the lambs were being slaughtered in the Temple? How come the other 3 gospel writers disagreed with him? This will be explained as we study further in this article.

When examining the four crucifixion accounts as they are presented in the New Testament, it is difficult to point to a single event upon which all four Gospel writers agree. As stated above even the date of the crucifixion is an issue of contention among the four Gospels.

A perfunctory examination of New Testament texts reveals that all three Synoptic Gospels and writers of the Books of Matthew (Matthew 26:20-30), Mark (Mark 14:17-25), and Luke (Luke 22:14-23) all agree that the Last Supper was actually a Passover Seder. The word synoptic comes from two Greek words that mean "the same view." Matthew, Mark, and Luke are referred to as the synoptic Gospels because these three Gospels tell a similar story, and there is a strong literary relationship among them. Bearing in mind that Jesus was crucified on the very next day following the Last Supper, that would mean that according to all three synoptic Gospels Jesus was crucified on the first day of Passover, or the 15th day of the Jewish month of Nissan (for example, if tonight were a Passover Seder, then tomorrow would be the first day of Passover. This is true only in the land of Israel. In diaspora, however, it might be the second day of Passover because there is a custom to hold two Seders outside of Israel. Suggesting, however, that the Last Supper might have been in second Seder would create a 48-hour problem instead of a 24-hour problem.

The author of the Book of John, however, completely contradicts the first three Gospels, and maintains that Jesus was crucified on the eve of Passover, or the 14th day of Nissan. The Book of John reads, *"Now it was the day of preparation for the Passover . . . Then he handed him over to them to be crucified."* (19:14-16). In John, Jesus on the cross is portrayed as the Passover Lamb himself, removed from the cross at about the time the Passover lambs are being slaughtered (19.14 and 31). Paul comments the same in 1 Corinthians 5:7: *1 Cor 5:7 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: (KJV)* Yet in the earlier Synoptic traditions Jesus eats the Passover meal with his disciples before his crucifixion.

The implications of this stunning contradiction cannot be overstated because both claims cannot be true. In essence, this is not the sort of inconsistency that can be explained away by Christians insisting that the reason for the varying Gospel accounts is due to different perspectives of the Gospel writers. Jesus was crucified either of the eve of Passover, which is the 14th day of Nissan, as John contends, or on the first day of Passover, which is the 15th day of Nissan, as the Gospels of Matthew, Mark, and Luke maintain. Jesus could not have been crucified on both days.

As a result of this conflict over the crucifixion date, numerous other aspects of John's passion narrative will differ radically with the synoptic Gospels. For instance, John's description of what transpired during the Last Supper is entirely different from the accounts of Matthew, Mark, and Luke. John cannot include a



Passover Seder in his version of the Last Supper because according to his reckoning of the date of the crucifixion, the night of the Last Supper fell on the night of the 13th day of Nissan, which was not a holiday. Therefore, in his Last Supper no aspect of the Seder ceremony occurs. In fact, in John's Last Supper, there is neither eating of the matzo (required by God, Moses and Jewish Law) nor drinking of the wine because in John's Gospel the evening before the crucifixion does not occur on the festival of Passover. The law of Moses was still binding at this time, and the New Testament tells us that "Jesus, the Christ", was very careful to do all that the law commanded (Mt. 5:17-18; Jn. 8:29). Since the Passover was a part of the law's requirement, we can assume with certainty that Jesus obviously partook of that feast. The testimony of the Synoptics is clear and decisive that Jesus and his disciples observed the Passover. Jesus had previously promised the disciples that he would *"keep the passover"* (Mt. 26:18), which is the equivalent of *"eat the passover"* (Mk. 14:14). He appointed the place for that event and gave instructions for the preparation (Mk. 14:12ff). The Synoptic texts (Matthew, Mark, and Luke) then harmoniously flow toward the evening of that very day, and depict Jesus as *"eating"* with the disciples (Mt. 26:21; Mk. 14:18).

In the book of John (chapter 13), where the events that occurred the night before the crucifixion are described, we therefore find no mention of anyone drinking wine, or eating matzo and bitter herbs (required by God, Moses and Jewish Law) as we find in Matthew, Mark, and Luke. John's account of the Last Supper only describes Jesus' washing the feet of the disciples.

**Answer for yourself:** Now can you for a moment picture this Jesus and his messianic Jewish apostles and disciples keeping the Passover seder without obedience to eating the bitter herbs and unleavened bread? Failure to do so would be sin for a Jew and the gospel writer of the Gospel of John has Jesus sinning at the Last Supper. And Judaism teaches that before one could keep and observe a Holy Day or a Biblical Feast or Festival the person has to be "mikvahed" or "immersed" and all "uncleanness" had to be removed before one could enter into these holy "moeds" or "appointed times" with God. And to think that the Gospel of John renders the whole bunch of these Jewish zealots "unclean" in failing to observe the Passover correctly is beyond the scope of most New Testament readers. Without knowing Judaism you simply cannot read the New Testament intelligently and know for certain what you are reading. That is one of the big conclusions I arrived at while in Seminary; sadly they did not teach this to me but I came to this conclusion on my own while reading about a Jewish Jesus while in Seminary. It was after my graduation from Southwestern Theological Seminary that I began an intensive study of Biblical Judaism that would last give or take 5 years. Having done that study I was amazed at how one could come to see the New Testament in a completely new light possessing this Jewish knowledge. Once coming to know "truth from fiction" because I now understood the religion of the Jew, one like this Jesus of Nazareth would have known his Judaism, then the pages of the New Testament were opened for me like never before. Before my face were both "truths" and "lies" mixed together on page after page. But blind to these "lies" are the millions of good people who approach this New Testament without such knowledge. That is why I recommend to my readers everywhere that you do what I did: begin a serious study of Biblical and Rabbinical Judaism and see for yourself what was in the mind of a Jew in the first century.

*Phil 2:5 Let this mind be in you, which was also in Christ Jesus: (KJV)*

I think that is a wonderful idea. Find out what was in the mind of a first century Jew and see just what he believed about the God of Israel and what he understood as his responsibilities before God. From here it is only a short jump to coming to understand the parallel requirements of the non-Jew to the God of Israel as well. But understand fully right now that there is an agenda on the pages of the New Testament and few ever know it unless they do the study to see this for themselves as I just showed you above in this one example among hundreds.

Moreover, John begins his 13th chapter by saying, *"Now before the festival of the Passover . . ."* This is a stunning opening statement because according to Matthew, Mark, and Luke that momentous night wasn't "before the festival of Passover, but rather it was the festival of Passover. Also, according to John, when Judas Iscariot mysteriously leaves the Last Supper with the moneybag, the disciples



**immediately presume that he is taking money to purchase food for the festive meal (13:29).**

**Answer for yourself:** Why would Judas be purchasing food for the feast if, according to the first three Gospels, they had just eaten it?

Furthermore, John's story describes how, when the Jews were handing Jesus over to Pontius Pilate to be crucified on the morning of the crucifixion, *"They [the Jews] themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover."* (John 18:28). This hints back to what is said earlier in the account by the Gospel writer of John that has Jesus and his apostles failing to eat the "matzah" and the "bitter herbs" which would have defiled them and make their observance of the Passover unacceptable. But in this instance the Jews would not enter the home of the Gentile Pontius Pilate because it was a common custom among gentiles to bury their dead in their homes.

**Answer for yourself:** Why were these Jews, according to John, concerned about not being able to eat the Passover? According to Matthew, Mark, and Luke they had already eaten it because the Passover Seder took place the previous night. This is not a problem for John because John states that Jesus was crucified on the eve of Passover, so that this statement makes perfect sense in his story. **In contrast, the synoptic Gospels never mention in their accounts the fear the Jews had of entering the home of Pilate. Such concern would be preposterous because in Matthew, Mark, and Luke's story, the Jews had already eaten the Passover lamb the previous night.**

**Answer for yourself:** What is the question you should have right now? Why would John change the crucifixion date from the 15th day of Nissan to the 14th day? Why was it so important to the author of the fourth Gospel that Jesus be crucified on the eve of Passover rather than the first day of Passover, as the other three Gospels claim?

**The simple answer becomes quite clear when we have a good understanding of what message John's Gospel was trying to convey to its reader.**

Remembering that the **book of John was the last of the four Gospels to be written**, the author was trying to appeal to a **second century church that had already become predominantly gentile**. Bearing this in mind, John had to appeal to these pagans of the Greco-Roman world whom he was addressing. **This was accomplished by the writer of the Gospel of John by carefully integrating heathen practices with elements of the Jewish faith.** The notion that an animal was to be revered and sacrificed as a god was well known and widely practiced throughout the Roman Empire in mystery religions such as Mithraism, which flourished during the time that the Book of John was being written. This is particularly true of the pagan deity Mithras. Belief in this deity flourished throughout the Roman Empire during the second and third centuries C.E. Similar to Christianity, Mithra was called the "Mediator" (I Timothy 2:5), and one Mithraic hymn begins, *"Thou hast redeemed us too by shedding the eternal blood."* The writer of the Gospel of John was well aware of this and seamlessly fused together the Mithraic sacrifice of the redeeming bull with the Jewish sacrifice of the Paschal lamb.

**It is for this reason that ONLY in John's Gospel does John the Baptist proclaim of Jesus, "Behold, the Lamb of God . . . ." (1:29, 36). In fact, of the four Gospels, only John ever equates Jesus with the Passover lamb.** John's author apparently included this variation to have Jesus executed at the same time that the Passover lambs were slaughtered (the day before the Passover) to agree with John 1:29,36 that Jesus was the sacrificial lamb. **Even more startling is the fact that lambs were NOT offered up as sacrifices for sin; only rams and goats were.**

**Answer for yourself:** Then should we not be taught that Jesus is rather the "goat of God" or the "ram of God" instead of the "lamb of God"? Makes you think does it not?

**Answer for yourself:** If the Gospel writers could manipulate the data with so much ease, how can their accounts

be reliable?

**Answer for yourself:** If Matthew, Mark, and Luke agreed with the fourth Gospel that the lamb was the antitype of Jesus, as John insisted, and as Christianity teaches today, then why is it that when the synoptic Gospels described the communion at the last supper, Jesus raised the matzo saying, "This is my body"? He should have raised the Paschal lamb. At mass, priests should be giving their parishioners lamb chops rather than a wafer for communion.

**Answer for yourself:** Why don't we find the story of the Roman soldier piercing the side of Jesus instead of breaking the legs of the crucified Jesus as was the Roman custom of every crucified criminal in order to hasten their death? Again it is ONLY in John's narrative includes the story of the Roman soldiers who pierced the side of Jesus rather than break his legs on the cross (John 19:31-37). This brief narrative only fits into the theological story line of the fourth Gospel. This is because only the author of the Book of John was eager not to have Jesus' bones broken so as not to violate the prohibition of breaking the bones of the Paschal lamb found in the Book of Exodus (12:46).

In John, Jesus is portrayed as the sacrificial Passover lamb (John 1:29,36). Therefore the writer of the Gospel of John had to have Jesus crucified not on Passover as the synoptic gospels do but on the eve of Passover (Nissan 14), the traditional day for slaughtering the lamb.

Therefore, we have come to the reason that John places the crucifixion on the 14th day rather than the 15th. Because the Torah commands Israel to slaughter the Paschal lamb on the eve of Passover or on the 14th day of Nissan (Exodus 12:6), John's Jesus is also "slaughtered" (i.e. crucified) on the eve of Passover or the 14th day of Nissan. For the writer of the Gospel of John his "Jesus" has to be the antitype of the Pascal lamb of Egypt but the other gospel writers somehow failed to understand the death of Jesus in this way at all. Sadly today the vast majority of Christianity approaches Jesus as some type of "fulfillment" of the Festivals of Israel but sadly, as I found out when seriously studying this out years ago, it is only through the manipulation of New Testament text after text which betray the historical picture and truth of Biblical Judaism and the events in question, can this New Testament Jesus be made to be a "fulfillment" of the Biblical Feasts of Israel. Even more sadly is this case with the Hebrew Messianic prophecies as well.

Well that is enough for now. Let us continue our study into the reliability of the New Testament's depiction of the "passion of the Christ" and see what other depictions of this "passion of the Christ" in the New Testament which are simply not true. It would do Mel Gibson well to read these articles would it not before he ever made such a flick.

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# LOOKING AT THE CONFLICTING ACCOUNTS CONCERNING JESUS AND THE PASSOVER IN THE NEW TESTAMENT #2

## "PASSION" DISCREPANCIES ABOUND IN THE NEW TESTAMENT...WHY WERE WE NOT TOLD THE TRUTH?

Again it needs be said that these articles are in response to the sensationalist movie produced by Mel Gibson of late entitled "The Passion of the Christ" and the unhistorical depiction of events in the move as well as in the New Testament. Had good ole Mel been a better student of Biblical, Jewish, and Roman history, Biblical culture, comparative religion, and Biblical languages then his movie would not be filled with historical inaccuracies and lies but sadly he failed to study sufficiently in order to removes these mistakes from his movie. Subsequently millions of Christians will see this move unaware of this many glaring errors that litter both the move and the New Testaments they carry which they sadly believe to be infallible, inerrant, and inspired when such is not the case. Let us recover truth surrounding the accounts of the Passover and the crucifixion of Jesus as depicted in the New Testament if possible. The good news is that it is possible in light of today's modern scholarship to do that very thing.

## THE PROBLEMS WITH THE TRIALS OF JESUS

There would have been no "Passover" for Jesus had there not been a trial. Before listing the contradictions regarding the trials of Jesus, it should be stated that the whole episode is quite obviously a fabrication which is easily discerned if anyone possesses any reasonable knowledge of Judaism let alone the ability to departmentalize what they read in the New Testament. According to the Synoptic Gospels and their lack of continuity there were probably two, but perhaps four, occasions when Jesus was interrogated and judgement was passed over him. The Gospels discuss both a Jewish judgment of Jesus where he was judged worth of death (Matthew 26:65-66 and Mark 14:64) as well as a Roman judgment of Jesus where he was judged to be "not guilty" of any crime worthy of death ( John 18:38, or at least that is what we are told in the New Testament accounts given us by Rome).

*Matt 26:65-66 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death. (KJV)*

*Mark 14:63-64 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. (KJV)*

Now we look at possibly one of the cruelest men ever born, Pilate, and we are expected to believe the following

verse is historically accurate:

*John 18:38 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. (KJV)*

**Answer for yourself:** Are these accounts accurate to both Judaism and Roman history? Or are they "fictionalized" to deflect blame for the crucifixion of "the Christ" as handed down by oral traditions which became necessary with Rome's late adoption of Christianity as the state religion as well as their canonization of the New Testament which occurred later in history?

Well you don't know the answers to the above two questions unless you have an extensive knowledge of Judaism and Roman history and most Christians that I know possess neither so let me share this knowledge with you as I am one of many today who possesses it since I derived it from extensive research into these many areas over these last 16 years and up until the present.

## THE HIGH PRIEST...AND THE SANHEDRIN

First of all let us look at the High Priest of the Jewish faith in the first century and learn a few things about him and his authority in relation to the Sanhedrin. The term "Sanhedrin" is taken from the Greek 'sunedrion' (council) and is the term used for the highest native governing body of Jewish people during Roman times. It is also known as the senate, council of elders, or, simply, the council. It was composed of chief priests, prominent lay persons, and scribes or professional lawyers, under the presidency of the reigning high priest. The chief priests were ...mainly Sadducees, whereas the scribes were taken mostly from the Pharisees. The Sanhedrin's meeting hall was either on the temple grounds or very near them. The power of the Sanhedrin was dependent upon the authority of the Roman procurator in NT times. For our study it is important to know that the Sanhedrin did not meet on a festival day or on the Sabbath. In Israel the first day of a Biblical Festival is called a "high Sabbath" and we would expect them not to meet yet the New Testament has them meeting. Something is wrong here.

We need to look at a very important restriction, which the Sanhedrin imposed upon itself with regard to the power it possessed over life and death. What we particularly desire to point out here is the limitation as to the place itself, where the sentence of death could be pronounced. There was but one hall in Jerusalem where a capital sentence could be pronounced. This hall was called "Gazith," or the Hall of Hewn Stones. It was situated in one of the courts of the Temple, (Talmud, *Sanhedrin*, Chap. 14). We should not be surprised that the Sanhedrin held its sessions in the buildings of the Temple. A council of elders had already assembled there in the times of the kings and owed its name to the fact that it was built of square and highly polished stones, which were considered very elegant at that time in Jerusalem. The scriptures remark that Solomon ordered in the building of the Temple that only large stones were to be used, and that they were to be cut with great precision, I Kings 5:17. On the polishing of the hewn stone we notice this mentioned in Amos 5:2,11). That it was there, and there ONLY, that a capital sentence could be pronounced, the Jewish traditions are unanimous in declaring. "After leaving the hall of Gazith," says the Talmud, "no sentence of death can be passed against any one soever" (Talmud, Bab., Aboda Zarah, or of Idolatry, Chap. 1, fol. 8, recto). "Capital sentences are not pronounced in all places," adds the commentary of R. Solomon, "but only when the Sanhedrin is assembled in the Hall of Hewn Stones." Here is also the testimony of Maimonides: "There can be no sentence of death unless the Sanhedrin is assembled in its place," (See *Pugio fidei* of Raymond Martin, p. 872, Leipsic edition). This custom of confining the pronouncing of capital sentences exclusively to the hall Gazith was only adopted in the latter times of Jewish national history, about a century before the time period of "the Christ" in the New Testament. In the book of Deuteronomy it is written: *"If there arise a matter too hard for thee in judgment . . . then shalt thou arise, and get thee up into the place which the Lord thy God shall choose . . . and thou shalt observe to do according to all that they inform thee," Deuteronomy 17:8-10*. Exaggerating the import of this commandment, the chiefs of the synagogue who lived a century before Christ persuaded themselves that, in

order to obey punctually this commandment, ***“they had to go to the place which the Lord had chosen”*** every time that ***“a matter too hard in judgment”*** presented itself; and, according to their opinion, could there be a harder matter in judgment than that of pronouncing the sentence of death, and what other place could the Lord have chosen if not the Temple? Starting thus from this narrow and forced interpretation of Scripture, the judges in Israel would no more exercise the right over life and death unless they were assembled in a special hall in the Temple - hence the custom which restricted the trial of capital offenses to the hall Gazith. **It is thus established beyond doubt that the custom of pronouncing the sentence of death in the Hall of Hewn Stones only, had in the time of Christ acquired the force of law, and that any sentence pronounced outside of that place was void. This fact is of importance in light of the fact that the Jews, as depicted by the New Testament, are supposed to have decided that Jesus should die when meeting at the home of Caiaphas, the High Priest and not at this important place in the Temple!**

This body, which met in the hall of hewn stone and was called also 'the great Bet Din' or simply 'the Bet Din in the hall of the hewn stone' and it was invested with the highest religious authority. **No death penalty could be rendered unless the "council" assembled in that part of the Temple called "the hall of hewn stone" and as we see the meeting of Jewish leaders at the house of Caiaphas, the High Priest, violates this mandatory imposed regulation by the Jews themselves.** The hall of hewn stone in which the bet din sat was situated on the southern side of the inner court of the Temple. **The Great Bet Din sat daily, except on the Sabbath and on Feast days, between the morning and evening sacrifices. Again we learn that there could be no meetings according to Jewish law on Sabbaths and Feast days.**

## MANY TRIALS

The New Testament leads us to see therefore that there were several meetings where Jesus was "judged" worthy of death and none of these were held in the Temple in the "hall of hwen stone". We see, according to the New Testament gatherings:

- By Jewish leaders at the house of Caiaphas, the High Priest. The writers of the Gospels of Matthew, Mark and Luke say that Jesus was taken directly to the high priest. (Matthew 26:57, Mark 14:53 and Luke 22:54).
- John says that Jesus was taken first to Annas, the father-in-law of the high priest (John 18:13) who, after an indeterminate period of time, sent Jesus to the high priest (John 18:24)
- By Pontius Pilate.
- Luke mentions another interrogation, this time by Herod (Luke 23:7)

**Answer for yourself:** What is it that we should know about the supposed arrest and trial by Annas and Caiaphas which the New Testament and our lack of knowledge about Judaism prevent us from seeing the above "Jewish Trials" as complete fabrications?

First of all this supposed Jewish gathering at the home of Caiaphas was where elders and scribes were supposedly present. Many Christian commentators tell us that this is the Sanhedrin, where 23 judges were required to convene. That is not accurate. Our knowledge of the Sanhedrin comes from the writings of Josephus and Jewish rabbinical literature. The Sanhedrin, as we mentioned, was the supreme court of the Jewish nation. It is composed of 71 members drawn mainly from priestly families and lay families known for their wealth and racial purity. The high priest under the title of Nasi (prince) presided over the assembly (Craveri, Life of Jesus, p 380; Hinnels, Dictionary of Religions, p 285; Nineham, Saint Mark, p 400). Two major religious parties were influential in the Sanhedrin during the time of Jesus: the Sadducees and the Pharisees.

**The Sadducee constituted the majority party in the Sanhedrin.** The high priest himself is a Sadducee. As a religious party, the Sadducees existed between 150 BCE and 70 CE. They do not believe in angels, demons or bodily resurrection. The members are mainly wealthy land owners and people from priestly families. **The Sadducees then were people who had a comfortable and good life under the Romans and are the**



**group with most to lose from any disturbance in the equilibrium. They were therefore collaborators with the Romans and supporters of the status quo.** History tells us that their fears of disequilibrium were well justified; for after the Jewish revolt of 66 to 74 CE, any Jewish privileges granted by the Romans were lost. The Sadducees, as a religious party disappeared after the Jewish War, a direct casualty of that revolt (Hinnels, Dictionary of Religions, p 279; Maccoby, Revolution in Judea, p 71-72; Martin, New Testament Foundations I, p 86-87).

**The Pharisees formed an influential minority in the Sanhedrin.** As a group they appeared in Jewish history about the same time as the Sadducees. These two groups, however, have unbridgeable theological differences. The Pharisees, like the Christians that were to appear on the scene later, believed in angels, demons and the bodily resurrection. The differences between these two main Jewish parties arose from their attitude toward the oral law. The Pharisees believed that the Torah is to be supplemented by oral tradition that sought to interpret and develop it. The Sadducees, on the other hand, believed that the written law is a closed and final revelation that requires no further interpretation and elaboration. Also unlike the Sadducees, the Pharisees were a dispossessed party seeking neither political power nor material wealth. As such, they were very popular with the lay people of Palestine. It was through the efforts of the Pharisees that the Jewish faith was kept alive in the towns and villages throughout the land. Judaism, as we know it today, is a direct spiritual descendant of the theology of the Pharisees (Hinnels, Dictionary of Religions, p 251; Maccoby, Revolution in Judea, p 72-74; Martin, New Testament Foundations I, p 86).

Very strict rules guide the procedures of the Sanhedrin:

1. **Just as in modern courts of law, the council has a special meeting place called the Gazith (Chamber of Hewn Stone), which is part of the Temple. They do not meet anywhere else.**
2. **Its sessions start at 9am in the morning and close at 4pm in the evening.**
3. **An interval of 24 hours must elapse before the conclusion of the testimony and the rendering of a verdict.**
4. **The Sanhedrin is never convened on Sabbaths, religious holidays and especially the passover which was the most important feast in the Jewish calender. This is clearly stated by the Mishnah (Sanhedrin IV, 1) and Maimonides (Hilkot Sanhedrin XI, 2), "Trials involving capital punishment may not be held on the eve of the Sabbath or a festival."**
5. **The Sanhedrin also does not hold any meeting at night. (Craveri, Life of Jesus, p 380; Maccoby, Revolution in Judea, p 202).**

We will address some of the above pieces of information shortly but with this basic of knowledge the reader is now equipped with the necessary and basic understanding of the Sanhedrin that is necessary if we are to hope to proceed and study the trial of Jesus before the Sanhedrin as recorded in these inherited Gospels by Rome.

**Answer for yourself:** But even though we read that the Sanhedrin could render decisions regarding "life and death" could it yet do so in the days of Pontius Pilate and the Roman occupation? **No! This make the whole issue of the Jews "judgment" Jesus as worthy of death a mute question as you will see as you continue to read and learn the facts of the matter.**

The Sanhedrin still, however, in the days of the Roman occupation, retained the right to excommunicate, John 9:22, to put in prison, Acts 5:17, 18, and to inflict corporeal punishment, Acts 16:22, **but the principal right of its sovereignty — namely, the right over life and death — it possessed no longer.** The Talmud itself, jealous as it is of the independence of the Jewish nation, is constrained to **admit this fact: A little more than forty years before the destruction of the Temple, the power of pronouncing capital sentences was taken away from the Jews, (Talmud, Jerusalem, Sanhedrin, fol. 24, recto).** These forty years, says the learned Israelite, M. Dérembourg, form a round number, and it designates the **epoch of the procuratorship of Pontius Pilate (18-37 A.D.).** It is hardly possible, however, that the ability to render "life and death" decisions by the Sanhedrin had remained in the Jewish power until that period. It must have ceased since Coponius, 7 A.D. (Essai sur l'histoire et la géographie de la Palestine, d'après les Talmuds et les autres sources

Rabbinique, p. 90, Paris, 1867.) This was a terrible blow to Judea, from which neither the Jews contemporary with Christ nor their descendants have ever recovered. Rabbi Rachmon says: *“When the members of the Sanhedrin found themselves deprived of their right over life and death, a general consternation took possession of them; they covered their heads with ashes and their bodies with sackcloth, exclaiming: ‘Woe unto us, for the scepter has departed from Judah, and the Messiah has not come!’”* (Raymond Martin, *Pugio fidei*, 872; Leipsic edition). They even tried on several occasions to free themselves from the royal decree; and they have always endeavored to persuade themselves that although they had lost the power of carrying a capital sentence into execution, they still preserved the power to pronounce judgment in matters pertaining to religion. To try to do so would be a severe violation of the Roman laws. Josephus, the most eminent of Jewish historians, an eyewitness of this decadence, says expressly: *“After the death of the procurator Festus, when Albinus was about to succeed him, the high priest Ananus considered it a favorable opportunity to assemble the Sanhedrin. He therefore caused James the brother of Jesus, who was called Christ, and several others, to appear before this hastily assembled council, and pronounced upon them the sentence of death by stoning. All the wise men and strict observers of the law who were at Jerusalem expressed their disapprobation of this act. . . . Some even went to Albinus himself, who had departed to Alexandria, to bring this breach of the law under his observation, and to inform him that Ananus had acted illegally in assembling the Sanhedrin without the Roman authority,”* (Josephus, *Ant.*, 20, Chapter 9.1). This incident and the testimony of Josephus prove indisputably that in his eyes, and in those of the wisest and strictest observers of the law in the nation, the power of the Sanhedrin over life and death was gone.

But not all is as it might seem. The rabbis and member of the Sanhedrin “had taken the resolution not to pass capital sentences as long as the land of Israel remained under the government of the Romans, and the lives of the children of Israel were menaced by them.” This motive appears very plausible indeed. “To condemn to death a son of Abraham at a time when Judea is invaded on all sides, and is trembling under the march of the Roman legions, would it not be to insult the ancient blood of the patriarchs? Is not the least of the Israelites, by the very fact that he is a descendant of Abraham, a superior being to the Gentiles? “Let us, therefore, quit the Hall of Hewn Stones, outside of which no one can be condemned to death, and in protestation of which let us show by our voluntary exile and by the silence of justice that Rome, although ruling the world, is nevertheless mistress over neither the lives nor the laws of Judea,” (Lightfoot, in *Evangelium Matthaei, horae hebraicae*, p. 275, 276, Cambridge, 1658). A little known fact of history is the fact that all the nations subdued by the Romans were deprived of their right to pronounce capital sentences.

## DAYS AND HOURS ON WHICH THE HOLDING OF COURT WAS FORBIDDEN UNDER PENALTY OF A NULLIFICATION OF JUDGMENTS PRONOUNCED

1. The Court (Sanhedrin) must not be held on the Sabbath, or any holy day. “Court must not be held on the Sabbath, or any holy day,” (Mishnah, Betza, or of the Egg, Chap. 5, No. 2). The solemnity of the days would be a sufficient reason for this prohibition. Maimonides, however, in his commentary on Sanhedrin, Chapter 2, adds: “As it is required to execute the criminal immediately after the passing of the sentence, it would sometimes happen that the kindling of a fire would be necessary, as in the case of one condemned to be burned; and this act would be a violation of the law of the Sabbath, for it is written, Ye shall kindle no fire in your habitations on the Sabbath-day,” Exodus 35:3. Yes the New Testament has Jesus on trial before the Sanhedrin on the Feast day (after 6 pm at night is when the Feast day of Passover began) since "evening and morning" is the first of the day in Israel according to Biblical reckoning of time. The Festival day began at sundown and Jesus was supposedly before the Sanhedrin that night which is part of this "Passover holy day and 'high sabbath'".
2. The Court (Sanhedrin) could not to assemble even on the day preceding the Sabbath, or any

- feast-day.** “They shall not judge on the eve of the Sabbath-day, nor on that of any festival,” Mishnah, Sanhedrin, Chap. 4.1. This precaution was taken to avoid exposing the judges to the violation of the law of the Sabbath, in case the trial could not be concluded the same day on which it was begun, (Talmud, Jerus., Kethuboth, or of Marriage Contracts, fol. 24; Moed-Katon, or of Secondary Festivals, fol. 63). **Yes the New Testament has Jesus on trial before the Sanhedrin on the Feast day (after 6 pm at night) since "evening and morning" is the first of the day in Israel according to Biblical reckoning of time. The Festival day began at sundown and Jesus was supposedly before the Sanhedrin that night.**
3. **The trial of an important case could not to be continued during the night.** “Let it be tried during the day and suspended at night,” (Mishnah, Sanhedrin, Chap. 4.1). Maimonides, commenting on this ordinance, says: “The reason why the trial of a capital offense could not be held at night is because, as oral tradition says, the examination of such a charge is like the diagnosing of a wound — in either case a more thorough and searching examination can be made by daylight,” (Maimonides, Sanhedrin, chap. 3). **Yet the New Testament has Jesus on trial during the night which is a violation of Jewish law.**
4. **No session of the Court (Sanhedrin) could take place before the offering of the morning sacrifice.** “The Sanhedrin sat from the close of the morning sacrifice to the time of the evening sacrifice,” (Talmud, Jerus., Sanhedrin, Chap. 1, fol. 19; Talmud, Bab., Chap. 10, fol. 88). “Since the morning sacrifice was offered at the dawn of day, it was hardly possible for the Sanhedrin to assemble until an hour after that time,” (Mishnah, Tamid, or of the Perpetual Sacrifice, C. 3). **Yet the New Testament has Jesus on trial during the night long before the morning sacrifices which violated again Jewish law.**

**Answer for yourself:** Does it seem reasonable to you that the Jews who were overly devoted to the Law would violate the Law so drastically especially when their long awaited Messiah was walking among them?

When one opens the New Testament and begins reading about the arrest and trial of Jesus these little known facts are not brought forward by the writers of the New Testament but as you can see **there were Jewish laws forbidding what we are led to believe happened during the arrest and trial of the New Testament Jesus.** It is for us to decide if such men, a group numbering 70, could all be complicit in this total disregard of the Jewish law regarding such matters. I will speak more on this matter before this article is finished.

## THE TESTIMONY BEFORE THE SANHEDRIN...YOU BETTER BE CAREFUL AND NOT LIE OR IT WILL COST YOU YOUR LIFE

No testimony before the Sanhedrin was valid unless the witnesses all agreed on the same fact in all its details. **“If one witness contradicts another, the testimony is not accepted,”** (Mishnah, Sanhedrin, C. 5.2). **False witnesses were open to suffer the penalty to which they sought to condemn the person whom they had calumniated if determined they had brought false witness against the accused.** I will mention more about this in a minute.

The New Testament records for us regarding this matter:

**Mark 14:55-60 55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? (KJV)**

**Answer for yourself:** Were not these "false witnesses" afraid of getting the death penalty since their stories did

not agree with each other when told separately? You have to know a little about Judaism to answer this question.

It sure sounds to me that they could not pay you enough to be a "false witness" because if your story (in the mouth of two or three witnesses let everything be established) did not agree with the other witnesses then it could cost you your life right on the spot. You would get the same penalty that the "accused" was facing if your testimony did not line up with the other witnesses.

**Answer for yourself:** Why such a hard penalty against such false witnesses? Simply because Exodus 20 demanded it since it was one of the Ten Commandments of Moses:

*Exod 20:16 16 Thou shalt not bear false witness against thy neighbour. (KJV)*

Yet the New Testament makes a bold claim that these "false witnesses" could not agree and nothing, I repeat, nothing is said of the criminal charges that had to be immediately brought against these false witnesses since they brought conflicting or non-agreeing testimony against the accused. Nothing is said about them at all. This is all the more important as we see that witnesses gave their testimony alone so the chance of conflicting testimony increased if one was to lie and that could cost you your life. Being a "witness" was a heavy responsibility that no one in their right mind would take lightly as the New Testament seems to imply:

1. **The witnesses to be two in number.** "One witness shall not testify against any person. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death," Deuteronomy 17:6; Num 35:30.
2. **The witnesses to give their testimony separately, and always in the presence of the accused.** Daniel said to the people (concerning the two old men who testified against Susanna): "Separate them, and I will examine them," (Apocrypha).
3. **Before testifying, the witnesses to promise conscientiously to tell the truth.** The judge shall address each witness as follows: "It is not conjecture, nor anything you may have gathered from public rumor, that we ask of you. Remember that a heavy responsibility rests on you; that it is not a question of money where restitution can be made. If you should cause the accused to be condemned unjustly, his blood — yea, even the blood of his posterity — shall cry for vengeance against you, and God will hold you accountable, even as He did Cain for the blood of his brother Abel," (Mishnah, Sanhedrin, Chap. 4.5).
4. **The judges required to carefully weigh the testimony of each witness.** "And the judges shall make diligent inquisition: and behold if the witness"... (Deuteronomy 19:18). "The following seven questions must be propounded to each witness: Was it during a year of jubilee? Was it in an ordinary year? In what month? On what day of the month? At what hour? In what place? Do you identify this person?" (Mishnah, Sanhedrin, Chap. 5.1).
5. **No testimony valid unless the witnesses all agreed on the same fact in all its details.** "If one witness contradicts another, the testimony is not accepted," (Mishnah, Sanhedrin, C. 5.2). "For instance, if one witness were to testify to having seen an Israelite in the act of worshipping the sun, and another to having seen the same man worship the moon, yet, although each of the two facts proves clearly that the man had committed the horrible crime of idolatry, the discrepancy in the statements of the witnesses invalidates their testimony, and the accused is free," (Maimonides, Sanhedrin, Chap. 20).
6. **False witnesses to suffer the penalty to which they sought to condemn the person whom they had calumniated.** "And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him as he had thought to have done unto his brother. . . . And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot," Deuteronomy 19:18-21. "And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth; and according to the law of Moses, they did unto them in such a sort as they maliciously intended to do their neighbor; and they put them to death," (Apocrypha).

Again when picking up the New Testament and reading the accounts of the examination and trial of Jesus we do so without any background into the judicial proceedings required during such a trial let alone the



responsibilities of a witness with the accompanying liabilities if one were deemed to have lied during one's testimony. Knowing this makes such incredible accounts of these false witnesses less than credible since doing so would have possibly jeopardized their very own lives. One would have to read these accounts of these false witnesses believing that almost 70 men making up this Jewish ruling body had to be in complete collusion and had made prior agreements before hand regarding matter and that seems beyond believability. Even more so the difficulty of gathering these men at night no less would have been a feat of immense difficulty in that day and time. You could not just pick a phone up and call them or "beep" them to come at all hours of the night for this impromptu trial which was called on the spur of the moment. Jerusalem, which had a normal population of about 50,000 at this time, had at least tripled in size because of the influx of pilgrims celebrating the Jewish holiday Passover and travel was difficult at this time as one might imagine and to be able to contact all of these members of the Sanhedrin and arrange their assembly defies imagination. Knowing what we learned that the Sanhedrin was made up of both Sadducees and Pharisees it stretches the imagination beyond the breaking point to believe that such a conspiracy could have been pulled off in the first place since these two different ideological groups did not like each other and agreement hard at best. That would be equivalent of today getting Republicans and Democrats to agree and we know how hard that was since each saw that their "party" was the hope and salvation of Israel to the exclusion of the other.

## THE EXAMINATIONS THE ACCUSED BEFORE THE SANHEDRIN

1. The expressions used by the judge and High Priest toward the accused person had to be humane, and even kind. "Joshua said unto Achan . . . give, I pray thee, glory to the Lord God of Israel, and make confession unto Him; and tell me now what thou hast done; hide it not from me," Joshua 7:19. "My very dear daughter, you who are suspected of adultery, could not your guilt be ascribed to the immoderate use of wine? Was it done in consequence of you frequenting the houses of bad neighbors? Perform the ceremonies prescribed for occasions like the present, in the name of the just God of Israel," (Mishnah, Sotah, Chap. 1.4).

2. The accused could not be condemned on his own confession. "We have it as a fundamental principle of our jurisprudence, that no one can bring an accusation against himself. Should a man make confession of guilt before a legally constituted tribunal, such confession is not to be used against him unless properly attested by two other witnesses. It is, however, well to remark that the death sentence issued against Achan was an exceptional case, brought about by the nature of the circumstances attending it, for our law never condemns on the simple confession of an accused party," (Mishnah, Sanhedrin, Chap. 4.2; Kidushin, or of Dowry and Matrimonial Settlements, Chap. 3.9; Maimonides, Sanhedrin).

The New Testament depicts just the opposite from what Jewish law required of the Chief Priest. Instead of kindness of speech we see violence toward the "accused" who had not one witness confirm any charges made against him before the Sanhedrin.

*Matt 26:67 67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, (KJV)*

*Mark 14:65 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. (KJV)*

**Answer for yourself:** What did Jesus confess and could his confession of any sorts be used against him in Jewish law? Is anything Jesus is supposed to have said or was said about him cause for the "death penalty" according to Jewish law? Well the New Testament reveals to us that Jesus confessed that he is exactly what they believe him to be; namely, "the Christ". Let us not forget that these Jews knew God was watching them and they knew quite well that the accused could not to be condemned on his own confession. Yet Jesus made no confession of guilty of any violation of Jewish law according to the New Testament accounts. He only agreed that he was "anointed" and this hardly is a punishable offense as many were "anointed" or "Christs" in his day. Today Christians run around speaking of this "anointing" all the time and this would have been no different in Jesus day. Even declaring oneself "the" long awaited Messiah was not punishable and would have been no



violation of Jewish Law if one had pronounced himself "the Messiah" in the first place. Let us not forget "Christology" and other related ideas regrading "the" Messiah of Israel had not been altered at that time whereby "the Messiah" was considered to be "God" but that would come later at the hands of the Roman "theology mill" of Nicea. But was we are expected to believe happened regarding Jesus own admission and the admission of others around him is highly contrary to Jewish Law. The charge of blasphemy was leveled at Jesus and this was supposed to be connected to Jesus maintaining that he "is the Christ" but yet once claiming to be "the Christ" is not against any law in Judaism and is not considered blasphemy in Judaism either.

*Matt 26:63-66 63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death. (KJV)*

*Mark 14:61-64 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. (KJV)*

In the Gospel of Matthew Jesus makes no confession that he is "the Christ" whatsoever and he is deemed "guilty". In the Gospel of Mark he does answer in the affirmative that he is "the Christ" for which he is charged with being guilty of blasphemy. The Gospel of Luke renders it differently than Mark and Matthew and as we find in Mark above Jesus makes no declaration that he is "the Christ" and only says to this audience that it is they who say he is. So Jesus makes no confession in 2 of the 3 Synoptic gospels and is judged as "guilty" of nothing that violated Jewish Law in the first place. These writers of these gospels sure paint the Jews in a very bad way in these regards but I hope you are smart enough to see that his is a gross stretch of the truth in such renderings.

*Luke 22:67-71 67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: 68 And if I also ask you, ye will not answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth. (KJV)*

## RENDERING THE JUDGMENT IN A SANHEDRIN TRIAL

Let us summarize what we have seen so far. It was against Jewish law for the Sanhedrin to meet outside of the designated Chamber of Hewn Stone in the Temple and would not have been violated under any circumstance. The Sanhedrin had an express rule that it could not meet at night because justice must be carried out in the "light of day." The Sanhedrin would not have met during the eight-day festival for any reason. The Elders of the Sanhedrin would no more strike or spit on an accused person, than would the Supreme Court of the U.S. hearing a case! The Gospel writers accounts of the arrest and trial of Jesus is completely out-of-context and shows remarkable ignorance as to the practices of Jewish Law. It was not blasphemous to declare oneself a "Messiah" or a "Son of God" any more than it would have been to claim to be an angel. The Pharisees of the Sanhedrin would dismiss such a charge at once since blasphemy could only be applied to anyone who claimed to be God Almighty (and as stated the Messiah was not believed to be "God" in Judaism...that would come later with Rome and her sun worship). Jesus'

declaration that he was a Messiah, merely referred to his earthly desire to ascend to the throne of David--an act of sedition against Rome surely, but not one of blasphemy.

- 1. When the trial of a criminal case is to terminate in a sentence of death, it cannot be concluded the same day on which it had begun; but the judges must defer till the next day the voting and the passing of the sentence. “A criminal case resulting in the acquittal of the accused may terminate the same day on which the trial began. But if a sentence of death is to be pronounced, it cannot be concluded before the following day,” (Mishnah, Sanhedrin, Chap. 4.1). This of course is not done in the trial of Jesus as depicted in the New Testament.
- 2. On the night intervening, the judges having retired by twos to their houses, are to reconsider minutely the evidences of the crime, weighing with sincerity of conscience the proofs adduced against the accused, and the arguments made in his defense. “Having postponed the trial to the next day, the judges reassemble by twos and proceed to reexamine the whole case,” (Mishnah, Sanhedrin, Chap. 5.5). This of course is not done in the trial of Jesus as depicted in the New Testament.
- 3. In order to secure a more careful deliberation, the judges are under obligation to abstain during the intervening night from heavy food, wine, and all intoxicating beverages, and from everything that would have a tendency to incapacitate them for correct thinking. “Having reduced the quantity of their food and abstained from wine, they examine the case,” (Mishnah, Sanhedrin, Chap. 5.5). This abstinence was founded also on the verse in Leviticus, where it is said: “Non comedetis super sanguinem — Ye shall not eat upon the blood” 19:26. [One instance among many of the literal and forced interpretations of Scripture by the rabbis. The Latin version of this passage is a literal translation of the Hebrew. — Tr.] No mention is made in the New Testament regarding this situation.
- 4. On their return next day to the hall of justice, each judge, in his turn, votes for or against the accused. “The next day they return to the hall of justice. Then he who absolves pronounces the words ‘I absolve;’ he who condemns, ‘I condemn’,” (Mishnah, Sanhedrin, Chap. 5.5). This of course is not done in the trial of Jesus as depicted in the New Testament.
- 5. Two scribes to record the votes; one those that are favorable to the accused; the other those that are against him. “The members of the Sanhedrin were seated in the form of a semicircle, at each extremity of which a secretary was placed, whose business it was to record the votes. One of these secretaries recorded the votes in favor of the accused, the other those against him,” (Mishnah, Sanhedrin, Chap. 4.3). This of course is not done in the trial of Jesus as depicted in the New Testament.
- 6. To condemn, the number of votes must exceed by two the number of those in favor of his acquittal. “In criminal trials, a majority of one vote is sufficient for an acquittal; but for a condemnation a majority of two is necessary,” (Mishnah, Sanhedrin, 4.1). “The members of the Sanhedrin being seventy-one in number, if thirty-five condemn, the accused is free; let him be discharged immediately. If thirty-six condemn, he is still free,” (Ibid., C. 5.5). This of course is not done in the trial of Jesus as depicted in the New Testament.
- 7. Any sentence of death pronounced outside of the hall Gazith, or of hewn stones, to be null and void. “After leaving the hall Gazith, no sentence of death can be passed upon any one soever,” (Talmud, Bab., Abodah Zarah, or of Idolatry, Chap. 1, fol. 8). “A sentence of death can be pronounced only so long as the Sanhedrin holds its sessions in the appointed place,” (Maimonides, Sanhedrin, Chap. 14). This of course is not done in the trial of Jesus as depicted in the New Testament.

Such are the principal rules and forms of justice which, after the written and oral law, the Bible, and the Mishnah, the Sanhedrin was bound by the strictest obligations to observe in the trial of all criminal cases.

## BUT JOHN DISAGREES WITH THE SYNOPTIC WRITERS

Few ever notice that the writer of the Gospel of John and his accounts of the arrest and trial of Jesus disagrees with the Synoptics in that the High Priest Caiaphas interrogates Jesus alone and charges

**him with sedition, not blasphemy, as the Synoptic Gospels allege.** Caiaphas does not charge Jesus with blasphemy since as stated above claiming to be "the" Messiah is not a violation of Jewish law at all but yet for some reason the writers of the **Synoptic Gospels and their writers don't know this.**

**Answer for yourself:** Are these really Jews who are ignorant of their own religion writing these documents?

**Answer for yourself:** And how do you explain that these men are supposed to be followers of this "Messiah" in the first place, his Apostles no less, if they thought doing so and being devoted to him and his follower made them blasphemers as well?

Any real Jew knew that blasphemy of God and His Name was the "unforgivable sin" yet we today pick up our New Testaments not possessing this knowledge and read these accounts never suspecting that we are reading fiction and a total misrepresentation of Biblical Judaism. **If if you are a thinking believer then the evidence is mounting that the writers of this New Testament are trying to paint the Jews in the most unfavorable light and discredit them as God's Holy Nation and Royal Priesthood and absolve Rome of any blame for the death of Jesus although he dies crucified which is a Roman method of death not allowed by Jewish law.**

**Answer for yourself:** Are you aware that the writers of his New Testament cannot even agree on the charge made against Jesus? Do they sound like eye-witnesses to you are led by the Holy Spirit?

**Clearly, the unnamed author of the Gospel of John is not as ignorant of Jewish Law as are the Synoptic authors.** What we fail to realize is that if Jesus were charged with sedition, then a gathering of the Sanhedrin would not be necessary, the affair would be preliminarily investigated by the High Priest before turning the matter over to the Roman authorities.

**Answer for yourself:** Would Caiaphas have wished to involve the Sanhedrin at all if Jesus really only guilty of sedition? Let us remember the later trial of Peter as reported in Acts where we find that the Pharisees sided against the High Priest and voted to release the accused since the charge of blasphemy was not warranted in believing and supporting one to be "the" Messiah of Israel.

Yet under this disguise of "Messiahship" ran a political current that was explosive in nature. It meant the **institution of the Kingdom of Heaven and the overthrow of the Kingdom of Rome.** We can safely conclude reading the evidence within the New Testament that Jesus, as were many Jews, was indeed supportive of the Zealot movement and we should not be surprised to find many Zealots were among his followers and we do. If Jesus were seeking the throne as the evidence suggests, he would have enlisted the aid of the militant Zealots and that is exactly what he seems to have done according to the New Testament. Also his actions as a claimant to the throne of Israel, which surely would have involved a rebellion of some sort for the Romans were not likely to give up authority quietly, made him guilty of sedition against Rome. Jesus is painted in the Gospels as loyalist and revolutionist for the restoration of Israel. His motives were more political than religious if the truth be known and the context of his actions as we find in the more credible portions of the Gospels supports this conclusion.

In closing let us remember what we have learned so far. We have mentioned many requirements of Jewish law that forbid what supposedly takes place concerning the arrest and trial of Jesus on the pages of the New Testament.

**Answer for yourself:** But were these above laws and rules of procedure scrupulously adhered to in the trial of Jesus? It would not appear so according to the testimony of the New Testament.

**Answer for yourself:** Do the inaccuracies regarding these conflicting accounts concerning Jesus' arrest and trial when compared to Jewish law render them suspicious of fraud and fiction?

**Answer for yourself:** What are we to believe when handed accounts of these "trials" concerning Jesus when so

many facts of the Torah and the Law of the Jews are made to be "thrown out the window"?

Most of us can remember from past readings of the New Testament accounts of Jesus and his trials the story of his arrest and presentation before Caiaphas and Annas as well as Pilate and Herod and that these occurred at night and on the Jewish "holy day" of Passover. We have seen how strict the Jews are made to appear regarding their scrupulous adherence to the Law by this very same New Testament and often written in a light to ridicule such strict adherence to these Laws yet now we are asked to believe that they same people who one minute went to exorbitant lengths to obey the law to the "very letter" now have a total disregard for this same law. This is a stretch of unimaginable proportions if you ask me. One person or maybe even two people or a few might be persuaded under the cloak of secrecy and darkness to abandon this law for selfish motives but to paint the whole of these 70 plus leaders of the Jewish nation with such broad strokes of disregard for the Jewish law is a total misrepresentation of the facts of history. **These people were dying daily on crosses for their adherence to this Jewish law and we are expected to believe that we can find not any righteous among their leaders.** I can only speak for me, a "thinking believer", that when I read accounts of Hanna and her seven sons who were literally skinned alive before her face for refusing to eat a "ham sandwich" (unclean foods) and such a love for God and His laws as well as the bloody crucifixions of an estimated 500 Jews a day by Rome who likewise refused to compromise these laws before their Roman oppressors then I wonder about other Jews who are made to appear in our mind "eccentric" in such strict adherence to these Laws. We are expected to believe that these Sadducees and Pharisees are made all of a sudden to throw these laws out the window as if they did not matter at all. Maybe we need to investigate the accounts of "trials of Jesus" more closely to find out if such concerns regarding these New Testament accounts are warranted. That is what we will do in the next articles.



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# LOOKING AT THE CONFLICTING ACCOUNTS CONCERNING JESUS AND THE PASSOVER IN THE NEW TESTAMENT #3

***FACT: The scientific analysis of the literature of the New Testament reveals many signs of a heavy ecclesiastical censorship of the historical aspects of the early Christian origins***

## JESUS' TRIAL AS RECORDED IN THE NEW TESTAMENT-IS IT A HISTORICAL FAKE?

In this article let us continue to examine and give due consideration of the episode of Jesus' arrest, and the legal action which was brought against him by the Jewish authorities. **The analysis of texts will emphasize the differences between the synoptic group (Gospels according to Matthew, Mark and Lucas) and the fourth Gospel (according to John).**

**Answer for yourself:** What do these differences consist of?

First of all we notice that the three synoptic Gospels agree on the existence of a Jewish trial, and also on the charges, witnesses, and the final sentence: a death sentence for the crime of blasphemy, since Jesus declared himself "son of God", in public. Concerning this matter we may already raise some objections; in fact a German author, Dr. Weddig Fricke, has written a whole book, full of critical remarks, showing the **impossibility, according to ancient Jewish law, of bringing a legal action under the conditions described by the synoptic Gospels.** I only slightly addressed this issue in the previous article when contrasting the charges against Jesus: blasphemy for declaring himself "Messiah" or "the Christ" vs. "sedition" in wanting the Kingdom of God to replace the Kingdom of Rome. Let us look at some of his most significant assertions as a quick review:

- **Legal actions could not be brought in a private house, but only in the proper place: in the temple area called the "Beth Din", the seat of the Great Sanhedrin, for capital offenses.**
- **Legal actions can not be brought at night-time,**
- **Legal actions could not be brought on the eve of a holiday,**
- **A sentence could not be pronounced on the basis of an extorted confession,**
- **Death sentences could only be pronounced at least 24 hours after the interrogation...**

In addition to all of these important objections, we must consider that **having declared oneself "son of God" was **not** a crime of blasphemy nor was it at all a capital offense. The fact simply is that the expression "son of God" was very common and could be used to represent all human beings: all the Jews, according to the Torah, were sons of God; in another case the title might be used to**



characterize a devoted man or somebody who had been initiated into a condition of holiness and had taken particular vows (like those called "Nazirites"). There are many Hebrew expressions like "son of the truth", meaning a particularly honest man, "son of the light", meaning someone who is spiritually enlightened, "son of the darkness", meaning a hardened sinner, etc. The writers of the New Testament in writing to non-Jews lacking this knowledge make a "big deal" out of this "son of god" appellation when in fact there is little to it to raise any consternation among those who heard the term in the first century.

These and many other considerations seriously cast doubt on the hypothesis that the synoptic authors (who we know today were definitely not the apostles but others whom are more than likely non-Jew whom the early Catholic Church ascribed the names of the Apostles), presenting their version of the trial, testified to a historical truth and did not rather render a personal theological interpretation with the specific goal of supporting particular doctrinaire, ideological and (why not?) political assumptions.

A definitive blow to the historical credibility of the synoptic presentation (the writers of the Gospel of Matthew, Mark, and Luke) is dealt by the version we encounter in the Fourth Gospel; let us look at the differences:

The synoptics say Christ was arrested by a not well-identified crowd of people who had been sent there by the High Priest, and they do not reveal the identity of the one of Jesus' disciples who offered physical resistance. On the contrary the fourth Gospel tells of a cohort of soldiers and of a tribune, thus giving us precise information on there having been present a Roman military force of 600 men, and it clearly says that resistance was offered by Peter who, on that occasion, had his sword drawn, and cut off the ear of one of the High Priest's guards. From these circumstances we can easily understand that military action had been explicitly initiated by Pilate. Otherwise 600 Roman soldiers would never have moved in the depth of the night, just to arrest an unusual preacher, whose only crime was having declared himself "son of God".

The synoptics say that as soon as Jesus was arrested, he was immediately brought to the High Priest Caiaphas' private house. The fourth Gospel, on the other hand, says he was brought to the house of Annas, the High Priest's father-in-law.

**Answer for yourself:** Which was it? Why the confusion? If God is behind the writing of these New Testament gospels when why cannot He get it right?

The synoptics relate that a legal action was brought against Jesus in Caiaphas' house in regard of which he maintained an obstinate silence, and did not agree to answer any questions, but only gave a short affirmation when asked whether or not he was the "son of God". At this juncture the trial one might have expected that the trial should have come to a rapid end and the death sentence pronounced. The Fourth Gospel, on the contrary, does not mention any Jewish legal action; instead of being silent Jesus is said to have answered the questions the people asked him and even to have participated in a discussion but, since there was no regular legal action brought against him, no death sentence should have been pronounced against him, of course. The whole thing looks like a scene from a waiting room, before Jesus was consigned to Pilate's care; and we can deduce from this that the entire action was not conceived and initiated by the Jews, but rather by the Romans, possibly with the connivance of the Jewish authorities (Sadducees who strongly opposed the Pharisees).

## THE DEATH SENTENCE: A JEWISH OR A ROMAN RESPONSIBILITY?

**Answer for yourself:** What have we emphasized so far?

- First of all that the Synoptic writers (the Gospels of Matthew, Mark, and Luke) seem to be resolved to represent all the actions taken against Jesus (his arrest, trial, and sentencing) as definitely the will of the Jews as a whole! This is antisemitism at its height. Nevertheless, having described a clearly impossible trial and an irregular sentence when no charge or violation of the

**Jewish law had taken place, and having exerted strong censorship on important issues (sedition), which the fourth Gospel speaks about with no reluctance, they arouse the reasonable suspicion that their version purposely changes the meaning of events, in order to have them conform to some preconceived notions: for example, the Jews must appear to be guilty of hostility against Jesus, and the Romans exonerated.**

- **The second thing we have emphasized is the indication that all the action against Jesus was conceived and instigated primarily by the Romans but made to look as if the work of "the Jews"**

We can consider the way blasphemers were usually treated by the Jews:

**Answer for yourself:** Were they arrested by Roman soldiers?

**Answer for yourself:** Were they consigned to Pilate, so that he might try them according to Roman Law?

**Answer for yourself:** Were they whipped by the Romans and then crucified?

**Not any of these things! Recorded extra-Biblical records reveal to the readers that blasphemers, recognized as such after a regular Jewish trial, were stoned to death by the Jews, and the Romans cared not at all about these affairs. That means that the Synoptic accounts of the involvement of Pilate for the charge of "blasphemy" is entirely fiction!** Had this really occurred in the first place then Jesus would have faced stoning and not crucifixion. For those of you who have studied our "Sun Worship Site" have seen the necessity for "crucifixion" since all the "sun-gods" were crucified in the Heavens before the foundation of the world. This plays well into the hands and pens of Rome who have completely transformed the Jewish Messiah on the pages of the New Testament into a solar god-man and the verdict of the Council of Nicea establishes that beyond any doubt and it is so sad that the vast majority of Christians never know what really happened there and end up so gullible as to believe everything that they read on the pages of their New Testaments having never checked out such critical religious doctrines as if Jesus really is God in the flesh and if so when did this happen and when was this recognized as it surely was not by his Jewish followers. But I am getting sidetracked so let us return to the issue at hand.

**Answer for yourself:** Have you ever compared the Jewish trial of Jesus with the Roman trial of Jesus and done so in-depth?

If we compare the descriptions of the trials, the Jewish one and the Roman one, as presented in the four Gospels, we can find another significant indication. Pay attention to what the computer analysis emphasized when the description of the Jewish trial according to Matthew (the irregular legal action brought in the house of the High Priest) was compared with the description of the Roman trial, according to Mark (the legal action that was brought in front of Pilate):

**J = JEWISH TRIAL, MATTHEW (Mt 26, 62-64)**

**R = ROMAN TRIAL, MARK (Mk 14, 4-5, 2)**

- **J1 - And the high priest arose, and said unto him,**
- **R1 - And Pilate asked him again, saying,**
- **J2 - Answerest thou nothing?**
- **R2 - Answerest thou nothing?**
- **J3 - What is it which these witness against thee?**
- **R3 - Behold how many things they witness against thee.**
- **J4 - But Jesus held his peace,**
- **R4 - But Jesus yet answered nothing,**
- **J5 - And the high priest answered and said unto him**
- **R5 - And Pilate asked him**

- J6 - ...tell us whether thou be the Christ...
- R6 - Art thou the King of the Jews?
- J7 - Jesus saith unto him, Thou hast said...
- R7 - And he answering said unto them, Thou sayest it...

**Answer for yourself:** Do you see any unique parallels between the trial of Jesus before the Jews and the Romans? Are they the same and we never noticed it?

There can be no doubt about it: the Jewish trial appears just like a copy of the Roman one, with exactly the same words pronounced; although the Fourth Gospel mentions no legal action in the house of the High Priest, as we have already noted.

**Answer for yourself:** Was the trial at the High Priest a complete figment of imagination in order to blame the Jews and deflect the blame from Rome for the crucifixion of Jesus as depicted from Oral Tradition and later the New Testament? Did we not see already that the charge of "blasphemy" would not hold up and there would have been no need in Jewish law for a trial at all if one considered himself "the" Messiah? And did we not see that Rome did not concern themselves with "blasphemy" and would have not given the High Priest or the Jews the time of day over such matters? Is that why the later writer of the Gospel of John had to change the charge in order to involve Rome since it was Rome who crucified Jesus of the New Testament?

**Answer for yourself:** Don't you think that by now Mel Gibson should have read for himself just a few good books on these issues before making a completely erroneous and historically inaccurate movie that has reinforced the false attitudes of millions of Christians that the Jews were behind the killing of "the Christ"?

**In short, the Synoptic authors reveal their need to depict the Jews as those who wanted Jesus' death, not the Romans, which is why they invented the existence of a previous legal action in the house of the High Priest before the later one in the presence of Pilate.**

All these observations give us decisive elements of interpretation: the starting point of the synoptic tradition is the explicit need to turn the Romans' responsibility into that of the Jews, perhaps because admitting the Romans' responsibility would have had unacceptable political implications.

## THE SON OF GOD: ALIAS....JESOUS BARABBAS

Let us consider once again the reason the Synoptic authors cite and advance the death sentence to be meted out to Jesus: his having declared himself "son of God"; this formulation, at this point, is not free from the suspicion of being but a mere pretext contrived in order to turn the Romans' responsibility for the sentence into a Jewish one. Here too we can identify an important sort of censorship used by the authors; for the reluctance of those who never explained certain questions (and maintained a sort of conspiracy of silence) to do so becomes very significant. Practically, we now must wonder what terms the High Priest would have employed in the Aramaic idiom that was spoken in Palestine at that time to ask Jesus whether he was the "son of God", in order to trap him and charge him with blasphemy (according to the synoptic version, of course).

Now then, everybody knows that the name of God could absolutely not be pronounced by the Jews, as to do so was, and still is, a substantial sacrilege. Nobody, but the High Priest on the Day of Atonement could pronounce the name Yahweh; therefore, every time there was the necessity of addressing God or referring to Him, the Jews substituted terms like Adonai, Eloah, Supreme, Lord, Father, etc... Just the last one, "Father", which in Aramaic is "Abba", was the most commonly spoken by Jesus and it is commonly used in the Gospel texts. We can inspect these sentences: *"...And he said, Abba, Father, all things are possible unto thee..." (Mk 14, 36), "...when he cometh in the glory of his Father with the holy angels..." (Mk 8, 38), "...that your Father also which is in heaven may forgive you your trespasses..." (Mk 11, 25), "...I*

*thank thee, O Father, Lord of heaven and earth..." (Mt 11. 25). Such examples are very numerous in the Gospels.*

Hence, both Jesus and the High Priest, instead of saying "son of God", would have certainly used the expression "son of the Father", that has been kept in Latin as the regular "filius Patris", which in the Aramaic idiom is rendered by the words "bar", that means "son", and "Abba", that means "father": namely the entire expression is "bar Abba", which can even be pronounced with no pause and so sounds like the word "**Barabbas**" (there are numerous similar cases: Barnabas means "son of the master", Bartholomew means "son of Ptolemy". etc...). Therefore the whole expression we know as "Jesus, the son of God" may appear in Aramaic as "Jeshu bar-Abba".

I am sure that any reader, at this point, coming to learn of such an odd coincidence, will be somewhat surprised. Of course I am referring to the similarity (we might even say equality) between the expression "son of God", as it sounds in Aramaic, and the name of the prisoner who was liberated in the place of Jesus, that is Barabbas. All the more so as that lucky fellow's name wasn't really Barabbas: for the Gospels affirm he was nicknamed Barabbas.

**Answer for yourself:** What does this mean? Should we believe he was "son of God" too? However, what was his real name?

In order to be able to answer this question we must know that some old manuscripts of the Gospel according to Matthew, dating back to the fourth century, call this fellow not only by his nickname but even give his real name as "Jesous Barabbas" (the manuscript having been written in ancient Greek). In actuality the authors did nothing but transcribe in Greek characters the Hebrew expression "Jeshu bar Abba", whose meaning we already know: "Jesus the son of God" [let all those who are reluctant to believe this see the "Novum Testamentum Graece et Latine", by Augustinus Merk, edited in 1933 by the Istituto Biblico Pontificio, page 101, where the sentence that is commonly rendered "*...And they had then a notable prisoner, called Barabbas...*" (Mt 27, 16) is written "*...And they had then a notable prisoner, Jesus called Barabbas...*"].

**Answer for yourself:** What are we to say to this?

**Answer for yourself:** Why have Roman translators of the New Testament made Barabbas anonymous from the fourth century on?

**Answer for yourself:** Indeed, why have the Roman translators let us believe that Barabbas is his real name?

**Answer for yourself:** What is hidden behind the curious circumstance that during the action brought by the Romans, two persons were brought into the presence of Pilate: Jesus the son of God (that is Jeshu bar-Abba), who was sentenced to death, and Jesus Barabbas (that is exactly the same), who was liberated? How can that be?

**Answer for yourself:** Why the Christians have always been kept in the dark about the fact that the Aramaic "Barabbas" is not a name but the equivalent of the modern expression "son of God"?

As we can see, the subject begins to raise some curious enigmas. Even so, among the many questions we cannot answer, one, on the contrary, it appears we can: we can be sure the Gospel narration of Christ's Passion has been censored and is full of literary tricks contrived on purpose so as to thoroughly distort some important aspects of the oral tradition, long before written records, concerning the way Jesus was arrested, tried, sentenced, and executed; and about the reasons why all of these things happened.

Please do not think there is some conjuring trick lurking behind what we have said so far, based on plays upon words because, if such word plays really do exist, it is not we who are to blame, but those who wrote the

**Gospels or, in any case, retouched them later.**

## **THE HISTORICAL FAKE: JEWS SENTENCE JESUS, BUT THE ROMANS EXECUTE HIM?**

Some other important indications, which turn out badly for the historicity of the Gospel narration of Jesus' Passion, concern the traditional explanation of the presumed necessity of the Jews' having consigned Jesus into Pilate's hands. Usually it is said, and we have addressed this before in earlier articles, that the Jews, under the Roman occupation, had no right to execute any death sentence for such powers had been removed from them!.

**Answer for yourself:** How has it been possible to affirm such a blunder? The same Gospels show it is but a botched trick; for we know that it is recorded:

- Herod, a half-Jew, executed hundreds of Jews;
- The famous adulteress who was about to be stoned by the Jews survived thanks to Jesus who said: "*...He that is without sin among you, let him cast the first stone at her...*";
- Saint Paul was present at the stoning of the first Christian martyr, Stephen;
- John the Baptist was executed by the Jews;
- After Jesus' death the Sanhedrin threatened the apostles with the death sentence;
- James the apostle was stoned by the Jews in Jerusalem;
- The same Jesus, according to what the Gospels affirm in many different circumstances, ran the risk of being stoned by the Jews...

**Answer for yourself:** Need we go on?

There is more than enough evidence for executions of Jews, by Jews, in the same Gospels. **Nevertheless, in Jesus' case, as we have seen from the charge of "blasphemy" which does not hold up before the evidence according to Jewish law, it follows that the Jews had no right to execute a death sentence for a "non-charge" let alone to hand over Jesus, a supposed religious blasphemer, to Pilate and Rome's hands when they did not involve themselves in religious disputes and only political ones.**

All these things testify to one simple truth: **the desperate and inescapable necessity for the Gospels' authors to demonstrate that, in spite of the form of a typical Roman execution (the crucifixion), the Romans were completely innocent of Jesus' death since only the Jews were guilty of it, as they were his real enemies.** But as we have seen this is simply not the truth of the matter. That is why the historical absurdity of a Roman procurator imploring the Jewish people to liberate the Jewish preacher was invented for there is no historical record of Rome ever releasing such a prisoner in such a manner as we are told "was their custom". In no Roman record to date is to be found just one reference to such a Roman "custom" of releasing political prisoners.

## **PILATE: WAS HE INNOCENT AS THE NEW TESTAMENT DEPICTS?**

According to Matthew, Pilate washed his hands to signify that he was not responsible for the death of Jesus (Matthew 27:24). In the other gospels he clearly disassociates himself from the killing.

**Answer for yourself:** But was Pilate really such a kind and just man? Philo of Alexandria quotes King Agrippa I, a contemporary of Pilate who knew him well, as saying of him He was cruel by nature and in his hard-heartedness entirely lacking in remorse (Philo: De Leg. 38). History records that he was a harsh oppressive ruler who killed many of his Jewish and Samaritan subjects (Josephus: Wars 2, 9, 2ff.; & Luke, 13:1). It was an act of atrocity towards Samaritans that eventually caused Vitellius, Roman governor of Syria, to have Pilate recalled



to Rome in 36 CE and replaced as procurator. I will have more to say on this in a moment.

But we are not done yet with our evidence. The truth of the Gospel is further complicated when we consider the motivations and actions of the Roman Procurator Pontius Pilate, whom Jesus is brought to by the High Priest. During his ten-year tenure as prefect, Pilate had numerous confrontations with his Jewish subjects. the New Testament depicts that an innocent man, this Jesus, is handed over to Pilate where he is accused of sedition.

**Answer for yourself:** Did you notice the charge against Jesus has now changed from "blasphemy" to "sedition"?

Now we find Pilate questions Jesus and personally asking him, *"Are you the King of the Jews?"* to which Jesus replies *"I am."*

**Answer for yourself:** Why is this such a big problem? Simply because the "king" of the Jews is Caesar and any other claimant is an enemy of Rome. The texts inform us that the priest continue "heaping accusations" against Jesus despite the fact that his sedition was clearly established by Jesus himself by teaching that the Kingdom of Heaven is near which means a new kingdom is coming to town and the old one, the Kingdom of Rome, will be replaced by God's Kingdom. In the prophetic book of Daniel we read of a dream that an ancient Babylonian king had of a great image. The meaning of the dream was made known by God (Daniel 2:23) through the prophet Daniel. The image represented a preview of humanity's worldly kingdoms from ancient times right to the end times when the last of the world kingdoms, Rome, would be destroyed and replaced by the eschatological Kingdom of God. It is this which apocalyptic Jews spoke of in the first century during the Roman occupation and any who did, like Jesus is shown to have taught, was subject of suspicion of sedition against Rome.

Stranger still is that after such a confession made by Jesus that he is the rightful "King of the Jews and not Caesar" Pilate passes by such an comment as if he does not care and Pilate is made to ponder if this Jesus character is dangerous (Mk 15:1-5).

**Answer for yourself:** What should this alert us towards? Simply the fact that the author of the Gospel of Mark is either glaringly ignorant of the facts, or spinning a good yarn for the sake of the overall agenda of his Gospel which in this instance is the deflection of blame from Rome for the crucifixion of "the Christ".

This account is quite out of context with the monster Pilate that Philo wrote Gaius Caesar about, reporting that Pilate was inflexible and "cruel." Pilate's lack of concern for Jewish sensibilities was accompanied, according to Philo writing in 41 C.E, by corruption and brutality. Philo wrote that Pilate's tenure was associated with "briberies, insults, robberies, outrages, wanton injustices, constantly repeated executions without trial, and ceaseless and grievous cruelty." Philo may have overstated the case, but there is little to suggest that Pilate would have any serious reservations about executing a Jewish rabble-rouser such as Jesus. As if that is not enough, Josephus reports several occurrences where Pilate flagrantly incites insurrection in order to ruthlessly purge it with his soldiers.

At the end of Pilate's rule--three to six years after the sentencing of Jesus--Pilate was insensitive to the Samaritans. A man claiming to lead a throng to gather vessels Moses had placed at Mount Gerizim, the holy mountain for Samaritans, was overrun by troops sent by Pilate. In the process, both the man's associates and innocents were killed. Jews and Samaritans complained to Pilate's superior in Syria, Vitellius, who in turn informed Rome. The result was that Pilate was called to Rome to face the emperor. Fortunately for Pilate, Tiberius died before he arrived. Again, Jewish pressure clearly had an effect on Roman politics; the Jewish community may have been oppressed but was not completely powerless.

Somewhere between early confrontations with Jews in which Pilate once showed mercy when thousands of Jews offered to die unless Pilate removed the Roman eagle standards from the Temple and Pilate relented and later incidents of his awful brutality fell the two other events that show how complex Pilate's position was. First, Pilate took money from the Temple treasury to help build an aqueduct, something the sacred money was not

intended to do. This also led to a public protest in the thousands. Pilate dealt with this complaint ruthlessly, slaying many. There was no reprisal from Rome for this act. In this case, there was no effective Jewish persuasion. The different results show that sometimes Jewish pressure worked; other times it did not.

History records for us that Pilate was eventually recalled to Vitellius (then Legate of Syria) after a particularly violent attack on the Samaritans in 36 CE, and was ordered sent to Rome in order to stand trial for the accusations of the slaughter (Josephus, Antiquities 18.4.85). He would be exiled in Vienne, France, for his excess cruelty toward the Jews by his Roman bosses yet we are expected to believe, based on this New Testament account, that such a man would "wash his hands" for another Jewish seditionist and revolutionary. This is highly unlikely when one understands the time that involved Pilate and the Jews. The anti-Semitic Pilate was not the sort of governor that would have acted with even the slightest civility toward a Jew who openly admitted to sedition. Pilate's dismal record of purges and punishments against seditious behavior was an abomination and history shows him to be one of, if not the cruelest of the Procurators of Judaea. Yes the picture painted by the New Testament concerning Pilate is opposed to even Rome's own history concerning this man.

According to the Christian "historical" version, the "praefectus Iudaeae Pontius Pilatus" (the prefect of Judea, P. Pilate) was compelled to liberate an outlaw, perhaps a revolutionary, as the Gospels depict him, instead of the preacher, because the people preferred Barabbas to Jesus. He even tried to implore the Jews, but they insisted crying: "Crucify him! Crucify him!" and were resolute in their decision to liberate the outlaw (the Fourth Gospel says the "robber") and to let Romans execute the man who is said to have cured blind people, deaf people, dumb people, cured lepers, cripples and paralytics, feed the hungry, and raised the dead (both children and adults). This just does not make sense. Crucifixion was for extreme crimes, such as a slave who murders his master or a revolutionary (which Jesus and his teaching made him out to be). It was also practiced on rebellious provinces. Rarely would a thief be executed for theft alone, much less by crucifixion. A pickpocket might get heavy punishment, but probably not execution. It is, of course, a upside-down absurdity: reasonable persons would find it much more logical for the robber to be executed, and a stay of execution granted the preacher, instead of the other way around; also for an authoritarian stance to have been taken by the procurator instead of by the suppliants; also for the people to have desired to set the healer and the preacher free, rather than the thief... Something fraudulent is hidden behind this presentation!

Christian accounts of the trial of Jesus, even the ones contained in our current New Testaments, suggest either that Pilate played no direct role in the decision to execute Jesus (Peter), or that he ordered the crucifixion of Jesus with some reluctance (Mark) or with great reluctance (Luke, John). Many historians attribute these accounts to efforts by early Christians to make their message more palatable to Roman audiences. Given what is known about Pilate's concern with crowd control, it is hard to imagine that he would not have willingly acceded to a request from high Jewish officials to deal harshly with anyone who proclaimed himself "King of the Jews." Pilate undoubtedly knew that past messianic claims had led to civil unrest. It seems likely that he would have been eager to end the potential threat to the existing order presented by the subversive theology of Jesus. The form of execution used--crucifixion-- establishes that Jesus was condemned as a violator of Roman, not Jewish, law.

**Answer for yourself:** But is the Pilate account of him absolving all personal blame for the crucifixion of Jesus the Jew but a veiled attempt to reverse the blame for the crucifixion of so many Jews that included according to second century oral tradition a Jew named Jesus? Let us never forget that there are no existing written historical records of the crucifixion of a Jew named Jesus outside of this one New Testament and all such later stories originated via handed down oral tradition.

**Answer for yourself:** Have you or how many Christians do you know have undertaken to study that historical period closely let alone the history and background behind the arrest and trials of Jesus?

**Answer for yourself:** How many have asked themselves whether the presumed custom of liberating a prisoner on the occasion of the Jewish holiday of Passover really existed or not?

**Answer for yourself:** How many have read the works of the Jewish authors Philo and Josephus Flavius, Jesus' near contemporaries, or even know they exist?

**These two New Testament authors, who describe in detail customs and events in ancient Palestine, never mention such a custom as releasing a prisoner and always depict Pilate as a cynical and hard procurator who never asked permission of anybody and who, even less, ever submitted himself to the popular will of the Jews but, on the contrary, always ruled with a strong hand and atrocious cruelty.**

**Answer for yourself:** Now how does this knowledge make you feel having now understood that Gentile monks and redactors of the evolving New Testament fabricated such a story and wrote it into the Gospels in order to put the blame for Jesus' death on the Jews instead of Rome by confusing the play on the names for the Aramaic "son of God" let alone contriving up opposition charges against this Jew names Jesus long after the fact?

We are supposed to believe in a story of the Pilate of the Gospels, in front of the shouting crowd, who declares himself defeated and announces blamelessly: *"I'll wash my hands, you (Jews) are responsible for this innocent blood, not I!"* and then sets free a man many theologians want to identify as a revolutionary, one who is thought to have fought the might of the Roman invaders but at the same time may never have lived and is but a play on the Aramaic "son of the Father"? It is preposterous!

At this point, into the mouth of the Jews there has been put a sentence that is a real ideological manifesto: *"...Then answered all the people, and said: - His blood be on us and on our children..."* (Matt. 27, 25). **This is the starting point for two-thousand plus years Christian anti-Semitism and anti-Judaism.** The Jews of Jesus' days seem aware of their fate and, what is more curious, ready to accept it: the terrible war against the Romans, the destruction of Jerusalem and the Temple, the massacre of hundreds of thousands of them, the Diaspora, the persecutions perpetrated by the Christians, the Inquisition, the infamous name *"perfidious Jews"*, two thousand years of oppression and extermination.

These irreconcilable problems with the arrest and trial of Jesus show that the Gospel accounts concerning the Passover, arrest, and trial of Jesus cannot be trusted with the truth of the matter. With the mystique and misunderstanding surrounding Jesus' arrest, coupled with the legend and myth attached to the accounts at later times, the truth may never be fully known. But we can presume a few things from the New Testament account possibly: Jesus was a political figure and a claimant to the throne of Israel. His Triumphal Entry into Jerusalem as that of a long-awaited Messiah who would destroy the Romans and seize his rightful kingship ended in failure and crucifixion as a rebel.

**"HERE IS THE ANOINTED OF YAHWEH, THE KING OF THE JEWS..."**

Let us consider a famous episode in the Gospel story, from which the typical Christian feast called Palm Sunday is derived: on the Sunday before Easter the whole Christian world celebrates Jesus' entry into Jerusalem, when he, riding on an ass, was welcomed by an applauding crowd and by a chorus of hosanna.

**Answer for yourself:** Oh by the way, are we expected to believe that this multitude of people who loved, accepted, and believed him to be the Messiah would later turn upon him and desire the release of a criminal instead? Where is our intelligence?

The episode in question is called the Messianic Entry, and this name could not be more appropriate: *"...Blessed be the KINGDOM OF OUR FATHER DAVID, that cometh in the name of the Lord..."* (Mk 11, 10). *"...Blessed be THE KING THAT COMETH IN THE NAME OF THE LORD..."* (Lk 19, 38). *"...On the next day much people that were come to the feast, when they heard that Jesus was*

*coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: BLESSED IS THE KING OF ISRAEL THAT COMETH IN THE NAME OF THE LORD. And Jesus, when he had found a young ass, sat thereon; as it is written, fear not, daughter of Sion (=Jerusalem): behold, THY KING COMETH, sitting on an ass's colt..." (John 12, 12-15).*

The evangelist John makes an explicit reference to a Biblical prophecy in which a messianic liberator is spoken of; the prophet Zechariah says that conquered Jerusalem can exult because its King, riding an ass, is coming to turn out all the foreign oppressors: *"...Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass...." (Zechariah 9, 9).*

As we see as depicted in the New Testament, Jesus was welcomed by everybody as the awaited liberator, as the son of David, as the King of Israel; reading the episodes we can easily deduce not only Jesus' religious worth, but his political worth as well. Both Jesus and the evangelists could have denied the interpretation offered by the people, had only they wanted to (I mean they could have, had Jesus or the evangelists had the specific intention of specifying that his mission was not political but only spiritual).

**Answer for yourself:** Why then should they have told us that Jesus' entry into Jerusalem was the very fulfillment of the messianic prophecy, if they had truly meant to distinguish between the spiritual mission of Jesus and the political mission of the awaited Messiah? Why should they have insisted on calling him "son of David" so many times (twelve times in the Gospels), thus attesting his full right to the crown of Israel, as a descendant of the dynasty of the ancient founder of the kingdom?

The synoptic Gospels tell of another famous episode: Jesus' anointing in the village of Bethany. What is very curious is that the synoptic authors seem determined to disguise the true meaning of the episode. Let us consider the following elements:

1. the protagonists are all anonymous, but for the host, who is identified as a Pharisee named Simon, and the star of the scene is just simply *"a woman"*: *"...there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head..." (Mk 14:3);*
2. the time is after the messianic entry, for Mark and Matthew, or long before it, for Luke; what gives with this?
3. Luke doesn't name the village: *"...a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment...began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment" (Lk 7:37).*

Many theologians even try to minimize the differences by proposing the lame excuse that the episode in Luke is not the same. As in many other cases, the synoptic authors submit the events to heavy censorship; in fact if we read John's version of the episode something surprising happens: all the protagonists have names and the time is just before the messianic entry: *"...Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair..." (John 12, 2-3).*

We even note that this poor woman, whom Luke calls *"a sinner"*, had in her hands an alabaster box full of a whole pound of very precious spikenard. It may be that today many readers have not the slightest idea what that means: do poor women usually have large amounts of the most expensive perfumes at hand? The evangelist John avers it cost three hundred pence, that is... sort of thousands of dollars!

Well, then she broke the alabaster box and poured the spikenard on Jesus' head, or on his feet. And here is the

**clue to the circumstance:** *"...And there were some that had indignation within themselves, and said, why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her...And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him" (Mk 14, 4-11).*

**Answer for yourself:** What on earth did she do to stir up everybody's wrath? How could she have induced that reaction in Judas? Are we to believe that the waste of perfume was truly the reason Judas convinced himself that it was better to betray his Lord Jesus? Or should we rather believe that somebody has been trying to tease us, and to take from us any understanding of the real meaning of the episode?

**I am sure many readers, at this point, have noticed the succession of events:**

- **Jesus Christ is anointed with spikenard, like a new Messiah;**
- **somebody is disappointed at that public anointment which was visible to all and the news of which would spread (symbolic of being accepted as Messiah by the people);**
- **Judas the betrayer runs to the chief priests;**
- **4 the next day (following the anointing) Jesus Christ makes a messianic entry into Jerusalem, during which the people welcome him as the King of Israel (news of Jesus accepting the anointing had spread);**
- **5. on the eve of the holiday, in the night-time, Jesus gathers his disciples, fitted out with swords, on the Mount of Olives. They hope their action will be followed by the many thousands of people come to Jerusalem for the great Passover of the Jews (in hopes of full-scale revolt as led by Messiah Yeshua);**
- **6. six hundred Roman soldiers, informed by Judas of the place and time of the revolutionary assembly, come, and, after a short fight, arrest Jesus;**
- **7. the man is tried by Romans and sentenced to death as a revolutionary and seditionist;**
- **8. he is crucified as a rebel.**

**Answer for yourself:** So, what about Mary's deed?

**Now the answer is very simple: it was a mock Messianic anointing, a public declaration of the arrival of the Messiah of Israel, the King of the Jews.** That is the reason for the reactions of those who did not agree with the views and opinions of Messianic movements, like Essenes and Sadducees, and even some of the Zealots like Judas as we shall see. Many people, in the Palestine of Jesus' days, thought the ideas of the Messianic movements too dangerous: *"...If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation..." says one of the chief priests, and the High Priest goes on: "...consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not..." (John 11, 48-50).* Some preferred peace to war.

**Answer for yourself:** And what about Judas?

What is more logical than to understand how troubled he was when he realized that not everybody in Jerusalem agreed with the revolutionary plans of the partisans of Yahweh. On the occasion of the banquet in the house of Simon, when Jesus was anointed in the presence of priests and Pharisees, he saw how much political resistance there was to the idea of a Messianic revolution.

That is why he seriously began to believe the exploit to have no hope of success, and the danger of being arrested and crucified by the Romans to be very real and present. He did not succeed in saving his life anyway: the other partisans who could escape the arrest set him a trap; and a few hours later he was killed and his bowels spread on the ground as a warning to all betrayers.



# ST. PAUL, THE INVENTOR OF THE NEW CHRISTIAN RELIGION

Shortly after the execution of the aspirant-Messiah, a certain Paul, a Hebrew who was born and grew up in Anatolia, and was accustomed to living together with heathens, and who would rather compromise with the non-circumcised than clash with them, perceived the insane dangerousness of the traditional and radical interpretation that Essenes and Zealots put upon the Messianic prophecies; according to them direct conflict with the enormous power of Rome and her Hebrew footmen (the Sadducean caste and the Herodian family) would lead to victory because of the support of Yahweh himself. But what the Jews would not know till later is that they could not force the hand of God and Yahweh would not intervene as He had in the days of the Maccabees. Rome will ultimately win and crush Israel and destroy her Temple and cast them throughout the world as slaves.

Paul, whom we call St. Paul, was fully aware of the possibility that the Romans might soon have enough of this small but indomitable province of their empire, and might decide to have done with it. But this was a small hope to say the least.

Even the Sadducees shared that opinion, since they were in a very comfortable position: protected by the Romans, as well as being rich and having great influence and prestige in Judean society. We have already quoted the words of the High Priest who spoke of his fear for the possible reaction of the Romans against Jewish fundamentalism. He was right: what the Sadducees and Paul and the Pharisees were afraid of, came literally true when, in the year 70, the Romans really decided to have done with Judea. They massacred thousands and thousands of Jews, destroyed Jerusalem and sacked the temple and put it to the torch.

At first, sharing the views of the Hebrew conservatives, Paul, allied with the Sadducees in preventing a Messianic uprising, he was an obstinate persecutor of the dangerous adherents of the Messianic sects (alias the Christians; please note that the word "Christian" is simply the translation into Greek of the Hebrew word "messianic"); then, as time passed, he was to realize that this way the national-religious fanaticism of the Essene and Zealotic sects would not dampen. Unfortunately even nowadays we see that there is no weapon that can get the better of ethnic-religious fundamentalism.

Therefore Paul convinced himself that opposing arms to ethnic-religious purity is of no use; you only risk getting the opposite effect; ideas must be fought with ideas. In fact ethnic-religious fanaticism satisfies a psychological need that is closely connected with unconscious feelings of identity and popular pride; the only thing which can compete with that is another psychological image, another idea tailored to the need to satisfy people's unconscious needs, to give them an identity and a self-respect that is more than the tribal feeling of being part of a given group.

Well then, the only way to fight the dangerous messianic hope of Israel's national-religious salvation was to create a new messianic hope of salvation, still greater, still more responsive to the psychological needs of the people: the idea of a universal spiritual salvation, of a Messiah who was not to rescue the small house of Israel but all of mankind, especially the poor, the humble, the oppressed, the weak, the sick, the suffering, from their subjection to evil.

Thus Paul invented the new image of the Messiah (fictitious but less trouble to Rome): Faith alone in an enthroned Messiah Yeshua was coupled with no need for obedience to the Commands of God any longer, Jesus Christ died for sins, was risen from the dead, and will return later. He composed this image by grafting onto the remains of the old Messiah (the real one but one's whose political agenda was too dangerous) new concepts of universal salvation. Israel becomes inconsequential as a Jewish Messiah was recast by Paul into one resembling the character of the oriental spiritual Saviours, like the Greek Soter, the Persian Saoshyant, and the Indian Buddha more than Moses. This

**"synthesis of saviors" was a stroke of genius for Paul.**

It was the most ingenious theological composition ever put into practice from the time that history began. **It was the syncretistic meeting of a number of religious components: Hebrew, Egyptian, Hellenic, Persian, and Indian. Destined to become the spiritual guide to the subsequent development of all the western civilization.** It was really able to knock down the pagan Roman Empire (unlike its historical counterpart).

Not that Paul converted himself on his way to Damascus, but the Christian idea revealed a new dimension, not just right for the future of Israel, but for the future of all of mankind.

When this theological and ideological revision was made, it elicited much more popular response than the original faith in the aspiring Messiah of Israel and his followers who were looking for a political and military deliverance; and the Hebrew traditionalists (devoted to their national-religious idea) were seen as an obstacle to the development of the new supra-national idea. Not this alone, but the image of the historical aspiring Messiah of the Jews and his patriotic sacrifice became an obstacle to the image of the universal Messiah, the apolitical one, solely spiritual, who promised salvation in the kingdom of Heaven, not on earth.

The new Christians were also persecuted by the Romans because they could not forget that the original Messiah was a dangerous martyr of the liberation movement, who could even infect other subject nations of their Empire with his ideas.

**That is why the Evangelists were absolutely compelled to distance themselves from the Jews and to turn the Romans' responsibility for the death of Jesus into the responsibility of the Jews.**

That is why the Gospel stories are filled with tricks, with the purpose of readjusting the image of the Messiah to the new theology.

*That is how the Gospels were conceived and written. And you thought the New Testament was infallible, inerrant, and inspired? History and language does not lie but men do.*



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## LOOKING AT THE CONFLICTING ACCOUNTS CONCERNING JESUS AND THE PASSOVER IN THE NEW TESTAMENT #4

In many ways this is a summary-conclusion to the prior articles. Where it is different is in the conclusions at the end of the article. We need to look once more at the first account of Jesus' trial in the Gospel of Mark. A corresponding account is also offered by the writer of the Gospel of Matthew (Matthew 26:57-67).

*Mark 14:53-65 53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. 54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. 55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. (KJV)*

That Mark intended the trial to mean a formal trial before the Sanhedrin cannot be doubted. For this is obviously what he meant in verses 53 and 55 above. This account however, immediately many historical inaccuracies that escapes the layman when he reads the Gospels.

**Answer for yourself:** Is the Gospel writer correct when stating that the Sanhedrin gathered at the high priest's home?

The writer of the Gospel of Mark mentioned that the Sanhedrin met in the house of the high priest while all our other sources on the Sanhedrin tells us that the council does not gather anywhere else except in the Chamber of the Hewn Stone in the Temple (Maccoby, Revolution in Judea: p202).

**Answer for yourself:** Did the Sanhedrin meet at night? We saw repeatedly in earlier articles that they did not!

The accounts say that Jesus was arrested during the night after the last supper and was interrogated by the Jewish authorities the next morning before the cock had crowed (Sanhedrin, 4, 11). The last supper is usually

taken to mean the meal when the Paschal lamb was eaten, which was the first eve of Passover, known today as Seder Night. The Jewish interrogation would then have taken place on a Yontov (Yom Tov) a holy day, on which no work was allowed to be done (Sanhedrin, 4, 1). But historical problems surround such things that escapes the uninformed readers of the New Testament. Let us recall what we learned from earlier articles.

- **Jewish law does not permit a court case to be tried on that day, and certainly not a Sanhedrin, as some have suggested. A Jewish day runs from sunset to sunset. So no trial would have been permitted for at least 24 hours from the beginning of the last supper.**
- **When a sentence of death is passed, Jewish Law stated that the sentence could not be pronounced until the following day, to allow for careful deliberation (Sanhedrin, 3, 5). So if there really was a trial on First day Passover, then the judgement should not have been given until the second day.**

Yet the New Testament depicts to the reader that the Sanhedrin was said to have gathered immediately after Jesus was arrested and taken to the high priest's house. This was after the Passover supper and the prayer at Gethsemane which makes the council meet around 9 to 10pm at night. This is again incompatible with what we know of the procedures of the Sanhedrin which disallows nocturnal meetings (Craveri, Life of Jesus: p 381, Guignebert, Jesus: p 463, Maccoby, Revolution in Judea: p 202).

**Answer for yourself:** Did the Sanhedrin meet on the Passover? We have seen that according to Jewish law that they did not.

To add to the absurdity, this night, if we are to believe the synoptic chronology, was passover eve and by Jewish reckoning already the 15th of Nisan, passover itself. As many eminent Jewish scholars have pointed out, this is simply inconceivable, given the strict ruling of no council meetings on the Sabbath, and on religious feast days, such as the passover (Guignebert, Jesus: p 463, Maccoby, Revolution in Judea: p 202, Nineham, Saint Mark: p 400-401).

Now we look to a Jewish scholar upon the New Testament Jesus names Joseph Klausner. I would like to quote from Jo Joseph Klausner's book Jesus of Nazareth (New York 1925):

*the Sadducees themselves would not have conducted even a simple judicial enquiry either on the night of the passover or the first day of the passover...the Mishnah lays it down that capital cases may not be judged on the eve of a Sabbath or on the eve of a festival to avoid delay should the case not be finished that day, since all trials were forbidden on a Sabbath or a festival.* (quoted in Yerby, Judas, My Brother: p 515).

**Answer for yourself:** Did the Sanhedrin pronounce the death sentence upon Jesus immediately? We have seen that according to Jewish law such was not allowed.

Another procedural impossibility is given in Mark 14:64 which includes the sentence: they all condemned him as worthy of death. This means that the sentence was passed on the same day instead of the prescribed interval of twenty four hours (Craveri, Life of Jesus: p 381, Guignebert, Jesus: p 463). **These procedural flaws in the Markan account weighs heavily against any claims of historicity for the episode described there.**

Anyone familiar with Jewish law recognizes the impossibility of the chief priests and scribes arresting Jesus and assembling to question him during the most holy of Jewish festivals. **That is why I strongly recommend that Christians study Judaism in order to spot the "lies" in the New Testament because without such knowledge we are so easily led astray by the antisemitic writers of the New Testament.**

But there are more problems with the account from the pen of the writer of the Gospel of Mark.

**Answer for yourself:** When did the priests and scribes gather together to question Jesus?

- Matthew 26:57 says that on the night Jesus was arrested the priests and scribes were gathered together prior to Jesus being brought to the high priest.
- Mark 14:53 says the priests and scribes gathered together on the night of Jesus' arrest after Jesus was brought to the high priest.
- Luke 22:66 says the priests and scribes assembled the day after Jesus was arrested.
- John mentions only the high priest - no other priests or scribes play a role in questioning Jesus.

**Answer for yourself:** With such a jumbled mess of inconsistencies how can we ever expect to know the truth let alone that God is behind such amnesia?

Procedural flaws are not the only problem with the Markan account of the trial of Jesus. In Mark 14:58 we are told that some people came forward with false testimony. Yet what they falsely claimed Jesus said, according to Mark, was precisely what the gospel of John claimed that Jesus did say (Nineham, Saint Mark: p 406):

*John 2:18-19 Then the Jews demanded of him, "What miraculous sign can you show us to prove your authority to do all this?" Jesus answered them, "Destroy this temple, and I will raise it again in three days."*

Otherwise we saw that such false witnesses took their own lives in the balance when giving such false testimony and this is rather hard to believe would be done unless those doing so did not value their lives.

We also have a passage in Acts (6:14) which seems imply that the above statement was actually uttered by Jesus.

Another problem with the Markan account is associated with the question asked by the high priest in Mark 14:61. Remember that Christ is simply the Greek word for messiah. **Mark had the high priest made the association of being a messiah with being the Son of God. No Jewish priest, let alone the high priest, would have made that connection in the divine sense in the gospels. The Jews simply did not consider the Messiahship to have a divine status** (Ibid: p 406, Wilson, Jesus: The Evidence: p 407). Even so the concept of one believing and teaching that he was "the" Messiah we saw was not considered "blasphemy" according to Jewish Law even though the New Testament falsely depicts it as such. Furthermore the high priest's assertion (Mark 14:64) that Jesus committed blasphemy in his reply (Mark 14:62-63) makes no sense. It was not an offence for a Jew to claim to be the messiah because eventually, according to their belief, someone has got to be he. It is no blasphemy, though of course it could be a mistake, in claiming the title of messiah for oneself (Maccoby, Revolution in Judea: p 203; Wilson, Jesus: The Evidence, p 103). The claim Jesus made, as being seated at the right hand of God does not necessarily have any divine connotation for himself, as the Jewish scholar Rabbi Morris Goldstein stated:

*Use of the phrase "Son of the Blessed" or "Son of God" was no capital crime. The reference to sitting at the right hand of power (Mark 14:62) is not greatly different from King David's allusion to himself sitting at the right hand of God (Psalms 110:1), at all events, it is nowhere indicated as blasphemy (Morris Goldstein, Jesus in the Jewish Tradition, Macmillan, New York 1953 quoted in Wilson, Jesus: The Evidence: p 103).*

And finally Mark 14:65 had members of the Sanhedrin spitting and striking Jesus. We saw that this is another patently absurd claim as another Jewish scholar, Hyamm Maccoby noted:

*As to the reports that members of the Sanhedrin spat on Jesus and stuck him, this is just as incredible in the proceedings of that highly dignified body as if it were reported of the high court of England or the supreme court of the United States (Maccoby, Revolution in Judea: p202).*

**In short almost every point in the Markan account of the nocturnal trial of Jesus is incompatible with what we know of the Jewish council. In short Mark's account is fiction;**



## **and poor fiction at that!**

In the morning, according to Mark the Sanhedrin met again:

*Mark 15:1 Very early in the morning, the chief priests, with the elders and the teachers of the law and the whole Sanhedrin reached a decision. They bound Jesus, led him away and turned him over to Pilate.*

This account is subject to some of the procedural difficulties we have already noted for the nighttime trial. **Namely that it was held on the passover and that a decision was reached less than twenty four hours after the conclusion of the testimony.** Another difficulty, a question asked repeatedly by skeptical scholars, is this: **if Jesus was condemned for blasphemy (i.e. a crime in Judaism) why was Jesus not sentenced to death by stoning or strangulation in accordance to the Jewish Law?** (Craveri, Life of Jesus, p 384; Guignebert, Jesus, p 463; Nineham, Saint Mark, p 403; Schonfield, The Passover Plot, p 141).

The Torah is unambiguous about this:

*Leviticus 24:10-23 Now an Israelite woman's son...blasphemed the name and cursed. And they brought him to Moses...And the Lord said to Moses; "...He who blasphemes the name of the Lord shall be put to death; all the congregation shall stone him..." So Moses spoke to the people of Israel; and they brought him who had cursed out of the camp, and stoned him with stones.*

Neither Mark nor Matthew attempted to explain why Jesus was handed over to Pilate and sentenced to die by crucifixion. For crucifixion was essentially a Roman penalty (Guignebert, Jesus, p 463; Nineham, Saint Mark, p 403) and as we have also seen Rome did not concern themselves with internal religious struggles of the Jews but rather let them handle their own religious issues.

In Luke's account, the nocturnal trial in Mark was omitted but Luke's story of the trial in the morning is still subject to the same objection as against Mark's, **for the trial was conducted on passover day itself, something we have seen as impossible.** Luke's story of the trial before the Sanhedrin is as unhistorical as Mark's.

Now let us move on in this study in hopes we can continue to find more "truth".

## **THE DEATH PENALTY...FOR WHAT OFFENSE? WHAT WERE THE GROUNDS FOR IT?**

The Gospel accounts say that at the Jewish interrogation:

- **He was suspected of claiming to be the Messiah (Matthew 26:63; Mark 14:61; Luke 22:67).**
- **He hinted that he was the son of God, while according to Mark he clearly claimed to be the son of the Blessed One (Matthew 26:65; Mark 14:61f; Luke 22:70).**
- **He was judged to have uttered blasphemy (Matthew 26:65f; Mark 14:64).**

Each one of these "charges" need to be examined.

- As stated previously if Jesus had claimed to be the Messiah, it would not have been a crime. At that time a Messiah was a person anointed by God for a particular purpose and not a "God" which we are familiar with to day in the wake of the theological decisions of the Council of Nicea. Claiming to be "the" Messiah might have been thought presumptuous, but it would not have been thought to be blasphemy. In fact let us not lose sight of the fact that millions of Jews prayed daily for the Messiah to come and according to the unaltered Hebrew Scriptures the seed of David was just that; namely, a human being and not a "godman"

which the Messiah became at the hands of the Essenes and their apocalyptic writings like the Book of Enoch and others.

- The son of God is a vague expression, which can be interpreted in various ways. If he meant by this, that he regarded himself as a child of God as all people are sons or daughters of God, then this would have been acceptable. Jews to this day speak of God as their Father (or Parent), and the Bible refers to the children of Israel as His firstborn (Exodus 4:22; Jeremiah 31:9). It is extremely unlikely that he meant that he was a child born by immaculate conception and hence he was part of a trinity, because those beliefs were not suggested until Paul developed his theology and afterwards. However even that was not considered as blasphemy or punishable by death.
- The term son of man which Jesus used is also obscure. But some take it as referring to a mystic verse in Daniel variously translated as one like a son of man or as one like a human being (Daniel 7:13, (as in New RSV.)). This was understood by some as referring to the Messiah, while others take it more literally.
- It follows from all this that a conclusion that Jesus had blasphemed was very unlikely, and if it had been made would have been unsound. For Jesus had not spoken of God in a derogatory or contemptuous way, nor had he misused the sacred Divine name (Sanhedrin 7, 5).

## WHAT ABOUT HEROD?

Luke says that Pilate sent Jesus to Herod who questioned Jesus at length and then returned Jesus to Pilate (Luke 23:7-11). The writers of the Gospels of Matthew, Mark and John make no mention of Herod. This, in itself, means nothing, but it brings about another contradiction later.

## CONFUSION AROUND PILATE:

The accusations and the questions asked when Jesus was brought before Pontius Pilate were very different. The Luke says that the Jewish leaders accused Jesus of fomenting trouble, of telling the Jews not to pay their Roman taxes, and of claiming to be the Messiah, the anointed king (Luke 23:2). The only question that Pilate is reported as asking was: *Are you the king of the Jews? (Matthew 27:11; Mark 15:2; Luke 23:3; John 18:33)*. To which Jesus answered that people were saying this about him. At this Pilate is made to say that Jesus is innocent.

The question of kingship arose from the claim that Jesus was the Messiah. The word Messiah (Greek Christos) means anointed one. The Bible tells us that two kinds people were officially anointed for special purposes. They were either priests or kings. So we read that Moses anointed Aaron and his sons for the priesthood (Exodus, 40:13-15) and Samuel anointed both Saul (1 Samuel 15:1) and later David (1 Samuel 16:13) to be kings. The Gospel writers claimed that Jesus was descended from the royal line of David . No attempt was made to claim his descent from Aaron, showing that they clearly regarded him as a Kingly Messiah (Matthew 1:1ff; Luke 3:31).

## WHO IS RESPONSIBLE FOR JESUS' DEATH....THE JEWS OR PILATE?

The gospel writers go to every conceivable length to absolve the Romans in general, and Pilate in particular, of Jesus' crucifixion and to blame it on the Jews as we have seen repeatedly by the misrepresentation of history as well as both Jewish and Roman law. The reason, of course, was that Christianity was going to have to exist under Roman rule for many years, which is why the New Testament contains nothing critical of the Romans, even though they were hated for their heavy taxation, and Pilate was hated for his brutality.

For the church, the Jews made an appropriate scapegoat because the Jews were a thorn in side of the early church. The Jews, of course, had far greater knowledge of Jewish laws and traditions than the largely

**gentile church, and were able to call attention to some of the theological errors being taught by the gentile church.**

We have also seen that the Biblical account of Pilate's offer to release Jesus but the Jews demanding the release of Barabbas is pure fiction, containing both contradictions and historical inaccuracies.

**Answer for yourself:** What had Barabbas done?

- Mark 15:7 and Luke 23:19 say that Barabbas was guilty of insurrection and murder.
- John 18:40 says that Barabbas was a robber.

**Answer for yourself:** Were you aware that it was the Roman law and custom to NEVER crucify robbers? They got lashes but again I have told you this in earlier articles. Matthew 27:38 and Mark 15:27 say that Jesus was crucified between two robbers (Luke just calls them criminals; John simply calls them men). **It is a historical fact that the Romans did not crucify robbers. Crucifixion was reserved for insurrectionists and rebellious slaves.**

**Answer for yourself:** Could have this account of the "crucifixion" of the sungods between 2 thieves (constellations) be the background for the fictionalized account of the crucifixion of the New Testament Jesus between 2 thieves? It sure is. Quezalcoatl of Mexico **587 BC** is but one example of this that predated the New Testament's Jesus. Historical authority of the crucifixion of this Mexican god is explicit, unequivocal and ineffaceable. The evidence is tangible, and indelibly engraven upon metal plates. One of these plates represents him as having been crucified on a mountain. **Another represents him as having been crucified in the heavens, as St. Justin tells us Christ was (all sungods were crucified in the heaven before the foundation of the world).** Sometimes he is represented as having been nailed to a cross, sometimes with two thieves hanging with him, and sometimes as hanging with a cross in his hand. Sounds familiar does it not and let us not forget that the Roman records teach us that thieves never were crucified but received whippings and lashes for their crimes.

**Answer for yourself:** What is the truth about Pilate's "custom" of releasing a prisoner at Passover?

**This we have seen is again pure invention as is much of the passion of "the Christ" that we read in the New Testament. The only authority given by Rome to a Roman governor in situations like this was postponement of execution until after the religious festival. Release was out of the question. It is included in the gospels for the sole purpose of further removing blame for Jesus' death from Pilate and placing it on the Jews.**

We are expected to believe that a ruthless tyrant like Pilate gives in to the Jewish mob desiring the blood of Jesus when only a few days earlier we are told that untold numbers lined the road from Jerusalem to Bethany and waved palm branches and laid their garments before Jesus in his triumphant entry into Jerusalem when they beheld their hoped-for Messiah. This simply does not add up; an Israel that prayed and cried for deliverance and redemption and the unveiling of their Messiah only a few days later desiring his death and calling for his crucifixion (think). The gospels have Pilate giving in to an unruly mob. This is ridiculous in light of Pilate's previous and subsequent history. Josephus tells us that Pilate's method of crowd control was to send his soldiers into the mob and beat them (often killing them) into submission. Pilate was eventually recalled to Rome because of his brutality.

**Answer for yourself:** Were the tombs opened as the New Testament says and did the "dead walk" again?

According to Matthew 27:51-53, at the moment Jesus died there was an earthquake that opened tombs and many people were raised from the dead. For some reason they stayed in their tombs until after Jesus was resurrected, at which time they went into Jerusalem and were seen by many people.

Here Matthew gets too dramatic for his own good. If many people came back to life and were seen by many

people, it must have created quite a stir (even if the corpses were in pretty good shape!). Yet Matthew seems to be the only person aware of this happening - historians of that time certainly know nothing of it - neither do the other gospel writers.

## TIME TO WRAP THIS UP...BUT CLOSING COMMENTS

One of the terrible shortcomings of Mel Gibson's move "The Passion of The Christ" is that it never explains why so many wanted the death of this Jesus who was the hoped-for Messiah of so many. The answer to this lies in the accounts of the interrogation before Pilate which we saw in the prior article. Luke is the only gospel to state the charges made before Pilate.

**Answer for yourself:** We have seen the conflicting charges made concerning Jesus made before the Sanhedrin but what were the charges made against Jesus which were made before Pilate?

They were that he was found perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the anointed king (Luke 23:2). In the four gospels, the only question Pilate is reported to have asked was "Are you the king of the Jews?" (Mark 15:2; Matthew 27:11; Luke 23:3 & John 18:37). To Pilate he appeared to be a dangerous agitator stirring up opposition to Roman taxation and setting himself up as a secular rebel Jewish leader. His only option was to get rid of him, as he had already done to others who had opposed Roman rule.

As we have looked at in the prior article Jesus' claim to kingship really got up the Roman hair on their necks to stand up. The crown of thorns and the purple cloak were clearly mocking this claim. Although the text of the notice placed at the foot of the cross is slightly different in the four gospels they all referred to him being the King of the Jews (Matthew 27:29; Mark 15:17 & John 19:2). Rome was adamant that there can be only one King and that King was Caesar and not a Jewish Messiah.

*John 19:15 15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. (KJV)*

## WHY THE JEWS HAD TO BE BLAMED

The Gospel accounts did not put the blame only on the Jewish leaders; but by stating that the crowd clamored for Jesus' death, they accused the general Jewish populace as well. To understand this, we need to remember the historical situation at that time.

The gospels were written from anywhere from 70 to 150 years after the crucifixion. But we must not forget that many of the stories concerning "the Christ" and "Jesus" existed verbally prior to being written down and many of them varied depending upon geography and different locales. By this time the early Christians were actively seeking converts within the Roman Empire. The gospel writers were not trying to write an objective and accurate history, so much as to persuade people to believe in Jesus and join in following his teachings. As most of the people they were approaching were Romans, it was not a particular persuasive message to say to them *"Join our religion, worship to or through Jesus, and by the way, you Romans were responsible for killing him."* It made more sense to blame the Jews who for more than a generation had refused to recognize him as either the Messiah or as the "son of God".

## THE RESULTS OF THIS LIE...DECEPTION FOR MILLIONS OF CHRISTIANS

As a result of these stories being told to the largely uneducated masses of Christians in the middle ages, the Jew was thought of as the "Anti-Christ", an object of hatred and suspicion. Jews were

often spoken of as "Christ-killers". Quite unintentionally, the gospel-writers slant on history gave rise to centuries of murder and persecution of Jews. Nobody knows the number of Jews killed in the Rhineland by Crusaders on the way to the Holy Land, nor of those who died at the hands of the Spanish Inquisition. Unknown to most is the fact that Christopher Columbus, a Jew, left Spain in search of a new world of religious freedom, on the last day before his presence as a Jew in Spain would mean his murder by King Ferdinand and Queen Isabella. Little know is the fact that King Ferdinand and Queen Isabella expelled the Jews from Spain and was behind in inquisition. Almost every ancient town and city in Europe where Jews lived, has a tale to tell of Jews, who died there just because they were Jews. The Gospels have had a strong influence on the spread of anti-Semitism right up to and including the Holocaust. A very large proportion of the attacks on Jews took place at Easter, following an impassioned sermon by an over-zealous preacher on Good Friday, who had incited the mob to fall upon the ghetto. It is so easy to stir up fear and hatred and so difficult to spread feelings of peace and brotherhood. That is why Jews fear the result of releasing the film called "The Passion". And that is why these articles have been written, in the hope of spreading a little truth and light rather than hatred and passion.

## ROME'S REPENTANCE...IS IT ENOUGH?

In the mid 1960s, following a lead from Pope John XXIII, the Roman Catholic Church made considerable progress to come to terms with these problems. Regarding Jewish guilt for Jesus' death, the second Vatican Council declared that *...authorities of the Jews and those who followed their lead pressed for the death of Christ....* Still, what happened in the passion of this New Testament Jesus cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today. However, even this statement did not go as far as many Catholics and other Christians would have liked, because the sentence the Jews should not be presented as repudiated or cursed by God, which appeared in the final draft, originally included the words: *or guilty of deicide* in earlier drafts of the Declaration; but this last phrase was removed before the final draft was published.

**Answer for yourself:** So what is truth? What a question. Well several things appear to be certain from our short study of the Passover and the "Passion of the Christ" as well as the arrest and trial of Jesus as depicted in the New Testament and that is this: None of these New Testament accounts regarding Jesus and the Passover, his arrest, trial, and crucifixion seem to be truthful when compared to existing historical records that can be obtained from both Jewish and Roman records, writings, and archives. So I guess we are left with the only response needed in such a situation; namely, study to show yourselves approved before God in order that we don't appear before the Creator one day clothed only in fiction and fables. Somebody tell Mel Gibson will ya before he makes a sequel.

*Bet Emet Ministries is dedicated to restoring the faith of Jesus back to his followers in the Christian Church. Will you help? Maybe you know those who want to study the history of our faith. All is not pretty, but God did not give us these lies...men who hated Jews did....May God forgive us and them...as we endeavor to find the unity of the faith as we return to the Faith of Jesus...the faith once given to the saints...Shalom.*

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## PASSOVER...WHAT DOES IT MEAN?

The Exodus, the singular event commemorated by Passover, is nothing less than a defining element of Jewish thought and behavior. It set in motion the pattern for Jewish history, provided the foundation for the Jewish approach to the world, and established the agenda for Jewish national life.

Answer for yourself: What is the theme of the Passover? **The theme of the Passover is one of exile and redemption is the very heart of Israel's existence, its message of the absolute right and necessity to be free the core value of the Jewish people.**

So central are the Exodus and its lessons to Judaism that references to it recur throughout the Bible's accounts of history and its laws, prophecies, and prayers. The life of a traditional Jew is suffused with it not just once a year during an extended festival, but every single day. It is because God brought the Israelites out of Egypt that they are commanded to obey Him regarding this two-way relationship along with man ritual observances and other important ethical behaviors required by God. Among Torah passages enclosed inside the *tefillin* put on by Jewish men each weekday morning are those pertaining to the Exodus (Exodus 13:1-10, 11-16). Daily services include recitation of the song sung by the Israelites after crossing the Reed Sea (*Shirah* [Exodus 15:1-18] and a prayer covering the past, and hoped-for future, redemption. And the fact that the Sabbath, the once-a-week respite from the servitude of the work week, memorializes the Exodus (Deuteronomy 5:15) elucidates the meaning of Creation, which the Sabbath also commemorates (Exodus 20:11): **Both the world and the liberated Israelite nation were brought forth with specific Divine purpose.**

Even the Jewish calendar design reminds one of the Exodus. The Torah emphasizes that *Nissan*, the month of *nissim* (miracle of the Passover), and not *Tishrei*, when the world was created, is to head the year (Exodus 12:2). Just as the Earth comes to life again after being constrained by the nature of winter, Israel was renewed. **The original naming of months reflected the notion that being reborn with purpose is much more significant than merely coming into existence: As we count the progression of the week with reference to its most important day (Sunday is the First Day [toward Shabbat], Monday is the Second Day [toward Shabbat], etc.), the Bible numbers months beginning with Nissan.** This again shows us just how integral and important the Exodus is to everything in the Bible.

## THE JEWISH VIEW OF FREEDOM AS CONNECTED TO THE EXODUS

**On the day the Israelites were taken out of Egypt, Moses reminded them to remember it.** Later, when they reached Canaan, they were to eat *matzah*, get rid of leaven, and tell their children, **"It is because of this that God acted for me when I left Egypt"** (Exodus 13:3-8). The sages ask what "this" means. Their having cried out in anguish? Their suffering? The pleasure of eating unleavened bread?

Although our God is a merciful God (Exodus 34:6), He did not get the Israelites out from under Egyptian oppression merely to end their suffering and restore control over their lives to individual inclination. From the

time God sent Moses back from Midian to confront Pharaoh, He made it clear that He wanted the Israelites to show their appreciation for His benevolence of leading them from the house of bondage to the Land of milk and honey.

**The two Torah words generally used for freedom, *khofesh* and *deror*, are not applied to the Exodus.** Both imply lack of restraint, complete self-determination, a misconception of freedom prevalent in an undisciplined Western society like America today. This is a kind of liberty that in the end can enslave you to whims and desires that have a way of leading you from what you really want.

**The Israelites, however, were given *kherut*, freedom to live a certain kind of life, one according to God's system of discipline. It was summarized in the Ten Commandments engraved (*kharut*) on the two tablets of stone that were to be given at the conclusion of the Passover experience at Mount Sinai (the festival of Shavuot and the giving of the Torah). The sages equate the two-liberty (*kherut*) and the engraving of the law (*kharut*).**

**Answer for yourself:** What is so startling about that? Simply the connection between "law" and "freedom" in light of the New Testaments teaching that "Law is bondage" as found in many of the Pauline Epistles as well as several of the Gospels. We grow up thinking that "the Laws kills" and that we are "not under the Law but under grace" because this mean old bad law is out to kill me when it fact just the opposite.

***"Only he is free who occupies himself with Torah" (Pirkei Avot 6:2)***

Rabbi Levi Isaac of Berdichev saw a reflection of the reciprocal relationship between Liberator! Lawgiver and liberated/law abiders in the dual names of the holiday. Israel called it Passover, he said, in recognition of God's mercy in redeeming them. And God called it Feast of Unleavened Bread as a compliment to Israel, who would carefully follow the commandments surrounding it.

The Jewish concept of freedom means the unrestrained ability to have a relationship with God, show obedience to Him, and accept Torah, which sets one on the path in life that will allow him/her to fulfill his/her role in the overall plan for the world. The only way to be free to worship God is to be free of an earthly master. There is a universe of difference between being a servant (*ehved*) of Pharaoh and a servant-like Moses-of God. Under human oppression, those in bondage labor for the aggrandizement of others, or because someone wants to break their spirit. Under God, we can choose obligations that are aimed at benefit for all.

That is why Judaism abhors slavery. No Jew is to be owned, not even by another Jew. If a Hebrew had to enslave him-/herself to someone else-in the case of indebtedness, for instance-it was for a limited period of time (all debts were forgiven at the Sabbatical-every seventh year; all lands reverted to original owners at the Jubilee-every fiftieth year, to keep a socioeconomic balance in the society and prevent development of a serf or landless class). And a servant had to be treated well (so well that the rabbis observed that one who acquired a servant acquired a master for himself!).

A servant who refused liberty at the end of his term had his ear pierced, a symbol of shame that he had not heard God's declaration of independence for all children of Israel. The piercing was done against a doorpost, recalling the site the Israelites smeared with lamb's blood to indicate their readiness to abandon their life of slavery.

Since they are not free to choose their Master (God), slaves may not recite the *Shema*, the Jewish declaration of faith in One God: A person in bondage to another lord is not at liberty to accept God's sovereignty. The *haggadah* reminds us that the degradation experienced by the Jewish peoples was not just slavery in Egypt but a lack of recognition and negation of God. This makes it all the more clear the religious revolution of Akhenaton (many believe was the Biblical Moses) to refocus Egypt's worship upon Aten, the Invisible God of All.

Prior to the Exodus, there was a Jewish nation, a distinct ethnic group that distinguished itself, *midrash* tells us, by maintaining the names, dress, and language of their ancestors. But they were not given Torah until they had

forsaken their human masters (by preparing the paschal lambs), had made a commitment to heed God's commandments (by following the instructions for *Nissan 14*), and had been led out of Egypt (the place-physical and psychological-limiting their lives).

## RESPECT FOR OTHERS

Although we must not be slaves, the Jews we are also commanded, repeatedly, not to ever forget that they were slaves. The danger of liberty is that once given control, the formerly oppressed can take advantage of their new positions to wield power over others. How often in history have liberation movements, once achieving their immediate aims of toppling the existing structure, succeeded only in establishing a new tyranny (e.g., Church Reformation, French Revolution, Bolshevik Revolution, overthrow of the Iranian Shah. . .)?

The Israelites were to retain the humility of their former lives (the hallmark of the authentic Jewish personality in order to remain sensitive to the plight of others. This explains why the Jewish people treat servants like guests, provide food for widows, orphans, and strangers, are kind to foreigners, use honest weights and measures in Jr business dealings, help the poor, and do not act with prejudice (particularly toward the disadvantaged) precisely because they were slaves in Egypt. In three dozen of Torah's social laws the Jews are instructed to take certain action based on their early experiences: the hurt they suffered was to teach them to refrain from inflicting pain on others. Their entire religion, which was summarized by Hillel as "*do not do to others that which is hateful to you*," is drawn directly from their experience as slaves. As slaves, they did not like the humiliation, whippings, and restrictions, so they learned not to degrade, torture, or oppress others.

Judaism's new concept of freedom and unmatched standard of social ethics was designed to create a just balance in a world that seems to thrive on injustice. If realized, this system would revolutionize the world in ways no liberation movement since the Egyptian Exodus has even approximated. Its unique legislation, which gave the world such concepts as life, liberty, the pursuit of happiness, tolerance, and the six-day work week-governs virtually every aspect of a Jew's personal life and his/her relations to the world: political, legal, ethical, spiritual, environmental, economic. It makes provisions against homelessness and corruption of courts and for monetary retribution, ensuring the dignity of every human being, making everyone feel part of the community, rehabilitation of criminals, and separation of powers in government.

The Jews have laws meant to liberate all people from physical, spiritual, psychological, emotional, and economic oppression. For only when all peoples are released from such restraints will God's grand scheme for the world be fulfilled. And Jews, with their unique heritage, have a particular responsibility to safeguard the freedom of others and to work for the release of those enslaved.

Now we have a better understanding of what Israel learned from the Passover that lives with them today. Let us continue our study into the Spiritual essences of the Passover.



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## THE PASSOVER...LESSONS OF HOPE FOR THE FUTURE

Only in dire circumstances would the Jews have followed Moses and God. Having been removed from them served as a reminder that no matter how terrible our situation, we must not lose hope, that there is some ultimate purpose to it: You can live through anything if you know it is not forever. The Exodus demonstrates that our suffering is in fact finite, that in exile we can expect deliverance and renewal.

The message began with the design of the very first seder, a model or pattern for perpetual hope for the future. It was not a typical celebration of independence, taking place after the fact. It was held while the Israelites were still in bondage, with the expectation that something momentous was about to happen, the belief that the promise of liberation would be fulfilled. The exiled Jews believed that the nation would be revived, that Jerusalem would be rebuilt because they had an established pattern for the suffering then the salvation sequence.

*"Now we are here, next year may we observe Passover in the Land of Israel, now we are still enslaved, next year may all men be free"* (taken from the Haggadah) has rung true in every age. The belief that the words would eventually become reality has made it possible for Jews to observe Passover without becoming discouraged no matter what the horrendous situation outside their doors as history has shown. There is a lesson in this for all of us; namely, that it remains the inspiration for today, when, separated from the ideal we are supposed to be creating in the world, we remain in exile (galut). As much as it commemorates the redemption already executed, Passover celebrates the redemption expected (Geulah).

## MESSIANIC REDEMPTION IS CONNECTED TO THE PASSOVER

Belief that, just as God sent Moses as His servant to redeem us once, a descendant of the House of David will arise as the *moshiakh* (messiah) is a tenet of classical Judaism. It is one of Maimonides' Thirteen Articles of Faith which are central beliefs to which every Jew must ascribe. They maintain that the redemption will occur: *"I believe with a perfect faith in the coming of the messiah and though he may tarry, daily I wait for his coming."*

By the second century B.C.E. two concepts of a "messiah" who/which would rescue Israel and return it to former glory had developed. The word *moshiakh* in Hebrew is derived from *mashakh*, which simply means "to anoint," as to anoint a king, who was supposed to remain faithful to the law of God).

- One focused on a human leader--the personal messiah--who would emerge from among the Jews, guide the Jewish people to independence, and bring the world to accept God.
- The other messianic concept foresaw a series of cosmic cataclysmic events that would destroy Israel's enemies and world evil and initiate a period of peace--the messianic age--in which the

**world would be perfected.**

Debate over the "true messiah" concept has continued through numerous crises in our history, including the emergence of false messiahs (most notably Shabbatai Zvi in the seventeenth century, the Egyptian, Jesus) and controversy in our own time over the Lubavitcher Rebbe, Menachem Mendel Schneersohn, some of whose followers, believing him to be *Moshiakh*, urged him to reveal himself as such.

Kabbalists of the sixteenth and seventeenth centuries promoted the concept, later enthusiastically embraced by the Reform movement, that we ourselves, through our efforts to perfect the world (*tikkun olam*), would bring messianic redemption. The Lubavitch *Khabad Khasidim*, whose wide-ranging outreach programs are aimed at bringing as many Jews as possible back into the fold of Jewish observance, believe this will happen by following the commandments of Torah. According to the ultra-Orthodox *Neturei Karta* (Defenders of the Faith, who do not recognize the existence of the State of Israel), only an act of God will accomplish it.

By whatever means and in whatever form, belief in a redeeming force and attempts to see it realized are very much a part of the Jewish tradition. Its power remains in the fact that the arrival of the messiah has always been seen as a future occurrence providing hope and, as the legendary Eastern European Jew stationed outside his village to greet the messiah found, steady work. **Most of all, the undying anticipation fostered the eternal optimism that eventually things can, and will, improve, for the Jewish people and the entire world.**



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## THE PERSONAL SIGNIFICANCE OF THE PASSOVER

For thousands of years the people of Israel have not forgotten that their ancestors were slaves in the land of Egypt. The passage from slavery into freedom became the chief event of Israelite history. Classical Hebrew writings lay stress on the fact that the external liberation was not an end in itself but the necessary precondition for the receiving of the Law on Mount Sinai -- the sublime climax of Israel's liberation which took place thirty-two centuries ago.

*"In every generation let each one feel as if he or she came forth out of Egypt."* This tenet strove to make the Exodus from slavery into freedom a living personal experience. It was in this spirit that the story of the liberation was told and handed down from generation to generation, each generation in turn growing up in the knowledge that it would have the responsibility to tell the story to the next one.

The *haggadah*, the book read during the Passover Seder, telling the story of the holiday, instructs that each of the participants (*"In every generation. . ."*) is actually supposed to feel as though we had been a slave and made the transition to a new status.

**Answer for yourself:** How can we one do this? How can one take ancient history and make it into his own personal story?

We who live in an open, democratic society tend to think of ourselves as free.

**Answer for yourself:** But are we really, just because we are not physically bound to an overlord? What do being enslaved and unencumbered by oppression really mean? And are they mutually exclusive?

In Hebrew, Egypt is called *Mitzrayim*. According to the text on Jewish mysticism, the *Zohar*, the name is derived from *m'tzarim*, meaning "narrow straits". When God took Israel out of Egypt (*Mitzrayim*), He extricated the Israelites from the place of constricted opportunities, tight control, and narrow-mindedness, where movement was severely limited.

Each of us lives in his or her own *mitzrayim*, the external or physical narrow straits of financial or health constraints or, perhaps, personal tragedy; universally the psychological burdens to which we subject ourselves. Like the duality in virtually all of Pesakh's symbols, they work in two ways: They turn us into both slaves and oppressors, of ourselves and others. Passover leads us to question the values and attitudes we hold and which hold us to those roles.

**Answer for yourself:** Do we pursue, even worship, things like money and status for their own sake, rather than for how they can make our lives and the lives of those around us better?

**Answer for yourself:** Do our own insecurities or overconfidence inhibit us from fully participating in life rather than getting the most out of relationships?

**Answer for yourself:** Do our stereotyping, prejudice, or exploitation oppress other people by robbing them of their dignity rather than affording them the same opportunities we want for ourselves?

As we get rid of leaven and replace it with *matzah*, we are supposed to confront whatever it is that we normally allow to persist in our lives but which should perhaps, like the leaven, be eliminated, and that which we suppress which should, like the back-to-basics unleavened bread, be admitted.

**Answer for yourself:** Do you work to live or live to work?

**Answer for yourself:** Do you play for enjoyment or to avoid having to think?

**Answer for yourself:** Are you unhappy in a situation but so entrenched in it that you have come to accept it as the norm-as acceptable?

**Answer for yourself:** Does an addiction to food, alcohol, drugs, a pattern of behavior, or another person interfere with leading the life you really want for yourself?

**Answer for yourself:** Do you allow others to take advantage of your time and resources?

Pharaoh is seen as the evil enslaver of others. But he was bound by his own ego, which led him to ruin everything he valued, including himself. Even his officials recognized the catastrophe his attitude brought: *"Let the men go," they advised. "Don't you realize that Egypt is being destroyed?"* (Exodus 10:7). His arrogance simply got in the way.

In order to take the necessary action, we need to believe that things must change for our own good. When we do, we, like Pharaoh, make vows to change. But often, once an immediate need has passed, we, like Pharaoh, who gave and then retracted his permission for the Israelites to leave, revert to old habits. It may be easy, but in the long run, we only hurt ourselves.

Connected with the Passover is the Counting of the Omer. According to the Torah (Lev. 23:15), we are obligated to count the days from the second night of Passover to the day before Shavuot, seven full weeks. This period is known as the Counting of the Omer. An omer is a unit of measure. On the second day of Passover, in the days of the Temple, an omer of barley was cut down and brought to the Temple as an offering. Every night, from the second night of Passover to the night before Shavuot, we recite a blessing and state the count of the omer in both weeks and days. So on the 16th day, you would say "Today is sixteen days, which is two weeks and two days of the Omer." The counting is intended to remind us of the link between Passover, which commemorates the Exodus, and Shavuot, which commemorates the giving of the Torah. It reminds us that the redemption from slavery was not complete until we received the Torah.

One lesson of the *Omer* period is how easy it is to slide back into familiar ways. Remember the ancient Israelites who, not a week out of Egypt, were ready to forego liberty and return to their miserable lives-yearning for the comfort of the familiar evil over fear of the unknown.

Slavery does offer a certain freedom that can be attractive: the freedom from responsibility for yourself and others, the freedom from having to establish goals, figure out how to reach them, or think beyond the moment. It takes strength and guts to walk out of a known situation, which for all its pain, is predictable. It is human nature to want to stay put, within the stability of the status quo. The danger is that often in those situations you don't even know that you are mired in a negative situation, one you don't realize until too late.

You tell yourself you will look for a better job, sign up for community service, be much nicer to your kids, get out of an abusive relationship, go back to school, pay off your contributions ... tomorrow. Jacob did not intend to stay in Egypt more than a short time-and look what his sojourning cost. At Passover, we should at least recognize inertia for what it is and not kid ourselves into complacency about our own situation or that of others.

Passover, with its message of hope, tells us that like the Egyptian slaves, we can escape from our straits. Once they had tasted freedom with the paschal lamb, the Israelites gave up the comfort of the familiar, without concern for provisions or how they would get to or exist at their destination. They left Egypt because they believed a better life awaited them elsewhere. As Rabbi Nakhman of Bratslav (eighteenth-century khasidi leader) counseled, when you are about to leave "*mitzrayim*" you should not worry about how you will manage in a new "place." Anyone who does or who stops to get everything in order for the journey will never pick him-/herself up.

As we begin the seder with a broken, incomplete piece of *matzah*, we are encouraged to take the first steps toward change even if all the pieces are not in place. We cannot wait until the time is perfect. The European Jews in the prewar years, who were concerned about losing property, did not recognize this. The Ethiopian Jews, at the time of Operations Moses and Solomon, who did not yet have the new clothes they had dreamed of wearing for their entry into Jerusalem, did.

A *midrash* tells that when the Israelites were at the Reed Sea, the Egyptians at their backs, they wailed and moaned and longed for the taskmaster's whip rather than the lash of the sea's raging waves. They hesitated. Moses prayed. And one man, Nakhshon ben Amminadab, recognizing the opportunity before them, plunged into the waters. Only then did the sea subside, allowing the Israelites to continue. Like Nakhshon ben Amminadab, we have to forge ahead, with faith that we will reach the goal and the belief that the attempt to gain freedom is still better than stagnating in slavery.

Passover also reminds us that the process does not stop if we are comfortable with our own progress or situation, with the good fortune of our families. An important aspect of this holiday is recognition of the needs of others. Just as God helped liberate us, people enslaved today need outside assistance to become free. The Jewish people have been extremely successful in rescuing Soviet and Ethiopian Jews and helping numerous other communities. It is sickening to learn that, according to a United Nations Center of Human Rights report, issued in mid-1993, at least half- *half* !-the world's population lives under social, cultural, economic, and political oppression, including outright slavery, now, on the eve of the twenty-first century.

Rather than allowing ourselves to become inured to suffering, we should use Passover to recharge our sensitivities which, if the message of the holiday has any impact, should lead us to action. Get involved and make a difference in spreading freedom in all ways to all people through education and service.

## FOSTERING A SENSE OF BELONGING

"In each generation" echoes a recurring refrain in Judaism. From generation to generation, the slogan of the continuity is crucial. It is quite significant that one begins the annual festival cycle (the Passover) by passing the tradition to one's children in an important family holiday that takes place at home. While we are personally experiencing the Exodus, our job, as non-Jews and symbolically part of the "mixed-multitude of Exodus", is also to make our children feel that they are a part of the story, able to identify with the Exodus and with the Jewish people.

This is a difficult task, particularly for those of us who grew up in Christian Churches separated from our Jewish Roots, the Sabbaths, and the Festivals of the Lord. We are like the generations born in Canaan who did not experience the rigors of slavery and the miracles of salvation (mirrored in our time by the Holocaust and the establishment of Israel); who turned away from (or were perhaps never exposed to) our Jewish brothers and "spiritual parents'" tradition (the Jewish Nation as the Israel of God) and their Torah. It is we as Christians and follower of the New Testament Jesus and "the Christ" who have been diverted by overwhelming and omnipresent influences of our prevailing culture and erroneous inherited Church traditions that have removed us from our rightful place next to the Jewish people and the "Pattern of Worship" exhibited by them for the whole of mankind.

But it is not an impossible task, because Jewish identity is established within the family, where feelings of freedom, responsibility, and a sense of belonging to something greater than the individual self are fostered. We must learn from this. What causes someone to feel part of the community is largely based on what happens in the home-the stories that are told, the songs sung, the symbols used.

**Answer for yourself:** What could be a better opportunity to begin to help us as Christians and followers of the New Testament Jesus and "the Christ" to return to the Jewish Roots of our Christian Faith than observing and keeping the Passover, with its drama, music, and representational food?

**Judaism turns the symbols of the Passover into a reality for the participant (the bread of affliction transformed into the bread of freedom leads to freedom itself).** The process necessitates our being knowledgeable about what the symbols and the national goals are and this is what I hope to do on this Website and the articles that follow.

***"Being grafted into the Israel of God with the Jewish people means allowing Jewish history to make a claim on your life, to turn the collective memory of the Jewish people into a personal account for yourself as you identify with them and the truths that they as God's Holy Nation and Royal Priesthood share with others."*** There can be no future without vision. There can be no vision if we are incapable of dreaming, and one who has no memories cannot dream. Therefore we must study and learn if we are to change appropriately and for the better and ever hope to recover the "Pattern of Worship" once given to all mankind; a "Pattern of Worship" as I have shown you began long before Israel with the non-Jewish Egyptian parents of these Jewish "children of Egypt".

If we teach our children so they feel that they are part of the Israel of God and brothers and sisters of the Jewish nation, then they will be able to participate in the enterprise built on the memories (Exodus) that inspire the dream (redemption), which supports the vision (universal freedom), which fosters the efforts toward making the vision reality (perfected world). **We draw on the past in order to build for a better future,** like the desert generation who had to give up their former way of life so that the Land of Milk and Honey could be occupied by their children.

Let us continue to study and grow.



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# GETTING FAMILIAR WITH THE PASSOVER AND ITS ELEMENTS...THE HAGGADAH

## THE HAGGADAH

The printed version of the *seder* service, the *haggadah*, is a collection of Bible passages, talmudic narrative, Second Temple supplications, *piyyutim* (liturgical poems) of the Middle Ages, prayers and readings in response to persecutions of the medieval era and modern times, and folk songs. In the words of Heinrich Heine (in The Rabbi of Bacherach), it is "a marvelous mixture of age-old legends, miracles of the Exodus, curious discussions, prayers and festive songs."

The word *haggadah* (from the verb *l'haggid*, "to tell") is derived from the Torah verse commanding **"and you shall tell it to your child on that day" (Exodus 13:8)**. The choice of verb indicates that our **responsibility is not merely to recite the story but to use it to inform and instruct.**

*Haggadah* is also related to the homiletic sayings (the stories, parables, tales) from *midrash*-called *aggadot* (plural of *aggadah*)-used to teach *seder* participant s about the history of redemption.



Since the time of Jewish freedom from Egyptian slavery, the celebration of Passover was organized into a feast called the Passover Seder. The Passover seder feast was patterned somewhat after the Greco-Roman feasts that rabbis observed during the time of the Romans' presence in Jerusalem in the 1st century B.C.E. and the first century C.E. **The word 'Seder' means 'order' or 'procedure' in Hebrew and refers to the order of historical events recalled in the Passover meal as well as the meal itself.** The story of Passover is read from a book or manual called the 'Haggadah', meaning 'narration' or 'telling' in Hebrew. The Passover Haggadah was loosely organized by rabbinic scholars during the period just before and after the time when the Common Era (C.E. or A.D. to Christians) began. **In addition to containing the story of Passover, the Passover Haggadah contains prayers, blessings, songs, biblical passages, and scholarly commentaries by rabbinic sages.** While the main story of Passover is read at Passover seders by Jews the world over, local customs - including musical and culinary traditions - have been added over time so that the Passover festival has been adapted to reflect the life and routines of Jewish communities in different countries. This explains why, for example, the festival of Passover is celebrated differently in various areas of the world. Moreover, the Passover Haggadah may be read either in the local language, or a mixture of the local language and Hebrew, or different combinations of the local language, Hebrew, and either Ladino (the language of Sephardic Jews originating in Spain) or Yiddish (the language of Ashkenazic Jews originating in Central and Eastern Europe).

Since the late Middle Ages, when the *haggadah* first appeared as a publication separate from the common prayer book, more than thirty-five hundred versions have been created, some of them magnificently illustrated. Illuminated editions such as the *Bird's Head*, *Damstadt*, *Golden* and *Sarajevo haggadot* (plural) provide a record of Jewish social life (costumes, professions) and attitudes (as in the style of representation of the Four Sons) and have contributed greatly to the development of Jewish art. The text has also been illuminated by hundreds of commentaries, which since the fifteenth century have included philosophical, theological, and mystical



discussions of the *haggadah's* contents.

In the last century alone, hundreds of editions have been produced, not only in response to particular artists' creative impulses but to the developing diversity among the Jewish people. Today it is possible to use a facsimile edition of one of the historic illuminated *haggadot* or a *haggadah* representing the philosophy of a particular movement in Judaism (Orthodox, Conservative, Reform, Reconstructionist), social-political philosophy or concern (egalitarian, feminist, secular, Holocaust, contemporary war! oppression), dietary preference (vegetarian, including the wonderfully titled *Haggadah for the Liberated Lamb*), and even national culture.

*Haggadot* come in Hebrew only, in Hebrew and English or any other vernacular language of Jews, and in Braille, sometimes with transliterations of major segments. Illustrations range from comic book to museum quality featuring the work of modern Jewish artists like Yaakov Agam, Leonard Baskin, Ben Shahn, Shalom of Safed, and Marc Chagall. Contemporary commentators include Elie Wiesel and Rabbi Shimon Riskin.

## CHOOSING AND USING A HAGGADAH FOR PASSOVER

While the old wine-stained *haggadot* with the antique etchings and archaic language used in some families for generations may hold sentimental value, and the *haggadot* provided free of charge by Maxwell House and other food companies may be appealing for their price, **do yourself and everyone else at your seder table a favor by having at least one *haggadah* that contains commentary. A good commentary not only explains how to perform a ritual and what it means but provides insights as to the deeper significance of parts of the service, including how to apply them to your own situation and time.** The purpose of the *seder* is to inspire identification with the experience and its messages. It is supposed to be an enriching, exhilarating experience, which may be difficult to achieve if you have to deal with a leaden unannotated script. The *haggadah* can serve as a starting point for topical discussion; a good one will give you a little push.

Each person at the table ideally has his or her own copy. When they are all the same, it is easier for everyone to keep his or her place (page numbers and English translations vary). With a variety of annotated editions, on the other hand, you have a wealth of resources, and each participant can contribute interesting commentary from the one she or he uses.

A store that sells Jewish books and ritual items will have a wide selection of *haggadot* in the month prior to Passover. You should have no problem finding several to choose from at good book stores like Barnes and Noble or Borders or Bookstop. Your library may also have several editions. Probably the easiest way to find one you feel comfortable with is to review the numerous possibilities for style of translation, illustration, denominational orientation, underlying theme, and so on. Some people compile their own *haggadot* from a combination of traditional and modern, religious and secular sources.

**[We at Bet Emet offer our home version of the Haggadah with commentary and it is available on this website.](#)**



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# BECOMING FAMILIAR WITH THE ELEMENTS OF THE PASSOVER SEDER

## MATZAH

Unleavened bread was one of the foods the Jews in Egypt were commanded to eat along with the paschal lamb (Exodus 12:8). In commemoration of that first *seder* meal, and the haste in which the Israelites left Egypt, giving them no time to allow their bread to rise, the Jews eat *matzah* at the *seder* (and instead of bread throughout the holiday).

It is customary to have three pieces stacked on the table. Two are traditional for Sabbath and festivals (when we usually use two *khallot*), as a reminder of the double portion of manna (food from heaven) the Israelites gathered before every day of rest in the desert (Exodus 16:11-22). We need the third to break at the beginning of the service as we will see below.

The number three is also said to have symbolic significance. Among other things, the number represents: the three measures of fine meal from which Sarah baked cakes for her husband Abraham's three angelic visitors (Genesis 18:6); the three categories of *Jews-Kohein*, *Levi*, and *Yisraeli-that* make up the Jewish people, or the three patriarchs, Abraham, Isaac, and Jacob, by whose merit the Israelites were redeemed from Egypt and whose covenant with God the Israelites were redeemed to fulfill.

In recent years, it has become popular to add an additional sheet of *matzah*, representing hope for Jews still enslaved by oppression around the world.

## HIDDEN MEANINGS CONNECTED WITH THE MATZAH

*Matzah* is one of those wonderful transcendent ritual items in Judaism, a symbol embodying a duality to teach a moral lesson. At the beginning of the *seder*, we break one of the cakes of *matzah* and call it the bread (*lekhem*) of affliction (*oni*). It is the meager sustenance of slaves, the meanest fare of the poor, the quickly produced food of those who make a hurried, under-cover-of-dark getaway. Yet later, it represents freedom, the bread we ate when we were liberated from Egyptian bondage.

In both situations, as slaves in Egypt and once the Israelites were free, the Israelites ate the same flat wafers. What was different was their own attitude when they ate: cowering, accepting their subservience, then claiming their rightful dignity as human beings equal before God. Just as we transform mentally and physically, the symbol of our status is transformed.

## ACCEPTABLE FORMS OF MATZAH

For the *seder*, we may use only *matzah* made of the pure and simple ingredients flour and water, prepared and baked in less than eighteen minutes. Any longer and the fermentation that causes leavening occurs. It is so

important to avoid allowing the *matzah* to swell that each cake is perforated to let the steam escape (that's why each wafer has rows of little holes). To teach us to remain vigilant in our responsibilities, it must be made from flour that has the potential to become leavened if left unattended. If you do not want to bake it then you can buy *matzah* at the grocery store.

No *matzah* containing egg, milk, honey, wine, or fruit juice or other enhancements (called *matzah ashirah*, or rich *matzah*) may be eaten, except by the sick or aged who cannot digest the basic recipe. Avoiding the enhanced *matzah* reminds us of the importance of simplicity, of returning to basics, which the plain flour and water *matzah* represents.

Until the mid-nineteenth century, when the first *matzah* machine was invented in Austria, the unleavened bread was baked by hand. The innovation sparked controversy over whether it could in fact produce *matzah* acceptable according to *halakhah*, since authorities feared that pieces of dough could get stuck in it and become leavened. Even after it was accepted, *matzah* continued to be baked manually, in the traditional round form, often in communal ovens and bakeries set up just for the holiday. Said to represent the unity of God, the round *matzot* are still preferred by particularly tradition-minded Jews because of Torah's term for the *matzah* baked just before the Israelites left Egypt: *ugot* (round cakes [Exodus 12:39] ). Square *matzot*, the kind most of us use right out of the box, are perfectly acceptable.

The pious use the extra special handmade *matzah shmurah* (commonly said reversed, in Yiddish, *shmurah matzah*). Based on the commandment, "*And you should keep [watch] the festival of the matzot*" (Exodus 12:17), the sages believed watching (*shimurim*) required supervising the *matzah*-making process from the time of reaping to ensure that no water, which initiates the leavening process, comes into contact with the wheat, whole or ground, until it is mixed into dough and eighteen minutes are clocked. Made in round cakes, sometimes with unwanted ripples and burned edges, and often tasting even more like cardboard than the prepackaged variety, they are nevertheless coveted because of the attention and care that go into producing them.

## MATZAH COVERS

Embroidered, painted silk, and other special *matzah* covers containing three pockets, or special boxes to hold square or round *matzot*, can be purchased at Judaica stores or made, but are not necessary. A plate and a napkin for covering the *matzot* during the *seder* are also acceptable.

If you have more than a few people at your *seder*, you will need more than just the three cakes of *matzah* in order for everyone to have their requisite pieces during the service prior to the meal. The additional *matzah* can be placed near the leader, who will distribute it at the appropriate time, or made directly accessible to guests.

## K'ARAH (THE SEDER PLATE) AND ITS CONTENTS

The centerpiece of the *seder* table is the ceremonial plate, *k'arah*, containing essential ritual foods. It may be a specially designed platter with compartments, indentations, or separate dishes that fit on or into it, each identifying the item it holds. Made of wood, copper, pewter, silver, stoneware, and porcelain, *seder* plates of tremendous stylistic variety are available in Judaica stores (and, sometimes, by manufacturers such as Lenox, in department stores that sell fine china).

Although incorporating aesthetics into holiday observance is encouraged, it is not necessary to purchase a fancy *seder* plate. Children, or an adult so inclined, may make one, or you may arrange the foods on any plate or tray. (Many *Sephardim* traditionally use wicker baskets.) If you host a large *seder*, you may want to have an additional *k'arah* or two so everyone will have access to it (originally, when celebrants reclined on individual sofas at individual tables, each person had his or her own) or place around the table dishes containing extra supplies of the foods that will be consumed.

Whatever *k'arah* you select, it should contain the following:

## Karpas

All holidays have their origins in nature and the seasonal changes, and people throughout the world celebrate similar festivals at roughly the same time throughout the year. Like all people, our people in ancient, pastoral times celebrated the liberation of the earth itself from wintry darkness, and rejoiced in the yearly rebirth of nature. In the spring of the year, the season of rebirth and renewal, we find the festival of Pesach.

We dip karpas, greens, symbol of the renewal of the earth at springtime, into salt water, symbol of the bitter tears shed by the slaves in Mitzrayim. This, the first dipping of the Seder, evokes the imagery of the birth of the Jewish people at the time of the Exodus.

Derived from the Greek word for grass or vegetation, *karpas* is a green vegetable or herb such as parsley, celery, lettuce, endive, watercress, chervil, or scallion. Potato, though obviously the wrong color, was also used in Europe, probably because of its availability, and is still the choice in many families. Evidence of the renewal of nature in the spring, the green symbolizes the season of Israel's renewal through redemption, past and future. Near the *karpas*, though usually not on the plate itself, is a bowl of salt water.

One often-cited explanation for the use of *karpas* is that the Hebrew word read backwards is (*s*)*parak*, the term in the book of Exodus used to describe the toil of the Israelites in Egypt, preceded by the letter designation for sixty. The number suggests both sixty types of physical labors the Egyptians forced on the Israelites and the sixty myriad (six hundred thousand) slaves (or "six hundred thousand labored"). As victors of ancient battles were crowned with wreaths of laurel greens, the *seder* greens represent our victory over enslavement.

There is also a simple historical explanation: Formal dinners of the Greco-Roman culture, the basis for our *seder*, began with an *hors d'oeu vre*, customarily a vegetable, usually dipped in vinegar or wine. We replace the vinegar and wine with salt water, which can be seen as a symbol of birth as well as of sweat and tears.

## Maror

Bitter herbs (from the Hebrew *marah*, "bitter") represent the nature of the Israelite lives under oppression. Grated horseradish, most commonly used among *Ashkenazim*, is just one of the acceptable bitter vegetables-and the *maror* of choice because there is no mistaking its message (your sinuses will be clear for a month after you eat it!). The sages also listed romaine lettuce, endive, chicory, and escarole. They preferred, as do the *Sephardim*, the lettuce, which they likened to Jewish settlement in Egypt: first sweet to the taste, only later is the bitterness realized. They also connected the word for lettuce (*khassa*) to God's having mercy (*khas*) on the Israelites and redeeming them.

## Khazeret

Some people use another form of bitter herb, usually whole (pieces of horseradish root, for example), for the second time *maror* is eaten. The term relates to the Hebrew for return, in the sense of repentance (*khazarah*), and also to mercy (*khas*), signifying that when we take the initiative to turn to God (as the Israelites did in pledging their allegiance with the paschal lamb rite), He treats us mercifully.

Many *seder* plates come without a separate section for *khazeret*, because it is common to use only one form of bitter herb.

## Kharoset

A mixture of apples, nuts and wine, or other fruits and spices (particularly those mentioned in the Song of Songs-figs, dates, and pomegranates-because they serve as metaphors for Israel), *kharoset* stands for the mortar

and clay (*khar'sit*) the Israelites had to use to make bricks and build Pharaoh's projects.

Almonds are a popular ingredient because their name in Hebrew (*shekeidim*) suggests that God was watchful (*shaked*) over Israel. Some add unground spices like cinnamon or ginger to recall the straw the slaves had to collect to mix with the mortar. The color of the wine, added to make the mixture appropriately pasty, recalls the blood of the Israelite infants killed by Pharaoh and of the first plague.

Although it symbolizes something terribly painful, this sweet, tasty concoction is one of the most popular items on the table. In many households, family members sit with spoons poised to dig into whatever *kharoset* remains once it is no longer needed for ritual use. Associated by its dual nature with both physical oppression (clay) and sensual delight (taste, aroma), it suggests the bittersweetness of life and expresses Jewish optimism: Even the most negative condition can contain redeeming features.

Passing down the often unwritten formula for *kharoset*, individual families produce their own distinct flavors. You can find recipes in Passover and other Jewish cookbooks.

## Z'roah

The roasted shankbone is one of two symbols on the *seder* plate we do not eat. Representing the paschal sacrifice, it proclaims freedom of religion that the slaves seized when they slaughtered their lambs. It also recalls the "outstretched arm" (*z'roah netuyah*) of God that took us out of Egypt (Deuteronomy 26:8).

You can get the shoulder bone of any kosher animal, containing some meat, from a butcher, or, as many do, use the neck or wing of a chicken. It should be roasted dry, just as the paschal lamb was (but you do not need to do it over an open fire).

## Beitzah

The egg, the other symbol we do not eat, reminds us of another part of the paschal offering, the *korban khaggigah* (festival sacrifice) required as an expression of thanksgiving at every festival. On Passover, pilgrims ate the *korban khaggigah* first, to satisfy their appetites, and finished their meals with the paschal lamb. One reason we put both meat and egg on the *seder* plate is to demonstrate our repudiation of the Egyptian custom of not eating any animal product because the Egyptians worshipped the animals as gods. Some connect the egg with its Aramaic word, *beiyah*, meaning want or desire, implying God's desire to deliver His people.

The egg should be hardboiled, then scorched on a stove burner or under a broiler to resemble having been roasted. It remains in the shell.

# ARRANGEMENT OF THE PASSOVER ELEMENTS

As with just about every other aspect of the *seder*, there are different opinions as to how the *k'arah* should be organized, based on each authority's concept of not slighting the *matzah*, or any other item, by reaching over it before it has been used. Most people follow a modified version of the pattern established by the Ari (Rabbi Isaac Luria, leading kabbalist of sixteenth-century Safed).

At the center of the plate is *maror*. *Karpas* is below to the left, *khazeret* (if used) below it at the bottom of the plate, *kharoset* below to the right, the bone above the *maror* to the right, and the egg above to the left. We usually put the three *matzot* the Ari placed at the top of the plate separate from the *k'arah*, or under it, as the Vilna Gaon did: This is practically accomplished with a three-tiered combination *mat zah/seder* plate, with holders for the *k'arah* foods on top.

Together, the items on the *k'arah* reflect what has happened to Jews in every dispersion throughout their history. First the Israelites experience renewal and birth (*karpas*) and establish themselves through labor



(*kharoset*). Their lives become bitter (*maror*); they sweat and cried (salt water) under oppression (*khazeret*). Through sacrifice they were redeemed (*z'roah*) and experienced rebirth (*beitzah*).

Often your Seder Plate will have cups or depressions labeled for where the Passover elements are to be placed.

## KITTEL

The leader of the Passover ritual, who at his table (the substitute for the altar) acts in place of the Temple priest, traditionally wears a white robe (*kittel*) reminiscent of the vestments of the *Kohanim*. If your leader of the Seder does not possess one then it is customary to wear a white shirt and light colored slacks. It reminds one that the *seder* is not just a family get-together, but a sacred occasion. Lightweight, sometimes edged with gold or silver embroidery and belted over one's slacks and shirt, the *kittel* was also worn by Israelites on festivals as an expression of joy and freedom.

In the Jewish mystical spectrum, white represents God's mercy and loving kindness. The special garment also recalls that the slaves preserved their Jewishness partly by keeping their traditional clothing, for which God looked kindly on them. Carrying additional meanings when worn on Rosh Hashanah and Yom Kippur, on those days and this, as well as when donned by a father at his son's *brit milah* (covenant through circumcision) and by a bridegroom on his wedding day, it signifies a transition from one state of life to another.

Previously made by women for their husbands, the cotton wrap can be purchased where religious articles are sold. Today they are used primarily by more traditional Jews.

## FOUR CUPS OF WINE AND A FIFTH FOR ELIJAH

Each person at the table needs a glass for wine or grape juice, because drinking four cups is required of every participant. Since spills are inevitable, it is a good idea to place each wine goblet on a plate or into a shallow bowl, and or to put an absorbent paper napkin or towel under it.

An additional wine glass, designated as Elijah's cup, is placed on the table for use later in the service.

### Additional Seder Items

To fulfill the *mitzvah* to "recline" during the service as an expression of freedom, pillows are usually placed behind the leader, if not every guest. The custom developed from the origins of the *seder* when festive meals were taken Greco-Roman freeman style on comfortable chaises.

Many people have snack items and candy on hand to keep children occupied and attentive. Candles long enough to burn throughout the *seder* are popular for adding a festive touch to the table. A pitcher and basin (or any pouring device and receptacle available) and towel for the hand-washing rituals, and *kippot* (skullcaps, or *yarmulkes*, in Yiddish) for all men present are also needed.

## MEMORIAL CANDLE

On the evening before the *Yizkor* memorial service will be held in synagogue (the last day of pilgrimage festivals and Yom Kippur), anyone who has lost a parent customarily lights a *yahrtzite* candle in memory of the deceased. Since candles, which come in small cans or glasses, burn for twenty-five hours, they are also popular sources of fire for candlelighting and cooking done after a festival has begun. You can find them in Jewish supply stores and supermarkets that have kosher food sections.

Well that was not too hard was it? I sure hope not and the more you read over this and familiarize yourself with these new terms then the Passover becomes more comfortable; especially for those who are just beginning to be Torah observant and who are beginning to observe the Festivals of the Lord.

becomming familiar with the elements of the passover seder



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## OBSERVING PASSOVER...KEYS TO SUCCESS

Set within the home environment and focused on the family, the key to Jewish continuity, Passover is a model for observing a holiday and teaching the tradition. In fact, it is the most important domestic event of all Jewish festivals.

Despite the fact that it is the most labor-intensive, complicated, time-consuming and habit-altering holiday on the calendar, it has always been extremely popular. Its messages have resounded with truth and encouragement, and it speaks even to religious skeptics on a very basic level. Those throughout the ages who had little concern for following the *mitzvot* have often celebrated Passover, in its fullness, at least for the benefit of their children. And despite the minutia of preparation, it was always celebrated with joy, fostering renewed confidence that whatever terrible situations Jews found themselves in would eventually be relieved.

The major observances of Passover are abstention from eating any foods containing leavening and participation in the ritual meal on the first two nights of the holiday (only the first night in Israel and among Reform Jews).

## USHERING IN OF THE PASSOVER

As for all biblically ordained holidays, we welcome Passover by:

- **Lighting festival candles (called to *bentsh* [blessing] *likht* [light] in Yiddish),**
- **Bringing blessings and light and symbolically, the illumination of Torah into the house.**

As for Shabbat, the woman of the household (or the man if no woman is present) lights at least two candles (corresponding to the two Torah passages commanding us to remember and guard the Sabbath day [Exodus 20:8; Deuteronomy 5:12]). Often a candle is added for each child in the family.

If *yom toy* (holiday) coincides with Shabbat, you must light the candles as you would for the Sabbath, eighteen minutes before sundown. You can get a calendar that gives the proper time which depends on your location from a Jewish bookstore or institution such as *Khabad*, or check your newspaper for the time of sunset. This is done because after sundown, the Jewish people are commanded that they cannot light a fire, and the extra minutes help prevent you from accidentally going over the time limit. To the non-Jew who has not converted to Judaism this commandment is optional and does not apply. If *yom toy* falls during the week, you may light after sunset from *an existing flame*, but it is preferable to light candles at the earlier time, which signals the beginning of a welcome occasion.

By Jewish tradition, a blessing is supposed to precede the *mitzvah* it describes. However, in the case of Shabbat, once you recite the blessing, you have already introduced the Sabbath into your home, which means you can no longer light. So in this situation, it is customary to light the candles first, then cover our eyes, so it is as though the candles have not yet been lit. Although technically this is not necessary on *yom toy*, for the sake of avoiding confusion we consistently follow the Shabbat procedure on festivals as well. It is customary to circle

our arms over the flames three times, drawing the spirit of the day of sanctity to ourselves, ending with our hands over our eyes.

**Recite both the blessing for the candles, and the *shehekheyanu*, a blessing made the first time each year that something is experienced:** a festival begins, a piece of new clothing is worn, a particular fruit is eaten, and so on.

***Blessed are You, Lord our God, King of the Universe, Who has sanctified us with His commandments and commanded us to kindle the lights of [Sabbath and of] the festival.***

***Blessed are You, Lord our God, King of the Universe, Who has kept us alive, sustained us, and brought us to this season.***

Before lighting candles to usher in the second day of *yom toy*, we have to wait for the first day to be finished, so instead of lighting prior to sunset, we light after nightfall. We use a preexisting flame twenty-five-hour candle, oven pilot light, stove burner (which had been lit prior to the festival candles on the first evening) to ignite the wicks.

On the seventh and eighth days of Passover, which are full festival days, candles are lit as described above. However, since these are not separate holidays in their own right, and we have already said the *shehekheyanu* for this festival, only the blessing for the candles is made. The *yahrtzite* candle (memorial candle) in memory of a departed relative should be lit before the festival lights.

## THE SEDER

It has been observed that no Jewish ritual is more followed and thought of more fondly than the Passover *seder*. As Jewish communal surveys and numerous literary works demonstrate, reminiscences of the shimmering holiday table, the aromas of once-a-year foods, the togetherness of family, and especially the familiar tunes stir something in us, bringing more people to the *seder* table than to any other Jewish celebration during the year. As Heinrich Heine observed, “even those Jews who have long forsaken the faith of their fathers and pursued foreign joys and honors are moved to the depths of their hearts when the old familiar sounds of the Passover happen to strike their ears.”

Such praise for Pesakh is not to deny that many people today have mixed if not outright contradictory feelings about the *sedarim*. Many capitulate to the whines of children and other participants who complain that the wait for the meal is too long, or the process boring or without significance. We all know people who race through the first part of the *haggadah* just to get to the meal and abandon the service after they have eaten, or treat the occasion as a springtime Thanksgiving, a family feast unencumbered by ritual. Sadly, they are missing the point and the exhilaration that Pesakh offers, robbing themselves and their children of beautiful meaning and memories.

If done right, the *seder* can captivate, excite, and inspire no less than a good stage production or a fascinating seminar. **The *haggadahs* inclusion of prayers and passages from different times and places in Jewish history that reflect not just one event but a continuous cycle of exile, oppression, and redemption, through today and into the future.** Working from the role of the Exodus in our national life, it emphasizes that the event in Egypt is just a beginning, not only of our journey but of our discussion on *seder* nights.

The Torah commands, and the *haggadah* reiterates, that ***“in every generation each Jew should regard himself as though he personally went forth from Egypt.”*** **By reliving the experience of the Israelites, we too as non-Jews share in these Eternal Truths and progress from idolatry to slavery and from ignorance to meaningful worship, freedom, and knowledge. Recalling that it was once possible to rise above the debasement and warped values of a surrounding and suppressing society and**

**establish a more equitable order renews our faith that it is possible to do so again. There is tremendous hope in the saga of the Exodus and Passover can inspire us to seize it.**

The key is to keep the *seder* stimulating. Certain elements of the service must, according to *halakhah*, be covered (explanation of the paschal lamb, *matzah* and *maror*, Rabbi Gamliel's dictum, plus telling the story of the Exodus and drinking four glasses of wine). When the tradition says ***“Whomever expands on the story of the Exodus deserves praise,”*** it does not mean that we should simply read every word of the *haggadah*. Only communicating Pesach's themes in a way that moves and motivates participants fulfills the *mitzvah*.

Celebrants use all sorts of devices to accomplish the purpose, with variety the rule: different *haggadot* for each of the two nights (or from year to year), stressing a theme (current events, Holocaust, endangered Jewish communities); using dramatic techniques (acting, mime, costumes, puppetry) and songs to present parts of the story (or its modern equivalents), scripted or ad-libbed (such as the *Sephardim* have long employed); using props and special effects, updating the service by listing modern-day plagues (diseases, famine, war, homelessness) or using *“Dayeinu”* to express appreciation for what is right in our world.

Each individual can talk about what freedom or the Passover experience means personally or can share the oppressions from which they fled. Some spend each of the *sedarim* with a different group of people, or in a different setting. There is no limit to your imagination. Some lounge on sofas, or recline on pillows on the living room floor or gather around a low table. Maimonides instructed that it is necessary to make changes to draw the children into the proceedings. He suggested such attention-getters as distributing snack foods, moving the table prior to the meal, and snatching pieces of *matzah* from each other.

Many of the rituals are included just to prompt questions, particularly from children, who are the focal point and honored attendees at the *seder*: They are our hope for the future as Pharaoh knew too well (Exodus 1:22, 10:11).

At the same time, we are all, some ways, like children. The sages instructed that if no child were present to ask the “Four Questions,” the wife must do it, or another man, even a scholar. If no one else is available, the service leader must ask himself. There is always something to learn, especially, for most of us today, about what it means to be children of Israel.

## **PARTICIPATION IS THE KEY**

If you will not be making a *seder* and cannot attend one made by friends or relatives, contact your local synagogue because many often have tickets for visitors if you so desire to attend the Passover at the Temple or synagogue. You might try to contact other communal organization and ask to be placed with a host family. Since it is a *mitzvah* to invite strangers to the festival table, people are happy to accommodate and generally sign up for the privilege of doing so. As a last resort, you may be able to join a communal *seder*, which many congregations and some organizations hold on one of the nights. These are not the same as the interfaith/interracial *sedarim* offered during the intermediate days of the holiday as an expression of shared values and concern and/or opportunities to improve mutual understanding.)

## **TIMING IS IMPORTANT**

Unlike other festivals, when the candlelighting and *kiddush* which initiate the holiday are done at sundown, the *seder* may not begin until nightfall because that was the time the paschal lamb, *matzah*, and *maror* had to be eaten, and when *kiddush*, over the first of the four cups of wine, must be done. The start should not be delayed longer, however, because you want the children to remain awake, there is no point in unnecessarily delaying the meal, and the last part of the dinner must be eaten prior to midnight.

## **BASIC STRUCTURE TO THE SEDER**



**Fifteen steps take us through the evenings experience. Each one is designed to prepare us physically or psychologically for the next step as the ancient Jew did; progressing from slavery, from a life lived only in the moment, to redemption, which we see clearly in the future. They relate to the fifteen psalms that comprise the “Song of Ascents” (120-134), chanted by the Levites as they walked up the fifteen steps to the Temple, and suggest that the *seder* is also an ascent (*aliyah*), from slavery to freedom, the beginning of the forty-nine steps that will take us higher, to Mount Sinai and Torah which just so happens to follow as the next chronological Biblical Festival (Shavuot, Pentecost). Through it, we become a holy nation, eventually able to ascend to Jerusalem. (The same word, *aliyah*, is used to denote immigration to Israel.)**

**To ensure that the components of the *seder* were preserved when not every Jew had a *haggadah*, the rabbis devised a rhymed mnemonic that some families chant at the beginning of the *seder* and then up to the appropriate part as each ritual is reached. Variations on the tune are included in songbooks for Pesakh and on recorded versions of the *haggadah*.**

**The text of the *haggadah* and numerous commentaries fill entire books by themselves. What follows is an outline of the *seder* ceremony and a few highlights to help you think about what the steps mean.**



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# 15 STEPS IN THE PASSOVER SEDER...WITH EXPLANATION

The Passover seder is the focus of the Passover holiday. The Passover Haggadah serves as the "instruction manual" for the Passover seder, and a copy is given to each person at the Passover seder table. There are 15 steps in the Passover seder and they are discussed below.

These 15 steps are the basic rituals and customs performed at the Passover meal, but the content of what one uses as vegetables and/or bitter herbs can vary with the country, region of a country, and/or city where you reside. One may ask: why are there 15 steps in the Passover seder? The answer may lie with where the number 15 appears in the Hebrew Bible. There were 15 steps leading up to the Temple in ancient Jerusalem, where the Levites, members of the priestly Hebrew Tribe of Levi, would climb up these 15 steps to the Temple and sing 15 psalms from the Book of Psalms, written by King David. These 15 psalms were referred to collectively as the **Song of Ascents.** This was probably either referring to the fact that one 'ascended' to Jerusalem, since it sits atop hills, or to the fact that one 'ascended' to a House of God (Temple), or to an altar in the Temple. **The connection between the 15 Passover steps and the 15 Song of Ascents lies with the holiness each step represents, leading up to communicating with God.**

As one moves through the 15 steps of the Passover seder, there is a gradual transition from recalling past tragedies of slavery in the Passover story to discussing the future and the subjects of freedom and redemption. This is achieved by describing the food and wine rituals and the symbolisms they represent in recalling the past and in describing the future. This essentially means that from past sufferings can arise hope, happiness, freedom and justice for all in future times.

The Sages designed the Passover Seder as 15 steps to make you enormously successful. Here's the key to unlocking the code. **Passover is the time when each Jew ,as well as non-Jew if he observes the Passover, embarks on a personal journey from slavery to freedom.** In order to guide us in our quest, the Sages carefully wrote a book outlining 15 steps to freedom. **It's called the Haggadah.** The Sages say that Passover occurs on the 15th of Nissan (the Jewish month), to teach us that just as the moon waxes for 15 days, so too our growth must be in 15 gradual steps. Think of these as 15 pieces of the Passover puzzle. Assemble them all and you've got freedom!



## Kaddesh...The Reciting Of The Kiddush Blessing

We begin the Seder by reciting a blessing, or kaddesh. At the beginning of most festive meals, we drink wine, and we recite a blessing to thank God for providing us with the wine, and for showing us his grace. The leader of the Passover will lead the participants in saying the blessings throughout the Passover in "unison".

So in beginning the Seder, we make Kiddush and sanctify the day. The word "kiddush" means special and unique. The sanctification over wine (usually pronounced *kiddush*, from the word for holy) initiates every Sabbath and festival, customarily over a brimming cup of wine, a symbol of joy. ***"Wine gladdens the heart of***

***man*" (Psalms 104:15.) Giving a regular meal a spiritual dimension, *the kiddush on seder nights is recited over the first of the four cups of wine.***

While it is customary to use red wine because it was thought to be superior (based on Proverbs 23:31), it also recalls the blood connected with Passover (murdered newborns, first plague, doorpost markings, circumcision required to partake of the Passover meal). White wine was often substituted in the Middle Ages because of the blood libels (though that did not always help), and today both red and white are used. Grape juice, for children and those who cannot tolerate wine (especially in Pesakh quantities!), is counted as wine.

After "slaving away" during the previous days and weeks to get ready for the holiday, the wine helps us make the transition from enslavement to liberty. Each cup helps take us back in time and space, facilitating our ability to relive the experience. The four cups are said to represent the four times Pharaoh's cup is mentioned in the story of Joseph's success at dream interpretation (Genesis 40:11-14) and the four kingdoms that subjugated Israel after the Exodus (Babylon, Persia, Greece, and Rome). They also reflect the four expressions God used when He promised to bring us out of Egypt: "bring you out", "deliver you", "redeem you", and "take you unto Me" (Exodus 6:6-7).

We recline when we drink, and eat (except for the *maror* [since the slavery it symbolizes conflicts with the freedom expressed by reclining]), toward the left. It was the position on the ancient sofas, so people could free their right hand (for most, the preferred hand) to feed themselves. It was believed that leaning toward the right might allow food to enter the windpipe, causing one to choke.

The Kiddush over the wine is recited and all drink from the "first cup" of wine.

## **Urkhatz...Washing Of The Hands**

It is an ancient custom to wash one's hands before eating. In modern times, we usually wash our hands in private before sitting at the table. However, as part of the Passover ritual, we wash our hands together at the table. A bowl of water and a towel are passed and the guests wash their hands.

"Why do we wash our hands at this point in this Seder?" the Talmud asks. "Because it is an unusual activity which prompts the children to ask questions." The very name Haggadah means "telling," for the goal of the Seder is to arouse curious questions, and satisfying answers.

We wash our hands by taking a cup of water in the left hand and pouring half its contents in three splashes over the right hand, then switching and pouring the remainder over the left (lefties reverse the order). You can pass a pitcher, basin, and towel from person to person, have one person walk around to each guest's place, or rise from the table to use a sink.

Although we normally say a blessing when washing (because we usually wash in preparation for eating bread), we omit the *brakhah* (blessing) here because it will be a while until we begin the actual meal. The action may be left over from the ancient practice of washing hands prior to eating anything moist (our next step) because the sages said that unclean hands defiled the liquid.

Today it serves two purposes: to prompt questions from children ("Why is someone walking around the table with a pot of water?" "Why are we washing if we're not ready to eat?" "Why don't we say a blessing?") and to prepare us physically for the Exodus experience: we "wash our hands" of the slave mentality, the first step to independence.

## **Karpas...The Eating Of The Vegetable That Is Dipped In Salt Water**

Like today, formal dinners in ancient times began with an hors d'oeuvre, or an appetizer. At the Seder, we eat a green vegetable. The green vegetable itself is a symbol of renewal. However, we dip the green vegetable into salt water, in order to remind us of the tears shed by the Jews in Egypt.

A small cup of salt water is set apart from the **Passover seder plate**. These are helpful in the laying out and orderly arrangement of the elements that you will incorporate in your Passover observance. Later on in the {short description of image} Passover seder meal, the karpas is also dipped into the salt water. The custom of dipping vegetables into salt water or vinegar may have been derived from the activities at ancient Roman banquets where guests would begin the banquet by dipping vegetables in either vinegar or a fruit sauce.



The salt water should also remind us of the tears shed by oppressed and dispossessed people today. Together, the salt water and green vegetable remind us that even out of grief can come the joy of new growth. In many parts of the world today, grief is leading to joy. The new freedom of oppressed people, though tenuous, is still a welcome relief from years, or even decades, of turmoil.

The karpas can be a mixture of boiled potatoes or radishes, and parsley which is dipped in salt water and symbolizes the undernourishment of the

Hebrew slaves, as well as the new Spring season.

There is a blessing said to God for the green vegetable which is given man. We take a green vegetable and bless God for creating fruits from the ground.

The green vegetable or potato or parsley is then dipped into salt water, the substance both of tears and life genesis. Initially in Egypt the Israelites grew and prospered. But birth of too many led to oppression, salty sweat, and tears of pain. Salt also recalls the Temple, whose loss we mourn, where sacrifices were always salted. This is another stimulus for questions ("You call that an hors d'oeuvre?" "Where's the rest of dinner?" "Parsley? Why are we eating this stuff that's normally just plate decoration?") and an opportunity for parents to teach children that physical desires are not always immediately met, that a physical act can be invested with spirituality when accompanied by learning and prayer.

## **Yakhatz...The Breaking Of The Middle Matzah**

We eat Matzah at the Seder because, as the story of Passover tells us, the Jews did not have time to wait for their bread to rise as they fled Egypt. All they had to eat was the flat, unleavened bread that they baked on rocks in the hot sun. We will eat from three Matzot during the Passover Seder. These 3 matzah are named the Cohen, Levi, and Israel, after the three classes of Jews. We eat from all three because, tonight being a festival of freedom, class distinctions are meaningless.

The middle of the three matzot is broken in two. One half is replaced on the plate, and the other is hidden. It will become the Afikomen. We break the middle matzah, and put it aside to serve later as the Afikomen. Many wonder why the middle matzah is broken and it is saved for later. We are taught that it is "saved" for later because a key to freedom is to anticipate the future and make it that make make it real. The definition of maturity is the ability to trade a lower pleasure now for a higher pleasure later. Children lack this perspective and demand instant gratification. The challenge of adulthood and maturity is training ourselves to look at the long-term consequences. "Who is the wise man?" asks the Talmud. "The one who sees the future." We break the middle Matzah, not for now, but for later. Because true freedom is a long-term proposition. Knowing these lessons we continue with the Seder and the breaking of the middle matzah.

The leader breaks the middle *matzah* in half, puts the smaller portion back on the plate, and wraps the larger portion (suggesting that more is hidden to us than revealed) in a napkin or a special bag for the *afikoman* (as this piece of *matzah* is called). This is another one of the devices promoted by Talmud to keep children awake and prompt them to ask, once again, what is so special about this night. Among *Ashkenazim*, children customarily "steal" the *afikoman* and ransom it at the end of the meal for a reward when the leader cannot find it. In some families the leader hides it and the child who finds it claims a reward.

At this point, the *matzah* is *lekhem oni*, the inadequate fare of the poor (slaves to their status), who must suffice with less than a full portion, and often, not knowing where the next meal will come from, saving some for later. The act of breaking the *matzah* puts us in the position of the poor, at least symbolically. Having a partial portion also suggests that life is incomplete for all of us as long as we are in exile.

Shattering and breaking of the matzah brings to mind the breaking of the bonds that we come, through habit and complacency, to accept, the illusion of security in which we live, financial and especially political, which makes us think that somehow we can exist with the threat of tyranny. It is taking the first step to liberation.

Signifying the hospitality we are about to extend, breaking the bread also prepares us to break bread with those who need it.

## Maggid...The Story Of The Exodus...Is Recited

The telling of the story of Exodus is the reason for the *seder*. It turns the *seder* table into a Jewish environment for learning. One interesting note about it: Except for a truly incidental reference, the name of the hero of the story, affectionately known in our tradition as Moshe Rabbeinu (Moses our Teacher), is not mentioned. The omission was purposeful: to avoid anyone thinking that Moses, rather than God, had effected the redemption and to prevent the possibility of Moses being turned into an object of idol worship-which the Exodus was meant to eliminate. The sites of Mount Sinai and Moses' burial are unknown for the same reason.

## Opening Ones Home And Hearts

The leader begins by uncovering and lifting the plate holding the "bread of affliction our ancestors ate in Egypt" and invites all who are hungry to eat with us (fulfilling physical needs), all who are needy to join us in celebrating Passover (fulfilling spiritual yearnings). We go to the trouble of reexperiencing our servitude in Egypt so that we never forget what it means to be a slave, an outcast. Reaching beyond ourselves to help others is the true sign of freedom from "self".

This part of the *seder* originated in Babylonia, where hosts actually went into the streets to extend a welcome. So that everyone would understand the invitation, it was said in Aramaic, the local tongue. For this reason, many people today say it in the vernacular. Although it is unlikely we would bring someone off the street at this point in the evening, we should think of all those who are hungry, physically, emotionally, and spiritually, all who are strangers, within their own families and to their own heritage, who need our support. With the persecutions from the Middle Ages on, opening the door became too risky and was eliminated from the beginning of the service. As a sign of hospitality, some people have recently reinstated it.

In contrast, the lines that follow, expressing hope to be in Jerusalem next year and for all to be free, were pronounced in Hebrew. This prevented the Babylonians from understanding the words and thinking that the Jews were planning to revolt.

## Matzah of Hope

In the past few decades, it has become customary to include special prayers and readings on behalf of Jewish communities still oppressed (most commonly the Soviet and Ethiopian Jews), often over a specially designated piece of *matzah*. Prayers on behalf of Soviet and Ethiopian Jewry have been altered to reflect the change in their situations since mass immigration to Israel was allowed. Check with an advocacy group or a local synagogue for an updated text. The arrival of large numbers of those communities in Israel has not eliminated the need for concern. Not all have reached safety; Jews in certain countries (e.g., Syria) are still endangered, and Jews everywhere live under the afflictions of poverty, sickness, and spiritual malaise. As long as some are oppressed, none of us is truly free, and collectively we are prevented from enjoying universal peace. To emphasize our responsibility in bringing all Jews together, the *Matzah* of Hope is also identified as the *Matzah* of Unity.



## Four Questions

The content of the "*Mah Nishtanah*" (why is [this night] different), as the four questions are more popularly known, presents the dual themes of the evening. *Matzah* (the first question) is both the bread of slaves and of free people. Bitter herbs (second question) symbolize servitude as well as an elegant privilege: the hors d'oeuvre dipped into another substance. *Karpas* (third question) represents the suffering of slavery and the rebirth of redemption, as does dipping twice-greens in salt water and later bitter herbs in *kharoset*, which itself commemorates both enslavement (Joseph's brothers, after selling him, dipped his coat in lamb's blood to convince their father he had been attacked by a wild animal [Genesis 37:31]) and liberation (the hyssop dipped in lamb's blood to mark the Jewish households [Exodus 12:22]).

The act of questioning reflects freedom, evidence that we are not restrained in seeking to satisfy our intellectual curiosity through probing and analysis. Questions, not answers, allow us to progress in our learning, to acquire knowledge that lifts us out of ignorance, which can be as brutal an oppressor as a tyrannical taskmaster.

The four questions are not directly answered in the *seder*, a suggestion that formulating the right questions, and searching for the truth in response, is an ongoing process.

## Avadim Hayinu (We were slaves)

What we really want to know, of course, is why we celebrate Passover, which the *haggadah* explains. The sages debated whether, in following the talmudic principle that we "begin with degradation and end with glory," we start with the debasement of slavery or that of idolatry. Is physical bondage imposed from outside more shameful, or is spiritual bondage, the result of personal choices, a worse humiliation? In including both slavery and idolatry in the *seder* story (the second comes a few pages later in the *haggadah*), we reach back to Abraham, who started the journey to redemption by smashing his father's idols, recognizing One God, and receiving the covenant the Israelites were taken from Egypt to uphold.

Remembering our lowly origins is a means of keeping us from rising so far above afflictions we have escaped that we forget they are very real for too many people. Yet with our eye on glory at the conclusion of the story, we know there is a happy ending, and are encouraged to keep going forward.

## Five Sages

A well-known passage of the *haggadah* describes one Passover evening in B'nei B'rak when leading rabbis of the post-Temple era sat up all night, so engrossed in discussing the Exodus that their students had to inform them the sun was about to rise. The report raises numerous questions (among them, especially for children, "how could they have possibly spent so much time at it?"). This is an example of how the night's themes have held immediacy throughout Jewish history: It is a veiled account of Passover celebrated with political purpose.

The sages of the story lived under Roman occupation-essentially in exile in their own land-when Torah study had been prohibited. On that memorialized Pesakh evening, they were engaged in a crisis session to plan the best course for the community:

Were they to merely keep the memories alive secretly, through the darkest periods, finding ways to worship, always hoping for and expecting redemption, or were they to resist openly, fighting for political and religious independence?

One of the participants, Rabbi Akiva, supported the rebellion leader Bar Kokhba ("son of star"), whose rising the eager activist students announced after the all-night debate (see chapter on Lag B'Omer). Later, after the devastating defeat of Bar Kokhba and the end of any kind of dynamic Jewish existence in the Holy Land until the modern era, the *galut* mentality of passivity-out of which grew the image of the meek, defenseless, physically subordinate Jew- dominated until the twentieth century.

Then Zionism reignited the pacifism versus activism debate that was essentially ended by the Holocaust and establishment of the modern Jewish homeland. In recent decades, similar questions were again raised by advocacy groups grappling with determining the most prudent means of obtaining freedom for Soviet and Ethiopian Jews.

## The Four Sons

Four times the Torah instructs that a parent teach his/her child the story of Passover (Exodus 12:26; 13:8; 13:14; Deuteronomy 6:20), both in response to questions (three of the passages) and even when a child does not ask. The wording of each suggests a different level of personal involvement with the Exodus story and its commemoration and reflects a different level of commitment to the Jewish people (the intellectually curious "wise" person, who includes him/herself in the community and is eager for details of all the laws; the rebellious "wicked" person, who disassociates him/herself from the group and is negative toward its ritual; the "simple" person perhaps immature or naive, who has natural faith; and the unquestioning person, who needs to be treated and taught from beginning to end with sensitivity). On one level the questions acknowledge that individuals have varying interests and capacity to understand, and that the responses they elicit should be given accordingly. Many commentators contend that the four sons, or children refer not only-or not at all-to minors or aspects of them within all of us. Rather, they stand for ideological groups that threatened rabbinic Judaism in the first and second centuries, when the *haggadah* was written (Hellenes, Judeo-Christians, Sadducees, Essenes), or political attitudes of Jews living under Roman rule (supporters of revolution, those who refused to join the revolt even at its crisis point, those who had been enslaved by Rome, and those who had not been exposed to Judaism and did not know what the revolt was all about).

The most significant interpretation for our age is that ascribed to Rabbi Joseph Isaac Schneersohn (1880-1950), the former Lubavitcher Rebbe, who saw in the four generations of the American Jewish experience, each one successively removed from European roots of Jewish observance:

the religious immigrant; the rejecting second generation; the confused third generation in conflict between the tradition of his/her grandparents' home and the trouncing of *mitzvot* by his/her parents; and the alienated ignorant fourth generation, who never knew his/her great-grandfather and has no basis on which to even form a question. It is the ignorance and indifference that every generation must combat, by making Judaism and Jewish education relevant and appealing so that the next child in line is not so far from our heritage that she or he does not know that Pesakh has arrived or what it signifies.

By now you've probably noticed that there are quite a few "fours" in this ceremony (glasses of wine, questions, ritual foods, sons). The number is used to describe a long list of things with Jewish significance (matriarchs, epochs of the universe, groupings of the tribes in the wilderness, fringes on the corners of ritual garments, species used on the holiday of Sukkot, and on and on). A mystical number in several religions, in Judaism the number four suggests stability and wholeness, as in defining a square that is the base of a house-or the "four corners of the earth" from which the Jews will be collected together at the time of redemption.

## The Ten Plagues

When Pharaoh would not answer Moses' pleas to let his people go, God visited upon him 10 plagues. With each drop each of the plagues are recited: "These were the ten plagues that God visited on the Egyptians: Blood, Frogs, Vermin, Wild Beasts, Cattle Disease, Boils, Hail, Locusts, Darkness, Slaying of the First-Born". We recite the name of each plague, and spill a little wine with each one into a plate. We spill our wine to lessen our enjoyment of the wine, because no one deserves the cruelty that was made necessary by their short-sighted leader.

Scholars love to give natural explanations for the ten plagues. They may be right and still not negate traditional Jewish belief that the plagues were arranged "by Heaven" (the Jewish definition of miracle is a natural occurrence that comes at the opportune moment), or that they hold relevant symbolic significance. For instance, they are interpreted as measure-for-measure retribution for the Egyptians' own actions.

According to this explanation, blood was for the drowned infants; frogs covering everything for the taskmasters being constantly on the Israelites' backs; welt-causing lice getting under the skin for the whip of overseers; beasts to mirror the Egyptians' beastly behavior; cattle disease for stealing the livestock of the Jews when they had been shepherds and herds-men; boils for making the Jews live in filthy, skin-irritating conditions; hail for the evil words rained down on the Jews; locusts to destroy grains for the straw the Jews had to collect to make bricks; darkness for the general condition slavery imposes on its victims; and death of the firstborn for torture of God's firstborn, Israel.

The plagues have also been understood as means of humiliating the Egyptians for the worthless gods they worshipped, portraying them as bloody (the Nile), obnoxious (a frog-headed creature), diseased (livestock), eclipsed (the sun), and dead (heir to the throne). Affecting the ground itself, the creatures that live on it, and the atmosphere, the plagues demonstrated the Israelite God's sovereignty over earth, nature, life, and death.

The way we incorporate the ten plagues in our ceremony highlights an important Jewish value: We must never sink to the level of our oppressors. We were taken out of Egypt not just to end the brutal subjugation but so that we would not be lost in their unjust, decadent, life-wasting culture. As we recite each of the plagues, we remove a drop of wine from our cups-either with the pinky (symbolizing the "finger of God" Pharaoh's priests recognized as the force behind their troubles [Exodus 8:15]) or with a spoon. Despite all the horrendous actions of our enslavers, they were still human beings. And because our salvation involved their suffering, our joy cannot be complete. For that reason we diminish the wine, symbol of gladness, to express our sorrow. (Since these drops represent plagues, it is inappropriate to lick your finger or spoon after spilling them.)

For the same reason, only the half *Hallel* is recited during the last six days of Passover. *Midrash* relates that when the Egyptians were drowning in the Reed Sea, the angels wanted to sing praises. God rebuked them. "How can you sing Hallelujah when My children are drowning?" Proverbs teaches us "If your enemy falls, do not exult. If he trips, let your heart not rejoice" (24:17). Our tradition teaches us that although we should categorically reject Egyptian practices, we are not to despise the Egyptians, who despite later abuse, did feed and shelter us during the famine. The expression of sensitivity is a reminder that once we win freedom we are to use it appropriately and not apply our new strength to oppress others.

## Dayeinu

A *seder* favorite, the lively song with the one-word refrain (much longer in English: "It would have been sufficient for us"), is a progression of expressions of gratitude for each of the fifteen stages in the redemption from Egypt. Although we needed to reach Sinai and then the Temple to achieve our spiritual potential, the song teaches us to appreciate whatever we have, however short of the goal it might be (the glass is half full rather than half empty). Each step provides a promise of something better than the current situation, a reflection of the Jews' eternal optimism. At the same time, the situation at each step is better than the previous one and an accomplishment in itself. Creating a personal *Dayeinu*, or a family version as part of the *seder*, can be a powerfully affirming exercise.

## Hallel

Following explanation of the symbolic foods (*zroah*, *matzah*, *maror*), and commandment for each of us to feel as though we personally left Egypt, we chant the first part of the "Psalms of Praise." Called Egyptian *Hallel*, it consists of two psalms (113 and 114) dealing with the delivery from Egypt, which were chanted by the Levites in the Temple when the paschal sacrifices were offered. They form one of the oldest portions of the *haggadah*.

## Rakhatz...The Second Washing Of The Hands

One aspect of freedom is the ability to elevate ourselves above the lowest common denominator on the street. We've all felt the sensory assault of billboards, gratuitous talk-radio, immodest fashions, and violence on TV. At

the Seder we wash our hands as a preparatory step before the Matzah, in order to carefully consider what it is we're about to eat. One who is concerned with spiritual and physical health is discriminating about all forms of consumption: which movies to watch, which friends to spend time with, and what standards of business ethics to uphold. The streets are filled with a multitude of options. But we must not consume indiscriminately. We "wash our hands" to cleanse and distance ourselves from unhealthy influences. Freedom is the ability to say: "I choose not to partake."

After the second cup of wine, we wash our hands, as in *urkhatz*, this time with the blessing. It is another transition point, as we are about to begin the meal. We refresh our spirits in preparation for the physical celebration of a new physical state.

## Motzi/Matzah...The Blessing For The Matzah

We make the "hamotzi" blessing to thank God for "bringing forth bread from the ground."

Matzah is unleavened bread similar to a cracker and it symbolizes the haste with which the Israelites experienced when they were fleeing slavery in Egypt. When the Israelites were hastily preparing to leave Egypt, they had no time to bake leavened bread and instead baked the unleavened bread known as matzah. According to tradition, the original matzah was kneaded and baked in a total of 18 minutes. Traditional matzahs - including the matzah that was created by the Hebrews in their haste to leave Egypt - are thin, round-shaped and are hand-made, while machine-made matzahs - and in some cases hand-made matzahs - are thin and square-shaped. Perforations are added into the dough for making matzah to retard the leavening process.

When we make "hamotzi," or the blessing to God for "bread", we hold the Matzah with all 10 fingers - reminding us that while human hands produced this food, it is yet another gift from the Creator and Sustainer of all life.

With such understanding each participant takes a piece of the top *matzah* and the broken middle *matzah* (because there is disagreement as to whether the blessing applies to the bread of affliction or the top festival bread, we take both), salts them and eats, following the *brakhah* (*the blessing*), reclining to the left.

## Maror...The Bitter Herbs

The bitter vegetables remind us of the bitterness of a life not free. We dip them in Charoseth (Haroset) to help us remember, however, that even in a difficult life there are little joys to be had.

Maror (Marror, Morror, Moror) is very bitter horse-radish that symbolizes the hardships of slavery. It is very strong. I mean it. Some communities place a second maror on the Passover seder plate called chazeret which is used for making Hillel's sandwich. The chazeret must not be the same type of bitter vegetable as the karpas. Examples of chazeret include radishes, watercress, cucumber, endive, or romaine lettuce.

Charoseth (Haroseth, Charoset, Haroset) is a mixture of crushed nuts, apples, cinnamon, and honey, which symbolizes the mortar the Hebrew slaves in Egypt used in constructing buildings for the Pharaoh. The sweet taste of charoset is also supposed to take the sting out of the bitter taste of the maror, both literally and symbolically. Although the composition and mixture of charoset represents the bricks and mortar used by the Hebrews, the sweet taste of charoset represents the sweet taste of freedom that overtakes the bitter taste of maror, which represents slavery. The movement from slavery to freedom also refers to a transition from depending on other cultures to survive to depending on one's own self and one's own group to survive and self-govern. At Roman feasts or banquets, there was a custom of dipping vegetables in either fruit sauce or vinegar. Over time, charoset may have eventually represented the fruit sauce.

At the Seder we say: "In every generation they rise against us to annihilate us." The Egyptians broke our backs and our spirits. The Romans destroyed the Second Temple and rivers of Jewish blood flowed. And so it was in every generation: Crusades, Inquisitions, Pogroms, Holocaust, Arab terrorism. Intense and irrational violence

has stalked our people to every corner of the globe. Why the hatred?

The Talmud says the Hebrew word for "hatred" (*sinah*) is related to the word "Sinai." At Mount Sinai, the Jewish people acquired the legacy of morality and justice -- a message that evil cannot tolerate. The Jews taught the world "to beat their swords into plowshares." They taught the world "to love your neighbor as yourself." They taught the world equality before justice, and that admiration belongs not to the rich and powerful -- but to the good, the wise, and the kind.

Throughout the generations, the forces of darkness have sought to extinguish the Jewish flame. But the Jews have somehow prevailed. They have God's promise that we will be the eternal nation. For without the message of Israel, God's Royal Priesthood, the world would revert to utter chaos.

At the Seder, we eat the bitter herbs -- in combination with Matzah -- to underscore that God is present not only during our periods of freedom (symbolized by the Matzah), but during our bitter periods of exile as well. He will never forsake us.

We dip for the second time, immersing the bitter herbs (use a spoon if your choice is horseradish) into the *kharoset*. When the Temple stood, *maror*, representing bondage and exile, was eaten at the end of the *seder*, say our rabbis, because the celebrants knew that they would end up going into exile. Today, when we are in exile, we eat them first, as a prelude to the post-dinner concentration on future redemption.

### **Korekh...The Matzah/Maror Sandwich (Hillel Sandwich)**

Hillel, a Jewish sage, invented this way of eating and together, in recognition of an obscure biblical commandment. It also serves to symbolize the bitterness of slavery combined with the beginnings of freedom, as the Matzah was the first thing the Jews ate on their long road to freedom. The Hillel Sandwich is "bricks-and-mortar" which is broken but Matzah held together by bitter herbs and charoset. The Matzah was once whole. So too, the Jewish people can become crushed and divisive. But they are held together by their common links to Torah and their shared historical experiences.

The Talmud says that as Jews in Egypt, we were redeemed only because of our unity. We were unified in our commitment to each other and to the future of as God's people. **Weeks later at Mount Sinai, as a mixed multitude our Gentiles forefathers (Egyptians) stood together with the Israelites and accepted the Torah with one heart and one mind. We stand symbolically every Passover when partaking of the Seder and make our statement of faith and commitment to God realizing that we are truly grafted into the Israel of God with the Jewish people.**

The Matzah may be broken, but it can be restored. It is this Hillel Sandwich which has traditionally symbolized the commitment to glue the Jewish nation back together. On the merit of unity they were redeemed from Egypt, and it is on that merit that we shall be redeemed once again.

The first-century sage Hillel invented the sandwich (*korekh*) of *matzah* and *maror* because of the Torah injunction to eat the two with the Passover lamb (Exodus 12:8). He understood they were to be eaten together. Each person at the *seder* constructs a sandwich out of two pieces of *matzah* and some *maror*. We do not lean while eating it because the bitter herbs signify slavery, but the sandwich actually combines that state with redemption (the *matzah*).

This duality prompts us to think about how the two factors coexist in our own lives, and how each reminds us of the other: When we are oppressed, the taste of freedom lingers. And when we are free, we recall the pain of oppression. This awareness keeps us mindful of those who still live under slavery and helps us guard our own behavior.

### **Shulkhan Orekh...The Festive Meal**



Now the first part of our Seder is complete we can eat our festive meal.

When we think of attaining levels of holiness, it seems strange that one of the mitzvots of Seder night should be eating a festive meal. That is because the Jewish attitude toward our physical drives and material needs is quite different from that of other religions. Jewish religious leaders are neither celibate nor do they meditate all day on a mountain top. Rather than negating or denying the physical, Judaism stresses the importance of feasting and marital relations and sanctifying all aspects of life unto God. God wants it that way. The proof is that instead of creating all foods bland (or in the form of "protein-pills"), God concocted a variety of flavors and textures -- orange, strawberry, chocolate, banana and mango. Why? Because God wants His people to have pleasure! Adam and Eve were put into the Garden of Eden -- the Garden of Pleasure.

The Talmud says that one of the first questions a person is asked when they get up to Heaven is: "Did you enjoy all the fruits of the world?" "Did you enjoy the beauty of Creation? I made it for you". On Seder night, we eat the festive meal to teach us that true freedom is the ability to sanctify all of life, not flee from it.

Eating a sanctified meal on our set table is part of the Jewish system of food preparation and consumption designed to elevate every step of the process above animal need to holy service (and likewise, to elevate us above our animal nature to more spiritual consciousness). The model is particularly appropriate for this occasion: The first commandment given to and followed by the Israelites in Egypt concerned preparation of the family meal they would make at home as a sign of their commitment to serve God. It shows how we can use the opportunity to strengthen feelings of belonging to our family and the family of Israel while teaching Jewish spiritual values.

## Tzafun...The Afikhomen

The meal cannot end before dessert, and the Afikhomen means dessert. In ancient times, the roasted lamb was the dessert of the Passover meal. Today we eat the half of the middle Matzah that was hidden earlier.

The last thing we eat all night is this Afikoman. We eat this final piece of Matzah -- not because we are hungry - - but because we are commanded. Physical pleasure, though an integral part of our lives, sometimes gives way to a higher value. The Bible teaches that we are to become a master of ourselves. It is this ability to rise above our physical selves that demarcates the difference between humans and animals. "Who is the strong person?" asks the Talmud. "The one who can subdue his personal inclination." In such a spirit we choose to "obey" and eat this piece of matzah even though we are full in order to underscore "obedience" as the stronger of the desires of the soul.

At the Seder, we hide the Afikomen, search, find it, and then the winner wins a prize! The same is true with our spiritual yearning to do the right thing. Although it might be buried inside, we can search for it, find it -- and the prize is pure freedom.

With this understanding then we see that the meal is not completed without the hidden afikoman-which means that the child who has successfully hidden or stolen it (in a family that follows one of those customs) is in a good position to be rewarded for relinquishing it. The leader "buys" it back for money, a prepared gift, or the promise to provide the requested ransom. The stand-in for the paschal lamb (or the *matzah* eaten with it), which was the last item eaten in the Pesakh meal, must be consumed prior to midnight, as the *pesakh* was. Nothing is to be eaten afterward (some authorities say water, apple juice, seltzer, coffee, and tea fall outside of "nothing"). If you do not have the actual *afikoman*, take another piece of *matzah* to end the meal.

Usually explained as "dessert," *afikoman* is from the Greek word describing post-banquet revelries. It may have been borrowed by the Jews to identify the desserts that followed a meal. Since no sweets were eaten after the sacrifice, and secular song and dance were prohibited, *afikoman* came to mean the last bit of the paschal lamb, later symbolized by this last piece of *matzah*, which finished the meal, leaving behind its taste of liberty.

Its hiddenness during the part of the *seder* that relived a time of oppression suggests that deliverance can come at anytime, when the instigator for it (like Moses, whom some say the *afikoman* represents) suddenly appears.

## **Bareikh...The Blessing After the Meal**

Tradition states that barech, the "Grace After Meals" was instituted by Abraham 4000 years ago. It states that Abraham would invite idolatrous wayfarers into his tent for a hearty meal, and then tell them the price of admission is to bless God.

In the blessing (*birkat*, a form of *bareikh/barukh*) for the food just eaten, we thank God for physical, emotional, and spiritual gifts: sustenance, the Land He gave us on which to grow food in security, and our spiritual center there, Jerusalem. It is concluded by drinking the third cup of wine.

## **Elijah's Cup**

Earlier we recited the famous words "let all who are hungry come and eat." There is one particular guest that we welcome now. The prophet Elijah, according to tradition, is the champion of the oppressed, and herald of good news. It is Elijah who is traditionally expected to announce the coming of the Messiah. Traditionally the leader of the Seder fills the 5th cup of wine for Elijah, and welcome him into our home. We open the door to welcome Elijah the prophet, who will announce the messiah, into our homes. A benchmark in the seder, particularly for the children who historically were advised to watch Elijah's cup carefully to see if any wine from it disappeared, it is actually a curious part of the proceedings.

Originally, the custom of opening the door had nothing to do with the prophet. Subjected to the horrifying blood libels of Europe, the Jews had to fearfully open their doors to prove to Christian neighbors that they had nothing heinous to hide.

Until recently, the name of the prophet did not even appear in the *haggadah* except in the *Birkat Hamazon*, and that is standard year-round text. Today, some people greet him with "*barukh habah*" (welcome) and often sing the hope that he will arrive soon ("*Eliyahu Hanavi, Eliyahu Hatishbi . . .*") usually intoned at the close of Shabbat. Traditionally, the opening of the door was followed by an invective against the nations ("Pour out Your wrath. . . clearly a reflection of the frustration felt by the Jews of the Middle Ages who, as victims of Crusades, pogroms, and countless indignities, introduced it).

While there is a clear connection between Passover, the holiday of redemption, and Elijah, the advance man of the future redeemer, the custom of including a special cup for the prophet on the *seder* table arose out of disagreement as to whether a fifth expression of deliverance (Exodus 6:8) called for an additional cup of wine, since it referred to something that would occur later, in messianic days, and not as part of the Exodus. Elijah was identified with the end of days because he was entrusted by God to witness the Jews' continued observance of the *mitzvot* (like *seder* and circumcision, every one of which he is said to attend). With the notion that prior to the messiah's arrival Elijah would solve all doubts and settle differences of opinion, the question of four or five cups was left to his ruling. In case it would be affirmative, the fifth cup was provided but not consumed (except by the Yemenites).

In a rich tradition of folklore, Elijah has often appeared on Earth, usually in the form of a beggar, to help the sick and impoverished. So it was not unusual for people to expect him to show up on their doorstep on the event dedicated to salvation and take a sip.

Like preparation of the paschal lamb, we open the door for Elijah (it's not as if he could not let himself in) because it is we who must act to bring about the desired goal. Based on the practice of the *khasidim*, to show their involvement in trying to facilitate redemption, some families have each person pour wine from his/her cup to fill Elijah's or place their cups around the one for Elijah.

## **Remembrance for the Six Million**

Some *haggadot* include a ritual to commemorate those murdered in one of the most recent oppressions (see

chapter on Yom Hashoah). It includes special readings, poems, diary excerpts, prayers, and passages by and about victims of the ghettos and concentration camps, along with the song "*Ani Ma'amin*" (I Believe), the expression of total faith that the messiah will come.

## Hallel...Another Blessing After the Meal

Hallel is a psalm of praise, which follows the Seder meal to indicate that this has been a religious service. It is a lengthy prayer, and many families omit it or abbreviate it.

The Seder is the only one of the 613 mitzvot that is performed specifically at night, for on Passover, we turn the darkness into light. With "Hallel," we abandon all intellectual posits, and experience the emotional joy of freedom. Song is the expression of an excited soul. It is the way to break out of oneself and reach for freedom.

The rest of the "Psalms of Praise" (115-118) follow the meal. Pledging service to God, thanking Him for many forms of goodness including freeing us, it concentrates on national redemption. The Great Hallel (*Hallel Hagadol*, Psalm 136), recounting the delivery from Pharaoh and other oppressors, deals with universal redemption.

## Nirtzah...The End of the Seder

We conclude our Seder with the prayer, "Next Year in Jerusalem." Every synagogue in the world faces Jerusalem. It is the focus of our hopes and aspirations -- not merely in a geographic sense, but in a conceptual sense as well. The Talmud says creation began in Jerusalem, and the world radiated outward from this spot. Medieval maps show Jerusalem at the epicenter of Asia, Europe, and Africa. The world flows into this place, and all of life's forces resonate there. From Jerusalem, the whole world is cast into perspective.

The name Jerusalem means "city of peace." Peace, shalom, is more than the absence of conflict; it is the seamless harmony of humanity genuinely embracing a common vision. Jerusalem is a vision of God in our lives, a metaphor of a perfected world. Jerusalem gives us hope to achieve what we as a people must do, to sanctify this world.

In Egypt, we hadn't yet absorbed this lesson: we were too burnt out from hard work (Exodus 6:9) and had become immersed in the spiritual abyss of Egyptian society. When we finally were redeemed, it happened so quickly and hastily that even then we were unable to grasp its full significance. What this means is that year after year, each successful Seder adds meaning to the original events, and brings us closer to the final redemption.

As the Seder draws to a close, we sense the process of redemption is under way. We shout aloud: "Next Year in Jerusalem!" We're on our way back home.

After we count the *Omer* (see next section) and drink the final cup of wine, we express the desire that our concluded *seder* is acceptable, and that we will celebrate in freedom next year. We proclaim "L'shanah haba'ah b'Yerushalayim" ("Next year in Jerusalem"; when in Israel, "next year in Jerusalem rebuilt," the dream of Jews since we lost the Temple.

Although we have reclaimed the capital, until conditions in the world are drastically changed, the exile continues. It is not just a geographic boundary. It is a separation in the soul, within a community, among nations. One of the dangers we face as Jews living in a fairly tolerant democratic nation is that we are so comfortable as to not even realize we are in exile. If the preparation for and enactment of the *seder* has been experienced meaningfully, we emerge from it conscious of how the world needs to change drastically, of the exiles in our lives we need to reconcile in order to truly be in Jerusalem, a city whose name suggests peace (*shalom*) and completeness.

## Post-Seder Songs

**In the Middle Ages, reluctant to leave the festive table, participants added religious folksongs, number madrigals, nursery rhymes, and hymns that remain a popular part of the celebration. It is fun to sing them when enough people around the table are familiar with the words and music.**

**Well I hope that was educational and helped familiarize yourselves with what you will be dealing with when you actually observe and keep the Passover Seder.**

**Blessings..Craig Lyons M.Div.**



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## BET EMET MINISTRIES: INTRODUCTION TO THE PASSOVER...ADAPTED FOR THE NON-JEWISH BELIEVER

The Biblical (Jewish) Feast Days, including the Passover, represent a primary tool for teaching the Hebraic roots and fulfillment of Scripture. We believe that as a believer in God since most of us came to the knowledge of God through the ministry of Yeshua/Jesus as taught in the New Testament, that we should observe and commemorate the **Jewish Biblical Feast Days as God's Holy Days since they are commanded in Scripture of both the Jew and Gentile alike, but we do not believe that their observation is a religious requirement for salvation.** Keeping these Feast Days in themselves will not produce salvation. In Ephesians 2:8-10 it is written:

*"For it is by grace you have been saved, through faith -- and this not from yourselves, it is the gift of God – not by works, so that no one can boast. For we are God's workmanship, created in Messiah Yeshua to do good works, which God prepared in advance for us to do."*

This Passover Haggadah (in Hebrew called ("the telling") is re-written as Bet Emet Ministries' own interpretation of a traditional Jewish Passover Seder as adapted for the non-Jewish believer. **The commentary and teachings in a traditional Jewish Passover DOES NOT contain references to Yeshua as the Messiah.**

It is the desire of Bet Emet Ministries [Hebrew for the House of Truth] that Christians begin to experience and celebrate the richness of Passover. Celebrating Passover and conducting Passover Seders has changed our lives and will your also. The Passover Seder is just one part of the annual cycle of God's Holy days that teaches so much more about God's redemptive plan and sadly few Christians have ever head this precious teaching let alone have ever experienced the Passover or shared a seder. Sadly, most Christians do not understand how Passover relates to their faith. Therefore, this Passover Haggadah is specifically written for Christians who want to know these truths and how each step of the Passover Seder teaches us about God's redemptive plan and our personal relationship with Him.

It is our prayer, that once you celebrate Passover, that you will understand the necessity of studying your Bible from a Hebraic perspective and am confident that God will bless you beyond measure and your walk with Him will blossom into a new and greater dimension than ever before!

If this Passover Haggadah is a blessing to you and if you would like further training materials on understanding the Hebraic roots of Christianity, please write or contact the ministry at the following addresses:

- Bet Emet Ministries
- Pastor Craig Lyons M.Div.
- 902 Cardigan Garland, Texas 75040
- or call us at 972-4964238





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# BET EMET MINISTRIES: THE PASSOVER SEDER HOME SERVICE

*Let us remember as non-Jews that we as a people are "grafted" into the Israel of God and likewise as Sinai were a "mixed multitude" of Jews and non-Jews who had just experience God's Passover in their lives. Let us learn the lessons taught to these people and apply then in thankfulness to our lives.*  
*Craig Lyons M.Div.*

In the following service many parts are to be read by a "designated" leader of the seder and other parts are to be "responded by the worshippers in unison". These parts are designated by both "Leader" or "All".

## THE ORDER OF THE SERVICE

- Kaddesh and the 1st Cup
- U-R'chatz
- Karpas
- Yachatz
- Maggid and the 2nd Cup
- Rachtzah
- Motzi
- Matzah
- Maror
- Korech
- Shulchan Orech
- Tzafun
- Barekh and the 3rd Cup
- Hallel and The 4th Cup
- Nirtzah

It is a common practice to repeat aloud each step of the Seder as you proceed through the evening. This is not only a matter of convenience, but also makes you aware of the significant pattern of the Seder observance in all its detail. The structure of the Seder helps you experience the Exodus and teaches you the pattern for the future redemption.

## KADDESH AND THE FIRST CUP OF WINE (Sanctification)

**LEADER:** We now sanctify this Holy day with the recitation of the Kaddesh. Please stand.

**LEADER:** As soon as evening is come, the Seder begins. Remember, the Biblical day begins in the evening and ends in the morning as God spoke concerning the seven days of creation and as recorded in the book of Genesis. In the traditional Jewish home, the father would have returned from the synagogue and the Yom Tov (festival) candles would have already been kindled. In many communities, parents bless their children as on other Shabbat and Yom Tov evenings. Next, the family and guests gather around the table to recite the Kiddush, proclaiming the sanctity of the day.

**LEADER:** Mention is made of traditional Jewish customs throughout this Haggadah in thanksgiving and gratitude to the Jewish people for preserving the customs given to them by God. The Bible tells us in the book of Romans, that God gave His divine services (understood as “the” pattern for worship”) and His Holy Scripture, first to the Jewish people, and then for all nations. -- Romans 3:1-2, 9:4

**LEADER:** We now fill each others cup with about 4 oz. of wine/grape juice. It is a practice that each of us pour another's cup.

**LEADER:** By pouring your neighbor's wine we experience the freedom that comes only in God and His grace. In ancient times nobility never poured their own cup. As we each fill another's cup we are reminded that on this day each of us is a king before God. In Passover we celebrate our freedom from the world and sin -- Egypt.

**LEADER:** After your cup is filled, lift it in your right hand and recite the following.

**ALL :** I am ready and prepared to observe the commandment to drink the first of the four cups for the sake of the One God and His Presence, may it be counted as done in the name of all Israel.

*NOTE: If the Seder is celebrated on Friday evening, the following should be recited.*

*[ALL : (Friday night only, recite in a whisper). And it was evening and it was morning, (Out Loud) the sixth day. And the heavens and the earth were completed and all their vast array. And on the seventh day God completed His work which He had made; and He rested on the seventh day, from all His work which He had made. And God blessed the seventh day and made it holy, because on it He rested from all His work that He had created.]*

**LEADER:** Baruch Atah Adonai, Eloheynu Melech Ha Olam Boray P'ri Ha Gafen. Which translates:

**ALL :** Blessed are You, O Lord, our God, King of the universe, who creates the fruit of the vine.

**ALL :** Blessed are You, O Lord our God, King of the universe, Who has chosen us from all peoples and raised us from all languages and sanctified us by Your commandments. You have given to us, O Lord our God, appointed times for gladness, festivals, and holy days for rejoicing, and this feast of Matzot, the season of our freedom, a holy assembly commemorating the Exodus from Egypt. For you have chosen us and sanctified us from all peoples. Your sacred holy days with gladness and joy are our heritage. Blessed are You O Lord, Who sanctifies Israel and this festive season.

*NOTE: If Passover is celebrated on Saturday evening, recite the following two responses.*

*[ALL : Saturday evening only. Blessed are You, O Lord our God, King of the universe, who creates the illumination of the fire (the Sabbath lights).]*

*[ALL : Saturday evening only. Blessed are You, O Lord our God, King of the universe, Who makes a distinction between holy, set apart things, and mundane; between light and darkness; between Israel and the nations, and between the seventh day and the six working days. You have made a distinction between the sanctification of the Shabbat and the sanctification of a festival and You have set apart the seventh day from the six working days. You made a distinction and You set apart Your people Israel in Your own holiness. Blessed are You, O Lord, who makes a distinction between the Holy and the Holy.]*

**ALL :** Blessed are You O Lord our God King of the universe, Who has kept us alive and preserved us and

**brought us to this appointed season.**

## **BE SEATED**

**LEADER: Lean to the left and drink this cup.**

**LEADER: The first cup you drink is the cup of sanctification. By blessing and partaking of this cup, you set apart this day and time from other days. You make a distinction between the Holy and the Mundane, light from darkness, and the six days of labor from the Sabbath. You declare that you set this day apart for God.**

**You recline while drinking this cup to symbolize that on this day you are a priest and king before God. Passover is the Festival of your Freedom.**

**Historically, Passover celebrates freedom of the children of Israel from their bondage of slavery in Egypt. Spiritually, as a repentance believer in the God of Israel you celebrate your freedom from the bondage of sin. Therefore, you are delivered from the bondage of sin and death.**

**The right hand is the symbol for strength. For this reason you always lift your cup with your right hand. The right hand (arm) symbolizes Messiah, your strength.**

**The blessing we say as we lift up the cup is, "Blessed are You, O Lord our God, King of the Universe who creates the fruit of the vine."**

## **U-R'CHATZ (Washing)**

**LEADER: The wash basin is brought to the father/host who circles the table slowly pouring the water over the hands of each person. This ritual is celebrated with silence. No blessing is recited at this time.**

**LEADER: By washing your hands you remember God's commandment to the Priests serving in His Temple. They were commanded to wash their hands and feet before entering into the Temple and ministering before God. When the Priest drew near unto the Holy Place he washed his hands before entering. After entering, he would raise his hands before God to show they were clean before Him.**

**You wash your hands during Passover because you are a priest before God and the table before you is His altar. In Psalm 24:3-4, it is written, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."**

**The water is called in Hebrew "mayim hayim", or living water. Living water shows that your faith is alive and active and that the Word of God is a living Word in your heart.**

## **KARPAS (Eating of a Green Vegetable)**

**LEADER: Take a piece of parsley -- Karpas -- (or celery) smaller than the size of an olive and dip it in the dish of salt water on your table, then lift it with your right hand.**

**LEADER: Baruch Atah Adonai Eloheynu Melech Ha Olam, Boray P'ri Ha Adamah. Which translates:**

**ALL : Blessed are You, O Lord our God, King of the universe who creates the fruit of the earth.**

**LEADER: Eat the parsley that is dipped in salt water.**

**LEADER: Why the green vegetable and salt water? The Passover is centered in children and everything is done so that the children may ask, "Why?"**

**The salt water symbolizes the tears shed by the slaves in Egypt. It reminds you of your sins.**

**The green parsley represents resurrection and life. It recalls the journey of the children of Israel as they passed through the Red Sea to emerge alive on the other side.**

## **YACHATZ (Breaking of the Matzot)**

**ALL : YACHATZ**

**LEADER:** Each table has a matzatosh bag (a linen cloth or napkin). The matzatosh bag holds the three pieces of Matzot. Taking the middle of the three pieces of Matzot, break it into two pieces. Wrap the larger of the two pieces of Matzot inside the napkin and have someone at your table hide it for later use as the “Afikomen”. The smaller of the two pieces is placed back between the two whole Matzot and placed in front of the table host.

**LEADER:** The three pieces of Matzot are put in the Matzatosh bag. Why three? One explanation is they represent Abraham, Isaac, and Jacob. But why break Isaac, represented by the middle piece of Matzot? Another thought is that it represents the Priests, the Levites, and the children of Israel.

**The broken Matzot called the “Lechem Oni”, the Bread of Affliction -- Deuteronomy. 16:3**

**The Matzah that is broken, wrapped in linen, and hidden.**

**Following the Seder meal, the buried piece of Matzah will be found and redeemed.**

## **MAGGID (The Telling of the Exodus Story)**

**LEADER:** Maggid is the telling of the story of the Exodus from Egypt. It fulfills the command to tell our children about the events of the Exodus as it is written in Exodus 13:8:

**ALL : And you shall tell your son in that day, saying, "This is done because of what the Lord did unto me when I came forth out of Egypt."**

## **HA LACHMA ANYA**

**LEADER:** The “Beitzah” (roasted egg) and “Zeroah” (lamb’s shankbone) are removed from the Seder plate recognizing there is no Temple in Israel today for the Passover celebration. The Matzah is uncovered. The host lifts the Seder plate with his right hand and the Matzah in his left and recites the invitation to come to the table and eat.

**ALL : This is the bread of affliction which our forefathers ate in the land of Egypt. If any man is hungry, let him come and eat! If any man is in need, let him come and join in celebrating the Passover Festival, this year here, next year in Israel!! This year slaves, next year free men!**

**LEADER:** Ha Lachma Anya is the invitation to eat.

**LEADER:** The invitation to eat is prophetic of God's invitation for all people to celebrate the marriage supper of the Lamb as it is written:

**ALL : And He said unto me, "Write, Blessed are they which are called to the marriage supper of the Lamb." And he said unto me, "These are the true sayings of God." -- Revelation 19:9.**

## **MAH NISHTANAH (The Four Questions )**



**LEADER:** The second cup is poured.

The youngest child at the table asks these four questions:

**CHILD:** Why is this night different from all other nights?

1. On all other nights we eat Chametz/Leavened Bread and Matzah/Unleavened Bread; on this night, only Matzah/Unleavened Bread?
2. On all other nights we eat any kind of vegetable; on this night only Maror/Bitter Herbs?
3. On all other nights we are not required to dip even once; on this night we dip twice?
4. On all other nights we eat sitting or reclining; on this night only reclining?

**LEADER:** The Matzah is uncovered. It will remain uncovered until the second cup is lifted.

**ALL :** The Hebrews were once slaves to Pharaoh in Egypt and our God, the Lord, brought them out with a strong hand and an outstretched arm. If the Holy One, blessed be He, had not brought them out of Egypt, as well as the “mixed multitudes” of Gentiles, our fathers in the faith, then we, our children and our children's children would still be slaves to the false religions of Egypt. So even if we are all wise, filled with understanding and experience, and completely knowledgeable in the Torah/God's Word, we would still be commanded to tell of the Exodus from Egypt. Those who discuss it at length are to be praised.

It happened that Rabbi Eliezar, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva, and Rabbi Tarfon were reclining at a Seder in B'nei B'rak. They were discussing the departure from Egypt all that night until their students came and spoke to them: "Our teachers it is time for the reading of the morning Shema". Rabbi Elazar ben Azariah, said, "I am like a man of seventy years old but I was never able to persuade my colleagues that the departure must be recited at night until Ben Zoma explained it. It is said in the scriptures, 'That you may remember the day when you came out of the land of Egypt all the days of your life.' -- Deuteronomy 16:3. The days of your life is a reference to the days, whereas, all the days of your life include the nights as well. But the sages say the days of your life refer to this life, but all the days of your life indicate the Days of the Messiah.

## THE FOUR SONS

**ALL :** Blessed is the Ever Present, Blessed be He. Blessed be He who gave the Torah to His people Israel. Blessed be He!

**LEADER:** The Torah speaks concerning four sons:

- a) a wise son (a mature believer)
- b) a wicked son (an unbeliever)
- c) a simple son ( a baby believer)
- d) one who does not know how to ask.

**ALL :** What does the wise son (mature believer) ask?

**LEADER:** What is the meaning of the testimonies, the statutes, and the judgments which the Lord our God has commanded you. -- Deuteronomy 6:20b

Then you shall instruct him in the laws of the Passover offering, that one may not eat dessert after the final taste of the Passover offering.

**ALL :** What does the wicked son (unbeliever) ask?

**LEADER:** What does this service mean to you? -- Exodus 12:26

**"To you", he says but not to himself. Since he has excluded himself from the community he has denied the fundamentals of his faith. Therefore, you must blunt your teeth and reply to him: "This is done because of that which the Lord did for me when I came forth out of Egypt." -- Exodus 13:8. "For me," you say, not for him. For had he been there he would not have been redeemed.**

**ALL : What does the simple son, (baby believer) ask?**

**LEADER: What does this mean? -- Exodus 13:14. To him you shall say, "With a strong hand did the Lord bring us out of Egypt, out of the house of bondage" -- Exodus 13:14**

**But as for the son who does not know what to ask, you must begin to speak to him as it is written: "And you shall tell your son in that day, saying, 'This is done because of what the Lord did for me when I came forth from Egypt ' " -- Exodus 13:8**

**LEADER: In the beginning our fathers worshipped idols, but now the All-Present has brought us to His service, as it is said: And Joshua said to all the people, Thus says the Lord God of Israel: Your fathers..., Terah, the father of Abraham and the father of Nahor, dwelt on the other side of the River (Euphrates) in old times; and they served other gods. Then I took your father Abraham from the other side of the River, led him throughout all the land of Canaan, and multiplied his descendants and gave him Isaac. To Isaac, I gave Jacob and Esau. To Esau I gave the mountains of Seir to possess, but Jacob and his children went down to Egypt.'" -- Joshua 24:2-4**

**ALL : Blessed be He who keeps His promise to Israel.**

**LEADER: Blessed be He! For the Holy One, blessed be He, had calculated the end of their exile to do as He had said to our father Abraham at the Covenant Between the Parts, as it is written:**

**ALL : Then He said to Abram: Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions. -- Genesis 15:13-14**

**LEADER: The Matzot are covered and the second cup is lifted while the following is joyously proclaimed.**

***NOTE: Upon the conclusion of this section, the cup is placed on the table and the Matzot is uncovered.***

**ALL : And it is this that has stood by our fathers and us; for not one alone that has risen up against us to destroy us, but in every generation they rise up against us to destroy us. But the Holy One, blessed be He, delivers us from their hands.**

**LEADER: Go and learn what Laban the Aramean planned to do to Jacob our father, for Pharaoh decreed solely that the male children should be put to death, but Laban had planned to uproot all, as it is said:**

**ALL : And you shall answer and say before the Lord your God: "The Aramean sought to destroy my father, and he went down to Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous"--Deuteronomy 26:5**

**LEADER: "But he went down to Egypt," forced by the Word of God's mouth. "And sojourned there," which teaches that Jacob, our father, did not go down to Egypt to settle permanently, only to dwell there temporarily, as it is said:**

**ALL : And they said to Pharaoh, "We came to sojourn in the land..., because your servants have no pasture for their flocks, for the famine in the land of Canaan is severe. Now, if you please, allow us, your servants, to dwell in the land of Goshen." -- Genesis 47:4**

**LEADER: "With a few in number," as it is written:**

**ALL : Your fathers went down to Egypt with seventy persons, and now the Lord your God has made you as the stars of heaven in multitude--Deut. 10:22**

**LEADER: "And he became there a nation," which teaches that Israel was distinguished there. "Great and mighty," as it is written:**

**ALL : But the children of Israel were fruitful and increased abundantly, multiplied and became exceedingly mighty; and the land was filled with them. -- Exodus 1:7**

**LEADER: "And numerous," as it is written:**

**ALL : I made you thrive like a plant in the field; and you grew, matured, and became very beautiful. Your breasts were formed, your hair grew, but you were naked and bare. And when I passed by you and saw you struggling in your own blood, I said to you in your blood, Live!, Yes, I said to you in your blood, Live! -- Ezekiel 16:6-7**

**LEADER: "But the Egyptians did evil to us, afflicted us, and imposed hard bondage upon us." -- Deuteronomy 26:6**

**LEADER: "They did evil to us" as it is written:**

**ALL : Come, let us deal wisely with them, lest they multiply, and it happen, in the event of war, that they also join our enemies, and fight against us, and so go up out of the land. -- Exodus 1:10**

**LEADER: "They afflicted us" as it is written:**

**ALL : Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Rameses. -- Exodus 1:11**

**LEADER: "They imposed hard labor upon us" as it is written:**

**ALL : So the Egyptians made the children of Israel serve with rigor. -- Exodus 1:13**

**We cried out to the Lord, God of our fathers, and the Lord heard our voice and looked on our affliction and our labor and our oppression. -- Deuteronomy 26:7**

**LEADER: "...we cried out to the Lord God of our fathers," as it is written:**

**ALL : It came to pass in the process of time that the king of Egypt died. Then the children of Israel groaned by reason of the bondage, and they cried out; and their cry came up unto God by reason of the bondage. -- Exodus 2:23**

**LEADER: "The Lord heard our voice," as it is written:**

**ALL : God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. -- Exodus 2:24**

**LEADER: "He saw our suffering." This refers to the breaking up of their family life, as it is written:**

**ALL : God looked upon the children of Israel, and God acknowledged them.--Exodus 2:25**

**LEADER: "Our trouble," this refers to the children, as it is written:**

**ALL : Every son who is born you shall cast into the river, and every daughter you shall save alive. -- Exodus 1:22**

**LEADER: "Our Oppression," this refers to the oppression, as it is written:**

**ALL : I have seen the oppression with which the Egyptians oppress them. -- Exodus 3:9 The Lord brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders. -- Deuteronomy 26:8**

**LEADER: The Lord brought us out of Egypt, not by an angel; not by a seraph, and not by a messenger, but the Holy One, blessed be He; He alone, in His glory, as it is written:**

**ALL : I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I, the Lord. -- Exodus 12:12**

**I will pass through the land of Egypt, I and not an angel: I will strike all the first-born in the land of Egypt, I, and not a seraph; and I will bring judgment against all the gods of Egypt, I, and not a messenger; I, the Lord, it is I and no other.**

**LEADER: "With a mighty hand," this refers to the pestilence, as it is written:**

**ALL : Behold, the hand of the Lord will be upon your cattle in the field, upon the horses, upon the donkeys, upon the camels, upon the oxen, and upon the sheep: there shall be a very severe pestilence. -- Exodus 9:3.**

**LEADER: "With an outstretched arm," that is the sword, as it is written:**

**ALL : Having in his hand a drawn sword stretched out over Jerusalem.-- I Chronicles 21:16b**

**LEADER: "With great fearfulness," this refers to the revelation of the Divine Presence, as it is written:**

**ALL : Or did God ever try to go and take for Himself a nation from the midst of another nation, by trials, by signs, by wonders, by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? --Deuteronomy 4:34**

**LEADER: "With signs," this refers to the staff, as it is written:**

**ALL : And you shall take this staff in your hand, with which you shall do the signs. -- Exodus 4:17**

**LEADER: "With wonders," that is the blood, as it is written:**

***NOTE: At each of the words, 'blood, fire and smoke' the finger is dipped into the second cup, and a drop of wine/grapejuice is removed.***

**ALL : And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. -- Joel 2:30**

**LEADER: Another explanation: "With a mighty hand," indicates two plagues; "with an outstretched arm," another two; "with great fearfulness," another two; "with signs," another two; and " with wonders," another two. These are the ten plagues which the Holy One, blessed be He, brought upon the Egyptians in Egypt.**

***NOTE: As each of the ten plagues is mentioned a drop of wine/grapejuice is poured from your cup. Refill your cup at the conclusion of this reading.***

**LEADER: The ten plagues are: Blood, Frogs, Lice, Flies, Pestilence, Boils, Hail, Locusts, Darkness, Slaying of the Firstborn.**

**Let us now fill our cups.**

**DAYEINU (It is Enough)**

**LEADER:** Dayeinu is the remembering of the great deeds which God did for the children of Israel, and what He does for you. Each line ends with the refrain, "It would have been enough". The spiritual message communicated to you by God through Dayeinu is:

Whenever you are going through a bitter time in your life and you feel angry toward God, your response during this time should be to remember all of the wonderful things that God has done for you rather than focus on the current problem. If you do this, you will keep life's bitter experiences from making you eternally bitter toward God. Instead, if you remember all the good things that God has done for you, then God will bring patience, peace and comfort into your life. Therefore, the attitude of your heart should be, the same God who delivered me in the past will deliver me through my present situation.

As it is written: "Many are the afflictions of the righteous, but the Lord delivered him out of them all" -- Psalm 34:19

- **LEADER:** After each refrain, everyone proclaim, "Dayeinu!"
- **LEADER:** If He had brought us out of Egypt, but had not executed judgments upon the Egyptians, it would have been enough!
- **ALL : DAYEINU!**
- **LEADER:** If He had executed judgments upon them, but not upon their gods, it would have been enough!
- **ALL : DAYEINU!**
- **LEADER:** If He had destroyed their gods, but had not killed their firstborn, it would have been enough!
- **ALL : DAYEINU!**
- **LEADER:** If He had killed their firstborn but had not given us their wealth, it would have been enough!
- **ALL : DAYEINU!**
- **LEADER:** If He had given us their wealth but had not divided the sea for us, it would have been enough!
- **ALL : DAYEINU!**
- **LEADER:** If He had divided the sea without taking us through it on dry ground, it would have been enough!
- **ALL : DAYEINU!**
- **LEADER:** If He had led us through it on dry ground but not drowned our adversaries in it, it would have been enough!
- **ALL : DAYEINU!**
- **LEADER:** If He had drowned our adversaries in it, but had not provided for our needs for forty years in the wilderness, it would have been enough!
- **ALL : DAYEINU!**
- **LEADER:** If He had provided for our needs in the wilderness for forty years but had not fed us with Manna, it would have been enough!
- **ALL : DAYEINU!**
- **LEADER:** If He had fed us with Manna, but had not also given us the Sabbath, it would have been enough!
- **ALL : DAYEINU!**
- **LEADER:** If He had given us the Sabbath, but had not led us to Mount Sinai, it would have been enough!
- **ALL : DAYEINU!**
- **LEADER:** If He had brought us before Mount Sinai, but not given us the Torah, it would have been enough!
- **ALL : DAYEINU!**
- **LEADER:** If He had given us the Torah, but had not led us into the land of Israel, it would have been enough!
- **ALL : DAYEINU!**
- **LEADER:** If He had led us into the land of Israel and had not built a Temple for us, it would have been enough!
- **ALL : DAYEINU!**

**LEADER:** Therefore, for the many and often-repeated favors that God bestows upon you, do you owe a debt of



**gratitude to the Almighty! He brought us forth from Egypt, executed judgments upon them and their gods, slew their firstborn, gave us wealth, divided the sea for us, led us through it on dry land, and drowned our adversaries in it, supplied our needs in the wilderness for forty years, and fed us with Manna, gave us the Sabbath, led us before Mount Sinai, gave us the Torah, brought us into the Promised Land and built us a Temple to atone for all our sins.**

**LEADER: Rabban Gamliel used to say, "Whoever does not discuss the following three things at the Passover festival has not fulfilled his duty, namely:**

- a) Passover sacrifice,**
- b) Matzah, and**
- c) Maror.**

**The Passover sacrifice that our fathers ate at the time that the Holy Temple was still standing, what was the reason for it?**

**It is to signify that the Holy One, blessed be He, passed over the houses of our fathers in Egypt, for it is written:**

**ALL : You shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. -- Exodus 12:27**

**LEADER: The middle Matzah is removed from the Matzahtash bag, held up for all to see, and the following passage is recited:**

**LEADER: This Matzah that we eat, what is its significance? It is to signify that the dough of our fathers did not have time to become leavened before the King of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them, as it is written:**

**ALL : They baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.-- Exodus 12:39**

**LEADER: The Maror (bitter herbs), the symbol of our oppression, is held up for all to see, while the following passage is recited:**

**LEADER: The Maror that you eat, what is its significance? It is to signify that the Egyptians embittered the lives of our fathers in Egypt, as it is written:**

**ALL : They made their lives bitter with hard bondage, in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor. -- Exodus 1:14**

**LEADER: In every generation, you are obligated to regard yourselves as though you had personally left Egypt.**

**ALL : Understanding that I, as a believer, am part of Israel by engrafting by faith in God through His Messiah, I shall tell my son in that day, saying, "This is done because of what the Lord did for me when I came forth from Egypt." -- Exodus 13:8**

**LEADER: Not only our fathers did the Holy One, blessed be He, redeem, but He also saved us with them. It is written:**

**ALL : "He brought us out from there, that He might bring us in, to give us the land of which He swore to our fathers." -- Deuteronomy 6:23**

**LEADER: The Matzot should be covered. Lift and hold the cup until after the following blessing is recited:**

**ALL :** Therefore, it is my duty to thank, to praise, to laud, to glorify, to exalt, to acclaim, to bless, to extol, and give respect to Him who performed all these miracles for our fathers and for me. He has brought me forth from slavery to liberty, from sorrow to joy, from mourning to festival, from darkness to bright light, and from bondage to redemption. Therefore, let me recite a new song before Him. Hallelujah!"

**LEADER:** Set your cup down and uncover the Matzot. Now we will recite the Hallel, Psalms 113-118.

**NOTE:** Psalms 113-114 is recited before the Passover meal. Psalms 115-118 is recited after the Seder meal.

## **PSALM 113**

**LEADER :** Hallelujah! Praise, oh servants of the Lord; praise the name of the Lord.

**ALL :** Blessed be the name of the Lord from now on and forever.

**LEADER :** From the rising of the sun to its setting,

**ALL :** The Lord's name is to be praised.

- **LEADER :** The Lord is high above all nations;
- **ALL :** His glory is above the heavens.
- **LEADER :** Who is like the Lord our God, enthroned on high,
- **ALL :** Who humbles Himself to look upon heaven and upon earth!
- **LEADER :** He raises the poor out of the dust,
- **ALL :** And lifts the needy out of the dunghill.
- **LEADER :** To seat them with princes,
- **ALL :** With the princes of His people.
- **LEADER :** He turns the barren wife
- **ALL :** Into a happy mother of children. Hallelujah!

## **PSALM 114**

- **LEADER :** When Israel went out of Egypt,
- **ALL :** The house of Jacob from a people of strange language
- **LEADER :** Judah became God's sanctuary,
- **ALL :** Israel His dominion
- **LEADER :** The sea beheld and fled;
- **ALL :** The Jordan turned backward.
- **LEADER :** The mountains skipped like rams,
- **ALL :** And the hills like lambs.
- **LEADER :** What ails you, oh sea, that you flee?
- **ALL :** Why, oh Jordan, do you turn backward?
- **LEADER :** Oh mountains, why do you skip like rams?
- **ALL :** Oh hills, why do you leap like lambs?
- **LEADER :** Tremble, oh earth, at the Lord's presence,
- **ALL :** At the presence of the God of Jacob.
- **LEADER :** Who turns the rock into a pool of water,
- **ALL :** The flint into a fountain of water.

**LEADER :** Cover the Matzot and lift the cup as the following blessing is recited:

**ALL :** Blessed are You, O Lord our God, King of the universe, Who redeemed us and redeemed our fathers from Egypt and brought us to this night to eat Matzah and Maror. So, the Lord our God and God of our

**fathers, bring us in peace to future festivals and days of fasting that will come, rejoicing in the rebuilding of Your city and being joyful in Your Temple service. There we shall partake of the sacrifices and Passover offerings whose blood will be sprinkled upon the sides of Your altar for gracious acceptance. Then we shall compose a new song of thanks to You for our redemption and the deliverance of our souls. Blessed are You, O Lord, Who has redeemed Israel.**

**ALL : I am ready and prepared to keep the commandment to drink the second of the four cups for the sake of the one God and His presence, may it be counted as done in the name of all Israel.**

**LEADER: After reciting the following blessing, lean toward the left side and drink the second cup.**

**LEADER: Baruch Atah Adonai Eloheynu Melech Ha Olam, Boray P'ri Ha Gafen**

**ALL : Blessed are You, O Lord our God, King of the universe, Who creates the fruit of the vine.**

**LEADER: The Maggid concludes with the second cup called, the Cup of Wrath or the Cup of Affliction.**

## **RACHTZAH (Washing the Hands)**

**LEADER: All participants wash their hands (wash basin is brought to the leader). A pitcher of water, a towel and a bowl is brought before each person. After washing your hands, recite this blessing:**

**ALL : Blessed are You, O Lord our God, King of the universe, Who has set us apart by Your commandments, and has commanded us concerning the washing of the hands.**

## **MOTZI (Blessing over Unleavened Bread)**

**ALL : I am ready and prepared to keep the commandment to eat the Matzah, for the sake of the one God and His presence, may it be counted as done in the name of all Israel.**

**LEADER: The leader takes all three Matzot in his hand, with the broken piece remaining in the middle, and pronounces the blessing for himself and all present.**

**LEADER: Baruch Atah Adonai, Eloheynu Melech Ha Olam, Ha Motzi Lechem Min Ha Aretz.**

**ALL : Blessed are you, O Lord our God, King of the universe, Who brings forth the bread from the earth.**

***MATZAH (Blessing for and Eating of Matzah)***

**LEADER: The leader places the bottom Matzah on the table. He pronounces the following blessing over the two remaining Matzot for himself and all present.**

**ALL : Blessed are You, O Lord our God, King of the universe, Who has set us apart by Your commandments, and has commanded us concerning the eating of Matzah.**

**LEADER: The father, breaking both Matzot, takes for himself, then portions to all present from both pieces. Eat the Matzah while reclining.**

**LEADER: Matzah has a bland taste.**

**ALL : There was no beauty that we should desire Him. --Isaiah 53:2**

## **MAROR**

**ALL :** I am ready and prepared to keep the commandment to eat the Maror for the sake of the one God and His presence, may it be counted as done in the name of all Israel.

**LEADER:** The leader takes a quantity of Maror -- romaine lettuce -- the size of an olive, dips it into the Charoset -- chopped apples, cinnamon, spices etc --, shaking off excess Charoset. Next, the leader recites the following blessing and eats the Maror without reclining. He then distributes the Maror to all present.

**ALL :** Blessed are You, O Lord our God, King of the universe, Who has set us apart by Your commandments, and has commanded us to eat Maror.

## **KORECH (Matzah and Maror are eaten together)**

**LEADER:** Taking the third piece of Matzah (so far unbroken), break off a piece for each participant. Participants break their piece of Matzah into two pieces. Now you begin to make the Hillel Sandwich.

Spread horseradish on the front half of the Matzah. Spread Charoset -- chopped apples, cinnamon, spices etc -- on the back half of your Matzah sandwich. Put enough horseradish on the front of your sandwich to make your eyes water. Spread enough Charoset on the back half to taste the sweetness of the Charoset, and to counteract the bite of the horseradish. The blessing is said, then in a reclining position, the Hillel Sandwich is eaten.

**ALL:** Blessed art Thou, O Lord our God, King of the Universe, who has set us apart and commanded us to eat Matzah and Maror.

Why is this called the Hillel Sandwich?

**LEADER:** So did Hillel, while the Temple still stood, make a sandwich of Matzah with Maror and ate them both together in order to fulfill what is written:

**ALL :** They shall eat it with Matzah and Maror. -- Exodus 12:8

**LEADER:** What is the spiritual meaning of eating Matzah and Maror together? You all have bitter experiences in your lives. The message God is communicating to you is His desire for you to press through the bitterness (as symbolized by the horseradish) to experience the sweetness (as symbolized by the Charoset) that He promises you in His Word. The horseradish represents the trials and tribulations which come into your life. like the Horseradish, many trials and tribulations are so bitter they make you cry. If you allow these trials and tribulations to make you bitter toward God, you will never experience the sweetness of God's deliverance for your life. However, by not allowing your trials and tribulations to cause you bitterness toward God, but instead press through them with God's help, you will taste and experience the fullness of His promises contained in His Word for you.

## **SHULCHAN ORECH (Eating the Meal)**

**LEADER:** It is customary to begin the meal with a hard-boiled egg dipped in salt water. The meal should be eaten in an environment of joyousness. The mood should be festive and the food kosher.

It is customary not to eat dipped food. The meal must end before midnight allowing enough time for the Afikoman to be eaten by that hour. Care should be taken not to eat so heavily that all appetite for the Afikoman is destroyed, or that the participant would be drowsy for the remainder of the Seder.

(Please allow 45 minutes for eating and cleanup)

## **AFTER THE MEAL**

**LEADER:** The Afikomen hidden earlier in the Seder during Yachatz must be found and redeemed. The word Afikomen is from a Greek word meaning, dessert. In ancient times, the Passover Lamb was the last food to be eaten. Because there is no Temple today, no Passover Lamb is slain. Today the Afikomen replaces the Passover Lamb in remembrance of the Passover Lamb, and is the last food eaten during the Seder meal. The Seder must not go on until the Afikomen is redeemed. It is the children who are instructed to search for the hidden Afikomen. Once the Afikomen is found by one of the children, that child will begin to barter with the father concerning the price to be paid for the Afikomen. Once the price is agreed upon, the father will give a gift in the form of a down payment as his promise to the child who found the Afikomen. The immediate down payment (as seen in the earnest of the Holy Spirit) is a gift given to the child as assurance that the final agreed upon price will ultimately be paid at a future time. This promise that the father makes to the child is called, The Promise of the Father. In this, we understand that God paid a great price for our redemption.

**LEADER:** There is a blessing said for the Matzah, "Blessed are you, O Lord our God, King of the universe, who brings forth the bread from the earth."

Everyone who finds God and accepts God into their heart and life by faith is redeemed. The down payment God the Father gives to you for receiving Him is the indwelling Holy Spirit. Following the fall of man in the Garden of Eden, God promises that He will fully redeem both man and the earth back to Him in the fullness of time. The indwelling Holy Spirit is the gift given to us from God as a down payment and promise of the complete redemption. The Holy Spirit is the Promise of the Father.

**LEADER:** The Afikomen, the piece of Matzah, remembered earlier in the Seder is called the Bread of Affliction -- the Lechem (bread) -- Oni (affliction).

**LEADER:** The Seder follows the eschatology of God's plan for redemption. The first two cups and events prior to eating the Passover Seder meal speak of God redeeming us from Egypt.

## **TZAFUN (Eat the Afikoman)**

**LEADER:** From the piece of Matzah hidden earlier during the Seder, the father takes a piece the size of an olive and distributes to all present. The Afikomen must be eaten before midnight. Except for the two remaining cups of wine/grapejuice, no food or drink may be eaten after the Afikoman.

**ALL :** I am ready and prepared to keep the commandment to eat the Afikomen, for the sake of the One God and His presence; may it be counted as done in the name of all Israel.

**ALL :** I am observing the commandment so that I may remember the Passover Lamb that was eaten at the end of the Seder before midnight. May my eating of the Afikoman also achieve all the spiritual accomplishments of the Passover Lamb itself. May it be Your will, O Lord our God and God of our Fathers, that you build the Holy Temple soon, during our lifetime, and may we be able to bring our offerings there. In remembrance may we eat the Passover Lamb during our own lifetime, like the Torah says: a perfect lamb, a male one year old, roasted over fire, together with Matzah and Maror. May we be able to do this in our holy city Jerusalem, soon, in our own lifetime. Amen.

**LEADER:** Eat the Afikoman while reclining to the left.

## **BAREKH (Grace after the Meal)**

**LEADER:** The third cup is filled.

**LEADER:** Hands of all the participants are washed at this time.

The third cup is taken in the right hand, raised from the table in recitation of the Grace after the meal.



Let us recite the Birchat Hamazon, the Grace after the meal from Psalm 126.

## PSALM 126

**LEADER:** When the Lord brought back the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, 'The Lord has done great things for them. The Lord has done great things for us; and we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goes forth and weeps, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

The wine glass is set upon the table.

**LEADER:** In a literal sense, Psalm 126 speaks of the ingathering of the Jewish people from all the nations where they are scattered, and of their return to the land of Israel. This is a significant event in the prophetic plan of God.

**LEADER:** In a spiritual sense, Psalm 126 speaks of the prophetic restoration of Biblical truth to the body of Christ through the outpouring of God's Holy Spirit the past 500 years. This present restoration of God's people with their Hebraic roots, and an understanding of first century Christianity is an element of that restoration. Therefore, the restoration referred to in Psalm 126 is both physical and spiritual.

**LEADER:** I am ready and prepared to observe the commandment of Grace after the meals, as it is written:

**ALL :** When you have eaten and are full, then you shall bless the Lord your God for the good land which He has given you. --Deuteronomy 8:10.

**LEADER:** For the sake of the One God and His presence, may it be counted as done in the name of all Israel.

## THE COMPANY BLESSING

- **LEADER:** If there are more than three adult males over the age of thirteen, then the Company blessing is said. Otherwise, it is skipped and grace after meals (the next response) will immediately be said.
- **LEADER:** Gentlemen, let us say Grace!
- **ALL :** Blessed be the name of the Lord from this time forth and forevermore.
- **LEADER:** May the name of the Lord be blessed from this time forth and forevermore! By permission of all the assembled, let us bless Him whose food we have eaten.
- **ALL :** Blessed be He whose food we have eaten and through whose goodness we live.
- **LEADER:** Blessed be He whose food we have eaten and through whose goodness we live.
- **ALL :** Blessed be He and blessed be his name!

## GRACE AFTER MEALS

**ALL :** Blessed are You, O Lord our God, King of the universe, who feeds the entire world with His goodness, in grace, lovingkindness, and mercy. He gives bread to all flesh, for His mercy endures forever. In His great goodness we have never lacked food, and may we never lack His sustenance forever and ever, for the sake of His great Name, for He feeds and sustains all, and does good to all, and prepares food for all creatures which He has created. Blessed are You, O Lord, who gives food to all.

We give thanks unto You, O Lord our God, because You did give our fathers a pleasant, good and spacious land as a possession; that you, O Lord our God, did bring us forth from Egypt and did deliver us from the house of bondage; and for your covenant which You did seal in our flesh; that You did teach us Your Torah and Your statutes which You have made known to us; and for the life, grace and lovingkindness which You have given as

**a gift to us, and for the food with which You support and sustain us continually, every day, at all times and at every hour.**

**And for all this, O Lord our God, we thank You and bless You. Blessed be Your name through the mouth of all that are alive, continually and forevermore.**

**As it is written: "When you have eaten and are full, then you shall bless the Lord your God for the good land which He has given you." -- Deuteronomy 8:10**

**Blessed are You O Lord, for the land and for the food.**

**Have mercy, O Lord our God, upon Your people Israel, upon Jerusalem Your city, upon Zion, where Your glory dwells, and upon the Kingdom of the house of David, Your anointed, and upon the great and holy house which is called by Your name. Our God and our Father, tend and feed us, sustain us, support us, maintain us, and grant us relief. Soon, O Lord our God, free us from all our troubles. We implore You, O Lord our God, to make us not reliant upon the gifts of flesh and blood, nor their loans, but rather only upon Your full, open hand that is set apart and generous, so that we may not be ashamed nor humiliated for ever and ever.**

**NOTE: On the Sabbath, say the next response. Otherwise, skip it.**

**ALL : May it be your will, Lord our God, to strengthen us, through your commandments and through the commandments of the seventh day, this great and holy Sabbath. For this day is great and holy before you, that we may refrain on it from all work and rest on it, in love as prescribed by your will. May it be your will, Lord our God, to grant us rest, that there be no trouble, grief or lamenting on the day of our rest. Let us, Lord our God, behold the consolation of Zion, your city, and the rebuilding of Jerusalem, the city of your holiness, for you are the Master of salvation and the master of consolation.**

**ALL : Our God and God of our fathers, may there ascend, come, arrive, be seen, accepted, heard, counted and remembered before You, the remembrance and consideration of ourselves, the remembrance of our fathers, the remembrance of the son of David, the Mashiach -- Messiah --, Your servant, the remembrance of Jerusalem, Your set apart city, and the remembrance of Your whole people, the House of Israel -- for deliverance, good, grace, lovingkindness, mercy, life, and peace, on this festival of Matzot! Remember us, O Lord our God, for good, recall us for blessing, and save us for a good life. And with a word of salvation and mercy, and have mercy upon us and save us -- for to You alone do our eyes look, for You, O Lord, are a gracious and Merciful King!**

**ALL : And build Jerusalem, the holy city, soon, in our days. Blessed are You, O Lord, who rebuilds Jerusalem in His mercy. Amen.**

**ALL : Blessed are You, O Lord our God, King of the universe, our God, our Father, our King, our Sovereign, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the good and beneficent King, who each day was good, is good, and will be good to us. He has dealt with us, He is dealing with us, He will always deal with us, with grace, lovingkindness, mercy and plenty. May help, success, blessing, salvation, comfort, sustenance, mercy, life, peace and all good, and all that comes from good may He never deprive us.**

**ALL : May the All Merciful rule over us forever and ever!**

**ALL : May the All Merciful be blessed in the heavens and in the earth!**

**ALL : May the All Merciful be lauded for all ages, glorified among us forever and ever, and may He be honored by us through all eternity!**

**ALL : May the All Merciful grant us our needs with honor!**

**ALL : May the All Merciful break our yoke and lead us upright to our land!**

**ALL : May the All Merciful send abundant blessing to this house, and upon this table from which we have eaten!**

**ALL : May the All Merciful send us Elijah the prophet, of good remembrance, to proclaim to us good news, salvation and consolation!**

**LEADER: Guests start here. If you are in your parent's home, add the words in parentheses.**

**ALL : May the All Merciful bless: (my father, my teacher) the master of this house, and (my mother, my teacher) the mistress of this house.**

**LEADER: The host and hostess start here. If married add the words in parentheses.**

**ALL : Me (my wife/husband and family) and all that is mine, and all that sit here, both them and their house and family, along with all that is theirs, so also with us and all that is ours.**

**Even as our forefathers Abraham, Isaac, and Jacob were blessed in all things, with all things and on account of all things, may He bless us all with a perfect blessing. To that let us say: Amen.**

**ALL : O, may their and our merit be recognized in heaven, that we may have everlasting peace. And may we receive a blessing from the Lord and kindness from the God of our salvation and that we may find favor and understanding in the eyes of God and man.**

**NOTE: On the Sabbath, say the next response, otherwise skip it.**

**LEADER: May the All-Merciful cause us to inherit the day that will be wholly Sabbath and rest for eternal life!**

**ALL : May the All Merciful cause us to inherit that day which is all good, a day that is everlasting, a day when the just will sit with crowns on their heads, basking in the reflection of the Divine Presence!**

**May the All Merciful allow us to be worthy of the Days of the Messiah and of eternal life in the World to Come. He is a tower of salvation to His King, and He shows mercy to His Messiah, to David and His children forever. - 2 Samuel 22:51.**

**He who establishes peace in His heights, may he also establish peace for us and for all Israel, and say: Amen.**

**ALL : Fear the Lord you, His set apart ones, for there is no lack for those who fear Him. Young lions lack and suffer hunger, but they that seek the Lord shall not lack any good. -- Psalm 34:10. Give thanks to the Lord, for He is good, His lovingkindness lasts forever. -- Psalms 118:1 You open Your hand and satisfy the desire of all life. -- Psalm 145:16**

**Blessed is the man who trusts in the Lord, and the Lord will be His trust. --Jeremiah 17:7. I have been young and now have grown old, yet I have not seen a righteous man forsaken, or his children begging bread. -- Psalm 37:25. The Lord will give strength to His people, the Lord will bless His people with peace.**

**ALL : I am ready and prepared to keep the commandment to drink the third of the four cups for the sake of the one God and His presence, may it be counted as done in the name of all Israel.**

**LEADER: Baruch Atah Adonai, Eloheynu Melech Ha Olam, Boray P'ri Ha Gafen.**

**ALL : Blessed are You, O Lord our God, King of the Universe, who creates the fruit of the vine.**

**LEADER: Drink the third cup while reclining to the left**

**LEADER: The third cup is called, the Cup of Restoration or Redemption.**

## **HALLEL**

**LEADER: Next, pour the fourth cup.**

**LEADER: An additional cup is poured for Elijah. The door is opened. It is customary at this time for the children to go to the door to look for Elijah the Prophet. As the children go to the door the following Blessing is recited:**

**ALL : Blessed is He who comes in the name of the Lord.**

**ALL : Pour out Your wrath on the nations which do not know You and on the kingdoms which do not call upon Your name. For they have eaten up Jacob and destroyed his habitation.-- Psalm 79:6-7**

**ALL : Pour out Your anger upon them and let Your burning wrath overtake them. -- Psalm 69:24**

**ALL : Pursue them in wrath and destroy them under the heavens of the Lord. -- Lamentations 3:66**

**LEADER: A Song is sung for the coming of Elijah**

**LEADER: The door for Elijah is closed.**

**LEADER: God gives this section of the Passover Seder to teach you that before Messiah returns, Elijah will come. -- Malachi 4:5-6**

**LEADER: The cup of the new (better understood in Hebrew as “renewed”) covenant is spoken of in Jeremiah 31:31,33. When Yeshua/Jesus said, "this is the cup which is poured out..." He is referring to the Cup of Elijah. The Cup of Elijah is the cup of the Covenant. Because this cup is poured out year after year, only 1 of 2 people may drink of this cup: Elijah the prophet, or Messiah Himself.**

**LEADER: The last four sections of the Hallel (Psalms 115-118) are recited. These Psalms are connected with God pouring his wrath out prior to the coming of His Messiah. At the conclusion of this part of the Passover Seder, the Cup of Elijah is poured out. In this we see God pouring His wrath out upon all the world, and upon the sin in the world. This is not just a time of judgment but a time of salvation.**

**In Hosea 5:15, it is written, "In their affliction, they will seek me early."**

**In Joel 3:14 it is written, "Multitudes, multitudes in the valley of decision."**

**Finally, God is reminding us in Psalm 115-118 that during the tribulation period, those who put their trust in God will see his salvation. Those who put their trust in the world's system will perish.**

## **PSALM 115**

- **LEADER : Not to us, Lord, but to Your name give glory**
- **ALL : Because of Your love and Your truth**
- **LEADER : Why do the nations say, "Where is their God now?"**
- **ALL : Our God is in heaven; He does what He pleases!**
- **LEADER : The idols of the nations are silver and gold**
- **ALL : The work of men's hands**
- **LEADER : They have mouths,**
- **ALL : But they cannot speak**
- **LEADER : They have eyes,**

- **ALL : But they cannot see**
- **LEADER : They have ears,**
- **ALL : But they cannot hear**
- **LEADER : They have noses,**
- **ALL : But they cannot smell**
- **LEADER : They have hands**
- **ALL : But they cannot feel**
- **LEADER : They have feet**
- **ALL : But they cannot walk**
- **LEADER : They cannot make a sound in their throats**
- **ALL : Those who make them and trust in them will become like them**
- **LEADER : Oh, Israel, trust in the Lord**
- **ALL : He is their Help and their Shield**
- **LEADER : Oh, house of Aaron, trust in the Lord!**
- **ALL : He is their Help and their Shield**
- **LEADER : Oh, you who fear the Lord, trust in the Lord!**
- **ALL : He is their Help and their Shield**
- **LEADER : The Lord remembers us**
- **ALL : He will bless us**
- **LEADER : He will bless the house of Israel**
- **ALL : He will bless the house of Aaron**
- **LEADER : He will bless those who revere the Lord**
- **ALL : Small and great alike**
- **LEADER : The Lord will be with you**
- **ALL : Both you and your children**
- **LEADER : You are blessed by the Lord, the Maker of Heaven and earth**
- **ALL : Heaven is the Lord's heaven**
- **LEADER : But the earth He has given to human beings -- the children of Adam**
- **ALL : The dead cannot praise the Lord**
- **LEADER : Nor can those who sink into silence**
- **ALL : We will bless the Lord from now and forever. Hallelujah!**

## **PSALM 116**

- **LEADER : I love the Lord, because He has heard my voice and my prayers**
- **ALL : Because He turned His ear toward me, I will call on Him all my days**
- **LEADER : The sorrows of death enclosed me; the distress of Sheol overshadowed me**
- **ALL : I encountered distress and grief**
- **LEADER : I called out the name of the Lord**
- **ALL : Please Lord, preserve my soul**
- **LEADER : The Lord is gracious and righteous**
- **ALL : Yes, our God is compassionate**
- **LEADER : The Lord watches over the simple**
- **ALL : I was brought low, but He saved me**
- **LEADER : Return, oh my soul, to your rest**
- **ALL : For the Lord has been kind to you**
- **LEADER : He delivered my soul from death**
- **ALL : And my eyes from tears, and my foot from falling**
- **LEADER : I will walk in the presence of the Lord**
- **ALL : In the land of the living**
- **LEADER : I believed, even though I was greatly afflicted**
- **ALL : It was in haste that I said, "All men are deceitful."**
- **LEADER : What can I render to the Lord for all his kind acts toward me?**



- **ALL : I will lift up the Cup of Salvation, and will call upon the name of the Lord**
- **LEADER : I will pay my vows to the Lord and in the presence of all His people**
- **ALL : Precious in the sight of the Lord is the death of his saints**
- **LEADER : Oh Lord, I am indeed Your servant;**
- **ALL : I am Your servant, the child of Your handmaid**
- **LEADER : You have removed my chains**
- **ALL : I will offer the sacrifice of thanksgiving to You**
- **LEADER : And I will call on the name of the Lord**
- **ALL : I will pay my vows to the Lord in the presence of all his people**
- **LEADER : In the courts of the Lord's house, in the midst of Jerusalem. Hallelujah!**

## **PSALM 117**

- **LEADER : Praise the Lord, all you nations**
- **ALL : Glorify Him, all you peoples**
- **LEADER : For great is His mercy toward us,**
- **ALL : And the Lord's truth endures forever. Hallelujah!**

## **PSALM 118**

- **LEADER : Give thanks to the Lord, for He is good**
- **ALL : His mercy endures forever**
- **LEADER : Let Israel now say:**
- **ALL : His mercy endures forever**
- **LEADER : Let the house of Aaron now say:**
- **ALL : His mercy endures forever**
- **LEADER : Let those who revere the Lord now say:**
- **ALL : His mercy endures forever**
- **LEADER : Out of distress I called upon the Lord,**
- **ALL : He answered me by setting me free**
- **LEADER : The Lord is with me; I have no fear,**
- **ALL : What can man do to me?**
- **LEADER : The Lord is my Helper;**
- **ALL : I shall see the defeat of my foes**
- **LEADER : It is better to take refuge in the Lord than to trust in man**
- **ALL : It is better to take refuge in the Lord than to trust in princes**
- **LEADER : The heathen were all swarming around me;**
- **ALL : In the name of the Lord, I destroyed them**
- **LEADER : They swarmed like bees about me, but they were extinguished**
- **ALL : Like a fire of thorns**
- **LEADER : In the name of the Lord, I completely destroyed them.**
- **ALL : You did thrust at me that I might fall**
- **LEADER : But the Lord helped me**
- **ALL : The Lord is my strength and my song**
- **LEADER : And He has become my Salvation**
- **ALL : A joyful shout of salvation rings in the tents of the righteous:**
- **LEADER : The Right Hand of the Lord works wonders!**
- **ALL : The Right Hand of the Lord is exalted!**
- **LEADER : The Right Hand of the Lord works wonders!**
- **ALL : I will not die**
- **LEADER : But I will live to recount the deeds of the Lord**
- **ALL : The Lord has indeed punished me**

- LEADER : But He has not left me to die**
- ALL : Open for me the gates of righteousness**
- LEADER : That I may enter them and thank the Lord**
- ALL : This is the gateway of the Lord**
- LEADER : The righteous alone may enter**
- ALL : I thank You because You have answered me**
- LEADER : And have been Salvation for me**
- ALL : The stone which the builders rejected**
- LEADER : Has become the chief Cornerstone**
- ALL : This is the Lord's doing**
- LEADER : It is marvelous in our eyes**
- ALL : This is the Lord's doing.**
- LEADER : This is the day which the Lord has made;**
- ALL : We will rejoice and be glad in it**
- LEADER : We implore You, Save us!**
- ALL : We implore You, O Lord, make us prosper!**
- LEADER : Blessed is He who comes in the name of the Lord**
- ALL : We bless You from the house of the Lord**
- LEADER : The Lord is God, Who has given us light**
- ALL : Tie the sacrifice with cords unto the horns of the altar**
- LEADER : You are my God, and I thank You.**
- ALL : You are my God and I will praise you**
- LEADER : Give thanks to the Lord, for He is good**
- ALL : His mercy endures forever**

## **PSALM 136 - THE GREAT HALLEL**

- LEADER : Give thanks to the Lord, for He is good**
- ALL : His mercy endures forever**
- LEADER : Give thanks to the God of gods**
- ALL : His mercy endures forever**
- LEADER : Give thanks to the Lord of lords**
- ALL : His mercy endures forever**
- LEADER : For He alone does great wonders**
- ALL : His mercy endures forever**
- LEADER : For He made the heavens with wisdom**
- ALL : His mercy endures forever**
- LEADER : For He stretched out the earth over the water**
- ALL : His mercy endures forever**
- LEADER : For He made great lights**
- ALL : His mercy endures forever**
- LEADER : The sun to govern the day**
- ALL : His mercy endures forever**
- LEADER : The moon and the stars to govern the night**
- ALL : His mercy endures forever**
- LEADER : For He struck Egypt through their first-born**
- ALL : His mercy endures forever**
- LEADER : For He brought Israel out from among them**
- ALL : His mercy endures forever**
- LEADER : With a strong hand and an outstretched arm**
- ALL : His mercy endures forever**
- LEADER : For He split the Red Sea into parts**
- ALL : His mercy endures forever**

- **LEADER : And He led Israel through it**
- **ALL : His mercy endures forever**
- **LEADER : And He cast Pharaoh and his army into the Red Sea**
- **ALL : His mercy endures forever**
- **LEADER : For He led his people through the desert**
- **ALL : His mercy endures forever**
- **LEADER : For He struck down great kings**
- **ALL : His mercy endures forever**
- **LEADER : And He killed mighty kings**
- **ALL : His mercy endures forever**
- **LEADER : Sihon, king of the Amorites**
- **ALL : His mercy endures forever**
- **LEADER : And Og, king of Bashan**
- **ALL : His mercy endures forever**
- **LEADER : And gave their land as a heritage**
- **ALL : His mercy endures forever**
- **LEADER : A heritage for Israel, His servant**
- **ALL : His mercy endures forever**
- **LEADER : For we were low, but He remembered us**
- **ALL : His mercy endures forever**
- **LEADER : And He rescued us from our enemies**
- **ALL : His mercy endures forever**
- **LEADER : He gives bread to all flesh**
- **ALL : His mercy endures forever**
- **LEADER : Give thanks to the God of heaven**
- **ALL : His mercy endures forever**

**ALL : The soul of all life shall bless Your name, oh Lord our God. The spirit of all flesh shall glorify and exalt your remembrance our Eternal King. From eternity to eternity You are God, and besides You, we have no King, Who redeems and saves, delivers and protects, sustains and has mercy in all times of trouble and distress. We have no King but You.**

**ALL : God of the first and the last, God of all creatures. Lord of all generations, Who is extolled in many praises, Who guides His world with mercy and His creatures with compassion. For the Lord neither slumbers nor sleeps. He awakes those who sleep, and arouses those who slumber, makes the dumb speak, frees prisoners, supports the fallen, raises up the downcast. To You alone we give thanks.**

**If our mouths were filled with songs like the sea, and our tongues with jubilation like its many waves, and our lips with praise as wide as the sky; if our eyes could shine like the sun and the moon, and our hands were spread like the eagles in the sky, and our feet were swift like deer, we would still be unable to thank You enough, oh Lord our God and God of our fathers, for one-thousandth of the thousands of thousands and myriads of good things which You have done for our fathers and for us.**

**ALL : From Egypt You redeemed us, Oh Lord our God, and from the house of slavery You saved us. When we were hungry, You fed us, and with plenty You sustained us. From the sword You saved us, and from pestilence You delivered us. You saved us from horrible sicknesses. Until now, Your mercy has helped us, and Your grace has not left us; do not ever abandon us, oh Lord our God.**

**ALL : Therefore, the limbs which You have formed in us, the breath and soul You breathed into our nostrils, and the tongue which You put in our mouth shall thank, bless, laud, glorify, extol, revere, sanctify, and do honor to Your name, oh our King. For every mouth will thank You, every tongue will swear loyally to You, every knee will bow down to You, every heart will fear You, and every man's inner being will sing praise to Your name, as it is written:**

**"All my bones will say, 'Oh God, who is like You? You deliver the poor from the one who is stronger than he, the poor and the needy from one who robs him.'" -- Psalm 35:10**

**ALL : Who is like You? Who is equal to You? Who can be compared to You? The great, and mighty, and awesome God, God most high, Possessor of heaven and earth. We will praise You, laud, glorify, and bless Your holy name, as it is written: "A Psalm of David, 'Bless the Lord, oh my soul, and all that is within me, bless His holy name.'" --- Psalm 103:1**

**ALL : You are God in the might of Your power, great in the glory of Your name, mighty forever, awe-inspiring through your deeds, the King Who sits upon a high and lofty throne.**

**ALL : He dwells in eternity on high, and holy is His name. And it is written:**

**"Rejoice, O righteous ones in the Lord, it is fitting for the upright to give songs of praise." -- Psalm 33:1**

**ALL : By the mouth of the upright You shall be praised, and by the word of the righteous ones You shall be blessed, and by the tongue of the pious You shall be exalted, and amid the holy ones you shall be set apart.**

**ALL : And in the assemblies of the thousands of Your people, the House of Israel, with jubilation shall Your name be glorified, O our King, in every generation. For this is the duty of all creatures before You, oh Lord our God and God of our fathers, to thank, praise, laud, glorify, extol, honor, lift up and sing praises with all the words of the songs and praises of David, son of Jesse, Your servant, Your anointed.**

**ALL : Praise be Your name for ever, our King, the great and holy God and King in the heavens and on the earth. For to You it is becoming, O Lord our God and God of our forefathers, song and praise, hymn and psalm, strength and dominion, victory, greatness and might, fame and glory, holiness and sovereignty, blessings and thanksgivings from now and forever.**

**ALL : Blessed are You, O Lord, God and King, great in renown, God of thanksgivings, Lord of wonders who delights in the songs of praise, King, God, life of eternity. All Your works shall praise You, O Lord our God, Your pious ones, the righteous who do Your will. And all Your people, the House of Israel, shall joyfully sing thanks, praise, laud, honor, lift up, revere, set apart and crown Your name, our King. For it is good to thank You, and to Your name it is becoming to sing, for from eternity to eternity You are God. Blessed are You O Lord, King magnified in praises!**

**ALL : I am ready and prepared to keep the Commandment to drink the fourth of the four cups, for the sake of the One God and His Presence, let it be counted as done in the name of all Israel.**

**LEADER: Baruch Atah Adonai Eloheynu Melech Ha Olam, Boray P'ri Ha Gafen**

**ALL : Blessed are You O Lord our God, King of the universe, who creates the fruit of the vine**

**LEADER: Drink the fourth cup. The fourth cup is called the Cup of His Coming or the Cup of the Kingdom. Drink of the Cup while reclining toward the left.**

**LEADER: Blessed are you, O Lord our God, King of the universe for the vine, the fruit of the vine, and the produce of the field. For the desirable, good, and spacious land that you were pleased to give our forefathers as a heritage, to eat of its fruit and to be satisfied with its goodness. Have mercy, we beg you, Lord, our God, on Israel your people; on Jerusalem, your city; on Zion, the resting place of your glory; your altar, and your Temple. Rebuild Jerusalem, the city of holiness, speedily in our days. Bring us up into it and gladden us in its rebuilding and let us eat from its fruit and be satisfied with its goodness and bless you upon it in holiness and purity. Let us rejoice on this festival of Passover; for You, O Lord, are good and do good to all, and we thank you for the land and the fruit of the vine. Blessed are You, O Lord, for the land and the fruit of the vine.**

**How great Thou are O Lord for your faithfulness towards the Jewish people by preserving them through the**

ages from all nations and people who have attempted to destroy them throughout history. How great Thou are O Lord for bringing the children of Israel out of Egypt and giving them the season of Passover. As nation after nation rose up to destroy the Jewish people, every nation that rose up against the Jewish people eventually were defeated by a stronger nation who subsequently rose up against the Jewish people including Assyria, Babylon, Media/Persia etc. The final nation that will come and the last Kingdom to rise is The Government that you O God shall establish during the Messianic Age when the Messiah, will rule and reign from Jerusalem.

## **NIRTZAH**

**LEADER:** The order of the Passover Service is now completed in accordance with all its ordinances and statutes. Even as you have been found worthy to follow its order, so may you be worthy to perform it in the future. "O Pure One, who dwells on high, raise up this congregation which is without number. Speedily, lead the offshoots of the stock that You have planted, redeemed in joy to Zion."

**LEADER:** By now, you should feel as though you have climbed the spiritual ladder and ascended into the throne room of God. God gives the Passover not only for the Jewish believer in God but to the non-Jewish believer in God for you to experience. Passover teaches you of your personal relationship with God and how God spiritually redeems you as He did the Jewish people from Egypt -- an allegorical picture of the world's system of sin and flesh and its influence over your life. You have witnessed how Passover teaches you of the complete redemptive plan of God. It also teaches of the outpouring of His Holy Spirit, the ingathering of the Jews from the Diaspora in the last days, as well as the Gentiles from every nation, tribe and tongue before the coming of the Messianic Age. Passover is a rehearsal of the total redemptive plan of God. Passover ends with the shout, "Next year in Jerusalem". This is a prayer to God, that next year, we may experience the true Passover meal, the Marriage Supper of the Lamb in the city of Jerusalem. This is the ultimate desire and proclamation of our hearts. Therefore, these words are shouted with expectancy and joy!

**L'Shanah Ha Ba-a Birushalayim !**

**NEXT YEAR IN JERUSALEM !!!!!**





## DID THE GENTILE BELIEVER OBSERVE THE FESTIVAL OF UNLEAVENED BREAD?

In the Bible "leaven" represents sin. The very nature of leaven is said to be that which corrupts. In Ex. 23:14-15 the people are told to fast from anything which contains leaven, but not only to fast, but not to allow any leaven in their houses for seven days. This seven-day fast is called the **"Feast of Unleavened Bread."**

For seven days no chametz (leaven) is to be found in the house. Anyone who was found with leaven would be taken out, beaten with 39 stripes and cut off from the community. The commandment to abstain from leaven is found in The Book of Exodus 12:19, ***"...Seven days shall there be no leaven found in your houses;"***. Therefore, traditionally on the 13th day of Nisan the head of each household makes a search for chametz (leaven). It is customary to place a few pieces of bread in a strategic location, so that when the search is made, leaven is found. Afterwards the following blessing is recited: ***Blessed art Thou, Eternal our God, Ruler of the universe, any leaven that may still be in the house, which I have not seen or have not removed, shall be as if it does not exist, and as the dust of the earth.*** In Exodus 12:20, we read, ***"...Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread"***. The head of the household will take a piece of leaven that he has brushed with a feather into a wooden spoon which has been wrapped in a cloth. Then it is taken to a prescribed place and thrown into the fire which symbolically removes all leaven from that household.

**Answer for yourself:** Is the "Feast of Unleavened Bread" connected to the "Passover"? Yes it is.

**Passover is a three in one Feast: or one feast containing three parts which equal one Feast—Passover.**

- 1. Passover
- 2. Unleavened Bread
- 3. First Fruits

The Feast of Unleavened Bread runs consecutively with Passover. It was such an integral part of Pesach that the titles were interchangeable almost to the point of being synonymous and we find it mentioned this way in the New Testament. This feast runs from the 14th of Nissan to the 21st. The Jewish Encyclopedia states that the feast of Passover consists of two parts: The Passover ceremony and the Feast of Unleavened Bread. **Originally both parts existed separately; but at the beginning of the Exile they were combined.**

Seven is a number significant of fullness and completion; also spiritual perfection. It is also the number associated with sanctification. On the 7th day God rested, wherefore the Lord blessed the Sabbath day and hallowed it. Ex. 20:11.

***Exod 20:11 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (KJV)***

**The Feast of Unleavened Bread is considered a Sabbath or a Holy Convocation and this also means that no work is to be done for it is a time of rest.**

**Answer for yourself:** In light of what we have learned previously concerning the Sabbath and how the [non-Jew was commanded to rest on this day in the Hebrew Scriptures](#), [how the non-Jew was according to Isa. 56 told "to choose those things that please God and thereby choose to observe His 'Sabbaths', and that there are many references to the non-Jew observing Passover in the Hebrew Scriptures and did so for hundreds of years following the first century](#) then does it not stand to reason that since the Feast of Unleavened Bread is part of Passover that this would mean to a "thinking believer" that the non-Jew was to 'choose' to observe the Feast of Unleavened Bread and learn the spiritual meanings connected with this holy 'appointed day' of the Creator? It sure would seem that to me.

## **FEAST OF UNLEAVENED BREAD WAS KEPT BY NEW TESTAMENT CHURCH**

More than 20 years after the crucifixion of Jesus Christ as described in the New Testament we find described in the texts of the New Testament that the church still kept the Feast of Unleavened Bread.

*Act 20:6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.*

Notice the time frame of the verse we just read. Conservative estimates by scholars is that the events described in Acts 20:6 occurred at least 20 years following the death of Jesus as described in the New Testament. Now 20 years is a very long time to be keeping a feast which had been allegedly "nailed to the cross"! **The crystal clear truth is, Paul, the apostle to the Gentiles and his Gentile companions kept the Feast of Unleavened Bread while at Philippi some 20 or so years following the death of Jesus as detailed in the New Testament.** It is beyond me how any critical thinker can read these texts possessing understanding of the Biblical Festivals and not see that the non-Jewish believers in the God of Israel observed and kept the Feasts of the Lord along with the Jews following the death of Jesus as recorded in the New Testament. These Feasts and Festivals of the Lord were were not abolished by Jesus or his death and any how say they were are terrible confused about what they are reading and teaching and literally teaching lies.

**Answer for yourself:** Would the Holy Spirit have impressed Luke to write and mention the Feast of Unleavened Bread if it was abolished?

Let's read of a historical reference to the New Testament church keeping of the annual Holy Days and Sabbaths....

*"Nothing could show better than these scanty notes of time how deep-rooted the custom was, how the feast was observed as regularly as the year came round. Men spoke naturally of 'the days of unleavened bread' as a significant point in the calendar.... Ordinary dates dwindle into insignificance beside these fixed, outstanding seasons.... The question arises, as in the matter of keeping [the] Sabbath on the seventh day, whether the early Christians continued to observe these festivals.... In all probability they went on for years observing the festivals" (Hastings' Dictionary of the Apostolic Church, article "Passover", pages 132-133) It seems the New Testament church kept the feasts for quite some time!*

Notice the Passover and Unleavened Bread reference made by Paul when writing to the Gentile Church at Corinth in the following verse.

*1 Cor 5:6-8 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ*

*our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (KJV)*

**Answer for yourself:** Does it not seem somewhat unreasonable for Paul to mention "leaven" to this non-Jewish Church in Corinth if they were unfamiliar with the Festival of Unleavened Bread?

## THE MESSAGE OF COLOSSIANS CHAPTER 2

Colossians 2 is used by most Christians to "prove" that the feasts has been abolished. Let's examine this chapter in detail to see if that is the truth.

**Answer for yourself:** Are these Colossians in Greece Jews or Gentiles? They were Gentiles.

*Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;*

But they were obedient Christians.

*Col 2:5-7 5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. (KJV)*

So we see the Colossians were Gentiles, meaning, before becoming Christians they had nothing to do with the feasts and Holy Days. Since they weren't Jews, they would not have been observing Jewish traditions or Festival days which leads us to a very important question.

**Answer for yourself:** So why did Paul bother writing to them about the Holy Days?

**Answer for yourself:** What was the only "Bible" these Colossian believers had access or knowledge of in their day? We know today that the ONLY Scriptures the New Testament Christians had were the Hebrew "Old" Testament (the Hebrew Scriptures). There were no New Testament available at that time. So those Gentile Colossians needed to rely on the Old Testament for their guidance.

So being obedient, they would have read the Old Testament and found they needed to keep the Sabbath and the Holy Days as I have shown you in the prior articles on this website. Since they were followers of "the Christ" and called Christians then they would have also been familiar with the words of "the Christ" as passed on through Paul and probably other Christians.

**Answer for yourself:** Would they have not heard the words of this "Christ" if he had said that Sabbaths and the Holy Days has been abolished? How could "the Christ" abolish however what God the Father wrote in passages in the Hebrew Scriptures as we have detailed previously in this website? Simply he could not have and did not.

**Answer for yourself:** Was Paul telling them that the Sabbaths and the Holy Days has been abolished?

*Col 2:16 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: (KJV)*

**Answer for yourself:** What was Paul saying here to these Gentile followers of "the Christ"?

**Paul here was simply saying to not let their pagan relatives and neighbors judge them on keeping the Sabbaths and the Holy Days which the God of Israel and the Jews taught in the Jewish Holy Hebrew**

## Scriptures!

Obviously as I have proven on our various websites, they would have been keeping the Holy Days and be subjected to the kind of persecutions from their pagan neighbors as we are today from "Christians" who worship on a pagan day of the sun and keep the pagan festivals of Christmas and Easter and accuse those of us who observe God's Appointed Times of "Judaizing".

*Paul was NOT telling them to NOT keep the Holy Days. He was just telling them to not let any man judge them on keeping the Holy Days of God ....the Jewish Feasts and Festivals and Sabbaths*

The Christians at Colosse were criticized for not keeping the Greek customs such as the pagan holidays. The Christians were eating meats that were prohibited by the Greek religions, and drinking prohibited drinks. And they also kept the Sabbath and the Holy Days. The "new moons" refers to the observations made necessary by the Jews in order to discern the correct dates of the Holy Days - we no longer need to observe "new moons" since we already have the Sacred Calendar.

So we see Paul was NOT saying it was "ok" to keep the pagan festivals if we wanted to. He was saying to IGNORE the criticisms by their pagan relatives and to continue in their Christian way of life as taught by the Church and this consisted of keeping and observing the Jewish Holy Days of Leviticus 23 as well as the other "Sabbaths" of the Lord.

Now let's see WHO can judge us on the Holy Days.

*Col 2:16-17 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body [is] of Christ. (KJV)*

**Answer for yourself:** What is the importance of the underlined word "is" in the above quote?

The word "is" is in [] here and usually in italics in the Kings James Version because the word "is" simply is NOT in the original Greek, it has been added by the human translators. So the above phrase should really read "*but the body of Christ*".

The "body of Christ" is the Church. So looking at verse 16 and 17 together, we have Paul saying the pagan worldly people have no right to judge us on keeping the Sabbaths, Holy Days, kosher laws, etc, but the Christian Church DOES have the right to "judge" us on these things.

But there is a big, big problem. The Christian church has a responsibility to teach us from the Bible about the Sabbaths and other areas of God's laws. Of course when we have churches that keep the pagan festivals of Christmas and Easter, and tell us that the kosher laws has been abolished, and that the Gentile Church as replaced Israel and we can do whatever we want, such a church by definition is pagan and therefore that church has no right to judge us on keeping the Sabbaths, Holy Days, etc.

As thinking believers if you search the Bible for yourself you will find a completely different message from the ones being taught from the pulpits of our churches in America. You will find as I and millions of others have found and are finding that we DO need to keep the Sabbath, that God's laws has NOT been abolished, and that we do need to keep them.

So naturally we would want God to lead us to a true Christian church that also teaches such things. But sadly few if any Christian Churches have this understanding and if you find Messianic Christian Churches that do teach the Sabbaths and Festivals of God they are corrupted to the core by a idolatry by teaching that the Jesus of the New Testament is God and preach a Christology that comes right from the Sun Worship of Constantine in the 4th century when he made Jesus God and had 50 bibles written to include this hideous doctrine and the

rest is history.

**Answer for yourself:** And when you as good Bereans check out the church's doctrines against the Scriptures and find it is not consistent with the Scriptures then what are you to do? Do you then we place yourselves under the authority of such a church? My advice is to remember that worship is of the Heart and Soul of man and you need not a building full of compromise to validate your proper worship of the Creator. It would be better for you to begin a home fellowship where you are free to study and learn the truths of God's word and model them freely to your family and like-minded friends.

**Answer for yourself:** So why should we keep the Sabbaths and Holy Days?

*Col 2:17 17 Which are a shadow of things to come...(KJV)*

**Answer for yourself:** What is to come? What does this mean? Well lets see shall we?

The first reason why we keep the Sabbaths and Holy Days is because God tells us to do so!! We do not need a reason why we obey the commandments of God, we just go ahead and obey them!! However, after we start to obey the commandments, God gives us an understanding of WHY!!

So looking at the above Scripture, we see that the Sabbaths and Holy Days are a "foreshadow" of things to come.

**In studying the Feasts and Festivals and Sabbaths of God you learn that these Holy Days are a foreshadow of God's plan of salvation for mankind.** Once you learn the spiritual messages in these Holy Days of God then it dawns upon you that these truly are "rehearsals" of how our lives are to be lived and patterned whereby we consistently live a life of faith and repentance (Passover), thereby consistently removing the sin from our lives (Unleavened Bread) whereby we become a worthy vessel for the Word of God to live in and through our lives (Pentecost...the giving of the Word of God to mankind). Between the Early Rain Festivals (Spring) and the Latter Rain Festivals (Fall) we have a long dry season which is a perfect picture of our life with all of its hard ups and downs where we get to live out what we believe and have learned. This is where the rubber really meets the road so to speak. Then we all reach the end of our lives and the judgment. These Festivals, when properly understood, prepares us to not only learn how we are to live holy lives but also prepares us for the end of our life whereby we learned to observe in our own lives not only the Spring Festivals (Passover, Unleavened Bread, Pentecost) but in so doing this assures us that we will have a successful Rosh HaShannah (the resurrection), Yom Kippur (the final atonement) and thereby are certain that we will prepared to live in the Presence of God for Eternity (Tabernacles). **It is that simply but yet so hard for so many because they have lost their Jewish Roots to their faith.**

The Christian Church having failed to maintain the connection with her Jewish Roots has completely lost this precious information and teach a substitute false gospel and message today and are simply not aware the forged texts in their Bibles has blinded them to their true origin and plan of God for her. There is no greater example that could be given than those above as you see the non-Jews being taught long after the death of Jesus as depicted in the New Testament of the facts that the non-Jews observed the Biblical Feasts and Festivals like Passover and Unleavened Bread.

*So here we see that far from abolishing the festivals, Collosians 2 actually confirms that we MUST keep God's Holy Days and not the pagan festivals*





# THE ORIGINS OF THE FESTIVAL OF SHAVUOT - PENTECOST & THE ROLE OF THE GENTILE

In the Bible, the Feast of Weeks plays a somewhat minor role beside the major seasonal festivals of Passover on the one hand and Booths (Tabernacles or Ingathering) on the other. **The Festival of Pentecost, Week, or Shavuot** as it is known is simply the end of the barley harvest, and its distinctive feature is the presentation to Jehovah (apart from special sacrifices) of an offering consisting, according to one version of the Law (Deut. 16:10-11), of whatever one feels prompted to give, or, according to another (Lev. 23:17), of two loaves made out of the new corn.

*Deut. 16:9-11 9 Seven weeks shalt thou number unto thee; from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks. 10 And thou shalt keep the feast of weeks unto the LORD thy God after the measure of the freewill-offering of thy hand, which thou shalt give, according as the LORD thy God blesseth thee. 11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the LORD thy God shall choose to cause His name to dwell there.*

**Answer for yourself:** For our purposes in this study did you notice the inclusion of the "stranger" which by now you have come to understand is reference to the "non-Jew"? I would hope so and knowing this it sure appears that God desires that all His children, both Jew and non-Jew keep and observe this special "appointed time" with Him. Now all we have to do as non-Jewish believers in God since knowing this is to now search out the true meaning of this Festival and then begin to "choose those things that please God" as instructed by Isaiah 56. But before we do let us look at the other passage references above.

*Lev. 17:15-16 15 ¶ And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete; 16 even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the LORD. 17 Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the LORD.*

The festival, we are told as seen above, is to take place a full seven weeks after the sickle has been first applied to the standing grain (Deut. 16:9).

It is easy to dismiss this early phase of the festival as nothing but the product of a crude, unsophisticated age, and to think one has explained the presentation of firstfruits by collecting parallels from other parts of the world, without stopping to penetrate to their significance. **The truth is, however, that even at this primary stage, though the form of expression may be primitive, the underlying meaning of the festival is at once subtle and profound. Unlike other here with Israel we find TWO IDEAS are combined, and each is capable of an extension and development of far-reaching import.**

## THE TWO IDEAS INHERENT IN SHAVUOT

This "First Idea" is based on the common Oriental principle that land belongs to him who "quickens" it, or brings it under cultivation. Since, it is here affirmed, the earth obviously depends for its fertility not only on the labors of men but also on the cooperation of God, who furnishes it with rain, wind and sunlight, He too is necessarily a part owner of it. The presentation of firstfruits is thus no mere token of thanksgiving or mere submissive rendering of tribute, although, to be sure, by a blunting of religious sensitivity, it may (and often does) degenerate into this. The firstfruits offering to God is the payment to God of the dividend on His investment. To withhold that payment is an act not of impiety but of embezzlement.

Translated into broader terms, what is here proclaimed is that the relation between God and man is not one of master and servant but of mutually dependent partners in a joint enterprise of continuous creation. This idea gives new validity to human existence and at the same time provides a signal and momentous alternative to that more common conception which, projecting the image of God from the model of kings and magicians, regards Him merely as a supernal lord and benefactor of mankind. For the conventional attitude of subservience, worship and adoration there is substituted a concept of God which is at once more robust and more mystical and which, indeed, modern religion might do well to recapture (Theodor H. Gaster, Festivals of the Jewish Year, William Sloan Associates Publishers, New York, 1952, p. 60).

The "Second Idea" which underlies this early phase of the festival stems from the fact that primitive man regards anything new and unused as being fraught with potential peril, much as an infant might regard a new toy. The firstfruits of the harvest (and likewise the firstborn both of men and of beasts) are therefore consigned to the gods or spirits so that the newness may be taken away and the rest thereby rendered "safe." The important thing, however, is not so much the *why* as the *how* of the ritual; the danger of a new thing is removed by bringing it into contact with some eternal being to whom it is *not* new, inasmuch as he transcends the limitations of our own temporal existence. Behind the symbolism of the primitive procedure, therefore, there lies once again a permanent, universal message: the only immunity against the terror of new things is to try to see them in the light of eternity, and the only protection against the perils of human existence is to dedicate the prime portion of it to God.

Thus, even in its rudimentary stage, the Feast of Weeks possessed its own spiritual values. For Judaism, however-especially after it had outgrown its Palestinian origins-these alone were not sufficient. The presence and activity of God had to be recognized at this season not only in the phenomena of nature but also, and on parallel lines, in some crucial event of Jewish history. Accordingly, in the first centuries of the Common Era, inspiration and ingenuity combined to produce the necessary development.

## THE GIVING OF THE TORAH AT MOUNT SINAI

The Scriptural narrative states clearly (Exod. 19:1) that the children of Israel reached Mount Sinai in the third month, to the day, after their departure from Egypt. This, it was now argued, does not mean that a full three months elapsed, but only that the event took place *in the third month of the year*, and in that case the giving of the Ten Commandments might (with a little latitude and fancy) be made to coincide with the Feast of Weeks. The festival thus became the birthday of Israel, the anniversary of the day on which the Covenant had been concluded between God and His people and the Law first revealed. Such, ever since, has been its primary significance; it is known, in fact, as "the season of the giving of our Law". Shavuot is the two day festival which celebrates the giving of the Torah (The five books of Moses) on Mount Sinai. Shavuot differs from every other Jewish festival that marks an historical event. There is no special Mitzvah (commandment) through which the original event is created. This is because the giving of the Torah

**was so overwhelmingly important that there is no action which could recapture it. In the Shavuot prayers, one thanks God for having given the Torah.**

**The parallelism between the historical and agricultural aspects of the festival is far closer than might at first be suspected, and is carried through with rare ingenuity and resource. According to Jewish teaching, the important thing about the session at Sinai was not only the giving of the Law but also the receiving of it, the two acts of offer and acceptance constituting a Covenant (or contract) between God and Israel. Here too, therefore, the idea of collaboration is involved: if the Law issues from God, its fulfillment lies with Israel. Inspiration and aspiration, revelation and perception, are the two sides of a single coin: on the one side is the face of God; on the other, that of man. What Saint Theresa said of the relation of the Christian to Christ was expressed by Judaism, many centuries earlier, in its concept of the covenantal partnership of God and Israel: In the world of men, Israel is God's hands and feet and eyes.**

Nor is it only in this major respect that the natural and historical aspects of the festival run parallel to each other. For if the former marks the end of seven weeks' collaboration between God and man in the reaping of the material harvest, what the latter celebrates is the end of a corresponding **spiritual harvest**, which began with the deliverance from Egypt and reached its climax with the conclusion of the Covenant. **And just as the ingathering of the crops is the necessary condition of life and prosperity during the ensuing year, so the event at Sinai is the necessary condition of Israel's continuing existence and fortune.** **Futhermore, if, in the primitive agricultural rite, man offers to God two loaves of the new bread as a symbol of cooperation, in the historical counterpart-by a fine and inspired inversion-God offers to man the two tablets of the Law (His Word...God's bread that comes down from Heaven)!**

**Lastly, as the harvest is renewed from year to year, so too is the historic experience of Sinai. We make a renewed commitment to God at Shavuot each year by pledging our allegiance to the Covenant we have entered into with God through faith and obedience. Jewish teaching is insistent on the point that the festivals are not mere commemorations. All the generations of Israel, say the sages, were released from Egypt, and all were present at the mountain. By this they did not mean, as is so often supposed, that all of time was telescoped into a single moment, but rather that a single moment was projected into all of time. Both the revelation of God and His covenant with Israel are essentially continuous and are no more confined to the single event at Sinai than is the process of nature to a single harvest.**

The twofold character of the festival finds eloquent expression in the services of the synagogue:

- on the first day, the lesson from the Pentateuch (Exod. 19-20) deals with the declaration of the Ten Commandments;
- on the second day, with the institution and observance of the Feast of Firstfruits (Deut. 15:19-16:17); ]

While on both days an extra portion is read describing the special sacrifices which were anciently presented on this occasion (Numb. 28:26-31). **The dominant theme is, however, the Giving of the Law.** Interspersed throughout the morning prayers are elaborate medieval poems (*piyyutim*) in which the Scriptural account of that event is paralleled.

Furthermore, a standard element of the traditional liturgy is the recital of rhymed versions (*Azharoth*) of the 613 commandments contained in the Pentateuch; while in Reform congregations it is customary also to "confirm" adolescents on the Feast of Weeks, the confirmands thereby pledging adherence to the Covenant which was then concluded with their forebears.

But it is not only as a historical event that the revelation at Sinai figures in the services of the festival.

**Supplementing the lessons from the Pentateuch are others from the Prophets, and in these the truth is brought home that inspired men *in all ages* can obtain a vision of God, and that the wonders wrought when Israel was delivered from Egypt will be repeated in the future when she is at last redeemed from the dark night of her present existence.**

On the first day, the Lesson from the Prophets (*haftarah*) is taken from the opening chapter of the Book of Ezekiel, where the prophet relates how, when he was "among the captives" in Babylon, he was granted a vision of the heavenly creatures adoring God in the firmament and how, by progressive stages, his vision penetrated to the very "Glory of the Lord" surrounded by the same radiance and holding the same promise as "the bow which is in the cloud in the day of rain." Similarly, on the second day of the festival, the lesson is taken from the great Prayer of Habakkuk (Hab. 3), in which that prophet, writing during the difficult days of the Assyrian Exile, recalls the historic revelation of God at the time of the Exodus and expresses the conviction that such deliverance will always be granted to His people and that the divine providence will never fail.

Here, too, the God of history is also the God of nature, and His bounty consists not only in the deliverance of His people from their assailants but also in the provision of increase upon earth.

The same message is conveyed also by the choice of the Sixty-eighth Psalm as the special "anthem" of the festival. For the purpose of that psalm (one of the most difficult and obscure in the entire Psalter) is, once again, to universalize the events of the Exodus and Revelation and to rehearse them as an assurance of God's continuing providence and bounty; and here, too, the divine salvation is said to be made manifest not only in history but also in nature.

## THE BOOK OF RUTH...A GENTILE CHOOSES THE GOD OF ISRAEL

**Lastly, the double-sidedness of the festival is brought out by the custom of reading the Book of Ruth as a prelude to the afternoon service. It is in this reading from the Book of Ruth that we have a very important message for the non-Jew.** For the two dominant features of this Biblical portion are:

- first, that it plays against the background of the barley harvest; and
- second, that it relates how a woman who was formerly a pagan non-Jew came to embrace the faith of Israel and to throw in her lot with Jehovah's people (*1:16, "And Ruth said, Entreat me not to leave thee and to turn back from following thee, for whither thou goest I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."*).

**The story thus epitomizes the two main features of the Feast of Weeks: the ingathering of the harvest and the acceptance of the Law and Revelation of God (not only by Jews but by non-Jews as well....ALL OF MANKIND)!**

In the early centuries of the Common Era element, scarcely less interesting, was injected celebration of the festival; it became, to a certain extent, a conscious counterbalance to the Christian festival of Whitsun, with which it approximately coincides.

In Christian tradition, Whitsun is the birthday of the Church, the anniversary of the date on which Spirit was miraculously poured forth upon the disciples of Jesus. The event is narrated in second chapter of the Acts of the Apostles, in the New Testament. At Pentecost, we read, "*. . . they were all accord in one place. And suddenly there came from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, poised above each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.*"

**To this Christian version of Pentecost, Judaism opposed its own. Not the Church, but the community of Israel had been founded on that day.** Not to a select few, but to a whole people had come the revelation of God. Not over the heads of favored disciples had the tongues of fire appeared; *"... all the people (a mixed multitude of Jews and non-Jews) saw the thunders and the flames"* (Exod. 20:18). Not the astonished onlookers, but God Himself had spoken in a multitude of tongues; for, so the sages asserted, every word uttered from the mountain had been pronounced in seventy-two languages of the world at the same time! Furthermore, if Christianity emphasized at this season the figure of its resurrected saviour, Judaism replied by giving prominence to that of David, the messianic king. Feast of Weeks, it was maintained, was the anniversary of David's death. The Book of Ruth, which (as we have seen) was prescribed reading for the festival, ends with the genealogy of that monarch (4:13ff.); and on the second evening the pious would stay up late into the night reading the Psalms of David.

Nor this alone. If, according to the dominant faith, Christ would return at the end of days and fight the great Dragon of the Deep and bring renewed salvation to men, so too, in the equally fervent conviction of the Jews, would David or his scion appear to usher in the Messianic Age. In the twelfth century this belief found eloquent expression in the liturgy of the festival, for into the morning service of the first day, immediately after the reading of the first verses from the portion of the Law, there was introduced the famous Aramaic poem, *Akdamuth*. Written by a certain Meir ben Isaac Nehorai (probably of Orleans), this poem described, in highly fanciful terms, the ultimate victory of God over the monsters Leviathan and Behemoth, and the lavish banquet at which He would regale the faithful in heaven.

The usages of the Church (themselves borrowed from earlier pagan custom) seem likewise to have been imitated by the synagogue. In many parts of Europe, for instance, it is customary to deck the churches at Whitsun with wreaths and bunches of flowers; in Catholic districts of Germany, even private dwellings are adorned with green twigs on this occasion. In Italy, rose leaves are often scattered from the ceilings of churches during the progress of the services; they are popularly explained as representing the "tongues of fire" which the original disciples beheld at Antioch when the Holy Spirit descended upon them. Similarly, in Russia it is (or was) customary to carry flowers and green twigs on Whitsun; and in many Latin countries, the festival is known as *Pascha Rosatum*. All of this appears to be but a Christian transformation of the ancient Roman festival of Rosalia, celebrated in the preceding month. At this festival it was the practice to adore Venus by decorating her images with roses.

The Jewish form of this common custom is to adorn the synagogue with flowers on the Feast of Weeks, and the lilies which are used for this purpose are sometimes taken (by an inspired sublimation) to symbolize that "lily of the valley" which, in the allegorical interpretation of the Song of Songs, is none other than Israel itself.

**Another Pentecost custom which has its counterpart in Gentile usage is that of eating dairy dishes, especially those made with cheese.** The usual explanation of this custom is fanciful enough. In Psalm 68—which is prescribed as the "anthem" of the festival—the mountain on which the Law was given is described (vs. 15) as "a mountain divine, a Bashan-like mount, a mount of *gabnunim*, a Bashan-like mount." The word *gabnunim* (which does not recur in this form elsewhere in Scripture) really means "gibbous, many-peaked," but it was fancifully connected with the Hebrew *gebinah*, "cheese," the conception of a mountain made of cheese being a commonplace of folktale. **Accordingly, it was maintained that the eating of cheese was a reminder of the giving of the Law at this season! In reality, cheese and dairy dishes are eaten at this time because the festival has a pastoral as well as an agricultural significance.** Thus, at the analogous Scottish celebration of Beltane, on May 1, dairy dishes are commonly consumed, and churning and cheese-making are a common feature of spring harvest festivals in many parts of the world. In Macedonia, for instance, the Sunday before Lent is known as "Cheese Sunday"; in several districts of Germany cheese and dairy dishes are (or were) standard fare at Whitsun. **Also we must mention that once the Jews accepted the Torah, they became obligated in the laws of kosher. But since they were not yet familiar with the laws regarding animal slaughter, they ate dairy. Receiving the Torah was a form of rebirth. We celebrate this newness by consuming baby food. Namely, milk. Shavuot coincided with the time**



when the lambs and calves born in the spring would be suckling. Therefore an abundance of dairy products were available. Legend has it that the Jewish people were at Sinai for so long that all their milk soured and turned into cheese. In the Torah the Jewish people are promised a "Land flowing with milk and honey." Dairy meals recall this lyrical description of Israel. The Hebrew word for milk, chalav, has the numerical value of 40, symbolizing the number of days Moses was on Mt. Sinai. Chalav is spelled chet (numerical value, 8), lamed (30), and vet (2).

That such usages are extremely ancient is shown by the fact that at the Roman rural festival of Parilia (April 21), which fell at the same time of year as marks the beginning of the barley harvest in Palestine, milk and must were drunk, and the image of the pastoral god Pales was sprinkled with the former. Moreover, that a rite involving the seething of a kid in milk was part of the Canaanite prototype of Pentecost is strongly suggested by the fact-noted already by Maimonides-that in two passages of the Pentateuch (Exod. 23:19, 34:26) where this practice is prohibited to the Israelites, it is somehow connected with the offering of firstfruits; and the rite of seething a kid in milk seems actually to be mentioned in a recently discovered Canaanite text possibly designed for a spring festival.

## BUT WHEN?

If, however, anthropology and comparative religion throw light on many features of the festival, there is one which still remains a puzzle, namely, its precise date. In the earlier code of the Pentateuch, it is said, quite vaguely, that it is to take place seven full weeks after the beginning of the harvest. This is the kind of vague and general dating which one would naturally expect in a primitive agricultural society unconscious of a fixed and stable calendar. Later, however, the date is given more precisely: the festival is to be celebrated seven full weeks *"after the morrow of the sabbath"* (Lev. 23:15).

Scholars have long disputed the meaning of this term:

- According to the Sadducees and the Samaritans, the word "sabbath" is here to be taken literally and refers to the first sabbath in Passover. Pentecost would therefore always fall on a Sunday.
- The Pharisees, on the other hand, contended that "sabbath" was but a loose term for "festival," and this interpretation has prevailed in Jewish usage. The counting of the fifty days therefore begins with the second day of Passover.

*"You shall count for yourselves...seven weeks, they shall be complete, fifty days." (Leviticus 23: 15-21)*

*"On the day of the first fruits, when you offer a new meal offering on your festival of weeks, it shall be a holy convocation to you, you shall not do any manner of work." (Numbers, 28: 26-30)*

*"You shall count seven weeks for yourselves...then you shall observe the festival of Shavuot." (Deuteronomy 16: 9-12)*

Shavuot commemorates the giving of the Torah on Mount Sinai, seven weeks after the departure from Egypt. Most accept the interpretation of the Pharisees. From the second day of Pesach until Shavuot, by which time the wheat harvest will have started, we count 49 days. This is known as the counting of the Omer, since during this period an Omer of barley was offered in the Temple. An Omer is a measure of barley, equivalent to approximately 2.25 litres. Counting 49 days determined when Shavuot should occur.

What matters is not the origin of the festival, but the meaning and value which it has acquired in the course of its subsequent history. And these are values which transcend any single date or, for that matter, any single epoch.

## DEVELOPING CUSTOMS

Shavuot is a joyous occasion and many synagogues and homes are decorated with flowers for the event, in order to remember the flowers that bloomed all over Mount Sinai. In many communities, there is a custom to stay up the whole of the first night of Shavuot to study the Torah, and to commence the daily prayers at the first light of dawn. This is to show how eager we are to learn the Torah and to hear of its bestowal at the earliest possible opportunity. There is the custom to eat dairy foods, especially cheesecake. This is because once the Israelites received the Torah, they were then given the laws concerning the preparation of meat and thus avoided meat until they had fully learnt these laws.

One begins the celebration by saying the blessing over candles:

*Blessed are you, Lord, Our God, King of the Universe, who has made us holy with commandments and has commanded us to light candles for the holiday.*

One continues the celebration by saying the blessing over wine:

*Blessed are you, Lord, Our God, King of the Universe, who has brought forth the fruit of the vine.*

The she-he-chi-ya-nu blessing, which is commonly said to celebrate reaching life's milestones, is said at candle lighting and after the holiday wine blessing has been recited:

*Blessed you are, Lord, Our God, King of the Universe who has let us live and sustained us and has brought us to this time.*

After the meal you will read from the book of Ruth which details is the story of a young Moabite woman, who after various trials and hardships, accepts the Jewish faith and becomes instrumental in the founding of the Davidic dynasty. Ruth is the most celebrated Jew-by-choice. Her story is recounted in the Scroll of Ruth. One of the reasons this story is read on Shavuot is because the day the Jewish people received the Torah was a sort of mass conversion of a People. The book is one of the five "Megilot" (scrolls) and is read on the morning of the second day of Shavuot. The Book of Ruth is read on Shavuot for several reasons:

- King David, the great grandson of Ruth, is believed to have been born and died on this festival. The book ends with a reference to King David and his genealogy.
- The central part of the book takes place at the time of the wheat harvest and recounts the acceptance by Ruth of the Jewish faith and the Torah.
- Ruth's loyalty is symbolic of Israel's loyalty, through every kind of difficulty, to the Torah.
- At the beginning of the book, we read that Ruth chose not to stay in her own land and not to continue worshipping her gods. If she had wished only to believe in Judaism she could easily have followed in this belief in her own land of Moab. If she wished to maintain her connections with Naomi, her mother-in-law, then she could have continued her former religious practices in Judea. Ruth realized, however, that before accepting the God of Israel, she must first become a part of Israel. *"And Ruth said ...Your people shall be my people and your God shall be my God"* (Ruth 1:16)

In closing there are six names of the Festival:

- **Shavuot... "weeks":** The feast of weeks occurs seven full weeks after the festival of Pesach, which commemorates the Exodus.
- **Zeman Matan Torateinu:** This means "the time of the giving of the Torah" and refers to the giving of the Torah on Mount Sinai. Seven weeks after the Exodus from Egypt the Israelites assembled at the foot on Mount Sinai, and the Torah, together with the Ten Commandments, was proclaimed by God.
- **Atzeret:** This means "conclusion". Shavuot is regarded as the conclusion of one uninterrupted period, which begins with Pesach. The name "Atzeret" indicates that Shavuot, the time of giving the Torah, was

the real purpose and goal of Pesach, as Pesach was the time of the Exodus of the Jewish People from Egypt and freedom from bondage. To have the Torah without freedom is pointless and vice versa.

- **Chag Ha'Katzir:** This means "the festival of the wheat harvest". Shavuot is the climax of the harvest season.
- **Chag Ha'Bikurim:** This means "The Feast of the first fruits" and refers to the first fruits of the seven species associated to the Land of Israel: (wheat, barley, grapes, figs, pomegranates, olives and dates). These fruits were a gift to the priest who could not own land of their own. In Biblical times the first fruits were brought to the Temple on Shavuot.
- **Pentecost:** This is the Greek name for Shavuot. The meaning of the word is "fifty" and the name originates from the fifty days between Pesach and Shavuot.

Let it be said in closing that we don't lose sight of the fact that at the giving of the Torah we find a "mixed multitude" of peoples who stood at Mount Sinai and who entered into a Covenant with God. This "mixed multitude" was a mixture of Egyptian gentiles and Israelites who had been followers of Pharaoh Akhenaton of the 18th Dynasty whom many believe to have been the Biblical Moses. So we have a clear picture that not only Moses, himself a half-Hebrew/Egyptian, but many, many followers of his who were non-Israelites and non-Hebrews accepting the Torah of God and who accompanied him to Sinai and entered into Covenant with God. This is the group of people called "strangers" in the above verse taken from Deut. 16:9-11 which observed the first Shavuot.

Much of this article was adapted from Theodor H. Gaster's Festivals of the Jewish Year.



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## WAS THE FESTIVAL OF SHAVUOT - PENTECOST OBSERVED IN THE GENTILE CHURCHES OF ASIA MINOR?

The Biblical memorial days were instituted by God as an integral part of the divine worship system in the church (both O.T. and N.T.). They are part of the "Pattern of Worship" that has come down to us from the ancients and over time various historical emphasis have emerged that sheds light of deeper Divine truths within these "appointed times with God". They are not a matter of salvation or acceptance before God. Therefore our motive in celebration should be as God originally intended; remembrance and honor for what He has done. God said his feasts were "Forever Feasts" and times of memorial (Ex. 12:14, Lev. 23:21, Lev. 23:41). If God never changes, and we have His word on that He does not (Mal. 3:6), it is obvious that He still desires to be honored in this manner. Jesus, as depicted in the New Testament, is made to say that the time has come to worship the Father "In spirit and in truth". Surely God is worthy. Indeed prophecy indicates that the feast days will continue to be celebrated even in the Kingdom age (Zech. 14:16). The feast days, when properly understood by the Gentile Christian, not only retain a deep abiding meaning for the Christian but open for him the hidden truths and messages from the Creator that are inherent in God's salvation plan as found in the Biblical Festivals. The feast days contain more divine information of spiritual and prophetic value than perhaps any subject of scripture. It is through our deliberate recognition and celebration of them that the riches of truth contained in them is released for our understanding.

Let us look at examples in the New Testament whereby we can see the importance for Paul and the Gentile churches of Asia Minor of keeping and observing the Festival of Shavuot...Pentecost.

One finds a reference to Pentecost in 1 Corinthians, where Paul says: *"I will stay in Ephesus until Pentecost, for a wide door for effective work has been opened to me"* (1 Cor 16:8-9). This is a surprising time reference, since both the Ephesian and Corinthian churches were predominantly Gentile.

**Answer for yourself:** Can we then conclude from such a passage that the early Gentile churches of Asia Minor observed the Jewish festival of Shavuot - Pentecost? I believe so.

Pentecost was not connected to any of the pagan feasts of the Roman and Greek society. Paul could hardly have used "Pentecost" as a time reference unless the feast was known in Gentile Christian churches.

Paul's casual mention of "Pentecost" in a letter written to a predominantly Gentile church suggests that the feast was well known to the Corinthians. In his commentary on The First Epistle to the Corinthians, Gordon D. Fee points out: "Such a casual mention of it [Pentecost] in this way (cf. Acts 20:16) may suggest that the church very early saw Christian significance to this feast, probably as a result of the birth of the church on the Day of Pentecost" (Gordon D. Fee, The First Epistle to the Corinthians (Grand Rapids, 1987), p. 820).

Another reference we need to mention is the New Testament reference to Pentecost which is found in Acts 20:16, where Luke informs us that Paul sailed directly from Assos to Miletus, bypassing Ephesus, *"for he was*

***hastening to be at Jerusalem, if possible, on the day of Pentecost."*** This text raises an important question.

**Answer for yourself:** Why was Paul eager to reach Jerusalem in time for Pentecost? Several suggestions have been made.

**The Scriptures record that, on at least these two occasions, Paul carefully arranged his schedule according to where he wanted to be on the Festival of Pentecost. The only logical reason for Paul to "tarry in Ephesus until Pentecost" would be to observe this feast day with the gentile Christians there. As with Paul's instruction to gentile Christians in Corinth to keep the Feast of Unleavened Bread, here we again find an obvious indication that early Christians, Jew and gentile alike, observed God's annual festivals.**

Some maintain that Paul was eager to observe Pentecost in Jerusalem to prove to Jewish Christians his respect for Jewish traditions. For example, The Interpreter's Bible says: "Paul was hastening to be at Jerusalem, if possible on the day of Pentecost, probably because he wished to vindicate his loyalty in the eyes of Jewish Christians who would be attending the feast" (The Interpreter's Bible (Nashville, 1989), vol. 9. p. 269). Similarly, William Neil writes: "His [Paul's] attendance at the festival would demonstrate to the Jerusalem Christians his loyalty to Jewish tradition" (William Neil, The Acts of the Apostles (London, 1973), p. 212).

There is no doubt that Paul was eager to prove to his Jewish brethren that he was not a renegade of the law. Luke tells us that when Paul arrived in Jerusalem, he participated in a rite of purification at the Temple in order to show that, as stated by the church leaders, ***"there is nothing in what they have been told about you but that you yourself live in the observance of the law"*** (Acts 21:24).

It is possible, however, that Paul was eager to be in Jerusalem for Pentecost, not only to vindicate his loyalty to Jewish traditions in the eyes of his Jewish brethren, but also because he found profound meaning in the feast. In The Life of Paul, Benjamin Robinson observes: "This day [Pentecost] was not only a Jewish celebration, but an anniversary of the outpouring of the Spirit described in Acts, chapter 2. It would be a particularly opportune and appropriate occasion for presenting the contribution of the Gentile churches to the Jewish Christians" (Benjamin Willard Robinson, The Life of Paul (Chicago, 1928), p. 183).

In a similar vein, G. T. Purves writes: ***"Among the early Jewish Christians observance of the Hebrew feasts continued, doubtless with fresh significance derived from the new revelation. So it is noteworthy that Paul earnestly desired to present the gifts of the Gentile Churches to the saints in Judea at Pentecost (Acts 20:16)"*** (G. T. Purves, "Pentecost, A Dictionary of the Bible", ed., James Hasting (New York, 1900), vol. 3, p. 742). Gifts can be presented at any time, but Paul may have wished to present the generous gifts contributed by the Gentile churches to the distressed believers in Jerusalem on the day of Pentecost, because that was the day that commemorated God's generous gift of the Holy Spirit to His children. What better way to commemorate God's bestowal of spiritual gifts upon the church on the day of Pentecost than by offering material gifts to needy fellow believers!

Paul also may have wished to be in Jerusalem on the day of Pentecost because of the opportunity the feast provided to meet with a larger number of brethren who would be attending the feast. Eduard Lohse suggests this possibility. "It is quite possible," Lohse writes, "that the first community in Jerusalem took part in the Jewish Pentecost. For when Paul was in a hurry to be at Jerusalem for Pentecost (Acts 20:16), the apostle must have expected to meet a larger number of brethren than usual on the feast day" (Eduard Lohse, "Pentecost," Theological Dictionary of the New Testament, ed., Gerhard Friedrich (Grand Rapids, 1973), vol. 6, p. 50).

No one can tell all the reasons for Paul's eagerness to be in Jerusalem on the day of Pentecost. Yet all the reasons just mentioned presuppose that the Feast of Pentecost was important for Paul. Whether he wanted to be in Jerusalem on the day of Pentecost to show to his Jewish brethren his respect for Jewish festivals, or because



he viewed the feast as an appropriate occasion to present the gifts which had been contributed by the Gentiles, or because he expected to meet a large number of brethren that would be attending the feast, the fact remains that all these reasons presuppose that Pentecost was significant for Paul.

We see the importance of Pentecost for Paul because he shortened his stay at Ephesus, because "he was on his way to Jerusalem to celebrate the Feast of Pentecost" (Ellen G. White, Redemption: Or the Teaching of Paul, and His Mission to the Gentiles (Battle Creek, 1878), p. 65). In this statement Ellen White explicitly speaks of Paul "on his way to Jerusalem to celebrate the Feast of Pentecost." The implication is clear. Ellen White believed Paul celebrated the Feast of Pentecost.

The same view is expressed by The Seventh-day Adventist Bible Commentary: "Even Paul, least interested in observances as such (Rom 14:5), was eager to celebrate Pentecost at Jerusalem in spite of his missionary journeys in Asia and Greece (Acts 18:21; 20:16)" (The Seventh-day Adventist Commentary (Washington, D. D., 1957), vol. 6, p. 134). **If the Feast of Pentecost was important for Paul, known for his indifference to observances as such (Rom 14:5), we have reason to believe that it also must have been important for Gentile Christians at large.**

Unfortunately, the New Testament does not tell us how Paul or the Apostolic Church observed the Feast of Pentecost. The few incidental references to Pentecost in the New Testament suggest that the feast was important for the Apostolic Church.

## WHAT DID THE GENTILE CHURCH UNDERSTAND ABOUT SHAVUOT THAT WE HAVE FORGOTTEN TODAY?

***"The LORD our God made a covenant with us [ancient Israel] in Horeb ... The LORD talked with you [ancient Israel] face to face on the mountain from the midst of the fire" (Deuteronomy 5:2, 4).***

On Pentecost, according to a respected Jewish tradition, God established Israel as His holy people-through His covenant with them-after He spoke the Ten Commandments from the top of Mount Sinai. A special relationship between Him and the Israelites was sealed at that time. They then became known as the "congregation of the LORD" (Numbers 27:17).

As Gentile believers we are taught that we are "grafted" into the spiritual vine of Israel. That being so then we as non-Jewish believers in the God of Israel need to reaffirm and take notice that our position of engrafted believers in the Israel of God.

***Rom 11:17 17 And if some of the branches be broken off, and thou (non-Jewish believers), being a wild olive tree, wert grafted in among them (the Jews), and with them partakest of the root and fatness of the olive tree; (KJV)***

That says it all in my opinion. We share in the receiving of God's Word as did Israel at Mount Sinai and we have been given the opportunity to affirm our acceptance of God's Word in our lives annually as we celebrate and observe the giving of the Torah at Mt. Sinai with our Jewish brothers and sisters. Paul, as you can see, thought that this affirmation of receiving God's Word was important not only for the Jew but the non-Jews in his Gentile churches as well. Jewish tradition asserts that God wrote the Ten Commandments on tables of stone with His own finger and gave them to humanity on the day of Pentecost. This should tell us something about the Holy Spirit whose work it is to write the laws of God upon the tables of our hearts (2 Corinthians 3:3).

Here is another invaluable truth to be learned from this agricultural feast. God said, ***"Ye shall bring out of your habitation TWO WAVE LOAVES (wheat bread)....they are the firstfruits unto the Lord."*** **The spiritual and prophetic lesson to be learned from this demonstration of the Old Testament concerns**

**the Jew and Gentile people.** The body of people that God will harvest out of these two nations is represented in the two loaves (1 Corinthians 10:17; James 1:18). The first century church was predominantly Jewish. The last century church will be predominantly Gentile. Knowing this, we can better understand the apostle's statement that the blessings of God were *"to the Jew first and also the Gentile."*

*Feast days are not Jewish in an ethnic sense. They are divine in a Biblical sense and therefore eternal.*



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# ANTISEMITISM AND THE LOSS OF DIVINE TRUTH CONNECTED TO THE HIGH HOLY DAYS

Most Christians today know very little about the High Holy Days, about Rosh HaShannah and Yom Kippur (the Day of Atonement), even though many of the Jewish festivals were originally celebrated by Christians, too. For example, Yom Kippur, the Day of Atonement, is called “the Fast” in the book of Acts.

*Acts 27:9 9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, (KJV)*

Now a quote from one of the early antisemitic Church Fathers, John Chrysostom (400 A.D.) which shows us the "non-Jews" were observing the High Holy Days along with the Jews as late as 400 A.D.

*"(5) What is this disease? The festivals of the pitiful and miserable Jews are soon to march upon us one after the other and in quick succession: the feast of Trumpets, the feast of Tabernacles, the fasts. There are many in our ranks who say they think as we do. Yet some of these are going to watch the festivals and others will join the Jews in keeping their feasts and observing their fasts. I wish to drive this perverse custom from the Church right now. My homilies against the Anomians can be put off to another time, and the postponement would cause no harm. But now that the Jewish festivals are close by and at the very door, if I should fail to cure those who are sick with the Judaizing disease. I am afraid that, because of their ill-suited association and deep ignorance, some Christians may partake in the Jews' transgressions; once they have done so, I fear my homilies on these transgressions will be in vain. For if they hear no word from me today, they will then join the Jews in their fasts; once they have committed this sin it will be useless for me to apply the remedy"* (from James Parkes: The Conflict of the Church and the Synagogue: A Study in the Origins of Antisemitism, (New York: JPS, 1934).

We see from this one quote, and there exists hundreds like this one in the 8 homilies of John Chrysostom, that these Fall Festivals were originally observed by Christians together with the Jewish people as a day of fasting. The evidence for this comes from none other than John Chrysostom, one of the most anti-Semitic of all the early church fathers (4th-5th century). John Chrysostom said horrible things against the Jewish people, and tried his best to cut off Christianity from its Jewish roots. But even he had to admit that not long before his time, Christians, including Gentile Christians, continued to observe the Fast of Yom Kippur, the Day of Atonement, with the Jewish people. Even in his own day, in the city of Antioch, many Christians visited synagogues on Sabbaths and Jewish festivals, to participate in the worship there. So the High Holy Days, by admission of unshameful antisemites like our reputed Church Father John Chrysostom reveal in truth that the Biblical Festivals of the Jews are part of our Christian heritage, too. And we can only hope and pray that the cordial and open relations that once existed between church and synagogue in many places may one day be restored.

One of the reasons that Christians know little about the Jewish holidays is that observing the Jewish festival

calendar was never a required part of Gentile Christianity. The Council of Acts 15 decided that Gentiles did not need to convert to Judaism to be good Christians, and that therefore they did not need to obey the entire Law of Moses but left that up to the decision of each "non-Jew" as to how much of the Laws of Moses he might observe voluntarily according to Isa. 56. That is, to put it in a more Jewish way, they decided to treat Gentile Christians as Godfearers (Yirei Shamayim), or to use the modern name, B'nei Noach, sons of Noah, with regard to the Law of Moses. But though the Jewish festivals were not required, they proved to be extremely popular with Gentile Christians through at least the first five centuries of our faith.

One of the most important of these festival seasons is the High Holy Days, that begins in the Fall of the year. The High Holy Days begin with Rosh HaShannah and extend through Yom Kippur. These two festivals, together with the 7 days in between them, are known as the Days of Penitence, the Days of Repentance. This is a time during which Jewish people around the world—and a small but growing number of Christians—will be repenting of their sins during the previous year.

The Biblical name for Rosh HaShannah is Yom Teruah, the day of blowing trumpets, which refers to the blowing of the ram's horn trumpet, the shofar, on that day. Some Christian groups have taken to blowing the shofar in their services at all different times. But in the synagogue, the shofar is blown on certain days and in specific ways. The Bible doesn't say what the reason for this blowing of trumpets was, but it served to announce the beginning of the holy seventh month of the year, in which comes the Day of Atonement, on the 10th day of that month, and the Feast of Tabernacles, which begins on the 15th day of the month.

This is not the only first day on which trumpets were blown. Trumpets were blown on the first day of every month. As it says in Num. 10:10, *"...and on the first days of your months, you will blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings."* This was part of the monthly new moon celebration, when the first tiny sliver of the new moon was first visible in the sky. As it says in Psalm 81:3: *"Blow the trumpet (the shofar) at the time of the new moon, at the new moon festival, for our feast day."*

**Answer for yourself:** What was the "new moon" festival to teach us about God and our Soul? And would this knowledge be of benefit to us today?

But the Feast of Trumpets, Yom Teruah, was the only new moon celebration observed as a Sabbath rest, a day of rest, like on a Sabbath. This made it the most important of all the New Moon celebrations of the year. And since it announced the coming of the Day of Atonement, the "Fast" according to the New Testament, when people repented before the Lord, the sound of the Trumpet was understood to be calling the people to repentance.

This same imagery can be seen in other places in the Bible: for example, the voice of the prophets, calling people to repentance, is compared to the sounding of a trumpet. As the prophet Joel (Yoel) said, in Joel 2:1: *"Blow a trumpet in Zion, and sound an alarm on my holy mountain!"* Many Christian groups sing a song based on this verse: *"Blow a trumpet in Zion, Zion, sound the alarm on my holy mountain..."* But many don't realize the meaning of this prophecy. It's a call to repentance because the Day of the Lord is coming, the great day of God's judgment of all the earth. The prophet Zephaniah also connected the blowing of the trumpet and the Day of the Lord (Zeph. 1:16). The prophets were calling the people to repent, to turn from their wicked ways. Here we see one of the most important themes of the High Holy Days, repentance in the face of God's coming judgment.

Over the years, the rabbis and modern Judaism came to express this theme of judgment primarily in terms of an annual judgment, a yearly decision by God as to who would be inscribed in the Book of Life. The teaching is that God begins his judgment on Rosh HaShannah, when he judges the completely righteous and the completely wicked, but for everyone else, his decision is delayed until the Day of Atonement, Yom Kippur. As a result, in the Days of Repentance, the people turn to God to repent of their sins in the previous year, and ask for his mercy and forgiveness. But in spite of this later teaching, that focuses on a yearly judgment, there still

remains in the High Holy Days an underlying end-times theme, a looking forward to the time of God's coming judgment of all the earth.

This has been the understanding of mankind since the beginning of time; that mankind will stand before God and their hearts judged. We find this all the way back with Egypt and the Halls of Matt (the weighing of the Soul). The ancient Egyptians believed that the heart recorded all of the good and bad deeds of a person's life, and was needed for judgment in the afterlife. After a person died, the heart was weighed against the feather of Maat (goddess of truth and justice). One of many wonderful scenes in ancient Egyptian art is "The Judgment," sometimes called "The Weighing of the Heart." It appears in the papyrus scrolls of The Egyptian Book of the Dead. The scene shows a deceased Egyptian named Ani being led to the chamber of his judgment. The god Anubis, the underworld guide, brings Ani before a huge scale. On one side of the scale, Ani's heart is placed in a jar. On the other side of the scale is the feather of the goddess Maat. Observing this weighing of the heart are various other gods. Thoth (Hermes, to the Greeks) stands nearby with Ani's Book of Life in his hands, ready to inscribe the outcome of this weighing. Horus, the god who was immaculately conceived by Isis to save the world from Egypt's satan, waits to see if Ani's heart is light enough for him to lead Ani out of the underworld through Osiris' chamber and on up into the heavens. Isis and {short description of image} Nephthys stand behind Osiris, who is seated on his throne. All await the outcome. The scales were watched by Anubis (the jackal-headed god of embalming) and the results recorded by Thoth (the ibis-headed god of writing). If one's heart were heavy with regret, unfinished Earth business, or the pull of selfish desires, then the ancient Egyptian -- in this case, Ani -- could not enter the heavens. A beastly creature would eat his heart, and he would have to return to Earth to get a new heart, one light enough to rise into heaven (presumably by reincarnating and living a better life than before). If a person had led a decent life, the heart balanced with the feather and the person was rendered worthy to live forever in paradise with Osiris.



### **All of this is carried down through history and incorporated in the Jewish High Holy Day Festivals.**

This theme of judgment is not entirely negative. In many places, the worshippers come to the synagogue on Yom Kippur dressed in white, which is seen by some to be a sign of confidence that God will forgive them of their sins. In the same way, the coming day of God's endtime judgment will also be the day in which he will rescue his people from humiliation by the nations. As Isaiah put it, in Isa. 27:13, *"It will come about also in that day that a great trumpet (a shofar) will be blown; and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the LORD in the holy mountain at Jerusalem."* This is a prophecy of the regathering of God's people, the work of God's Messiah, as this verse was understood by the ancient rabbis.

### **The sound of the trumpet was also associated by the rabbis with the resurrection, when the dead will be raised to life again.**

These powerful themes, that center around the Feast of Trumpets, Yom Teruah, were of vital importance to the early Christian community. These early Christians, or Notzrim as they are called in Hebrew, were taught this concept and cherished it as part of their faith and it existed as such well into the 5th century only to be slowly replaced and destroyed by constant antisemitism by Rome. From a Christian point of view, the Feast of Trumpets is a reminder and a prophecy of the day on which, as it says in 1 Cor. 15: *"Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible..." (1 Cor. 15:51,52).*

What this means is that for Christians, too, the sound of the shofar as it sounds forth in synagogues around the



world, as well as in a few churches, should call us, too, to repentance: repentance for our personal sins, as well as for our sins as a Christian people. We must repent of our own quickness to set aside the teachings of our original faith; just as we must also repent of the evils of our brothers and sisters in the past, and especially the evils committed in the name of Jesus against the Jewish people.

The horrors of forced conversion, in which Jews were given the choice of conversion to Christianity or death; the horrors of the Inquisition and the Crusades, in which thousands of Jews were killed across Europe; of the Russian pogrom and the Nazi death camp, all these were perpetrated largely by Christians, and often in the name of Jesus! What a horrible abomination of our faith! What a horrible deception of Christianity by the forces of evil!

Fortunately, many Christians around the world are waking up to the evils of our actions in the past, and our participation in the work of the enemy against the Jewish people. Many have also been waking up to the origins of our own religion in Judaism, and the terrible losses to our faith that took place when we rejected those Jewish Roots, and turned against the Jewish people. Let us never forget that *“Salvation is from the Jews”* in John 4:22. And the apostle Paul, put it in Romans 11:28,29, *“From the standpoint of God’s choice, they (the Jewish people) are beloved for the sake of the fathers; for the gifts and the calling of God are unchangeable.”*

No wonder the Hebrew nickname for this time of year is Yamim Nora'im, Days of Awe, days when we are confronted with the most exalted teaching of the Jewish religion: the splendor of God’s grace revealed in his awesome power to forgive, to renew our spirits, and to change us. As the festival expression goes: *“May you be inscribed (in the book of Life) for a good year.”* And may it be a year filled with the awesome presence of the Almighty.

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## THE "NON-JEWISH" BELIEVER AND THE FESTIVAL OF ROSH HASHANAH #1

It seems that in our species, human kind, to know in advance the likely occurrence of important events which will have impact upon our lives is a universal desire. In fact history documents great efforts that have been expended in different pursuits in order to know what lies ahead for us; for if we knew with more or less accuracy and certainty what to expect, especially, for example, in our spiritual life after our physical death, then we, if prudent, would make ample preparation for such an event. Advance knowledge of "what" and "when" to expect a major development or event can sometimes make the difference between success or failure or success, gain or loss, blessing or curse, and, in some cases, even "life or death". But few know that such a "certainty" has been given mankind from Heaven; a Divine Revelation given to the Ancients which was first understood by Egyptian Spiritual Masters as they observed the cosmos and related this revelation to others in Ancient Holy Scriptures and preserved for all posterity in stone. These Scriptures and Divine Revelation were, over the ages, bequeathed to the Jewish people as they lived in Egypt and it is this Divine Revelation that they took with them in the Exodus as they established a "modified" Egyptian Religion as the backbone of what we know today as "Judaism". Sadly today, however, this Divine Revelation of events beyond man's physical death go unnoticed by the vast majority of Christians.

Ironically we have been given by our Creator such a "warning" and "signpost" that should prepare us for I suppose the greatest and most important event in our lives; by that I mean the judgment of our Souls and we find this "warning" and "salvation message" in the Biblical Festivals and Feasts in the Hebrew Scriptures when properly "understood". The most important event that will make the difference between life and death for every human being, is the Final Judgment of our Soul. Thus it is not surprising that God gives us in the Bible advance warnings about this important event that will decide our destiny but this "warning" and "Salvation Message" escapes most readers because they are not familiar with these Biblical Festivals and Feasts let alone the hidden "revelation" that lies buried in the texts beneath the "Greek" and "Hebrew" of our Christian Bibles. Unaware again to most readers is the fact that in the Old Testament times the Jewish nation understood that God gave them "yearly rehearsals" of these Divine Events in order to make sure that they were prepared for that fateful day and the approach of the Final Judgment and this "rehearsal" pointing to this Final Judgment was announced in advance by the blowing of trumpets on the first day (new moon) of the first six months. The blowing of trumpets served to warn the people to prepare themselves for the final judgment that would begin on the first day of the seventh month. The latter was known as the Feast of Trumpets, because on that day the shofar was blown in a massive way throughout the land to announce to the people that the Day of Judgment had arrived and they should prepare themselves to stand trial before the heavenly court.

Many today have difficulty to accept the idea of a divine final judgment that will decide the destiny of every human being. But the Scripture does not argue for the reality or necessity of a Final Judgment, it simply acknowledges its reality as a self-evident truth and warns us to prepare for it. The Feast of Trumpets fulfills this important warning function. The only way into the world to come is not through a gradual evolution but through a Final Judgment. The reality of the final judgment is as inescapable as death: *"it is appointed for*

## ***men to die once, and after that comes judgment" (Heb 9:27)***

The necessity of a final judgment rests on the moral nature of God and on the moral order and Laws of His creation. Only by abrogating His moral nature and the Laws of Nature and the Cosmos and the moral order of His universe could God dispense with this Final judgment. If God is a moral, just God, He must judge in a final, decisive way the moral conduct of all His rational creatures. God's justice and mercy need a final outward judgment for their revelation and vindication. It is only the Final Judgment that will bring the conflict between good and evil to an end by disposing of evil in a decisive and permanent way. It is not surprising that such an important event is announced in Scripture by the blowing of trumpets.

One thing is for certain; that being of all people, the Jewish people will be prepared like no others for such a "judgment of their Souls" for they have sacrificed their very own lives down through history to safeguard this Divine Revelation which the vast majority of Christians knows little if anything about. I hope to change this sad state of affairs with this series of articles.

It is important that before you read this article that you are familiar or at least have familiarized yourself with the prior articles on the meaning of the Biblical Feasts and Festivals that occur at the Spring time of the year. [Having done that then you have seen that the Festivals of Passover, HagHaMatzah \(Unleavened Bread\), and Shavuot \(Pentecost\) teach the true Salvation Message of God whereby we see the Spiritual Development and maturation of the Soul](#); a pilgrimage of one's Soul from "faith" and "imputed Salvation" from God that leads to "repentance from sin" whereby [one makes himself acceptable to God](#) and thereby "becomes a vessel fitting for God's Holy Spirit to dwell in all its fullness" as the fruit of "obedience to these Laws of God" as expressed in the Universe around us and in Nature itself. We next saw that **these "former rains" of God's Spirit are typified uniquely in Israel by a "wet" season separated by a "dry" season and then followed again by a "wet" season. These are called in symbolic terms the "former" and "latter" rains in the Hebrew Texts.** What concerns us at present should be the "dry" season where one is required to live out on a daily basis his salvation throughout his Earthly life; ***"working out his salvation with fear and trembling"*** amidst the testing and trials of life until one departs this fleshly existence where the Soul is freed from "this body of death". **What concerns us at this time of the "Fall Festivals" are the events that occur after our earthly demise as I will explain below as they pertain not to just the Jew but to all of mankind as well.** I speak of the death and burial of our body and resurrection of the Soul from this "earthly death" as it returns to its Heavenly abode for the judgment before God.

"Just a moment," someone will say "these Feasts are all part of the Old Covenant. Many will say "These Festivals have been fulfilled by Jesus and nailed to the cross at Calvary. They are, therefore, obsolete and it is no longer necessary for believers to observe them; besides, are they not Jewish?" Doubtless some of you may have heard these and similar statements preached from your pulpits of our churches.

**Answer for yourself:** But are you sure they are valid?

**Answer for yourself:** Have you examined the evidence to see if that is what the Bible says?

**Answer for yourself:** Have you looked into the New Testament record to see what the early church did after the time period given for the death of this Jesus?

**Answer for yourself:** Have you read the prophecies concerning the Feasts of Yahweh, prophecies which tell of the coming millennium (the 1000 year Reign of Peace) when all the nations of the earth will obediently keep them?

**Answer for yourself:** Have you considered that weighty Scripture which tells of the Sabbaths of Yahweh being observed for all eternity of the New Earth?

**Answer for yourself:** Or are you believing what you want to believe because you are secretly afraid of the truth, incorrectly supposing that it will somehow ruin your life if you accept it?

Before making any lasting judgements one way or the other, before you settle your mind into a fixed position which you may find well nigh impossible to abandon, let us examine what the Scriptures have to say about the Sabbaths of the Most High as found in the New Testament. Our focus will be on God's Appointed Times; His Sabbaths.

*Matthew 24:20 "But pray ye that your flight be not in the winter, neither on the Sabbath day."*

Everyone will agree that this passage occurs long after the time for the death of the New Testament Jesus and here we have supposedly something spoken by "the Christ" which assumes that the Sabbath is yet being kept long after his Earthly demise.

**Answer for yourself:** We now ask for the sake of all the respect and honest analysis that this subject deserves, what was the point of giving this kind of advice to predominantly Jewish followers, who all kept the seventh day Sabbath (Saturday) if the Sabbath commandment was going to be abolished at the cross? Why advise them to keep a commandment that would supposedly be obsolete at the time of Jerusalem's fall?

The answer is perfectly obvious. Out of the mouth of this Jesus we see that he knew that the Sabbath commandment would still be valid after his presumed resurrection and he wanted his followers to keep it. He knew very well that at the approaching fall of Jerusalem they would be in danger of breaking the Sabbath Commandment; so he advised them to pray to the Father to make it possible for them to be obedient in keeping the Sabbaths of God; His "Appointed Times". And this unequivocal fact - that "the Christ" advised his followers to pray about Sabbath observance about 40 years after the crucifixion - proves that the Sabbath commandment was not abolished at the cross. Historical records tell us that the early church fled from Jerusalem in the middle of the week when the Roman armies mysteriously withdrew their forces from the besieged city. This indicates that those early believers followed such advice and prayed to the Father about Sabbath observance and the Almighty in His great mercy answered their prayers and made it possible for them to keep the Sabbath amidst all the confusion that accompanied the fall of Jerusalem. Do remember that these events took place in the supposed new covenant era - some 40 years after the time given by the New Testament for the death of this Jesus. Nothing appears to have changed concerning the Sabbath and when you add to that fact that Paul would later teach "non-Jews" in Asia, Minor, to keep the Sabbath then the evidence is conclusive; both Jews and "non-Jews" observed the Sabbath, God's Holy Day, long after the time of this Jesus.

**Answer for yourself:** But are not these Biblical Festivals terminated by the death of the New Testament Jesus? Well, really no, for in-depth study of the texts of the New Testament show that Paul continued to teach "non-Jews" to keep the Festivals long after the time allotted for the death of this Jesus in the New Testament let alone James and Paul and the Jerusalem Church continued to observe Temple sacrifices and "blood atonement" offerings long after the death of this supposed "historical Jesus".

As it that is not enough the Old Testament Prophets teach that in the "world to come", the Millennial Kingdom, mankind will keep and observe these "Appointed Times" as well. You see, they are "Eternal".

*Zechariah 14:1-19 "See, a day is coming for Yahweh when the spoil taken from you will be divided among you. Yahweh will gather all the nations to Jerusalem for battle. The city will be taken, the houses plundered, the woman ravished. Half the city will go into captivity, but the remnant of the people will not be cut off from the city. Then Yahweh will take the field; he will fight against these nations as he fights in the day of battle. On that day, His feet will rest on the Mount of Olives, which faces Jerusalem from the east. The Mount of Olives will be split in half from east to west, forming a huge gorge; half the Mount will recede northwards, the other half southwards. And the vale of Hinnom will be filled up from Goah to Jasol; it will be blocked as it was by the earthquake in the days of Uzzaiah King of Judah. Yahweh your God will come and all the holy ones with Him. When that day comes there will be no more cold, no more frost. It will be a day of wonder - Yahweh knows it - with no alternation of day or night; in the evening it will be light. When that day comes, running*

*waters will issue from Jerusalem, half of them to the eastern sea, half of them to the western sea; they will flow summer and winter. And Yahweh will be king of the whole of the world. When that day comes, Yahweh will be unique and His name unique ... And all who survive of all the nations that have marched against Jerusalem will go up year by year to worship the King, Yahweh Sabaoth, and to keep the Feast of Tabernacles. Should the race of Egypt fail to go up and pay its visit, on it will fall the plague which Yahweh will inflict on each one of those nations that fail to go up to keep the Feast of Tabernacles."* (Jerusalem Bible)

**Answer for yourself:** Can anything be clearer than that?

**Answer for yourself:** Does this amazing prophecy - which has obviously still to find fulfillment - give the impression that the Feast of Tabernacles, let alone others Festivals, have been done away with? Oh no dear friend, the presence of this prophecy alone demolishes forever the delusion that Yahweh's festivals are obsolete or that they are only to be observed by the nation of Israel. You can plainly see that in the millennium they will be observed by all nations of the world.

If you have an open mind, if you are not afraid of the truth, if you have 'eyes to see, and ears to hear', then you will see and hear and understand this unmistakable fact that Yahweh's festivals have not been done away with at all; and what is more, they will be observed by all nations of the earth during the Millennium. That is what the Scriptures teach.

In spite of this evidence from the Hebrew Scriptures and history many lacking this knowledge will look to the lack of explicit instructions in the New Testament regarding the time and manner of observance of the Fall Feasts of Trumpets, Day of Atonement, and Tabernacles, is often interpreted as proof of their termination with the death of Christ. It is widely assumed that the meaning and function of the annual feasts terminated at the Cross because they were associated with the sacrificial system of the temple which came to an end with the death of Jesus. But if you read the above article about Paul and James and the Nazarite Vow that Paul agreed to observe publicly when commanded by James when others were wanting his life for teaching the Torah "had passed away" then you see that without a doubt James and Paul and the Jerusalem Church did not believe that anything had changed in Judaism because of this "Jesus" death. Something is wrong in what we have been taught today for much of the New Testament contradicts itself in this regard as to the "cessation" of Biblical Judaism and history teaches that the Biblical Festivals and Temple Sacrifices continued up and until the destruction of the Temple by Rome in 70 A.D.

**Answer for yourself:** Could this negative view of the Biblical Feasts and Festivals be nothing more than Roman "Replacement Religion" mixed into these texts in our New Testament? Could this be the result of the restrictions imposed by Constantine which later found expression in the Canon of the New Testament some 70 years after Constantine and the Council of Nicea?

This prevailing view rests on the assumption that the coming of Christ brought about a radical discontinuity between the Old and New Testaments, Law and Grace, Judaism and Christianity. The abandonment of the Jewish religious Holy Days and the adoption of a new Christian liturgical calendar by the later emerging Gentile Christian Church is seen by many as the most obvious evidence of this radical discontinuity. But don't mistake obedience for a "New Revelation" from God *"Who changes not"*! But nothing could be further from the truth again as serious study of the New Testament reveals for as I have shown you before in earlier articles the "non-Jewish" believer and Godfearer continued to celebrate and observe the Biblical Festivals with the Jews (Passover, HagHaMatzah (Unleavened Bread), Shavuot (Pentecost) and that Paul taught the Gentiles in Asia, Minor, to keep these Festivals long after the time of given for the New Testament Jesus, and that the Temple sacrificial system and blood atonements offerings and sacrifices continued to be taught and observed by both James, the Jerusalem Church, and the Apostle Paul long after time given for the New Testament Jesus.

**Answer for yourself:** What of those "new moons", are they significant? Certainly they are. Abib's new moon is New Year's Day in the sacred calendar. (Exodus 12:1-2 & 18, Exodus 13:4) and Ethanim's new



**moon determines the Feast of Trumpets (Lev. 23:24).** Indeed in the Sacred Calendar all the month begin on the day of the new moon.

**Answer for yourself:** Is there a connection between "new moons" and Astronomy and these Biblical Festivals and Feasts and Appointed Times of God? There sure is for behind these Biblical Festivals lays the **true Salvation Message of God** which the Ancients both saw and recognized in the path of the Sun through the Heavens as it determined the Seasons of the Year on Earth. God was speaking from His Heaven to all Creation and it is this Sacred Message that goes unnoticed by the vast majority of Christians today.

Isaiah's prophecy highlights several important points about the Sabbaths of the Eternal. Here are two of them:

- That even the Gentiles who observe them will be allowed access to the Temple of the Most High and will share in the heritage of Jacob. (Isaiah 56:1-7 and chapter 58:13-14)
- And that Yahweh's Sabbaths will be observed on the new earth by the redeemed host of every nation. (Isaiah 66:22-23)

Now we can plainly see why the Almighty used those everlasting tones when He commanded that His Feasts were to endure from "generation unto generation," from "age unto age," - "for all time." He meant just that - FOR ALL ETERNITY. No other sensible conclusion is possible.

As our study continues we will be focusing only on Rosh Hashanah in this series but in order to understand it properly we need a few "keys" to properly recognize it in the Scriptures. Here are "phrases" that we find in both the Old and New Testament that refer to Rosh Hashanah.

- Rosh Hashanah
- Yom Kippur
- Yom HaDin....(the Day of Judgment)
- Yom Ha Zikkaron (day of judgment)
- Ha Melech (the King)
- Kiddushim
- Birthday of the world
- The Last Trump (I. Cor. 15:52)
- Opening of the Gates (Isa. 26:2).

***1 Cor 15:52 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (KJV)***

***Isa 26:2 2 Open ye the gates, that the righteous nation which keepeth the truth (KJV)***

Above I have listed for you various "idioms" that are used in both the Old and New Testaments that refer to Rosh Hashanah. These terms are very important for us for in them the very meaning of the first event that we face after our physical death is revealed to us from God on high.

**Answer for yourself:** What should we notice beside the names? The themes. We see right off that this day reflects "judgment" that is associated with a "last trump". Now you know why Rosh Hashanah is also called "the Feast of Trumpets". Of interest to us is the fact the Paul is again teaching in Corinth, Asia, Minor, to a Gentile Church these concepts to which we must assume he wanted them to know since the Final Judgment affects all mankind. But notice also that Isaiah teaches us that only the "righteous" of all "nations" will "enter" the world to come and that is dependent on them "keeping" the truth. Hidden in the Hebrew word for "keepeth" is the idea of "Lawful" again referring to the Laws and Commandments of our respective Covenants with God. Add to that the Biblical teaching that Israel is not ever to be mentioned along with the "nations" of the world and this verse in Isaiah refers to ONLY the "non-Jews" who must be righteous in order to obtain Eternal Life.

**Let us continue our study in the next article in this series.**

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## THE EARLIEST ACCOUNTS OF THE PRAYERS OF MANKIND

When researching prayer and the origin of prayer one finds that he has to start with Egypt for several reasons; not the least of them is the fact that the Jews of the Bible come from the intermarriage of Egyptians and Semites but that Egypt was a nation that was a praying people and left abundant testimony to the importance of prayer in their lives.

Egyptians were eminently a praying people. No one can say the same for either Greeks or Romans. As the home life was so superior to that of refined Athens or imperial Rome, so was the spirit of reverence for celestial powers (God). The influence of the creed of immortal life operated in producing a greater respect for gods, and a desire to conciliate them, because they could aid souls passing through the probation after death. Let it be said right now that when we mention "gods" most people without having studied in-depth Egyptian religion are pre-conditioned to think "polytheism" but such is not the case. Egypt understood God as "the many in One" and reflected a vast understanding of the various attributes of this One expressed as "the many". Thus when we see figures of Anubis, Osiris, Thoth, etc., these are but many of the various "jobs" or "attributes" of the One Uncreated Intelligent Energy of the Cosmos which we call "God" today.

The motive for all Egyptian prayer was the procurement of a happy passage through the perils and temptations of *Amnenti* or Hades, so that the soul might reach Paradise in safety. This was the ardent desire of all good and righteous Egyptians and the motive above all for prayer.

Among some peoples, as among some professing Christians, prayers have a decidedly earthly and individual character. They are supplications for health, peace, plenty, and the comfort of families. The higher the civilization, the more developed the personal being, so much higher will be the class of prayers, so much more developed the spiritual wants and entreaties. When a tribe, or members of any community, aspire to something beyond this life, the tone of prayer will be directed toward conditions of existence other than mundane. Tested by these standards, the Egyptians will be found to have occupied a noble position in the very ancient times, and better than what they held in later days of association with other nations. The prayers of the Ptolemaic epoch could not be expected to be equal to those of the early Pharaonic one, as the morals of the country had undergone as much decadence as the arts and sciences.

Without attempting any arrangement of Egyptian prayers, as we have them in tombs upon the steles of the mastaba, on statues of kings, or on the walls of temples, a selection will be thrown out for examination whereby the reader might see for himself the intricate link between righteousness and the quest for Eternal Life which was its own reward as believed by Egypt. Such a quest for Eternal Life is found in the prayers of Egypt.

The great subject of request in the primitive time was for guidance through the halls of Hades, protection against the foes of the underworld, and a supply of heavenly food for the journey there. There is an innocent confession of goodness, after the Job type, doubtless sincere, and evidently meant to gain favour with gods who were, unlike Homeric divinities, the exemplars of virtue themselves, and rewarders of good actions. An entire

confidence in the goodness and integrity of their deities (the many in the One) is the most pleasing attribute of the Egyptian mind. No Greek could trust his lying, treacherous, unstable, and immoral gods.

On a tomb of the eleventh dynasty, B.C. 3000, the deceased is made to say: *"I have ever kept from sin, I have been truth itself on the earth. Make me luminous in the skies! Make me justified! May my soul prosper!"* Upon a papyrus we read this touching appeal: *"My god! my god! O that thou wouldst show me the true god!"*

Prayers for the crown of justification are common. One man exclaims, *"Homage to you, O gods of Tozer, who live in truth each day. I come to you."* Another prays, *"May god put truth in my heart!"* A friend addresses the god on behalf of the deceased: saying, *"Receive this - the truthful. He is united to thy laws. Open to him thy gates."* Rouge quotes this: *"May his soul fly toward the dwelling which it ought to approach, and be able to rejoin his body!"*

On the tomb of the first prophet of Ammon is read this prayer: *"O ye gods and goddesses of the sacred lower region, I am come among you. My heart possesses truth. There is no iniquity in it. I was worthy on earth. Grant that the gods be in my bosom, and in the place where I shall be in the sacred lower region."*

A prophet of Osiris says: *"I have venerated my father, I have respected my mother, I have loved my brothers, I have done nothing evil against them during my life on earth. I have protected the poor against the powerful. I have given hospitality to every one. I have been benevolent, and loving the gods. I have cherished my friends, and my hand has been open to him who had nothing. I have loved truth, and hated a lie."*

Among the prayers for the souls of the departed the following is one: *"Approach thou to him. May he enter thy bosom every day! Give him strength to pass the gates of the inferior heaven! Give him the life which was before thee! the breath of the resurrection which is after thee, the entrance and the departure which are in thy power. He sees in thee. He lives in thee. It is in thee that he will never be annihilated."*

## COMPARISONS WITH MATTHEW 25...COINCIDENCE???

A prayer from their Scriptures, the Ritual for the Dead, gives a part of the confession the soul must make after death. It recalls to mind the confession in the 25th chapter of Matthew. The 125th chapter of the Ritual contains this: *"Homage to thee, great god, lord of truth and justice! I am come to thee, O my master. I present myself to thee, and contemplate thy perfecting. I know you, lord of truth and justice. I have brought you the truth. I have committed no fraud against men. I have not tormented the widow. I have not lied in the tribunal. I know not lies. I have not done any prohibited thing. I have not commanded my workman to do more than he could do. I have not been idle. I have not made others weep. I have not made fraudulent gains. I have not altered the grain measure. I have not falsified the equilibrium of thee balance. I have not taken away the milk from the foster child. I have not driven sacred beasts from the pastures. I am pure. I am pure."*

No bad scheme of morals could be deduced from the above confession. Another person cries: *"I am influenced by my love. I have given bread to him who was hungry, water to the thirsty, garments to the naked, and a home to the forsaken ones."* One under the eighteenth dynasty says: *"Place me among thy followers like the spirits who pass the gate; living in truth daily, I am one of them. Hateful is sin. I*

*have acted in truth when on earth, not turning away from it."*

A soul is represented saying, *"Permit me to go into the way of darkness that I may join thy servants who are in the lower heavens, that I may enter and go forth into Rosia, into the great chamber of double justice."* Another asks that the god may grant that he arrive at *"the country of eternity."*

Many prayers are for purification and light. One prays: *"Bring forth my righteousness-search out my sins."* A friend lovingly prays, *"Leave him (deceased) not alone."* Another tells the god, *"Thou hast made my existence in perpetuity, my reign in eternity."*

The water of life, or living water which we find as well in Judaism, is often the subject of Egyptian prayer. A monument has a sort of dialogue between the water and the deceased. He exclaims: *"O water! father of the gods! turn thy face toward me. Thou art the water which makes eternally young again."* To this appeal the water replies, *"I am Atoum (sunset) : I am the preferred of the sun. I am the blessed Ibis. I am the Water."*

Maspero is the authority for the following: A great functionary, contemporary of the kings of the fifth dynasty, said thus: *"Having seen all things, I have left this place (earth) where I have told the truth, where I have done right. Be good for me, you who will come after, render witness to your ancestor-O Lord of Heaven, powerful, universal master! I am (the one) who passes in peace, practising submission, loving his father, loving his mother, devoted to whoever was with him, the joy of his brothers, the love of his servants, who has never rejected complaint."*

Mariette Bey gives some fine specimens of supplication. Thus: *"I come to thee, great god, O Osiris, who dwellest in the West. I am delighted to contemplate thy beauty. My arms are stretched out to adore thy majesty. Accord splendour, power, justification, breathe the delicious breath of air, and to be manifested in Kerneter (Hades) in all the transformations that I love."* Another one prays: *"I ask thy majesty, in my faith, that thou mayst shine on my body, that thou enlighten my sepulchre. Give perfection to my substance, near thy substance. Open to me the doors of the dwelling of thy inferior heaven, that I may go out, that I may approach, that my heart may be pleased, that I may stay in the place that pleases me."*

It was a comfort for the departed to feel the presence of the dear goddesses Isis and her sister Nephthys, so faithful to the dead. A tablet represents these speaking to the human soul: *"I, Nephthys, thy sister, I am near thee. I place my arms about thee to give thee a serene and lasting life. Isis, thy sister, she brings to thee the breath of happiness in her nostrils."*

Anubis was, perhaps, the earliest to whom prayers were addressed; or, rather, whose addressed supplications have been preserved. One prayer is engraved in large, deep hieroglyphics over the door of a very ancient tomb, and has been thus rendered: *"To Anubis, he who is the divine door. Let a sepulchre be given him (the deceased) in Amenti, the west country, the ancient, the good and great, to him who is devoted to the great god. May funeral offerings be made at the beginning of the year, at the feast of Thoth, at New Year's Day, at the feast of navigation, at the feast of heat, at the appearances of the god Khem, at the feast of the holocaust, at the fetes of the months, and half months, and every day."*

In the mastaba of tombs there is, sometimes, besides the prayer, an address to the dead, or by the dead to the living. One of the oldest is supposed to be spoken by Antef of Thinnis, the ancient capital. From his stele the copy was obtained : *"O you who live on earth, men, priests, scribes, singers, who enter into this funeral building; you who love life and repel death, who praise the gods of the country, and have not tasted*



*the food of the other world; when you repose in your tombs, may you be able to transmit your dignities to your children! In reciting the words given upon this stele, as it suits a scribe, or in hearing them, say thus: Adoration to Ammon, Lord of the thrones of the World, in order that he may grant funeral gifts," etc.*

Three women have their names inscribed upon a tombstone and make their address to visitors of their tomb. *"O you,"* say they, *"who live upon earth, and will come after us during thousands of years! May you be favoured by the gods of your country, pass your lives in happiness, and peacefully repose in your tombs!"* After these good wishes, the trio earnestly entreat of such visitors prayers to Ptah, etc., on their behalf. A prophet of Osiris asks for the benefit of his friend's supplications; saying, *"Make for him your prayers, you who love Osiris, the eternal king, and say thus: 'May the delicious wind in the north (that is, spiritual blessings) be in the face of the first prophet of Osiris, Neb-oua, the proclaimed just one near Osiris.'"*

The dead are themselves addressed on some steles. Thus: *"May the children of thy children remain near thee, and eternity never fail thee!"* Another says: *"Ra give thee light, and may his rays be absorbed by thine eye! May the god Seb give thee all that which fructifies in him in order that thou mayest live! May the god Osiris give thee the Nile (water of life) that thou mayst live, and be young again!"*

Professional prayers were liberally engaged. Then, as now, particular unction was supposed to rest upon the words uttered by priests. As the Holy Scriptures of Egypt give prayers for daily use, prayers at table, prayers in the field, prayers to be engraved on inkstands, prayers for all occasions of church and home, so do they give prayers for the dead, or Masses, after the fashion of some Christian communities. Money was then, as now, left for the payment of so many masses. Sir Gardner Wilkinson reminds us that such prayers for the dead were duly said "so long as the family paid for their performance." But what the reader must not miss here is that there was existing in Egypt a **"Pattern of Prayer"** not only for private but corporate worship as well that covered the whole of life and existence. We find this same "Pattern" imparted to the children of the intermarriage of Egyptians and Semites whom the Bible calls "the Jews" and we find this same existing "Pattern" enumerated for us today in the various Siddurs in Judaism which are connected to the various Equinoxes and Solstices (Biblical Appointed Times and Festivals). I see in this an unbroken chain with the revelation of Prayer given mankind in the beginning of time; especially in light of what archeology has shown us in these last 200 years regarding the connection of the Biblical Patriarchs being the Pharaohs of Egypt.

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## PRAYER AS WORSHIP

As a religious people, the Jews, carrying the legacy of Egypt, have sought to express in worship and prayer their most cherished beliefs, their fondest aspirations, their deepest sorrows and joys, and, above all, their abiding faith in the God of all Creation. Through worship, they strove to sanctify life and to imbue themselves with love and goodness. Prayer, therefore, has been a daily Mitzvah (commandment) to Jews for countless generations. At all times, they looked upon prayer as a bond uniting them with members of their race in every part of the world, and as an act of loyalty to Israel and its heritage.

Indeed, the Jews were the first people to worship without sacrifices and gifts to God, to set aside regular hours for prayer, and to designate specific prayers not only for the Sabbath and holidays (Equinoxes and Solstices) but for every day of the week. These Equinox and Solstice prayers convey "special messages" that parallel the pilgrimage, or should I say, the salvation of the Soul. Special prayerbooks, containing services and selections for every occasion, were composed in the course of time. Laws and customs arose governing individual and public worship. A prayer shawl, phylacteries and other articles of ritual were adopted. Even more important, a special institution, the synagogue, came into being partly out of the urge to worship together with fellow men.

## FROM SACRIFICES TO PRAYERS

There probably never was a time when Jews did not pray. They learned it from their Egyptian parents. Abraham, who would later invade Lower Egypt and take upon himself a pseudo-Pharaonic status, prayed that God spare the cities of Sodom and Gomorrah. Jacob (Pharaoh Jacob) prayed before the meeting with Esau when he returned to Palestine (an Egyptian province at the time). Moses, himself a Pharaoh, prayed on behalf of the Israelites after they had made the golden calf, and on other occasions. David, better known today as Tuthmose III, petitioned God for the privilege of building the Temple at Jerusalem (an Equinox Temple built upon an Egyptian province at the time as well). Throughout the early books of the Bible, we find many prayers of an individual character not only from these great Egyptian leaders but later their children...called the Jews today.

For many centuries, however, sacrifices rather than prayers were considered the highest form of worship but this will change as deeper knowledge of God was obtained. This was true before the erection of Solomon's Temple at Jerusalem, well as during the existence of the First and Second Temples. Ancestors of the Jews believed that God would be pleased most with sacrifices of animals, fowl or cereals. The sacrificial ceremony was to them an act of homage to God and of thankfulness for His bounties. There were sacrifices offered by the priests on behalf of the whole nation, and they were also brought by individuals to express thankfulness, or remorse, or for some other personal reason. Sacrifices were also brought for the "non-Jews" throughout the world. The prophets and sages also taught the people that worship was acceptable only if it inspired righteous living.

The sacrificial rites in the Temple were accompanied by the chanting of prayers and hymns and by instrumental music, which lent beauty and awe to the ceremonies. However, the sacrifice was the

important element of the worship of these Gods (Elohim), the prayers only an accompaniment. Outside of the central sanctuary, no regular worship was expected in ancient days, although people naturally could and did pray privately.

## ROLE OF THE SYNAGOGUE

It was in Babylon, at the time of the first exile, that Jews began to depend on prayer as a more important form of worship than sacrifice, for they could not bring themselves to erect a Temple anywhere but in Jerusalem, and sacrifices were permitted only in the one Temple and that was taken from them at that time. Worship had to continue so knowing that behind the sacrifices and "blood" lay the "life/Soul" then worship became more suited to express the worship of the Soul toward God.

In Babylon, it is believed, Jews gathered to pray and study and thus the synagogue originated. When they returned to Palestine and the Temple was rebuilt, sacrifices were restored to their former place as the chief form of worship. But as the number of synagogues increased and Jews in ever greater numbers assembled in them on the Sabbath and holidays as well as daily, prayer became an accepted method of paying homage to God. In time a regular service, consisting of the Shema and the Shemoneh Esreh ([Amidah](#)), developed.

With the destruction of the Second Temple, sacrifices ceased completely and prayer took its place as the one and only form of public worship. At first this was accepted as a matter of necessity, since sacrifices were allowed only in the Temple; but soon after, the rabbis concluded that prayer was preferable to sacrifice. This belief has been held by Jews ever since, although descriptions of the ancient sacrifices have been part of the traditional prayerbook to this day.

## IMPORTANCE OF PUBLIC WORSHIP

If the duty of worship had been an individual matter, perhaps prayer would not have become so significant. But Jews learned early in their history the value of public or communal worship. While yet in the desert, the ceremonies at the portable Mishkan or Tabernacle served to unite the tribes and to give them common ideals and hopes. The Temple at Jerusalem, over a period of a thousand years, imprinted this idea indelibly upon the minds of the Jews. On Pesach, Shavuot and Succot, when they gathered at Jerusalem from all sections of the country, everyone felt part of a unified nation and of one faith. They also discovered that worshipping together with fellow Jews gave each person more confidence in himself and in the effectiveness of his prayers. Moreover, the knowledge that a sacrifice was offered daily in the Temple on behalf of the whole country caused every man, woman and child to feel more secure and more hopeful.

With the rise of synagogues, public worship grew even more popular. The people enjoyed coming together for study and prayer in the synagogue. Unable to read, they welcomed the opportunity to have psalms and benedictions read to them, as they welcomed the lessons from the Torah and the prophetic writings taught by the scribes. The leaders, in turn, must have encouraged the people to assemble regularly for study and worship, since they were anxious to spread a knowledge of Judaism among the farmers and workers. Without such education, they realized, Israel could not survive, and Jewish faith and culture could not mean much to the people.

The need for public worship became much greater after the Jewish state was destroyed and the Jews dispersed over the known world. Jews felt the need of assembling together to pray for safety from enemies, to thank God when they were left in peace, and to petition the Almighty for a speedy return to Palestine. No less did they feel the necessity of meeting frequently and regularly to study the Torah, the prophetic books, and the other literary treasures. Prayer became a religious duty and an act of loyalty. A person was not considered a devoted Jew if he did not participate in public worship.

# PRAYERS AND PRAYERBOOKS

As long as the Jews lived as a nation in Palestine, it did not seem necessary to make a record of the prayers, or to compile prayerbooks since the frequency of worship weekly easily committed these prayers to memory. In the beginning the Shema and the Shemoneh Esreh (the Amidah) were the only regular prayers in the synagogue. The leader of the service was free to change the wording and to add selections of his own. The prayers were usually few and brief.

With the dispersion, arose the need of writing down the prayers and of specifying the occasions and hours for worship. The Rabbis knew at now, even more than ever, that unless all Jews followed the same services and "Pattern of Worship" then the sense of unity among them would grow weaker. If each Jewish community did as it pleased in religious matters, there would soon develop many separate Jewries, strangers to one another. In order to survive without a country and government of their own, all Jews must be as one in their worship, beliefs, customs and aspirations. This principle of the loss of unity with the development of separate factions of faith is clearly seen today in Christianity in the proliferation of over 2000 different denominations; many with contrasting and opposing religious doctrines which arose from such deviations from the "faith once given" to the Saints.

Then, too, ignorance of the Hebrew language was increasing outside of Palestine. Diaspora Jewries could not be expected to transmit the Hebrew prayers from one generation to another without a knowledge of the language among the people. They firmly believed, of course, that public worship must be in Hebrew, so that the language of the prayers, as well as their contents, might serve as a bond uniting all Jews and as a symbol of loyalty to Israel.

Some of the learned men of the time were opposed to the recording of prayers. A person should worship in his own words when he feels like it, they argued. To this the majority answered that the average person is unable to express himself properly. How can an ignorant cobbler, for example, find the right words to describe the greatness of God and the beauties of nature? Very few are so educated as to understand thoroughly the ideals of the Jewish people. They must be provided with prayers composed by poets, prophets and scholars.

## REGULAR SERVICES

Public worship, the Jewish authorities decided, is to be held daily, on weekdays as well as on Sabbaths and holidays. Each day three services are to be held:

- **SHAHARIT** in the morning,
- **MINHAH** in the afternoon, and
- **MAARIV** in the evening.

**Answer for yourself:** But where does this tradition get its earliest beginning?

The practice of daily morning personal prayer (including Shabbat) is traditionally ascribed to Abraham. Afternoon prayer and evening prayer are traditionally ascribed to Isaac and Jacob respectively. The SHARAHIT and MINHAH were in keeping with Temple ritual where a morning and afternoon sacrifice was offered daily. "The prayer services were decreed to parallel the sacrifice of the continual-daily offering" [Talmud Bavli, Brachot 26b]). The MAARIV or evening service was an innovation. Tradition has it that Abraham originated the morning service, Isaac the MINHAH, and Jacob the MAARIV. When the Temple was destroyed in 70 C.E., the structure of the thrice-daily prayer events were patterned after the discontinued sacrificial processes, resulting in the basic core of the liturgical structure we have today.

## EARLY PRAYERBOOKS

The first prayers to be written down were the Shema and Shemoneh Esreh, which had been in common use during Second Temple days. **The earliest parts of Jewish prayer are the "Shema Yisrael" (Hear O Israel) (Deut. 6:4) and the set of 19 blessings called the Shemoneh Esreh or the Amidah (Hebrew, "Standing Prayer").** The name Shemoneh Esreh, literally "eighteen," is a historical anachronism, since it now contains nineteen blessings. It was only near the end of the Second Temple period that the 18 prayers of the weekday Amidah became standardized. Even at this time their precise wording and order was not yet fixed, and varied from local to local. Many scholars now believe that parts of the Amidah came from the Hebrew apocryphal work Ben Sirah. According to the Talmud, soon after the destruction of the Temple in Jerusalem a formal version of the Amidah was adopted at a rabbinical council in Jabneh, under the leadership of Rabban Gamaliel II and his colleagues. However, the precise wording was still left open. The order, general ideas, opening and closing lines were fixed. Most of the wording was left to the individual reader. It was not until several centuries later that the prayers began to be formally fixed. By the middle-ages the texts of the prayers were nearly fixed, and in the form that they are still used today.

Readings from the Torah (five books of Moses) and the Prophets form part of the prayer services. To this framework were fitted, from time to time, various prayers, and, for festivals especially, numerous hymns. The earliest existing codification of the prayerbook is the Siddur (order) drawn up by Amram Gaon of Sura about 850 C.E. Half a century later the famous Gaon Saadiah Gaon, also of Sura, issued his Siddur, in which the rubrical matter is in Arabic.

To these, many new prayers were added constantly. In each generation, Jews found need to express their religious beliefs in new ways. Not only did the daily services continue to grow but special prayers were composed for the holidays. Unfortunately, copies of the early prayerbooks are no longer in existence. The earliest one extant is from the ninth century, compiled by Amram Gaon in Babylon. The second one to be discovered was composed by Saadyah Gaon, also of Babylon, a hundred years later. The best known of the early prayerbooks is called Mahzor Vitri and was written by one of Rashi's disciples in the eleventh century.

## SPECIAL OCCASIONS FOR PRAYER

Prayers were also composed for special occasions: for circumcision, Pidyon Haben (redemption of the first born), weddings, burial ceremonies; prayers upon waking in the morning and before retiring at night; grace after meals; midnight prayers or Hatzot; prayers when leaving on a journey and upon arrival; readings at a housewarming party; prayers upon being saved from danger; prayers for the sick and confessions for the dying; prayers when a tombstone is placed on a grave; memorial services for the dead. To these must be added the numerous Berachot or benedictions.

## MANY PRAYERBOOKS

These early prayerbooks, written by hand, differed greatly, with the exception of the Shema and the Shemoneh Esreh which were common to all. After the invention of printing, prayerbooks became more uniform. The Jews of Germany, Poland and nearby countries began to use the same version. The Jews of Spain printed their own services, which were somewhat different. Until recently, practically all prayerbooks were either the German-Polish version (Nusah Ashkenaz), or the Spanish version (Nusah Sefard). Descendants of Spanish Jews use the latter, while nearly all other Jews employ the former.

A traditional Jew who wants to be prepared for every occasion of worship will possess several rather than one prayerbook. He will have:

- First, **the daily prayerbook called Siddur.** In it he will also find the Sabbath and festival services, the Berachot, and the prayers for special occasions.



- Second, for the High Holy Days, he will own a Mahzor which contains the special hymns for Rosh Hashanah and Yom Kippur.
- He will also possess the Kinot or Book of Lamentations for the Fast of Av; Selihot or Prayers of Forgiveness for the days before Rosh Hashanah, and, of course a Psalter

## STUDY AND WORSHIP

Lessons from the scriptures were part of public worship among Jews from the beginning, and in the Temple, too portions of the Bible were read on certain occasions. When regulations for worship were issued by the Sanhedrin, it was specified that reading from the Torah and Prophets, which also followed a "Pattern" that was associated with these same Equinoxes and Solstices, became part of the services on the Sabbath and on holidays. Later, the exact portion and chapter for each Sabbath and festival were prescribed. This custom has continued ever since. Study of the Bible and sermons by learned men are part of public worship in every synagogue whether Orthodox, Conservative or Reform.

Answer for yourself: What should we learn from this? Something very important. As I have shown the reader previously that the Salvation Message of the Salvation of the Soul was taught through the Equinoxes and Solstices, better known as the Biblical Festivals from Passover through Tabernacles, there also existed a "Pattern of reading of the Torah" that was special for these days along with "Special Prayers" that accompanied these same Equinoxes and Solstices or this Message of the Salvation of the Soul. God was teaching mankind all about his Soul and its intended path of Salvation! If you want to get into this on a more scholarly basis I recommend Liberating the Gospels by Bishop S. Spong as well as learning the yearly Torah readings and prayers of the Jews in both their regular prayer book (siddur) and the High Holy Day Prayerbook. This is truly a fascinating study of all studies.

## WHAT JEWS HAVE PRAYED FOR

Prayer having always been a constant companion of the Jew in his daily life, it was natural that he should have expressed in prayer his feelings and ideas about everything that he treasured in life: God, nature, family, country, Torah, peace, freedom, justice. Jews have prayed because they strove to sanctify life, to make living worthwhile and beautiful. As a religious people, they sought to communicate with God and to receive His love and protection. The prayerbook is a mirror which reflects the Soul of the Jew, his beliefs and hopes. It also, when understood properly, reflects the Soul of the Gentile as well.

Jewish prayers may be divided into three categories:

- **Prayers of thanksgiving,**
- **Praise to God,**
- **Petition or supplication.**

## THE SHEMONEH ESREH

Shemoneh Esreh is a prayer both of petition and thanksgiving. It is one of the earliest prayers, dating back to the times of the Maccabees, and is repeated at every service.

Shemoneh Esreh means eighteen and is so called because it contains eighteen parts. It is also known as **Amidah**, since the congregation is expected to stand while reciting it. Each part begins with a supplication or request and concludes with a benediction of thanksgiving.

In the Shemoneh Esreh the Jew supplicates God and thanks Him for knowledge and understanding, for repentance and forgiveness, for health and prosperity, for protection from enemies and traitors, for support of

community leaders and teachers; for a return to Palestine, the rebuilding of Jerusalem and its Temple, and the restoration of the Jewish government; for justice and everlasting peace. The Shemoneh Esreh contains also the Kedushah hymn in which the name of God is sanctified. On the Sabbath and on all holidays, only the first three and the last three parts of the weekday Shemoneh Esreh are retained, while in place of the omitted sections special prayers pertaining to the occasion are recited.

## THE BENEDICTIONS

Thankfulness has been one of the chief traits of the Jew. The pious Jew thanks God for the bread he eats and the water he drinks; for lofty mountains, great deserts and wide seas; for lightning, thunder and the rainbow; for beautiful trees and animals; for fragrant spices, plants and fruits; for giving wisdom to man; for life and for death. These are the **Berachot or benedictions** to be recited in connection with each of the foregoing. The best known Berachah of thanksgiving, known as **Shehehyanu**, is:

*"Blessed art thou, O Lord our God, King of the universe who has kept us in life, and has preserved us, and hast enabled us to reach this season."*

Most prayers are hymns in praise of God. The Jew has felt that by praising and exalting God he was exalting himself. By describing the greatness of the Almighty, man has sought to impart greatness to himself. By ascribing to God the qualities of love, mercy, justice, kindness and forgiveness, man has striven to make these traits part of himself.

## THE KADDISH

**Kaddish** is the great hymn of praise to God, and has become the most sacred prayer in the Jewish liturgy. Originally, it was recited after studying a selection of the Agadah (interpretation). Later, it became customary to say Kaddish upon the death of a great scholar. During the terrible persecutions in the Middle Ages, particularly in Germany, its use increased and spread. It would seem that the Jews could best express their feelings in times of greatest catastrophe by exalting God. This explains why the Kaddish has become the prayer of mourning, recited at the burial, when laying the tombstone, and at memorial services. It is said by the Hazan, however, at each and every service. The Kaddish speaks of the greatness of God, of redemption from exile, and of everlasting peace in Messianic times.

## THE SHEMA

The famous Shema prayers, which begin with the words *"Hear O Israel, the Lord our God, the Lord is one,"* give voice in beautiful language to the belief in one God and in love of God; to the importance of Torah and learning; to the idea of holiness, or the sacredness of life; to the significance of light as indicating the divine power in nature. Three times daily these prayers taught the Jew that good conduct is essential for happiness; that the Tzitzit or fringe stand for the universality of God; that the Tefillin are worn on the head and next to the heart so that the teachings of Judaism may be *"in your heart and in your soul."* The Shema also repeats the belief in redemption from exile and a return to Palestine. Like the Shemoneh Esreh, the Shema is an old prayer recited as far back as Second Temple days. All of the selections were taken from the Torah.

Other prayers, too, contain the beliefs and principles of Judaism. The famous **Yigdal** is a poetic version of Maimonides' "Thirteen Principles of Faith." The **Adon Olam**, composed by Solomon ibn Gabirol, is a beautiful poem voicing Israel's faith in God. Then there are the many psalms, those beautiful religious poems exalting God and the divine power. We find such psalms originating as far back as the Egyptian Religion which are carbon copies of what we later find in the Hebrew and in our Judeo-Christian Bibles. Of course for those who have done the study this is not surprising once one learns that important characters depicted as "Jews" in the Old Testament are in reality Pharaohs.

The **Hallel prayer**, chanted on Rosh Hodesh, Hanukah and the three pilgrimage festivals, consists of some of the most inspiring psalms in the Bible. **For every holiday, there are special prayers which pertain to the occasion and explain its significance. Many selections of the Rosh Hashanah and Yom Kippur liturgies are particularly poetic and inspiring.**

## PRAYERS IN THE PLURAL

Because the Jews have emphasized public or communal worship from ancient times on, Jewish prayers, with few exceptions, are worded in the plural rather than in the singular. It was natural when praying together to say: "Our God" rather than "My God"; "Grant us peace" instead of "Grant me peace." The Jew has prayed not merely for himself but for his fellow men as well. Since it is within the power of every person, says the Talmud, to beseech God on behalf of another individual, not to do so would be wrong, for "all Jews are responsible for one another." Reciting these prayers on behalf of all Israel, every day without exception, has served to maintain the sense of unity and of mutual responsibility among the Jewish people throughout the ages. **It is this concept of prayer that was shared with the non-Jew as he learned of the God of the Jews when attending synagogue with them; not only in Palestine but in Asia, Minor, as well.**

## PRAYING IN HEBREW

With the exception of a few prayers in Aramaic, until recent times, all public worship among Jews was exclusively in Hebrew. In their own privacy, men, women or children would naturally petition God in the language they knew best. But in the synagogue only Hebrew was permitted as the language of communal worship. Praying in one common language has given the Jews of each generation the feeling of being part of one united people. The Hebrew prayers, in turn, have helped preserve the language and to assure a knowledge of Hebrew among the Jews of every community on earth.

In modern times Jews have begun to translate the Hebrew prayers and to introduce these translations into the service. Reform Jews of America now use more English than Hebrew in their worship, claiming that people should pray in the language they understand best. To this argument orthodox Jews reply: "Go and learn" Hebrew, pointing to the importance of Hebrew in the past and asserting that Hebrew is equally indispensable today.

## SYMBOLIC ARTICLES OF PRAYER

Praying has been considered a sacred obligation. ***"Remember that you stand before God when you pray,"*** says the Talmud. Maimonides explained this to mean that one should be free of all petty thoughts and regard himself as if the presence of God were before him. ***"He who prays must direct his whole mind to Heaven,"*** and recite each prayer with real **Kavanah or intention**. This does not imply solemnity or sadness. **On the contrary, prayer is a Simhah shel Mitzvah, a commandment to be performed in a spirit of joy and gladness.**

Prayer has been a sacred and joyous act because it is considered one of the **highest forms of worship, "a service of the heart."** The beautiful language of the prayers and the great ideals of their contents inspired the Jew with hope and confidence. The manner in which he has prayed - with deep concentration and even abandon - enabled him to perform the Mitzvah with religious fervor. The sacred objects and symbols in the synagogue helped create the necessary atmosphere for devout worship.

When the Orthodox Jew puts on the Tallit and Tefillin for the morning service, he feels so much more in the mood of worshiping and is able to concentrate the better on his inner purpose. The Tallit with its Tzitzit or fringes, and the Tefillin with their contents, are in themselves symbols of ethical ideals and Jewish aspirations.

## THE TALLIT

The Tallit or prayer-shawl recalls the style of upper garment worn in ancient Palestine. Even today one sees white abayahs or robes with wide stripes worn by the Arabs. It was customary for the rabbis in those days to wear special robes as a sign of distinction. After the dispersion, Jews usually adopted the dress styles of the peoples among whom they lived, while the ancient Palestinian garment and particularly the honorary robe of the rabbis, the Tallit, came to be used as a sacred vestment for ritual purposes.

The religious significance of the Tallit lies especially in the Tzitzit or fringes at each of its four corners. The Bible prescribes "that they make them a fringe upon the corners of their garments ... that ye may look upon it and remember the commandments of the Lord." In olden times, these fringes were worn on the outer garments in daily use. Later on, due to fear of persecution, perhaps, a small undergarment with fringes was substituted for the old custom. Known as Tallit Katan or small Tallit, and also as Arba Kanfot or four corners, it has been worn by Jews unto this day. The Tzitzit, being a symbol and reminder of the commandments, were adopted also for the Tallit.

While the Arba Kanfot is part of the pious Jew's daily clothes, the Tallit is worn only at prayer at all morning services on week-days, Sabbath and holidays, and also on the eve of Kol Nidre. The Tallit may be of any cloth, provided the fringes are of the same material. Today the Tallit is either of wool or silk. The stripes are usually blue, although some have black bands as a sign of mourning after the fall of the Jewish state and the destruction of the Temple. Along the upper part, just across the neck, the Tallit is decorated with an embroidered ribbon. While use of the Tallit is not obligatory until after marriage, most American boys begin wearing it upon becoming Bar Mitzvah.

Another ritual garment is the long white robe called the Kittel. In the Middle Ages, when most Jews appeared in black, this white robe was worn all day on Saturdays in honor of the Sabbath. Later its use was limited to the "Seder" on Pesach and to the High Holy Days in the synagogue. It was also worn by the bridegroom at his wedding. Today, many Jews wear the Kittel on Rosh Hashanah and Yom Kippur in the synagogue, and at the Seder. It is also used as Tachrichin in which the dead are buried. Having lived as a Jew, it is natural to be buried in a distinctive Jewish garment.

## THE TEFILLIN

Upon reaching the age of thirteen, boys put on Tefillin during morning week-day prayers. This custom also is based on a Biblical commandment, which says: "*And thou shalt bind them for a sign upon thy hand and they shall be for frontlets between thine eyes.*" The phylacteries too were part of daily dress in ancient times, and were later adopted for ritual purposes. One Tefillin is worn on the head, the other on the left-hand bicep, pointing to the heart, reminding the Jew to observe the laws and customs with all one's heart and mind.

Each of the two Tefillin consists of a little square box with a long strap attached to it. In the head phylactery are found four strips of parchment, each in a separate compartment. On one strip, written in Hebrew, is a quotation from the Bible bidding the Jews to remember their liberation from slavery and to celebrate the Passover; on the second, a quotation regarding the redemption of the first-born; the third and fourth strips contain two Shema prayers. The arm phylactery has only one strip. Each of the two phylacteries has a Hebrew letter stamped on it, a SHIN on the head-piece and a YAD on the arm-piece; while the strap of the head phylactery is tied in the back into a knot shaped like the Hebrew letter Dalet. The three Hebrew letters spell the word SHADDAT which means Almighty.

The skull-cap, worn by traditional Jews at prayer, has also evidently come down to us from ancient times. While in Western countries, taking off the hat is considered a sign of respect, Arabs and other Oriental peoples cover their heads on occasions when they wish to show respect and also at prayer. This was evidently true among the ancient Jews too. The usual head-dress being too heavy and warm to wear at services, a small light

skull-cap was introduced in time. Pious Jews never go hatless because they consider man to be at all times in the presence of God. The skull-cap worn by the Hazan adds much to the dignity of his appearance.

Prayer has been a constant companion of the Jewish people from earliest times because as a religious people the Jews have sought to sanctify life and to imbue themselves with the spirit of God. They were the first people to discover a form of worship which did not depend on any designated place, on priests, or on sacrifices.

**It took many centuries to develop the prayer services.** The emphasis on public worship, and later, the necessity of keeping the Jewish people united, gave rise to regular services at stated times in every Jewish community. When the art of printing was invented, standard, uniform prayerbooks were adopted voluntarily by world Jewries.

**The Jewish prayers are literature, composed by poets, prophets and scholars over a period of three thousand years.** In beautiful language, they express the beliefs of the Jewish people and their hopes for Israel and for all mankind. Morning, afternoon and evening, on the Sabbath, on holidays, and on many special occasions as they arise, the Jew has given voice in prayer to personal and communal needs, to his feeling of thanksgiving for the good things in life, and to his praises and exaltations of God. Prayer has been indeed a welcome Mitzvah to be performed with reverence and joy.

Now many of these above "commandments" given the Jew were not required of the non-Jew yet Isa. 56 teaches the non-Jew the principle of "choosing those things pleasing to God." Likewise although none of the member of Bet Emet ever said the blessings and wore Tefillin many did however wear the Kippa and the Tallit as they represented to us our very faith that the Commandments of God frame our very Covenants with God.

**As God's "Holy Nation and Royal Priesthood" Israel serves as a witness and example of how mankind should pray.**

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## BEFORE THERE WAS A JEWISH PRAYER BOOK...THERE WAS A PATTERN TO PRAYER

The Jewish Prayer Book (siddur) has a long history. It was not composed by one man, even by a single authority. It took centuries to complete. The Shema Yisrael (Hear O Israel, the Lord our God, the Lord is one) and the Ten Commandments are very ancient. The earliest Psalms go back to David's time and the ten commandments go back to Egypt and long before Moses. Yet, the whole Siddur (prayer book) covers a span of close to three thousand years! Naturally, its form and its contents reflect and represent the long religious history of the Jewish people.

Prayer is probably as old as man. But early worship all over the world, certainly formal worship, consisted chiefly of sacrifices. Sacrificial services were conducted by members of a priest-class especially trained in the intricate ceremonies established by Biblical tradition. But among the Jews, the people, too, had some share in the services. They brought their sacrifices to the Temple, the meal and grain offerings and the appropriate animals; they recited a simple formula of confession, and they responded to the songs and praises of the Levites with "Amen," "Selah," or "Hallelujah." The evidence seems clear that even in the days of the First Temple, prayers as well as sacrifices were part of the regular Temple service. The Levites sang and probably composed many of the Psalms, and many of these would find their way into the Prayer Book in later times. The most famous prayer of all, the Shema Yisrael, and the Ten Commandments were also recited daily. Now so many generations later, all of these are still found in the Prayer Book.

Besides the Temple prayers, the Bible itself records many personal prayers from the earliest days of Israel's history. Of all the personal prayers recorded the most important are the Psalms, many of which are of very early origin. It is no accident that these Psalms are the backbone of the prayer books and hymnals of almost every Protestant Christian sect.

## THE SYNAGOGUE...A NEW HUMAN INSTITUTION

It is difficult for us to imagine how radical a mere prayer service must have seemed (like what we do at Bet Emet) to men in ancient times when every one knew that to worship God adequately one had to go to a temple or an altar and there offer up a proper sacrifice. At that time the very notion that a service of prayer and Torah might be real worship was daringly new. Yet it was this revolutionary idea that the Jews embodied in an institution when they created the synagogue.

We can trace the origin for this "pattern" for worship back to King David when he was given the "pattern" for the service of God (worship). I Chronicles, chapter 28, verses 11-21 describe in detail how David was given the "pattern" for worship. In the text it is called "the service of the house of the Lord." The Hebrew word for "service" is "avodah" meaning "ministry" or "service unto God." This simply is the pattern of the "worship of God." David was given a "pattern" for worship that would be followed by all of God's children, even up to, and past the time of Yeshua; even up to the destruction of the Temple in 70 C.E. In fact, it would be this pattern that would be adapted to the Synagogues, both in Israel and Asia

**Minor in Gentile lands where the Gentiles were taught of God by the Jewish sages.** That has terrific implications for the Christian today. It would be this "pattern" that would be given to his son Solomon which began to be implemented in the First Temple which was built during Solomon's reign. This pattern would be retained during the First Temple period, as well as during the Babylonian captivity, as well in the return of the exiles and the re-institution of this "pattern" during the Second Temple period. It was the pattern given by the "Spirit of God" (see verse 12 to verify) to all God's children...forever. Again let me stress that it was this pattern was followed in the days of Yeshua, even after his death up to the destruction of the Second Temple in 70 C.E. Even following the destruction of the Temple, this "pattern" of worship continued in the synagogues all over the world. It would be these institutions that preserved the ways of God which He desired His children to follow. **In fact, Romans 9 informs us that this "pattern" was given to the synagogues in Rome, but sadly they would later depart from it and substitute their own brand of sun worship!** Let me remind you that the term "Christians" was first applied to the believers in Antioch, and it was only the Jews to whom the "Gospel" was preached at this time. Therefore, these "Christians" were Jewish believers and not Gentiles. Furthermore, it was these "Christians" who maintained and kept the "pattern" of worship. About five hundred years later the Christians, and then the Moslems, modeled their religious institutions (the church and the mosque) after the synagogue. Thus arose the primary social form of worship known to modern man.

Exactly when the change from sacrifices to a service of speech alone first occurred, no one knows. There are two main theories, each supported by some facts and each apparently reasonable.

The first theory supposes that while the Jews were in exile in Babylon, with no Temple of their own and therefore no place in which to offer sacrifices, they must have gathered for some kind of religious expression or they would have perished as Jews. But they did not perish. This was the first instance in history of a people's surviving exile and maintaining its identity in a foreign land. What held them together was their religious tradition, for their teachers and prophets did not allow them to forget their God and His promise that they would surely return to their land to rebuild God's Temple in Jerusalem. It seems natural therefore to assume that they must have come together occasionally, or regularly at least on the Sabbath, to hear the Torah read, to recite some Psalms. In other words, they met to continue the "pattern" of worship given to David by God.

The other theory supposes that after the return to Palestine, in Ezra's time, when the Second Temple had already been rebuilt in the fifth century B.C.E., representatives of each hamlet and village in a district would gather in a central town to choose from among their number one man to go up to Jerusalem to represent Israel at large at the offerings of the daily sacrifices, offered up daily in the Temple in the name of the people of Israel. While they awaited the return of their representative and his report that he had satisfactorily completed his mission, they would meet to read Torah, recite Psalms, other prayers, and from this nucleus the service developed. This may be the correct account of the origin of the synagogue, or perhaps both theories are right. Not enough facts are known for anyone to be absolutely sure, but we can be certain it was either one of the above ways, or a combination of both.

Nevertheless, the development of either or both of these institutions into the synagogue we know occurred largely during the day of the Second Temple. Thus, by the time the Temple was destroyed again in 70 C.E., the habit of meeting for prayer and for the reading of the Torah had already become an established custom which the Jews could draw upon when the need for a service without sacrifices became urgent (following the destruction of the Temple in 70 C.E.). This ancient pattern was established before the Second Temple was destroyed, and has determined the unique character of the Jewish worship service to this day. This "pattern" of Jewish worship is best understood as an interweaving of **prayer and study**; and it was this "pattern" of Jewish worship that was taken into all the Gentile world with the Great Commission. Let us not forget that Yeshua instructed his disciples saying: "teach them (both Jews and Gentiles spread throughout the world) to observe all things, whatsoever I have commanded you." These "all things" included the "pattern" of worship that had been given to David by the Spirit.

## THE NEW TESTAMENT AND WORSHIP TODAY

To this truth the New Testament verifies. God is restoring long hidden truths to multitudes of Christians that is enabling them to return to the original faith of Jesus and the Early Church. The book of Acts records the Jerusalem Apostolic Decree which gave the requirements for membership in the Jesus Messianic Movement of Palestine. These statutes reiterated by the Apostle James clarified what Gentile had to do before he or she could become part of Jesus' movement.

Let us begin our examination of this "pattern of worship" in the Book of Acts with the Jerusalem council in Acts 15.

#### Acts 15

*28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.*

This official decree was issued by the people who personally knew Jesus, people who were taught by Jesus for 3 years. A Gentile could not just say a prayer and become an instant "church member." Having spent the majority of the last fifteen years studying the original church of the first century I believe that after having examined all the evidences the only choice we have, if we are ever going to return to the faith and power of the original church, is to go back to the roots of our faith! These roots are Hebraic. To this end, Jude has a word for us to consider:

#### Jude 1

*3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort [you] that ye should earnestly contend for the faith which was once delivered unto the saints (this faith consisted of the "pattern" of worship given by the Spirit unto David as seen in I. Chron. 28).*

The word "once" in the text means "once for all". Let us not forget that we are to continue in this "once for all" faith. We must continue as the Early Church in the Apostle's doctrine. The only question is "what was it?" I have endeavored these last several years to rediscover the original faith of Jesus. Below is where we begin by rediscovering the "pattern of worship" in the Scriptures as given by God unto all His children, both Jewish and Gentile.

#### Acts 10:2

*2 [A] devout [man], and one that feared God with all his house, which gave much alms to the people, and prayed to God always (Cornelius, a Gentile, was taught many of the same prayers you and I pray at Bet Emet).*

#### Acts 13

*43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God (these religious proselytes were Gentiles who practiced Messianic Judaism, and notice that they were meeting with Jews in the Synagogue, and not a church).*

#### Acts 15

*19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and [from]*

*fornication, and [from] things strangled, and [from] blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day (notice in the preaching of Moses, the Gentiles were indoctrinated with the "pattern" of worship that continually went on in the synagogues). Also of note, is that this occurred "in every city," in other words, the "pattern of worship given to David by the spirit" was universally practiced by both Jew and Gentile in every city.*

#### **Revelation 14**

*7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*

#### **Revelation 15**

*4 Who shall not fear thee, O Lord, and glorify thy name? for [thou] only [art] holy: for all nations shall come and worship before thee; for thy judgments are made manifest. Understand that the worship we are to give God comes from the "pattern" given to David for all men. This pattern if for all time!*

#### **Isaiah 14**

*1. For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and they shall be joined with them, and they shall cleave to the house of Jacob. (Again let me say that if Gentiles "cleaved" or joined the house of Jacob, as they did, then they followed the "pattern" or worship given to David for all of God's children).*

#### **Isaiah 56**

*3. Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I [am] a dry tree. 4 For thus saith the LORD unto the eunuchs that keep my Sabbaths, and choose [the things] that please me, and take hold of my covenant,*

These two scriptures drive home the point that when Gentiles (called strangers in the text) took hold of God's covenant, they also took hold of and adhered to the "pattern" of the worship involved in the keeping of the covenant. Such worship consisted of prayers and ceremonies that had come down to them from the Holy Spirit as was given to David as the "pattern."

Let us examine Isaiah 56: 6 once again: *"Also the sons of the stranger (Gentiles), that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant"*. Let us not fail to understand that if we Gentiles (called "strangers") kept the Sabbath from polluting it, it would necessitate our compliance with the "pattern" of accepted worship given by God for the Sabbath. Such worship consisted of the prayers we pray at Bet Emet Ministries and the Psalms we read. We at Bet Emet Ministries are dedicated at restoring the worship of the true church of Yeshua.

Paul, writing to Gentile believers in Ephesus, writes for us in Ephesians, chapter 2:19: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; Did you hear that? We are fellow citizens of the household of God." That being true, we are expected to worship according to the "pattern" given to the household of God. That "pattern" is easily ascertained by the study of history and language of the Bible.

## Leviticus 18

*26 Ye shall therefore keep my statutes and my judgments, and shall not commit [any] of these abominations; [neither] any of your own nation, nor any stranger (Gentile) that sojourneth among you:" If we as Gentile believers in Yeshua are to keep God's statutes and His judgments, that necessitates obeying the statutes concerning worship, in particular the "pattern" for worship given to David.*

## Leviticus 24

*22 Ye shall have one manner of law, as well for the stranger (Gentile), as for one of your own country: for I [am] the LORD your God.*

The word "law" means commandment. I find it hardly conceivable for someone would try to say that the commandments given to David concerning the worship of God **would not apply** equally for both the Jew and the Gentile "stranger." **History teaches us that this "one Law" did apply to both, for both Jews and Gentiles worshipped together, prayed the same prayers, observed the same Festivals, read the same Psalms, and sanctified the Sabbath day together. This cannot be proven incorrect!**

The foundation for the teaching of the Gentile the "pattern" of worship (service of God) was the Sabbath service in the synagogue. We find that the Gentile was instructed to be taught the Word of God beginning in Old Testament. Let us examine some Scriptures.

## Exodus 20

*10 But the seventh day [is] the Sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger (Gentile) that [is] within thy gates:*

## Exodus 23

*12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger (Gentile), may be refreshed.*

## Leviticus 25

*6 And the Sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger (Gentile) that sojourneth with thee,*

## Deuteronomy 5

*14 But the seventh day [is] the Sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger (Gentile) that [is] within thy gates; that thy manservant and thy maidservant may rest as well as thou.*

## Isaiah 56

*3. Neither let the son of the stranger (Gentile) , that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I [am] a dry tree. 4 For thus saith the LORD unto the eunuchs that keep my Sabbaths, and choose [the*



**things] that please me, and take hold of my covenant;**

## Acts 15

***19 Wherefore my sentence is, that we trouble not them (Gentile believers), which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.***

Having come to the understanding that Sabbath observance was intended for both Jews and Gentiles, it is easy to see that on the Sabbath, during the synagogue services, the Gentiles would not only be instructed about God's commandments, many of which involve for them the "pattern" for the service of God and the worship of God, but begin the actual observance of the worship of God. In only a short time, **this practice of the "pattern" would have become a life-style.** This is what we are attempting to do at Bet Emet Ministries. We realize that we are attempting something on a grand scale, since most of us grew up void of this truth and experience in your life. Nevertheless, once you come to the understanding that there was a "pattern for worship, and that "the pattern" can be discerned today, it seems to me only reasonable and necessary that we begin to practice the "pattern" as God originally intended. Can you not agree? Shalom!

Your responses welcome....

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## THE JEWISH PRAYERBOOK AND WHY A CHRISTIAN SHOULD USE IT

The siddur is the Jewish prayerbook. "Siddur" is pronounced "see-DOOr" (rhymes with "tour") in Hebrew or "SIDDer" (rhymes with "bidder") in Yiddish. The word comes from a Hebrew root, meaning "order"; and indeed Biblical worship [which follows the pattern of worship given to David and which was subsequently handed down over the centuries] occurs at fixed times, with fixed prayers, in a fixed order. Once you are comfortable with the siddur, you can be comfortable at any Biblical (Jewish) service anywhere, for the liturgy has varied only slightly around the world and over the last 1,000 years.

The first impression of a service is that it is a confusing hodgepodge of activity. At first, the various tunes and events are indistinguishable from each other, but after sitting through several services, the melodies and events will become distinct. It is possible, however, to attend service for years, become completely familiar with the sequence events, become comfortable pronouncing the prayers and performing the tasks that congregants are called upon to publicly perform, and yet not perceive that there exists an underlying structural pattern common to every service!

This is because the service was not designed all at once. Some of its contents are 2,400 years old. The basic framework was fixed in the first century. The service started out simple, but steadily gained appendages and insertions. Over time, these additions masked the simple underlying form. But once aware that a form is present, you will readily notice it, and appreciate the systematic logic behind the pattern of the liturgy. From then on, you will have a roadmap good for every type of service, rather than just a set of specific directions.

Although the order of worship was defined in the first century, it was forbidden to put the liturgy into written form. People knew the prayers because they recited most of them frequently. The learned knew more than the unlearned. The first siddur was written in the eighth century. The prior development of the liturgy is deduced from the discussions among sages reported in ancient collections of rabbinic teaching.

The siddur is more than an order of worship. It is also collection of great Hebrew literature. For at least 3,000 years religious themes have been central to Jewish culture. Some of the best sacred poetry has found its way into the siddur. In the siddur, one finds the experiences of Jewish hearts from many lands and times.

## THE LANGUAGE OF THE SIDDUR

Hebrew is unlike any modern language. Its grammar renders rhyming trivial. Therefore Hebrew poetry is often more concerned with recurring patterns of sound within the lines. Consonants are used to construct tempos that ebb and flow.

Furthermore' it is common to build communication into the poetic form itself, by using number harmonies, acrostics, and calligraphic techniques.

In Hebrew, words and numbers are written with the same symbols. Numbers are not represented using places

held by zeros, but are formed by adding the values of all the symbols that appear in the representation. (This is like Roman numerals rather than Arabic.) Therefore every Hebrew word can also be interpreted as a number. Conversely, almost every number can be represented by many different ways and so become associated with words. By extension, different words having the same numerical value become related to each other. These correspondences between words and numbers are used to extract additional meaning from the text. The application of these ideas is called gematria. Gematria is a fertile playground for mental gymnastics.

The most widely known gematria is that eighteen is "life." Chat is the Hebrew word for "life," as in the toast, "L'Chaim (To Life!). Chat is spelled in Hebrew with two letters. They are the eighth and tenth letters of the alef-bet (Hebrew alphabet) and are the symbols commonly used to repress the numbers 8 and 10. Hence the word chat and the number eighteen look identical. (This correspondence is why Jews frequently give donations in multiples of \$18.). Why associate giving charity with 'life?'" Because "charity saves from death," (Proverbs 10:2).

In Hebrew, hidden communication can be built into poetic form by using particular quantities of sentences, words, and letters to represent, through gematria, a message beyond the simple meaning of the words.

Acrostics are messages that are formed when letters are plucked out of context, based on a pattern. Acrostic messages are found throughout the siddur. Messages may be formed from the first letters of each stanza, or sentence, or even every word. They are also sometimes found based on the last letters, or on every seventh, fiftieth, or 613th letter. Messages are also sometimes formed by skipping fixed numbers of words rather than letters.

Calligraphic techniques include changing the sizes of letters or changing the shapes of letters in certain contexts for emphasis.

In Jewish mystical tradition, each letter has its own personality, and the shapes of letters have significance. Religious exegesis (homiletical interpretation of scriptural and liturgical texts) can be based on the shapes of letters and their juxtaposition, as though the plain meaning of the text had not required this arrangement.

Hebrew is a very compact notation compared with any modern language. It can be more ambiguous than any translation can be. (For all its rich poetry, the Tanach [the Jewish Bible] only has a vocabulary of about 7,000 words.) This compactness also has another result: words are rich in value-laden conceptual interconnections.

## LITURGY AS PERFORMATIVE SPEECH

In traditional Jewish thought, words and reality are inter-twined, utterances have a material substance. The Hebrew word for "utterance" and "thing" are the same. All that we say is critically important and irrevocable.

Speech does not merely describe something. We do not merely agree or disagree with the words as a depiction of reality. Speech establishes a transformation of reality by its affirmation. A classic example is a wedding ceremony. After the words are spoken, nothing has really changed. But every thing has changed.

Nearly all of the siddur's contents are performative speech rather than descriptive speech. If you are experiencing difficulty relating to certain contents, don't try to evaluate the accuracy of the text as a description, for that is not how the words are spoken. Try to see what the worshippers are using the text to do.

## DIVINE NAMES IN THE SIDDUR

In the Bible, several names are used for the Deity. One name is usually translated as "Almighty," another is usually translated as "God," and so on. Jewish tradition associates the various names with the exercise of different divine attributes.

**The most personal Name is the one that is represented by four Hebrew letters. This is what Jews simply call "the Name." It is more widely known as the Tetragrammaton, from the Greek language, meaning "four letters." In ancient times, the Name was pronounced only by the High Priest, and only within the Holy of Holies within the Temple, and only once a year on Yom Kippur (the Day of Atonement) in the context of prayer. Today, and for at least 1,000 years, no one knows how it was pronounced.**

**Because of the holiness ascribed to the Name, media on which the Name is written (including prayerbooks) are treated in special ways. Many prayerbooks print widely recognized conventional codes rather than the Name itself. This makes it easier to properly dispose of the writing when it has outlived its usefulness. You will notice this only by examining the Hebrew text of the siddur. It does not affect the translation.**

**In English translations of the Bible and of the siddur, the divine Name is usually translated either as "the Lord," or as "the LORD," or as "Hashem" (pronounced hah-SHEM). "HaShem" is Hebrew for "the Name." The word "Lord" appears in the Bible and siddur with reference both to the Deity and to others. Full capitalization of "LORD" is used in some translations to distinguish the Name from the word "Lord." Idiomatically' it would be better to translate the divine Name as "LORD" rather than "the LORD)" since it is a personal name, but this is not done. Those who translate the Name as "Hashem use Hashem as a personal name, preserving the Hebrew idiom.**

**Since we do not know how the Name was originally pronounced' there is a conventional substitute pronunciation used during prayer. For all intent and purposes this unique word is treated as the divine Name. Observant Jews do not use the Name to refer to God in conversation, only in prayer. Observant Jews are very careful not to pronounce this word in other contexts. The pronunciation is a unique variant of the Hebrew word for "lord." It bears no relationship to the four Hebrew letters on the printed page, nor to any conventional printers' substitution. If you are following the progress of a service in Hebrew rather than in transliteration, you will notice this convention.**

**During prayer, occurrences of the Name are pronounced: A-do-nai.**

**Most Orthodox Jews treat the Hebrew word for God as a Name warranting similar respect. Unlike the four-letter Name, the correct pronunciation of this word is well known, but is used only in prayer. The pronunciation in prayers is: "E-lo-hei." When not praying, the respectful pronunciation is "E-lo-kei." This may be compared to the habit some people have of spelling the English word "God as "God."**

## **HANDLING AND USING A SIDDUR**

**Because a siddur contains the Name of God, it is treated with reverence. Do not carry a siddur with you into a bathroom. Do not put it on the floor. If you drop a siddur, pick it up immediately. After dropping it, the tradition is to kiss it as you pick it up. Close the siddur before leaving it unattended. Some people also kiss the siddur as they finish using it, and take care to always put it down with its front cover up. When a siddur is worn beyond repair and has outlived its usefulness, it is not thrown away. It is buried respectfully, like a human corpse.**

**In Jewish services, a single prayer may be used on several occasions. A prayer may even recur within the same service. Many prayerbooks require you to flip around to find the right prayers at the right times. They do this to reduce the number of pages that must be printed. The newer prayerbooks do this less than the older ones. Because so much of the service is said silently, and because the sounds of the language may be unfamiliar to you when chanted rapidly, it is possible that you will lose your place at times. It may help to look over a neighbor's shoulder.**

## **THE ORGANIZATION OF THE SIDDUR**

**When you must use a siddur with which you are not familiar, start by assuming that the most frequently**

**occurring events are treated first. Next, assume that events having similar frequency appear in the order they occur. (This organizational principle is found throughout Jewish tradition; the siddur is just one example.)**

**First come the daily morning, afternoon, and evening services. Then come the weekly Sabbath evening, morning, and afternoon services. Judaism has three annual festivals, called Pesach (Passover), Shavuot (Weeks), and Sukkot (Booths). All three festivals use the same liturgy, so the next items in the siddur are the thrice-yearly festival evening, morning, and afternoon services. Next come the annual services for the High Holy Days, first Rosh Hashannah then Yom Kippur. Lastly come services for even less frequent occasions.**

**Many of the services share common components. To save pages, the less frequent services often consist mostly of references to various components of the more frequent services. To avoid having to skip around, many Jews use separate special prayerbooks organized for each festival or High Holy Day. Such a prayerbook is called a machzor.**

**The good news is that in time what seems strange to the reader will become familiar and you will like so many other Christians come to love and use the Prayer Book to "keep in step" with God as we "rehearse" our Salvation out monthly and yearly, again in step with His Salvation Message connected to the Equinoxes and Solstices.**

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# THOUGHTS ON THE JEWISH PRAYER BOOK AND THE "PATTERN OF WORSHIP"

## THE HISTORY OF THE JEWISH PRAYER BOOK...THE SIDDUR

Many prayers of our Siddur are as old as Solomon's Temple if not older. The Psalms were the "prayer book" of Israel in the days of the kings and the prophets. The Sh'ma was taught to Israel by Moses himself! However, it was only after the Exile that the prayer service as we know it began to take shape.

During the Exile, Jewish people were dispersed all over the world. It was impossible for many Jews to come to the Temple. So the Jewish communities formed assemblies, or synagogues, in which to pray. The priests of each community went up to Jerusalem to serve their course in the Temple twice each year. They brought the sacrifices and offerings of their community with them. The rest of the people gathered to pray in the synagogue at the times when their sacrifices were being offered in the Temple (Mishnah Ta'anit 4:2). The priests would then return to their respective lands and teach the people the prayers from the Temple. This enabled the synagogue service to develop parallel to the Temple service.

When the Temple was destroyed in 70 C. E., the rabbis decided that the synagogue services would take the place of the sacrifices and this will bond the people together as had the Temple. The services were named after the sacrifices they were replacing:

- **Shaharit: the morning service;**
- **Minhah: the afternoon service;**
- **Ma-ariv: the evening service; and**
- **Musaf: the additional service.**

## EACH PRAYER SERVICE FOLLOWS THE SAME BASIC PATTERN:

- **Psalms and/or preliminary blessings**
- **Sh'ma, with blessings before and after (morning and evening only)**
- **Amidah, or Sh'moneh Esrei (Eighteen Benedictions)**
- **Reading of the Torah (Monday, Thursday, Sabbath and festivals, morning service only, often followed by a sermon)**
- **Musaf (Sabbath and festivals only)**
- **Aleinu (praising God as King)**
- **Mourners' Kaddish**
- **Closing Hymn**

(Evelyn Garfiel, Service of the Heart (North Hollywood, CA: Wilshire Book Co. 1958), p. 51).

This outline has been the basis of virtually all Jewish worship since the time of the Second Temple! Now let's

take a closer look at the main parts of the Jewish liturgy.

## THE SH'MA

***"Hear O Israel, the LORD is our God, the LORD is one!"*** The Sh'ma ("Hear!") is recited each evening and morning, according to the command in Deuteronomy 6:7 to speak of these words: ***"when you lie down, and when you rise up."*** It consists of three passages from the Torah which contain some of the basic principles of the Jewish faith:

**Deuteronomy 6:4-9** declares that the Lord God of Israel is the only God. There is no other. The passage commands us to love Him, to meditate on His words at all times, and to allow Him to rule every aspect of our lives. When we confess the Sh'ma, we do much more than merely state the fact that there is only one God. Our rabbis say that when a person recites the Sh'ma, he takes upon himself the yoke of the kingdom of heaven (Mishnah Berokhot (Blessings) 11:2). That is to say, he submits himself to God's sovereign rule and authority. The Sh'ma has been described as the "first and greatest commandment" (Mark 12:28-30).

***Mark 12:28-30 28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. (KJV)***

**Deuteronomy 11:13-22** tells us that our health, safety and prosperity—even favorable weather!—are dependent on our love of God, and how we obey His commands. This idea horrifies the "modern" mind! Evelyn Garfiel writes, "This section of the Sh'ma has therefore been omitted from the Prayer Books of several large sections of Jewry" (Garfiel, p. 88. Note that Gates of Prayer: New Union Prayer Book (New York: Central Conference of American Rabbis, 1975), leaves out this section (notice, for instance, pp. 57-58). But Moses warns us each time we recite the Sh'ma that we must love and obey God if we want His favor.

**Numbers 15:37-41** commands us to wear tzitzit or fringes, on a four-cornered garment (tallit) to remind us to obey all of the commands of God. There are 613 knots tied in the fringes of the tallit, which remind us that we are tied to God by 613 precepts of the Law. This section gives the reason for our submission to God—because He brought us out of slavery in Egypt.

## THE EIGHTEEN BENEDICTIONS

The Sh'moneh Esrei ("eighteen") is also known as the Amidah ("standing") because during the Eighteen Benedictions we stand before God as one would approach a king. These ancient prayers, which were set in a prescribed order by the end of the Second Temple period, were offered three times a day in the Temple when the sacrifices were made; now they are the heart of the Jewish liturgy. We praise God for choosing Abraham, Isaac and Jacob and the people of Israel, we extol Him for His gracious care for us, and we exalt Him for His holiness. During the public recital of the Amidah, a prayer called the Kedushah ("holiness") is added before the third benediction. This is one of the high points of the service. Using the language of the angels we enter into the courts of heaven, and praise God as Isaiah heard the angels praise Him in the Temple: ***"Holy, Holy, Holy (Kadosh, Kadosh, Kadosh) is the LORD of Hosts. The whole earth is filled with His glory!"*** (Isaiah 6:3). Standing in His presence, we humbly ask for forgiveness, healing, provision for our needs, the restoration of Israel and the Temple service, and the coming of Messiah (altogether, twelve of the eighteen benedictions). Our audience with God then closes with words of thanksgiving.

## THE KADDISH

This ancient Aramaic prayer is best known as the prayer that is said by mourners. Actually, the Kaddish is not a prayer for the dead, but a proclamation of the sovereignty of God. Those who pray the Kaddish acknowledge that God is in control, and that—even as we grieve over the death of a loved one—we know that God is the Giver of life.

All three of these central elements of the Jewish liturgy declare that God is King of the Universe, and that our purpose in life is not merely to do good but to make ourselves subject to God, to love and serve Him.

## PLEAS FOR THE COMING OF MESSIAH

The fifteenth and seventeenth benedictions of the Amidah are pleas for the coming of Messiah and the rebuilding of the Temple. The Rabbis teach that God accepts the synagogue services in place of the Temple sacrifices (Midrash Leviticus Rabbah 8:22; Aboth d'Rabbi Natan IV, 11a (Montefiore and Loewe, A Rabbinic Anthology (New York: Schocken Books, 1974), pp. 317, 430). This becomes all the more apparent once one understands just how the Sacrificial System operated and that "atonement" was procured actually through repentance, prayer, confession, alms, etc., before the animals's blood (soul/life) was spilt and actually placed on the altar. If this is new information to you then it would behoove you to study the dynamics of the Sacrificial System and Atonement for yourself. But since our atonement is secured for us by virtue of our worship, then why do our people fervently pray for the restoration of the sacrifices? Why do we cry out to God daily for a deliverer, for Messiah? It is clear from these and many other prayers that the rabbis felt that prayer replacing the sacrifices was only at best a temporary arrangement—until the Temple is rebuilt or the Messiah comes, or both. Unfortunately, many Jewish people today are not waiting for Messiah or Temple. Attempts are being made to "update" the Siddur to take this into account.

The new versions of these prayers make no mention of the Messiah, the Temple or the sacrifices. Instead they make only vague references to "deliverance" and "acceptable worship," implying that deliverance is something that would be nice, but that we can live without, and presuming that our present worship is acceptable.

**Answer for yourself:** Why, then, should we pray for a deliverer and for the restoration of sacrifices? Only when the Messiah comes, and God's Kingdom on earth becomes a reality will we be able to truly serve Him.

Meanwhile we pray daily in the Amidah, *"O our King...bring us back in perfect repentance unto thy presence"* and *"Forgive us, O our Father, for we have sinned"* (Joseph Hertz. The Authorized Daily Prayer Book (New York: Bloch Publishing Co., 1948), p.139). The problem is that sin keeps us from serving God the way He wants us to serve Him. Sin "unplugs" us from the Source of our life—it disconnects and separates us from God. That is why we must pray, *"purify our hearts to serve thee in truth..."* (Hertz. p. 459). The problem is in our hearts. But there is hope, because God can purify our hearts. The Psalmist says, *"Create in me a clean heart, O God..." and then, "O Lord, open thou my lips, and my mouth shall show forth thy praise"* (Psalm 51:10,15). God must cleanse our hearts, so we can serve Him in truth!

In the Gospel of John, Yeshua (Jesus) makes the bold claim. *"the hour is coming, and now is [emphasis mine], when the true worshipers will serve the Father in spirit and in truth"* (John 4:23).

*It is our hope at Bet Emet Ministries that you not only become familiar with this "Pattern of Worship" and this "Pattern of Prayer" which was taught to the God-fearers and non-Jews in the Synagogues in the First Century as well as afterwards but adopt it in your lives today as well.*

I can honestly say as a Pastor that in was through adopting this "Pattern of Prayer" in my life as well as in Bet Emet Ministries that I found not only my prayer life enriched but I was amazed at the depth of prayer to which I entered which I had never experienced before in my life as a Christian. Truly Israel is the "light unto the

**nations".**

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## THE LORD'S PRAYER...IS IT A SHORTENED AMIDAH?

It is remarkable that on an Erev Shabbat (Friday evening) or on Sabbath (Saturday morning), anywhere in the world where there are Jews, you are likely to find a congregation reciting Hebrew prayers that are several thousand years old. On the Sabbath, the Torah has been read in the Synagogue for well over 20 centuries. The Amidah is the central element in every prayer service and is recited while standing with one's feet together. It is also referred to in the Talmud as Ha-Tefillah, **"the Prayer"** par excellence.

We have written in other articles about the factual evidence concerning how the New Testament's depiction of Jesus shows him living by the Torah, teaching the Torah and expounding upon it, as well as other Hebrew scriptures, prayers and customs. Yeshua, being a Jewish Rabbi or teacher, exhorted with Jewish interpretation and understanding. Yeshua himself lived a life of prayer. It is through prayer that man receives strength, comfort and spiritual direction. Yeshua's disciples came to him and asked him **"...teach us to pray..."** (Luke 11:1).

*Luke 11:1 1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. (KJV)*

Again, the same instruction were given them in Matt. 6:9-13.

*Matt 6:9 9 After this manner therefore pray ye: ....(KJV)*

**Answer for yourself:** In all the years we have read this "Lord's Prayer" have we missed that fact that this is possibly a shortened version of a long-standing prayer in Judaism called the "Amidah" or "the Standing Prayer"

If we are able to recognize the setting of these Jewish students (Disciples) as they were coming to this Rabbi for teaching and instructions, we will be much better prepared to understand the teachings of Yeshua. These men had been raised from their youths as Jews. They had studied the Torah. They knew the synagogue prayers, they had been looking for the Messianic Era, and now for them their Messiah had come and they listened to his every word as birds in a nest being fed by a parent.

**Answer for yourself:** What is the Greatest Commandment and what does this Jesus of the New Testament have to say about it?

Yeshua was asked which was the greatest or first commandment, and his reply was **"Shema Israel"!**

*"[Shema Israel]...Hear, O Israel: The Lord our God is one Lord:..."* (Mark 12:29-30).

"Shema Israel" is a prayer. It is important to take note of the primacy of the Gospel of Mark since being the earliest Gospel which served as a pattern for all others that came later. That being so this is the earliest recorded answer to the question posed to Jesus concerning what is the Greatest Commandment and he



answered it by teaching "prayer" is the Greatest of all Commandments. But this will change in later Gospels for we see in Matthew Matt 22:35-38

*35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. (KJV)*

Totally absent from the later Gospel of Matthew account is the answer that prayer "Shema" is the Greatest Commandment. That being so then it is logical that we are to "love the Lord thy God with all thy heart and with all thy soul and with all thy mind". We have in the Gospel of Matthew removed from the readers view the highly Jewish idea of "Shema" which is but another of the dejudiaizing attempts of the New Testament antisemitic writers to obscure the true picture of the Jewish faith to the later New Testament readers. Only in separating Jesus from Judaism can they carry out their plan of Replacement Religion. This is subtle but effective in the long run.

**Answer for yourself:** Is Jesus teaching us here that the Greatest Commandment is to pray? It would seem so.

This was a Jewish answer!

**Answer for yourself:** Should you expect anything less? The "Shema" prayer is recited in every synagogue and every day by the faithful, upon rising the morning and before retiring at night.

But the Shema is but one of the two most important Jewish prayers we have today. The other we recognize as The Lord's Prayer which is an abbreviated form of the longer Amidah or Standing Prayer.

## THE LORD'S PRAYER....A SHORTENED AMIDAH?

Since the prayer Jesus taught his disciples (The Lord's Prayer) is apparently an abbreviated version of the Amidah ("Standing," in Hebrew) or Eighteen Benedictions, I think it is important for Christians to be familiar with this central prayer of Jewish religious life.\* The prayer is very ancient, some of the changes to it being made 200 years before the time of Jesus. The prayer is also very beautiful, full of scriptural quotations and allusions. Every Jew was obligated to pray the Eighteen Benedictions daily; however, in times of emergency, one was permitted to pray a shortened form of the Eighteen, such as the Lord's Prayer. No conversation or interruptions are permitted during the Amidah, and it is forbidden to make any kind of noise that might disturb the concentration of others.

With this thought in mind, let us review the prayer that is sometimes called the Lord's Prayer. Actually, it was Yeshua's instructions on how to pray. He said, *"After this manner therefore pray ye:..." (Matt. 6:9).*

With this thought in mind, let us review the prayer that is sometimes called the Lord's Prayer. Actually, it was Yeshua's instructions on how to pray. He said, "After this manner therefore pray ye:..." (Matt. 6:9).

I would like to point out that in the Lord's prayer we find definite phases or stages to Yeshua's instructions. They can be distinguished as six phases or stages of communication with God. Yeshua's first instruction to approach unto God was:

- first to "worship or praise",
- second to "surrender",
- third to bring your "requests",
- fourth to be in the attitude of "repentance",

the lords prayer: is it a shortened amidah?

- fifth you are to pray for guidance,
- sixth would be to close with "worship and praise."

From Matt: 6:9-13 we read Jesus' answer when asked to teach his followers to pray: *"After this manner therefore pray ye"*. That which follows is a shortened version of the Jewish Amidah. (FROM SHEMONEH ESREH)

#2-3	1. Our Father which art in heaven, hallowed be Thy name. (vs. 9)
#11-14	2. Thy Kingdom come, Thy will be done in earth, as it is in heaven. (vs. 10)
#9	3. Give us this day our daily bread. (vs. 11)
#5-6	4. And forgive us our debts, as we forgive our debtors. (vs. 12)
#13	5. And lead us not into temptation but deliver us from evil. (vs. 13)
#18	6. For thine is the kingdom, and the power, and the glory, for ever. Amen. (vs. 13)

As I began to study each of these phrases in the New Testament in the light of Hebrew prayers, I found they came from Jewish thought, just like most of the rest of Yeshua's teaching (we have to be aware that the early Gentile church often put certain teachings into the mouth of this "Christ" that were not Jewish due to their antisemitism but for our purposes here these will be addressed elsewhere on our websites). The Lord's prayer is actually a shortened form of the "Shemoneh Esreh", the 18 blessings, or what is also known as the "Amidah" (meaning "standing"). You have to know how the pieces fit together in order to catch the interlocking theme.

## THE AMIDAH

Lets get some background on the Amidah. The Amidah is also called the Shemoneh Esreh. This is the heart of every Jewish prayer service. It contains the basic components of prayer: praising God, petitioning Him, and thanking Him. Whenever the Talmud refers to tefilah ("prayer"), it means the Shmoneh Esreh...Shmoneh Esreh means simply "eighteen" (8+10). The prayer is so-called because the original version consisted of 18 blessings. The basic formula is ancient - composed by the 120 Men of the Great Assembly in the fifth century B.C.E. This prayer is called by still another name - the "Amidah", which means "standing". The prayer is called this because it reflects our having stopped to stand in the presence of God.

**Answer for yourself:** What is the time frame here? This would have occurred as far back at 800 BCE which shows us the antiquity of this "Amidah" which was sacred to the Oral Tradition of Israel.

The Shemoneh Esreh should be said quietly to oneself, based on the example set by Hannah, whose praying lips moved, but her voice could not be heard" (I Sam 1;13). That is why the Shemoneh Esreh is sometimes referred to as the "Silent Prayer".

Inasmuch as we also relate to God as the King of Kings, the Sovereign of the universe, no less courtesy should be shown to Him than to mortal kings. The convention that prevailed in high courts when approaching a king thus became the basis for several customs during worship: for example, three small steps forward are taken before beginning the Shemoneh Esreh.

This prayer is said three times per day, where each prayer service is in remembrance of the temple sacrifices which cannot take place without the temple. In the morning and afternoon service, is said once

individually, and once corporately. The public repetition was instituted for the benefit of those who were not able to recite it properly. By listening attentively and answering "Amen" at the end of each blessing, such worshipers are considered to have fulfilled their prayer obligation.

Although "Shemoneh Esreh" means eighteen (8+10), there are actually nineteen. Number twelve, the prayer against informers, was added during the Roman occupation at the close of the 1st century C.E., yet the name of the prayer was not changed. The first three and the last three berakhot (blessings) are stages of prayer as we approach God, and descend from our petitions. They contain blessings, praise and worship. The middle paragraphs plead for wisdom, repentance, forgiveness, etc.

## EIGHTEEN BLESSINGS..(SHEMONEH ESREH)

English translation of original Hebrew Prayers

1. Blessed art Thou, Lord our God and God of our fathers, God of Abraham, God of Isaac, and God of Jacob. The great, mighty and awesome God, God Supreme who extends loving kindness and is Master of all, who remembers the gracious deeds of our forefathers, and who will bring a Redeemer with love to their children's children for His name's sake. King, Helper, Saviour and Protector, blessed art Thou, Lord, Protector of Abraham.
2. Thy might is eternal, O Lord, who revives the dead, powerful in saving, who makes the wind to blow and the rain to fall, who sustains the living with loving kindness, who revives the dead with great mercy, who supports the falling, heals the sick, frees the captive, and keeps faith with the dead; who is like Thee, Almighty, and who resembles Thee, O King who can bring death and give life.
3. Thou art holy, and Thy name is holy, and those who are holy shall praise Thee every day. Blessed art Thou, Lord, the holy God.
4. Thou grantest knowledge to man, and teaches understanding to humans; from thine own self, favor us with knowledge, understanding, and sense. Blessed art Thou, Lord, giver of knowledge.
5. Return us, our Father, to Thy Torah, and draw us closer, our King, to Thy worship, and bring us back before Thee in complete repentance. Blessed are Thou, Lord, who desires repentance.
6. Forgive us, our Father, for we have sinned, pardon us, our King, for we have transgressed, for Thou art a pardoner and forgiver. Blessed art Thou, Lord, gracious One who forgives abundantly.
7. Look upon us in our suffering, and fight our struggles, redeem us speedily, for Thy name's sake, for Thou art a mighty Redeemer. Blessed art Thou, Lord, Redeemer of Israel.
8. Heal us, O Lord, and we shall be healed, save us and we shall be saved, for Thou art our glory. Send complete healing for our every illness, for Thou, Divine King, art the faithful, merciful Physician. Blessed art Thou, Lord, who heals the sick of His people Israel.
9. Bless this year for us, O Lord our God, and all its varied produce that it be for good; provide (dew and rain as a ) blessing on the face of the earth, satisfy us with Thy goodness, and bless this year like the good years. Blessed art Thou, Lord, who blessed the years.
10. Sound the great shofar (to proclaim) our freedom, lift up a banner for the ingathering of our exiles, and bring us together from the four corners of the earth. Blessed art Thou, Lord, who gathers together the dispersed of His people Israel.
11. Restore our judges as at first, and our counselors as in the beginning, removing from us sorrow and sighing; rule over us, Thou alone, O Lord, with kindness and mercy, and vindicate us in the judgment. Blessed art Thou, Lord, King, who loves righteousness and judgment.
12. For slanderers let there be no hope, and let all wickedness instantly perish. May all Thy enemies be quickly cut off; and as for the malicious, swiftly uproot, break, cast down, and subdue quickly in our day. Blessed art Thou, Lord, who breaks the power of His enemies and subdues the malicious. (Note: This was written at the close of the first century - it was never used in the days and time of Yeshua)
13. On the righteous and the saintly, on the elders of Thy people, the house of Israel, and on their surviving scholars, on the true proselyte and on ourselves, let Thy compassion flow, O Lord our God. Grant a good reward to all who sincerely trust in Thy name; place our lot with them forever and let us not be shamed,

- for in Thee do we trust. Blessed art Thou, Lord, the support and security of the righteous.
14. To Jerusalem Thy city, return with compassion, and dwell within it as Thou promised; rebuild it soon in our day, an everlasting structure; and speedily establish in its midst the throne of David. Blessed art Thou, Lord, builder of Jerusalem.
  15. The offspring of Thy servant David, quickly cause to flourish, and lift up his power by Thy deliverance; for Thy deliverance do we constantly hope. Blessed art Thou, Lord, who makes the glory of deliverance to flourish.
  16. Hear our voice, O Lord our God, show compassion and mercy to us, accept our prayers with mercy and favor, for Thou art a God who hears prayers and supplications.
  17. Favorably receive, O Lord our God, Thy people Israel and their prayer, restore the worship to Thy temple in Zion, receive with love and favor the offerings of Israel and their prayer, and may the worship of Thy people Israel always be favorably received by Thee, may our eyes behold Thy return to Zion in mercy. Blessed art Thou, Lord, who restores His Divine Presence to Zion.
  18. We give thanks unto Thee who art the Lord our God and God of our fathers for all eternity. Thou art the strength of our lives, the shield of our deliverance. In every generation, we shall thank Thee and declare Thy praise for our lives that are entrusted in Thy hand, and for our souls that are in Thy care, and for Thy miracles that are daily with us, and for Thy wondrous deeds and goodness that occur at all times, evening, morning, and noon. Thou art the Benevolent One, for Thy mercies are never ended. The Compassionate One, for Thy deeds of kindness do not stop, always have we placed our hope in Thee. For all this, O our King, may Thy name be always blessed and exalted forever and ever. All the living will forever thank Thee and praise Thy name in truth, O God, our eternal salvation and help. blessed art Thou, Lord, whose name is goodness; it is pleasing to give thanks to Thee.
  19. Establish peace, well-being, blessing, grace, loving kindness, and mercy upon us and upon all Israel, Thy people for by the light of Thy presence have you given us, O Lord our God, a Torah of life, love of kindness, justice, blessing, compassion, life, and peace, and it is good in Thy sight to bless Thy people Israel at all times and in every hour with Thy peace. Blessed art Thou, Lord, who blessed His people Israel with peace.

Quoting from the Encyclopedia of Jewish Concepts, SHEMONEH ESREH:

"The Shemoneh Esreh prayer is on the central element in the three daily services: Shaharith, Minhah, and Ma'ariv. It is spoken of in the Talmud as Tefillah, the prayer par excellence, on account of its importance and its antiquity. According to tradition, it was composed by the members of the Great Assembly who flourished at the early period of the Second Temple.

Originally, the Shemoneh Esreh, denoting eighteen, consisted of eighteen benedictions; in its present form, however, there are nineteen. The addition of the paragraph concerning the slanderers and enemies of the people was made toward the end of the 1st century at the direction of Rabban Gamaliel II, the head of the Sanhedrin at Yavneh.

The Shemoneh Esreh is now generally referred to as the Amidah (standing), so called because it is recited in a standing posture.

The middle paragraphs of the weekday Shemoneh Esreh contain petitions for the fulfillment of our needs. They plead for wisdom, repentance, forgiveness, deliverance, healing, prosperity, ingathering of the dispersed, restoration of justice, protection of the upright, rebuilding of Jerusalem, the Messianic era, and the acceptance of prayer. All of these petitions are on behalf of the entire community; petitions for personal needs may be inserted in their appropriate place, as when one reaches the eighth benediction which reads: "Heal us, O Lord, and we shall be healed; save us and we shall be saved..."

After the Shemoneh Esreh, the following meditation is added: *"My God, guard my tongue from evil, and my lips from speaking falsehood...Open my heart to Thy Torah, that my soul may follow Thy command...Save with Thy right hand and answer me. May the words of my mouth and the*

*meditation of my heart be acceptable in Thy presence, O Lord, my Redeemer."*

The following is a brief outline of the Shemoneh Esreh, taken from Back To The Sources by Barry W. Holtz, pg. 415. In addition, we have listed beside the appropriate Shemoneh Esreh berakhot, the corresponding theme and verse of the six stages of the "Lord's Prayer".

Yeshua's Instructions = Shemoneh Esreh  
 "The Lord's Prayer" "Eighteen Blessings"

States of Lord's Prayer (Matthew 6:9-13)	Shemoneh Esreh
1. Worship (vs. 9)	1. God as the protector of the Forefathers 2. God as the power that makes for salvation 3. God as the source of holiness 4. For knowledge
4. Repentance (vs. 12)	5. For the strength to repent 6. For forgiveness
3. Requests (vs. 11)	7. For relief from affliction 8. For healing 9. For bounty of the land and material prosperity 10. For the ingathering of the exiles into the Holy Land
2. Restoration (vs. 10)	11. For the establishment of the reign of true justice 14. For the rebuilding of Jerusalem 15. For the coming of the Messiah 16. For the acceptance of our prayers 17. For the restoration of the Jerusalem Sanctuary
5. Protection for righteous (#12 was not in original eighteen)	12. (Against slanderers and informers.) 13. For the support and protection of the righteous
6. Thanksgiving (Praise) vs. 13)	18. Gratitude as man's response to God's work in the world 19. For peace

Yeshua, as any typical Jewish boy would, learned the "Shemoneh Esreh" as a young boy, and it was a part of his worship and prayer to his father, God. That is, only the original eighteen. Remember, number 12 was placed in the middle after his death at the close of the 1st century C.E. Some say it was inserted because of the Roman oppression, and there is also the thought that it was also in opposition to the sect of the Nazarenes, which had grown to over one million Jewish believers in the 1st century. For whatever the reason, we #12 was not a part of the original eighteen.

So as we review the original eighteen (Shemoneh Esreh), we see it was from the Jewish prayers and Jewish thought that Yeshua again resounded in his teachings and answers. These original eighteen are beautiful prayers, and give a much fuller sense and meaning to what has been called "The Lord's Prayer".

These blessing are filled with Messianic hope and fulfillment for not only the righteous of Israel, but also for the true proselyte mentioned in #13, as they are part of God's witnesses to the nations.

## COMPARISION WITH THE LORD'S PRAYER

Here is what you need to do. Familiarize yourself with the Amidah and then write out the Lord's prayer and compare the sections of worship, requests, repentance, restoration, and thanksgiving and you should see that the Lord's Prayer in the New Testament is but a shortened version of the Amidah. I would hope that many of



our readers will adopt and pray the Amidah as "the prayer" that Jesus and other righteous Jews prayed that was preserved and handed down in "the Pattern of Worship" of Israel as far back as 800 B.C.E. Today it exists going on 3000 years.

## WHAT SHOULD THIS MEAN TO ME AS A CHRISTIAN TODAY?

**Answer for yourself:** What does this mean to me a non-Jew or a Christian today? Simply this; namely, that according to Acts 15 and James' ruling concerning the non-Jews coming to the God of Israel it was necessary that they not only adhere to and observe the Laws of Noah but attend the synagogues where Moses was being taught in order to learn other truths about God and the proper worship of God according to "the Pattern of Worship" given to all mankind. It would be in this synagogue environment that the non-Jew would be introduced to not only the Shema but the Amidah as well and these prayers would become a part of his life and prayer life. Through such instruction the non-Jew would come to love not only the Shema but the Amidah as well. **Sadly today we have missed this truth and only are shown this shortened version of the Amidah in the New Testament and in so doing we fail to see the beauty and depth inherent in this prayer that our non-Jewish fathers prayed as part of their coming to God in the first century not only in Palestine but in Asia, Minor. It is our hope at Bet Emet ministries that you see these truths and adopt into your life not only the prayers that Jews like Jesus prayed but the earliest Godfearers as well.** Baruch Ha Shem!



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## GETTING TO KNOW THE AMIDAH

Next to the *Shema*, the most essential part of the prayer services is the *Amidah*, a series of benedictions expressing praise, thanksgiving, confession and petition. Recited silently three times daily, this prayer is named after the position in which it is recited (since the word *Amidah* means standing). However, it is perhaps more popularly known among Ashkenazim as the Shemoneh Esreh (Eighteen) because of the 18 benedictions it originally comprised. So basic is its position in each of the prescribed daily services that in talmudic sources it is also known simply as Ha-Tefillah, that is, "the prayer" par excellence.

### THE MODE OF RECITAL:

The requirement that the worshiper face Jerusalem applies in particular to the *Amidah*. It is said in an undertone; no interruptions of any kind are permitted. At the beginning and end of the first and of the next to last benediction, the worshiper bends his knees and bows. The prayer is recited by each individual during each of the three daily services:

*Shaharit* (the Morning Service), *Minhah* (the Afternoon Service) and *Mar'ariv* or *Arvit* (the Evening Service). On Sabbaths, New Moons and the scriptural festivals, furthermore, it constitutes the main element of *Musaf* (the Additional Service); and on the Day of Atonement alone it is recited a fifth time, for the *Ne'ilah* (the solemn Concluding Prayer).

In congregational worship-that is, when there is a *minyan* (ten men in attendance) the reader repeats the *Amidah* aloud and a number of additions are made. The original purpose of the repetition was to enable uneducated persons who did not know the prayers to fulfill their duty by listening to the recital and responding "Amen" after each benediction. In fact, though, it has long been the custom for the reader to repeat the *Amidah* even if all the congregants are able to pray themselves. The *halakhah* originally considered the *Amidah* of the Evening Service to be optional (though it has long become the invariable practice to recite it), and it is therefore not repeated aloud. An exception is the repetition on Sabbath eve of an abbreviated version, in which seven benedictions are telescoped into one single benediction. This was originally seen as a kind of *Kiddush*.

### STRUCTURE AND STYLE:

There are various forms of *Amidah* for different occasions. On weekdays, the *Amidah* originally comprised 18 benedictions which later became 19; on fast days one further benediction is added in the repetition by the reader, and in ancient times, on some public fasts, six were added to the regular 19. On Sabbaths and festivals there are only seven benedictions, except in the *Musaf* of Rosh Ha-Shanah, which has nine. In cases of emergency or illness, the intermediate blessings of the weekday *Amidah* may be combined into one. All the various forms have in common the first three and the last three benedictions; the former are devoted to the praise of God, the latter, among other themes, to thanksgiving. On weekdays, the intermediate benedictions are petitions, and the *Amidah* is, therefore, predominantly a prayer of supplication.

**Its structure follows the scheme: praise, petition, thanksgiving.** The Talmud states that this style is that appropriate to "a servant making requests of his master"; for "a man should always praise God first, and pray (i.e. petition for his needs) afterward."

**Throughout the Amidah, with the exception of the first section and some of the concluding formulae, the worshiper addresses God directly, as "Thou"-for the Amidah is the means through which the individual communes directly with God.** In the words of the sages, "*the worshiper must turn his heart to Heaven*" and "*must see himself as if he were in God's presence.*" Some rabbis even forbid the recital of the Amidah if the worshiper's mind is not tranquil and if he is not certain of his ability to recite the entire prayer with **kavvanah, that is, with sustained concentration.** Both in praise and in petition, the plural pronoun "we" is used throughout the Amidah even when it is recited silently by the individual, indicating that it was always conceived as **a communal prayer.** Even when the individual worshiper recites it, he prays not on his own behalf but as a member of the congregation.

## EVOLUTION AND REDACTION OF THE AMIDAH:

**Answer for yourself:** When did "fixed" communal prayers become a part of the "Pattern of Prayer" for Israel?

**Fixed community prayers gradually came into being during the Second Temple period.** People would meet for joint prayers and, in the course of time, orders of prayer developed. At first, these differed widely from group to group and there is no reason to assume that the orders of prayer were instituted at any given time by a central authority. It is, however, almost certain that by the end of the Temple period the recitation of the 18 benedictions of the weekday Amidah had become the general custom. Their exact sequence and the content of the individual benedictions were probably still uncrystallized. In the original Hebrew version of Ben Sira, a book of the Apocrypha also known as Ecclesiasticus, which dates from the second century B.C.E., there is a hymn which some scholars have identified as a quasi-Amidah. However, the **absence of anything resembling the Amidah in the liturgical fragments of the Dead Sea Scrolls found so far may be significant and only reinforces the Essene's distancing from normative Judaism.** There is explicit evidence that the seven benedictions for Sabbaths and the festivals and the nine for Rosh Ha-Shanah were accepted as the norm by the schools of Hillel and Shammai. A few decades later on in the first century C.E., **soon after the destruction of the Temple, the Amidah was edited finally in Jabneh, by Rabban Gamaliel II and his colleagues.** Even then, only the order and general content and the formulae of the actual benedictions were standardized; the wording in the body of the paragraphs was left to be formulated by the individual worshiper or reader.

Attempts to reconstruct the "original" text of the Amidah or to ascertain the date when each section was "composed" are therefore pointless, especially in view of the ancient rabbinic ruling that benedictions were not to be written down. It was probably in the early geonic period, after the seventh century, that definite versions of the Amidah were established and committed to writing; even then, those current in Erez Israel and Babylonia differed widely in their texts, though not, on the whole, in their contents. The former, that of Erez Israel, is known principally through the Cairo *Genizah*, the ancient storehouse for discarded manuscripts. The latter version, the Babylonian, is basic to all the current recensions. Today, the texts in the traditional rites vary only slightly, and entirely different versions of a benediction are preserved only in rare cases, such as the respective wordings of the last benediction, the prayer for peace:

## THE WEEKDAY AMIDAH:

This Amidah falls naturally into three groups of benedictions-introductory, intermediate and concluding-whose contents and sequence are given below.

### THE INTRODUCTORY BENEDICTIONS-PRAISE.

1. The Mishnah calls the first blessing *Avot*, "fathers," as God is addressed as the "God of Abraham, God of

Isaac, and God of Jacob." This reference to the nation's remote ancestry is an expression of the suppliant's reliance upon the merit of the patriarchs, and thus stresses the continuity of the Jewish people. It extols God as great, mighty, and awesome, and concludes "Blessed be... the Shield of Abraham".

2. The second benediction praises God for His deeds of "power". Among the manifestations of God's power are His provision of sustenance for all living creatures, His healing the sick, and His causing the rain to fall. In addition, there is repeated reference to the resurrection of the dead-an emphasis which points to the controversy on the subject between the Pharisees and the Sadducees in the latter part of the Second Temple period. The benediction, which concludes with "Blessed be... He Who revives the dead" is therefore also known as the "Resurrection of the Dead".

3. The third benediction speaks of God's holiness, which gives it its Hebrew name, *Kedushat ha-Shem*. When the *Amidah* is repeated at public services, it is amplified into the *Kedushah*. The benediction concludes with ("Blessed be... the Holy God").

## THE INTERMEDIATE BENEDICTIONS-PETITION.

The 13 petitions (4 to 16) may be subdivided into two distinct groups:

- **benedictions 4 to 9 are concerned with general human, everyday needs, both spiritual and material**
- **benedictions 10 to 15 give expression to specifically Jewish-national aspirations, all concerned with various aspects of messianic redemption.**

4. The fourth benediction is for the gift of wisdom and understanding. It concludes with *Barukh*. ("Blessed be... the gracious giver of knowledge").

5. The need for God's help in the human striving for a conciliation with Him through Torah and worship is the theme of the fifth benediction. It concludes with ("Blessed be... He Who delights in repentance").

6. The sixth paragraph is a request for forgiveness. It concludes with ("Blessed be... He Who is gracious and abundantly forgiving").

7. The seventh benediction is a plea for deliverance from affliction. Appearing in a context of requests for private and everyday needs, this benediction would appear here to be out of place. It is, however, concerned (at least in its original intent) with the saving of individuals or of the community from troubles and afflictions of a transient nature, and not with eschatological salvation. The benediction concludes with "Blessed be... the redeemer of Israel".

8. The eighth benediction is a plea for the healing of the sick. It concludes with "Blessed be... He Who heals the sick of His people Israel".

9. In the ninth benediction God is petitioned to bless the produce of the earth and grant a fertile year. It is, therefore, called "Blessing of the Years" and concludes with "Blessed be... He Who blesses the years".

The following paragraphs, benedictions 10 to 15, deal with national petitions.

10. The tenth blessing is a request for the ingathering of the exiles to the land of Israel. It concludes with "Blessed be... He Who gathers the banished ones of His people Israel".

11. The eleventh benediction appeals to God to restore righteous judges and sovereign courts, and reign Himself over Israel. There are indications, however, that this was originally concerned with the messianic "Day of Judgment," when all evildoers would be punished; the phrase "and to justify us in judgment" (still found in certain rites) conforms to this notion. The benediction concludes with "Blessed be... the King Who loves justice and judgment".

12. The twelfth benediction asks God to destroy the "slanderers" or "informers", all His enemies, and to shatter the "kingdom of arrogance." The text of this benediction, known as "Benediction concerning Heretics", has undergone many changes. It concludes with "Blessed be... He Who breaks the enemies and humbles the arrogant".

13. The thirteenth benediction supplicates God to have mercy upon the righteous, the pious, the elders of the people, the true proselytes, and all those who trust in Him. It concludes with "Blessed be... the support and trust of the righteous").

14. The next benediction entreats God to rebuild Jerusalem, to dwell there, and to restore the dynasty of King David to Israel. It concludes with "Blessed be... He Who rebuilds Jerusalem".

15. The fifteenth benediction seeks the re-establishment of the kingdom of David as part of the national yearning for salvation. It concludes with "Blessed be... He Who causes the horn of salvation to flourish".

16. The sixteenth blessing closes the intermediate section of the *Amidah* with a plea for the favorable acceptance of prayer. It concludes with "Blessed be... He Who hearkens unto prayer".

### THE CONCLUDING BENEDICTIONS-RESTORATION OF ZION, THANKSGIVING, PEACE.

17. The seventeenth benediction begs God to reinstate the "the Temple service", and to return the Divine Presence to Zion. It concludes with "Blessed be... He Who returns the Divine Presence unto Zion". The 14th and the 17th benedictions could not have been in their present form before the Destruction of the Temple. This is not to say that they did not exist before that date. The versions preserved in the Cairo *Genizah* might have been used in the days when the Temple still stood, when benediction 17 was evidently a petition that the sacrifices offered in the Temple be favorably accepted.

18. The eighteenth benediction is given in two forms, one to be said silently by the individual when he recites the *Amidah* by himself, the other to be said by the congregation during the public repetition. In both forms it is an expression of gratitude to God for all His mercies. The benediction is called "Thanksgiving" and concludes with ("Blessed be... He Whose name is good and to whom it is fitting to give thanks".

19. The last benediction is a petition for peace. It is called "Benediction concerning Peace" and on some occasions is preceded by the Priestly Blessing, recited by the worshipers of priestly descent. The latter concludes with the word *Shalom* ("peace") so that the benediction comes as a kind of response to the blessing. It is, therefore, also called "Priestly Blessing", and concludes with "Blessed be... He Who blesses His people Israel with peace".

### THE ADDITIONAL Benediction.

The 15th benediction is the later addition to the original 18. In the old Palestinian ritual, no separate benediction was devoted to the re-establishment of the Davidic kingdom, and the petition was included in the 14th benediction, the request for the rebuilding of Jerusalem. (in most present-day rites, it is still mentioned there.) The weekday *Amidah*, as found in the Cairo *Genizah*, does not have this benediction; nor did the Palestinian *paytanim* mention it in their poetic compositions, or *kerovot*, based on the *Amidah*. In talmudic times its recital as a separate benediction became the general custom in Babylonia and from this the present custom developed. Even though it is of Palestinian origin, it was not accepted there as standard practice.

The 12th benediction, *Birkat ha-Minim*, was introduced in the first century in Jabneh by Samuel ha-Katan at the request of Rabban Gamaliel II. The view, voiced already in some late talmudic sources, that this was the added benediction has been questioned on the basis of the above observations. Nor is there sufficient foundation for the theory that prior to the introduction of this latter benediction the total number was only 17. The sources clearly indicate that Samuel did not add a new benediction, but added either a new point or enlarged on the meaning of an existing benediction previously known as "concerning the dissidents" or "concerning the



wicked". This he did by applying it specifically to Jewish heretics and informers. In his age, the generation following the Destruction of the Second Temple, the subjugated people were frequently martyred through the activities of Jewish sectarians and dissidents who acted as informers for the Roman authorities. **Granted this historical context, it is generally assumed that the new foundation was meant to force the Judeo-Christians of that period out of the Jewish community. Indeed, in the version recovered in the Cairo Genizah, the word that recurs is *Nozerim*, literally "Nazarenes," that is, Christians.**

Medieval Christian censorship viewed this paragraph as a malediction directed against Christians in general. This view, however, is rendered absurd by a study of the many metamorphoses which the benediction underwent, both before and after the advent of Christianity. In point of fact, the changing historical situations which produced these varying forms are reflected in the variant readings still extant. To begin with, scholars have traced the origins of this prayer to the period of the Syrian-Hellenistic oppression in the time of the Second Temple, more specifically to the second century B.C.E. **It was then directed against the Jews who collaborated with the foreign invader of that time. A century later it was directed against the Sadducees, and was in fact known as "the Benediction concerning Sadducees." Then comes the stage referred to above, when-in the first century C.E.-the prayer was invoked against the Judeo-Christian and Gnostic sects and other heretics, who were collectively known as *minim*, as well as against gentile oppressors.** The phrase "the kingdom of arrogance" in this period was clearly intended to designate Rome. In fact, to avoid any suspicion of heresy, the *Hazzan* leading the public worship had to be certain to recite this prayer. So important was this, that if he omitted it by error, he had to retrace his steps and recite it-a requirement that does not apply to any other benediction. Later national crises and persecutions, in the Dark Ages and in the medieval period, produced new textual variants which in each case likewise reflect the time and the place.

Irrespective of whether their rationale was legitimate or not, however, Christian censors repeatedly tampered with this text so that it could not be construed as referring, however obliquely, to Christianity. In consequence of their misreading, which defies all the historical evidence, certain hypersensitive Jewish editors in recent years have substituted the impersonal terms "slander" and "evil" for "slanderers" and "evildoers." In several Reform rites, the prayer has been further modified, or omitted.

## HAVINENU...THE AMIDAH CONDENSED

Many brief forms of the *Amidah* have been known throughout the ages. One of Ben Sira's hymns is understood by some to be such an abbreviation, and the leading rabbis of the Mishnah and Talmud favored the use of shortened forms of the *Amidah*. The one that achieved general recognition in the liturgy takes its name from its initial word, *Havinenu*, which is Hebrew for "Give us understanding." **This passage may be recited instead of the *Amidah* in cases of emergency, such as when a person is pressed for time because of extraordinary circumstances, or is ill and unable to concentrate for any length of time.** The *Havinenu* prayer consists of a shortened version of the 13 intermediary benedictions of the *Amidah* and concludes with the words "Blessed art Thou, O Lord, Who hearkens unto prayer." It is preceded by the three introductory benedictions of the *Amidah* and ends with the usual three concluding blessings.

There are several versions of the *Havinenu*. The text known from the Babylonian Talmud is ascribed to Mar Samuel, who lived in the second-third centuries, and is the commonly accepted version. A century later Abbaye, also a renowned talmudic scholar, scorned those who substituted the shortened *Havinenu* formula for the full *Amidah*. The law, as finally crystallized, however, permits such a substitution, except during the evening service at the termination of the Sabbath, when the fourth benediction (*Attah honen*) is supplemented by the *Havdalah*, the pronouncement of the separation between Sabbath and weekday, and during the winter season when the petition for rain must be said in the ninth benediction of the *Amidah*.

**[I suppose the most recognized short version of this Amidah is the Lord's Prayer as found in the Gospels.](http://returntofaithofjesus.net/firms.com/getting_to_know_the_amidah.htm)**

## IN PRIVATE WORSHIP.

There is perhaps a meaning in the fact that the *Amidah* opens with a verse in the singular ("Open Thou my lips... "), continues throughout the 19 benedictions in the plural, adds the above-mentioned paragraph in the singular, but-as the last word-adds a request for peace, in the plural. **This may be said to reflect the delicate tension between private and communal prayer.** As Godfearers who don't attend the synagogue we at Bet Emet found it especially gratifying to recite and pray "the Amidah" (the Prayer) in our Bible studies and congregational services as we incorporated it as well as the Shema in our worship of God. Having see the connection between the Lords' Prayer whom billions recite daily it is only fitting that we go beyond "the minimum" and come to the knowledge of not only the source for the Lords' Prayer which is the Amidah but the intricate meanings behind the verses we recite and pray and make our personal praise and petition to God. Such is a deeper prayer than possibly you have ever prayed in your entire life.

Blessings...Craig Lyons M.Div.

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## SHEMONEH ESREH—18 BENEDICTIONS

(Hebrew prayer meaning "Eighteen Benedictions"; also known as the AMIDAH-"Standing"-since it is recited while standing) Shemoneh Esreh is the name by which the Ashkenazim refer to this prayer; the Sefaradim call it the Amidah.

The Eighteen Benedictions constitute a central part of the liturgy and are considered of the utmost sanctity. They are recited by the worshipers in an undertone, while standing during all the three daily prayer services as well as during those on the Sabbath and holy days. To extend the benefit of the prayer to everyone in the congregation, the prayer-leader repeats it in a loud voice, thus acting as the petitioner before God for the blind, the deaf, the mute, and the illiterate. Each time he utters the name of God, the congregation responds with a fervent "Blessed be He and blessed be His Name," and, at the end of each blessing, with a loud "Amen!"

The custom of reciting the benedictions in an undertone was already well-established at the opening of the Talmudic Age. It was instituted in order to permit earnest and intimate communion by the worshiper with his own conscience and with his God. This was in marked contrast to the congregational practice generally followed of reciting the prayers in a loud, emotion-charged voice. Concerning this unusual exception, an ancient rabbi commented that as distant, exalted, and overwhelming as the Ruler of the Universe may be, yet when the most insignificant human being but murmurs a supplication to Him, He turns to listen to him with the affectionate attention of a dear friend to whom one whispers a confidence. The medieval religious authority of Spanish Jewry, Moses ben Nachman (Nachmanides, 1195-1270), counseled his son: "During the recitation of the Eighteen Benedictions, you should erase all worldly matters from your mind. Instead, fix your thoughts on the prayer with the utmost concentration. Prepare and purify your heart and mind before God, blessed be He! Thereby your prayer will be pure, clean, untainted, full of devotion, and acceptable to the Holy One, blessed be His Name. . . ."

Somewhat different was the reason given by the Talmudic Sage, Rabbi Jonah. He was in the habit of reciting the Eighteen Benedictions in an undertone, but he did this only while at prayer in the synagogue because he did not wish to disturb his fellow worshipers. However, when he prayed at home, he recited the Benedictions in a loud voice, for he was anxious that the holy words should penetrate into the consciousness of his growing sons.

There is a Talmudic tradition that the Eighteen Blessings were composed by 120 elders-the Men of the Great Synagogue-beginning with the fourth century B.C.E. The first three blessings, on Messianic themes, were probably drawn up during the Maccabean era; the others, conceivably, in Persian and later Hellenistic times. While several of the eighteen constituted a part of the liturgy in the Temple, they were taken over into the synagogue prayer service after the Destruction of the Second Temple in 70 C.E. The final editing of all the blessings was done by Simon, the head of the celebrated academy at Yabneh, in Judea, at the bidding of the Patriarch Gamaliel II, about 100 C.E. Curiously, the "Eighteen" Benedictions are really nineteen, the one that is twelfth in the order of recitation having been added at a later time to help counteract the disturbing agitation carried on by so-called heretics (in Hebrew: minim), principally the newly emerging Jewish-Christians and other schismatic sects which departed from some of the basic tenets of Judaism.

The themes of the Eighteen Benedictions, in the religious terms of the age that produced them, are widely

**inclusive. They praise God's ideal attributes. They plead for the well-being of Israel and for the granting of God's protection against its enemies. They pray for wisdom and repentance, for deliverance from trouble, sickness, and poverty. They give utterance to the unfading dream of the Jewish people for the eventual ingathering in Zion of its scattered remnants throughout the world, for the coming of the Messiah, for Jerusalem rebuilt, and the Temple and its rites restored. Finally, as is characteristic of Jewish prayer, they reach a climax in an ardent expression of longing for peace.**

**It is our hope and dream at Bet Emet Ministries that we contribute our parts to the ingathering in Zion of history's scattered and lost tribes of Israel and that many of us as descendents of these lost tribes recognize the call of God to "teshuvah" and return home to "the faith once given to the saints" and in so doing come to love and appreciate the depth of prayer expressed in the Amidah and other great Jewish prayers.**

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## DOES YOUR PASTOR WEAR A TZITZITH?

**Answer for yourself:** How can we learn to control our passions so that we will rule over them, and not allow them to rule over us?

**Answer for yourself:** How are we to avoid self-deception which so often tells us that discipline and self-control are not important keys to human happiness?

**Answer for yourself:** How can we prevent our eyes and our hearts from enticing us into thinking that the goal of life is the pursuit of pleasure; the pursuit of beauty and physical things?

The answer is easy; Deut. 6:4-9 hold the keys to success.

*4 But ye that did cleave unto the LORD your God are alive every one of you this day. 5 Behold, I have taught you statutes and ordinances, even as the LORD my God commanded me, that ye should do so in the midst of the land whither ye go in to possess it. 6 Observe therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, that, when they hear all these statutes, shall say: 'Surely this great nation is a wise and understanding people.' 7 For what great nation is there, that hath God so nigh unto them, as the LORD our God is whensoever we call upon Him? 8 And what great nation is there, that hath statutes and ordinances so righteous as all this law, which I set before you this day? 9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children;*

God gave us the Torah (the "teaching" and "instruction"; otherwise called the "Law") to protect and keep us from self-inflicted suffering and evil. The Torah, God's greatest gift to man, provides a way for man to suppress his carnal passions and harness them to be submitted unto God for His use in building and repairing this world.

The Jewish sages teach us that, *"He who carefully observes the commandment of Tzitzith will be able to behold the 'Face' of the All-Present God"*. As Rashi says, *"The eye sees, then the heart desires, then the body sins."* But God does not want us to be misled by our eyes and our hearts, therefore, He has given us a visible reminder of Himself and His Laws which ensure our safety, peace, and protection. **"Tzitzith" (the tassels on the four corners of the prayer shawl which is called the Tallith), is a word which means to "appear in visible form".** It's intended purpose is to remind us that the animal in us seeks gratification only from physical things which can be seen and felt (the 5 physical senses), while our truest, greatest and most meaningful attainments and relationships in life are with or from God who is unseen and invisible!

**The Tzitzith are the tassels hanging on each of the four corners of a garment worn during prayer and religious services.** These tassels are made of eight strings, or more accurately, four strings doubled over to make eight. They are usually attached through a small hole near the corner and contain five knots and four groups of windings between the knots. It is important to count the windings. The group nearest the corner has



seven windings, the next, eight, the next eleven, and the last one, thirteen. This should alert us to the fact that the Tzitzith are more than simple strings. More about the numerical significance of the knots and windings will be shared later. There is a set rules as to how the Tzitzith must be made (Paul was a "tent" maker, more correctly a Tallith maker). Each of the rules of manufacture has a reason and are derived from the Torah. Before going on it is important to review the two places where they are mentioned in the Torah. The first, as I have already alluded to is Num. 15:38: *"Speak to the sons of Israel and say to them that they are to make Tzitzith on the corners of their garments for all generations; and they shall place on the corner Tzitzith a twist (Pethil) of blue". The second is Deut. 22:11-12: "You shall not wear a mixture of linen and wool together. But you shall make tassels (Gedilim) on the four corners of your garments, with which you cover yourself."*

The word "Tzitzith" occurs only once more in the Bible in Ezek. 8:3 where it is translated as "lock of hair". From this we learn that the Tzitzith are to be a group of freely hanging strings, resembling a lock of hair. It is commanded that the strings be "twisted" on the corners of the garment. Such "windings" are wound around the freely hanging strings. These strings are "joined" and "bent" which implies a double string. Thus the Tzitzith are made out of four strings, and then doubled over to make eight. These doubled strings or "tassels" are to be worn only on a four-cornered garment that is rectangular in shape. That the Tzitzith are to be knotted to the garment is known from the oral tradition, as handed down from the time of Moses. It is a most ancient custom to include five knots in the Tzitzith. There are many reasons for this custom. Some say they represent the five books of the Torah, thereby recalling all of God's commandments. Others say the five knots speak of man's five senses that are to be dedicated to God. Still others say they refer to the first five words of the Shema: Shema Israel Adonai Eloheinu Adonai (Hear O Israel, the Lord is God, The Lord is...). The final word "Echad" (One) is thus indicated by the windings, which bind all the threads together into "one" unit. Rabbinical law requires that one-third of the Tzitzith consist of windings, and the other two-thirds of it loose strings that are not to be bound together. This teaches us of the unfinished plan of God in which we as co-laborers with the Lord are allowed to complete for God. Since it is customary to have five double knots in the Tzitzith, there are four groups of windings separating the knots. The accepted practice is for the first group to be made with seven windings, the second with eight, the third with eleven, and the fourth will thirteen. From all this, we clearly see that the Tzitzith are much more than mere "strings."

## GOD COMMANDS THE WEARING OF THE TZITZITH

There are two ways in which one observes the commandment of the Tzitzith.

- **One is through the Tallith Kattan (a small Tallith which is worn as part of one's clothing).**
- **The second is the Tallith Gadol (the great Tallith which is worn during religious services).**

Of the two, the Tallith worn in the synagogue is by far the most familiar. Praying, while wrapped in the Tallith, is alluded to in the verse, *"The prayer of a poor man, when he enwraps himself (in a Tallith) and pours out his words before God"* (Psm. 102:1). When we stand before God like beggars, in prayer and supplication, **we (as Israel) are to wrap ourselves in a Tallith.** Let me stop for a minute and ask you something: Do you consider yourself "grafted into Israel" as Paul described in Romans chapter 9-11? If you do, then could the commandment to wear the Tzitzith apply to you?

There are a number of other diverse customs regarding the Tallith. In some communities, young men do not begin wearing a Tallith until they are married. In other, the Tallith is worn immediately after Bar Mitzvah. In all such cases, one follows the custom of the congregation. A Tallith should be large enough so that one can drape it over his shoulders, with two corners in front and the other two in back. A good Tallith should measure at least four feet by six feet and be large enough to be worn down to the waist. Although a Tallith can be made of any type of cloth, it is preferable to make it of pure white wool. On weekdays, when Tefillin (phylacteries) are worn, the Tallith is put on first. There is a general rule that the Mitzvah performed most often takes precedence. Since the Tallith is also worn on the Sabbath and Feast days, while the Tefillin are not, then the

Tallith takes precedence and is put on first. Just before you put on the Tallith, one should say, *"I am now about to fulfill God's commandment to wear Tzitzith on my garment, in order that I remember and observe all His commandments."* The Tallith is put on while standing. One should hold the Tallith over one's head and say the blessing: *"Blessed art Thou O Lord, King of the Universe, who made us holy by the giving of the commandments and commanded us to wrap ourselves in the Tzitzith."* The Tallith is draped over your head, and the corners draped over the left shoulder. One should stand wrapped in this Tallith in this manner for at least four seconds. The Tallith is then rearranged so that two Tzitzith are in front, and two in back. You are thus surrounded and protected by the Tzitzith (symbolic of the commandments of God). In order to beautify the Mitzvah, many place a boarder of pure silver on the Tallith. This is done to make the observance as beautiful and meaningful as possible.

## WHY THE NEED FOR THE TZITZITH AND THE TALLITH?

The Tzitzith and Tallith are reminders of the fact that clothes are the first visible characteristic which distinguishes man from the animal. Clothes remind us of the need to conceal the animal in ourselves and be constantly aware of the invisible God and His commands. Within us God has instilled the ability to overcome evil and gain mastery over ourselves in order to create a new world in which mankind will rule his instincts, overcome the beast in himself, and create a society of the spirit in which good and truth will prevail and in which war, hatred and evil will be banished forever. Within the accomplishment of such a grand plan is the role of the Tzitzith and the Tallith. One of the most interesting points about the Tzitzith is the fact that they involve a commandment directly related to clothing. Of all living creatures, man is unique in the fact that he covers his body with clothing. The most obvious reason for wearing clothing might appear to be to provide protection from the elements. However, even in the warmest climates people still wore clothing as a matter of course. The human practice of wearing clothing seems to be universal, even when there is no need for protection from the elements. The reason is that people covered their sexual organs in virtually every society. This brings us to Adam's sin.

## ADAM'S SIN

We all know the story. The serpent tempted Eve to eat of the Tree of Knowledge, and, as a result, both Adam and Eve were cursed and driven out of the Garden of Eden. The serpent is understood as the very incarnation of evil. In order for man to have a free will, at least the possibility of evil had to exist. Before Adam sinned, evil was not part of man, but something external and represented as the serpent. It was only after man sinned that evil became an integral and internalized part of his being. Adam ate the fruit of "good and evil" and it became assimilated within himself. From then on, man's battle with evil was a **battle within himself** as much as a battle with an external force. Before Adam sinned the Torah informs us that both Adam and Eve were naked and were not ashamed. The sages comment that they were not ashamed because they had no sexual desire. Sex was as natural a body function as eating and drinking. The sexual desire (symbolic of all fleshly drives and desires) was originally under man's control. Sexual pleasure was something that they could enjoy, but it was not the overwhelming passion that it is today, where it drives people to foolish and even destructive acts. Sex, like the serpent, was something external to man. Man could enjoy it when he wanted to, but he was not driven by it. Since sexual desire was not an integral part of man's nature, there was no shame in exposing the sexual organs. They were no different than his eyes, ears, hands, etc. So natural was the sexual act, that Adam and Eve did not even feel compelled to perform it in private.

## THE ROLE OF THE SERPENT

The external incarnation of evil that influenced them to sin was represented by the serpent. It is a well know fact that in almost every culture the serpent represents some sort of phallic symbol. Thus, to a large degree, the serpent represents sexual temptation. The sages teach us that the main temptation the serpent used to lure Eve was that of sex. As soon as man sinned and ate from the forbidden "tree", he began to have an "Evil

**Inclination" (nature) or "Yetzer HaRa". Evil was no longer something outside of himself, but an integral part of his being. Evil now dwelled inside Adam because he voluntarily took it within himself. It was now a force that man could overcome only with the greatest difficulty. The Evil Inclination exists mainly in the area of sex and sexual temptation and has often led many away from godliness in other areas of their life as well. On the other hand, the individual who can completely control his sexual desires (flesh) is counted as one who can control his sexual passions. The main path to holiness is through self-mastery, and the most difficult area for such mastery is sex. As soon as man sinned by eating the fruit of "good and evil" and took this inside himself and internalized the cursed fruit of both "goodness and evil", then his sexuality was aroused. Immediately after Adam and Eve ate from the Fruit of Knowledge, the Torah tells us, "The eyes of both of them were opened, and they knew they were naked. They sewed fig leaves and made themselves loincloths" (Gen. 3:7). Now that their sexual desires were aroused, they were ashamed to stand naked. They had begun to view each other as sex objects, and were themselves ashamed to be seen in that light.**

## **THEY MADE LOINCLOTHS: A CRUDE TALLITH?**

The Hebrew word for "garment" is *LeBUSH* which comes from the root word *BUSH* which means "to be ashamed." Thus, clothing is worn because of shame. Another Hebrew word for garment is *BeGeD* which comes from the root word *BaGaD*, meaning "to rebel". Thus, man wears clothing because he originally rebelled against God. Before man sinned and rebelled, he was perfectly content and unashamed of being nude. God understood that in his fallen state man had a need for clothing. Before ejecting man from the Garden of Eden, "God made garments of skins for Adam and his wife, and He clothed them" (Gen. 3:21). From all this, we can see that the main function of human clothing is to act as a barrier against sexual desires. As such, it is particularly related to the sense of sight. The purpose of clothing is to cover the body in order that it not be visible as a source of sexual arousal. We can now understand the Tzitzith. The word "TziTzith" has the same root as the word *TzuTz*, meaning "to look". Tzitzith are something that relate specifically to the sense of sight, something to look at. The Torah says of the Tzitzith, "You shall *see* them, and not stray after your heart and after **your eyes, which have led you to immorality.**" We are not to stray "after our eyes" which refers to visual sexual stimulation. Clothing is a natural barrier to such arousal, and the Tzitzith serve to reinforce this barrier. None of this is to imply that sex is something dirty or evil, for on the contrary, God blessed it as something beautiful and pleasurable. Although blessed, when misused, sex can be a most destructive force. Entire civilizations have fallen as a result of sexual corruption. The commandment of Tzitzith was given as a safeguard against such activity. The passage of Tzitzith tells us to **"look at them (Tzitzith) and remember all of God's commandments, and not stray after your heart and your eyes"**, thereby not being tempted to give up godliness for some fleeting moments of sexual pleasure (used symbolically in the story to represent all fleshly desires not submitted to God). Such desires not submitted to the Torah and the will of God has the potential to draw you away from God and eventually to atheism. The verse dealing with Tzitzith then says, **"in order that you remember and keep all My commandments, and be holy to your God."** Here again, the Torah is telling us that the main path to holiness is **mastery of one's sin nature; represented in the text by sexuality.** In protecting one from promiscuity, Tzitzith can lead one to holiness. The verse ends with a reference to the Exodus. The Exodus was both a physical and a spiritual liberation, but in an important sense it was a liberation from domination by one's sexual appetites. When the Torah speaks of forbidden sexual activity, it begins the section with the statement, **"You shall no longer do what was done in the land of Egypt where you dwelt" (Lev. 18:3).** Egypt was known as a place of extreme sexual immorality. When Israel left Egypt, this was one of the things they were to leave behind. In serving to check our passions, the Tzitzith tend to reinforce this aspect of the Exodus.

## **GOD WEARS A TALLITH AND A TZITZITH**

The concept of wearing a Tallith is so important that God the Father wears one. Daniel 7:9 tells us: **"The Ancient of Days sat there, His garment was white as snow, and the hair of His head was like pure wool"**. Closely related to the verse is Psm. 104:2: **"He covers Himself with light as a garment."** This is a

difficult concept to understand because God has no body, shape or form, yet He puts on a Tallith. God is in no way physical, and nothing physical can apply to Him at all. Still, in the Torah, we see that God is spoken of as if He had a human body. All such references are called "anthropomorphisms", expressions where we borrow terms from human experience to explain God. All such expressions must be understood allegorically rather than literally. Understanding God and the reason He wears a Tallith is of great benefit to us. But to fully understand the purpose of the Tzitzith and Tallith we must first consider the problem of Evil.

## THE PROBLEMATIC EXISTENCE OF EVIL

If God is all good, why does He allow evil to exist? Why are there such things as war, violence, and crime in a world created and ruled by God? Why did God create the world like this in the first place? Man can never fully answer that question to the fullest. What we can possibly understand comes from the Torah where it says "*God saw everything He had made and it was very good*" (Gen. 1:31). This teaches us that **God's purpose in creation was to do good.** In order to express His love and goodness, God had to create a world. Since God is infinitely and ultimately good, it would stand to reason that if God had wanted to give good to His creation, it would have to be the highest possible good. What is that? This ultimate good is **God Himself. God thus created a world to which He could give of Himself.** How is this possible? How can God give of himself? How can man partake of God? **The best way is to resemble Him to the greatest possible degree. The more we resemble Him, the more we partake of the ultimate good that is God.**

It is for this reason that God gave man free will. **Man was given the ability to choose and a free will, hopefully to choose the "good" & imitate God.** But in order for this choice to be real, God had to create the opposite of good. **He thus created the possibility of evil, so that man would be free to choose between good and its opposite.** God Himself speaks of this when He tells His prophet, "*I form light and create darkness, I make peace and create evil, I am God; I do all these things*" (Isa. 45:7). Although evil does not fulfill God's primary purpose in creation, it does fulfill His purpose in a *secondary* way in that although evil cannot bestow good, it does make possible the choice for good. **God's ultimate purpose is to do good and man was given the task of choosing the "good"; thereby perfecting the world which was given over to his care as stated in Psm. 115:16: "The heavens belong to God, but the earth He gave to the sons of man". It is man's responsibility to use his God-given free will for good and thus bring about a world conforming to God's plan. In so doing man becomes a partner with God, and is thus able to partake of Him in yet another sense.** But God does not leave things to chance. There is an element of Divine Providence. Although God gave individuals free will, He still influences the large scale course of history. Even though He does not determine the conduct of individuals, the collective wills of nations and societies are largely determined by God. God also guides the destiny of each individual to fulfill His purpose. Man might have a free will, but God interacts with him to bring about His goal. God knows how to counter every man's actions to bring about the conclusion He desires. God is constantly guiding the world toward good, despite the presence of evil. **The presence of evil serves God's purpose to cause men to choose the good and thereby cooperate with God in fulfilling the Master's plan and thereby repairing and completing creation.** Even with the presence of evil, God provides man with the power to be able to overcome it. The paradox is that God allows evil to continue to exist, all the while never allowing it to overcome the good. Both of these concepts can be seen in Ezekiel's famous vision.

## WHAT DID EZEKIEL SEE?

It is recorded for us in Ezek. 1:4: "*I looked, and behold, a stormy wind came out of the north, and a great cloud, and flashing fire. It was surrounded by a glowing light (Nogath). From its midst was the likes of the Chashmal, from the midst of the fire. And in its midst was the form of our Chayoth...*" In Ezekiel's vision of God he was looking at an allegory and seeing beyond the mere appearances of this world to achieve an understanding of God's hidden purposes; these relate to the Tzitzith. The *"stormy wind and the*



***great cloud and flashing fire***" allude to the forces of evil that God allows to exist. These forces separate man from God, and the prophet Ezekiel had to see deeper to actually see a "vision of God". The next thing the prophet saw was a ***"glowing light,"*** (*Nogath* in Hebrew). This alludes to the elements of God's providence and will that sustains evil. Then the prophet describes seeing "*Chashmal*." This word is untranslatable, although most English translations translate it as "amber". The closest thing to it in Hebrew would be "electricity." Thus, it represents a spiritual force, which is involved in the element of providence that protects from evil. The "*Chashmal*" thus stands as a barrier between good and evil, thus separating "evil" from God. God is not evil, but remember He had to create "evil" for there to be the opportunity to choose the "good". The final thing the prophet saw was the "four Chayoth." These "living creatures" are angels associated with God's providence and will.

To understand God's Tallith (garment) we must make parallels to the role of the garment in relation to man. As human clothing is to serve as a barrier against passion which leads to sin, likewise God's Tallith serves to separate the necessary "evil" (that causes the choice of good) from the holiness of God who is not evil. As clothing protects man from the elements and a hostile environment, likewise God's garment (Tallith) serves as protection for God to separate Him from an environment (the existence of evil) which is hostile to Godliness. Thus God's garment is identical to the "*Chashmal*" which separates and protects from evil. It is not surprising that the numerical significance of the word "*Chashmal*" is the same as that of "*Malbush*", the Hebrew word for "garment".

Now we can understand Adam's sin in a deeper light. When the serpent tempted Eve, he said, ***"On the day that you eat of it...you shall be like God, knowing good and evil"*** (Gen. 3:5). We must remember that the goal of man's creation was that he should ***strive to imitate God***. The serpent therefore argued that God Himself was the Creator of evil, and therefore He "knew both good and evil." If Eve were to eat of the Tree of Knowledge, she too, would "know good and evil" (and in this way would resemble God. The serpent maintained that in doing this, Eve would fulfill God's purpose in creation, since she would be ***imitating Him***. The fallacy of such an argument, was that God had specifically commanded man not to partake of the tree. ***One does not fulfill God's purpose by going against His expressed word***. After Adam's sin, the Torah says, ***"God made leather garments for Adam and his wife, and He clothed them. And God said, 'Behold, man has become like one of us...'"*** (Gen. 3:21-22). Notice man had just sinned and been punished, yet the Torah specifically states that he had become like "one of us". This is puzzling. Adam had sinned. How could he resemble God if he carried the guilt of sin? Has God sinned? Of course not! God was saying that, now that man had sinned and was subject to evil thoughts, he needed a protection against evil (just like God had to have). In this respect, he had become like God (needing separation and protection from evil), who wears a "garment" (Tallith) serving similar purposes. What God actually wanted was that man resemble God in overcoming evil, and not that he should succumb to it and need to be protected against it.

## **GOD'S LAWS...HIS TALLITH AND TZITZITH...A SAFEGUARD AGAIN EVIL**

The Torah contains 613 commandments, 248 do's and 365 don'ts. Why is it necessary to have so many laws? Many argue today that we should do away with laws completely or that the laws of the Old Testament have been replaced with the New Testament law of love, as if the Old Testament did not contain admonitions concerning love for God and neighbor. Many say all that is necessary is that people be good and love one another. I think the answer is rather obvious to why we need 613 laws. Evil is in the world. If men were perfect, which they are not, then we would need few, if any, laws. The same was true of Adam before he sinned. He was innocent of any evil, and therefore he did not need a multitude of rules and laws. All that was required of him was that he obey his one commandment and not to eat of the Tree of Knowledge. That one commandment was enough to give him free will to choose the "good" and thus enable him to achieve perfection and a closeness to God. It was only after man sinned that he needed an entire complex of law. The commandments therefore serve as a safeguard against the forces of evil. God's Laws restrict man's relationship with his neighbor so that one



individual does not harm the other. The Commandments and Laws of God are to constantly remind us of our obligation to God, so that we do not become overwhelmed with evil. So you can see that the commandments serve to protect us from evil. They are a barrier against the forces of evil. This is what God meant when He said, *"I have created the Evil Inclination (Yetzer HaRa), but I have created the Torah as a remedy for it".*

The Torah's commandments serve as a barrier against evil. This serves the same purpose as a barrier or a "garment" that separates from evil; regardless if it applies to man or God. God's Tallith is therefore the sum total of all the commandments of the Torah. The sages say, *"He who keeps the commandments grabs the Divine Presence. This is the meaning of the Tzitzith..."* This is reminiscent of the woman with the issue of blood that reached up and touched the hem (Tzitzith) of Yeshua's garment and was healed. Thus the commandment of the Tzitzith alludes to all 613 commandments. The sages say *"The commandment of Tzitzith is equal to all the commandments."*

## ADAM KNEW HE NOW NEEDED THE TZITZITH

After Adam sinned, the Torah says that, *"They knew that they were naked, and they sewed together fig leaves and made themselves loincloths."* There is a tradition that says that "fig leaves" were a crude attempt to make a Tallith & Tzitzith. They knew that they were naked in more ways than one. They knew that they were "naked" of the **one commandment** God had given them...not to eat of the Tree. As soon as Adam sinned he knew he would need the entire structure of commandments (all 613), alluded to in the Mitzvah of Tzitzith (symbolic of all the Mitzvot). As soon as he realized that he was naked of the original commandment given to him by God, he made himself Tzitzith (a fig leave Tallith), the one commandment that included all the others!

## THE ONE COMMANDMENT THAT REPRESENTED THEM ALL

The Midrash tells us that the first time that God is said to have appeared wearing a Tallith was when He gave Moses the first commandment. In doing so God showed Moses the Tallith that alluded to all the other commandments. Psalm 104:2 states *"He covers Himself with light as a garment"*. Here again, the allusion is to the light of the Torah and its commandments, as we find elsewhere, *"A commandment is a lamp, and the Torah is light" (Prov. 6:23).*

## WHY ARE THE STRANDS HANGING LOOSE? IS GOD'S TALLITH YET UNFINISHED?

Even though the commandments in the Torah serves as a barrier against evil, they do not serve their purpose unless they are fulfilled by man. God's Tallith is not whole unless it is completed by man (commandments are to be obeyed, thus fulfilling the plan of God for His world and people). Man's role in completing God's garment of commandments is represented by the Tzitzith on the four corners of God's Tallith. The Tallith is worn only because it is the vehicle for the Tzitzith. Without the Tzitzith, the Tallith is nothing more than a square piece of cloth. The same is true of God's Tallith. Unless fulfilled by man, the commandments do not serve their purpose. The loose threads represent the incompleteness in God's garment. This unwoven part is left for man to complete. The main responsibility to complete God's Tallith lies in the hands of man. The sages teach us that the *"four-sided"* figure of the garment is representative of something that is man-made. Thus you can see easily the need for study in order to correctly understand and correctly obey the Laws of God.

## HIDDEN NUGGETS CONCERNING THE TALLITH AND TZITZITH

In Ezekiel's vision, after he saw the *"Chashmal"*, which was God's "garment," he saw the four angels called *"Chayoth"*. These four angels are representative of the four Tzitzith on the corners of God's Tallith. That is

why the prophet saw them attached to the "garment". Let us remember that God's providence & will is directed primarily through angels; therefore, they represent the link between Heaven and Earth, between God and man (remember Jacob's ladder?). Since the Tzitzith (commandments) represent this link between man and God, it is natural that they hang-down like a lifeline that we can grasp hold of. **They reach down to us so that we may complete God's Tallith, while at the same time perfecting and protecting ourselves through obedience to the commandments of God.**

The Tzitzith have five knots, representing the five books of the Torah. The Tzitzith begin with knots, since the first step in bringing the commandments within man's reach is the Torah. These knots bind the Tzitzith to the Tallith, just as the Torah and its commandments bind man to God.

The Tallith teaches us that we are linked with the transcendental and eternal. Through the commandments, man can achieve a unique relationship with God in Heaven. The eight strings (the tassels of the Tzitzith) bind us to God's "garment", and they indicate that we are bound to something that goes far beyond the realms of the physical world. The number eight is a picture of many things in the Bible:

- (1). It speaks of eight day of circumcision. It was circumcision that was a picture of the covenant that God made with Abraham as soon as he was chosen to be the father of the Jewish people. Circumcision was always performed on the eight day. Circumcision is performed on the eight day for the same reason. Circumcision represents God's covenant with Abraham which speaks to us that Abraham and his children are to live on a plane that would transcend the mere physical. From that time on the Children of Israel would be linked directly to the spiritual realm.
- (2). The number eight transcends even perfection; the number seven representing the Sabbath or perfection of the physical world. In resting on the seventh day, God completed and perfected His creation. In choosing the number eight we literally transcend the physical completely and encounter the eternal.
- (3). The number eight is a picture of Chanukah. The fact that one night's supply of oil continued to burn for eight days. This was a miracle that transcended the mere laws of nature. We have gone beyond the physical.
- (4). The same is true of the splitting of the Red Sea, the greatest miracle ever. This also took place on the eight day of the drama that was the Exodus. As we know, one reason we celebrate the seventh day of Passover is that the Red Sea was split on that day. Since the Exodus actually began on the day before Passover, the splitting of the Red Sea was on the eight day of this drama. Again, this miracle is connected with the number eight that transcended the mere physical.

The fact that circumcision was to performed on the male sexual organ is significant. In reproduction man comes into contact with the transcendental in a most unique way. Through the sexual act, one can begin the process of birth, thus drawing a soul down from the highest spiritual realm. The fact that circumcision of the sexual organ is associated with the number eight is indicative of its link to the transcendental. Also circumcision serves as an indelible bodily sign and constant reminder that one must remain master of his sexual passion (which represents one's whole sinful nature). This is the significance of the eight strings of the Tzitzith. Within the Tzitzith is the picture of obedience to the commands of God which ensure that man will rule over his sinful nature and not let it master him. Through the commandments, man can achieve a unique relationship with God. The eight strings (a picture of all the commandments) bind us to God's "garment" and teach us that we are bound to something that goes far beyond the realms of the physical world.

These eight strings are bound by five knots, representing the five books of Torah. The only link that the strings have with the Tallith is through the knots. Thus, there is only one way to achieve the transcendental & eternal; that is through the study and obedience to the commandments within the books of Torah.

We know that circumcision originated with Abraham, but few are aware that the Tzitzith originated with Abraham as well. Genesis chapter 14 records for us Abraham's battle with the four kings of Babylon. Allegorically, this portrays Abraham's fight against all the forces of evil in the world. After the battle, Abraham was blessed by Shem, son of Noah (Melchizedek), who declared, "*Blessed be Abram of the God Most High, Maker of heaven and earth*" (Gen. 14:19). In conferring this blessing, Shem was also ordaining Abraham as the

bearer of all traditions that had been handed down from the times of Adam and Noah. Immediately after this, Abraham was invited to take his share of the spoil from the battle. He states that he will **"not take a thread"** (Gen. 14:22-23). His children were later given the threads of Tzitzith. By rejecting all worldly gain, even as much as a thread, Abraham was demonstrating that his main interest was in the Godly and spiritual. His children were therefore worthy of Tzitzith, which are indicative of this link with the transcendental.

The number thirteen is also important with respect to the Tzitzith in that it contains five knots and eight strings, which total thirteen. The number thirteen as associated with the Tzitzith reveal to us important truths:

- (1). **The thirteen windings speak of the thirteen attributes of God.** Such attributes stand for rules that explain & interpret the Torah. Rabbi Ishmael records these for us and they are included in most prayer books as they are part of the morning service. God's Tallith represents the sum total of the commandments, but only in abstract form. Before they can be fulfilled by man, they must be applied to actual situations. The rules used to apply the commandments to practical situations are the thirteen principles thought which the Torah is expounded. These are therefore represented by the Tzitzith, which link the abstract Tallith of God to the concrete problems of man. In this manner the thirteen knots and strings in the Tzitzith allude to the thirteen principles of Rabbi Ishmael used in explaining the commandments.
- (2). **Thirteen also speak of the attributes of God's mercy.** These are the Attributes proclaimed by God when He forgave the Jews for the sin of the Golden Calf. They are cited in the Torah, "God (1), merciful (2) and gracious (3) slow (4) to anger (5), and abundant in love (6) and truth (7), Keeping mercy (8) to the thousandth generation (9), forgiving sin (10), rebellion (11), and error (12), and cleansing (13)" (Exodus 3:46).

Let us never forget that God's Tallith also represents His providence in protecting against evil. This means more than battling evil. It serves as a link between good and evil, it is the element that allows us to elevate evil and transform it into good. This is the concept of repentance. Despite the sin and evil a person might have done, a lifeline remains whereby he can repent and return to God. The vehicle of such forgiveness of sin is God's Thirteen Attributes of Mercy. Such is represented by the five knots and eight strings of the Tzitzith. This thread links man to God's protection against evil (through God's mercy). Through the Tzitzith of God's Tallith, one can pull himself out of the mire of sin and return to God by obedience of commandments. This speaks of forgiveness as seen when God wrapped Himself in the Tallith when He proclaimed the Thirteen Attributes of Mercy when forgiving Israel the sin of the Golden Calf.

- (3). Lastly, the number thirteen represents the bond between God and man as seen in thirteen special commandments that serve especially to bind us to God. They are:

1. Belief in God.
2. Fear of God.
3. Love of God.
4. Belief in God's unity.
5. Study of Torah.
6. Wearing Tefillin.
7. Wearing Tzitzith.
8. Affixing the Mezuzah.
9. Circumcision.
10. Sabbath observance.
11. Prayer.
12. Festival observance.
13. The Shema.

**These are the thirteen commandments that serve as a special bond between man and God.** Of course, all other commandments also bind man to God, but they do so in a more general manner. From this we can see why there are 613 commandments. The commandments are to elevate all worldly things to the Godly realm and

make them holy. Everything that exists is either holy or not yet holy. These mundane things of the world are represented by the six days of creation. We, therefore, have 600 commandments, one hundred for each day of creation. We are left with thirteen special commandments whose primary purpose is to link man to God in a special way. The total then is 613 commandments.

**As you can see numbers are important in the proper understanding of the Tzitzith. We have already noticed four corners, five knots, eight strings, 39 windings, and 613 commandments. The numerical value of the word "Tzitzith" is 600. Taken together with the five knots and eight strings, this gives us 613, the total number of commandments. Thus, the Tzitzith reminds us of "all of God's commandments" (600 general plus 13 special). The word "Tzitzith" alludes to the general commandments (600). The five knots and eight strings allude to the thirteen commandments that especially serve to bind us to God. This gives us the total of 613.**

As stated earlier, the windings allude to the unity of God. It is customary to make 39 windings, the numerical value of "Hashem Echad" (part of the Shema which states - "God is One"). The windings are grouped by groups of 7, 8, 11, and 13 windings respectively. The seven windings speak of the perfection of the creation and the physical world, which was created in seven days. The second group of eight windings allude to the transcendental (above 7 is 8; above the physical is the spiritual & eternal). Together, they total fifteen which happens to be the numerical value of the first two letters of God's Name (YH). The third group of windings total eleven. This is the numerical value of the last two letters of God's Name (VH). Thus we see God's Name is YHVH. The first three groups contain 26 windings, which represents the total numerical value of God's Name: Yod=10, Heh=5, Vav=6, Heh=5. Finally, the last group of windings contain thirteen windings, which is the numerical value of "Echad", the Hebrew word for "one." This again alludes to the Thirteen Attributes of the One God (YHVH). Thus, the Attributes are all manifestations of God's ultimate unity.

Each of the Tzitzith has eight strings. This gives us a total of 32 strings on the four corners. The number 32, written in with Hebrew letters is "Lamed Beth". These letters spell out "Lev", the Hebrew word for heart. Thus, the Tzitzith represents the heartstrings, constantly beating, yearning, and drawing one toward Torah.

## SHOULD I WEAR A TALLITH AND TZITZITH WHEN I PRAY?

In the heat of everyday life, there are many things that draw us away from God. There are friends who pull us to conform, good times that call to us, and a desirable world of pleasures that temps us away from the truths that we all recognize. Above all, there is desire that often carries us against our very will. We may know what is right, but there are so many things that make us forget. God realized this, so He gave His children (Israel) a commandment to serve as a constant reminder of His will for their lives. The Torah says, *"They shall be your Tzitzith, and you shall see them and remember all of God's commandments and obey them, and not stray after your heart and eyes, which lead you to immorality."* The Tzitzith serve as a reminder of all of God's commandments and our responsibility to live holy lives before God and not sin. The Tzitzith are bound to one's garments just as one might tie a string around his finger in order to remember something. Some say that the Tzitzith is to remind us of a lash or whip, thus serving to remind us that we are ultimately accountable for all our deeds and misdeeds. Israel was to wear them as a constant reminder that we must obey God's commandments, and not be led astray by our desires.

**Answer for yourself:** Are you grafted into the Israel of God? Should you wear a Tallith if you are grafted into Israel?

**Answer for yourself:** What Did Being Born Again Mean To Jesus? What Should It Mean To Me?

Before going on we must address a very important question that I am sure has already come to you. God gave this commandment to the Children of Israel, the Jew.

**Answer for yourself:** Did God ever give this commandment to the Gentile who became part of Israel?



In answering this we must deal with a very important issue that is often overlooked. When a Gentile turns from idols, repents, and accepts the faith of the One God of the Universe, he identifies with God. As Gentiles we identify with God through the one He sent to reveal Himself ; namely Yeshua (Jesus). We were buried in the likeness of his death, and raised in newness of life through identification with God through the mikvah (water immersion). Christians call it baptism. The Gentile (in the act of repentance and faith) literally stands at his own Sinai, as did his Gentile forefathers (the Egyptians are a type and shadow of Ephraim, the other house of Israel) and says, like the Jews of old did, ***"All that the Lord has spoken we will do" (Ex. 19:8). Notice that the Bible say "all" the people said it (this included the mixed-multitude of Gentiles and Jews together)!*** Included in that group were a mixed multitude of Gentiles along with Jews that teaches us a very important lesson for our lives. At Sinai both Gentiles and Jews confessed adherence to the Covenant offered by God. God had previously instructed that they "wash their clothes", which is an idiom for immersion in water of their bodies. This might be startling to you but the concept in the Gospel of John, chapter three, concerning being "Born-Again" is not the invention of Jesus. Being "Born-Again" is a Jewish concept that has existed since the Garden of Eden and Adam. It is not a concept originated by the Gentile church of Jesus. It is a Jewish concept! Amazing! As the repentant person entered into the immersion bath (this "watery womb" and "watery tomb") he would then emerge as if "Born-Again" from a watery grave and a water womb. He is then considered a new creation (2 Cor. 5:17)! If you were Jewish you would have been instructed correctly concerning the mechanics of Biblical Immersion (being Born-Again) since you were a child, and would not have to be like many Gentiles who have not had the truth concerning such an important doctrine that is considered the backbone of the Christian faith. We as the Church should have understood it correctly from the beginning, which we have not. ***A Gentile entered into the watery tomb and watery womb and emerged, no longer considered a Gentile, the old things have passed away, behold God made all things new! He was now Israel! Upon emerging from the watery tomb in which he was "Born-Again" he had the full-status of a Jew. He became Israel! He was considered as if he had always been Israel, for he had no past and it was forbidden to bring up his past for it was as if he had always been Israel.***

## ARE YOU GRAFTED INTO THE ISRAEL OF GOD OR NOT?

The Gentile, after immersion in the Mikvah, was grafted into Israel as Paul would later tell us. The repentant Gentile believer chose God and His Torah. He chose to become "chosen". Since he is Israel, then these commandments given to Israel apply to the Gentile Christian who accepts Yeshua, his teachings, and His God. The tragedy of the matter is that the Contemporary Church has not studied to know who they are. They are Ephraim, they are Israel. The commandments of Tzitzith are for them, not just the Jew born in the land! If you desire more information, please see our earlier newsletters dealing with conversion, proselytes, and believers in the Early church published earlier this year.

## LET'S MAKE SURE WE UNDERSTAND IT CORRECTLY

A "Gentile" is a term signifying a non-Jew, who is not a "son of the covenant" and is only subject to the seven Noachide Laws. Once a Gentile came to the understanding of the one true God, he would turn from idols and worship the God of Israel. These were the "God fearers", who accepted certain basic Jewish obligations along with the Noachide precepts. According to this, idolatry, shedding of blood, and grave sexual sins were forbidden to Gentile believers. These were originally the Noachide precepts accepted also by the Synagogue on which the Gentiles were obliged. Let me remind you that we see in Acts 15 (at least 25 years after the death of Jesus) the admonition for the Gentiles to adhere to Noachide Laws to be accepted in the believing community of Israel. It is logical that the Apostolic Church of Jerusalem should accept the view of the Synagogue on the conditions which Gentiles needed to fulfill in order to be saved and accepted in the "family of Israel". ***It can be easily shown that the fulfillment of other commandments of Judaism were not prohibited to Gentiles.*** On the contrary, the Noachide precepts were only seen as the minimal condition for Gentiles to be recognized as God-fearers. ***These were so understood by the God-fearers themselves, who were attracted to the Jewish way of life and accepted many Jewish commandments without becoming full proselytes (Sabbath,***



festivals, Tallith, etc). This was also the attitude of Gentile Christian God-fearers, as may be seen from the Epistle to the Galatians; many of them wished to observe as many Jewish precepts as they could. It is evident that, while the leadership of the Mother Church in Jerusalem decided to lay no burden upon the Gentile believers beyond the Noachide precepts, it did not object to their voluntarily observing more (Col. 2:16-17). Among the figures of the early Church who instructed Gentile Christians to observe more precepts than these essential ones was Peter, as we know from Paul's criticism of him for demanding that Gentiles live like Jews (Gal. 2:14). Rather than interpreting the apostolic decree as a minimum, Paul saw in the Noachide precepts the maximal obligations of Gentile Christians. Rather than Peter being incorrect, a more comprehensive understanding of the Bible reveals Paul to be incorrect.

The liberation of Gentile Christianity from the yoke of Jewish commandments was a necessary step in order for Christianity to become a Gentile religion, separate from Judaism. It is impossible to know whether Paul was aware that by his "Gospel" he helped to achieve this aim in that he does not speak explicitly about the necessity of separating Christianity from its Jewish roots and he never says that this was his intention, but it is clear that in fact such was his historical role. Paul taught that the Jewish way of life had no validity for Christians, but the Mother Church in Acts felt differently. For Christian God-fearers it was not easy to accept Paul's demand; the complete rejection of Jewish precepts was for many Gentile Christians a painful operation. But if Christianity was to become a world religion it had to become "free from the Law". Only a Christian free from the law could separate himself from Judaism.

With the rise of Christianity the teachers of Israel sought to distinguish between the heathens of the past and those Gentiles who were subject to religious values and morality. The very term "Ger Tzedek" (righteous gentile) stands for the gentile who turned from idols and made a sincere conversion to the faith of Jesus in the first century (Biblical Judaism). Such a person was respected and welcomed by the Jewish community. The "ger tzeddek" submitted to circumcision, immersion, and brought a sacrifice to the temple. Upon completion of such, he was considered as "one born in the land." He was now considered "Israel"!

There are two other terms for righteous Gentiles: Ger Hashar, and Ger ToShav. In the Bible the Ger Hashar is seen as "the stranger in the gate", and the Ger ToShav was known as "the stranger in the land." These also accepted the faith of Israel (ethical monotheism) and were immersed, but withheld themselves from circumcision. Such "Righteous Gentiles" had a place in the world to come, and it was believed that in the age of the Messiah all Gentiles would come to recognize the one true God according to Zech 14:9 and follow Torah.

Once the Ger Tzedek was accepted as a Jew, he was entitled to all the privileges that Jews born into the faith enjoyed. Such converts to Judaism were numerous before the rise of Christianity. Within Palestine and outside, wherever Jews came into contact with pagans, Judaism held a strong attraction. It was expected of the Gentile that given enough time, he would develop from the Ger Hashar to the Ger Tzedek. The later development of Christianity offered the attraction of monotheism and at the same time imposed fewer restrictions on its new adherents than did Judaism. Commencing with the fourth century, when Christianity became the official religion of the Roman Empire, Jews were restricted in their own worship and were no longer permitted to continue their missionary activity and we find the conversion of the Ger Hashar and Tzedek dwindling. In spite of the peril to Jews and proselytes alike, we read throughout history of various instances where Christians joined the ranks of the oppressed Jews.

## GOD SAW THAT MAN NEEDED VISUAL REMINDERS

Immediately before God gave the commandment of Tzitzith, the Torah tells of a man who committed a most serious sin (Num. 15:30-36). The Midrash tells explains that God then taught Moses that this man had sinned *"because he did not have anything to remind him constantly of his responsibility not to sin."* In response to this, God gave the Mitzvah of Tzitzith (Num. 15:37-41).

In reading the text we see both an immediate benefit and a long-term benefit to the commandment to wear the Tzitzith! Here God speaks to us directly, *"In order that you remember and keep all My commandments, and be holy to your God."* That is, if we allow the Tzitzith to be a constant reminder, keeping us from being misled by worldly temptations, we will form the habit of remembering God's commandments. This in turn will ultimately lead us to become holy; immersed in the Godly, rather in our worldly desires.

The commandment concerning the Tzitzith ends with a mention of the Exodus from Egypt: *"I am God your Lord who brought you out of the land of Egypt, to be your God, I am the Lord your God."* A special bond was forged in the Exodus between God and those He delivered from the "house of bondage". We must never forget that both Jews and Gentiles went out from Egypt under the blood of the lamb. Those Egyptians who came to faith in the God of Israel had said what Ruth would later say, *"your people will be my people, and your God my God"*. These Gentiles became Israel at Sinai! The commandments were given to Israel (believing Gentile Egyptians and Jews), and not to all peoples of the world. Though it was offered in 70 languages to every nation, only Israel said "All that the Lord has spoken we will do" (Ex. 19:8). Thus the special bond between Israel and God at Sinai.

The Exodus was a unique event in the annals of history. It was the only time that God ever revealed Himself to an entire people, literally changing the course of both nature and history. Other faiths began with a single individual who claimed to have a special message. The exception to the above example is Judaism. God brought the entire nation of Israel out of Egypt, and ultimately brought them to the foot of Mount Sinai where they "All" heard His message (both Jew and Gentile). It is because of the unique bond forged at the Exodus that those comprising Israel (believing Jews and Gentiles) must keep the commandments of the Torah, both the "natural born" Jews and the "grafted-in" Gentiles. The Exodus thus places a very special responsibility on those comprising Israel. God rescued Israel from slavery (physical and spiritual) and became her Master. In the Torah He says, *"The Children of Israel are My servants, whom I brought forth out of the land of Egypt, I am the Lord your God"*.

Thus, in a sense the Tzitzith are a symbol that we wear, proclaiming that we are God's subjects. It is because of the Exodus that we are God's subjects in this very special way. In telling God's subjects to wear Tzitzith, the Torah alludes to "holiness". The word "holy" means two things: First that we are close to God; and second, that we are separated from things that are ungodly. The Tzitzith are to be worn as a sign of our special relationship with God, as ones who accepted His Torah. God reiterates the concepts of this relationship when He says, *"You shall be holy to Me, for I, God, am Holy, and I have set you apart from all other peoples, that you should be Mine"* (Lev. 20:26).

You must never forget! Israel's identity is made up of both Jews (born in the land) and Gentiles (grafted into the Olive Tree of Israel). It is these Gentiles, who responded in faith, repented, turned from idolatry, and became "Spiritual Jews". The Bible calls such Gentiles "Israel" after they emerge from water baptism (mikvah). Have you been buried in the likeness of Yeshua's death? Have you been raised in newness of life (a Spiritual Jew, Israel)? If you have, then you are NOW grafted into Israel. You are Israel! The Church of Yeshua has not replaced Israel; the Gentile believing Church has become part of Israel! The tragedy is that since the Church has lost it's Hebrew Roots, she has an identity crisis. She is an orphan and knows not where she has come from. She is Israel!

## SINCE I AM ISRAEL..WHAT AM I TO DO?

We must never forget the reason for all this. Why is Israel so unique? Why did God have to choose a particular group of people as His own special servants? Why is Israel the "chosen people" and not the Church? God needed a special group of people who would undertake to lead the rest of humanity and show them the way (Zech. 8:23). Israel, both grafted-in Gentiles who are aware of their Hebrew heritage and Jews are to be a light to the Gentiles who remain blinded both outside and inside the Church (Isa. 42:6). As Israel,

we are to bear witness to God: *"You are My witnesses, says God, "and My servants, who I have chosen" (Isa. 43:10).* Although Israel constantly fulfills this mission, the main time of its fruition will be in the Messianic Age. When all Jews are brought back to God by the Messiah (Mashiach), they in turn will influence all mankind in this direction. This is one of the main prophecies of the Messianic Age (Isa. 2:2-4): *"It shall come to pass in the end of days that the mountains of God's house shall be set over all other nations (Gentiles) and lifted high above the hills and all nations ( the Gentiles) shall come streaming to it. Many people shall come and say: Come, let us go up to God's mountain to the house of Israel's God and He will teach us His ways and we will walk in His paths (Torah). For out of Zion shall go forth the Torah and God's words from Jerusalem. And He will judge between nations (Gentiles) and decide between peoples. And they will beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither will they practice war anymore."* Since most of the Churches of today accepts Replacement Theology (that God has replaced Israel in Scripture with the Church) they do not accept the truth of Scripture or follow Torah. The truth is painful but true, that in those days that among the nations to be educated by God with His Torah will be the Gentile Churches of today who have missed the mark and see themselves not as Israel, but apart from and separate from Israel and the Jew. From this we learn that Israel (grafted-in Gentiles and Jews who accept the yoke of Torah) will be in a unique position of moral leadership in the Messianic Age.

**Answer for yourself:** But who among the Children of God will be in a position to exert such leadership? Who will be the ones deemed capable of spreading God's word to the rest of the world? The sages teach us that it will be those who are now careful to observe the commandments of Tzitzith (remember the one commandment represents all the commandments) that will be given responsibility in the world to come to teach Torah to the Gentiles who refuse it now. Regarding this, the prophet foretold, *"In those days, ten men of each language (Gentiles) will grasp the corner (a garment containing Tzitzith, worn by an Israelite) of a Jewish man, and they will say, 'Let us go with you for we have heard that God is with you'" (Zech. 8:23).*

This definitely is prophetic of the coming of the Jewish Messiah and the world to come. I must ask you to be truthful with yourself.

**Answer for yourself:** Are you going to be the one who does the "grasping of another's Tallith" or are you going to be the one wearing the Tallith and Tzitzith?

**Answer for yourself:** If you understand what I have shared with you in this article, then is it not about time you begin to live and act like Spiritual Israel?

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## JESUS AND HIS OWN PEOPLE

It is no news that one of the most important questions in the study of the New Testament is the relationship between Jesus and the Jewish people. The New Testament itself thrusts the issue in our face by telling of bitter conflict between Jesus and other Jews, usually identified as Pharisees. The New Testament has given Pharisees a thoroughly bad name among readers of the Christian Bible, and now they have become synonymous in common speech with hypocrisy and meticulousness about the details of religion while missing the spiritual point.

**Answer for yourself:** Is this a fair picture of the historical Pharisees?

**Answer for yourself:** Were they actually like that?

**Answer for yourself:** Is the picture of conflict between Jesus and the Pharisees, which according to at least some of the gospel writers actually led to his trial and condemnation and subsequent execution, well-founded in historical fact?

**Answer for yourself:** Did Jesus really bring a new spiritual message, superior to that to which his own people adhered, and thus incur their jealousy and rejection?

**Answer for yourself:** Did they condemn him for blasphemy because he claimed to be the Messiah, the Son of God?

**Answer for yourself:** In short, did the Jews kill Christ?

These are the questions that will occupy us in this and our other websites? **The answer to all of them is no.** But we have to see why that answer is correct by looking at the details more closely. The main reason why we are today able to give this clear negative answer to our traditional questions is the progress recently made in understanding what Judaism was like in Jesus' time and applying the knowledge to the study of Christian origins.

Until very recently, Christian historians have not known as much about Judaism as they needed to for their professional purposes. Sometimes, they may not have wanted to find out; they thought they already knew all they needed to know. **It is possible to show in detail that the most celebrated New Testament critics of even the recent past had to rely on extremely biased Christian sources for their picture of the Judaism of Jesus' time.**

**It is no longer regarded as legitimate to get a picture of first-century Jews from hostile references in the Gospels, or from assuming that the Judaism of the day was whatever Paul was against. Yet, this is what Christian scholars were actually doing until quite recently. This means that on the very central issue of the relationship between Jesus and Judaism, all but the most recent New Testament scholarship is out of date and can only be used by experts who know how to correct for its errors.**

Fortunately, there are historians today who can teach us about the Judaism in which Jesus lived without misleading us. Some of them are Jews, some of them Christians. They agree on the duty of obtaining as

accurate a picture as possible of the religious culture of first-century Judaism as a prerequisite to drawing any picture of Jesus himself. A consensus is developing as to what that religious culture was like. For example, we are beginning to have a clearer picture of who the Pharisees were and what they stood for. They no longer appear as natural enemies of Jesus, and we can now see that he and they stood for many, even most, of the same things. Perhaps Jesus was actually a Pharisee himself.

Once that picture of first-century Judaism begins to crystalize, and we attempt to insert the gospel picture of Jesus into it, something very new and surprising happens. First of all, the picture fits. There are pieces of it that do not, but much more now appears to have been authentically remembered and transmitted than scholars had supposed. The memories of Jesus appear in the Gospels in a misleading context, permeated by the ideas of later Christianity. However, they are still there and can often be disentangled from that context and restored to their original one. Then the stories come to life in a new and far more convincing way. Difficult historical questions remain, but if they are ever to be solved, it will be along these lines.

Second, when thus recovered, Jesus no longer stands out from his background, in sharp contrast, like white on black. That is how he used to appear to readers of the Gospels. It used to seem to Christian historians that he was bringing a new and lofty spiritual message to decadent Judaism. Accordingly, he stood out from his contemporaries as someone different and superior, so superior that he could be regarded as divine where they were human, and the founder of a new religion justifiably destined to supersede Judaism.

Now he seems to be at home in his own world. He is still an individual, with distinctive things to say and a distinctive way of saying them. But his teaching, like his life, does not transcend the Judaism in which it is set (except in so far as genuinely spiritual teaching always transcends institutional religion).

It is part of Jewish faith and life. It does not negate it, it does not replace it with something superior. In the tradition of the biblical prophets, Jesus' teaching was intended to deepen the response to the divine rule of members of his own generation, of his fellow Jews. There is no sign here of a new religion, or even of any interest in anything outside the Jewish people and its destiny. Once you grasp this fact from deeper study then it is very problematic for the Gentile Christian and his replacement religion which he has been taught was the legacy of Jesus. Nothing could be further from the truth!





## JESUS THE JEW

Apart from a few radical antisemites, everybody had always acknowledged that Jesus was born a Jew. Throughout Christian history, readers of the Gospels had known that Jesus was born into the Jewish people, of a Jewish mother, circumcised on the eighth day, and brought up to fulfill the commandments of the Torah. But somehow no one, at least among Christian readers of the New Testament, had taken his Jewishness seriously until fairly recently. Everyone had always assumed that no sooner did he reach adult life than he started to utter fundamental criticisms of the religion of his own people, bringing a new message that would soon make it obsolete. And everyone likewise assumed that it was Jewish rejection of this new message that brought him to the cross.

For some time, modern scholars had begun to see more and more clearly that real progress in the understanding of Jesus' life and teaching would only come about when his relationship to Judaism was better understood. As was commonly said, scholars needed to understand "the Jewish background" better than was yet possible. But Jesus, as the founder of Christianity, was the foreground. They took it for granted that the relationship between foreground and background would be contrast. It could only be expected that the contrast would become more vivid as the background was better known and understood.

As early as a hundred years ago, a few Jewish scholars who had interested themselves in Jesus had already given their fellow scholars a warning of what might be found if they went along these lines, but their voices do not seem to have been listened to when they said that they themselves could see no gap between Jesus and Judaism. Christian historians assumed, perhaps, that this was Jewish prejudice.

For Christian writers, especially in the predominant German tradition, it was axiomatic that Jesus was a divinely disruptive force in "late Judaism." The very phrase, so commonly used by these scholars to refer to the religion of the period, was an uncriticized legacy from the old theology of supersession, as we now call it, according to which Christianity had displaced and superseded Judaism in the plan of God. In a truer perspective, the Judaism of Jesus' time was early, not late. It was not destined to be superseded, and it had an important future ahead of it.

Now, such historians as David Flusser, Hyam Maccoby, Geza Vermes, James H. Charlesworth, and E. P. Sanders, among a number of others, both Jewish and Christian, are teaching us to start with early Judaism and then to study Jesus in its light. As Charlesworth a leading Christian scholar on the so-called "Inter-Testamental period" put it, *"During the past two centuries, hundreds of attempts have been made by brilliant scholars to place Jesus within the thoughts of the Church. Others, more historically inclined, have endeavored to discuss Jesus and Judaism. Now, I am convinced that the new discoveries, sensitivities and methods compel us to see Jesus within his contemporary Jewish environment . . . Jesus of Nazareth as a historical man must be seen within Judaism."*

E. P. Sanders, writing a little earlier, summarized the findings of the newer research on Jesus: *"The dominant view today seems to be that we can know pretty well what Jesus was out to accomplish, that we can know a lot about what he said and that these two things make sense within the world of first-century Judaism."*

Geza Vermes, in an article with the same significant title as his book, Jesus the Jew, puts the same thought in this way: *"'Jesus the Jew'. . . is an emotionally charged synonym for the Jesus of history as opposed to the divine Christ of Christian faith that simply re-states the obvious fact, still hard for many Christians and even some Jews to accept, that Jesus was a Jew and not a Christian."*

When we do study the history of Jesus within its proper Jewish context, we thus discover a Jew. At every point, what the Gospels tell us about Jesus, where we have reason to believe that their information is authentic, fits in to Judaism. It does not fit nearly as well into Christianity. In fact, if we start from Christianity, as depicted in the New Testament, and try to work back to discover how it began in Jesus, we find very few links from the early Christian church to Jesus - so few, indeed, that only with some ingenuity can any connection be traced between them.

That is, I believe, the main reason why until recently New Testament critics had become so skeptical about the possibility of recovering a satisfactory picture of the life and teaching of Jesus. They had been starting in the wrong place, with an already anti-Jewish church, instead of analyzing this anti-Judaic bias in their sources and filtering it out, so as to reach back to something closer to the original memories of Jesus.

This skepticism is also the outcome of the scholarly tradition, mentioned earlier, in which the majority of present-day clergy have been educated, except in the more conservative churches. The gospel writers and their original readers, it was supposed, did not want to know about the Jesus who had lived in Galilee a few years before. Instead, they wanted to know about the Christ who was now sitting at the right hand of God and would soon return to judge the world and bring in the promised age of universal peace and righteousness. Students of the New Testament have learned from their teachers that the oral tradition of the early Church so molded the stories of the life and teaching of Jesus that the original can very seldom be recovered at all.

They failed to emphasize that somewhere along the line of transmission this tradition had turned profoundly anti-Jewish. But it still preserved accounts that can be re-read today by those who do not share the hostility toward Jews and Judaism of those who transmitted it. They can be restored to something like their original context in Jewish life, and then they come to life in a new way.

It is startling for people brought up in that tradition to discover that the familiar Gospels, which are in the hands of millions, can after all give us all kinds of valuable information about Jesus, once they are read in the right way, that is to say, a Jewish way.



## THE REAL JESUS

Let us put the matter in more pictorial terms. In the Western world, Christians generally imagine Jesus as tall, probably with blond hair and beard, blue eyes, and wearing a white robe and an other-worldly expression. Almost certainly, he was short by modern standards and dark-skinned. His black beard was long and untrimmed. He undoubtedly wore earlocks, the peyot that are displayed today only by the ultra-Orthodox but were once worn by all Jews as a matter of course. We know from the Gospels that he wore fringes on his garments like other Jews. Like other Jews, he wore tefillin (called "phylacteries" in the Gospels) when he prayed formally, and perhaps at other times, and took it for granted that others would do the same; he objected only when they were ostentatious in wearing them in public, as some did in his day. He observed the feasts and fasts, and he must have gone to the ritual bath on appropriate occasions to purify himself, as they did, for we know from archaeological findings that the ritual bath was in common use in Jesus' time. He said the customary blessings when he drank wine and when he ate bread. He washed his hands whenever he sat down to eat, though apparently his disciples sometimes neglected to do so, without being reproved by him.

He personally obeyed all the commandments, ethical and ritual, and took part in the sacrificial worship of the Temple when he was in Jerusalem. Like the prophets in whose tradition he stood, he objected to these things only when they were done mechanically, without the intention toward G-d that made them valid, and without the social morality that Cod demanded above all.

Jesus was a faithful and observant Jew, according to the halachah, the interpretation of the Torah, accepted in his day. He did not regard the Jewish Law itself as mechanical and ritualistic, or those who kept it carefully as spiritually decadent.

He loved the Torah and observed it with the deepest faithfulness and spiritual dedication. He lived by it until his last breath.

Jesus was in no way like the gentle Jesus, meek and mild, of much Christian tradition. While he counseled the transcendence of anger to the point of loving enemies, he evidently did not always avoid it himself. His criticism of all religious phoniness is as direct and even brutal as anything to be found in religious history. In this regard, he was the toughest of teachers. Yet his compassion for sinners is rightly regarded as remarkable, and it is this that marked him out as the bearer of a distinctive message concerning divine compassion.

If this message aroused opposition, and it seems that it did, it was not because it was un-Jewish. It was not. Rather, Jesus' convictions concerning the compassion of G-d for sinners and the way human beings should imitate it went even beyond what some of the devout of his day had been able to imagine of G-d. And if Jesus was scathing in his criticism of religious phoniness, it was not because he was opposed to Judaism, or regarded it as intrinsically defective, but because he wanted the Torah to be fulfilled by everyone as completely and perfectly as possible, from the heart.

His personal name was Yeshua, in the Aramaic he spoke, or Yehoshua in Hebrew, a very common name usually translated as Joshua. We get the form Jesus from the Greek rendering of his Aramaic name Yeshua, which comes out as Iesous, which is Jesus in Latin and also in English. His parents were Yossef and Mariam, or Miriam. He had brothers called Yaakov (James), Yoset, Shimon (Simon), and Yehudah (Judah). He also had

sisters, but their names were not remembered.

In Jewish tradition preserved in the Talmud, which (in spite of medieval Christian attempts at censorship) does contain a few indirect references to him, Jesus is not referred to as the son of Joseph. Of course Jews did not believe in the Christian legend of the virgin birth of Jesus, but in that case we should have expected that he would be referred to as the son of his supposed father, Joseph. He is actually called in these references Yeshua ben Pantera, Jesus son of Pantera. In these earliest sources there is no explanation for the name, but later Jewish tradition took it to mean that Jews remembered that he had not been the son of Joseph but the offspring of a rape or seduction of Mary by a Roman soldier named Pantera.

Christian writers formerly believed that Pantera was not a Roman name but a corruption of parthenos, the Greek word for "virgin." They explained the references to ben Pantera as Jewish attempts to discredit the Christian doctrine of the virgin birth of Jesus. A Roman inscription bearing a memorial to a soldier of the same name has actually been discovered in Europe. This explanation will therefore no longer hold up. The tradition that preserved the name Pantera for Jesus' father in all probability has nothing to do with the stories of the virgin birth, and may even be older than them. In fact, the whole story was told earlier concerning the Essene Teacher of Righteousness as well!

A recent writer has suggested that the gospel writers also knew of this persistent tradition, and that the birth stories in Matthew and Luke are intended to show that whatever his human origins, Jesus was born by the will of G-d in order to fulfill the purpose of G-d in bringing salvation to the world. The language of the Gospels when they tell the story of Jesus' birth is usually interpreted through the spectacles of later Greek theology. If instead we read them in a Jewish way, we can discover that they do not say that Mary was a virgin when Jesus was born, or that his conception was supernatural, in the sense that later Christians understood it. Even if Jesus was actually conceived as the son of a Roman soldier, especially as a result of rape or seduction, that would not make him illegitimate by Jewish law, since he was born of a Jewish mother and not as the offspring of adultery or of a prohibited marriage.

Jesus was probably born a few years before the date usually reckoned as the beginning of the Common or Christian era, during the reign of Herod the Great. Unfortunately, we have no reliable means of ascertaining the exact date. The methods usually employed depend on the birth stories in Matthew and Luke, which have many obviously legendary elements, and in any case do not agree with each other. He died during the rule of the Roman governor, or Prefect, Pontius Pilatus, which lasted from 26 to 36 CE. It seems certain that the Romans executed him because they regarded him as an insurgent, on account of his reputation as a claimant to the title of Messiah, whether or not he actually made the claim.

We cannot reconstruct the order of events in his life from the Gospels, because the writers of the Gospels did not know what it was themselves, as was already recognized in the second century. Nevertheless, it is possible to discover the kind of person Jesus was and what he stood for, by a careful comparison of the gospel stories about him with what we now know of the religious environment in which he lived.

To imagine Jesus in a thoroughly Jewish way is very difficult even for Jews, most of whom have also been conditioned to think of him as some kind of Christian. For Christians, it takes real effort. The degree of effort required reveals the anti-Jewish prejudice with which all Christians have been infected, including those who do not think they have any such prejudices. This is the kind of effort the writer and many readers of this website will need throughout, as we move from Jesus, through the origins and early development of Christianity.

A well-known and authoritative manual of Christian doctrine, used as a textbook in many colleges, has no section at all devoted to the Jews, or to what Christian theologians have said about them. There has been a kind of conspiracy, conscious or unconscious, to render the Jews invisible. Yet, they have been there all along, living their life in obedience to the commandments they have received from G-d, and their presence, acknowledged or ignored, has been a challenge to Christianity and its claim to be the true people of G-d.

**Answer for yourself:** Is it surprising that they have also been hated?





## DID JESUS FOUND CHRISTIANITY?

Even as recently as the late 1970s, a justly celebrated New Testament scholar entitled one of his books The Founder of Christianity. Like almost everyone else at the time, he assumed that Jesus had been its founder.

**Answer for yourself:** But can we really imagine the Jewish Jesus founding Christianity? Is not this the very first assumption we have to call in question?

**Answer for yourself:** How could this authentic and faithful Jew, living according to the ha'achah, have thought of founding a new religion in opposition to the one he loved and lived by?

The Prophets of the Bible were very critical of the Jews of their day, much more critical in fact than the Gospels represent Jesus as being, but they never dreamed of founding a new religion. They envisaged a national repentance from all the sins they excoriated, followed by divine forgiveness and the full restoration of Israel to its status as G-d's beloved people.

**Answer for yourself:** Could it have been otherwise with Jesus?

Nevertheless, no new religion was founded in the name of any of the biblical prophets, and it is a fact that a new religion did grow out of Judaism in the first century. It was called Christianity. The name of Christianity, of course, comes from the title Christ (Christos, the Greek form of the Hebrew word meshiach, our word Messiah), but not from Jesus' personal name; by the time the movement received the name by which it has ever since been known he was already most often referred to simply as Christ, Messiah. But there was no doubt which Messiah was meant.

There were also other first-century messianic claimants. No large-scale religious movement emanated from their careers, however. We shall have to consider why the history of Christianity turned out so differently from theirs. In the case of Christianity, its early leaders acted "in the name of Jesus of Nazareth," whom they proclaimed as Messiah, or Christ.

**Answer for yourself:** Were they justified in invoking his name to legitimate their actions in spreading a new religion?

This must be our first question, and it will occupy us in the remainder of the website.

The very name of Christianity shows that in its earliest days it was understood by everyone to be inseparable from the belief that Jesus was the Messiah. A further question to be examined, therefore, will be the grounds for the belief that Jesus was the Messiah expected by the Jews. We shall find that they are flimsy: in all probability, in the wake of the non-fulfillment of the Prophets, Jesus realized the Jerusalem had missed the days of her visitation and no one, not even himself, would be raised up as the L-rd's Anointed to bring in the Messianic Kingdom of G-d. That being the case, he emphatically rejected the title when used of him by others, for he knew what most had forgotten, that Israel had to merit the Kingdom of G-d and her Messiah. She failed the test in the first century. One only needs to read the Psalms of Solomon and the Jewish Bible to understand what kind of Messiah was expected and the responsibilities of Israel that must be met and fulfilled by

them for the King to be revealed along with the Kingdom. Apocalypticism would stir the hopes of people, but it was repentance that would stir the heart of G-d, and let us not forget that G-d is the "Savior," and not military exploits! Jesus would die and the Kingdom not appear, nor her King; it had happened before and it would happen again with Bar Kochba.

The Gospels do tell a story of growing conflict between Jesus and his fellow Jews, ending in a religious trial before the highest and most solemn court of his people, which condemns him for blasphemy on account of a claim to be the Messiah and hands him over to the Romans for execution. This is the basis of the ancient and long-standing belief that the Jews killed Christ.

**Answer for yourself: Did the Jews kill Christ?**

We shall discover that the stories in the Gospels that suggest they did are exceedingly improbable. The Jews did not kill Jesus because they had no reason to do so. He was not guilty of any religious offense. It is in the highest degree improbable that such a trial before the Sanhedrin as we read of in the Gospels of Mark and Matthew ever took place. What we read in the Gospels about the trial of Jesus is the product of later Christian imagination, and it reflects Christian, not Jewish, views of the nature of the Messiah.

It was not the Jews but the Romans who killed Christ. They did it for their own political reasons; evidently, the Romans did believe him to be a claimant to the title of Messiah, although he himself made no such explicit claim. No doubt, they correctly understood that from their own point of view a Messiah must be a rebel and an insurgent, since he is expected to deliver the Jewish people from pagan domination. In any case, enough people thought Jesus was the Messiah to constitute a political danger to Roman rule. No one should any longer imagine that it was the Jews who were the Christ-killers.

If Jesus did not claim "outright" to be the Messiah and was not rejected, still less killed, by his own people, there is little reason left for believing he could have founded Christianity; especially in light of the fact that many of its religious dogmas conflict and contradict what the Jewish revelation of G-d since before Moses no less. Christianity has always been based on the belief that Jesus was the Messiah of the Jews, rejected by his own people. If that central belief is without foundation and must now be abandoned, it becomes much harder to discover anything Jesus said or did that could have led to the development of Christianity from his own work. One must look to Paul for that. One of the reasons why Jesus never claimed to be the Messiah was that, upon examining Israel for "fruit," he found them wanting; thereby realizing that he prophecies could not be fulfilled and any Messianic "claimant" would fail. Such was he lot.

In view of these findings, to be justified more fully in later articles in this website, we should now make it our working assumption that Jesus did not found Christianity, unless and until we find overwhelming evidence that he did. In fact, there is no such evidence.



# THE METHODS OF BIBLICAL CRITICISM

**Answer for yourself:** How do we know these things about Jesus?

**We would not have known them by simply reading the New Testament.** Even the older methods of biblical criticism failed to bring them to light. (However, many of the nineteenth-century biblical critics came fairly close to our present understanding, though they tended to romanticize or 'liberalize' Jesus. When twentieth-century Christian scholarship rejected their theology it also abandoned many of their valid historical findings.)

**Perhaps the most momentous development in the whole history of the critical study of the New Testament has been the most recent one, the systematic utilization of Jewish sources to build up a picture of the world in which Jesus lived. These discoveries have suddenly transformed our picture of Jesus himself,** making it clear beyond reasonable doubt that he was a faithful Jew, in harmony, not contradiction, with the world of his people.

Nevertheless, the whole previous history of New Testament criticism has not suddenly become obsolete or valueless. Methods of study developed over close to two hundred years are not likely to be jettisoned, and some of these critical techniques, as well as findings, remain indispensable to our inquiry. In fact, the intellectual achievement of the New Testament scholars over this lengthy period is an extraordinary one, perhaps comparable to the skill and innovativeness that went into the discovery of nuclear fission and fusion. It is not so widely known to the general public but is hardly less remarkable.

We shall need to be aware of some of the discoveries of earlier scholarship as we move on to a closer study of what is now known about Jesus. **For our purposes, perhaps the first of these discoveries to take into account is the clear finding that the four gospels of the New Testament are by no means contemporary accounts of Jesus by eyewitnesses of the events.**

**What we have in the Gospels is not a life, or several variant lives, of Jesus, written by eyewitnesses. Instead, we have various disconnected stories of his doings and fragments of his teaching, woven together much later, in a sequence dictated by theology rather than by the memory of the actual course of his life. The whole as we have it has already gone through several stages of transformation from its original Jewish character and is now firmly embedded in a context of a new Christian myth, the charter story of the Gentile church of the latter part of the first century, or even perhaps the early second century. The Gospels already reflect the developing Christian myth, at least as much as they do genuine memories of the real Jesus. To understand Jesus as he was, if that is possible at all, we must remove the stories from their new mythic or theological context and reinsert them into the Jewish milieu of Jesus' own lifetime.**

While some healthy disagreement among scholars on the exact dating of the New Testament documents is always to be expected, there is a very solid consensus among the experts that **the Gospels are the product of the last third of the first century, whereas Jesus' life belongs to the first third.** Thus, there was a considerable gap between the events of Jesus' life and the reporting of them in the Gospels, a gap of one, or in

the case of the later Gospels, two generations.

While some critics would assign a date as early as the sixties for the first Gospel to be written, opinion seems to be settling down in favor of a date in the seventies for even the earliest Gospel. The other three can hardly be earlier than the nineties, and one or more of them may even have been composed as late as the beginning of the second century. What is very problematic is that no early Church Father quotes a "Gospel" until almost 200 C.E.; indicating that they were not written until very late. Disagreement abounds, but such evidence is hard to explain away.

What had happened in the meantime? The stories about Jesus, which eventually found their way into the Gospels, had been circulating by word of mouth. They were associated with the preaching of the Christian church, at first to fellow Jews, and soon to Gentiles also, about the redemption that they believed G-d was bringing about and would soon complete, through his adopted son, Jesus the Messiah. The Church did not tell the stories for their own sake, or for historical or personal reminiscence, but to support that preaching. The beliefs of the missionary church may easily have colored the stories in the course of their telling. Over a generation or two they could have undergone considerable reshaping. They would not have survived at all without that strenuous missionary effort.

Many scholars believe that before the four Gospels of the New Testament were written, some of the stories now contained in them had already begun to be written down. It seems more than likely that the story of the last week of Jesus' life, culminating in his death by crucifixion, had already been written down, perhaps in more than one version, some time before the earliest of the Gospels was composed. To the developing theology of the Church, it was already the most important story it wished to tell about him, exceeding in importance even his spiritual teaching.

It is also possible that, at a similarly early date, a collection was made of certain sayings of Jesus, in which he speaks in the name of the Wisdom of G-d. This latter collection is now represented in the Gospels of Matthew and Luke, in passages in which the same sayings are reproduced in very similar words; these stories, however, are not found in Mark or John. Many of the same sayings, along with some much less familiar ones, which set the familiar ones in a startling new light, are also recorded in similar words in an early book known as the Gospel of Thomas. It was found in our own century in the Egyptian desert, having been preserved along with other such books by Gnostic Christians, not by the mainstream Church, which apparently wanted to destroy them. The writer of the Gospel of Thomas must have known the same collection of sayings as Matthew and Luke.

The Gospel of Thomas is not the only other Gospel we know of besides the four in the New Testament. In fact, the four are a selection made by the Church, primarily on theological rather than historical grounds, from a larger number already circulating in various sectors of the Church. Each of them presented somewhat different pictures of Jesus, reflecting the views of the communities that composed and circulated them. Many different views of Jesus and his life existed in the early churches, and some of these rejected Gospels may have preserved memories as authentic as those with which we are familiar.



## THE SYNOPTIC PROBLEM

We have now reached a point at which we need to discuss a basic question in the systematic study of the New Testament: the relationship between its four Gospels. Readers of the Gospels had noted from early times that the Gospel of John, on the one hand, and the remaining three, on the other, differ greatly in the way they approach the story of Jesus. In spite of differences that are now being much more carefully noted and recognized, the first three Gospels obviously share a common general viewpoint; Jesus is a totally human "anointed" man of G-d. For this reason, they are called by New Testament scholars the "synoptic" Gospels, from a Greek word referring to this shared viewpoint. (Although the two words are connected by a common derivation, synoptic in this sense has nothing to do with our other word, synopsis.)

The Fourth Gospel, "according to John," presents Jesus in a very different way from the other three. The writer sees Jesus through the prism of a lengthy period of theological reflection. He is hardly a human character at all; in fact, in this Gospel, he is far more like a walking and talking icon. In reality the Gospel of John pictures Jesus as the Essene G-dman of Cosmic Astro-theology. He utters lengthy and esoteric discourses, works miracles even more remarkable than those recounted in the other Gospels, and is recognized by his disciples as the Messiah from the outset of his ministry. He speaks of his own person without the reticence that characterizes the synoptic Jesus, identifying him with the divine being in a way hardly thinkable for a Jew.

This Gospel provided the basis for the later development of Christian theology about the divine Christ. Later theologians rethought ideas originally found in the Fourth Gospel in the terms of Greek philosophy and metaphysics. In its prologue we find Jesus presented as the divine Word incarnate. Here this Gospel is already close to the developed Christology of the later church.

These characteristics, obvious to any reader, have led the critics to set this Gospel aside in their historical inquiries and to concentrate on the first three, which do show signs of being more interested in history as we understand it. In fact, however, the first three Gospels are in their own way almost as theological as the fourth, and there may well be places in which the fourth Gospel makes use of authentic historical sources from which the accounts in the synoptic Gospels can be corrected. However, its overall picture of Jesus is clearly much more theological than historical.

Thus, the historical study of the Gospels has for a considerable period been focused on the three synoptic Gospels. They remain central to any reconstruction of the Jesus of history, though we are nowadays gradually learning to take into account evidence not only from the Fourth Gospel but also from Gnostic and other Gospels not canonized as Scripture by the Catholic church.

When we start to read these three synoptic Gospels carefully and critically, we are bound to be struck by both similarities and differences. Although they do in a sense share a common viewpoint, they are by no means identical in either theology or content. Perhaps the first thing to be noticed is that almost everything in the Gospel of Mark is also found in the other two synoptic Gospels and almost always in the same order.

This important observation can be explained in several different ways. The explanation that has been most



widely accepted, and which we shall assume to be the correct one, is that Mark was written first, and that the authors of Matthew and Luke made use of Mark as the basis and outline of their own compositions.

However, the material from Mark is by no means all that is to be found in Matthew and Luke; both are considerably longer than Mark. These two Gospels also have a considerable amount of other material in common; the common material consists mostly of those sayings of Jesus, already mentioned, in which typically he speaks in the name of the Wisdom of G-d. This type of story is not found in Mark.

This fact has led the majority of experts in the field to suppose that the stories in question had been written down earlier in a collection that both Matthew and Luke, as well as the author of the Gospel of Thomas, knew and used. This source is generally referred to by scholars as Q, the initial letter of the German word, Quelle, which means source.

This analysis does not exhaust what we find in Matthew and Luke. Each of these Gospels also contains a considerable amount of material unique to itself. In this portion of each Gospel its distinctive character comes out most. Even a casual reader cannot fail to be struck, for example, by the fact that though these two Gospels (unlike Mark or John) tell the story of **Jesus' birth**, they tell it in very different ways, so differently that it is **unlikely that they had a common source.**

**Their accounts of the "passion," the trial and death of Jesus, also differ at significant points,** though here they also depend on Mark. Many of the details of their versions of the passion story must have come from their own special sources of tradition, and not from Mark. It is also not unlikely that the personal contribution of the writer himself appears at such points, reflecting his own theological outlook, and that of the particular church to which he belonged.

Many critics also believe that the source of the special material in Matthew and Luke was likewise some kind of written document. However, it is not necessary to suppose this. All we need to know is that each of them had some distinctive source of information or tradition not known to or not used by the other.

This kind of analysis is not merely academic. First of all, it brings out something of great importance that the ordinary reader is apt to miss. Such readers, especially those educated in traditional Christianity, tend to **harmonize the Gospels.** They assume that all three, or even all four, are telling substantially the same story, and they feel free to smooth over discrepancies in different accounts of what appears to be the same incident and to supply what is lacking in one source from another.

**To careful scholars, this is not a legitimate procedure.** We ought to assume that each of the writers told the story as he knew it, and that he did not know, or at any rate did not choose to include, what is not in his own book. If he did know what was in another Gospel but told the story differently, he must have considered that the earlier account was wrong and needed correction. Once we read the Gospels in this careful way, we find that there are quite important divergencies between their ways of telling the story, and even sometimes in the stories that they tell. **If we wish to get at the historical truth, we must not harmonize the Gospels but look carefully at their differences, trying to find out why they are there. We may discover that one version appears to be more reliable than another, or even that none of them can be treated as reliable. When there are conflicting accounts of the same incident circulating at more or less the same period, we must conclude that no single authoritative version existed.**



## THE ORAL TRADITION

The divergencies between the Gospels, once they have been carefully noted, can be helpful to the historian. They are especially useful where we have variant accounts of what appears to be the same incident. As we have seen, these variations can be accounted for in more than one way.

They may well be due to the author in question. He may have had theological or literary reasons for telling the story in this way rather than another. However, he may also have received the story from his church in a different form. Before they were written down, every one of the stories was first told by word of mouth, and this process of oral transmission must have continued for most of the period before the Gospels began to be written. Even if a Gospel writer's account was dependent on an existing written document, this document in turn depended on stories that had been transmitted by word of mouth.

**Answer for yourself:** How reliable was this earlier oral transmission?

There are many reasons to think that oral tradition in the ancient world was much more accurate than we are apt to assume on the basis of modern experience. It may even have been more accurate than manuscript copying would have been. Nevertheless, the alternative possibility cannot be discounted that while they were being passed down by word of mouth, stories were unconsciously, or even consciously, being reshaped to suit the needs of the communities that told them. Almost certainly, this did happen during the oral transmission of the stories about Jesus. Gradually, perhaps, but strongly, they were colored by the developing myth; in fact one is hard pressed when reading the accounts of the life of Jesus as depicted in the New Testament to find much that cannot be found in the solar myths of Gentile pagan religions which has been "applied to the life of Jesus" as well.

An important school of criticism, usually referred to in English as "form criticism" (the German *Formgeschichte*, or history of forms, is a more accurate description), has grown up around the study of the oral traditions. As its name indicates, this school of criticism began by classifying the various forms in which the stories about Jesus were told. As any reader can tell, some of them are about healings, others about teaching, and so on. They also sought to compare the forms they found in the Gospels with forms in other literature outside the New Testament. They thought it possible to establish cross-cultural laws governing the form and development of oral traditions.

If the forms of orally told stories had a general tendency to evolve in the same direction, criteria could be found for assessing the relative age of different forms of the same story. For example, if it were the case (apparently it is not) that stories always grow in the telling, the simplest form of a series of version of a story would be the oldest.

When the form critics began to study the New Testament Gospels in this way, they made one important discovery that is likely to stand. They found that the Gospels are made up of short units of tradition, often corresponding to paragraphs in our English versions. The scholars call them *pericopes*. Each pericope probably constitutes a unit of oral tradition and is likely to have been transmitted separately. These blocks, or units, are linked together by fairly short phrases. Often the links are very small, phrases such as, "immediately," or

"after that."

If these linking phrases are removed, it turns out that all the indications of the order of events in Jesus' life have also gone. In a famous phrase, removing the linking phrases is like cutting a string of beads. Once the beads are rolling around separately, we can no longer decide in what order they should be put back together. This is strikingly true of Mark's Gospel. In this respect, however, Matthew and Luke seem to be totally dependent on Mark.

The conclusion is inescapable that the order of the events in Jesus' life, as reported not only in Mark's Gospel but also in those of Matthew and Luke, which follow his order, did not come from tradition; it was Mark's own contribution. As early as the second century, the writer Papias, the first to tell the story of how the Gospels were written, said that Mark did not write the story in order, because he did not know in what order the events had happened. The Gospel of John has a very different order but not necessarily a more (or less) reliable one. It follows that we have no way whatever of knowing about the order of events in Jesus' life.

Again, the synoptic Gospels have one chronology, according to which the events of Jesus' public life were contained in approximately a single year, while the Gospel of John has another, allotting about three years to them. Even in the stories of the passion, where the unit of tradition is much larger, the synoptic Gospels and the Fourth Gospel have different chronologies, including a different day for the crucifixion. In this case, John's chronology, placing the crucifixion on the eve of Passover instead of on the day of the feast, has seemed to many historians to be more likely to be correct. It also corresponds to the only Jewish traditions on the point.

The "form critics" did not find they could give us as scientific a basis as they had hoped for distinguishing between earlier and later forms of a story, and thus for establishing which may have been the more authentic. What they did conclude was that however far back they could trace the development of a story, the Church's influence on its shape was always discernable.

The story always demonstrably fitted into its function in the life of the Church. It did not so convincingly fit into any probable situation in Jesus' own life. The critics concluded that they could never find any form that could be identified as pure original tradition from eyewitnesses, uncolored by the needs of the Church for preaching and teaching. The result of form criticism, for the New Testament scholarship of much of the mid-twentieth century, was greatly to increase skepticism about the possibility of genuine historical knowledge about Jesus.

This apparent finding did not disturb the critics as much as one might suppose, since their leaders belonged to a school of thought in (mainly) German theology that distinguished sharply between the historical Jesus and the Christ of faith, regarding the latter, not the former, as decisive for religion. In our terms, this meant that faith was to be directed to the myth, not to the history as critical historians recover it. They did not think that faith should have to wait for the findings of historians, even for their own. Of course it is true that all down the ages, Christians, even theologians, have lived by the myth, with all its emotional power, rather than by the intellectual constructions of theology.

The essence of Christian faith, to these German theologians, lay in the proclamation by the Church of the forgiveness of sins, on the basis of the death and resurrection of Jesus. They heard that proclamation in the preaching of their own churches, and they were confident that the same proclamation had been made by the earliest Christians, immediately after the resurrection.

They did not think it essential to know anything historically about Jesus beyond the fact that he had lived, died, and risen again. Some of them distinguished between the "That," which was essential, and the "What," which was not. Christian faith, they thought, needed to know that Jesus had been, but not what he had been. For a considerable period, theologians lost interest in the historical Jesus, denying his relevance to theology, while concentrating instead on the primitive "proclamation," often referred to as the kerygma (from the Greek word for a proclamation made by a herald on behalf of his ruler, sometimes used in the New Testament itself for the preaching of Jesus' followers to their fellow Jews). The preaching of the early

**Church, not the life and teaching of Jesus, was to be the basis of Christian faith.**

**Not all scholars, and not all theologians, subscribed to this radical view, nor were all of them as skeptical about the possibility of historical knowledge of Jesus as those that did. Other scholars, especially in the English-speaking world, continued to hope that by patient historical inquiry important knowledge of Jesus could be gained, and they thought such knowledge a necessary foundation for Christianity as they understood it.**

**Nevertheless, it is fair to say that until about a decade or so ago the dominant school in New Testament scholarship viewed the sources with great skepticism, and treated the Gospels primarily as evidence for the Church of the late first century, rather than for the period of Jesus' own lifetime. Many continue to do so.**



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# REDACTION CRITICISM...THE ALTERING AND EDITING OF THE "JESUS" STORY IN THE NEW TESTAMENT

In the past several articles, I have several times mentioned the likelihood that the gospel writers themselves made an important contribution of their own to the way in which they each tell the story of Jesus. One of the most recently developed methods in the historical criticism of the New Testament studies this element in the making of the Gospels. It is usually called redaction criticism, again from the German term for it. In German, "redaction" means editing. In English, it would be more intelligible to speak of editorial criticism, since the gospel writers can be thought of as editors of the material they had received from their sources, oral and written.

Earlier critics had not taken their contribution as editors seriously. Somehow they come to take it for granted that the gospel writers merely wrote down what they had received, without altering it in any significant way. Not only is this inherently improbable, it also becomes demonstrably false when we start to compare the ways different gospel writers present the same material. It becomes plain that the gospel writers were not passive message carriers but theologians. They were also literary artists of no little skill, using their talents to persuade, as even more recent analysis has shown.

Partly because redaction criticism is a new discovery, its results now seem especially striking. The later gospel writers in particular introduced important new ways of telling the story of Jesus that made it significantly more anti-Jewish by attributing to Jesus many "pagan myths" and personifications of "Astral-theology" that finds its origin in Sun-Worship. This is the real reason why we find two different portraits of Jesus in the New Testament; a human Jesus in the Synoptics and a G-dman in the Gospel of John. What has been called the "redactional layer" in the development of the gospel tradition (the work of the gospel writers as editors and reshapers of the material), has been discovered to be notably more anti-Jewish than the sources behind it, written or oral.

We can thus determine that Christianity became rapidly more anti-Jewish during the course of the most creative period of its development. Redaction criticism not only reveals the authors of the Gospels as independent writers, each with a distinctive theological and literary personality, it also reveals them as either reflecting or even perhaps as especially responsible for the anti-Jewish form that the Christian myth came so rapidly to assume.

It had long been recognized that the Fourth Gospel is theology even more than it is history. We must now recognize that the authors of the first three Gospels were also theologians, or mythmakers, with a point of view to put across, though they remained perhaps more interested in factual history than the writer of the Fourth Gospel. We can now see that their anti-Jewish point of view has so strongly colored the telling of the story that substantial doubt is cast on the reliability of all the anti-Jewish elements in their narratives.



It is not easy to separate the literary criticism of the Gospels from redaction criticism. Literary criticism is perhaps the most recent of all developments in New Testament scholarship. A number of literary critics have turned their attention to the Bible, and a number of theologians have adopted the methods of literary criticism in their critical study of the Gospels. The result of this new development has already been to display the gospel writers as conscious literary artists, employing considerable and sophisticated skill to tell a story in the way they want the reader to receive it. The extraordinary and lasting power of the Christian myth on the imagination, including its power to inculcate hostility toward Jews, is due in no small degree to the literary art with which it is presented in the Gospels. Had the story been told by duller writers, such as some of those whose work was not incorporated in the New Testament, it might not have influenced so many so deeply. The vivid accounts of the dramatic trial of Jesus before the Sanhedrin and the less formal hearing before Pilate, as well as many details of the story of his crucifixion, apparently owe much of their form, and in some cases their very existence, to the creative talents of these writers. These are the stories that have done most to make their readers identify with Jesus as the victim, and dislike Jews.

We can now see that the writers of the Gospels used considerable art to give credibility to an anti-Jewish message. Literary skill reinforced a theological lesson: at that stage in the split between Christianity, now fast becoming a new Gentile religion, and Judaism, its parent body, it was important for the writers to teach that the Jews had rejected Christ before they rejected the Church. As Christianity began to make its way in the Roman world, it was apparently also important that the Romans should not appear in the story in an unfavorable light. For both reasons, it was convenient to make the Jews the scapegoat for Jesus' death.

The Jews had forfeited their status as G-d's beloved people by their rejection of Christ, and the divine favor had passed to the Gentile church that had accepted him. This is how the earliest readers of the Gospels would have understood what they read, even though the message is not spelled out in so many words. Thus, because of their artistic power, the Gospels were extremely effective in stamping anti-Jewish beliefs into the Christian tradition, quite apart from their abiding authority as Scripture for the Church.



## WHAT CAN BE "TRUSTED" WHEN WE READ ABOUT JESUS IN THE NEW TESTAMENT?

That, for me, is a very difficult question to answer after over sixteen years of dedicated in-depth study on a post-graduate level of the New Testament and the "Jesus" sources.

Literary criticism, like redaction criticism, has tended to increase skepticism about the historicity of what we read in the Gospels. When we see how much theological reflection and literary art intervenes between us as readers and the original story of the Galilean preacher, we can easily begin to wonder if we are simply reading historical fiction, with a very small core of solid truth behind it. This blunt way of putting it does not differ much from the conclusions of the theologians and historians up until the most recent period.

## IS THERE ANY HOPE OF FINDING "TRUTH" IN THE NEW TESTAMENT?

Well, yes and no.

This is not to say, however, that historical scholarship had failed to devise any useful checks on the historical reliability of the materials in the Gospels. A number of these have been widely discussed, and because they will be useful in our own inquiry, we cannot ignore them.

The very diversity of the gospel tradition, brought to light by historical criticism, provides some of the materials for checking its reliability. When we discover that a story is told in more than one strand of the tradition, for example in the Fourth Gospel as well as in the synoptics, or in the material known as Q as well as in Mark, we may feel increased confidence in its historical reliability. This criterion is known as multiple attestation. Jesus predicted his own death, according to all three of the synoptic Gospels and perhaps the fourth as well. This multiple attestation does not make it certain that Jesus predicted his death, but it leads us to give real weight to the possibility. The criterion is not infallible - nothing in historical scholarship is - since the antiJewish elements in the gospel story are also unquestionably attested in multiple strands of tradition. However, in this case we have good reason to believe that they are later additions, as redaction criticism allows us to determine.

More controversial, but also often useful, is the criterion of dissimilarity, as it is called. According to this criterion, we may have greater confidence in the authenticity of elements in the Gospels when they are dissimilar to later Christianity or to the Judaism of the period. Those who use this criterion assume that the transmitters of the tradition are likely to have been influenced either by the original Jewish background of the stories or by the new Christian situation in which they were told. If Jesus is depicted as saying and doing things in accordance with neither the Judaism of his own world, nor the theology of the Church that told the story, we have to take such an account with particular seriousness. This is called double dissimilarity.

An example is the story in which Jesus tells a young man to follow him instead of remaining behind to bury his father. Both ancient Judaism and the Gentile world regarded the duty of burying the dead as especially sacred. Because it was contrary to both Jewish and pagan sentiments, such a story is unlikely to have been invented, and it presents a challenge to the interpreter.

In positive form, the criterion seems unassailably valid, and I shall be using it later in this inquiry. But the criterion does not work so well if (as some do) we try to reverse it, using it negatively, to deny authenticity to all stories that do fit either the theology of the Church, or the Judaism of Jesus' own time. It is certainly not impossible that Jesus said and did some things that corresponded to what the Church later came to think, presumably in part at least as a result of what he said and did. Nevertheless, there is good reason for suspicion of stories that represent him as a proto-Christian. On the other hand, it is inherently likely, as I have argued throughout, that Jesus said and did things that corresponded perfectly to the Judaism of his own world.

If the criterion of dissimilarity is applied consistently in a negative way, so as to exclude from our collection of authentic sayings and doings anything that can be paralleled in either Christianity or Judaism, the result is a Jesus totally divorced from history.

**Answer for yourself:** Why should anyone suppose that he lived outside history, with no connection to his cultural environment?

If we attempt to apply the criterion of dissimilarity in such a rigid manner, we shall once again create a Jesus who never existed except in our own twentieth-century imagination, as our predecessors in the nineteenth century had also been doing before their errors were exposed by Albert Schweitzer.

## **WE NEED TO FACE THE FACTS...EVEN WHEN THEY ARE DIFFICULT AND CORRECTIVE OF OUR RECEIVED "TRADITION"**

The issue has a special edge for our present inquiry. The gospel writers were Christians and most or even all of them Gentiles; their works were composed late in the first century, after the Church had been going for as much as two generations and had developed its theology to a considerable extent. The breach between the Church and its Jewish parent was already gaping open, and the theology of the Gentile church was becoming steadily more anti-Jewish. There is every reason to think that the gospel writers would have imagined Jesus as more Christian than he actually was. There is no probable reason to suppose that any of them would have imagined him as more Jewish than he was. As representatives of a Gentile church, already opposed to and by mainstream Judaism, they would have had no incentive to do so. What we have discovered already about the influence of theology and literary art on the composition of the Gospels convinces us to the contrary. The Gentile Church by this time wanted to play down Jesus' Jewishness and undoubtedly minimized it in the way it told the stories about him. If accounts of his Jewishness have been preserved in a recognizable form, they may well be nuggets of authentic history, very precious in a search for the truth about Jesus.



# THE DIVERSITY OF EARLY CHRISTIANITY #1

## GENTILE CHRISTIANITY

There are many reasons for doubting if Jesus could have founded Christianity. The new religion that emerged from the events of the life and death of Jesus contained too many divergent movements to have been the product of a single creative mind. At any rate, if Jesus had intended to found a new religion, he did not succeed in doing so in any coherent form. Much more probably, he had no intention of doing so. The Jesus newly revealed by the study of his Jewish environment is not likely to have founded the movements that collectively constituted early Christianity.

Historians used to suppose that early Christianity was united in the legacy left by Jesus; only later did disunity arise, as new and unorthodox interpretations of the tradition developed. We now think it was far otherwise. Early Christianity moved in several divergent directions, and it was not possible to unify them by appealing to the authoritative teaching of a founder.

Only in the second century did it begin to be unified around a form of Gentile Christianity, as a result of strenuous efforts by some of its leaders, most of them associated with the Church of Rome. The effort was never completely successful, and in later centuries new forms of disunity set in. But Christianity never again became as diverse as it had originally been.

If we look back to the state of the Christian movement at the end of the first century and the beginning of the second, we find amazing variety and diversity. However, scholars usually group the many versions of Christianity flourishing then into three main tendencies, only one of which is at all familiar today:

- Gentile Christianity
- Jewish Christianity
- Gnosticism

Familiar today Gentile Christianity, sometimes called by the historians Early Catholicism, since it represents the earliest form of the Catholic church of history. It is the ancestor of all modern forms. But alongside it were two other movements, equally popular at the times and in some places certainly more so, but not destined to survive. It would not have been obvious to an observer in the year 100 that early Catholicism, at that time largely a religion of urban slaves and the underprivileged, was the movement of the future.

One of these competing movements was Gnosticism, which has come into public attention recently as a result of new discoveries. Another, now lesser-known movement was composed of Christian Jews, remaining faithful to their Jewish heritage, while adding to it belief in Jesus as the Messiah. Scholars refer to the various movements that attempted to remain faithful to Christianity's original basis in Judaism as Jewish Christianity.

Obviously, there were sharp disagreements between these movements. Gentile and Jewish Christianity soon parted company. In the second century the Gentile or early Catholic church fought a sharp, and in the

end, largely successful battle to rid itself of Gnosticism and to put down the independent Gnostic communities. At the same time, it stigmatized as heretical all those groups that still held on to Jewish observance.

## GENTILE CHRISTIANITY

Christianity began with the preaching of the earliest Apostles of Christ, all of whom were Jewish. It made its appeal to Jews, and as a movement it differed from other forms of Judaism only in its belief that Jesus was the Messiah. We must understand that the teaching of Jesus led his followers to expect his soon return. On this premise was the belief by Jewish followers of Jesus that he was the Messiah soon to return. It was to be in his return that the prophecies of the Prophets, which had up till that time lain unfulfilled, be fulfilled and accomplished by Jesus. Soon its members began to preach to Gentiles and met with success, creating a distinct branch of their movement. Before long, its leadership was assumed by Paul, the great Apostle to the Gentiles. As the name the historians give it indicates, its members were Gentiles, and following the teaching of Paul, they did not consider conversion to Judaism a possible option.

They mistakenly interpreted Paul's writings as meaning that Judaism was seriously defective, considering that the new faith had superseded Judaism in the plan of God. They soon came to think that the Jews had been rejected by God and lost their place as his chosen people, because of their rejection of their Messiah. They regarded those Christians who attempted to continue their membership of the Jewish people as neither Jews nor Christians, and they fought those who wanted to retain within the Catholic church customs such as keeping Easter at the same time as Passover.

Gentile Christianity differed from the earliest form of the new faith in more than one important way. From the beginning it had rejected the Torah, together with its commandments constituting the human side of the covenant with God. At the same time, it had radically reinterpreted the Jewish Bible, reading it as a complex web of prophecy of Christ and a systematic denigration of Jews and Judaism.

Gentile Christianity soon developed beliefs concerning the role of Jesus that differed greatly from those of the earliest Jewish Christians who knew Jesus best. Gentile Christians believed that Jesus had brought forgiveness to individual sinners through his death, and they came to see him also as a cosmic redeemer. These beliefs were largely based on the teachings of Paul, who had begun the systematic adaptation of an originally Jewish message to a Gentile audience. He, like them, must have been influenced by ideas drawn from the surrounding culture and environment.

This may be shocking for most Christians to read, but the earliest Christians, themselves Jews, had not thought of Jesus' death in this way. It was something that required explanation in the light of their overriding belief that he was the Messiah; on the face of things the belief of a dying Messiah was incompatible with it, since it was no part of the destiny of the expected Messiah to be put to death. They believed, however, that with the resurrection of Jesus the general resurrection of all the dead had begun. Perhaps they also, at least those Essenes who became followers of Jesus, saw his death as a martyrdom that could help to atone for the sins of the Jewish people. But Judaism on the whole could not have regarded Jesus' suffering on the cross as a unique way of obtaining forgiveness for their sins, since (like Jesus himself) they knew that forgiveness was already freely available within the covenant to repentant sinners.

Now I don't want anyone to miss what I will say next. The changes, such as those involving atonement and salvation, introduced by Gentile Christianity were therefore of major deviation from what Jesus and his original followers believed, a fact masked from modern people by the greater familiarity of the newer ideas.

Gentile Christianity gained further impetus at a period near the end of the first century, when the original



expectation of the Jewish originators of the new movement, that Christ would very shortly return and do all that had been traditionally expected of the Messiah, had died down. He didn't come however.

Jesus had preached the imminence of the kingdom, or kingship, of God. After his death, his followers preached the arrival of the messianic age under his auspices. All the earliest Christians, whatever their other differences, were united in the ardent belief that the end of history had come, that it had only a few months or years to run before being utterly transformed into a new age.

They did not think of themselves as originators and shapers of a new religion but as those upon whom the duty had fallen of announcing this new age to their fellow Jews, in the name of Jesus. But Jesus did not return, and as the years passed, it became impossible to sustain the original tension of anticipation of his coming. Gradually, the new movement settled down into history.

The expectation of a new age was too fundamental an element in the original Jewish heritage of the Church to be simply discarded by Gentile Christianity. It had to be retained in some form. In its original form, it meant very little to Gentiles, who had not learned to share the Jewish expectation that God would assert his sovereignty over a rebellious world and deliver his own people, the Jewish people. And it did not seem that the expectation would now be fulfilled very soon, in any case.

The expectation of a new age, called eschatology by scholars, was reinterpreted by the Gentile church, now assuming the shape of a new religion. The original contrast between the present age and the new age to come, already dawning in the life of the Christian movement, became transformed into a contrast between the natural and the supernatural. Such a contrast was much easier to understand for pagans, especially the philosophically educated. The terms I have used are actually of later origin, but they provide our best way of understanding how the early Gentile Christians thought.

Now the Gentile Church thought of itself as privileged to be the bearer of a new supernatural life of grace, stemming from the incarnation of God in Christ, a divine-human life to which the sacraments of the church gave entrance. The Gentile Church could then contrast itself with Judaism, which lacked this supernatural element of grace, stemming from God incarnate. Thus, a Jewish contrast between two historical ages in time became transformed into a Greek contrast between two metaphysical levels, this material world and an invisible, spiritual one.

The new Gentile Christianity became greatly assimilated to the Graeco-Roman culture in which it lived, as it rethought the whole Jewish heritage of Christianity, stemming from the Bible, in the terms of Greek philosophy. Soon the theology of the early Catholic Church would be expressed exclusively in Greek philosophical language, even when it was translated into Latin, and the simpler and more concrete language of the Jewish Bible reserved for popular preaching and devotion.

Greek philosophy was often monotheistic in its theology and ethical in its teaching about personal conduct, but it was pagan in origin and had no natural affinity with Jewish ways of thinking and acting. Gentile Christians felt much more at home with this kind of pagan philosophy than with the Jewish heritage mediated to them through the original Christian preachers, and through the Jewish Bible that had been bequeathed to them as the foundation of their faith. The Jewish Bible in Greek translation was for a long time their only Scripture, but they read it in ways Jews would not have done.

This reinterpretation of eschatology (and soon of all theology) into Greek metaphysical terms led to extremely important changes in the pattern of religion by which the church lived. So effective and sweeping were these changes that it is now hard to imagine Christianity without them. Gentile Christianity, now developing into Early Catholicism, changed the whole pattern of religious life by its introduction of the sacramental system, to become the core of later Catholic Christianity. The sacraments are rituals (significantly called "mysteries" by Greek Christianity) believed to have a supernatural effect on the believing participant.

Like Jews themselves, which indeed they were, the earliest Christians knew nothing of sacraments. They did, of course, possess rites, especially baptism and the breaking of bread, soon to be understood in a sacramental sense. Ideas that may have been the precursors of sacramental theology can be found as early as the writings of Paul. However, the rites which would become sacraments for the Gentile church were originally understood in a Jewish way. Indeed, Paul may have been the one responsible for transforming them into something Gentiles could understand and respond to, in the light of their experience of the mystery religions of their own culture.

The most plausible way to account for the development is to assume, as most historians of doctrine do, that Greek ways of thinking in a Gentile church led to radical reinterpretation of rites originally understood within a Jewish frame of thought. It is most likely true that, as many historians have supposed, the model for the transformation was the Hellenistic mystery religions. These promised the initiate a new life through mysterious rituals of death and rebirth.

The Jewish rites of incorporation into the community, circumcision and immersion, are not comparable in meaning to Christian baptism as it came to be understood by the Catholic church. They more closely resemble naturalization to citizenship of a new country. The earliest Christians must certainly have interpreted the "breaking of bread" as analogous to Jewish common meals of religious significance, such as the meals taken together on the Sabbath, or the Passover seder.

Gentile Christians soon came to think of these rites as having a supernatural effect. They were supposed to transform the believer invisibly, bringing about spiritual effects humanly impossible to accomplish through the identification of the believer with Christ. Membership in a sacramental church meant participation in a supernatural or divine-human life of grace, sharing in fact in the divine-human life of Christ.

The center of this transformation of Jewish into Greek, or in fact pagan, ways of thinking was the new Greek doctrine of Christ, now thought of as fully divine. From the second century on, theologians became centrally interested in the relationship of Christ to God and preoccupied with questions about the divine nature. This too is not a typically Jewish concern, since Jews regard the divine nature as beyond human comprehension, and suspect attempts to explain it as idolatrous.

Now the developing Christian myth presented a problem for monotheists. How could two persons be divine? Yet Christians were convinced that their redemption had been the work of no one less than God. It was now axiomatic to them that Christ was nothing less than divine. Indeed, it was his human nature, originally taken for granted, that now became problematic.

The model on which the theological solution was arrived at was Platonic and Stoic. The Greek philosophers of these schools had already thought of a Logos, or creative Word, the pattern on which the whole universe had been created, its immanent rationality or logic. Since the New Testament had described Christ as the Word of God, it was not difficult to identify this Word with the Word or Logos already spoken of in Greek philosophy. Probably the author of the Fourth Gospel had already done so in his prologue. Thus the theologians came to teach that God had created the world through his Logos, Christ, and had then redeemed it through him also. The Word or Logos was divine, but in a derivative sense.

In the second century, we find the theologians of the Gentile church thinking of Christ primarily as the Word, or Logos, of God, and even as a "second God." The latter term was too risky and threatening to the monotheism to which the church intended to adhere, and it was soon abandoned. Eventually, though not until the fourth century, the complex theology of the Trinity, which also incorporated the Holy Spirit on the same level of divinity, was worked out.

Eventually this transformed Gentile church became the state religion of the Roman Empire, dominating the

world in which Jews had to live. Now there arose a remarkable synthesis between the Graeco-Roman culture of classical antiquity and the beliefs of the Christian movement, already transformed by the impact upon them of Greek and pagan ways of thinking. The Catholic church of history, including its Eastern wing that later became the Orthodox church, was the bearer of this synthesis into the Middle Ages. This classical Christian civilization is in turn the basis of modern culture, itself inexplicable without an understanding of its foundation in the Christian past, though it has broken with its heritage in important ways.

From the pagan world from which they had come, Gentile Christians had inherited many prejudices against the Jews, and these prejudices played in to the anti-Jewish reading of Paul to create a very anti-Jewish outlook in the Gentile church from early times. Christian antisemitism is not at all the same thing as pagan antisemitism, though they are often thought to be continuous with one another. The destructive energy of Christian antisemitism is inconceivable without the myth that the Jews killed Christ, a myth absent from pagan anti-Jewish calumnies, many of which were also leveled against the early Christians. Nevertheless, there was little or nothing in the form of Christianity these Gentiles were receiving to rid them of their preconceived attitudes of hostility and contempt toward Jews, or to cause them to read Paul's writings otherwise than as confirmation and intensification of these existing attitudes.

Gentile Christianity saw itself as a new and superior religion, intended for Gentiles, and adapted to their situation. It is not surprising that very soon theologians were arguing that the Jewish Bible should be discarded, and no longer incorporated in the Christian Scriptures. Looking back, it is in fact astonishing that it was not discarded in the second century.

Only the Old Testament's grounding in Judaism could give Christianity the pedigree deriving from an ancient past that people of the day thought a religion ought to have. Novelty, and Gentile Christianity was in fact a novelty, was then considered a very serious drawback in a religion. And of course it was already basic to Christian faith that Jesus had been the Jewish Messiah and that he had died on the cross and thus become the Savior of the world as a result of the rejection and hostility of the Jewish people. Such ideas, un-Jewish as they are, would have been unintelligible without the Bible as their background.

Because Gentile, or Early Catholic, Christianity has had this immense influence on the culture in which we all live today, Jews, Christians, and secularists alike, it is hard to imagine other forms of early Christianity except in this image. Yet, other forms did exist, and at the turn of the first and second centuries they were formidable rivals to Gentile Christianity.



# THE DIVERSITY OF EARLY CHRISTIANITY #2

## JEWISH CHRISTIANITY

The first Christians were all Jews, like Jesus himself. There is no doubt at all that Christianity originated as a Jewish movement, and in its earliest stages it did not look beyond Judaism. Its members thought and lived in wholly Jewish ways, and they explained even the novel aspects of the new movement by reference to the most authoritative of Jewish sources, the Bible itself.

When historians speak of "Jewish Christianity", they do not usually refer to the very earliest form of the Church, Jewish though it undoubtedly still was. They mean a group that developed a separate identity later, partly in reaction against the abandonment of the Torah by Gentile Christianity. It is natural to suppose that from the first there must have been some among them who, perhaps like Paul in the period that he remained outside the movement, had doubts about the propriety of bringing converts into the people of G-d without the proper rites of conversion.

Later, after Paul himself joined the movement, taking the leadership of its mission to the Gentiles, a substantial Gentile wing grew up, composed of persons who had not been formally converted to Judaism and who did not observe the Torah. There was at the same time another group opposed to this development which now began to constitute a party or faction within the church. This pro-Torah Gentile faction within the Church strenuously opposed what Paul was doing, on grounds that must seem perfectly reasonable from a Jewish point of view.

**Answer for yourself:** If the messianic age was already unrolling, and the Gentiles were being brought into the covenant in accordance with prophecy, why should they not join the covenant people and enter the messianic time along with it?

Paul's actions must have seemed to them reckless and without any basis in Jewish faith or in the authority of the Torah. That is why today we yet can find numerous accounts of those in the earliest Church that opposed Paul and his message. Bet Emet has undergone rigorous research into these areas and have valuable information and articles dealing with these areas. If you would like more information at to the Paul problem in the early church request by email and we will send them to you.

On the other hand, another group of no less observant Jews, led by James, the brother of Jesus, were apparently willing to go along with Paul's activities in bringing a Torah-free message to the Gentiles, so long as there was a clear distinction between a Gentile mission on Paul's lines and the original mission to the Jewish people. Gentiles, then, were not to be expected to follow the Torah, but Jews were to be encouraged to continue to do so. Those we now think of as distinctively Jewish Christians were therefore only one wing of a larger group of Christian Jews, all of whom continued to observe the Torah while believing in Jesus as the Messiah.

After twenty centuries of Gentile Christianity, it is natural for us to identify Christianity with non-Judaism and invariably with some degree of anti-Judaism. The existence of an early Christian group that continued to observe the Torah, even though it eventually became unimportant and died out, is

an important fact. At least for a time it was possible to believe in the messiahship of Jesus and continue to be an observant Jew.

For the typical Christian the next statement must be understood. On the other hand, we must recognize that it was only possible to maintain belief in the messiahship of Jesus by supposing that the Jewish community as a whole was in very serious error in its interpretation of the Bible, since it was unwilling to recognize that a crucified insurgent could be regarded as the King Messiah, whose destiny according to everyone else's expectation, as conditioned by the prophetic Jewish Scriptures, was to redeem the people from foreign domination and bring in universal peace and righteousness. Jesus had done nothing of this.

From the second generation on, it seems more correct to think of Jewish Christianity simply as the community of those believers in Christ who observed the Torah and fully accepted the authority of the Jewish Scriptures, whether or not they had been born Jews. This group of Jewish Christians, who were the disciples of Jesus, was distinguished in particular by its practice of making proper proselytes to Judaism of its Gentile converts. It was these people who endeavored to fulfill the Great Commission mandated by Jesus, and notice that they understood it to mean the bringing of the Gentile to Biblical Judaism and not to a Torah-less Christianity as proposed by Paul!

The beliefs of these Jewish Christians are not easy to determine with clarity and precision. They produced Gospels of their own, some of which have survived in fragments quoted by ancient Christian writers. It was believed in the ancient church that they used an original Aramaic version of the Gospel of Matthew. However, the extant fragments of Jewish-Christian gospels do not support this view, and it is not certain if there ever was such a version of Matthew.

In fact, one of the Jewish-Christian gospels (known as the Gospel of the Nazarenes) seems to have been an Aramaic translation back from the Greek Gospel of Matthew, with annotations, additions, and expansions. It seems to have contained the whole of the Matthew we have, including the birth stories.

Another Jewish-Christian gospel, that of the group known as the Ebionites, was written in Greek. The Ebionites gave their name to Jewish Christianity at large for many writers in the early Church. It was supposed that they had been founded by someone called Ebion. In fact, the word is Hebrew for "poor," and Paul refers to the Jerusalem church by this name. Perhaps they wished to designate themselves as the poor whom Jesus had called blessed. Their beliefs apparently did differ from those of the Gentile church.

Their gospel appears to have been drawn from Matthew and Luke, and it may also have used Mark as a source. It omitted the birth stories. In this gospel the Spirit enters Jesus at his baptism. Like some other Jewish Christians, the authors of this gospel rejected the sacrificial worship of the Temple, attributing the rejection to Jesus himself. A third such gospel, called the Gospel of the Hebrews, of Egyptian provenance, was apparently somewhat more Gnostic or esoteric in character, a fact that may account for its preservation in Egypt, where esoteric Christianity especially flourished.

Something can also be inferred of the beliefs of Jewish Christians from symbols and other artifacts that archaeologists have found. It is clear that they all continued to observe the Torah. Beyond that, it is not easy to generalize. Some groups may have believed in the virgin birth and even the divinity of Jesus. Others certainly did not believe in either.

The later Jewish Christian groups regarded Paul very unfavorably, as a traitor to Judaism (if indeed he had been a born Jew at all) and a perverter of the original message of Jesus. Sometimes their opposition was expressed in disguised ways, in view of the power of the Pauline church. They seem to have been doubtful of Paul's own claim to be a highly educated Jew, trained in the schools of the Pharisees. For them, unlike the Gentile churches, Paul was a disaster for the movement springing from Jesus and his preaching to his fellow Jews. Nevertheless, in due course they too found themselves separated from the main body of the Jewish people by their loyal retention of the belief in Jesus' messianic destiny, now apparently conclusively refuted (in Jewish eyes) by his failure to return to earth and act as the expected Messiah.



Some of the Jewish Christians were certainly involved in esoteric beliefs and ascetical practices, which in themselves tended to separate them from the main body of Judaism. It seems possible that some of them identified Jesus with beings believed in by esoteric groups, such as a great archangel, or even a primordial semi-divine Man, the Adam Kadmon.

If so, the dangers to monotheism the Rabbis saw in esoteric Judaism may have contributed to their rejection of Jewish Christianity. Judaism was tolerant of differences in theology, but much less so of differences in observance. We do not know of ways in which Jewish Christians diverged from their fellow Jews in observance, and there was nothing to warrant excommunication and ostracism in a belief in an unorthodox Messiah, so long as no one thought of him as divine. This is the very error of the Gentile Church today!

There does seem reason to believe that the later movements scholars call Gnosticism originated within esoteric Judaism, and that some forms of Jewish Christianity had very close links with it. The ascetic and esoteric wings of Jewish Christianity must have found a ready association with Jewish esoteric beliefs and practices, or even have originated within such groups. The earlier view of scholars that Gnosticism originated in an extreme Hellenization of Christianity now seems untenable. The traces of Judaism in the Gnostic documents now accessible to us are too many and too pervasive.

Jewish Christianity, at first vigorous, gradually died out, probably because of isolation both from the dynamic development of Gentile Christianity, and from the nourishment of association with the main body of the Jewish people. It was strongly contested from the second century on by developing Catholic Christianity, eager to close the ranks against all forms of heresy. It survived longer outside the Empire than within it, and its eastern forms remained actively missionary.

By the time of the Constantinian revolution, Jewish Christianity was largely a spent force. Nevertheless, it seems to have survived long enough in outlying areas to have influenced the perception of Christianity in the Quran. Muslim Christology is identical with that of some esoteric Jewish Christian groups, and it differs from that of the Catholic church. Muhammad must have known Jewish Christians and their traditions in his earlier years.

As the expectation of Jesus' imminent return died down, since it failed to take place, it would have been natural for Jewish Christianity to go the way of other failed messianic movements, and to be reabsorbed into the main body of Judaism. There have been such movements, both before and after Jesus. Once everyone could see that the supposed Messiah was not going to deliver the people and bring in a new era, belief in him was abandoned with greater or less reluctance, and his followers returned to the main body of the Jewish people. Sooner or later, the new movements fizzled out. However, it is not altogether clear why this did not happen in the case of Christianity.

The main reason seems to have been a feature unique to this particular messianic movement: its appeal to Gentiles and its success among them.

**Answer for yourself:** Were the links with other forms of Christianity now stronger than the links to the Jewish people, in spite of the failure of the distinctive messianic expectations of the group?

**Answer for yourself:** Was the belief in a suffering Messiah, not shared by other messianic groups, powerful enough as an interpretation of the tragedies of history to survive refutation of the positive aspects of his messianic vocation?

**Answer for yourself:** Or was the way barred from the Jewish side?

**Answer for yourself:** Had the measures taken by the Rabbis against unorthodox forms of Judaism, of which Jewish Christianity was one, been so successful that there was now no way back for disillusioned believers in the messiahship of the crucified?

Whatever the reason, by this time Christianity had ceased to be a movement within Judaism and was regarded by its adherents and detractors alike as a new religion. The new religion continued to have an observant Jewish wing, but its members were no longer regarded as Jews by other Jews. Their association with Gentile Christians who were clearly anti-Jewish may have been sufficient to cancel their Jewish credentials in the eyes of the Jewish authorities.

In fact, both Catholic Christianity and Judaism thought of them as neither Christians nor Jews. Although it may now seem to us that it might have been otherwise, the movement had no historical future, and in all probability it cannot now be revived. Certainly the present-day Hebrew Christians, or "Jews for Jesus," are not Jewish Christians in the ancient sense. Their beliefs are those of evangelical fundamentalism, even if they continue to observe Jewish customs: they hold firmly to beliefs that all Jews must regard as dangerously close to idolatry.



# THE DIVERSITY OF EARLY CHRISTIANITY #3

## GNOSTICISM

The third of these movements in early Christianity is generally known to scholars as Gnosticism. Gnosticism was in essence an esoteric spiritual movement, in some respects rather like Buddhism. The term esoteric originally referred to something private or secret, being derived from the Greek word "eve," meaning inside. Its counterpart and opposite, exoteric, comes from another Greek word, "exo," meaning outside. In a religious context, scholars refer to esoteric forms of spirituality or religion, to distinguish them from the conventional or public forms of religion with which we are more familiar, termed exoteric.

Those who practice esoteric spirituality are usually mystically inclined, and like many mystics in all cultures, frequently believe that human beings have within them a divine spark of which one may become aware by various disciplines of concentration and non-attachment. Since such beliefs, if entertained by the spiritually immature, can lead to ego inflation and the development of pantheistic doctrines, they have often been kept secret, revealed only to the initiated, when they are considered sufficiently mature to be out of danger. From this practice of secrecy comes the familiar sense of the word esoteric as something hidden and out of the way.

A number of scholars in the field of comparative religion hold that esoteric spirituality is to be found in all religions and at all historical periods. It differs in its symbolism and practices in accordance with the culture in which it functions, but according to these writers it is always essentially the same everywhere.

If this interpretation is correct, esoteric spirituality cannot be understood by theological or philosophical investigation, but only by inward experience. The secret it protects may seem to some, perhaps, either meaningless or philosophically indefensible, when expressed in intellectual terms, but this does not mean it can be dismissed. As known in intuitive experience it appears to be self-authenticating and not open to the objections of the philosophers and theologians.

One of the classic expressions of esoteric spirituality is to be found in the Upanishads, summed up in the famous phrase "tat tram asi," thou art That. But esoteric spirituality is not confined to Asia; it is also to be found in the West, in the Sufis of Islam, the Christian mystics, and the Jewish kabbalists, in distinctive forms and expressions appropriate to each religion.

Esoteric spirituality was also prevalent in the ancient world. Many, including Plato, believed that it had originated in the secret teachings of the ancient Egyptians. That may be so, but we shall probably never know. In antiquity, such teaching was normally never committed to writing. It was believed that spiritual knowledge could only be transmitted from teacher to student, within the spiritual relationship of master to disciple. What could be written down was not the same thing, even if the words were the same. Thus, even if we happen to possess some of the literature of esoteric movements, it is unlikely that we shall understand it as its exponents did, unless we are ourselves practitioners of another authentic esoteric discipline.

In any case, because of this esoteric reticence, much that we might wish to know is simply not available to us. Generally speaking, our knowledge of all such movements is radically incomplete. What we know from the

polemical arguments of opponents is probably a misunderstanding, and even when we do possess authentic texts, we cannot be sure that we can understand them correctly. Perhaps our best chance of interpreting them is to read them in the light of the esoteric literature of other cultures, as interpreted by those who do claim to understand them, such as the scholars I have referred to.

This may be our best way of understanding the surviving literature of Gnosticism, which does seem to have been such an esoteric movement, with striking peculiarities of its own, at least in some of its forms. This at least is the impression given by the corpus of Gnostic literature discovered in the late 1940s at Nag Hammadi in Egypt, and now available in English translation. The name, Gnosticism, which has long been given to this particular movement, comes from the Greek word "Mitosis," meaning knowledge. But as we are now in a position to understand, the knowledge referred to is not intellectual or inferential, but arises from direct experience.

As the specialists examine this material with the resources available to them, there is growing agreement among them that Gnosticism must have originated somewhere on the fringes of Judaism. Although much of this literature does not look at all Jewish, especially on a superficial reading, it is becoming increasingly clear that it is permeated with Jewish terms and symbols, and that even in its apparently most anti-Jewish form, it presupposes the structure of Judaism. Probably the earliest form of Gnosticism was fully Jewish, and it was either the ancestor of, or closely related to, the Jewish mysticism of which we first hear in the Talmud, though it doubtlessly originated in an earlier period.

The books discovered at Nag Hammadi appear to have been the spiritual reading of a Coptic monastery, preserved by the monks from destruction in an orthodox crackdown. The Copts are Eastern Christians speaking a form of the ancient Egyptian language, called Coptic. They are descendants of the original Egyptian church but during the Christological controversies of the fifth century remained faithful to their interpretation of the views of their earlier leader, Cyril of Alexandria, now stigmatized by orthodox Christianity as Monophysite.

The rediscovered books include a wide variety of literature commonly called gnostic, some of it barely gnostic at all. Among them are the beautiful mystical work called The Gospel of Truth, often attributed to the Roman teacher Valentinus, as well as the Gospel of Thomas, already mentioned for its affinity with the Q tradition represented in Matthew and Luke in the Christian canon. The works are of varying merit. Only a few of them bear out the picture of Gnosticism obtained from its opponents, the church fathers, who did their best to ridicule it. It is among this small group that we can find evidence of anti-Jewish Gnosticism.

This later anti-Jewish Gnosticism seems to have expressed its alienation from regular, exoteric Judaism by reversing its signs, as it were: what is good in the eyes of mainstream Judaism, such as the creation, becomes bad for this form of Gnosticism; what is bad for Judaism, such as the serpent in Eden, becomes good. The God of the Bible becomes a lesser being, belonging to a metaphysical level far below that of ultimate reality, where the true God exists. But the creator God does not even know that he is not the real deity. Only because he is so deluded can he make the tragic mistake of creating the material world, and thus imprisoning innumerable sparks of the divine in a material envelope.

Thus, neither the Bible nor the teachings of conventional religion, Jewish or Christian, can convey the truth to the seeker. A higher revelation is needed to make known to the imprisoned sparks their true origin and destiny: who they are, where they have come from, where they are going. An emissary from the world of light, far above the level of the deluded creator and lawgiver, must come down and teach them these saving truths.

The Christian forms of Gnosticism believed that this had been the role of Jesus. His esoteric teaching, given to favored disciples, especially Thomas the Twin and Mary Magdalene, in private during his lifetime and after his resurrection but withheld from the future leaders of ecclesiastical Christianity, was supposed to have dealt with these mysteries.

**We are far from having adequate critical resources to discover if any authentic ideas, let alone actual words, of Jesus are contained in such works. It has been plausibly argued, however, that the Fourth Gospel in the New Testament is also largely based on an esoteric source, though later edited in the interests of a very different theology. Even the first three Gospels tell us that Jesus did teach in private. Some of his teaching as recorded there suggests that his own fundamental outlook may have been esoteric. The possibility that Jesus was also an esoteric teacher has in my view been dismissed too easily by New Testament scholarship.**





## SO DID JESUS FOUND JEWISH CHRISTIANITY, GENTILE CHRISTIANITY, OR GNOSTICISM?

One person could hardly have founded all three of these movements. They are much too different from one another. They are different enough to be regarded as three different religions, with widely divergent views on the nature of salvation. By the same token, it is far from likely that they stem from a common source earlier than any of them, which could itself be attributed to a single founder.

**Answer for yourself:** Is it then possible that one of the three could have been founded by Jesus, while the other two arose independently?

I think that you would agree with me that we can hardly suppose that Jesus the Jew would have founded Gentile Christianity, though this is in effect the view of earlier historians, before the rediscovery of Jesus' full Jewishness. Nor could the Jesus depicted in the synoptic Gospels, still our most reliable source, have founded the anti-Jewish Gnosticism of the second century. Jesus might perhaps have founded Jewish Christianity and even given it something of the esoteric form it eventually took. But he could only have done so if he had firmly claimed to be the Messiah, and he certainly did not do that.

If we mean by Christianity anything like the movement that developed into the Catholic church of history, we can be sure that Jesus did not found it, since it contains too many anti-Jewish ideas that are almost inseparable from it. That movement in any case is largely the creation of second-century leaders. It has little in common theologically or organizationally even with the work of Paul, the real founder of Gentile Christianity, whose actual theology had little influence on the second century. It was largely an attempt to unify around a common ideology, that of the church of Rome, the very diverse movements that had survived from previous decades. It attempted to suppress its rivals by use of its own prestige as the church of the capital city of the empire and by means of the claim that it represented the most authentic tradition of the Apostles of Christ.

Whether the claim was true or not, it came to be very widely accepted. Behind the second-century unifying tendencies lay, as we have noted, extraordinary variety. It had not proved possible before the second century to unite the diverse forms of Christianity on the basis of commonly acknowledged instructions of a founder. In fact, no such organizational instructions survived, if they had ever existed.

The diversity in early Christianity was altogether too great to make the assumption that it could have had a single founder plausible. When we put that together with the new discovery of Jesus' full Jewishness, we are faced with massive obstacles to acceptance of the traditional assumption that Jesus was the founder of Christianity. In fact it has long been abandoned by many New Testament scholars in the dominant tradition.

Instead we hear of the "Easter faith" of the disciples as the origin of Christianity, and that is much nearer the truth, though what these theologians mean by the Easter faith is something too like the developed Christian myth to have entered the minds of Jesus' Jewish followers at that stage. Christianity does not rest on what

**Jesus taught himself, still less on what he taught about himself. It rests on what his followers began to teach about him after his death.**

**Answer for yourself:** Was that teaching of the Gentile followers of Jesus faithful to his own intentions, especially in the anti-Jewish turn it so quickly took?

In the past, scholars felt they could cautiously conclude that it was. The more we come to understand Jesus' own Jewishness, the less likely it now seems that that was the case. **So far as Christianity is and has been anti-Jewish, it seems to depend on massive misunderstanding of Jesus himself, of the roots of his spiritual life and of his conceptions of his own mission.**

**Answer for yourself:** Is it possible we as Christians have misunderstood Jesus' mission and message, let alone his death?

Many will be tempted to say "no"; I would encourage your dedicated study into such areas before you make a hasty answer that cannot hold the test of scrutiny. Is one thing to have faith, but a better thing to have faith in the truth. Facts and reproduceable evidence often proves our faith in error; that never pleases or glorifies G-d.



## THE HISTORICAL JESUS...OR THE CHRIST OF FAITH...WHICH IS REAL?

**Answer for yourself:** Which Yeshua/Jesus are we to believe in? That's right; the New Testament teaches two very different and distinct depictions of Jesus. Let us investigate.

In the Western world, Christians imagine Jesus as tall, probably with blond hair and beard, blue eyes, and wearing a white robe and an other-worldly expression. But this is pure fantasy not supported by an accurate historical analysis of the Jewish people and the time frame allotted for the appearance of Yeshua/Jesus.

Almost certainly, Yeshua/Jesus was short by modern standards and dark-skinned. His black beard was long and untrimmed. He undoubtedly wore earlocks, the peyot that are displayed today not only by the ultra-Orthodox but were once worn by **all Jews** as a matter of course. It is legitimate to infer this from the fact that Yemenite Jews, who had been separated from the mainstream of Judaism for many centuries, turned out to be wearing the earlocks when they were brought to Israel in 1948. The practice of cutting the rest of the hair close in order to emphasize the earlocks is modern and is not followed by the Yemenites. The New Testament is silent on the point, which was doubtlessly taken for granted at the time. We know from the Gospels that Yeshua/Jesus wore fringes on his garments like other Jews. Like other Jews, he wore tefillin (called "phylacteries" in the Gospels) when he prayed formally, and perhaps at other times, and he took it for granted that others would do the same. He objected only when they were ostentatious in wearing them in public, as some did in his day. He observed the feasts and fasts, and **he must have gone to the ritual bath on appropriate occasions to purify himself (before each Sabbath and before celebration of festivals and feasts; totaling at least 59 baptisms or immersions a year...to a Jew this was being "born from above" on a continual basis)**, for we know from archaeological findings that the ritual bath (mikvah) was in common use in Jesus' time. He said the customary blessings when he drank wine (KIDDUSH) and when he ate bread (ha-motzi). He washed his hands whenever he sat down to eat (considered a type of immersion), thought apparently his disciples sometimes neglected to do so, without being reproved by him. Contrary to what the Gospels report this was only a "Priestly duty" until long after the destruction of the Temple and the time of Rabbi Akiba when this practice was extended to the common man.

He personally obeyed all the commandments, ethical and ritual, and took part in the sacrificial worship of the Temple when he was in Jerusalem. Like the prophets in whose tradition he stood, he objected to these things (ethical and ritual obedience to Torah) only when they were done mechanically, without the intention toward G-d that made them valid, and without the social morality that G-d demanded above all.

Jesus was a faithful and observant Jew, according to the **halachah**, the interpretation of the Torah, accepted in his day. He did not regard the Jewish Law itself as mechanical and ritualistic, or those who kept it carefully as spiritually decadent. He love the Torah and observed it with the deepest faithfulness and spiritual dedication. He lived by it until his last breath.

**The "real" Historical Jewish Jesus was in no way like the gentle "Gentile Christian Jesus,"** seen always as a meek and non-offensive teacher as portrayed in the Christian tradition. While he advocated the

transcendence of anger to the point of loving enemies, he evidently did not always avoid it himself (take for instance the cleaning of the Temple). His criticism of all religious phoniness is as direct and even brutal as anything to be found in religious history. In this, he was the toughest of teachers. Yet his compassion for sinners is rightly regarded as remarkable, and it is this that marked him out as the bearer of a distinctive message concerning divine compassion.

If this message aroused opposition, and it seems that it did, it was not because it was un-Jewish. It was not. Rather, Jesus' convictions concerning the compassion of G-d for sinners and the way human beings should imitate it went even beyond what some of the devout of his day had been able to imagine of G-d. And if Jesus was scathing in his criticism of religious phoniness, it was not because he was opposed to Judaism, or regarded it as intrinsically defective, but because he wanted the Torah to be fulfilled by everyone as completely and perfectly as possible, from the heart.

His personal name was **Yeshua**, in the Aramaic he spoke, or **Yehoshua** in Hebrew, a very common name usually translated as Joshua. We get the form **Jesus** from the Greek rendering of the Aramaic name Yeshua, which comes out as **lesous**, which is Jesus in Latin and also in English. His parents were Yossef and Mariam, or Miriam. He had brothers called Yaakov (James), Yoset, Shimon (Simon), and Yehudah (Judah). He also had sisters, but their names were not remembered.

Jesus was probably born a few years before the date usually reckoned as the beginning of the Common or Christian era, during the reign of Herod the Great (4 B.C.E.). Unfortunately, we have no reliable means of ascertaining the exact date. The methods usually employed depend on the birth stories in Matthew & Luke, which have many obviously legendary elements, and in any case do not agree with each other (check it out for yourself). He died during the rule of the Roman governor, or Perfect, Pontius Pilatus, which lasted from 26 to 36 C.E. It seems certain that the Romans executed him because they regarded him as an insurgent, on account of his reputation as a claimant to the title of Messiah, whether or not he actually made the claim. The Gospels do tell a story of growing conflict between Jesus and his fellow Jews, ending in a religious trial before the highest and most solemn court of his people, which condemns him for blasphemy on account of a claim to be the Messiah and hands him over to the Romans for execution. This is the basis of the ancient and long-standing belief that the Jews killed Christ.

**Answer for yourself:** Is this depiction of events in the New Testament truthful? Did the Jews kill Christ (Messiah)?

There are many stories in the Gospels that suggest that they did, but upon close examination seem exceedingly improbable. The Jews did not kill Jesus because they had no reason to do so. He was not guilty of any religious offense regardless of what is written in the New Testament. **Much contained in the New Testament is artificially created "fiction" to separate Jesus from Judaism so that Jesus can be made to look as if he is rejecting his faith and his faith is rejecting him; such was necessary to present Jesus as the author of a new religion that will take the place of Biblical Judaism.** This was very necessary if Rome was to succeed in her bid to replace Ethical Monotheism with adaptations of sun-worship with which she was deeply involved. **Jesus was for Rome a new sun-g-dman and was marketed as such to the Gentile world. It worked!**

Back to the trail for an instant. It is in the highest degree improbable that such a trial before the Sanhedrin as we read of in the Gospels of Mark and Matthew ever took place. What we read in the Gospels about the trial of Jesus is the product of later Christian imagination, and it reflects Christian, not Jewish, views of the nature of the Messiah.

**It was not the Jews but the Romans who killed Christ.** They did it for their own political reasons; evidently, the Romans did believe him to be a claimant to the title of "The Messiah", although he made no such claim (such as promise to be the Messiah who would liberate Israel from Roman bondage). No doubt, the Romans correctly understood that from their own point of view a Messiah must be a rebel and an insurgent, since he is expected to deliver the Jewish people from pagan domination. In any case, enough people thought

Jesus was the Messiah (both Jewish and Romans) to constitute a political danger to Roman rule. No one should any longer imagine that it was the Jews who were the Christ-killers.

We cannot reconstruct the *order of the events* in Yeshua's life from the Gospels, because the writers of the Gospels did not know what it was themselves, as was already recognized in the second century. Nevertheless, it is possible to discover the kind of person Jesus was and what he stood for, by a careful comparison of the gospel stories about him with what we know of the religious environment in which he lived.

To imagine Jesus in a thoroughly Jewish way is very difficult even for Jews, most of whom have been conditioned to think of him as some kind of Christian. Jesus was not and never would be a Christian or adhere to traditional Christian doctrines of today. For Jesus to believe the Christian doctrine over Apostolic doctrine of the first century would be out-right sin in many instances. For Christians, it takes real effort to see and understand Jesus within the Judaism of his time. The degree of effort required reveals the anti-Jewish prejudice with which all Christians have been inflicted, including those who do not think they have such prejudices.

## DID JESUS FOUND CHRISTIANITY?

Even as recently at the late 1970's, a justly celebrated New Testament scholar entitled one of his books The Founder of Christianity. Like almost everyone else at the time, he assumed that Jesus had been its founder.

**Answer for yourself:** But can we really imagine the Jewish Jesus founding Christianity when its core religious teaching are directly opposite to what Judaism had taught for over 2000 years? This is the first assumption we have to call in question.

**Answer for yourself:** How could this authentic and faithful Jew, living according to the *halachah*, have thought of founding a new religion in opposition to the one he loved and lived? To do so would have been absurd, not to mention sin!

The Prophets of the Bible were very critical of the Jews of their day, much more critical in fact than the Gospels represent Jesus as being, but they never dreamed of founding a new religion. They envisaged a national repentance from all the sins they reviled, followed by divine forgiveness and the full restoration of Israel to its status as G-d's beloved people.

**Answer for yourself:** Could it have been otherwise with Jesus?

Nevertheless, no new religion was founded in the name of any of the biblical prophets, and it is a fact that a new religion did grow out of Judaism in the first century. It was called Christianity. The name of Christianity comes from the title Christ (Christos, the Greek form of the Hebrew word meshiach, our word Messiah), but not from Jesus' personal name. By the time the movement received the name by which it has ever since been known he was already most often referred to simply as Christ, Messiah. But there was no doubt which Messiah was meant.

There were also other first-century messianic claimants. No large-scale religious movement emanated from their careers, however. In the case of Christianity, its early leaders acted "in the name of Jesus of Nazareth," whom they proclaimed as Messiah, or Christ.

**Answer for yourself:** Were they justified in invoking his name to legitimate their action in spreading a new religion? The very name of Christianity shows that in its earliest days it was understood by everyone to be inseparable from the belief that Jesus was the Messiah (Christ).

Jesus could not have founded Christianity. The new religion that emerged from the events of the life



and death of Jesus contained too many divergent movements to have been the product of a single creative mind. At any rate, if Jesus had intended to found a new religion, he did not succeed in doing so in any coherent form. Much more probably, he had no intention of doing so. The "real" Jewish Jesus is not likely to have founded the movements that collectively constituted early Christianity.

Historians used to suppose that early Christianity was united in the legacy left by Jesus; only later did disunity arise, as new and unorthodox interpretations of the tradition developed. We now think it was otherwise. Early Christianity moved in several divergent directions, and it was not possible to unify them by appealing to the authoritative teaching of a founder.

Only in the second century did it begin to be unified around a form of Gentile Christianity, as a result of strenuous efforts by some of its leaders, most of them associated with the Church of Rome. The effort was never completely successful, and in later centuries new forms of disunity set in. But Christianity never again became as diverse as it had originally been.

If we look back to the state of the Christian movement at the end of the first century and the beginning of the second, we find amazing variety and diversity. Scholars usually group Christianity into three main tendencies, only one of which is at all familiar to us today.

- This is **Gentile Christianity, sometimes called by historians Early Catholicism**, since it represents the earliest form of the Catholic church of history. It is the ancestor of all modern forms. But alongside it were two other movements, equally popular at the time, and in some places certainly more so, but not destined to survive. It would not have been obvious to an observer in the year 100 that early Catholicism, at that time largely a religion of urban slaves, and the underprivileged, was the movement of the future.
- One of these competing movements was **Gnosticism**, which has come into public attention recently as a result of new discoveries.
- Another, now lesser-known movement was composed of **Christian Jews, remaining faithful to their Jewish heritage, while adding to it a belief in Jesus as the Messiah**. Scholars refer to the various movements that attempted to remain faithful to Christianity's original basis in Judaism as **Jewish Christianity**.

Obviously, there were sharp disagreements between these movements. Gentile and Jewish Christianity soon parted company. In the second century, the Gentile or early Catholic church fought a sharp, and in the end, largely successful battle to rid itself of Gnosticism and to put down the independent Gnostic communities. At the same time, it stigmatized as "heretical" all those groups that still held on to Jewish observance. In other words Jewish Christianity was considered as heretical by Early Gentile Catholicism.

## GENTILE CHRISTIANITY

Christianity began with the preaching of the earliest Apostles of Christ, all of whom were Jewish. It made its appeal to Jews, and as a movement it differed from other forms of Judaism only in its belief that Jesus was the Messiah. Soon its members began to preach to Gentiles and met with success, creating a distinct branch (Gentile) of their movement. Let us never forget that it was not Paul but Peter who was sent to the first Gentile after Yeshua as a prophetic symbol for the Jewish outreach to the Gentile nations that would come soon. Before long, its leadership was assumed by Paul, the great Apostle to the Gentiles. As the name the historians give it indicates, its members were Gentiles, and following the teaching of Paul, they did not consider conversion to Judaism a possible option. Obedience to the Torah as the Word of G-d was too much for the majority of them, let alone circumcision; thus when given the opportunity of all it's privileges without the responsibilities, they majority readily accepted. Such was a big mistake and would later cause the irrevocable severing of the Jews from the Gentiles as the people of G-d.

The Gentile community interpreted Paul's writings as meaning that Judaism was seriously defective, considering that the new faith had superseded Judaism in the plan of G-d. In other words, Sinai,

Moses, etc., was not sufficient because G-d had made a mistake giving them His teaching, but all would be corrected by rescinding the Torah with Grace. Gentile Christianity soon came to think that the Jews had been rejected by G-d and lost their place as his chosen people, because of their rejection of their Messiah (read Hosea again). They erroneously regarded those Jewish Christians who attempted to continue their membership amidst the Jewish people as neither Jews nor Christians, and they fought other Gentile Christians who wanted to retain within the later Catholic church customs practiced by Jesus and the early Jewish-Gentile Church such as keeping the festivals of Passover, Pentecost, First-Fruits, Rosh HaShannah, Yom Kippur, and Sukkot. The Catholic church's substitution of pagan holidays for Jewish and Biblical holy days was blatant Idolatry and broke the first Two Commandments.

Gentile Christianity differed from the earliest form of the new faith in more than one important way as detailed above. From the beginning Gentile Christianity had rejected the Torah, together with its commandments constituting the human side of the covenant with G-d. At the same time, it had radically reinterpreted the Jewish Bible (the book that Jesus said that in the Law and the Prophets it was written of him), reading it as a complex web of prophecy of Christ (Messiah) & a presenting it as a systematic slander of Jews and Judaism.

Gentile Christianity soon developed beliefs concerning the role of Jesus that differed greatly from those of the earliest Christians (Jewish as well as Early Gentile Christianity). Later Gentile Christians (following the first century) believed that Jesus had brought forgiveness to individual sinners through his death, and they came to see him also as a cosmic redeemer, irrespective of the role or repentance in the Bible. These beliefs were largely based on the teachings of Paul, who had begun the systematic adaptation of an originally Jewish message to a Gentile audience. He, like them, must have been influenced by ideas drawn from the surrounding culture and environment which had paganism as its core.

The earliest Christians (first century Jewish believers) themselves, had not thought of Jesus' death in this way. Jesus' death was something that required explanation in the light of their overriding belief that he was the Messiah; on the face of things it was incompatible with it, since it was not part of the destiny of the expected Messiah to be put to death. They believed, however, that with the resurrection of Jesus the general resurrection of all the dead had begun. Perhaps they also saw his death as a martyrdom (the death of a righteous man "tzeddek"). They would not have regarded Jesus' suffering on the cross as a unique way of obtaining forgiveness for their sins, since (like Jesus himself) they knew that forgiveness was already freely available within the existing covenants to repentant sinners. The changes introduced by Gentile Christianity were therefore of major consequence, a fact masked from modern people due to their lack of understanding and study of the events of the first century.

**Answer for yourself:** Does it not sound preposterous to believe that Gentile pagans, once accepting the Messiah, are better interpreters of the Jewish Bible than the Jewish scholars and sages, since they had never seen it before, let alone studied it for hundreds of years as had the Hebrews? Salvation is of the Jews, was of the Jews, and will always be of the Jews.

Gentile Christianity gained further momentum at a period near the end of the first century, when the original expectation of the Jewish originators of the new movement, that Christ would very shortly return and do all that had been traditionally expected of the Messiah (which was not done by Jesus in his first coming), had died down. Instead of a literal return of Messiah Yeshua, they came to understand his Parousia as a spiritual coming or presence in 70 C.E. with the destruction of the Temple and the deliverance of the Messianic community of Jerusalem before the annihilation of the Jews by the Romans.

Jesus had preached the imminence of the kingdom, or kingship, of G-d. After his death, his followers preached the arrival of the messianic age under his auspices. All the earliest Christians, whatever their other differences, were united in the ardent belief that the end of history had come, that it had only a few months or years to run before being utterly transformed into a new age. Such an age began after the destruction of the Temple in 70

**C.E. as "the age of the Gentiles."**

The Jewish Christians did not think of themselves as originators and shapers of a new religion but as those upon whom the duty had fallen of announcing this new age to their fellow Jews, in the name of Jesus. But Jesus did not physically return, and as the years passed, it became impossible to sustain the original tension of anticipation of his physical coming. Gradually, the new movement settled down into history to await the judgment of 70 C.E. as had been prophesied by Daniel.

The expectation of a new age was too fundamental an element in the original Jewish heritage of the Church to be simply discarded by Gentile Christianity. It had to be retained in some form. In its original form, it meant very little to Gentiles, who had not learned to share the Jewish expectation that G-d would assert his sovereignty over a rebellious world and deliver his own people. And it did not seem that the expectation would not be fulfilled very soon, in any case.

The expectation of a new age, called eschatology by scholars, was reinterpreted by the Gentile church, now assuming the shape of a new religion. The original contrast between the present age and the new age to come, already dawning in the life of the Christian movement, became transformed into a contrast between the natural and the supernatural. Such a contrast was much easier to understand for pagans, especially the philosophically educated.

Now the Gentile Church thought of itself as privileged to be the bearer of a new supernatural life of grace, stemming from the incarnation of G-d in Christ, a divine-human life to which the sacraments of the church gave entrance. The Church could then contrast itself with Judaism, which lacked this supernatural element of grace, stemming from G-d incarnate. Thus, a Jewish contrast between two historical ages in time became transformed into a Greek contrast between two metaphysical levels, this material world and an invisible, spiritual one.

The new Gentile Christianity became greatly assimilated to the Graeco-Roman culture in which it lived, as it rethought the whole Jewish heritage of Christianity, stemming from the Bible, in the terms of Greek philosophy. Soon the theology of the early Catholic Church would be expressed exclusively in Greek philosophical language, even when it was translated into Latin, and the simpler and more concrete language of the Jewish Bible reserved for popular preaching and devotion.

Greek philosophy was often monotheistic in its theology and ethical in its teaching about personal conduct, but it was pagan in origin and had no natural affinity with Jewish ways of thinking and acting. Gentile Christianity felt much more at home with this kind of pagan philosophy than with the Jewish heritage mediated to them through the original Christian preachers (Jewish), and through the Jewish Bible that had been bequeathed to them as the foundation of their faith. **The Jewish Bible in Greek translation was for a long time their only Scripture, but they read and interpreted it in ways Jews would not have done.**

The reinterpretation of Jewish eschatology into Greek metaphysical terms led to extremely important changes in the pattern of religion by which the church lived. So effective and sweeping were these changes that it is now hard to imagine Christianity without them. Gentile Christianity, now developing into Early Catholicism, changed the whole pattern of religious life by its introduction of the sacramental system, to become the core of later Catholic Christianity. The sacraments are rituals (significantly called "mysteries" by Greek Christianity) believed to have a supernatural effect on the believing participant.

**Like Jews themselves, which indeed they were, the earliest Christians knew nothing of sacraments. They did, of course, possess rites and rituals, especially immersion (mikvah) an the breaking of bread (ha-Motzi associated with Sabbath services), soon to be understood in a sacramental sense. Ideas that may have been the precursors of sacramental theology can be found as early as the writing of Paul. However, the rites which would become sacraments for the Gentile church were originally understood in a Jewish way. Indeed, Paul may have been the one responsible for transforming them into something Gentiles could understand and respond to, in the light of their experience of the pagan mystery religions of**

**their own culture. In other words they paganized Judaism and called it Catholic Christianity.**

**Greek ways of thinking in a Gentile church led to radical reinterpretation of rites originally understood with a Jewish frame of thought. It is most likely true that, as many historians have supposed, the model for the transformation was the Hellenistic mystery religions. These promised the initiate a new life through mysterious rituals of death and rebirth. Instead of understanding the words of Jesus that a man must be "born again" in their Jewish context, they removed them from association with renewal and enhancement of one's relationship with G-d through the mikvah immersion bath, and translated the meaning to a mystical, heavenly experience patterned after the pagan mystery religions. Being "born again" was a Jewish concept that pre-dated John chapter 3 and was not created by Jesus. G-d gave the concept as far back as the Garden of Eden and we see Adam was the first to be "born-again". Due to erroneous Gentile Christian teaching we have lost much of the truth G-d had given to his people, and we must diligently study to recover that truth for our generation.**

The Jewish rites of incorporation into the community, circumcision and immersion, are not comparable in meaning to Christian baptism as it came to be understood by the Catholic church, and later by the Protestant church. They more closely resemble naturalization to citizenship of a new country. The earliest Christians must certainly have interpreted the "breaking of bread" as comparable to the Jewish common meals of religious significance, such as the meals taken together on the Sabbath (called the Lord's supper), or the Passover Seder.

Gentile Christians soon came to think of these rites as having a supernatural effect. They were supposed to transform the believer invisibly, bringing about spiritual effects humanly impossible to accomplish through the identification of the believer with Paul's Cosmic-Christ. Membership in a sacramental church meant participation in a supernatural or divine-human life of grace, sharing in fact the divine-human life of this now Cosmic-Christ.

**The center of this transformation of Jewish into Greek, or in fact pagan, ways of thinking was the new Greek doctrine of Christ, now thought of as fully divine. From the second century on, theologians became centrally interested in the relationship of Christ to G-d and preoccupied with questions about the divine nature. This is not a typically Jewish concern, since Jews regard the divine nature as beyond human comprehension, and suspect attempts to explain it as idolatrous.**

**Now the developing Gentile Christian myth presented a problem for monotheists.** Many questions remained to be answered.

**Answer for yourself:** How could two persons be divine? Yet Gentile Christians were convinced that their redemption had been the work of no one less than G-d. It was now axiomatic to them that Christ was nothing less than divine. Indeed, it was his human nature, originally taken for granted, that now became problematic.

The model on which the theological solution was arrived at was Platonic and Stoic. The Greek philosophers of these schools had already thought of a Logos, or creative Word, the pattern on which the whole universe had been created, its immanent rationality or logic. Since the New Testament had described Christ as the Word of G-d, it was not difficult to identify this Word with the Word or Logos already spoken of in Greek philosophy.

**Answer for yourself:** Have you ever asked yourself if Jehovah (YHWH) wanted to share with the Jewish people a Platonic concept from Greek philosophy? Does not sound right does it?

The author of the Fourth Gospel had already done so in his prologue.

**Answer for yourself:** Would John, a Jew, familiar with Jewish religion, write a letter to Jewish believers and use Greek concepts let alone continually say "which being interpreted mean" as if Jewish concepts would not be

common knowledge to a Jewish audience? Thus the theologians came to teach that G-d had created the world through his Logos, Christ, and had then redeemed it through him also. The Word or Logos was divine, but in a derivative sense. As long as this concept remained allegorical we do not have a problem; but when connected to Jesus and the new "literal" understanding which makes Jesus the Logos then we enter into idolatry since the Logos is G-d. This is the great sin of Gentile Christianity that goes unnoticed today by most.

In the second century, we find the theologians of the Gentile church thinking of Christ primarily as the Word, or Logos, of G-d, and even as a "second G-d". This was primarily due to the influence of Plato and Philo; himself a Jew who sought a synthesis between Judaism and Greek philosophy. The latter term was too risky and threatening to the monotheism to which the church intended to adhere, and it was soon abandoned. Eventually, though not until the fourth century, the complex theology of the Trinity, which also incorporated the Holy Spirit on the same level of divinity, was worked out. Such a Trinitarian ideas goes completely against Jesus and his declaration of the Greatest Commandment in Mark 12, where he states... "Hear of Israel, I Am the Lord G-d, I am One".

Eventually this transformed Gentile church became the state religion of the Roman Empire, dominating the world in which Jews had to live. Now there arose a remarkable synthesis between Graeco-Roman culture of classical antiquity and the beliefs of the Christian movement, already transformed by the impact upon them of Greek and pagan ways of thinking. The Catholic church of history, including its Eastern wing that later became the Orthodox church, was the bearer of the synthesis into the Middle Ages. This classical Christian civilization is in turn the basis of modern culture.

From the pagan world from which they had come, Gentile Christians had inherited many prejudices against the Jews, and these prejudices played in to the anti-Jewish reading of Paul to create a very anti-Jewish outlook in the Gentile church from early times. Christian anti-Semitism is not the same thing as pagan anti-Semitism, though they are often thought to be continuous with one another. The destructive energy of Christian anti-Semitism is inconceivable without the myth that the Jews killed Christ, a myth absent from pagan anti-Jewish calumnies, many of which were also leveled against the early Christians. Nevertheless, there was little or nothing in the form of Christianity that these Gentiles were receiving to rid them of their preconceived attitudes of hostility and contempt toward Jews, or to cause them to read Paul's writing otherwise than as confirmation and intensification of these existing attitudes.

Gentile Christianity saw itself as a new and superior religion, intended for Gentiles, and adapted to their situation. It is not surprising that very soon theologians were arguing that the Jewish Bible should be discarded, and no longer incorporated in the Christian Scriptures. Looking back, it is in fact astonishing that it was not discarded in the second century by Gentile Christianity. The reason it was not discarded was its grounding Judaism, which was necessary to give Christianity a pedigree deriving from an ancient past that people of that day thought a religion ought to have. And of course it was already basic to Christian faith that Jesus had been the Jewish Messiah and that he had died on the cross and thus become the Savior of the world as a result of the rejection and hostility of the Jewish people. Such ideas, un-Jewish as they are, would have been unintelligible without the Bible as their background.

Because Gentile, or Early Catholic, Christianity has had this immense influence on the culture in which we all live today, Jews, Christians, and secularists alike, it is hard to imagine other forms of early Christianity except in this image. Yet, other forms did exist, and at the turn of the first and second centuries they were formidable rivals to Gentile Christianity. In a following newsletter, we will look in depth at Jewish Christianity and Gnosticism, which vied with Gentile Christianity for authority in the Second century. Shalom!





# WHAT IS THE TRUTH ABOUT CHRISTIANITY'S ORIGINS AND IMPLICATIONS CONCERNING WORSHIP

**Answer for yourself:** Could it be possible that early Gentile Christian beliefs were dependent on the pagan philosophical and religious belief system prominent in the first century A.D.?

**Answer for yourself:** If that can be proved, what does that mean to our beliefs and practices of our Christian faith in the churches of today?

**Answer for yourself:** Do we, as Gentile Christians, possibly need to repent of many of our "religious beliefs and theological doctrines" that can be shown to be in error and accept the faith of the historical Jesus, Messianic Judaism, the faith once delivered to the saints before it became changed and corrupted following the Roman influence of 100-325 A.D.?

Many have questioned, with good reason, if early Gentile Christianity (the Christianity of the first several centuries A.D.) borrowed any of its essential beliefs and practices from pagan mystery religious and philosophical systems of the time. It is not my place in this website to expose all the facts and data confirming the above statement, but I have done that for the interested reader at other sites:

<http://paganizingfaithofyeshua.netfirms.com> and <http://www.bennoah1.calliejo.com>

**Answer for yourself:** In other words, was Early Gentile Christianity, as opposed to Jewish Christianity as reflected in the New Testament, a syncretistic religion (assimilating parts of other pagan religions with the truths given by G-d originally to Israel)?

From about 1890 to present, scholars often alleged that primitive Gentile Christianity, as it broke from Palestinian Judaism, began to be heavily influenced by Plato and Platonism, Stoicism, and pagan mystery religions, or other movements in the Hellenistic world. It has been claimed that Paul blended basic ideas from his Jewish background with various Hellenistic concepts.

**Answer for yourself:** Did he?

**Answer for yourself:** Could you recognize this when you read the Bible without some help by those who know?

The late E.A. Burt, a professor of philosophy at Cornell University, claimed that "Paul absorbed from his Hellenistic environment, at Tarsus and elsewhere in the east Mediterranean regions, religious ideas which dominated the non-Hebraic world of his day, and for which he felt a personal need...thus remolding the moralized cult of Yahweh (the religion of Yeshua), developed by the Hebrew prophets, into another Pagan mystery religion of his day."

The importance of this study should be obvious. Many of the claims about early Gentile Christian syncretism

imply that New Testament Christianity as practiced today is in a large sense, false when compared to the "pattern" intended by Yeshua to be taken into all the world. Let us never forget that this original "pattern" was intended for Gentiles!

**Answer for yourself:** What was the reason that the faith of the early church, as found in Jerusalem, where both Jews and non-Jews, would mingle in the synagogues and hear the same instruction, change long after the death of Jesus?

*Unless those charges are answered, Christianity must be either rejected in large part as it now stands or either totally recast into the original mold and pattern given by Yahweh and taught by Yeshua in the first century A.D.*

Traditional Christians regard the books of the New Testament as divinely revealed truth, truth that is therefore normative for Christian belief and practice. The conviction that the New Testament was inspired by G-d and thus authoritative would be weakened considerably by evidence that the New Testament writers or that the early Greek Church Fathers had derived any essential beliefs from their pagan neighbors or their pagan pasts. Remember that the creeds of our faiths and the church councils that formulated much of our doctrine today were held by Catholics that worshipped the saints and Mary as well.

**Answer for yourself:** How reliable can their decisions be when they practiced purchasing prayers for the dead and praying to saints and Mary as a co-mediator between man and G-d? What of their doctrine can be trusted, and how much of Protestant religious beliefs came from the same corrupted source?

**Answer for yourself:** Should we rely on these people to give us the doctrines we cherish and observe in our churches today, yet at the same time, we don't go to Mass or the Catholic Church, but hold dear their doctrines?

**Answer for yourself:** What became of the Apostle's doctrine and what would you do if you found out for yourself that your church does not teach it? For that to happen one must be thoroughly acquainted with Biblical Judaism first, and few Christians I know possesses such knowledge.

Justin Martin, an early Christian defender of the faith (about A.D. 100-163) was a Platonist. After he became a Christian, a number of non-Hebraic and non-Judaistic ideas could be found in his thought. It was Justin who really gave us our first treatise on "Replacement Religion" as he completely nullified Judaism as any type of viable religion or relationship with G-d in his treatise Dialogue With Trypho The Jew. We must not forget he was a Greek and it is hard to divorce your previous theologies from newer truths. The same could be said for us as we research the Hebraic roots to our faith. We are constantly being challenged to reevaluate our belief system in light of new discoveries and new information that brings us closer to the truths of not only our beliefs and faith, but the practice of them in our lives. Origen (A.D. 185-254) believed in the preexistence of the soul, an obvious residue of Platonism, even after his conversion to Christianity. Even Augustine (A.D. 354-430), the greatest of the church fathers, continued to believe in the preexistence of the soul for several years after his conversion. Martin Luther advocated infant baptism for salvation and held such a view until his death. He also advocated the slaughter of all Jews who would not convert to Christianity. This is religious murder done in the name of the Lord.

*The discovery of un-biblical or pagan convictions in post-biblical writers should not be surprising.*

*But is must be problematic because it would be these thinkers, and others like them, that are primarily responsible for causing the Messianic Movement of Yeshua to divest itself of its Hebrew Roots and follow after Greek and Pagan thought as well as practice.*

Our churches are full of this today, but to those not trained in such deceptions, we fall victim to these errors both in doctrine, teachings, and practice. The majority of good people who love G-d do not ever know that their practice of their faith is often an abomination before G-d. G-d is not pleased.

The prophet Jeremiah addressed similar situations in his day. In chapter 10 of Jeremiah we find beginning in verse 1:

*Hear ye the word which the Lord speaketh unto you, O house of Israel: Thus saith the Lord, Learn not the way of the heathen (gentile-pagan), and be not dismayed at the signs of heaven; for the heathen (gentile-pagan) are dismayed at them. For the custom of the people are vain: ...they are altogether brutish (dull of hearing/dull of understanding) and foolish: their doctrine is a doctrine of vanities...every man is brutish in his knowledge...they are vanity, and the work of errors...*

Since it is the season for the Passover celebration let us look at one example.

## **MYSTERY BABYLON....THAT COULD NOT BE THE GENTILE CHRISTIAN CHURCH...COULD IT?**

I will, in the next paragraph, introduce to the Christian believer a concept which he has never heard or never had taught to him, but yet it is in the Jewish Scriptures. This concept and information should have a staggering effect upon him and the seriousness of such a claim made by G-d should be the impetus for him to take very serious the information made available to him in this as well as our other websites by Bet Emet Ministries.

**G-d relates to us in verse 19 that He is hurt by our errors of doctrine as well as errors in our worship.**

Beginning in verse 19 "Woe is me for my hurt! My wound is grievous: but I said, Truly this is a grief and I must bear it. My Tabernacle is spoiled, and all My cords are broken: My children are gone from Me, and they are not; there is none to stretch forth my tent any more, and to set up My curtains...For the pastors are become brutish (dull of hearing/dull of understanding) and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered. Lastly the prophet calls for G-d to judge those that have "eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate."

**Jacob, another term for Israel who are G-d's people, are devoured and consumed by those who distort the truths of G-d's Word concerning proper worship.** The Tabernacle, which is an example of proper worship, is destroyed by the dull of learning Pastors and heathen who combine their pagan ideas and thoughts with the religion of the Jews. G-d's path for proper worship, as revealed as we progress from the outer court to the holy place and finally into the Holy of Holies, as seen in His Tabernacle, cannot be changed. To deviate for the expressed explicit commands of the Lord for acceptable worship meant death! Look at Nadab and Abihu. They died ministering to the Lord! G-d does not want strange fire but a pure fire upon his altar. Nadab and Abihu had their own way to worship G-d but it was **not according to the pattern given by G-d.**

**G-d said that "my children have gone far from me" and the church has as we have incorporated pagan philosophy and cultic religions within the religion of Israel.** The resultant mixture is today called Christianity. G-d said that we were not to learn the ways of the heathen or the pagan gentile; **yet the main religious tenants and doctrines in Catholic and Protestant Christianity can be shown to overwhelmingly pagan and find their origins either in Nature Worship or Solar Worship, being later**

personified and applied to the life of Jesus in one way or the other. The facts of the matter, once seen for yourself, are undeniable! But so much of what we believe and practice is **NOT** what Yeshua believed nor practiced. If you study to compare the religion of Yeshua with the origins of religious beliefs held by Christianity today, then you can easily see how we have deviated from the correct path within G-d's Tabernacle today.

## WHERE ARE THE PROPHETS TODAY...WHERE ARE THE CALLS TO REPENT?

Bet Emet Ministries has been raised up to bring a call of alarm and repentance to the sleeping Gentile Church of this generation to see if she be in the faith of Yeshua, and it is this call of the L-rd that has produced the very article you presently read.

**Answer for yourself:** Where are those crying out to return to the original faith of Yeshua?

**Answer for yourself:** Where are those who are trying to rebuild the Tabernacle once again in our day?

I am such a one and many of you are coming to the realization as I once did that what we do in our churches today is to bring what we consider to be acceptable to G-d never questioning whether it is or isn't. Strange fire was not recognized by Adab and Abihu, and neither is it today by Gentile Christianity who has inherited religious traditions and dogmas, never verifying the origin of such beliefs. Such strange fire and unacceptable worship done in ignorance does not benefit G-d nor the worshiper, in fact "strange fire" in our worship hurts G-d.

That's right, it hurts G-d. G-d said that when we worship Him in ways not proscribed by Him in His Word, and come before Him in His house and practice doctrines of vanities, that He is injured by His children that practice such foolishness. "Woe is me for my hurt! My wound is grievous...Truly this is a grief and I must bear it." "My Tabernacle is spoiled." In other words, the method of worship given by G-d to man is corrupted by many in Gentile Christianity as it stands today. We all sing our songs and praise G-d in the "outer courts" of our churches, but let us never forget, that all "flesh" was allowed access to the outer court! But "flesh" could not enter into the Holy Place or even more; the Holy of Holies where the real Presence of G-d inhabited. It is only when we encounter the Presence of G-d that we are changed; and let us not confuse loud music and emotionalism for the Presence of G-d, for over the years I saw so much of this that it made me sick. Pastors continuing to lead their flock into deception by calling the Presence of G-d "this" or "that" when the Scriptures are very clear, that when the Presence of the L-rd was there that "blind eyes were opened, the deaf heard, the crippled walked, the dead were raised." We saw none of that, but we had very loud music. It was passed off as the "anointing;" those who know G-d know better. It is called Spiritual Maturity! We are never changed in the outer court by singing and praise. Real worship comes in obedience, for without obedience as we approach G-d, we offer strange fire and destroy ourselves as well as injure G-d. I as a former Pastor find that very hard, considering Paul's teaching that the Law has passed away; I wonder what we are to be obedient to? Selah!

We are guilty of hurting G-d as we have attempted to praise Him because our obedience has been faulty.

**Answer for yourself:** Why?

We have not been taught correctly because the Pastors are "brutish". They are dull of hearing and dull of understanding (the vast majority fail to teach the religion of Jesus, they fail to instruct the Christians to keep and observe the Biblical Sabbath, to keep and observe the seven Biblical Festivals commanded by G-d, and distort and twist the tithing message whereby believers are in reality robbing G-d, and not knowing it, by giving to their churches while all the while told they are not by pastors wishing to use G-d's tithe money on their personal ambitions and dreams instead of where G-d commanded it be spent!).

**Answer for yourself:** Why?

Other than those with hidden agendas, many have not studied to show themselves approved and really don't know the Scriptures well enough to teach them accurately. I used to be such a one who relied on zealousness more than intelligence. Most of these Christian pastors I know will confess, not only with their mouth but by the actions as well, that "any old fire will do". But it will not.

**Answer for yourself:** Where is the Presence of G-d in our service?

Don't let your Pastor invoke the Presence of G-d to come and then stand before you and say as I have heard done too often "thank you for coming Holy Spirit." We do not need to be coached to believe we have the Presence of G-d in our services when we do not.

**Answer for yourself:** Where are the ministers moved by the Presence where they cannot stand to minister?

**Answer for yourself:** Where are the repentant sinners, the deaf hearing, the blind seeing, the lame walking, and the dead being raised?

For the most part these things are happening in too few churches today, and the sinners are foreign to the altars!

**Answer for yourself:** Where are the tears of sorrow for sins too long not confessed?

**Answer for yourself:** Where is repentance manifested in generous giving to support G-d's work in the earth according to the Commandments of G-d where the widows, orphans, sick, lame, and blind get 1/3 of all the Tithe, while you keep a 1/3 for your celebrations and observances of the Sabbath and Biblical Festivals, and finally 1/3 given to true men of G-d who teach the truth (we are not to build a church from the tithe but from the 1/2 shekel tax)?

**Answer for yourself:** By the way what message does G-d want spread in the earth today; what we are hearing today which has contributed to America being the most violent and sin-ridden nation in the world, but can yet boast of having a church on every corner?

**Answer for yourself:** Does G-d wish we evangelize the world with the errors that I and others have exposed to you in our newsletters and articles, yet preached in His Name?

**Answer for yourself:** Does G-d want this current false and anti-Semitic Christian message financed and taken into the world any longer, or another that is closer to the truth?

**Answer for yourself:** Where is Biblical giving occurring that obeys the Scripture?

**Answer for yourself:** Where are the Levites (your teachers, choir, and janitors) receiving the Tithe instead of the Pastors (check the tithe our for yourself and see if I am not telling you the truth)?

**Answer for yourself:** Does your church give at least 1/3 of the Tithe to the poor, widows, orphans, homeless, sick, etc.?

If your church does not, then they are robbing G-d by robbing His people, and you are an accomplice in supporting men who won't obey the Bible.

**Answer for yourself:** Will you continue to support such sin by confessing ignorance or by trying to excuse yourself by saying "that G-d knows your heart?"

Yes, I believe that G-d does know our hearts. The hearts of G-d's people, as are all peoples, are desperately wicked according to Jeremiah and you cannot even know it! The best we can do is to come to the knowledge of



the truth and when we are wrong in our beliefs or in our practice we must stop and do what G-d said; not what our "brutish" Pastors would have us think G-d desired. There is a way to know the difference; you must study to find the truth for yourself. If you were to do such in-depth study yourself you will find what I and many like me have uncovered; namely, that many of the most cherished doctrines in Gentile Christianity is nothing more than replayed Gentile paganism dressed up to appear as "orthodoxy." They profit you and G-d little. We sadly finance with our moneys the work of errors in the contemporary churches of today. Again in Jeremiah, verse 14 says that there is no breath (spirit) in them.

**Answer for yourself:** When was the last time you truly encountered the real Presence of G-d in your church, and did not mistakenly confuse, as you so often have been trained to do, the emotional release of the outer court experience of fleshy singing for the Holy of Holies? They are not the same.

The experience we have in the outer court which we enter with praise is good, but we have not arrived when we inhabit His courts. We must push on in holiness and truth to enter the Holy of Holies to encounter the real Presence of G-d and be changed and we can never enter if our methods are wrong or if we are unclean. The churches of today are badly in need of change. The people for the most part are not changed because praise and worship cannot change them and since they never go beyond the rent veil, they do not encounter the Presence of G-d and thus they are not changed. They exist to cater to those asleep and who are full of sin and wickedness. The flock of G-d is scattered today. In Protestant Christianity we have over 2000 scattered denominations alone.

**Answer for yourself:** Where is the "one faith and one baptism" I read about in Ephesians?

Unfortunately it is not in most churches I have attended or been affiliated with on staff in the past.

**Answer for yourself:** Why not?

Simply, we have our own agenda and it is not G-d's. G-d promises to judge and pour out His fury on those who have eaten up Jacob.

**Answer for yourself:** Are you guilty of destroying the faith once delivered to the saints by your continual support of a religious system that you have not personally for the truthfulness of what they preach and teach?

**Answer for yourself:** A good case in point is this; are you worshipping G-d this year on Easter or Passover?

**Answer for yourself:** Is there a difference?

**Answer for yourself:** Do you know the difference, and if not, why not?

If you do not know that there is a major difference you are like Nadab and Abihu who were struck down by G-d [in what amounts to their first church service] to teach us all a lesson that when we approach G-d we are to come His way or not come at all. To approach G-d in over-familiarity, or worse, in the manner of the Gentiles brings death and banishes the Presence of the Lord from His house.

Jeremiah chapter 7 warns us to not stand in the Lord's house (Tabernacle, Temple, synagogue, or church) with our ways not amended nor the practice of our religion not changed where we come before him in Pagan ways. We are warned to trust not in lying words.

**Answer for yourself:** Where are these words heard?

Not in the streets but in the houses of the Lord that carry His name. Lying Pastors, prophets, and teachers have falsely reassured us that we are right with G-d because we go to a big church or a popular church. We cry out mistakenly every week "the Temple of the Lord" or "the Church of the Lord" believing that the beauty of the physical structure guarantees we are right and accepted with G-d. Just look at the millions of dollars spent in colored glass to the ingenuity of man.

**Answer for yourself:** Is it not an architectural wonder of the world?

**Answer for yourself:** Surely this means G-d is pleased with us doesn't it?

Just ask the Jews in 70 A.D. and they will tell you that the physical presence of the Temple or a church building today is no guarantee G-d is pleased with you and what you do "within His house." Jeremiah would tell us today to amend our ways in chapter 7 verse 5 by obeying correctly the first tablet of the Torah (restoring the Sabbath and the Biblical Feasts) the second tablet of the Torah (Law of Moses) [in righteous giving between man and man]. Let me quote verse 5-6: "For if you thoroughly amend your ways and your doings (remember they are in the Lord's church building); if you thoroughly execute justice between a man and his neighbor; if you oppress not the stranger, the fatherless, and the widow [implying proper use of the Tithe] and shed not innocent blood [failure of giving to the poor is considered murder in the Bible] in this place [remember it refers to G-d's house...the church for you and me], (now listen closely) neither walk after other g-ds to your hurt...). We not only hurt ourselves by blocking the Presence of G-d being manifested in our lives but hurt G-d as well.

**Answer for yourself:** Some will say, "Can you prove that you say?" Yes I can.

Just read on with me to verse 8-14: "you trust in lying words that cannot profit" (who could be lying to you based upon their ignorance in the houses of G-d)? More often than not, your dull of hearing and understanding Pastors and teachers are the ones giving you lying words. Notice the carnality and sin in the people of G-d, not only then but look around today in the houses of the Lord..."will you steal, murder, and commit adultery, and swear falsely...) These are violations of the second tablet of the Law concerning horizontal relationships brother to brother. Notice the children of the Lord are not living the life of righteousness and holiness, but they were going to the Temple because they had been mistakenly taught by their teachers that the physical presence of the choir and services in the Temple meant they were accepted by G-d. They were not! Also we see that they "burned incense unto Ba'al, and walked after other g-ds whom they did not know." They erred un-knowingly, we have not. Yet through our own ignorance of Biblical truths, we have allowed ourselves to be taught to burn incense to the Ba'als of today in the contemporary churches. Easter is a good example. Yeshua was crucified on Passover, and raised to life on HaBikkurim [First-Fruits] and not on an Easter. There is a big difference, because this year of instance, we saw that the calendar positioned Yeshua's resurrection [Easter] over one month earlier than his death [Passover].

**Answer for yourself:** What is wrong with that picture?

The New Testament records that Jesus arose from the dead on First fruits Sunday, not on Easter morning. We inadvertently burn incense to false g-ds every time we worship G-d and sanctify Pagan festival days and attribute G-d's or Yeshua's name to them. We mistakenly give glory and honor to demons in ignorance and it hurts G-d as you read for yourself in Jeremiah. You read it for yourself. We injure the G-d we say we love. If you love G-d I call you to come out of the closet and confess your errors and turn from ignorance to the truth. Study to learn G-d's way and begin to reject the ways of Nadab and Abihu that lead to death; spiritual death that causes the absence of the Presence of the Lord. Notice "we come before G-d and stand before Him in His house which is called by His name (church) and shamefully confess "we are delivered to do all these things that are abominations," yet consisting unconsciously believing that since we do them in ignorance it does not matter; after all G-d knows my heart". Yes G-d knows our ignorance and your heart and He often is not pleased with our rebellion and stubbornness to repent when shown that we are in idolatry and error. You cannot have the Presence of G-d with error! Our forgiveness demands we respond to and love G-d correctly.

**Answer for yourself:** Does G-d forgive when we knowingly turn from the truth once it is revealed to us?

**Answer for yourself:** How can He if we continue in defiance and ignorance all the while knowing, or at least we should, that forgiveness always came AFTER repentance?

In verse 11 G-d asks YOU a question: "Has this house, which is called by my name, become a den of robbers in

**YOUR** eyes? Notice G-d already sees what often you cannot. It has become a den of robbers in G-d's eyes but G-d hopes you press in to see it as it really is and as He sees it; not as it is portrayed to the world by "brutish" and ignorant Pastors who have failed to study enough to discern truth from tradition.

**Answer for yourself:** Can you see the harm that Paganism has done to the original faith of Yeshua as delivered to all the world before 100 A.D.? We have substituted a faith in Yeshua for the faith of Yeshua.

**Answer for yourself:** Can you see the sin in the church let alone in you own life?

Look at our Christian nation and judge its fruit. We must fall upon the forgiving arms of G-d and beg His forgiveness because we have not worshipped Him in spirit and in Truth! Notice in verse 12-14 that G-d promised to do to our house (the church and synagogues) what He once did at Shiloh.

## **WE MUST HEED THE MESSAGE OF SHILOH!**

**Answer for yourself:** What did G-d do at Shiloh?

Study reveals that the Ark of the Covenant, where the Presence of G-d dwelt was captured by Israel's enemies and the Presence of G-d left the children of Israel. Yet David returned to Jersualem and "had church" as usual! (THINK).

**Answer for yourself:** Has the Presence of G-d left our churches or can you say truthfully that your church is like the one in the book of Acts?

**Answer for yourself:** Is your church full of life and miracles and when was the last time someone's shadow heal someone?

**Answer for yourself:** Are spiritual manifestations and miracles accompanying the Word throughout the Body of Christ [in your church or just the traveling evangelist's]?

**Answer for yourself:** If Rome was brought to its knees by the early un-corrupted church in the first centuries, then why are the churches not on theirs and our neighborhoods brought to theirs?

**Answer for yourself:** Where is the power and Presence of G-d in our churches, and could there be a connection to the lose of power in our churches to the loss of Apostolic Doctrine in them as well?

**Answer for yourself:** Have you ever asked yourself why you just go to church and nothing happens? If we have the answer and this is your experience, do you dare share it with anyone without blaspheming G-d's Name.

**Answer for yourself:** Is G-d truly the same yesterday, TODAY, and forever?

**Answer for yourself:** What is blocking G-d? Could it possibly be related to a lack of His manifested Presence since we do not approach Him in the ways He gave us or if we do try to approach Him we come with sin in our lives because we have violated the second Tablet of the Law by not giving our Tithes correctly as commanded by the Jewish Scriptures or violated the first tablet of the law by not worshipping Him correctly through the Sabbaths and Festivals for instance?

You be the judge. If you are stimulated by what you read and desire to know more, please call me and I will discuss with you your questions. I invite you to study with us on a weekly basis as you begin to learn, possibly for the first time in your life, how to worship G-d in spirit and in truth, not in the customs and traditions of Gentile-Pagans.



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# CHRISTIANITY SHOULD LOOK JEWISH...BUT DOES IT?

The remarkable but little known Joseph Kirkisani, a Karaite scholar of Babylonia in the tenth century, even in his time had a correct historical perspective about Yeshua and Christianity that the majority of Christians unfortunately lack today! He wrote that what Yeshua had founded was a **Jewish sect within Judaism and not apart from Judaism**, but that following Yeshua's crucifixion by the Romans, Paul of Tarsus, a Hellenized Jew of Asia Minor (previously steeped in the mystery religions of paganism since being born a Gentile who later converted to Judaism) had originated from it a new religion: Christianity. Kirkisani has been borne out in his view in modern times by knowledgeable Christian scholarship, which has demonstrated that Paul achieved his religious transformation by grafting upon the ethical body of Yeshua's Jewish teachings, as well as his life and death, a whole series of pagan notions, myths, rites, and practices. To the unknowledgeable this is not easily discerned without prior enlightenment and study. Once you have undertaken such laborious study there can only be one question pertinent:

**Answer for yourself:** Why did G-d graft in among Sinai faith and Judaism pagan symbols, rites, and doctrines after the death of Yeshua?

I'm sorry and I understand your resistance to even consider such an event as even occurring, but it has. You must face the facts now or at the judgment seat when rebuked by G-d for elevating the traditions of men above the Commandments of G-d, for that was by and large my experience in the Charismatic community in Dallas, Texas. Thus the reason for my Exodus when the lack of repentance showed at last little hope for change. But you, my brothers and sisters, need not perish needlessly and forfeit many rewards if you will give an honest inquiry to what I present. Test the spirit to know if it is of G-d, and don't base your eternity on "hearsay" preached and reiterated Sunday after Sunday, but study for yourself. Learn what the precious words of our G-d truly meant in the original language they were spoken in. Learn that history does not lie even if "altered" records about it does (including some of the New Testament which is mistakenly given the status of infallibility and inerrancy in vain). Learn that the culture of Yeshua's day teaches a message that corrects our way of life as taught by the church today. Please be open to repentance for the Kingdom of G-d is near and you are encouraged not to run your race in vain. I know many have desired to have a Seminary type of education but could not. I humbly believe I am sent to you to give you the best that G-d has shown me that will ensure you that your life will be more pleasing to G-d. May G-d bless your efforts.

## THE DE-JUDAIZING OF THE FAITH OF YESHUA

This blending of Gentile pagan symbols, rites, and ceremonies as well as doctrines was part of a de-Judaizing process which was continued by the four canonical Gospel writers (who were not Jewish which can easily be determined by anyone who knows Judaism because of the multitude of historical, religious, and cultural mistakes recorded within them that a 12 year old Jewish child would know) and by other early architects of Gentile Christianity. Nevertheless, the New Testament still remains permeated by Jewish thinking and ethics: **The frame may be Gentile, but the picture in it is Jewish.**

# THE SOURCES-WE ONLY GET A BLURRED IMAGE OF THE TRUTH

Absolutely nothing is known about the actual life of Yeshua except what is narrated in the Four Gospels by Matthew, Mark, Luke, and John, and in the Acts of the Apostles by Paul (Saul) of Tarsus. It must be kept in mind, however, that these works, which were written in Greek many years after the crucifixion of Yeshua (liberal Protestant scholars even date the Gospel by John in the beginning of the second century) were not intended to be histories but inspirational evangels. Thus, this explains the multitude of errors included within them which were written by Gentiles unacquainted intimately with the religion of Yeshua and Jewish life and religion. Quite obviously, as in the instance of the Five Books of Moses, the books of the New Testament were also written, rewritten, and edited by a variety of theological hands in response to different religious convictions as well as the changing practical needs of Christian propaganda in the Greco-Roman (Gentile) world. We know this for sure because of the multitude of manuscript variations discovered. There are more than 6000 fragments of New Testament manuscripts and no two agree! This is undeniable and easily provable by many good books today concerning manuscript evidences. There is even serious question whether any of the New Testament writers, including Mark (believed to be the earliest Gospel by the majority of scholars) , had known Yeshua personally. In his book, The First Christian, the Protestant scholar A. Powell Davies makes this view very plain:

*"Nor is it in the least true, as is often thoughtlessly assumed, that the Church was somehow founded upon the New Testament.... We might put in that instead of the New Testament producing the Church, the Church produced the New Testament."*

It is surely a task loaded with hazards and a multitude of difficulties even to attempt a coherent and factual exposition of the life and teachings of Yeshua as they are set forth in the Gospels and other Christian writings. The confusion is great and the contradictions are multiplied by the very number of evangelists presenting their separate versions, despite the many similarities in their texts which are explained by New Testament scholars as being due to the fact that the Gospel of Mark was their common source. When I mention discrepancies, I am not at all concerning about conflicting numbers for example, I am most alarmed about changes in Biblical doctrines that existed since before Sinai, after Sinai, and throughout all of Yeshua's life as well as the early Jewish-Gentile church until the church became predominantly Gentile completely in composition. All four Gospels (dating from after the destruction of the Temple and the dispersion of the Jews) are so encrusted with non-Jewish elements (because the Gentile writers blamed the crucifixion upon the Jews, when in truth, it was the Romans who were responsible), with the magical, the demonological, and the miraculous...that it would constitute almost a miracle in itself to be able to separate the objective historical fact from folk-legend and imaginative reconstruction.

Historically oriented New Testament scholars are quick to point out that the fourth-century Church Father, Eusebius of Caesarea, cited the authority of the early-second-century Bishop Papias to the effect that the canonical Gospels (which we all assumed were written by Yeshua's Apostles which were not) were all based, more or less, on notes in Greek (notice a Gentile origin) taken from the text of Aramaic oral gospel tales and presumed teachings and sayings of Yeshua that had been transmitted by word of mouth by Judean followers of Yeshua. Papias was a student of John the Apostle. Strange it seems that the Gospels were not taken from Hebrew if they were written by the Apostles. This would explain the textual similarities as well as minor differences in many accounts in the Gospels of Matthew, Mark, Luke, and John. But be not mistaken, this does not explain the contradiction of the faith and belief system of Yeshua as well as the Jerusalem church as we will later see in the Gospels and epistles of Paul. Actually, New Testament scholars have been unable to solve the perplexing problem of the Four Gospels and their attribution to Apostles who, obviously to the educated reader familiar with Judaism and Sinai faith, had not themselves known Yeshua nor his faith, yet were presumed to have been among



his twelve intimate disciples! This is absurd once you are familiar with the facts that an intelligible understanding of Gospels produces.

The alleged Greek notes referred to by Bishop Papias must have had an anti-Jewish bias or they would not have been followed so readily by the Gentile Gospel writers (redactors and editors), who blamed the Jews for the Crucifixion. How this happened to be, remains also an unsolved mystery, as there were extant other gospels composed by disciples close to Yeshua: by James, "the Lord's brother," and by (Simon) Peter. But these were not admitted to the New Testament canon until it was closed, early in the third century! Notice it took almost 300 years for a New Testament to become canonized and the Great Commission had been on-going without the "new manual."

**Answer for yourself:** Does this not seem a strange error on Yeshua's part...to command them to go into all the world with a world-wide mission but fail to give the blueprint with a new salvation message for the mission?

This "anti-Jewish bias" is a definite indication of a schism that had taken place between the Jewish followers of Yeshua, who wished to remain Jews although believing that the crucified Yeshua was the Messiah and would come again, and the anti-Jewish Gentile-Christians who had been organized by Paul who conveniently would end up picking and choosing those things about the religion of Yeshua they wished to retain and discard. We practice the fruits of such perversion today....on our part unknowingly...on G-d's part knowingly.

The Biblical scholar Millar Burrows comments, in What Mean These Stones, on the question of the evolution of the Gospels: of historic fact intertwined with legend:

*That there was a period of oral tradition of the gospel materials is almost universally recognized. Some written record of Yeshua's words and works may have been made during his lifetime, but the preservation of the gospel material was doubtless for some time very largely a matter of transmission from mouth to mouth. Many sayings and acts of Yeshua must have been forgotten; on the other hand, legend was soon at work creating stories and sayings, and many apocryphal gospels were written as time went on.*

In ancient religions, and in several modern ones as well, myth-creation was always busily at work. Despite the curious insistence by a number of scholars (the eminent Danish-Jewish literary critic, George Brandes, among them) that Yeshua was a myth (that he had never even existed), the reality of Yeshua as a man has been almost universally recognized. The very same kind of skepticism had been leveled at the historicity of Moses. No matter whether Yeshua was real or only a figment of the inflamed Messianic imagination of some first-century visionaries; it is, nonetheless, possible to extract from the bewildering tangle of Gospel supernaturalism a credible, although slender, outline of his life if you diligently try. I have and am confident that the past 10 years of post-graduate work on my part has been generously rewarded by G-d and am pleased with my findings, for no longer do I cling to "faith in hearsay" but am grounded in "faith in fact" that can be discovered to those willing to allow their belief-system be examined by the light of G-d's Word interpreted in the original language, the culture, the history, and politics of his day.

## YESHUA AND MESSIANIC EXPECTATION...

Yeshua (in Hebrew: Jeshua or Joshua) was the son of Mary and Joseph, and is called by many the humble carpenter of Nazareth, in Galilee. Yeshua too earned his livelihood as a carpenter (early in the second century, the Palestinian apologist of Christianity, Justin Martyr, noted that in his own day, some of the wooden plowshares that had been made by Yeshua were still in circulation among farmers in Galilee). Except for certain passages in the Gospel of Luke, there is a hiatus in the biography of Yeshua, as detailed in the Gospels until his thirtieth year (some historians place his birth between 8 and 4 B.C.E.), when he was launched on his Messianic preaching career, following his immersion of Essenic initiation by John the Baptist at the river

Jordan, near Jericho. He subsequently wandered through all the towns and villages in Galilee, accompanied by his disciples and preaching in the synagogues (The rabbinical *maggid* or wandering, moralizing preacher has always been a familiar Jewish folk-type; the *Maggid*). In emulation of the Prophets of Israel, Yeshua tried to stir with words of fire the slumbering conscience of sinners, that they might repent of their wrongdoing and prepare themselves for the Messiah and the Kingdom of G-d. He declared: "The time is fulfilled and the Kingdom of G-d is at hand." As in the preaching of every other Jewish moralist, his homilies were copiously illustrated and enlivened with striking metaphors, parables, and Biblical citations and allusions, in accordance with the elaborate poetical method of the Midrash employed by the preachers in the synagogues.

Many scholars feel that Yeshua and also his disciples were convinced that he was the Messiah, yet at first he was afraid to reveal himself as such, for in his day, the Messianic movements, which were frequent and fierce, often exploded into open, armed rebellion against the Roman overlords of Judea, who promptly crushed them in their usual bloody manner. Not until Yeshua preached in Jerusalem before his passion week, when it was no longer possible to hide his conviction that he was the Messiah, was it made known. Some believed Yeshua was the Messiah, some didn't; for after all the coming of Yeshua did not bring the Messianic Kingdom as was expected, Israel's enemies were not judged by G-d and Israel was not vindicated and exalted, the Torah did not cover the world but Paul's theology did instead, universal peace was non-existent and still is, the lamb never laid down with the lion, and the resurrection of the dead (all the dead) did not occur. This is what Israel was told to expect by the prophets. It did not happen because Israel failed to merit the coming of the Kingdom as well as their Messiah. It is my belief that Yeshua was possibly to be the Messiah, but circumstances beyond his control prevented the fulfillment of prophecies in his lifetime. We will never know, at least in this life-time. So we await the coming of Messiah today, and it is my "belief" that it just might be him; then again it might not. But if not, I will welcome whoever comes "in the name of the Lord".

**Answer for yourself:** Did Yeshua do all predicted by the Prophets?

**Answer for yourself:** If so, when?

## WHAT DO YOU MEAN JESUS DID NOT FULFILL THE PROPHECIES OF THE OLD TESTAMENT..THE NEW TESTAMENT SAYS HE DID

What comes next is shocking to the Christian believer; but I know of no way to saying it easily. Our Christian Bibles are full of purposefully misquoted, mistranslated, and outright lies; the purpose of which is to make it look as if Jesus is fulfilling prophecy after prophecy on almost every page of the New Testament. There is just one major, major problem. The true Jewish Bible and Old Testament, DOES NOT READ ANYTHING LIKE THE CHRISTIAN OLD TESTAMENT...and I never knew; at least until I stumbled on to the sad fact in many years of serious study of Biblical texts. The New Testament constantly refers to this and that prophet as if Jesus is fulfilling the prophecies of the Old Testament, but if one looks at the Jewish Bible instead of the Christian Old Testament, the prophets never said what the Christian Old Testament and the New Testament says. This ruse is accomplished in the New Testament by quoting from the Christian Old Testament such passages as fulfillments; but if one possess a Tanakh, a quick glimpse and comparison of line upon line between the Tanakh and the Christian Old Testament will enlighten you to this sad fact. Not knowing this, and possessing a fraudulent text to begin with, we as followers of Jesus are set up to never notice such things. Thus we believe lies about Jesus and falsely reaffirm his messiahship, when the facts of the matter are very questionable.

**Answer for yourself:** Is the Messiah yet to come to accomplish the fulfillment of the prophets? We believe so.

**Answer for yourself:** Will it be Yeshua? No one really knows for sure.

I, as a prior Christian pastor, would personally like to believe it will be Yeshua and he will accomplish

all at the fullness of time reserved for the Day of the Lord; but that yet remains to be seen. Such is my conditioning as a previous Christian, but no one can say for sure.. But such beliefs have no bearing upon eternal life and are pursuits only for the curious.

That Yeshua should have assumed, by the promptings of some mystical revelation within, that he was the Messiah (although an unusual one and not the once expected), was not at all unnatural for the extraordinary times which he lived. It was a period of great tensions and public excitement, running riot with transcendental ideas, apocalyptic visionings, and End-of-Days delirium. In the disparate climate of Jewish life in Judea during the decades prior to 70 C.E. (when the Temple was destroyed and Jerusalem laid waste by the Romans), the call of the Messianic mission had summoned many an ardent visionary and Jewish patriot to act as G-d's instrument for Israel's redemption. And they ended, where Yeshua had ended...on the cross; for crucifixion was the standard method of execution of political criminals employed by the Romans. The Jews never crucified anyone, for in their own law the types death penalties were expressly determined and crucifixion was not allowed by G-d. Besides, being occupiers by Rome, they had not political or civil authority except as Rome would allow and the procurator removed from the Sanhedrin the right to determine criminal matters where punishments involved life or death.

## YESHUA THE JEW...OR...YESHUA THE GENTILE...AND THE DE-JUDAIZING OF JESUS

Before the nineteenth century, it was unthinkable, in countries where Church and State were interlinked, to refer to Yeshua as a Jew. In the history of Christianity, Yeshua has been thoroughly de-Judaized in appearance in much the same way that the seventh-day Sabbath had been transformed by the Gentile Church into Sunday, the Seder metamorphosed into the Eucharist, the Passover festival turned into Easter, and Shavuot into Pentecost. The Yeshua-image has been represented in the Church art of various national and ethnic groups according to their own distinctive characteristics. Thus, the Byzantine-Roman-Christians made him in their own image, giving him a Roman "look" in the Byzantine style; the Armenians endowed him with an Armenian appearance; the Spaniards depicted him as a Spaniard; the Anglo-Saxons and Scandinavians delineated him as cool, blond, and blue-eyed; and, not to be outdone, the Ethiopian icons pictured him as a Negro. In short, Yeshua has been made to appear all things to all men except what he actually was: a Judean Jew.

Even well into the nineteenth century, at the start of an era burgeoning with progress and enlightenment, it still required an adventuresome spirit to say publicly that Yeshua had been a human and a Jew. Once, in Catholic and Imperial Vienna, the composer Beethoven, who was a Deist and a Republican by conviction, stopped to watch a religious procession pass by. As he looked on the sea of banners, holy images, and giant crucifixes, he remarked to a friend who was with him how odd it was that so much pomp and ceremony should be expended "on a poor crucified Jew." His observation, overheard by unfriendly ears, was promptly reported to the municipal authorities, who summoned him to defend himself against the charge of "blasphemy."

Nevertheless, the second half of the nineteenth century did witness a break in Christian fundamentalism so that a spirit of free inquiry was permitted to penetrate into Protestant theology and New Testament scholarship. This made it possible for Julius Wellhausen, a foremost German Biblical scholar, to state quite simply:

***"Yeshua was not a Christian; he was a Jew. He did not preach a new faith or every plan to start a new religion for the Gentile."***

That this was literally true would be hard to refute, since judging by the words out of his own mouth (as they are recorded in the Gospels) Yeshua was a devoutly believing Jew. He himself observed, and also imposed on his disciples, the duty of scrupulously living according to the laws of the Torah. It is this same religious belief-system, the religious beliefs system of Yeshua, the one which he commanded to be taken unto all the

world in his Great Commission, be taken to the Gentile Church. Yeshua kept the Sabbath, the festivals and fasts, put on tefillin (phylacteries) at morning prayers, fulfilled the commandments to wear tzitzit (fringes), and observed the laws of kashrut (the dietary laws). Tragically, all of these commandments and institutions the Gentile-Christians later abolished. More important still, Yeshua taught traditional Rabbinic doctrines and ethics, and these, coming from him, sound quite startling in the paganized and anti-Jewish context of Pauline Christianity as added in New Testament and practiced in the majority of Christian churches in our land today.

We at Bet Emet Ministries can attest to this, for as we have been very diligent to research the Hebrew understanding behind the English and the Greek in our New Testament to ascertain what was truly Jewish and would be accepted by Yeshua, and cull-out those doctrines and teaching added by Gentile-Christianity from 100-500 A.D. Not wishing to submit to the authority of Jerusalem but create their own at authority at Rome, we have followed in the footsteps of blind men who have caused us fall into the ditch of disobedience and shame. Such teachings are most difficult for contemporary Christians to give a credible listening to as well as the authentic teachings of the "real historical Yeshua" because they conflict and stand in the face of their experience as taught by contemporary Christianity. But Yeshua never believed in, nor practiced, nor would practice contemporary Christianity as it is seen today. It would be a curse for him. The faith attributed to Yeshua today, Christianity, is far from what Yeshua both truly taught and lived.

## DID YESHUA CHANGE THE LAW OF MOSES-THUS CREATING A NEW RELIGION?

Paradoxically, despite the abuse and scorn supposedly heaped by Yeshua in the Gospels on "the scribes, Pharisees and hypocrites," Yeshua himself preached the very doctrines that they (the Rabbinic Sages) enunciated. This irreconcilable contradiction has been a source of much embarrassment to fundamentalist Christian scholars. Again sadly, little of this is known by those filling the pews of our churches. Most Christians sit mesmerized to believe Yeshua rejected his own religion to create a new one by rejecting his own faith. Little are they aware that with diligent study, even they, can deduce the "creationist" accounts in the Gospels which artificially make Yeshua seem rejected by his own religious leaders and religion and thus in response to being rejected, create a Gentile mission to the exclusion of the Jews. Sadly, Paulinism has falsely portrayed the truth of the matter, and factual analysis will reveal the rape of the Gentiles of the truths once given to the saints.

The attacking of the "scribes, Pharisees and hypocrites" en masse as a class and not as individuals reveals the clear intent of the Gentile Gospel writers (that's right for the Gospels were written well after 65 A.D. and some closer to 100 A.D. or thereafter...possibly even as late at 150 or after) to disparage Pharisaic (Rabbinic) Judaism. Thus replacement religion was at work early in the development of doctrines devised to reveal Judaism in a poor light. They wished to make the religion of Yeshua (which is the only link we have to Sinai) out to be merely a variety of soulless religious legalism and the Sages themselves to be merely lawyers, formalists outside and hypocrites inside. At the same time, they tried to contrast the noble spirituality of Yeshua's teachings with the Pharisees' sole preoccupation with empty law and ritualism. This, as can readily be recognized, was but part of a well-calculated campaign of the part of the New Testament writers to de-Judaize Jewish Christianity, to transform it into a new religion having strong Gentile appeal, for the prospects for gaining converts from among the pagans seemed far more promising than from among the Jews. The reason for this is simple: you cannot do away with Moses, Sinai, Torah and Law and expect the Jews to accept it. In truth, the reverse is actually the case, for alarmingly, Paul's "another Gospel" to which we are warned to avoid is sadly, the one which replaced the true message of Yeshua (Yeshua) and which we have ascribed to unknowingly most of our



lives. This may surprise you but the real Yeshua is Orthodox. He adhered to ritual and ceremonial rites, but not to the elevation of the traditions over Laws of G-d. This is what divided him with his peers. That dear Christian is what the majority of Gentile Christian churches have done, are doing, and will continue to do until they are taught better and they repent. Often denominational and non-denominational doctrines contradict the Word of G-d, yet we blindly follow our spiritual leaders as the "parrot" personal visions and goals that when compared with the Bible are shown to not accepted by G-d. Thus the need for Bet Emet Ministries, and those like it throughout the world who bring a cry of repentance to the church before the dreadful day of the Lord.

The irony of this mode of attack is compounded when it is recalled that Yeshua was made by the evangelists to adopt the very "caustic" attitude that the great majority of Rabbinic Sages themselves were taking against pietists and hypocrites among their colleagues. The problem again is lack of understanding of Judaism. Yeshua was not the only critic of "some" false-teachers within Judaism! A few bad apples does not make the whole crop bad! His own words tell us that he came not for those who were "well," but for those who were "ill."

**Answer for yourself:** Who were the "well"?

There were many who had lived by the Spirit of Torah, and like today there are a few unscrupulously religious charlatans who dot our newspapers and airwaves. These few do not defame the majority of upright and righteous men of G-d, for in Matt. 23 Yeshua says "those who" indicating not all do wickedness and are not needing his rebuke! The Talmud referred to these false-teachers and unrighteous religious leaders as Zebuim or "the Tainted Ones" ("they who preach beautifully but do not act beautifully").

**Answer for yourself:** Does not that sound familiar in our day?

They were placed in categories by the Rabbis: the ostentatious Pharisee "who carries his mitzvot [commandments] on his shoulder"; the self-preening Pharisee "who knocks his knees together," saying, "Wait for me-I've got a mitzvah to perform"; the "bleeding" Pharisee who, to avoid looking at a woman in order not to get lecherous thoughts, runs helter-skelter against the wall and bloodies his face; the "Pestle" Pharisee who, like a pestle in a mortar, walks with downcast eyes in simulated pious meekness, asking: "Tell me of another mitzvah I have to perform!"; and, finally, the Pharisee who is pious out of fear that G-d will punish him. In conclusion, asks the Talmud, "Who are the genuine Pharisees?" And the answer it gives sounds like the very opposite of what the Gospels made these Sages out to be: "Those who do the will of their Father in Heaven because they love Him!" Remember it is to those who do the will of their Father that Yeshua called "his family."

**Answer for yourself:** Are you in his family or just live down the block?

*If we adhere to a religious belief system, or denomination creed, that is contracted by what Yeshua taught then we are not doing the will of the Father. If we adhere to a religious belief system that is taught by Paul that is contradicted by what Yeshua taught then we are not doing the will of the Father (regardless of what Paul or those who wrote in his name said)! This is the skeleton that resides in the closets of those who practice Gentile Christianity unaware of the true faith intended for them to have; the faith of the Apostolic church before it became a Gentilized mixture of anti-nominianism (anti-Law), paganism, and Judaism...the faith once given to the Saints...Biblical Judaism which has a place within it for the non-Jewish believer.*

The abusive treatment given to the Rabbinic Sages in the New Testament in alleged utterances made by the tongue of the "gentle Yeshua" is a matter of anti-Semitic fact and was responsible for much of the uncomplimentary thinking about the Jewish religion, about Jews, and not least, about rabbis, by countless millions of Christians over some seventeen centuries. All one need do is turn to any general dictionary for the meaning of "Pharisee" (which is another word for "Rabbinic Sage"). It defines the term as any strict observer of the outward forms in religion, without the spirit of it; in other words, a hypocrite. The word "Pharisaism"



(which really should be synonymous with "Talmudic" or "Rabbinic" Judaism) is explained as one who practices hypocrisy in religion or self-righteousness in manners, morals, or religion. The clichés of prejudice and ignorance have had an astonishing persistence through the ages, thereby pouring deadly poison in the Christian church and has fanned the fires of anti-Semitism for ages as it artificially creates a separation of Yeshua from his religion. Not all the religious leaders objected to Yeshua as both history and a careful reading of the New Testament will demonstrate despite the attempts of the Gentile Christian leaders filling the Gospel of John with the cliché "the Jews" (as in the Jew's total rejection of Yeshua which is erroneous). So quickly we forget how they welcomed him as he rode into Jerusalem on the donkey in fulfillment of prophecy to the hails and shouts of tens of thousands (for at Passover over 3 million would gather for the Festival) "hosanna," "hosanna," "hosanna" (save us, save us, save us). These were the cries of desperate followers and believers hoping he would now restore the kingdom to Israel as was foretold by the prophets. He would not.

Judging even on the basis of the belligerently anti-Jewish bias of the Gospels, written and edited by Gentile evangelists with an anti-Jewish agenda, who most likely had not even known Yeshua during his lifetime, Yeshua never sought to separate himself from the Jewish community or his faith. It is we Gentile Christians who stand condemned who have done that.

True, Yeshua was apparently a member, or at least connected with an Essenic fellowship that Clement of Alexandria (c.150-215), the Greek Church Father, called "Hemerobaptists" or "Morning Bathers," of whom John the Baptist had been the leader. Yeshua felt that his Messianic evangel was meant for the Jews alone. He declared: "I am not sent except to the lost sheep of the House of Israel." The only time Yeshua is seen talking with a Gentile he calls her a "dog" which is represented of a pagan-heathen (one estranged from G-d).

*The odds are that, had not the ambitious, dynamic, and resourceful Hellenistic Jew, Paul (Saul) of Tarsus, entered upon the scene and gone into the world of the Gentiles, seeking greener pastures for his propaganda after being spurned in Jerusalem by the chief priest and other religious dignitaries (this is substantiated in extra-biblical records uncovered by archeologists and explain Paul's bent on the destruction of Judaism), there would have been no Christian religion at all, but only a small, Essenic sect of Jews in Judea who persisted in believing that the crucified Yeshua was the Messiah, and from his Messianic mandate to go into all the world and "teach them to observe those things I commanded you" we would have today what G-d fully intended....a world dominated by ethics, morals, and repentance, instead of a new religion based upon un-meaningful sin, easy forgiveism, and cheap grace.*

To these dispersed Jews who were taken captive in the Assyrian exile of the ten northern tribes was Yeshua's message that the Kingdom of G-d is come and His Messiah has arrived. Tragically, through intermarriage with the heathen, the seed of Abraham, became assimilated into Gentile cultures. It is to these the Great Commission was intended for they were truly the "lost sheep of the House of Israel." Mercifully, as this message was to spread, "non Jewish-Gentiles" were to hear the same message be afforded opportunity for faith and repentance as were those of the "lost sheep" for G-d has sheep that were not of the Jewish fold. Thus the mercy of G-d included the inclusion and salvation of Gentiles for the world to come.

## GRAFTED INTO ISRAEL?...THEN LOOK LIKE IT!

The Protestant historian of early Christianity, Morton Enslin, notes that:

*"Christianity was the child of Judaism . . . which, within a score of years became a Gentile cult . . . adopted new conceptions, took on a totally different character, borrowed from all with which it came in contact."*

It is perhaps a double irony of history that the bloody mark of Cain which had been stained upon the Jewish forehead for their everlasting shame by "pious" Christian theology, Church, and State for nineteen centuries in order to justify their persecution of the Jews, was done on the pretext that Jews had "rejected" the teachings of Yeshua the Messiah. In reality, it was Pauline or Gentile Christianity which "rejected" Yeshua the Jew and transformed him instead, by the process of deification, into, the Son of G-d [Son of Ra] which is a pagan invention of both the Egyptian and Greco-Roman religions. This probably sound preposterous to the average Christian. But you have most likely not studied comparative religions and contrasted them with the "Jesus story" in the New Testament. If you want the shock of your life...do it! The shocker is that it was this same belief-system, from Sinai faith, was taken into all the world by the Apostles and in a modified and paganized form by Paul. It is to the modified and paganized form of religious belief I take offense and you should too once you learn the truth that existed that has long been overlooked by those who subjugate obedience to grace. And don't be confused either because the Judaism of today is not the Judaism of the Bible and Yeshua. Until you study such you have no capability to prove or disprove what you read or hear. I hope you question everything I say in my articles...but please question it!!!!!! You blindly listen and believe anything you hear as I did for years until anointed by G-d to be a teacher of "strong meat" to His children. In following that call on my life G-d revealed to me things that I no longer could overlook to "fit in" with the accepted motif of Contemporary Christianity. I truly desire to worship Him (G-d and not Yeshua) in Spirit and in Truth, not in error or traditions.

That both Yeshua and his disciples considered that he was the Messiah, "the son of David," does not at all cancel out his self-identification as a Jew who lived in accordance with the religious precepts of the Torah, with the laws of the (Rabbinic) Oral Tradition, and in group-solidarity with the Jewish community. When Yeshua was asked, allegedly by a hostile scribe: "Which is the first commandment of all?" his reply (in Mark 12:28-31) came in the uncompromisingly monotheistic words of the Shema: "The first of all the commandments is, Hear, O Israel; The Lord our G-d is one Lord: And thou shalt love the Lord thy G-d with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Amusingly enough, the Gospel of John, innocent of the fact that this was a central doctrine of the Torah (for you would not expect a Gentile writer estranged from Judaism to know such a fact), had Yeshua say (in Chapter 13:34) "A new commandment I give unto you, That ye love one another." This is not new!!!!!! Besides that Yeshua cannot give a "new" commandment for he also has said that no one is to add or subtract from his Father's Word, and for him to do so would make him a liar.

What have we here, if not the quintessential teachings of the Torah in the Shema which is based on the Oneness of G-d and the love of mankind, is the very foundation and source of Rabbinic (Pharisaic) doctrine and ethics which we are made to believe that Yeshua rejected if we see Yeshua creating a new religion and creating a trinity. As if to underscore the completely Jewish identity of Yeshua, he stated categorically (in Matthew 5:17) that it was not at all his intention to found a new religion: "Think not that I am come to destroy the Law (i.e., the Torah), or the Prophets: I am not come to destroy, but to fulfill."

Yeshua's whole system of ethics, sometimes even down to the very expressions he used, were drawn from the then current Pharisee teachings and from such apocalyptic and moralistic work by Jews as the Testaments of the Twelve Patriarchs. Yet for nineteen centuries, Christians have cultivated the myth that the Jews believed in a G-d of Vengeance and practiced a barbarous "eye-for-an-eye" way of life that Christianity came to save us from.

*We are made to believe that Christianity was the first to project a G-d of love, compassion, and ethical conduct. Nothing could be farther from the truth! It was Paul who had abrogated the laws of the Torah as being no longer binding for Christians, since, he taught the truths and revelations of Yeshua superseded them in spiritual authority. The problem comes when we examine Paul opposite Yeshua in their belief systems, for it is Paul who changes the Torah as if his revelations (his oral*

*Torah...his special revelation and gospel..."my gospel" as he calls it repeatedly in the New Testament ) was to be exalted above the Word of G-d. For G-d's sake...Paul is not the Messiah and close examination of his doctrines oppose much of what Yeshua taught.*

**Answer for yourself:** Who are we to follow?

**It is past time to return to the churches of Yeshua, and leave the churches of Paul.**

It should be quite clear to anyone that without proper language study and a comprehensive historical point of view, such an assumption is without validity. But it is not if you study. Jewish religious and moralistic writings before, during, and after the time of Christ prove this conclusively. Even a close reading of the Book of Acts will show Paul bringing blood sacrifices after the cross as well as the Jerusalem church headed by James proud of the repentance among the Jews because of Yeshua and the fruits of his ministry resulted in a return to the Law of Moses (Acts 21:20). Notice that the church of Yeshua was zealous for the Law thirty years after the cross.

**Answer for yourself:** Have they misunderstood his message or have we?

**Answer for yourself:** Should they have listened to Paul or should have Paul listened to them?

Well, Paul had to, for the New Testament teaches us that he had to appear before James on two different visits to give account for his actions!

**Answer for yourself:** Who was the delegated authority that Yeshua put in charge...James or Paul?

**Answer for yourself:** Who was submitted to whom?

Paul was submitted to Jerusalem, James, and the Apostles, for if you study closely, Paul continually tries to vindicate his apostleship because he carries a second-class status with the Apostles in Jerusalem. You should ask yourself "why?". These historical statements alone defy Paul's Gospel.

**Answer for yourself:** I ask you, who has another Gospel....James, Peter, Jerusalem, Rome, or Paul?

Somebody does! Dearly beloved, it grieves me, yet excites my spirit to set the captive free by revealing to you the true Yeshua as he was, is, and will yet to be. He has not changed, it is we who have from what he and his Father intended. Thus the lack of the experiences we read about in Scripture and excuse away by creating an elaborate Christian-Gnostic dualism of angelic warfare this is blamed for their absence.

**Answer for yourself:** Could it be our disobedience to those things the first century church had right that we have wrong?

**Answer for yourself:** Could G-d be displeased with a paganized rendition of His truth, so displeased that he withdrew His awesome presence as seen repeatedly in Acts which was "that" which many had waited upon and which fell upon all flesh (which today falls on precious few)?

There are innumerable references in the Pentateuch, in the Prophets, in Psalms, in post-Biblical literature, and especially in the Talmud of the Scribes and Pharisees which condemn hatred, vengeance, cruelty, envy, lying, anger, subtlety, and greed, and, conversely, glorify humility, truth, love for one's fellow men, charity, sincerity, gentleness, generosity of spirit, and forgiveness. The ethics of Yeshua in almost every instance were Jewish, Pharisaic and Essenic, and derived from the cardinal Mosaic commandment: "Love thy neighbor as thyself."

To cite only a few examples: The Book of Proverbs, written centuries before the advent of Yeshua, tried to establish the moral truth that "The reasonable man is noble, he glories in pardoning injury." The prayer uttered by pious Jews before lying down at night extols this particular virtue for all men: "Master of the World,

**I pardon every transgression and every wrong done to my person, to my property, to my honor, or to all that I have. Let no one be punished on my account."**

**A Rabbinical moralist in the Midrash laid down this guiding principle: "Ever shall a man bestow loving-kindness, even on one who does him harm; he shall not be vengeful nor bear a grudge. This is the way of Israel." And although Philo, the first-century Hellenistic philosopher-rabbi of Alexandria, had little contact with the Rabbinic Sages of Judea, he nevertheless drank from the same clear spring of traditional Jewish ethics. He taught: "If you ask pardon for your sins, do you also forgive those who have trespassed against you."**

**The preoccupation of Yeshua with penitence, the religious urgency of which he preached wherever he went, was characteristically Messianic and Rabbinic. The genuinely penitent person is extolled in the Talmud as standing on the pinnacle of spiritual perfection: "The just, the perfect, will not be worthy to sit with penitents in the World-to-Come."**

**Love for one's fellow men, a fundamental Mosaic commandment which fanned the core of the Jewish teachings of Yeshua, was in harmony with Rabbinic ethics. The Talmud expresses its amazement that Micah, the idolatrous Jew who continued to worship teraphim (presumably these were tribal household gods), yet went unpunished by Heaven. The Talmud says that the angels came before G-d and said: "See, Lord, the smoke from your altar mingles with that of the offerings to Micah's idols!" And G-d answered them: "Leave him in peace; he gives his bread to poor wayfarers."**

**And as for Yeshua's preachments about peace, love, justice, and brotherhood-he surely must have been well versed in the Prophet Isaiah's exalted poetic declaration on those themes, and fully cognizant of one of the most celebrated Rabbinic teachings formulated by the Pharisee Scribe, Hillel, which appears in Pirke Avot 1:12 of the Mishnah: "Be of the disciples of Aaron, loving peace and pursuing peace, loving mankind and bringing them near to the Torah."**

**A recognizable source for many of the preachments of Yeshua on love of people is this gentle sermon from the post-Biblical moralistic work, The Testaments of the Twelve Patriarchs written before 100 B.C.E.**

**Love ye therefore one another from the heart; and if a man sin against thee, cast forth the poison of hate and speak peaceably to him, and in thy soul hold not guile; and if he confess and repent, forgive him, lest catching the poison from thee he take to swearing and so thou sin doubly.**

**This teaching, it is well worth noting, is also found in paraphrased form in Matthew 18:15-35 and Luke 17:3-4 evangels which were composed at least two hundred years later!**

***In future articles I will demonstrate to you how Gentile Christians after the first century altered the oral traditions concerning Yeshua, and even went so far as to alter the written accounts of which we have in the New Testament in order to create an artificial condition whereby Yeshua is shown to be rejected by his religious leaders, when in reality, most the events depicted by the New Testament writers NEVER HAPPENED. These false accounts have been used to portray Yeshua as rejecting his own religion and thus giving reason to create a New Religion.....Christianity. Stay tuned.***



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# THE JEWISH ORIGINS OF THE CHRISTIANITY & THE DE-JUDAIZING OF YESHUA BY THE GENTILE CHURCH

Many ways were found by Paul and later Gentile-oriented founders of Christianity to disassociate Yeshua from the Jews and his Jewish religion as far as possible and to bring their new religion into a closer alignment with such favored pagan religious doctrines and practices as were dominant in Greco-Roman antiquity. And even though the great majority of modern Christian believers are unaware of this fact, observes A. Powell Davies, the Protestant commentator on Paul's evangelical labors. "... he [the scholar] has known all along that historically, Christianity is not the religion founded by Yeshua. ..."

Without a doubt the most dramatic and drastic step taken by Paul was to transform "Yeshua the Messiah" which is a Jewish concept, into Yeshua "the Son of G-d," which is a pagan manifestation of G-d that was by no means a mere figure of speech or symbolism but literally meant a pagan conception that was formulated in the famous Gospel declaration by John 3:16: "For G-d so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

While it is not within the province of this brief excursion into Christianity to examine critically its theological dogmas, nevertheless, it is of genuine pertinence to point out that if, with the exception of some small groups, Jews remained impervious to Christian apostolic allurements, it was entirely because they were undeviating believers in the Oneness and "the Onliness" of G-d. The Pauline conception that G-d had a literal "son" was altogether shocking and unthinkable to them. The same conception was, however, entirely acceptable to Gentile pagans in the Hellenistic world, for they had been conditioned to accept such a notion by their own "ages-old religious beliefs and practices." In the mythology of the Greeks and the Romans, for divinity to have offspring by mating with a human being was commonplace. Zeus-Jupiter, the chief of the gods, was singled out for this extraordinary procreative activity with various daughters of the earth such as Leda, who became the mother of the heroes Castor and Pollux, and Europa (the daughter of a Phoenician king), who bore Minos; Apollo, who fathered Linus with Psamanthe, a virgin daughter of the king of Argos; Pluto, who loved Persephone, etc.

Ultimately, the aposthesizing of Yeshua of Nazareth as "the only begotten Son of G-d" was accompanied by the explanation in the New Testament that G-d had sent the Holy Ghost down to earth to effect the Immaculate Conception of Mary, the virginal wife of Joseph. This dogma, held sacred by Christians, is reverently enunciated in the teaching of the Roman Catholic Church: "Christ, conceived of the Holy Ghost, was born of the Virgin Mary, who, by divine intervention, remained a virgin before, during, and after the conception and birth." The view shared by several Protestant denominations today is that Yeshua was conceived in the womb of the Virgin Mary without a human father.

Historians of comparative religions have been marveling over the strong resemblance which exist between the Christian concept of the Holy Trinity-"the Father, the Son, and the Holy Ghost" and the pattern of divinity that prevailed in the Egyptian religion. It should be noted that one of the most fertile of missionary fields for the early Christian Church was Grecized Egypt, where more than one million Jews lived and where the process of theocrasia (a fusion of the identity of one god with another) had been vastly stimulated



by Ptolemy 1, who had introduced (300 B.C.E.) a mixed Greek and Egyptian worship in the Serapeum temple in Alexandria.

The trinitarian arrangement of the deities in ancient Egypt seems to have been traditional. Referring to this design, Samuel Birch, keeper of Egyptian Antiquities in the British Museum during the middle of the nineteenth century, wrote: "In the local worship of Egypt the deities were arranged in local triads; thus at Memphis, Ptah, his wife Merientpah, and their son, Nefer Atum, formed a triad, to which was sometimes added the goddess Bast or Bubastis. At Abydos, the local triad was Osiris [the father], Isis [the mother], and Horus [the son], with [the additional deity] Nephthys, etc."

This divinity pattern appears even more arresting when it is taken into account that the Virgin Mary, too, was accorded an appropriately divine elevation alongside the Father, the Son, and the Holy Ghost of the Christian Trinity, thus duplicating the exact design made by the Egyptian triad, to which a lesser deity was usually added. It should be said, however, that the prestige of the mother of Yeshua, far from being evaluated as "lesser," has loomed ever larger with the centuries, ultimately occupying, as in Roman Catholicism, the position of centrality with her son in Christianity. Actually, the identity of Yeshua has been so blended with that of the Father as G-d as to make them appear the same.

Mary has been venerated, worshipped, and extolled as the Mater Dolorosa, the Mother of G-d, the Mother of the World, and the Queen of Heaven. Of no little associative significance, suggest some scholars, is the fact that also the Egyptian goddess Isis was hailed as the universal Mother and the Queen of Heaven, and her cult, which endured into the sixth century, was the most formidable rival that Christianity had to compete with for converts in Hellenistic Egypt. It has sometimes drawn the startled attention of students of Egyptian art that in many graphic and sculptural representations of Isis, she is shown holding maternally in her lap the divine child Horus; it immediately brings to mind the classic depiction of the Madonna and the child Yeshua in Christian religious art.

It should be emphasized that there actually were two opposing movements within early Christianity following the crucifixion of Yeshua: One was Gentile oriented, declaring itself to be "the true Israel" and the Jews "the false Israel." This was led by the brilliant Paul and this was the one that ultimately triumphed when Constantine imposed it as the state religion of the Roman Empire in the fourth century. The second was the Jewish-oriented movement in Judea that was piloted by Peter (the Elder of the Twelve Apostles) and James ("the Lord's brother"; i.e., literally the brother of Yeshua); this, within a short time, disappeared due to the intense persecution by the Gentile Church. The several congregations of the Jewish-Christians, which were few in number, resisted every effort by Paul and Barnabas to de-Judaize Yeshua. There are leading Christian scholars today who disbelieve that the Epistles of James and Peter, which are included in the New Testament, were actually written by them either in their entirety, or even at all, but for reasons not clearly definable, had been attributed to them in the canon which was closed early in the third century.

The early Christians of Judea who followed Peter and James could not, strictly speaking, be classified as Christians in the Pauline sense. They considered themselves to be Jews. They adhered faithfully to the Jewish religion, observed the Sabbath (on Saturday), kept all the festivals and fast days, circumcised their male infants, ate kosher food, and, like the Pharisees, fasted on Mondays and Thursdays. They prayed in Hebrew and devoted themselves to Torah study, and when, a generation or two later they no longer knew any Hebrew, they studied the Torah in Aquila's Greek translation. Their one sectarian deviation, which resulted in their ostracism as heretics (minim) from the main body of Jewry, was their fervent belief that Yeshua was the authentic Messiah whom G-d the Father-the One G-d-had sent to redeem Israel, and that although he had died on the cross, he had risen from the grave and would reappear in a Second Coming, whenever G-d willed it. They completely disavowed the "Son of G-d" claim made for Yeshua; they considered Paul an apostate and rejected his writings. The fact should not be minimized that, when the Jewish revolt against the tyranny of Rome broke out in 132 C.E. under the messianic banner of Bar Kochba, there were sectarian Jewish-Christians who also fought in the ranks.

While the Talmud refers to Christians (without attempting to make any distinction between the Jewish-Christians who adhered to the One G-d and the Gentile-Christians who worshipped the Trinity) as Notzrim (Notzri), it has not been conclusively established that this name was derived from Nazareth, the Galilean birthplace of Yeshua. The early-fourth-century Christian writer Eusebius calls these Jewish-Christians in his Ecclesiastical History "Ebionites" (in Hebrew or Aramaic: Ebionim or Ebion, meaning "the Poor"; i.e., those dedicated to poverty). And Eusebius, like his contemporary, Origen, abuses them roundly for denying that Yeshua was the Son of G-d.

During the reign of Trajan (98-117 C.E.), there were some Jewish-Christians who followed the leadership of one Elchasai. They had somewhat different variations in dogma, although they had much in common with the Ebionites in that they stood determinedly in opposition to Gentile Christianity. They too affirmed the existence of One G-d, and believed that Yeshua was human, but a reincarnation of the Prophets of old into whom the Holy Spirit had entered, and that he was the Messiah who was predestined to lead Israel to salvation.

It should be carefully noted that the Judean-Christians, who identified themselves with the Jewish people and who clove to the religion of Israel until the first Nicene Council in 325 obtained their theological and inspirational sustenance from writings said to have been derived from the preaching of Peter (known in Greek as Kerygmata). **They spurned the New Testament altogether**, indicting those Christians "who have rejected Peter's teachings and have attached themselves to the frivolous teachings of the enemy [this was a reference to Gentile Christianity] which is contrary to the law [i.e., the Torah] ... the Law of G-d which Moses proclaimed, and to whose eternal duration Yeshua attested when he said: 'Heaven and earth shall pass away but not one jot or title shall pass away.' " Rejecting, too, the Pauline claim that Yeshua was divine and "the Son of G-d," the Judean-Christians declared: "Only the G-d of the Scriptures should be called G-d. Nor is it lawful to think that there is any other, or to call any other by that name. And if anyone should dare do so, eternal punishment of soul is his."

In the light of these monotheist views, which presumably represent the Christian thinking of Peter and James, it cannot come as a surprise to read in the Koran (written in the seventh century) the crude but forthright rebuke by Mohammed, who was an uncompromising monotheist: "O Yeshua, son of Mary, hast thou said unto mankind, 'Take me and my mother as two gods beside G-d?'" To the Mohammedans, the Prophet of Allah gave this counsel: "Believe, therefore, in G-d and his Prophets, and say not there are three gods; forbear this, it will be better for you. G-d is but one G-d. Far be it from him that he should have a son!"

The theological detachment of Christianity from its Jewish parent seemed to become even more urgent as time went on. There were some Christians, like the sectarian Gnostics, who actively agitated for a complete divorcement from the Jewish religion. There was even, during the second century, a determined attempt made by a schismatic group of Gnostics (branded as heretics by the Church) under the leadership of Marcion, to eliminate the Jewish G-d from the faith, the Bible from sacred Christian literature, and all institutions and practices in the Church that could be attributable to Jews.

Even in modern times, there has been a sentiment in certain quarters to make Christianity free of Jewish influence. The late Dean W. R. Inge of Westminster, in a sermon he preached in August, 1950, before the Cambridge Conference of the Modern Churchmen's Union, posed this question to the clergy of the Anglican Church: "Do you agree with me that our services are terribly clogged with Judaism?" As indeed they are!

For "unclogging" Christian practice of its Jewish observances there was no want of eager theological hands in early times. Until the end of the second century, Easter, the festival which memorializes the resurrection of Christ, was invariably celebrated on the fourteenth of Nissan-the same day on which the Jewish festival of Passover falls. It took the energetic First Roman Synod, convoked by Pope Victor 1 (189-198 C.E.) to order the Near Eastern bishops to refrain, under pain of severe penalties, from designating that day for the observance of Easter. The Corpus juris Civilis of the Emperor Justinian in sixth century also forbade it. But so persistent was the custom, that in 784, the Second Council of Nicea required of all new converts that they take this oath of abjuration: "We will not . . . celebrate the Passover, the Sabbath, or the other feast days connected with the Jewish religion."

The famous Church historian, Eusebius, noted that during the first three centuries of Christianity, the Jewish Sabbath was observed by the faithful together with **"the Lord's Day."** It was this "Lord's Day" which was called such in honor of the pagan god Mithras on Sunday. But upon the conversion of the Roman Emperor Constantine, the First Ecumenical Council of the Church, held in 325 in Nicea, abolished the observance of the Sabbath on Saturday and substituted for it the observance of Sunday as the Sabbath-the day of rest-for Christians. Despite their repudiation of the Jewish Sabbath, so strong was the power of custom and habit, that even on Sundays, **well into the sixth century, Christians observed Jewish Sabbath laws against making a fire, cooking, working, riding, etc. So stated the Church Fathers.**

The Church itself, in its very concept as a house of prayer, in many of its institutions [the congregation, the chanting of prayers, the singing of the Psalms, the reading of Scripture (Gospels), the antiphonal responses, the congregational "Amen!" and the preaching of a sermon based on a Scriptural text followed by its exposition] adopted existing liturgy from the service of the Synagogue.

In several of their traditional elements, the liturgical texts of the Church, too, were adapted from the Synagogue service in the form in which it existed during the first centuries of Christianity. Some of the same literary sources were drawn from by both; not infrequently, the identical phraseology was used. There could be no more monumental irony than that the congregational reading of the Ten Commandments, which formed a high point in the service of the Synagogue, was introduced into the Church service, and when the Rabbinic Sages during the second century were faced with this staggering development, in order to save the simpleminded and unwary from confusing the synagogue with the church, they promptly placed a ban on the public recitation of these central postulates of the Torah of Moses and ordered the Shema read instead!

Padre Martini, the eighteenth-century composer-musicologist, wrote in his *Storia della Musica* that it was to be expected that the Apostles of Yeshua should have incorporated into the church service the synagogue melodies that they had known since earliest childhood.

**Answer for yourself:** Weren't those the songs that the Levites used to sing in the Temple in Jerusalem?

Actually, the Jewish musicologist, A. Z. Idelsohn, has been able to trace a number of melodies, still sung today in the synagogues of the Oriental Jews, which bear striking resemblances to the plain chant of the ancient church.

There is no question but that the Gregorian Chant, which is the most pervasive element in the musical service of Roman Catholicism and the Anglican Rite and which exerted such a profound influence on the development of European music, was also derived, as the musicologist Peter Wagner avers, from the "solo-psalmistry of the synagogue." Another authoritative opinion on this subject is given by the Catholic musicologist, Monsignor Dechevrens in his *Plain Song*: "Gregorian Chant is the music of the Hebrews, and there is for the totality of the Roman Catholic melodies but one modal system, not that of the Greeks, but that of the Hebrews."

To devout Christians, the rite of the Eucharist (Greek, meaning "thanksgiving") is the most awesome and mystical manner of personal communion with Christ. To many of the liberal faithful, it is a symbolic act of personal identification with Yeshua, but to most, especially to Catholics and Lutherans, it is meant to be taken in its literal sense. The Lutheran Church, for example, teaches: "Yeshua said: 'This is My Body' and 'This is My Blood.' These statements should not be rejected, or explained as merely figurative. The Lutheran church teaches that the glorified Christ is able to be present with his Body and Blood, wherever the Lord's Supper is celebrated, and to give them in a real way which we cannot understand, along with the bread and wine as a pledge of our forgiveness." As the ethnologists explain: The Eucharist was conceived of as a rite of magical fellowship, or communion with G-d, by "eating with Him" and also, symbolically, "of Him."

**Answer for yourself:** What was "the Lord's Supper"?

It is said by many to have been the last meal that the disciples ate with Yeshua before his impending arrest, trial, and Crucifixion. And from the clear-cut statements made in the Synoptic Gospels of Matthew, Mark, and

**Luke, it actually was the Passover Seder home-service that has been celebrated for three thousand years in every Jewish home on Passover in commemoration of Israel's liberation from the Egyptian Bondage. The Seder's chief ritualistic symbols are the matzot (the unleavened bread which is, in the Eucharist, the wafer) and the arbah kosot (the four ritual cups of wine in the Passover). But in what strange manner this symbolic Passover food and drink was metamorphosed by Gentile-Christians into holy sacraments remains unknown.**

**Scholars of comparative religions have discovered that a strong similarity existed between the conception of the Eucharist and certain sacraments that were employed in the cult of the Persian sun-god Mithras, whose "Mysteries" enjoyed enormous popularity in the Greco-Roman world in the time of Paul of Tarsus. This strange resemblance must have perplexed many people. As if in answer to this bafflement, Justin Martyr, early in the second century, blamed it all on the magical foresight of evil spirits who, knowing that someday in the future Christians would consider this sacrament the holiest in their faith, had taught it centuries before to the idolators "out of memory, in the Mysteries and Initiations of Mithras. For in these likewise, a cup of wine, and bread, are set out with the addition of certain words, in the sacrifice or act of worship of the person about to be initiated." This explanation was given even greater prominence by the authoritative Church Father Tertullian in the third century: "The Devil, whose business it is to pervert the truth, mimics the exact circumstances of the Divine Sacraments in the Mysteries of Mithras. . . ."**

**It should serve as a historical footnote that the Church Fathers and priests of Mithras were in fierce opposition to each other until the fourth century, when the emperor Julian the Apostate made an unsuccessful attempt to overthrow Christianity as the state religion of Rome (it had been established as such by his uncle, Constantine) and tried to supplant it with Mithraism. According to Porphyry, the third-century moralistic-philosopher who was an opponent of Christianity, all the Mithraic writings were hunted down and destroyed by the triumphant Church, which fact explains why so very little is known today about the once popular and worldwide religion of Mithras.**

**Much has been written about the vicarious sacrifice of Yeshua on the cross in atonement for all the sins of the world which had accumulated since Adam's Fall. The doctrine of "Original Sin" is one which Judaism does not share with Christianity, yet the very notion of atonement is central to Jewish ethical-religious belief; it is an affirmation of the perfectibility of mankind, which learns from its mistakes and corrects them by volitional acts of conscience. Martyrdom (not as atonement) on behalf of others has run a long and heroic course in Jewish history. It has been said that to suffer death deliberately as an atonement-sacrifice for others' sins is not a Jewish notion at all. "May my death be an atonement for all my sin!" This is the abbreviated form of the Viddui-the Jewish confession before death which is designed for the recitation of that dying person whose strength is fast ebbing, but the atonement petitioned is for one's own sins and not for anybody else's, inasmuch as Jews believe that each person is responsible only for his own actions. The Fourth Book of Maccabees recounts in elegiac cadence the martyrdom of Eleazar who, as he lay dying, pleaded with G-d: "Be merciful unto Thy people, and let our punishment be a satisfaction on their behalf. Make my blood their purification, and my soul to ransom their souls." But also the kind of atonement mentioned here is not the predetermined (by G-d) sacrifice of Yeshua for the salvation of mankind in his ritual-drama of the Passion and Crucifixion.**

**Some scholars (among them the great ethnologist, James G. Fraser) have found a number of analogues in ancient religions for the Yeshua-tragedy with similar themes of suffering, death, and resurrection. In the mystery-cult of Attis, that divinity of Phrygia (in Asia Minor) was the protagonist in an annual ritual-drama of sacrifice, death, and eternal renewal. He was tied to a tree in effigy, pierced with knives by the priests until "he bled to death," and then buried in the ground. But with the spring blossoming of the earth, Attis arose triumphantly from the dead, amidst the rejoicing of all mankind.**

**This redemption-theme through the self-sacrifice of a divinity is even more explicitly delineated in the ritual-drama of Osiris, the paramount divinity in the religion of Egypt. In order to atone with his death for the human race and thereby bring it to redemption, Osiris achieved incarnation in human form. It was said that he, like Yeshua, had long foreseen the inevitability of his sacrifice, it being recorded in the Egyptian "scriptures" The Book of the Dead: "Osiris knows the day of his sacrifice." His death, by hate and treachery at the hands of the Evil One, Set, was followed by his miraculous resurrection, bringing with it happiness to the human race.**



The sacrifice, death, and resurrection of the Greek god Adonis and of the Babylonian divinity Tammuz followed a similar pattern of the eternal renewal of life on the earth in the rites of spring.

## THE TRIAL & CRUCIFIXION OF YESHUA

Almost a hundred years after the crucifixion of Yeshua, it was possible in retrospect for several Roman writers to make but the barest reference to it, of such little importance did they regard it. In his work, The Messiah Yeshua and John the Baptist, Robert Eisler mentions two pagan Roman writers of the second century, Celsus and Sossianus Hierocles, who observed about Yeshua that he was "it bandit" and rebel chieftain who had threatened Rome in Judea. Such a view was in line with the official Roman stand taken in several instances of other Jewish "bandits" during the first century. For in the guise of messiahs, those idealistic visionaries who both preceded and followed Yeshua, had organized uprisings in Judea against the tyranny of "Edom," i.e., Rome, as a prelude to the End of Days.

Inevitably, the rebellions were crushed in a general slaughter of their participants and their leaders-each of whom had, in turn, been hailed by his followers as "G-d's Anointed" and as "King of the Jews," and, consequently, as the future ruler of the righteous Kingdom of G-d-were publicly crucified in order to serve as a warning to the revolutionary-minded among the Jews.

The writings of the Roman historian Tacitus confirm that this was actually the attitude the Roman authorities had toward Yeshua and his messianic movement. Although Tacitus was a bitter opponent of the Jews, nevertheless, what he wrote about the execution of Yeshua in the Annals (c. 115 C.E.). He stated: "Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea in the reign, of Tiberius." His crime, said Tacitus, was that he had led a conspiratorial band of criminals who were "opposed to all mankind." But oddly enough, when the famous apologist for Gentile Christianity, Justin Martyr, was berating the Jews for their wickedness only a few years later-merely echoing the opinions and sentiments of the Synoptic Gospels of Mark, Matthew, and Luke, and of the Acts and Epistles of Paul of Tarsus-he told them: "This very Son of G-d ... was crucified under Pontius Pilate by your [Jewish] nation."

The fateful phrase "under Pontius Pilate" entered into the Apostles' Creed. The difference in implications between the two little words "under" and "by" altered irrevocably the destiny of the Jewish people for nineteen centuries, for by means of them, Rome and Pontius Pilate were declared innocent of the murder of Yeshua, and the Jews were forever-more branded as fratricides and G-d-killers.

That Pilate should have been treated so tenderly in the Gospels is indicative of how history is often written (or rewritten) from the writer's own bias, perhaps to promote some special vested interest-in this particular instance, to convert the pagan Romans to Christianity. Every other contemporary historical reference to Pilate refutes the Gospels' picture of his "fairness" and remarkable judicious restraint. King Agrippa I of Judea had formally complained to the Emperor Caligula in Rome that the procurator he had sent to Judea was "inflexible, merciless and obstinate." Philo of Alexandria, who was a man of the world as well as a Platonic philosopher and rabbi, and who had met Pilate personally, wrote of him that he was rotten with "corruption, violence, robbery . . . oppression, illegal executions, and never-ending most grievous cruelty."

Yet this was the noble, patrician Roman contrasted-to Pilate's advantage, of course-in the Gospels with the sly, demoniacal, clamoring mob of Jews in Jerusalem. In fact, as time moved on, Pilate's moral stature grew perceptibly; he was heaped by the religious leaders of the early Church with virtues unsuspected. The Church Father Tertullian (c. 160 c. 230), although he did not deny that Pilate was a pagan, nevertheless called him "a Christian in his own convictions"! Origen (d. c. 253), another famous patristic writer, went even farther; he called him a believer: "Pilate confessed that Yeshua was the Christ [Messiah]."

Seemingly, the sole aim of this gratuitous "conversion" of the Roman despot was to associate him directly and in a favorable light with Yeshua, demonstrating the existence between the two of a sympathetic bond and thereby, by reflection, lending eminent respectability and prestige to Christianity, which was then engaged in the highly competitive missionary field for Roman converts.



Perhaps the greatest single catastrophe that ever befell a nation was the one experienced by the Jewish people in consequence of the inflammatory account given in the Gospels about the trial and crucifixion of Yeshua.

**Answer for yourself:** Was the account true?

Much of it has the tragic ring of truth, but there are also elements of verifiable distortion, fantasy, and reconstruction in it, no doubt introduced by the overzealous evangelists to heighten the drama of the events they described as well as to serve the propaganda goals of Gentile Christianity.

Principally, the intention of the gospel writers was to disassociate Yeshua from the Jews. This they tried to do by demonstrating in their scriptural texts (in Greek) that not only had Yeshua not been hostile to the rule of Rome-witness the statement in Mark 12:17: "Render to Caesar the things that are Caesar's, and to G-d the things that are G-d's"-but that he had been savagely set upon by the Jews, a people, it should be remembered, whom the Roman master-race hated heartily. The Jews were hated because they had been consistently a thorn in the imperial side: They were constantly seething with social unrest and repeatedly rising in armed revolt against Rome tinder the leadership of such firebrand zealot "messiahs" as Judas the Galilean, his grandson Menachem, Theudas, Benjamin the Egyptian, and the most tragic of all Judean 'messiahs" after Yeshua-Simon Bar Kochba.

**Answer for yourself:** What was the crime that Yeshua committed to merit crucifixion?

Viewing it in historic perspective, from the Roman point of view, it is quite evident that he was charged by Pontius Pilate, the procurator of Judea, with the identical crime that had been charged against all the other captured "bandits": with sedition. He was accused of attempting an armed uprising as "King of the Jews." The historian Tacitus indicates that Yeshua was believed by the Roman authorities to have been the leader of a conspiratorial band. But actually, Yeshua had not planned any rebellion at all. While other messianic leaders before him (such as Judas the Galilean) and also after him (Bar Kochba) were fiery actionists, Yeshua was, on the contrary, the most pacific and gentlest of quietists. An extreme non-resistance to evil seems to have been even more of a dominant principle with him than it was with Mahatma Ghandi. Yeshua preached: "Whosoever smiteth thee on thy right cheek, turn to him the other also." As an Essene, this was a natural attitude for him to take.

But the hard-headed Romans decided to leave nothing to chance. If subversion was being planned by Yeshua and his followers-and past experience with messianic leaders (zealots) could lead them to no other supposition-then it would be an act of foresight on their part to nip the conspiracy in the bud in the most decisive and prompt manner. So they crucified Yeshua in order to make an example of him-to warn any other would-be "King of the Jews" what end he could expect. The Romans did not at all seem to consider what was the actual implication of that august title; they did not understand that it referred to the Messiah. This can be seen in the "regal" crown of thorns and the derisive sign Pontius Pilate ordered nailed to the cross over the tormented and broken body of the crucified Yeshua: JESUS NAZORAEUS REX JUDAEORUM ("Yeshua of Nazareth King of the Jews"). That's what the procurator thought of Yeshua and that's what he thought of the Jews!

The Gospels, in their treatment of this epic drama, wonderfully written with a simple eloquence and an emotionalism that is genuinely stirring, placed an entirely different emphasis and motivation on its events and the personalities involved. In the Gospel of Matthew (Chapter 27), it was the chief priests and elders of the Jews who "took counsel against Yeshua to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor . . ."

As for the High Priest, Caiaphas, and other high Jewish officials who were said to have delivered Yeshua to Pontius Pilate for trial with the expectation that he would be condemned to death, they were aristocratic Sadducees (and collaborationists of the Romans). As such, they must have been ready at all times to be the "running dogs"-the collaborationists-of the master-race and to do the will of the procurator, even if it was to the hurt of their own people.

**"And Yeshua stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Yeshua said unto him, Thou Sayest."**

So Yeshua stood self-condemned; he was destined for a cross on Golgotha. Pontius Pilate, the symbol and instrument in Judea of the omnipotent power of the Emperor Tiberius, even had he wanted to, had no choice but to execute him as a potential rebel against Rome. Every "King of the Jews" before had been crucified by the Romans as a seditionist.

But the Gospels willed it differently. In them it was Pilate who was moved to admiration by the noble humility of Yeshua and had no desire to crucify him. It was the custom, the Gospels infer, that during the festival of Passover (no such custom on Passover was ever known or recorded in Jewish literary sources) the procurator graciously would pardon a prisoner for whose life the people would ask. It so happened that "a notable prisoner, called Barabbas" was held in custody at that time. Addressing himself to the multitude, and giving it a broad hint and an even broader opportunity to save the life of Yeshua, Pilate said to them: "Whether [whichever] of the twain will ye that I release unto you?" And the people answered-"Barabbas!" "Pilate said unto them, What shall I do then with Yeshua which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified."

When the "saintly" Pilate saw that there was nothing he could do to soften the hard-hearted mob clamoring for Yeshua's death, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children."

Actually, point out some New Testament scholars, it would be absurd and unrealistic to believe that there was the slightest possibility that the arrogant and despotic Roman procurator, Pontius Pilate, would for one moment have considered delegating his own supreme judicial powers to the Jews, whom he despised and distrusted, especially in a case in which the charge was sedition with conspiracy to revolt.

**Answer for yourself:** After all, they stress, was it not the Jews with whom he was constantly struggling?

**Answer for yourself:** Where would be the sense then of allowing these very Jews (in a howling mob) to pass sentence on an alleged "bandit" leader?

Yet all four narratives of the evangelists-the Gospels of Matthew, Mark, Luke, and John-described in an emotionally inflammable setting, bear down inexorably on one premeditated conclusion: that it was not Pilate but the Jews who, in a frenzy of hatred for Yeshua, were responsible for his agony and death on the cross. The diabolical image of the Jews-frightening, cunning, and cruel, as they are collectively depicted-stimulated the imaginative genius of Christian art during the Middle Ages and the Renaissance. The foremost painters and sculptors portrayed the heart-rending scenes along the Via Dolorosa: Yeshua being scourged, "the Jews" abusing and leering villainously at him as he dragged his cross to Golgotha, the "Hills of Skulls," and gloating vengefully as they beheld him, banging shattered, bleeding, and still, nailed to the cross of his martyrdom.

To the Christian who is enlightened and is also knowledgeable about the principles of the Jewish religion and of its moral values, institutions, and practices, such a depiction of the Jews must seem either an absurd libel or a vast distortion. And one need hardly go into the historical record: Christian mobs, howling their hatred for Jews and led by priests holding aloft the cross of the crucified Yeshua to "inspire" them, who had preached love and forgiveness, descended murderously upon helpless Jews everywhere in Christendom. For one Jew-Yeshua-uncounted millions of his fellow Jews had to pay with their lives in a perpetual Jewish Golgotha.

In his monumental work, Mission and Expansion of Christianity, Adolf von Harnack, a prominent leader of liberal German theology, declared with an obvious feeling of regret and contrition: Truly, such an injustice as that done by the Gentile Church to Judaism is almost unprecedented in the annals of history. The Gentile Church stripped it of everything; she took away its sacred Book; herself a transformed Judaism, she cut off all connection with the parent religion. The daughter first robbed her mother, then repudiated her.

**The question often asked by thoughtful Christians is: What do the Jews themselves think about the trial and crucifixion of Yeshua**

**Answer for yourself:** Do they consider it just?

**When Moses Mendelssohn (Germany, 1729-86), the philosopher and initiator of the Jewish Enlightenment (Haskalah), was asked the question by the Swiss Protestant theologian, Johann Kaspar Lavater, he replied with an evasion: "How do I know what just or unjust judgments were pronounced seventeen or eighteen hundred years ago by my ancestors?" Especially, he added, since it was not even reasonable to expect that he accept responsibility for the trials and sentences issued by the Prussian law courts in his own day.**

**Whatever the thoughts and feelings of the great majority of Jews toward the Crucifixion-an act that caused unhealing wounds on their souls and maids and countless generations of suffering and humiliation-the astonishing observation has been made that, although they are, understandably, bitter, they seem to bear no rancor or any desire to "avenge " the terrible wrongs their people experienced because of it. In this attitude of most Jews-which is in the gentle spirit of Yeshua himself-can perhaps be seen a vindication of Israel from the libels the Gospel writers wrote against their fore-fathers.**

**It should not pass unnoticed that, indicative of the average Jew's desire to let bygones be bygones and to seek fraternal relationships with all Christians of good-will, was the declaration made by the Jewish philosopher-rabbi Maimonides (Spain, 1135-1204), who himself was a victim of bitter persecution at the hands of Mohammedans, in his celebrated code, Mishneh-Torah: "The teachings of the man of Nazareth [i.e., Yeshua] and of the man of Ishmael [i.e., Mohammed] who arose after him, help to bring to perfection all mankind, so that they may serve G-d with one consent. For in that the whole world is full of the words of the Messiah, of the words of the Torah and the Commandments. These words have spread to the ends of the earth, even if many deny their binding character at the present day."**

**Shalom.**



## HAS GENTILE CHRISTIANITY LED ME TO BELIEVE IN THE WRONG JESUS?

The New Testament embodies a Christian myth of salvation. The previous statement introduces a familiar word, "myth," in an unfamiliar sense. In ordinary speech, a myth is an untrue story. When we say such and such is a myth, we mean that it is untrue and baseless. When scholars who study religion use the word, they understand it rather differently: they mean a story or group of images in which religious energy and emotion are invested. The story tells the members of the community who they are, giving the community its identity and distinguishing it from others. The myth is the charter of the religious community, the energy center by which it lives. This Christian myth deeply colors all we read about Jesus in the gospel story. But the Gospels could not altogether escape from history into myth, for the subject of their myth was a historical person. This fact makes it possible for critical history to recover at least the outlines of the real Jesus and to compare him with the way the myth depicted him. When we do so, we can see that even at the comparatively early stage in its development reflected in the Gospels, the myth was already strongly anti-Jewish.

**Answer for yourself:** Are you confident, as you understand Jesus, that there is not a great difference between the Jesus of the Christian myth and the real historical Jesus?

**Answer for yourself:** Are you currently aware that there is, despite what you have heard most likely in your church, a great gulf of historical and factual discrepancies that separate the Christ of faith from the Jesus of history?

**Answer for yourself:** What will you do when you see these differences, which brings the Christ of faith and its truthful representation into question, substantiate the historical Jesus as the only true Jesus that ever existed?

By the time the Gospels were being written, near the end of the first century, the stories about Jesus had taken on a transcendent and cosmic dimension. No longer a Jewish healer and teacher, but a triumphant hero and a savior figure, Jesus defeats his enemies on the supernatural plane, though defeated by them on the plane of history. Having conquered sin and death, he reigns as King on the right hand of God, while his followers await his triumphant return to history, still imminently expected.

As this myth took form, under various historical pressures, it came to level a deadly case against the Jews.

The case against the Jews turned on two charges:

- It was the Jews (not the Romans, as in historical reality) who were Jesus' earthly enemies, agents in fact of his supernatural foes, the forces of evil. They rejected the more spiritual teaching he brought them because they were attached to their old Law and could not see that Jesus' message of love and forgiveness had made it obsolete.
- Though their own Bible had clearly foretold his birth, death, resurrection, and all his doings, they rejected him as their Messiah because they found his claim to divinity blasphemous,

**condemning him to death and persuading the Romans to carry out the sentence, since they could not. And so they became the Christ-killers.**

We shall look critically at the first of these charges in the present article, and the second in the next.

The myth sets Jesus and his own people at odds with each other, as bitter and irreconcilable opponents. As the developing myth came to exalt Jesus to divine status, his alleged quarrel with Judaism became a divine judgment on a faithless people. **Critical history does not find such a quarrel: instead it finds Jesus the Jew, a prophetic teacher who loved the Torah, who wished that everyone would follow it from the heart. And it does not find Christ-killers, but at most, disagreement between Jesus and some other Jews on how best to reclaim sinners.**

These are not just academic questions. Because Christians read the New Testament uncritically, through the myth, they came to distrust and often to hate Jews. Seeing the Jews as the Christ-killers, they saw them as belonging to the forces of evil, capable of all kinds of crimes. Viewing them as evil licensed them to inflict evil upon them in their turn. The modern secularized world abandoned the myth, but retained the "knowledge" that the Jews were bad. This "knowledge" made the Holocaust possible.

**The rediscovery of the historical Jesus in modern times strikes a blow at the roots of the anti-Jewish myth. That is why it is important for both Christians and Jews, and even for secularized people, to know something of the findings of critical history about the real story of Jesus.**

The best historical scholarship now available shows beyond reasonable doubt that both the charges the myth brings against the Jews are false.

**Regardless of what your Pastor or Church has taught you, the real Jesus did not teach anything against the provisions of the Torah his people lived by; he lived by them himself-and therefore could not have been opposed by his fellow Jews for what he taught. He was not convicted of blasphemy in their highest court for any messianic claims and his people did not encompass his death on that account, or any other.**

**In the New Testament, however, the above Christian myth has been read back into the story of his life: many of the details of the story have been altered in the retelling to fit the new demands of the myth, thus producing a false picture of radical opposition between Jesus and other Jews, especially the Pharisees. Later beliefs about Jesus' messianic status were read back anachronistically, so that Jesus is depicted as claiming in his own lifetime to be what Christian theology would make him after his death. The Gospels speak for the Church, already a predominantly Gentile body, fast becoming in its own eyes the true Israel, the inheritor of all the promises, now lost by the Jews because of their unbelief in their Messiah.**

**All four of the Gospels in the New Testament were written, it now seems likely, by Gentile writers for Gentile audiences belonging to a movement that from its inception had abandoned the Jewish way of life and was unfamiliar with it.** They take the stories about Jesus their predecessors had remembered out of their original Jewish context, putting them into a new one, the context of the rapidly growing salvation myth.

Even the original oral traditions, their sources, had no doubt often taken for granted the Jewish context of the stories, and therefore did not need to record it. This context would naturally have been familiar to those who originated the traditions, and to their first hearers, themselves Jewish. Later, Gentile readers of the gospel stories knew little of it. **In reporting events in Jesus' life, the gospel writers sometimes display their own ignorance of Jewish beliefs and customs. At other times, they pass over or misunderstand them. They view the traditions they have received about Jesus through the situation of their own church in their own time, a Gentile movement now facing a radical breach with its Jewish parent.**



**Until modern times, Christians had always read the story of Jesus through this myth. They had learned the myth from parents and teachers before they began to read the New Testament; when they began to do so, their reading strongly reinforced the myth through which they read it. Most Christians still do read the Gospels in this way. Only those belonging to an instructed minority, conversant with the results of critical scholarship, have begun to question the old reading.**

For the most part, profoundly ignorant of Judaism, Christians fail to understand the allusions to Jewish faith and life remaining in the Gospels and do not know how to supply them where they are missing. Thus the mythological aspects of the story seem plausible to them. Jewish readers are able to make these corrections, but until modern times they were discouraged from opening the New Testament at all. Even today they are liable to take the New Testament view of Jesus' relationship to his own people as correct, though they will evaluate the apparent conflict in a different way from Christian readers of the Gospels.

**To read the stories correctly, we need knowledge and an imagination open to a Jewish world.** We must now learn to extract the accounts of Jesus' sayings and doings from the later context of the myth and restore them to their original Jewish context. We will then find that authentic memories of the real Jesus have frequently survived. The outlines of a credible picture begin to emerge. **It is not the picture of any kind of Christian but of a great Jew.**

**Answer for yourself:** Are we guilty as Christians in falling into the trap of believing and following a religion based on what we have heard most of our lives in Church, only to find upon diligent study that we have been lied to and misled by our spiritual authorities?

**Answer for yourself:** Have we listened to others who have read back into the story of Jesus' life inherited fictional details created by the early Anti-Semitic Church?

**Answer for yourself:** Have we as Christians bought into the false picture of radical opposition between Jesus and other Jews, especially the Pharisees, when knowledge of Judaism reveals otherwise?

**Answer for yourself:** Have we put our faith into beliefs about Jesus' messianic status which were erroneously read back into his life and thereby accepting a false Jesus as depicted as claiming in his own lifetime to be what Gentile Anti-Semitic Christian theology would make him after his death?

**Answer for yourself:** Have we learned, before we learned to read and study for ourselves, the Jesus Christian myth from our parents and teachers, only to find when we study for ourselves, that previous beliefs given to us as children has strongly reinforced the myth through which we read the New Testament?

**Answer for yourself:** Have we been previously programmed to accept a lie foisted upon us by the anti-Semitism of the early Gentile Church?

**Answer for yourself:** When reading the New Testament, are we aware that the writers of the Gospels are Gentiles instead of Jews, and are we aware that such writers frequently reveal their own ignorance of Jewish beliefs and customs as recorded in the New Testament?

**Answer for yourself:** When reading the New Testament, are we aware that the Gentile writers of the Gospels frequently reveal their ignorance of Judaism, and that this brings into serious question any attempts to regard this literature as infallible, inerrant, or inspired?

**Answer for yourself:** Do you, as one who senses the seriousness of what we discuss, desire to go further in your studies in order to know for yourselves the truths concerning the real historical Jesus over against the Christ of faith created by the Gentile anti-Semitic Gentile Church?

The Gospels speak for the Church, already a predominantly Gentile body, fast becoming in its own eyes the true Israel, the inheritor of all the promises, now lost by the Jews because of their unbelief in their Messiah (or at least how it is depicted in the New Testament).

**We need to consider some of the most important of Jesus' recorded sayings and doings. Many of the sayings of Jesus have been taken to mean that he intended to supersede standard Jewish teaching with a new message and that he was bitterly opposed for it. This is again the great error of the Christian myth. You will quickly find out for yourselves that those aspects of the Christian myth that present the Jewish people in a hostile light are devoid of historical foundation. Such is the great lie which undergirds all Christian theology today.**



# THE RELIGION OF YESHUA AND HOW IT CHANGED AFTER THE FIRST CENTURY

**Answer for yourself:** What would you do if you awoke one morning to find that the world you "knew" had changed?

The family you once had now consisted of "strangers" of whom you don't know. The car you had bought was now a different make from a different manufacturer. The language you had previously spoken was now changed because everyone else spoke a different dialect. The country in which you lived even had changed. Boy, I bet you would be surprised for everything was changed and different from what you had in the beginning. I am sure this would be a real shock to your system.

## WELL...THE FAITH INTENDED BY YESHUA FOR THE GENTILE WORLD HAS CHANGED ...AND I BET YOU DIDN'T KNOW IT

**Answer for yourself:** What if you were to study and find out that the faith you now cherish and practice was only a distant "shadow" of what was originally given by G-d in the beginning of the Church?

**Answer for yourself:** What if you were to find for yourself that "the teachings and doctrines" taken in the Great Commission to the Gentile world was subsequently changed from what was originally given by Yeshua?

Well, the same has happened to "the faith once given to the saints." The religion you practice as a "Christian" today is foreign from what the original church both cherished and practiced, let alone took to the nations of the world in the Great Commission. You may doubt such a broad statement, but if you have not studied or investigated the matter for yourself you are not qualified to judge, only learn and verify if what is said is correct linguistically, culturally, politically, religiously, and historically.

In order to inform you concerning the matter I have presented a list of question to which I will attempt to bring answers to better help your understanding of the corruption of the faith of Yeshua.

**Answer for yourself:** What biblical evidence do we have that church teachings were changed from what was taught in the 1st Century?

Paul, in 2 Thess. 2:1-2, refers to letters being sent to church members that falsely claim to represent his teaching to the church. (This epistle is generally believed to have been written about AD 52.)

Luke, in Acts 20:25-30, records Paul's farewell address to the Ephesian church elders, in which he warns that there would be men within the Ephesian church who would change church teachings. The irony that most Christians fail to see due to their lack of study and knowledge concerning the "Pauline Problem," is that it was Paul who was ultimately changing the faith of Jesus and the teachings of the Jerusalem church.

Jude, who was the brother of Yeshua, wrote about men within the church who had already changed church teachings, in verses 3 and 4 of his epistle. (This epistle is generally believed to have been written about AD 68.)

## A TRUE PICTURE OF THE EARLY CHURCH

**Answer for yourself:** What are some of the typical beliefs of the early church as recorded in the New Testament?

- They believed in a traditional Jewish concept of G-d, referring to Him with Hebrew terminology. (Mark 14:36, Rom. 8:15, Gal. 4:6). This was an ethical monotheism and not a Trinitarianism.
- They believed in the traditional Jewish concept of man, his mortality and ultimate resurrection from the dead. (Acts 23:8, I Cor. 15:13-17).
- They believed that non-Jews who became Christians were grafted into a pre-existing Jewish relationship with G-d (not separate from Biblical Judaism), responsible for their own specific Covenant with HaShem, and it was understood that the Gentiles could share what had already been made available to the Jews. (Rom. 11:13-22, Acts 11:18).
- They worshipped on the Jewish Sabbath (Saturday and not Sunday), as did the non-Jewish converts (Gentile believers like you and me) who were called "G-d-fearers". (Acts 10:22; 13:16,42-44; 17:2-4).
- They looked forward to the literal fulfillment of prophecies about the Messiah reigning in His kingdom on earth, as promised in the Jewish bible. (Acts 1:6, 2 Tim. 2:8-12; 4:1, 2 Pet. 3:2-4, Titus 2:12-13)
- "The earliest Christians were Jews, and in their new faith they found a continuity with the old. They remembered that their Lord himself said that his purpose was to fulfill, not to abolish the law and the prophets; and it was useless for heretics to deny this saying."
- "The Jewish Christians...continued to observe Sabbaths, circumcision, and other Jewish Feasts...*From Irenaeus onwards, Jewish Christianity is treated as a deviationist sect rather than as a form of Christianity with the best claims to continuity with the practice of the primitive Church.*"

There is an almost universal agreement among scholars in the field that the first Christians considered themselves well within the traditions of Judaism.

## THE MAJOR INFLUENCES WHICH MOVED THE EARLY CHURCH AWAY FROM BIBLICAL FAITH

Four major causes of change were:

- Greek ideas about the nature of G-d and man.
- Roman anti-Jewish sentiments.
- Rejection of the seventh day Sabbath.
- Harmonizing the Old Testament with Greek philosophy.

I strongly suggest that as you read the following you ask yourself if you have not been swallowed up in such deception.

**Answer for yourself:** What was the nature of G-d, as understood by the first Christians?

The Jews and early Christians defined G-d by His actions, and how He related to man. They spoke of His being merciful, loving, faithful, etc. He was personal in that He related to people in a very personal way. He called Abraham His friend and refers to David as a man after His own heart. G-d was seen as a personal and intimate Father, "Abba". Though awesome, He was not a remote figure.

**Answer for yourself:** What was the contemporary Greek conception of the nature of G-d?

Greek thinkers attempted to define G-d by what He was, as opposed to the G-d of the Bible, who is defined there by what He does. Greek thinkers attempted to define the essence of G-d, rather than define Him by His character. This Greek god was the god of Plato. He was a non-corporeal, remote, and unapproachable being. And while he might not have the wrath of an angry G-d of the Old Testament, he also lacked the warmth and personality of that same G-d. This Greek or platonic god floated far above the affairs of man and he had no body, which differed from the biblical concept that man was made in His likeness.

**Answer for yourself:** Did Greek philosophy change the traditional Jewish beliefs among the early Christians?

"But the 'de-Judaization' of Christianity was not expressed only by the place accorded to Judaism by Christian theologians. A more subtle and more pervasive effect of this process is evident in the development of various Christian doctrines themselves. Among these, the doctrine of G-d and the doctrine of man bear marks of de-Judaization."

**Answer for yourself:** How did Plato's concept of G-d influence church teachings?

The influence of Plato on Clement of Alexandria, a well known Christian thinker of the late 2nd century, was so great that "Clement's doctrine of creation in some ways owed more to Plato than to Moses."

"The idea of the immortal and rational soul is part of the Greek inheritance in Christian doctrine."

**Answer for yourself:** What was the result of mixing Greek philosophy with the beliefs of the early church?

The gnostic heretic Marcion, of the 2nd century, stated that only Paul had transmitted the gospel correctly [what a joke!]. The original intent of both Yeshua and Paul according to Marcion, had been to separate the concepts of law and gospel, and this effort had been thwarted by none other than the other apostles. He taught that the Epistle to the Galatians had been Paul's attack on the other apostles.

"This makes Marcion an important figure, not only in the history of the development of doctrine, but also in the history both of the text and the canon of the New Testament."

"Marcion.....listed 'contradictions' between the old and the new testaments to prove that the G-d of the Jews.....was quite different from G-d, the father of Yeshua."

**Answer for yourself:** What role did Roman anti-Jewish sentiments play in changing Christian belief and practice?

"What was offensive about Christianity in the eyes of gentiles was what it had inherited from Judaism....Gentile converts to Christianity demanded a decision about just how much of the Jewish tradition they were obliged to retain...

"Virtually every major Christian writer of the first five centuries either composed a treatise in opposition to Judaism or made this issue a dominant theme in a treatise devoted to some other subject...

"The most important early heresies were not Jewish, but anti-Jewish in their inspiration."

**Answer for yourself:** How were Christians who continued in the beliefs of the early church seen by those who adopted the influence of Greek philosophy?

"The Jewish Christians.....continued to observe sabbaths, circumcision, and other Jewish Feasts. As this distressed many gentile Christians, they (the Jewish Christians) became a lonely unsupported group. From Irenaeus onwards, Jewish Christianity is treated as a deviationist sect rather than as a form of Christianity with the best claims to continuity with the practice of the primitive Church."

**Answer for yourself:** What contemporary writings of the period expressed anti-Jewish sentiments?



**"The Epistle of Barnabas, an early 2nd century document, went so far as to condemn Jewish fasts, as not true fasts, and claimed that G-d had given to the Christians the testament that Moses broke....it claims that the true Sabbath was no longer the seventh day but the eighth. The Epistle of Barnabas.....claimed that the original tablets of the covenant of the Lord were shattered at Sinai and that Israel had never had an authentic covenant with G-d."**

**"Virtually every major Christian writer of the first five centuries either composed a treatise in opposition to Judaism or made this issue a dominant theme in a treatise devoted to some other subject..."**

**Answer for yourself:** What was the Quarto-Deciman Controversy?

**This name derives from the Latin word for fourteen, because Passover is on the 14th day of the first month of the Jewish calendar. There was an effort by a secession of Bishops of Rome to rid themselves of the observance of the Passover ceremony. Anicetus, who was bishop of Rome circa AD 155, tried, around the year AD 160, to outlaw the observance of Passover as a method of avoiding the charge of Judaizing Christianity. He ran into considerable opposition from Polycarp, bishop of Smyrna, a Christian leader of great age and esteem from Asia minor. Polycarp had studied under the apostle John in his youth and was well respected in the Christian community throughout the Roman Empire. Polycarp claimed to observe the Passover because it was taught to him by the Apostle John, who got it from Yeshua Himself.**

**Answer for yourself:** What happened to the practice of Passover observance?

**By AD 180, both Anicetus and Polycarp had passed from the scene. Victor, the current Bishop of Rome, excommunicated all who insisted on keeping the Passover. He successfully suppressed the Passover observance, at least in the western part of the empire, and the pagan holiday of Easter was introduced into Rome.**

**Answer for yourself:** What happened to the practice of Sabbath observance?

**The diminution of the Sabbath appears to have coincided with the period of the two violent, bloody revolts by the Jewish nation against the Romans in AD 70 and AD 135. It was at that time that anti-Jewish feelings were especially high. It may be easily assumed that gentile Christians had little desire to be painted with the same brush of hatred and Roman approbation which colored their Jewish brethren. This may have been especially true during the AD 135 revolt when emperor Hardrian, outlawed and suppressed Jewish customs and practices. By the time of the council of Laodicea in AD 362, the Sabbath had gone from a commanded assembly, in the early Christian community, to a day which was forcefully condemned by church leaders: "Christians must not Judaize by resting on the Sabbath, but must work on that day."**

**Answer for yourself:** Why was Greek philosophy introduced by Christian scholars?

**Christianity, while being a product of the Old Testament and Judaic thought, existed in a Greek world. Greek thought supplied the intellectual foundation for the Roman Empire. It was Roman law and Roman might coupled with Greek thought and philosophy which characterized the 2nd century. Christian leaders in the second century supported the use of Greek philosophy because it provided the intellectual tools to answer questions that did not seem to be adequately answered in the Bible (such as the nature of G-d). But those same scholars expressed caution lest Christianity become a mere play-thing of Greek thought.**

**Answer for yourself:** Why did many lay members of the church welcome the use of Greek philosophy by their church leaders?

**Much of the Roman empire was virulently anti-Jewish, especially after the revolts in Judea of AD 70 and AD 135. Christianity was considered a mere schism of Judaism, such that animosity was visited upon Christian and Jew alike. Any effort to move Christianity away from its Judaic roots and its adherence to the Old Testament to a more acceptable and accepted philosophical stance was welcomed by many.**

**Answer for yourself:** What answer was given by proponents of Greek philosophy to those who objected to its

use to explain the scriptures?

It was argued that both John and Paul had used some motifs from Greek philosophy in their writings, and that this was the sanction for the wholesale application of Greek philosophy to scripture.

Clement of Alexandria went so far as to offer that just as the scriptures had been given the Jews, philosophy had been given to the Greeks in order to bring all to salvation.

**Answer for yourself:** What is a concrete example of how Greek philosophy was used to explain the Bible?

The idea of an immortal soul is not found in the Bible, but it is found throughout the writings of Plato and his students. Origen found a way to equate the stories of the resurrection in the Bible with the idea of an immortal soul and thus harmonize the non-biblical teaching of an immortal soul with the scripture.

**Answer for yourself:** Were there any dissenting voices regarding the use of Greek philosophy to interpret the Bible, during the 2nd Century?

Yes, Tertullian, another church writer of the second century sounded a clear warning of this dangerous tendency by crying to all who would hear: "What has Athens to do with Jerusalem? What concord is there between the Academy and the Church? What between heretics and Christians?" Tertullian, at the time he wrote this, clearly considered the mixing of the Bible with the alien element of Greek philosophy to be heretical.

**Answer for yourself:** Who was Justin Martyr?

Justin Martyr (100-165) was one of the first church fathers to champion the cause of Greek philosophy. He was a former philosophy student, much taken with the teachings of Plato and the first to suggest that Plato had read the writings of Moses and presumably expounded upon them in his own teachings. (No actual historical evidence suggests that this was true, but Justin's motives were not historical. They were motivated by the effort to have Greek philosophy accepted into the Christian community.) Justin Martyr also stated, concerning his own conversion to Christianity, "I confess that I both boast myself.....a Christian; not because the teachings of Plato are different from those of Christ, but because they are not in all respects similar as neither are those of others." Justin Martyr thereby set out to merge the two "philosophies" of Christ and Plato. The future of Christian thought lay with programs first announced by Justin Martyr, by which the Church would make common cause with Platonic metaphysics and Stoic ethics in an effort to make the transcendent god of Plato as the G-d of the Bible. Justin had taken into Christianity a quantity of Platonic and Stoic philosophy.....(which) raised the question to what extent the Christian church in Justin and his successors, affiliated the church to Greek learning and philosophy, and secondly to what extent this was a bad thing, for it changed the very character of the faith.

**Answer for yourself:** Who was Clement of Alexandria?

Clement of Alexandria (150-215) was one of the chief architects of the merging of Christianity with Greek philosophy. Clement was a brilliant and prolific writer who has been described in the following manner: "Clement has been represented as a thorough-going hellenizer, who trimmed the Christian faith to suit.....an alien philosophy. (He) therefore appealed to them (Greek Christians) by blending scripture and Homer." Clement said that Greek philosophy was to the Greeks what the Bible had been to the Jews, that is a guide to G-d. Clement was, like Justin, more than willing to blend a lot of Plato with a little Moses. Clement has been called "The connecting link" between Christianity and Greek thought.

**Answer for yourself:** Who was Origen?

Origen (185-254) was a former philosophy student and resident of Alexandria, Egypt. He was perhaps more brilliant and certainly more daring in his stretching of the boundaries of Christianity than were Justin and Clement. Origen began to look at the Bible as a philosopher would look at any other text. He used biblical text as a springboard from which to leap to higher and more spiritual meanings than might appear on the surface of

the text. The entire Old Testament was therefore to be read, not as an historical record but as a kind of message in cipher, to be interpreted by those fit to do so. Origen thus turned all the Bible, and especially the old testament, into a document of symbolism not to be taken historically or at face value by the reader, but to be interpreted by the wise philosopher through platonic thought. Platonic thought did not so much replace the Bible; it simply became its interpreter!

## CONCLUSION

Having understood the material presented concerning the origin of Gentile Christianity and its split from Jewish Christianity, it is time to return to "the faith once given to the saints." Whenever and wherever a group of Christians begin to discover the beauty and holiness of meeting together outside of man-made religious traditionalism, they will have a sparkling revival in their souls and an enthusiasm that cannot be abated. They will discover anew the realism and vitality of G-d's Holy Word and turn from every pollution of man's religious invention. Like the kings of Judah of old - Asa, Jehoshaphat, Hezekiah and Josiah - they will clean out of their lives the idolatry and paganism of our modern "high places." In addition they will reactivate for themselves the only efficient system that Almighty G-d has designed - which is the proper spiritual church life as exemplified in the pages of the Greek Scriptures as seen in the "G-d-fearers" within Messianic Judaism. Nor will they hesitate to implement proper disciplinary judgment, that of necessity, must accompany such profession of godliness (see 2 Chronicles 19:5-5 and 1 Corinthians 5:1-13). When this enthusiasm is truly heaven-inspired, unselfish and unprideful, there will once again be granted to them the privilege of functioning in a local congregation as G-d intended it.



## HOW DID WE LOSE THE FAITH ONCE GIVEN TO THE SAINTS?

Scholars, historians, and sincere clerics agree that during the first 200 years following the deaths of the Apostles, drastic, un-scriptural changes came about within the early Assembly that would flourish down to our day. It was prophesied in the Bible. But the Bible also speaks of a "remnant" who will be adhering to the original, scriptural truths in these last days. Understand what happened, and the urgent need today to return to the "faith which was once delivered to the saints"! (Jude 3)

*"As the apostolic age comes to a close, the Church seems to pass through a dark tunnel. When it comes out at the other side, the original bond of unity, the clear Standards, and the love of [Yahweh] seem to have been replaced by an unsettling, institutionalized spirit of domination and by beliefs which are more Gnostic than Christian. What happened? We are now confronted with the possibility that the original identity and true definition of Christianity have become lost." --The Apostasy of the Lost Century.*

**Answer for yourself:** Has Gentile Christianity since the first century twisted much of the Bible's truth, thereby making itself guilty of teaching another gospel, another doctrine? **IT SURE HAS!**

**Answer for yourself:** Can you explain why a movement identifying itself so closely with the Messiah today, Christianity for example, teaches often doctrines opposite of what He taught?

**Answer for yourself:** Are you even aware that Gentile Christianity is guilty of changing the gospel (good news) and teachings of Yeshua?

## THE PREACHING OF ANOTHER GOSPEL

Through much Bible and historical study, I as well as multitudes of others, have drawn conclusions that differed from what is routinely taught in nominal Christianity throughout our land.

**Answer for yourself:** Should we need a priest or minister to interpret for us what the Bible says?

Surely the Creator of this universe would not leave an instruction Book for man that humble, sincere, truth-seeking people could not properly understand! But one thing is different today. Living in the Western Hemisphere make rendering and interpreting a Hebrew book quite difficult without adequate preparation on our parts.

**Answer for yourself:** Is truth that leads to salvation so complicated that it can be grasped only by those with seminary degrees in Bible interpretation, and how do we explain the multitudes of diversity in doctrines that exist in more than 2 thousand different and competing Christian denominations?

## THE TRANSLATORS HAVE BEEN LESS THAN TRUTHFUL DUE TO

## THEIR RELIGIOUS BIASES

With the help of today's concordances, lexicons, dictionaries, and other Bible study helps, we can come to a better understanding of many archaic words and renditions found in the King James Bible.

As we move closer to the end of the age, knowledge of the Bible's true message shall be increased, Daniel 12:4. At the same time there will be a restoring of original truth neglected through the centuries, Acts 3:21. We see this last-days movement to restore Biblical truth spear-headed in the restoration of the Hebraic Roots to the Gentile Christian church today.

Most of us with a little study can easily find a number of incongruities and even serious errors perpetuated by churchianity.

For example, the name "Yeshua" appears in Acts 7:45 in the King James, which obviously refers to Joshua the son of Nun, the great Israelite general. Hebrews 4:8 is another place where Joshua-or more correctly Yeshua should appear in the King James Bible. The newer Bible versions recognize this error and have since changed the name to the Latinized "Joshua" in both Acts and Hebrews. These are definitive examples revealing that the name Yeshua (later altered to Joshua) was changed wholesale to "Yeshua" by translators!

The average churchgoer has no idea what the word "Christ" means or where it came from. Bible dictionaries show that "Christ" derives from the Greek *christos* (Strong's Concordance Greek Dictionary No. 5547, from "*chrío*" meaning to anoint or rub with oil). It means anointed, as does the Hebrew *meshiach*.

**Answer for yourself:** Why would a Jewish "Savior", speaking Hebrew, be given the Greek title "Christ?"

**Yeshua himself said our salvation is of the Jews (not Greeks, John 4:22).** Acts 1:6-7 indicates that the Kingdom will be restored to Israel and not Rome or Athens. Yet English Bibles contain the Greek title "Christ."

**Answer for yourself:** Why was it not properly translated "Anointed"?

One would be more correct to refer to the Jewish "Savior/Anointed" by His Hebrew title "Messiah" rather than identifying Him by a title that is "Greek" to most people today.

It does seem rather strange that the Greek title "Christos" is *transliterated* (that is, brought over into English with the same sound), **yet the Name of Yahweh and Yeshua are both translated by the English "Lord" in our New Testament.** Too often in the King James Version the word "Lord" leaves us in doubt who is meant), Yahweh the Father or Yeshua the Son (see Acts 2:34, Heb. 10:30 and many others).

## STRANGE CUSTOMS AND PRACTICES

There is a grass roots religious or spiritual movement afoot around the world to free mankind from the shackles of pagan customs and beliefs. Bet Emet Ministries is one such ministry. This is true not only in the United States, but also in Europe and the Middle East. This spiritual revival seeks the old paths of truth by restoring the Hebrew Roots of Christianity.

The problem with mankind is simply one of human nature and sin. Yahweh clearly defines sin for us:

***"Whosoever commits sin transgresses also the law: for sin is the transgression of the law." (1 John 3:4)***

We cannot do things as we alone see fit, but are obligated to follow His instructions, living His way. He is the final Judge. When our lives are over and we are in the grave, Almighty Yahweh will be the One who matters.



**So we must please Him now, while we can.**

**As we near the end of the age it appears that Yahweh is moving to clear from the minds of sincere truth seekers the accumulated rubbish of pagan influence that has overwhelmed and saturated the faith once delivered unto the saints.**

***Religious error is evident everywhere, yet the majority attending weekly church services are ignorant of the subtle and pervasive influence of pagan customs. Christianity perpetuates the error instead of rejecting paganism and retracing its steps back to truth***

## **ITS HARD TO TEACH OLD DOGS NEW TRICKS**

**It is no secret that the first Israelite Bishops and overseers were replaced at death by converts from paganism. Brumback's History Of The Church states on page 53, "The Roman emperor, by the office of Pontifex Maximus, directed all religious affairs. When Christianity became the state religion, Constantine [ruling 306-337] assumed all of the authority in the church, which he had exercised as supreme director of paganism."**

**As more pagans were supposedly converted to Yeshua, the true Redeemer of Israel, the more difficult it was to resist the strong influence of pagan practices and customs they brought along. Halley's Bible Handbook includes a section on church history entitled "Paganization of the Church," which aptly details what happened since the time of Constantine who was the first Christian emperor.**

**While Constantine did not make Christianity the state religion, he favored Christians in official appointments and positions. After his death, other Roman emperors favored Christianity above all else. Note Halley's comments:**

**"Emperor Theodosius, 378-395 CE, made Christianity the state Religion of the Roman Empire, and made Church Membership Compulsory. This was the Worst Calamity that has ever befallen the Church. The forced conversion filled the Churches with unregenerate people...**

**"But now the military spirit of Imperial Rome had entered the Church. The Church had conquered the Roman empire, but in reality the Roman Empire had conquered the Church, by making the Church into the image of the Roman Empire...**

**"The Imperial Church of the 4th and 5th centuries had become an entirely different institution from the persecuted Church of the first three centuries. In its ambition to Rule it lost and forgot the spirit of [Messiah].**

**"Worship, at first very simple, was developed into elaborate, stately, imposing ceremonies having all the outward splendor that had belonged to heathen temples...**

**There were mass conversion of the Barbarians. There is only one problem. There was little repentance and instruction, and they amounted to false conversions. The Gothes, Vandals and Huns who overthrew the Roman Empire accepted Christianity; but to a large extent their conversion was nominal; and this further filled the Church with pagan practices..." p. 867, Halley's Bible Handbook.**

## **THE TRANSFORMATION OF JEWISH CHRISTIANITY INTO A GENTILE ABERRATION OF BIBLICAL TRUTH**

**Historians attest to the change that came over the early fledgling Assemblies following the death of the Apostles, all of whom had been Jews. It is as if a curtain had come down upon their activities, and when it is raised a hundred years or so later, an entirely different situation is seen. Syncretism-the merging of pagan practices with Bible truth-is obvious everywhere. The heathens continued keeping their former pagan ways, but under a new**

name and with a slightly different meaning.

Man's desire to do things his way, rebelling against the commands of Yahweh, started back in the Garden with Adam and Eve. Rebellion continued, forcing Yahweh to intervene through the flood, the tower of Babel, and even while the Israelites were being fed manna and having Moses lead them to the Promised Land. Isaiah's opening chapter is a condemnation of His chosen people. Rebellion against Yahweh's law continues and is becoming even more evident today.

The point of Isaiah's rebuke and that of Yeshua reveals that the syncretism has continued throughout history. Carnal man has continued to inject his own thoughts and concepts in his worship and thus early on contaminated the True Worship of our pure and holy Creator Yahweh.

## WE HAVE FAILED TO LEARN THE LESSONS OF HISTORY

Having come out of Egypt, and recalling that pagans worshipped a golden calf, Israel decided they would have a visible object that they could see, handle and touch to represent the invisible Yahweh, Exodus 32:4. The clear warning in Exodus 20:1-5 was that under no circumstances were they to follow the idolatrous practices of the pagans in the land they were to possess.

Israel's covenant was to follow the teachings of Moses and so be a light to the Gentile nations around them. The Gentile pagan nations were not to be a light to Israel. Israel's mission was to be a model nation and to lead others in the pure worship of Yahweh. This is clear from Isaiah 27:6: *"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."*

Psalms 80:8-11 clearly shows that what Yahweh sought from Israel, His vineyard, did not become a fruit of righteousness. His people were soon removed from their favored and unique position among all peoples and sent into exile.

Answer for yourself: What happened?

Israel had become ensnared in the worship practices of the pagans about them. Instead of holding Yahweh's way of life-with its many blessings and security-as an example to the world, Israel took up pagan ways, turning their backs on pure worship given in the Bible.

When Israel finally went into the Promised Land, it was a new generation, a people that had seen the miracle of the daily manna being provided for them, and the presence of Yahweh in the pillar of cloud by day and the pillar of fire by night.

This new generation of Israelites should have gotten the paganism of Egypt out of their system. They had among them Moses and the tabernacle with a functioning priesthood to keep them mindful of the goodness and bounty of Yahweh's providence. All of this to no avail.

*After the death of Moses, Israel, instead of driving out the inhabitants to a man, tolerated pagans, married them, thus absorbing their heathen worship and practices. The Gentile Church as done the same*

The pagan nations were still in the land at the time of David and Solomon and were a snare to them.

*Eventually, the false religions of the world so corrupted the Chosen People that Yahweh divorced them spiritually.*

Answer for yourself: Is G-d the same yesterday, today, and forever?

Now pay attention to the next question.

**Answer for yourself:** If G-d who is the same yesterday, today, and forever, divorced His people and "cut them off" from Himself and commanded His people to divorce their Gentile wives because of the pagan worship practices that they brought into Israel, can G-d do any less with us who practice and observe pagan holidays in the Church and substitute pagan "sabbaths" for the Sabbaths of G-d? You better think deeply before you give a quick answer.

One only has to read Matt. 7: 18-21 to find that many will come to Messiah Yeshua thinking that they have done many wonderful works in "His name" only to hear "depart from me I never knew you..because you work and practice iniquity." What we fail to understand is that the Greek word for "iniquity" means those who are not submitted to or ignorant of the Laws of Moses, especially Gentiles. If we were not ignorant of such Laws we would see specifically that G-d has commanded how He is to be worshipped, and no where in these Laws and Commandments can we find the holidays observed in the Christian Church today, instead, we find the opposite....a complete calendar of Jewish Holy Days which by in large is neglected.

## **IF WE DO NOT LEARN FROM HISTORY... IT REPEATS ITSELF**

History repeated itself centuries later after the Messiah left His group of 12 disciples and returned to the heavens. The first disciples were all Israelites, as were the first bishops. Within the first hundred years, however, the "called-out ones" no longer were of the characteristic Hebrew flavor. Paganism had moved in and taken over.

Yeshua came to bring us the pure religion of Yahweh, teaching us to follow His ways instead of carnal, human understanding.

Historically we see that Christianity, when it departed from its Jewish Roots rejected the Hebrew religion, which led to a despising of the Mosaic Law given by Yahweh Himself to man (Rev. 22:14). Instead, Gentile Christianity tolerated and absorbed prior pagan customs and teachings in flagrant violation of Scripture.

The Oxford Illustrated History of Christianity, commenting on the widespread infusion of pagan influence, on page 84 states: "The 'opaque' areas of experience, of institutions and daily living, if they had not disappeared by [Pope] Gregory's time had become absorbed into a Christian universe as translucent parts. In principle, there was nothing that could not be absorbed into the radically Christian world."

***The religion of modern churchianity has absorbed many foreign doctrines that have no basis in the Bible Yeshua used...but are rooted in Myster Pagan Religions***

**Answer for yourself:** Could many today in the church be likened to the rebellious Israelites who took up whatever new worldly fad or liberal trend came upon the scene? You better believe it! Yahweh is completely out of their thoughts.

*"And even as they did not like to retain Yahweh in their knowledge, Yahweh gave them up to a reprobate mind [unfit to pass judgment], to do those things which are not convenient: being filled with all unrighteousness...who knowing the judgment of Yahweh, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them," Romans 1:28-29, 32.*

## **BAPTIZED WITHOUT REPENTANCE....THATS OUR PROBLEM TODAY**

Historians attest to the change that came over the early fledgling Assemblies following the death of the Apostles. With the exception of Luke, all the New Testament writers were Jews. They had grown up following Israelite

customs, keeping the Saturday Sabbath, the annual Feast Days and hearing the Torah (Law) read to them each Sabbath. Yet, there are those who contend that these Jews were dyed-in-the-wool Christians and wrote their books of the New Testament in Greek! Current scholarship since the discovery of the Dead Sea Scrolls has proved this 1700 year Catholic tradition totally bogus.

Syncretism (the merging of paganism with Bible truth) is obvious everywhere. The pagans continued keeping their pagan ways, but under a new name and with a slightly different meaning.

The Oxford History of Christianity, on page 85 states, "Baptism turned a pagan into a Christian...What constituted a 'pagan' was a matter of definition by clerical authority; in practice it meant what evaded the bishop's control. Gregory the Great's decision that English converts to Christianity might continue to use their traditional places of worship provided they were sprinkled with holy water was a revolutionary extension of clerical tolerance, with momentous implications for later missionary activity."

*All of this is to say the pagans were baptized, but returned to their former houses of idolatry and continue to worship as before. Only the name had been changed to gain larger numbers of converts...we call this event Christianity today*

## THE FACTS...ONCE YOU KNOW THEM...ARE QUITE DISTURBING

The following is taken from the book, The Jewish Christians of the Early Centuries of Christianity According to a New Source, written by Shlomo Pines. The Islamic historian reveals much about growing dissension between Jews and Christians shortly after Messiah Yeshua's time and the blending of pagan beliefs brought into Christianity by the growing number of gentile converts.

Pines makes revealing comments from his vantage point of an outside spectator, namely, as an observer of the history of the two distinct groups which emerged from Judaism-Christianity and Islam.

First, there were Jewish Christians who adhered to the teachings of Moses. Beginning with the Apostles, the first converts to the Messiah were from Judaism, especially from the synagogues where the Apostles went to preach.

Later came the torrent of Gentile converts who are referred to simply as "Christians." While the Jewish Christians continued keeping of the law and the ways taught by Yeshua the Messiah, those converts coming from non-Israelite nations became known as Gentile Christians (whom author Pines refers to only as "Christians"). These retained their many heathen doctrines, blending them into "Christianity."

Shlomo Pines writes of the early centuries of Christianity and states, "The original Gospel was regarded as written in Hebrew." He goes on to point out what history has verified, that the Gentile converts to the Messiah no longer used the Hebrew texts to bring about the conversion of many other nations. Because of the infusion of foreign doctrines by Christianity, the Gentile bishops and teachers avoided the Hebrew Scriptures, relying mostly on the Greek texts. Pines tells us why in this eye-opening statement:

*In their view, this was a deliberate policy on the part of the Christian leaders, who did not want to have their doctrines demolished by the Jewish scholars grounded in the Jewish Scriptures who were numerous among the Jews*

It is noteworthy that this Islamic writer is acutely aware of the many un-scriptural doctrines of early Gentile Christianity. Gentile Christians had abandoned the Commandments of the Old Testament (Torah) and substituted alien laws and heathen customs and practices.

***Rather than evangelize the nations around them through the authentic Hebrew Scriptures, the Christian leaders from Gentile backgrounds avoided the Hebrew texts because so many of their "Chrisian" doctrines were nowhere found in the Bible Yeshua used***

Thus, they avoided any clash with those knowledgeable of the Hebrew Scriptures which condemned taking on any aspect of worship foreign to the Word of Yahweh.

Author Pines contends that Emperor Constantine turned against the pagan philosophers and adds, "The philosophers' books were burnt and monks were lodged in their temples, which were transformed into churches (or monasteries)" p. 30.

## UN-SCRIPTURAL TEACHINGS REPLACE G-D'S TRUTH

That the pagan temples were turned into churches or monasteries explains the heathen derivation of the word "church" used in the King James and other Bibles. The Greek word *ekklesia* literally means "the called-out ones," which carries the same meaning as the Hebrew "kahal." Ekklesia refers to a body of people, not a building. The word "church" is a poor translation of *ekklesia*. Church refers to the building, coming to us through the Anglo-Saxon *circe*. Circe was the Greek goddess who turned men into swine. In Scottish the word is *kirk*, relating to the Hebrew *kikkar*, meaning a circuit or disc-the sun! The ancient link to sun worship (on Sun-day) is undeniable.

Following are excerpts taken from Pines' work.

"The Romans and the Greeks had a feast called the Nativity of Time, which celebrated the return of the sun in January. They introduced into it various modifications and called it 'The Nativity of [Messiah]' or the Nativity. This feast was unknown at the time of [Yeshua] and of His companions.

"The Jewish Christians...are not vegetarians and they do not reject certain portions of the Old Testament. Like the Jewish Christians of our texts, they are, as far as the observance of commandments is concerned, orthodox Jews...They thus carried on the old tradition of the first Christian community of Jerusalem..."

A footnote on page 39 reveals, "Strecker points out that the Jewish Christian doctrine started out by being the Christian church doctrine and became a heresy only in the wars of historical evolution."

*In other words, paganism and worldly doctrines infiltrated the early body of believers and corrupted it. As more pagan converts became "Christians," they flooded the church with their traditional practices that soon were "baptized" by the Christian clergy and absorbed as doctrine. This is how Sunday, New Year's, Xmas, Easter, Lent, Halloween, Valentine's Day, and much more crept into and became "holy-days" (holidays) of churchianity.*

## THE PARTING OF THE 2 PATHS

The early movement saw one group of Christians as rooted in the teachings of Messiah which still clung to Israelite laws. These converted Jews known as "Jewish-Christians" continued to meet in the synagogues of the Jews as did Paul, Acts 13:14; 15; 42; 14:1.

The other group, composed mostly of Gentile converts, took on Grecian culture and Hellenistic customs and were simply called "Christians." According to Pines, this latter group [Gentile converts] brought about "the abandonment and portrayal of what is regarded as true Christianity and its replacement by Greek notions and ways. It is the relation of a historic failure; victory rests with the agents of corruption," page 14.



**In other words, the flood of pagan converts to Christianity soon overwhelmed the pristine truth of the Messiah, and Christianity became tainted.**

***Christians today, many unknowingly, observe more pagan carry-overs than days plainly commanded in the Bible.***

**These popular days include Sunday (a day historically set aside in honor of the sun), Easter (the day honoring Astarte, alias Ishtar and Ostra, Chaldean Queen of Heaven) Xmas (midwinter solar-fertility celebration), Lent (40-day fast for Ostra), New Year's (near the midwinter solstice instead of the Biblical spring), Valentine's Day (Roman fertility celebration), Halloween (demonic observance), and many others.**

***There is no teaching or foundation for any of these "Christian holidays" anywhere in the Bible. They are the concepts and doctrines of men, firmly embedded in Christianity through centuries of tradition and practice.***

**Pines continues: "After Him [Yeshua] His disciples were with the Jews and the Children of Israel in the latter's synagogues and observed the prayers and the feasts of (the Jews) in the same place as the latter'" (page 41).**

**The early believers (referred to by Pines as "Jewish-Christians") continued on with the worship of Israel by observing the weekly Sabbath, the annual Holy Days, and heard the preaching of the Old Testament along with the prayers of the Jews. They continued meeting in the Jewish synagogues just as did the Messiah and the Apostles.**

**A decided difference soon arose between the "Jewish Christians" and "Christianity" itself.**

***The true believers continued with the "Jewish" worship based on Yahweh's immutable law, while Christianity had amalgamated into its doctrines almost every foreign belief and practice necessary to accommodate the new convert. Accepting Christianity for the pagan was made easy. For him his old ways remained the same, only the names had been changed***

## **TRUE WORSHIPERS WERE ALARMED BY SUCH CHANGES...ARE YOU?**

**The Jewish Christians were deeply concerned about events that had corrupted many converts to the Messiah through the Roman Caesars and the "'Romanization' of Christianity," according to Pines.**

**"...Jewish Christian authors of our texts and presumably other members of their sect may have been the only people in the world-at the relatively late period (perhaps the fifth or sixth century) at which these texts were composed-who still deplored the split of Judaism and Christianity, two religions which should have remained one. They also deplored the fact that the Christians (or perhaps only most of them) no longer read the Gospels in Hebrew, the language of [Yeshua], and all the prophets. Quite clearly, these Jewish Christians believed that they preserved and continued (perhaps clandestinely) the traditions of the first not yet corrupted Christian community of Jerusalem founded by the immediate disciples of [Yeshua] who professed His religion, i.e...observed the Mosaic Commandments," p. 65.**

**Author Shlomo Pines summarizes the accounts of other historians who maintained that the early believers in the Messiah still observed the Sabbaths and the Annual Holy Days.**

***Paganism proceeded apace and soon overwhelmed Biblical truth, replacing Scriptural customs and celebrations with paganized additions and substitutes***

## HISTORY DOES NOT LIE

While the comments of historian Pines are revealing, they are by no means unique. Many astute historians who are aware of the vast changes that took place from the time of the Messiah until now corroborate what we have read.

Luther H. Martin's book Hellenistic Religions reads on pages 118-119, "One of the first issues to be debated by Christians was whether they were a new religion... These early Jewish Christians understood Christianity in terms of its Jewish past and they continued their observance of Jewish ritual practices exemplified by dietary requirements and circumcision." Tracing the history of paganism, Martin writes, "...and by the second century, Christianity had assumed many of the forms and practices of the mystery cults" p. 162.

Brumback's History of the Church, referring to the beginning of the true Assembly at Pentecost in 31 C.E., reveals, "In its practices that are common in the religious world today were not found," p. 19. Author Brumback explains that the early church did not celebrate many of the holidays observed by most of churchianity today, which we have mentioned.

Then follows an explanation of the pagan source of Lent. "The word 'Lent' is derived from the old English word 'Lencten' which means spring. It was connected with a pagan feast that was celebrated in honor of the goddess 'Ostra,' the goddess of the east. The sacrifices to this deity were offered just about the time of the Passover and in this way it became associated with the resurrection of [Messiah] which followed the Jewish Passover.

"Not until the Council of Nice (325 C.E.) decreed that Easter should be kept on Sunday next after the full moon on or after the vernal equinox, was there a definite day for the observance of Easter. Here is the evidence that it has a human origin, as it was not known until after the fourth century just when Easter would be," p. 20.

Easter is not a Bible celebration. It is found in only one place in the King James, at Acts 12:4, a woeful mistranslation of the Greek *Pascha*, or the Passover.

Author Brumback goes on to explain in fuller detail a bit of Easter's history, adding, "Certainly no such day is authorized by the teaching of the Apostles."

*"What brought these changes about? Why did disciples submit to having these days set apart as special days for the church? The answer is found in the failure of those who were the people of [Yahweh] to know what [Elohim's] Word taught. Lack of this knowledge made it possible to introduce new doctrines and new practices into the teaching of the church. The apostasy of the church and the corruption of the [evangel] resulted from neglect of the church to study [Yahweh's] Word" p. 21.*

## THE FOUNDATIONS OF BIBLICAL TRUTH WAS LOST BY NEGLECT

Brumback continues on page 31, "In the beginning the church was pure. The divine plan of the church as revealed in the New Testament was followed. Now the apostasy of which the apostles warned, began to develop."

"Ultimately Christianity overcame paganism and thousands of those who had once opposed the church now became identified with it, without understanding that such a step called for the reformation of life, separation from the world, and devotion to the cause of [Messiah]. Christianity in its purity was thus destroyed by paganism," p. 54.

Widespread neglect of the Old Testament meant that converts were not schooled in the Old Testament and were ignorant of Israelite background and the books of Moses. They simply accepted the Greek Septuagint as their

source of Old Testament teaching, but knew little and understood even less of the Feasts and the deep meaning of the sacrificial laws. By and large the Christians detested the Jews and would have none of their teaching or understanding of the Torah.

The New Testament is built upon precepts and teachings of the Old. Paul was inspired to write that salvation is found in the Old Testament: *"And that from a child you have known the holy Scriptures, which are able to make you wise unto salvation through faith which is in Messiah Yeshua"* (2 Timothy 3:15). The early Apostles based their teachings on the Old Testament to prove that Yeshua was the promised Messiah of Israel. Yeshua confirmed that Himself in Luke 24:44: *"...that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me."*

In Luke 4:4 Yeshua said that man shall live by every word of Yahweh. He constantly referred to the Scriptures, the Old Testament, when answering matters concerning the law, divorce, and personal conduct (the New Testament was not yet in existence at this time! See Luke 24:27).

The last warning of the Bible is that man is not to add to the Bible or to take anything away, on pain of losing salvation, Revelation 22:18. *"Scripture cannot be broken,"* John 10:35. Yeshua said, *"Search the Scriptures,"* John 5:39.

*Gentiles did not always comprehend the deep meaning of the Sabbath and knew little of the Feast Days found in Leviticus 23. The Bible calls them "Yahweh's Feasts" and not "Jewish" Feasts. The Gentile Church detested the Jews and would have nothing to do with their practices, nor did they try to understand or study Hebrew. As a consequence of arrogantly ignoring the Old Testament basis of truth, Christianity generally still does not understand the foundation of Scripture*

*"Now therefore you are...fellowcitizens with the saints...and are built upon the foundation of the apostles and prophets [Old Testament], Yeshua Himself the chief cornerstone,"* Ephesians 2:19-20.

## IS THE BIBLE GREEK TO YOU?

The influence of paganism is easily found in many historical sources. Charlton Laird's book, The Miracle of Language, reveals:

*"The Church furthered Greek as well as Latin, the early Fathers of the church wrote Greek, and even as early as the seventh century Greek was being studied in England. Thus Greek words entered the English directly; they became Latin words which were borrowed directly; and they became Latin words which became French words which were borrowed directly"* p. 90.

This custom of admitting Greek and Latin names wholesale into English Bibles resulted in replacing and disguising Hebrew names. These names supplanted the true, original names, making them surrogate hybrids with a Grecianized flavor.

Today the claim is made that the entire New Testament was written in Greek, which is disputed by reputable scholars who find an unmistakable Hebrew original underlying the Greek text.

Because early Christian translators were woefully ignorant of Hebrew, Greco-Latin names soon replaced the inspired Hebrew names. Even today the King James uses Esaias for Isaiah, Judas for Judah, Elias for Elijah (Elijah), Urias for Uriah, Ozias for Uzziah, Josias for Josiah, Ezekias for Hezekiah, Idumea for Edom, Paul for Shaul, James for Ya'akov, Peter for Kefa, John for Yochanan, and many others.

The most holy of all words in the Bible, the sacred Name Yahweh, was replaced with *kyrios* and *theos*, which the King James renders *Lord* or *G-d*-outright substitutes.

Further enlightenment is given on page 118 of The Miracle of Language: "The Anglo-Saxon word for a general director was *stigward*, the sty-ward, the man who looked after the pigpen, for an Anglo-Saxon capitalist was likely to have his stocks and bonds mostly in the form of razorbacks. We have reduced the word to *steward*. The boss himself was a *hlafward*, a *loafward*, the man who looked after the bread. We cut that word to *lord*..."

Thus, we can see how the English Bible has reduced the sacred Name of our Creator Yahweh to "keeper of the loaf," or *Lord*! His holy Name Yahweh is now replaced with an inferior title.

In his History of the Church, Brumback answers the question how pagan ways and pagan days infiltrated the early church. He points out:

*The answer is found in the failure of those who were the people of [Yahweh] to know what His Word taught. Lack of this knowledge made it possible to introduce new doctrines and new practices into the teaching and worship of the church. The apostasy of the church and the corruption of the gospel resulted from neglect of the church to study Yahweh's Word"*

"Pagans were accustomed to observe a feast to Proserpine with the burning of candles. To make the transition from pagan worship to Christian worship easy, the church in apostasy instituted on the same day a feast to the virgin Mary and burned tapers in her honor. Lactatius, a historian of the church, spoke of this practice as superstition, ridiculing those who lighted candles for [Yahweh], as if He lived in the dark.

"Here were changes that appeared in the teaching and worship of the church as it developed into an apostate institution. Holy water, the burning of incense, the observance of Lent and Easter...were connected with paganism. When the church dropped the guidance of [Yahweh's] word pagan ceremonies found their way into the church and they are today a part of that system of worship which grew out of the apostasy," page 21-22.

## THE SUPREME SOURCE OF ERROR

The extent to which non-Biblical doctrines and error have become unquestionably accepted as fundamental truths directly from the Bible has alarmed sincere Bible students.

The Bible as originally given is indeed the pure Word of Yahweh. Man has translated the Scriptures into other languages while viewing the Bible through the eyeglass of human error. Such errors are accepted as the true teachings of the Messiah without further inquiry. Some are outright substitutions with no basis in the truth of the Scriptures.

The anti-Semitic and anti-Judaic Gentile Christian Church of the early centuries after Messiah Yeshua has twisted the minds of some who perhaps unknowingly have accepted error as truth and call truth error. Thus, the masses are led astray (Revelation 12:9). And this began a long time ago. To this sad situation I am glad to say that Yahweh also has His people who are standing fast in His truth and studying the Scriptures to prove whether these things be so.

The purpose of this study is to help us better comprehend the source of error so that we can separate truth from falsity. History shows that all pagan religion has its source in Nimrod's Babylon. The teachings of Babylon have dominated Egyptian as well as Greek and Roman religion.

Teachings right out of Babylon can be found in almost all religions of the world. These abominable doctrines have even undermined the true religion Yahweh gave mankind through Israel. With corrupted doctrines and error, ministers have continued to twist the Bible so that "truth" is no longer Bible truth.

## SYNCRETISM: A DEADLY MIXTURE

The Bible when first given to mankind was inspired by Yahweh's Spirit. It was pure, holy and undefiled. Problems began when translations were made from one language to another. Our English Bible, for example, is taken primarily from the Latin. Which was translated from the Greek. Which was translated from the Hebrew, with much being lost along the way. It is like taking change from one pocket to place in another and losing some in the process. This is why it is our goal to return as closely as possible to the original languages.

Through what is known as *syncretism*, pagan doctrines are merged with Bible teachings and blindly accepted as if from Scripture. Thus, the pristine Truth of the Bible has been adulterated with paganism and unknowingly accepted.

On page 109, The Oxford Illustrated History of Christianity quotes Patrick Wormald on adaptations of Christianity, "Christianity had been successfully assimilated by a warrior nobility, a nobility which had no intention of abandoning its culture or seriously changing its way of life, but which was willing to throw its traditions, customs, tastes, and loyalties into the articulation of the new faith."

*While the expressed purpose of the church was to convert pagans and bring them into the fold of Christianity, in reality it was paganism that triumphed over churchianity. It was the church that absorbed and retained the pagan rituals, symbols, holidays, and precepts, but gave them a new name with a new meanings and a "Christian" understanding*

Meyers' Medieval And Modern History states on page 42, "Many of our religious ideas, festivals and ceremonies, as witness Easter, and Christmas may be traced back to an origin in the practice and belief of our heathen ancestors."

Thus, pagan converts felt right at home as they retained their worship of the sun on Sunday, observed the re-birth of the sun in December, and called it not "Sol Invictus," but "Christmas." It made for a painless conversion to "Christianity." So the unregenerate pagan was baptized and became a "Christian-but was still a pagan at heart.

Had Israel and churchianity not done what they respectively have done in corrupting of Truth and establishment of falsehood, anti-Biblical sentiment would not be what it is. The conflict between light and darkness is no new conflict. It has carried on ever since sin first entered the Garden of Eden.

*Churchianity reads the Bible and sees no parallel between Israel's past dismal history and its own deplorable record*

Bible teaching rests upon learning from the examples of others (1Cor. 10). But what if man contends that he needs no examples? With our high-tech society and our sophistication and knowledge, along with our scientific thinking, modern man feels competent to find his way if only given money enough and sufficient time to follow whatever light is given. Man is convinced that he is quite sufficient unto himself, and given time will eventually work things out.

Israel was overwhelmed by the visible power of Yahweh at Sinai (Exodus 19 and 20). The thunderous voice and trumpet, the lightning, the smoking, the rumbling and quaking of the Mount itself was evidence enough. The vaunted ability of man was tested. Israel vowed they would be perfect in everything and be obedient. Yet, when they tried they obeyed in nothing. Israel was pardoned again and again, and each time they continued to transgress.

The Tabernacle (and later the Temple) was right in their midst with the visible priesthood actively carrying out Yahweh's instructions day by day. Instruction, warning, chastisement, and the evident presence of Yahweh in the pillar of cloud by day and pillar of fire by night were of no avail.



# THE HOLY SPIRIT GIVEN TO MANKIND TO HELP HIM BECOME OBEDIENT

By himself, man lacks the ability and moral fiber to be holy. This is the primary lesson we are to learn here on earth, namely, that man's way is not Yahweh's way. We are to change our mind, the way we think, by having Yahweh's Spirit dominate our very being. *"The carnal mind is enmity against Elohim: for it is not subject to the law of Elohim, neither indeed can be,"* Romans 8:7.

It is only through the workings of Yahweh's omnipotent Holy Spirit power, which now is available to us, that we can rise above this mundane world. This means obediently following the way of life given us throughout the Bible, for it is through obedience that we are given the Holy Spirit: *"And we are his witnesses of these things; and [so is] also the Holy Spirit, whom Elohim has given to them that obey Him."* (Acts 5:32)

By professing to be His worshipers, ancient Israel assumed they could obligate Yahweh to tolerate whatever whim their degenerate minds could devise. They mentioned His Name, but their hearts were far from obedience.

*"Yea, you took up the tabernacle of Moloch, and the star of your deity Remphan, figures which you made to worship them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen."* (Acts 7:43-44)

## DOCTRINE AND THE COMMANDMENTS OF MEN

Giving only lip-service is not acceptable to a holy, just, and righteous Yahweh. It never was and never will be. Genuine obedience comes from a contrite heart. Yeshua Himself said, *"They worship Me in vain; their teachings are but rules made by men,"* Mark 7:7, NIV. This is a direct quotation of Isaiah 29:13, condemning the city of David, Jerusalem, for their idolatry and wickedness.

The Savior then castigates the Pharisees and teachers of the law with those same words when the Pharisees heap criticism upon His disciples who apparently paid too little attention to the tradition of the Pharisees and Jewish elders.

The point of Isaiah's rebuke and that of Yeshua reveals that the syncretism (mixing pagan concepts and customs with Bible teaching) has continued throughout history. Unconverted man injects his own thoughts and notions into his worship and continues to contaminate the pure worship of a holy Yahweh.

While we hear much of the error that has crept into the worship of our Creator, many have not studied deeply into the truth of the Bible and are oblivious and unschooled in what is actually taught as Bible doctrine. A growing movement of sincere Commandment keepers with faith in the Savior is prophesied to arise at the end of the age as we see in Revelation:

*"Here is the patience of the saints: here are they that keep the commandments of Yahweh, and the faith of Yeshua,"* Revelation 14:12

## LET US LOOK AT SOME EXAMPLES OF TRADITIONS OF MEN WHICH HAVE REPLACED THE WORD OF GOD

Few are aware of the many teachings abounding in nominal religion that are contrary to the Bible. I choose not

to go in-depth in pointing out these errors, however here are a few simple examples, in which one or two verses of correction follow the erroneous teaching which sadly is accepted as if true today by the majority of Christians:

**"The Father, Son and Holy Spirit are three persons in one, and are equal."**

***"My Father is greater than I,"*** John 14:28. Yeshua Himself acknowledged that the Father was greater. Paul said, ***"The head of Messiah is Yahweh,"***

**I Corinthians 11:3.**

**The Holy Spirit is the power, the force of Yahweh shared by the Son and is not a person--*Ruach ha Kodesh*.**

**"We keep Sunday because that is the day the Son was resurrected, and that changed the Sabbath"**

***"There remains therefore a rest [Sabbatismos, Sabbath] for the people of Yahweh,"*** Hebrews 4:9 (reference to verse 4). There is no Bible justification for changing the day of worship. Sunday-keeping stems from pagan sun worship. Yeshua did not rise Sunday morning, but at the end of the Sabbath, and said nothing about any change whatsoever in the weekly day of worship. Besides that, if you are aware of Hebraic reckoning of time you can easily see that Yeshua was resurrected on Saturday evening, before the dawning of a new day at 6 PM which would be Sunday. He was raised BEFORE Sunday on the Sabbath, a perfect picture of the eternal Sabbath given to mankind in the world to come.

**"The Son by His resurrection changed Sabbath to Sunday"**

***"And it shall come to pass, from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, says Yahweh,"*** Isaiah 66:23. This speaks of the future kingdom. The Saturday Sabbath has never been changed but is in effect now and will be observed in the Millennium.

**"The Son was put to death on Friday and arose Sunday morning"**

***"...in the midst of the week He shall cause the oblation and sacrifice to cease,"*** Daniel 9:27. He was impaled on Wednesday (Wednesday in German is *Mittwoch*, midweek) and was in the grave three days and three nights. He rose from the grave before sunset on Saturday (Mat. 28:1-"end" is the Greek *opse* meaning "late on").

***"For as Jonas [Jonah] was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth,"*** Matthew 12:40. There is no way one can get three nights from Friday until Sunday morning.

**"The Son came to do away with His Father's law by nailing it to the cross "**

***"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill,"*** Matthew 5:17. He brought the law to its fullest intent and meaning; He did not destroy it, but lived it as an example for us, John 14:31. Besides the only "handwriting and ordinances" that were "against us" are those which we incur when we disobey, not obey; for the Torah (Law) was given to us as a patten for G-dly life, that when obeyed brings G-d's blessings and not his curses. The death penalty for disobedience is the only thing in the Law which is against us and this was set aside in the sacrifice of Messiah Yeshua!

**"The Son cleansed all foods and now all animal flesh like pork and shellfish is good for food"**

***"They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, says Yahweh,"*** Isaiah 66:17. This is speaking of the end of the age and those eating swine's flesh will be consumed. Clean food laws are still in effect.

**"Man is born with an immortal soul"**

*"[Yahweh] Who ONLY has immortality, dwelling in the light which no man can approach unto; whom no man has seen, nor can see: to whom be honor and power everlasting," 1Timothy 6:16. We do not yet have immortality but are seeking it, "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life," Romans 2:7. Why are we to seek for immortality if we already have it? Why a resurrection if we are already immortal and can't die? (1Thes. 4:16)*

**"Not a dead soul..alive"**

The most blatant of all erroneous teachings fostered by churchianity is that man has an immortal soul, a teaching found in most pagan religions. That the soul upon death leaves the body and immediately goes to heaven or hell is not found in Scripture.

Many such errors are accepted as the true teachings of the Messiah without any inquiry. Some are outright substitutions to the Bible and have no basis but lead to a corruption of the truth of the Word.

False teachers certainly have twisted the minds of some who perhaps unknowingly have accepted error as truth and call truth error. Thus, the flesh of man, in opposition to G-d (called Satan in Hebrew as the Yetzer HaRa..the evil inclination in man) "leads the whole world astray," Revelation 12:9.

The purpose of this study is to help us better comprehend the source of erroneous teaching so that we can sift out the truth. Scripture and history show that all pagan religion has its source in Nimrod's Babylon where religious lies have complete sway. The ways of Babylon have dominated Egyptian as well as Greek and Roman religion. Babylonian teaching can be found in almost all religions of the world. These abominable doctrines have even undermined the true religion Yahweh gave mankind through Israel. Yahweh calls Babylon the Mother of Harlots, who has corrupted the earth, Revelation 17-18.

## **MODERN BLIND GUIDES LEADING THE BLIND**

Bible readers today follow the history of Israel and shake their heads in disbelief over the fickleness of the people of Yahweh who were led astray by heathen practices. They read of Israel's falling into pagan idolatry and marvel that Yahweh, full of mercy, always was ready to take Israel back when they repented.

But these same people today (Christians) do not see that they are doing the very same thing and following the same pattern of lawlessness. Today it is not the pagan worship and temples about us that lead people astray. Instead it is those of Gentile churchianity who are supposedly upholding and teaching Yahweh's Word who lead men away from Yahweh, 2 Peter 2.

They preach from the pulpit that Yahweh's law no longer applies to us. Law was only for ancient Israel; we are under grace, and not under the law, say those teaching a modern and up-to-date gospel of love, grace and forgiveness. Being obedient to the law of Yahweh is said to be bondage, and we are not under the bondage of the law, we are told.

Supposedly when the Messiah came to die for the sins of the world, He did away with the law. Now all we need is faith. "Faith alone!" was the rallying cry of the Reformation. But the Bible says that faith alone is meaningless! "Faith without works is dead," James 2:26. You see dear brother and sister in Christ, G-d is concerned how we worship, what days we set aside and make holy, and how we build His kingdom by giving our tithes and offerings. Any old way won't do. Just as Nadab and Abihu. Let us learn from their example lest we follow in the ways and be rejected by G-d.

By twisting the Scriptures and choosing to emphasize certain portions over others, today's preachers strain hard to do away with the law. They especially despise two of the Ten Commandments.

The first tells them that the Sabbath is on Saturday, the seventh day. The second tells us to handle His Name

with respect and reverence. Known as the Third and Fourth Commandments, these two "test" commandments show our complete obedience to Yahweh. They are among the first to be rejected by many people. Some ministers seem willing to move heaven and earth to get these two Commandments buried under faith, love, and grace!

Your Bible says that if you break one commandment you have broken them all. That is, unless you keep all Ten, you have fallen short of perfection. Yahweh expects His people to keep His Commandments, for all His Commandments are righteousness, Psalm 119:172.

*We read in 1 John 5:3 that the love of Yahweh is the keeping of His Commandments*

*He loves us in return when we keep His law, John 14:21*

Because many have been told from countless sermons that the Savior came essentially to bring a new religion, many simply repeat what they've heard without thoroughly checking their Bibles.

## YAHWEH'S LAW WILL NEVER PASS AWAY

"We are a New Testament Church and emphasize the teachings of the Savior Who nailed the law to the cross," they say. The Messiah never said or even intimated that He came to do away with His Father's laws! He said just the opposite. *"My doctrine is not mine but His that sent Me,"* he said, John 7:16.

*"Think not I came to destroy the law and the prophets. I came not to destroy but to fulfill,"* Matthew 5:17. Some attempt to get around this verse by telling us that the Messiah did away with His Father's laws, fulfilling them completely-filled them up-and now has set them aside.

Actually, what He has done is fulfilled them with a greater depth of meaning than before. He shows us the fuller spiritual intent of Yahweh's laws. "Fulfill" is the Greek *plerosai* and means to conform to or accomplish. Notice how the Savior elaborated on one of the Ten Commandments:

*"You have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looks on a woman to lust after her has committed adultery with her already in his heart."* (Mat. 5:27-28)

Clearly, Messiah Yeshua was emphasizing that the keeping of the Commandments begins with proper and right attitudes, thoughts, desires, and goals. To entertain a wrong thought could well lead to committing the act-sin.

*Furthermore, we read in the last book of the Bible that true believers will be keeping the Commandments of Yahweh when Yeshua returns to rule.*

*"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the Commandments of Yahweh, and have the testimony of Yeshua,"* Revelation 12:17.

Sadly, there is but a "remnant" of the seed of the true Israel. There is no large multitude following the way of the Bible today, but a "little flock," Luke 12:32. They are also known as the "saints." Don't look for a large group of people to make up the "Bride" at the end of the age. Consider the parable of the five wise and five foolish virgins. Only half of them went in to the marriage supper. The other half was locked out.

Answer for yourself: What about you? Where do you stand?

Answer for yourself: Are you on that downhill, broad and easy road to destruction? (Mat. 7:13-14). Or that narrow, more difficult road that leads to life everlasting? We at Bet Emet ask you to let us help you in your quest for truth.

HOW DID WE LOSE THE FAITH ONCE GIVEN TO THE SAINTS?





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# THE REJECTION OF YESHUA BY BIBLICAL JUDAISM...OR ...GENTILE CREATIONISM IN THE NEW TESTAMENT TO MAKE IT APPEAR THAT WAY.....YOU BE THE JUDGE ONCE YOU KNOW THE FACTS

The opposition of Yeshua to mere formalism in religion, to the observance of the letter of the law while disregarding its spirit, is well illustrated by his exasperated rebuke to a Pharisee critic who had charged him with violating the Sabbath: "the Sabbath was made for man and not man for the Sabbath," and it finds its identical formulation in the teaching of another Pharisee, Simon ben Menasya, who taught: "The Sabbath is given over to you and not you to the Sabbath." This may be a shock for you but Yeshua is not saying anything new! The anti-formalistic attitude of the major body of Talmudic Judaism (an approach which was patterned upon the tongue-lashings given by the Prophets to the ritual-obsessed pietists and hypocrites) was the source from which Yeshua logically drew his spiritual approach to religion. Yet, in the Gospels it was Yeshua who was represented to have been the initiator of a new religious and moral philosophy in opposition to Rabbinic legalism for they, as we are led to believe, lack the spirit of G-d. This is not the case. This is again not historically accurate for Yeshua is saying nothing new that any Jew would take fault with.

**Answer for yourself:** So why the conflict?

Again, we find such accounts to be artificially created to separate Yeshua from his religion and his religion from him by the Gentile Gospel creationists over 30 years following the destruction of the Temple (100 A.D.).

**Answer for yourself:** All the more reason for a new religion..right?

**Answer for yourself:** For does it not make sense that you cannot have Yeshua creating a new religion about his identity (as the mystery religions did of which Gentiles had been immersed for thousands of years instead of following a religion with a message and life-style of holiness) unless he rejects the one he first was given by having it and its leaders reject him?

## DID YESHUA COME TO ABOLISH THE LAW AS WE HAVE IN CHURCHES BEARING HIS NAME TODAY?

Make no mistake about it, Yeshua adhered to cultic Law as part of Orthodox Judaism. He was not a liberal. Let us examine quickly this matter over Yeshua's healing of a leper in Mark. 1:40f.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 41 And Yeshua, moved with compassion, put forth [his] hand, and touched him, and

saith unto him, I will; be thou clean. 42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. 43 And he straitly charged him, and forthwith sent him away; 44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

Yeshua commands the man to perform a "Mosaic rite." This is rather strange if we attribute to Yeshua that he was not concerned about the "externals" of religion would you not say? We must face the hard facts, that nowhere does Yeshua absolve anyone of their responsibility to the Law! Yeshua insisted upon ritual purity and strict adherence to the Torah. For Yeshua the Torah is only valid as a "whole" for he never dreamed of any possible cancellation of it in full or in part as we experience today as seen in Luke 16:17:

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Please note the idea of permanence connected to the smallest detail of the Torah (the tittle which are the decorative marks above the Hebrew letters). Also please note the unconditionality of Luke 16:17 for there is no time restraint whereby it would be permissible for either a part or whole of the Torah to pass away. The Talmud states that G-d adds these decorative marks to the living Torah in Heaven. Rabbi Akiva was given the ability to interpret these marks for all mankind. Luke's statement is incredible when you consider that the disintegration of the cosmos is LESS difficult than the change or abolition of any part of the Laws of Moses. This is not "good news" for Gentile Christianity because for the most part it does not uphold the permanency of the Law. It is amazing to me that it was allowed to remain in some copies of fragments from Luke and that not all traces of it was systematically destroyed or altered as so much more of the New Testament was as can be seen when compared with Matt. 5:18:

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

**Answer for yourself:** Did you notice any change?

Please take note that in Matthew a "time limit" has been imposed..."until all be fulfilled." This is not the same as Luke! Where is inspiration, infallibility, and inerrancy for there is no way you can explain away or make the two statement synonymous. This is clearly disharmony.

**Answer for yourself:** Which served the purposes of the Gentile Church best?

You guess...Matthew of course. Thus Matthew comes first in the Gospels! Gentile Christianity has made a tragic mistake by accepting Matthew's account over Luke's.

**Answer for yourself:** Thus for the majority of Christians today the Law has passed away but I ask you...has "all" been fulfilled yet?

Read Revelation again! Gentile Christianity, in rejection of Judaism, Yeshua, and the Law, ignored Luke and his unconditional declaration of the permanency and continuance of the Law.

Let us read one verse further in Matthew....5:19:

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.

**Answer for yourself:** Does that verse not scare you since, more than likely, most of our readers hold an opposite belief-system?

But Luke is not without its problems also as seen in Luke 16:16:

**16 The law and the prophets [were] until John: since that time the kingdom of G-d is preached, and every man presseth into it.**

Again we see a conflict as to time "restraints." The Gospels were written in a "post-John" era. That being the case, how can we explain the lack of understanding that the Law had passed away by Yeshua's hand-picked Pastor of the Jerusalem church, as well as both the church and the Messianic community in the first century for Acts 21:20 states:

**20 And when they heard [it], they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:**

Please notice: it says "all" and not "some" were zealous for the LAW! Let me remind you that is long after John!

**Answer for yourself:** Where is the cessation of the Law for them?

**Answer for yourself:** Are they not the pattern for world-wide evangelism?

It goes without saying that the inclusion of a restriction in duration of the Mosaic Law is an absolute necessity for the Gentile Church to validate its very existence apart from Judaism.

Nowhere do we find a deliberate attempt to deny or alter any commandments of the Torah by Yeshua, only by Paul. We reason many fail to see it is because they lack fundamental knowledge of Scripture, Hebrew and Greek language, Jewish culture, and the socio-political issues of the times of Yeshua. If having that knowledge one will come to the only plausible and reasonable conclusion available....we are in error to day in the church and in desperate need of repentance.

We encounter controversial statements in the New Testament concerning the Law of Moses. We must discern if we are entertaining conflicting laws, or a conflict in priorities in laws, or just a lack of precise understanding of the full extent of the commandments involved when mentioned. We must also consider if what we are encountering is the work of imaginative Gentile creationists with an anti-Judaic agenda. I desire to reveal to you hidden truths concerning Yeshua's attitude towards the Sabbath, Sabbath healings, plucking of heads of grain on the Sabbath, discipleship at the cost of loving kindness, the washing of hands before eating, and the "you have heard it said, but I say unto you sayings." Each of these instances have been used to teach that the religion of Yeshua took offense at Yeshua's teaching on the issue, that Judaism rejected Yeshua, and that Yeshua in response created a "new-oral law" upon the matter that laid the foundation for a new religion...alas..Christianity.

**Answer for yourself:** What is the truth of the matter?

If I fail to convince you then I am in error and a false prophet and you should not listen to me. If not, however, if I reveal to you proof-positive that errors, additions, deletions, and just plain old "untruths" are recorded in the New Testament in special places to create anti-Judaic doctrines (that have no origin or background in Judaism what-so-ever when supposedly written by Jews) then I prove my case: that the Gospels are Gentile accounts of a non-historical nature created for one intended purpose; mainly to separate Yeshua from Judaism and give credence to the formation of a replacement religion with G-d's sanction. If I can be successful, then you dear Christian need desperately to re-evaluate you belief-system immediately.

**Answer for yourself:** Is this a fair challenge?

The above issues I enumerated are said by many to be examples where Yeshua disregarded the Law of Moses for a higher teaching, a "spiritual Law" over a "written Law." Many say Yeshua gave us a higher Torah. Many believe Yeshua abolished the Old Law and replaced it with a New Law, even a New replacement religion called Christianity. If so, they say, we have license to disregard the whole Torah, the Old Testament in matters of doctrine and practice, and the Old Covenant. This is what the majority of Christian churches teach for that is

what Protestant and Catholic seminaries have taught their preachers for over one hundred years. That has been my experience and probably yours, but not any longer for me, and hopefully not for you. Please take the challenge!

## THE SABBATH CHALLENGES...SABBATH HEALINGS

### Withered Hand:

**Mark 3:1 (KJS)** And he entered again into the synagogue; and there was a man there which had a withered hand. **2** And they watched him, whether he would heal him on the sabbath day; that they might accuse him. **3** And he saith unto the man which had the withered hand, Stand forth. {Stand forth: Gr. Arise, stand forth in the midst} **4** And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. **5** And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched [it] out: and his hand was restored whole as the other. {hardness: or, blindness} **6** And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. (see also Matt. 12:9-14, Luke 6:6-11).

### Woman With Curved Spine:

**Luke 13:10 (KJS)** And he was teaching in one of the synagogues on the sabbath. **11** And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up [herself]. **12** And when Yeshua saw her, he called [her to him], and said unto her, Woman, thou art loosed from thine infirmity. **13** And he laid [his] hands on her: and immediately she was made straight, and glorified G-d. **14** And the ruler of the synagogue answered with indignation, because that Yeshua had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. **15** The Lord then answered him, and said, [Thou] hypocrite, doth not each one of you on the sabbath loose his ox or [his] ass from the stall, and lead [him] away to watering? **16** And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? **17** And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

**Luke 14:1 (KJS)** And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. **2** And, behold, there was a certain man before him which had the dropsy. **3** And Yeshua answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? **4** And they held their peace. And he took [him], and healed him, and let him go; **5** And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? **6** And they could not answer him again to these things.

### Man With Dropsy:

**Luke 14:1 (KJS)** And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. **2** And, behold, there was a certain man before him which had the dropsy. **3** And Yeshua answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? **4** And they held their peace. And he took [him], and healed him, and let him go; **5** And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? **6** And they could not answer him again to these things.

Matthew records that Yeshua questions his own actions by saying "is it lawful to heal on the Sabbath?" That is the real issue in these stories, for we are led to believe that healing is not permitted on the Sabbath from a cursory reading of each of the accounts. I believe the questions was poised by Yeshua to create an opportunity to teach if anything. But we definitely have a conflict as recorded in the New Testament where by Yeshua is

challenged and condemned for healing on the Sabbath by his fellow religious leaders which represent Judaism. All three Gospel writers tell us they desire to "accuse" him. We are told that Yeshua gets angry with them and they then set out to destroy or plan his murder. Luke even has the Synagogue leader oppose Yeshua, and Yeshua is made to relate the actions of Satan to those of the Synagogue by their refusal to do good and permit and bless the healing.

**Answer for yourself:** Is this the synagogue of Satan?

The people are shown to support Yeshua against the religious establishment. The religious establishment of Judaism and their authorities are shown to be ashamed when contending with the higher truths of Yeshua when compared with their old ritualism which is devoid of life. Lastly, human life is shown to be less important to Judaism than the life of even an animal. If these accounts are true, we need a new religion! And remember that this is over "healing" on the Sabbath day.

**Answer for yourself:** Are these accounts factual?

**Answer for yourself:** Are they historic?

**Answer for yourself:** Is there precedence to substantiate the merciless views that are put in the mouths of the opponents of Yeshua?

**Answer for yourself:** What are we to do if we find that Judaism taught the same things that Yeshua said?

**Answer for yourself:** What if we find we should have no conflict at all with Yeshua and fellow religious leaders of Judaism for the charges against Yeshua are un-foundable when searched for in the tenants of Yeshua's own faith?

**Answer for yourself:** Where is the origin of such charges if not Judaism?

**Answer for yourself:** Why the artificial conflict where there is none?

**Answer for yourself:** What purpose could it serve?

**Answer for yourself:** Who would be advantaged by such a conflict, the Jewish Church or the Gentile Church?

**Answer for yourself:** Oh G-d, could this possibly be a false creation to serve the purpose of the Gentile church to show Yeshua rejected by his own faith and thus forced to break from Judaism in order to preach and teach the true Gospel of G-d unhindered, thus providing the impetus for the creation of Gentile Christianity?

**Answer for yourself:** Was this Yeshua's purpose in providing such a teaching opportunity in the first place?

**Answer for yourself:** Really now, did Yeshua violate the Law by healing on the Sabbath? **Answer for yourself:** Did Yeshua know something that they didn't that would allow him to violate the Law without repercussion? Or is this whole account a "non-issue?"

**Answer for yourself:** We have heard what Yeshua had to say about healing, so what does Judaism have to say about healing on the Sabbath?

**Answer for yourself:** Is there really a conflict?

**Answer for yourself:** Do you realize the answer we find can either reinforce your faith in the New Testament or terribly weaken it?

Let's investigate Judaism on the issue of Sabbath healing. A Tannaitic Midrash states: How do we know saving life supersedes Sabbath Law? **Answer:** Since circumcision destroys part of the body and is legal on the Sabbath, and since execution of criminals which destroys the whole body is legal on the Sabbath, how much more does the



saving or the preservation of Life? Likewise Judaism teaches that if there is any doubt that life could be in danger, even a sore throat, then healing is permissible and overrides the Sabbath Law!

**Answer for yourself:** Did Yeshua need to defend himself because he healed on the Sabbath when it was common knowledge that preservation of life, even a sore throat, warranted overriding any Sabbath Law?

**Answer for yourself:** How much more then a man with a withered and paralyzed hand, a woman with a curved spine, or a man with dropsy?

**Answer for yourself:** Can you believe that the religious leaders of Yeshua's day, whom had memorized the book of Leviticus by the age of 5, let alone the Torah by 13, could overlook or be negligent to such an extent to forget something equally as important as Sabbath laws when they took great pains to manipulate them to their own advantage? Hardly!

**Answer for yourself:** Who could make such an historical error to write of such an account that never could have existed because it was a "non-issue?"

**Answer for yourself:** Who could possibly have been ignorant of such Sabbath laws and minutiae to have overlooked the obvious that no Jewish child would have?

Who else but a Gentile who wrote these accounts; that can only be the correct answer. All that eludes us now is the purpose for such an account, although inaccurate in many ways.

**Answer for yourself:** Could possibly Gentile Christianity, unfamiliar with Judaism, need to defend Yeshua's actions which they received from oral traditions handed down to them that they totally misunderstood having no background in the Mosaic Law?

**Answer for yourself:** Since Judaism taught it was permissible to lift a sheep from a pit on the Sabbath, how much more a human made in the image of G-d?

**Answer for yourself:** Do you know and see for yourself that the non-Jewish writers and redactors of the New Testament got terribly wrong in ALL THE GOSPELS these facts concerning supposed Sabbath violations?

**Healing was NEVER a problem on the Sabbath for healing was NEVER considered as "work" for the Bible teaches that "work" is forbidden on the Sabbath and not speaking a blessing or healing which are NEVER considered categories of "work" in Judaism. Laying on of hands and spoken words of blessings was NEVER considered "work."**

**Answer for yourself:** Do you get it?

These challenges against Yeshua **NEVER OCCURRED!**

## **THE SABBATH CHALLENGES...THE PLUCKING OF GRAIN**

Mark 2:23 (KJS) And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? 26 How he went into the house of G-d in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 Therefore the Son of man is Lord also of the sabbath.

Matt 12:1 (KJS) At that time Yeshua went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. 2 But when the Pharisees saw [it], they said unto him,

**Behold, thy disciples do that which is not lawful to do upon the sabbath day. 3 But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him; 4 How he entered into the house of G-d, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 6 But I say unto you, That in this place is [one] greater than the temple. 7 But if ye had known what [this] meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is Lord even of the sabbath day.**

**Luke 6:1 (KJS) And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing [them] in [their] hands. 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? 3 And Yeshua answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him; 4 How he went into the house of G-d, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? 5 And he said unto them, That the Son of man is Lord also of the sabbath.**

First of all notice that it was the disciples and not Yeshua who plucked the grain. Matthew and Mark both indict Yeshua's disciples for "doing what is not lawful to do on the Sabbath" and we are left to understand from the facts given that the only possible violation which they are doing from the data presents is possibly "eating" because they are hungry, but eating is not a violation of Sabbath law as it does not constitute "work." As stated above when dealing with healings on the Sabbath, hunger is classified under Judaism as a danger to life as hunger leads to starvation and starvation to death, and as previously stated, preservation of life supersedes all Sabbaths laws. Relief of hunger in Jewish Law was not a reason that any Jew would attack Yeshua or his disciples, yet we are led to believe that was the case by both Matthew and Mark. They are both wrong. We are led to believe that Yeshua gave a defense by referring to David as he ate forbidden bread reserved only for priests when he and his men were hungry and appealed to preservation of life to warrant doing so. True, laymen were restricted from eating such "shewbread" according to Lev. 24:5-9, but both accounts make the whole Sabbath issue revolve around eating when "eating because of hunger" was NEVER a reason to impugn anyone over Sabbath observance in Judaism.

**Answer for yourself:** So why the conflict anyway?

This again is a "non-issue" to any Jew who would have been well aware of Sabbath laws within his own religion, let alone religious leaders! Again, as before, the only plausible reason for such a fictitious creational story that cannot stand the test of scrutiny, was that it was written by Gentiles who were ignorant of the multiplicity of Jewish laws within Judaism and allowances for Sabbath violation without chastisement.

**Answer for yourself:** Do you find it strange that if Matthew or Mark were written by Jews that they overlooked the only real reason for accusing Yeshua and his disciples...namely "work?"

I find it strange because they attribute the whole incident to a cause that does not exist at all. It never happened that way! Gentile authorship is guaranteed by such a gross error of the facts for no Jew could make such ridiculous statements and surely not under the anointing of the Holy Spirit which is to guide us into all truth and not lies. Notice also that Yeshua states in the Matthew version that plucking grain for a valid purpose such as quenching hunger is no greater infringement on the Sabbath as the Priests who eat on the Sabbath.

Again we find the separation intended by these Gentile authors as we find in the Matthew account the artificial contrast of Judaism as a "merciless" religion when contrasted to the "higher teachings" of Yeshua which are full of mercy and meant to correct Judaism. There again is only one problem...there is no problem. We find a conflict created over an issue that never existed except in the minds of the authors to pit Yeshua against Judaism and Judaism and its leaders against Yeshua. Again, the inescapable conclusion is that Yeshua's higher teachings are not intended to bring repentance to the faith of Moses and Sinai but become the foundation for a departure from it and the creation of a new faith that will accept these higher teachings of Yeshua that the "old wineskins" of Judaism cannot.

**Answer for yourself:** Does it sound like to you these writers understood Judaism?

Let me reassure you the Jews were not heathens, for let us not forget, they were sent to the heathens with a message of love and mercy, although some failed to respond, not all did. In Judaism, morality always took precedence over ceremonial laws and rites. In all cases, Sabbath observance was meant to be subservient to the well-being of mankind for the Laws of G-d which were to be lived by and not died by. Judaism always taught, and yet does, that the Sabbath may be profaned in order to observe future Sabbaths, so eating on this particular Sabbath was not a problem.

**Answer for yourself:** This being the case, then why was Yeshua depicted at odds with the Jewish leaders and they with him over Sabbath observance?

On the surface from the Matthew and Mark accounts we must still search to find a cause for Sabbath violation and are led to surmise possibly the eating constituted "theft" since was not their personal field. Again this is not the case, according to Dt. 23:25:

25 When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn.

Thus theft cannot be the motive for the Sabbath accusations against Yeshua and his disciples and we are forced to examine Luke to find the possible reason. Only Luke informs us that the disciples were "rubbing" the grains in their hands. It was this "rubbing" that we are led to believe constituted "work."

**Answer for yourself:** But, was "rubbing" the grain considered "work?"

Yes, rubbing of the grain in this instance would be considered "harvesting" and would be classified as "work." But, again as stated before, "harvesting" would be permissible if hunger was involved, and not greed in the amassing of wealth, as hunger threatened the preservation of life and was understood by all Jews to be an exclusion that would allow for the violation of the Sabbath without accusation.

**Answer for yourself:** So why the accusation is there is not a problem?

There again is only one inescapable conclusion. Yeshua is not at odds with Judaism and Judaism and its leaders is not at odds with Yeshua.

**Answer for yourself:** So why the fictitious story and what was its intended purpose?

**Answer for yourself:** Did Yeshua need to defend himself because he and his men hungered on the Sabbath when it was common knowledge that preservation of life, even "harvesting" for hunger was not a problem because it overrode all Sabbath Laws?

**Answer for yourself:** Can you believe that the religious leaders of Yeshua's day, whom had memorized the whole Torah by the age of 13, could overlook or be negligent such laws that were even known to the common people who worked in agriculture for the most part?

Contrary to what you know or have been told the common people, let alone their religious leaders were full aware of such laws, and had no foundation for any attack on Yeshua or his men.

**Answer for yourself:** Who could make such an historical error to write of such an account that never could have existed because it was a "non-issue?"

**Answer for yourself:** Who could possibly have been ignorant of such Sabbath laws and minutiae to have overlooked the obvious that no Jew would have?

Again, we come to the only conclusion possible, a Gentile wrote the accounts. All that eludes us now is the

purpose for such an fictitious accounts and lies.

**Answer for yourself:** Could possibly Gentile Christianity, unfamiliar with Judaism, need to defend Yeshua's actions which they received from oral traditions handed down to them that they totally misunderstood having no background in the Mosaic Law?

Possibly, but unlikely.

**Answer for yourself:** Do you know that the non-Jewish writers of the New Testament Gospels got terribly wrong in ALL THE GOSPELS ALL THE ACCOUNTS CONCERNING THE SABBATH VIOLATIONS OF JESUS?

Eating due to hunger was NEVER a problem on the Sabbath even if it required "work" eating was NEVER considered as "work" for the Bible teaches that only "work" that does not preserve life is forbidden on the Sabbath and not that which is recorded for us in the Gospels.

**Answer for yourself:** Do you get it?

## THE SABBATH CHALLENGES...WHAT DEFILES A MAN..OR DID YESHUA SAY IT IS OK TO EAT UNCLEAN FOOD?

Matt 15:1 (KJS) Then came to Yeshua scribes and Pharisees, which were of Jerusalem, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said unto them, Why do ye also transgress the commandment of G-d by your tradition? 4 For G-d commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to [his] father or [his] mother, [It is] a gift, by whatsoever thou mightest be profited by me; 6 And honor not his father or his mother, [he shall be free]. Thus have ye made the commandment of G-d of none effect by your tradition. 7 [Ye] hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with [their] lips; but their heart is far from me. 9 But in vain they do worship me, teaching [for] doctrines the commandments of men. 10 And he called the multitude, and said unto them, Hear, and understand: 11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. 12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. 14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15 Then answered Peter and said unto him, Declare unto us this parable. 16 And Yeshua said, Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 These are [the things] which defile a man: but to eat with unwashen hands defileth not a man.

Mark 7:1 (KJS) Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. {defiled: or, common} 3 For the Pharisees, and all the Jews, except they wash [their] hands oft, eat not, holding the tradition of the elders. {oft: or, diligently: in the original, with the fist: Theophylact, up to the elbow} 4 And [when they come] from the market, except they wash, they eat not. And many other things there be, which they have received to hold, [as] the washing of cups, and pots, brasen vessels, and of tables. {pots: sextarius is about a pint and an half} {tables: or, beds} 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with [their] lips, but their heart is far from me. 7 Howbeit in vain do they worship me, teaching [for] doctrines the commandments of men. 8 For laying aside the commandment of G-d, ye hold the

tradition of men, [as] the washing of pots and cups: and many other such like things ye do. 9 And he said unto them, Full well ye reject the commandment of G-d, that ye may keep your own tradition. {reject: or, frustrate} 10 For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11 But ye say, If a man shall say to his father or mother, [It is] Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; [he shall be free]. 12 And ye suffer him no more to do ought for his father or his mother; 13 Making the word of G-d of none effect through your tradition, which ye have delivered: and many such like things do ye. 14 And when he had called all the people [unto him], he said unto them, Hearken unto me every one [of you], and understand: 15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16 If any man have ears to hear, let him hear. 17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, [it] cannot defile him; 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: {covetousness...: Gr. covetousness, wickedness} 23 All these evil things come from within, and defile the man.

Today Christianity for the most part maintains that Yeshua "cleansed" all unclean foods and make them allowable to both Jew and Gentile to eat.

**Answer for yourself:** Is this the case, or do we sin and transgress the Law of G-d each time we as Christians eat bacon and shrimp?

The answer will both surprise you and should anger you for you will quickly see that we have been led astray by our religious leaders.

Let us investigate.

We are first instructed that the Pharisees and their scribes, who were the authorities upon the Laws of Moses, questions Yeshua's disciples for eating without washing their hands which is to be understood as a ceremony or ritual washing prior to eating, thus sanctifying both themselves and their food. The "tradition of the elders" is to be understood as "oral law" bound upon the people in line with the authorization for such from Deut. 17. Yeshua responds by rebuking them for elevating their "oral laws" above the commandments of G-d; thus not obeying the commandments of G-d in lieu of obeying the "oral traditions and laws" instead. Yeshua makes reference to the 5th commandment of the Decalogue: For G-d commanded, saying, Honor thy father and mother...". He reminds them that they say (But ye say..instead of the commandments oral laws) that Corban is to have a higher priority than honoring parents. In Hebrew, the word Corban means "to draw near," and one would draw near to G-d through giving gifts to the Temple and the Priesthood (spiritual leadership). In Hebrew the word Corban also means "honor" and carries with it the obligation to attend financially to the needs of another, in this instance one's parent. In reality Yeshua is saying that you say and teach the flock to give to the Temple and the spiritual leaders (Pastors and Churches) before you teach them to give to their aged parent's welfare, thus you subjugate a written commandment (providing for parental welfare...food, rent, clothes, medicine, etc.) to giving to organized religion (Pastors and Church budgets). Such action is deemed hypocrisy by Yeshua, but was in vogue by the religious establishment. Yeshua reminds them that they believe that they are drawing near to G-d with their gifts to the Temple (Church), but in reality G-d considers it vanity and empty worship, for G-d would rather have them obey His Word and His Commandments that the "traditions and commandments of men" that contradict the commandments of G-d. Then Yeshua makes a rather unusual contrast when saying that it is not what goes into a man that defiles him, but rather what comes from his heart. For in this instance, the hearts of some of the religious leaders were evil and black, full of greed, eagerly read to receive offerings from the people instead of having the moneys directed to the places where G-d had said it was better used, needed, and expected to be given. This is the same problem with the perversion of tithing as practiced by the vast majority of Christian churches in America today. If Yeshua is to be believed, and I say so, then much of our worship in our offerings in the churches of our land is vanity as well, as we



continually rob from G-d by robbing from those in need that only we can help, because has entrusted His wealth to us to handle righteously.

Mark adds a interesting twist to the account in a couple of places. He states "and many other such things ye do." For us today, this is a clear reference to Sabbath desecration by the substitution of Sunday for Saturday as well as the replacement of the Hebraic Festival structure in Scripture with the paganized holiday calendar of the church. We likewise are guilty as they, for we have made the Word of G-d of none effect through our traditions that have been delivered by seminaries, colleges, deacon boards, pastors, and teachers, who fail to rightly understand and interpret the Hebrew Scriptures.

Mark, in verse 19 which follows the passage about what does and does not defile a man (ie. nothing entering his mouth defiles) adds a statement in the "red" of my Bible to which I am expected to believe that Yeshua said: "purifying all foods." It is this statement that is taken to mean that since, by Yeshua's own admission that, nothing enters into the mouth of man that can defile, then any and all food are "clean" and suitable for eating. This statement is seen to overrule the Levitical food laws limiting man's diet to clean animals and prohibiting abstention from unclean foods. Thus Yeshua purifies all foods so that it is now permissible to eat ham, bacon, shellfish, shrimp, lobster, catfish, shark, cougar, hawks, ravens, etc.; and with G-d's blessing. Thus the limitations placed upon mankind's diet by G-d in Genesis and Leviticus are rescinded!

**Answer for yourself:** It this true?

Again we have an addition to the account by Gentiles who fully are unaware of the history as well as the religion of Judaism.

First of all, it was well after 100 C.E. (A.D.) that washing of hands prior to eating was established halakah (law) and practice for laymen such as the disciples of Yeshua. In 20-30 C.E. such a requirement was incumbent only upon the priesthood and the High Priest and not lay people. Whoever wrote this account shows again their lack of familiarity with history as well as Judaism. This is a "non-issue" and would not have been of concern to neither the Pharisees or Yeshua at the time.

**Answer for yourself:** But more to the point did Yeshua change the Word of G-d by creating his own "oral law and tradition" that abolished the commandments of G-d regarding the eating of "clean" food and the "abstinence from unclean foods"? No way!

**Answer for yourself:** Let me ask you: since Yeshua just rebuked the religious leaders for elevating their oral traditions over written Laws from the Laws of Moses and the Torah, how could he then immediately turn around and to the same, and do it in the same context without totally losing credibility to both them and us?

**Answer for yourself:** If Yeshua says that no "jots and tittles" will ever pass away, then how could he in the next breath lie and do otherwise by sanctioning all foods "clean" and permissible for our diets when G-d the Father said otherwise?

**Answer for yourself:** Remember Yeshua said he only "says what he hears the Father say" so how can he correct his Father?

Not only would Yeshua not do it, he didn't; for again we find the creative imagination of the Gentile church at work in abolishing the Laws that they considered inhibitions to their life-style. The Christian Church inherited their legacy and sins without knowledge today and such saddens G-d.

**Answer for yourself:** So, what will you order the next time to go to a sea-food restaurant: shrimp or snapper?

**Answer for yourself:** What does G-d want you to eat for breakfast tomorrow: eggs or a breakfast jack or egg mcmuffin loaded with ham?

Remember, the New Testament defines sin as "transgression of the law." Let us begin a major repentance in

**our life and begin to choose things that please G-d in our diet as well as our life. Amen!**

***This is only the "tip of the iceberg!" More to follow as we investigate how a Jewish Rabbi named Yeshua has become a Gentile Savior and G-d-Man. Such is the De-Judaizing of Yeshua.***



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## IS THE NEW TESTAMENT RESPONSIBLE FOR THE THE HOLOCAUST?

Within two decades of the death of Yeshua his followers had begun to attack the Jewish beliefs of their mentor. This phenomenon, by itself, would be worthy of historical inquiry, to determine how the early Christians came to regard the religion of their spiritual founder with such hostility. But the fact of Jew-hating in Christianity is of more than mere psychological or historical interest, for it formed the backdrop to centuries of persecution of Jews and ultimately led to the extermination of over 6 million of them in the Holocaust. One of the purposes of Bet Emet Ministry is to help others look at how the Christian faith formed perceptions of Jews among its adherents and how the attitude of the Church towards them has led to two millennia of strife and agony.

In the wake of the Holocaust Christians and Jews began to search seriously for the factors and causes leading to it. It became apparent to all investigators that the Holocaust could only have occurred in an environment of enormous hatred of Jews and an equal indifference to their suffering by non- participants. For the world allowed this calamity to continue for six years without intervening, as two-thirds of European Jewry was annihilated. While the anti-Semitism of the Holocaust was greater in scope than any previous mass attacks on Jews, it was not different in *motive* from the Crusades, the Inquisition, or the Eastern European pogroms. Every operation had, as its cause, the hatred of Jews and as its purpose their murder and plunder. In addition to the genocidal scope of the Holocaust, it had one other significant difference from previous catastrophes. There was no *physical* escape for its victims through conversion as in the preceding anti-Semitic movements. This was anti-Semitism based on racist theory from which there was no escape.

## WHAT IS RESPONSIBLE FOR SUCH A CLIMATE OF HATRED TOWARD THE JEWS?

One of the reasons Bet Emet Ministries is devoted to critical study of the New Testament is because it, along with the Gentile Christian Church which created it, is primarily responsible for the deaths of these 6 million Jews plus untoward others through church history. These repeated assaults on Jews are tied to a perception of them as an evil and vicious enemy. As Reverend Robert Everett has pointed out, masses of people have been conditioned to so identify Jews in the course of centuries of Church-inspired vilification of Judaism and its believers. The Church was a seed-bed of anti-Jewish thought for the general populace. In his book, Elder and Younger Brothers, A. Roy Eckardt, minister and professor of religion, asserted that the foundation of anti-Semitism, and the responsibility for the Holocaust lie ultimately in the New Testament. Eckardt further insisted in his book, Your People, My People, that Christian repentance must include a reexamination of basic theological attitudes to Jewry and the New Testament in order to deal effectively with the problem and its prevention. The Catholic theologian and scholar, Father Gregory Baum, wrote, "The Church made the Jewish people a symbol of unredeemed humanity; it painted a picture of Jews as a blind, stubborn, carnal and perverse people, an image that was fundamental in Hitler's choice of the Jews as the scapegoat" (Gregory Baum, Introduction to Faith and Fratricide, p. 7, by Rosemary Radford Ruether). In an editorial Franklin H. Litton wrote, "Without centuries of anti-Semitic Christian preaching, Hitler could never

have mobilized passionate Jew-hates and immobilized dispassionate spectators. The image which the Church created could arouse instant contempt and hate of Jews (Franklin H. Littell, "Teaching the Holocaust and Its Lesson" (Editorial), *Journal of Ecumenical Studies* (21), p. 468, cited in A. Roy Eckardt, *Jews and Christians*, p. 67). This is what Jules Isaac called "the teaching of contempt" (Jules Isaac, *The Teaching of Contempt*, p. 34. Translated by Helen Weaver, shorter version of *Jesus and Israel*).

Jewish refusal to recognize Yeshua as the promised messiah (since misery still prevailed in the world and world peace and resurrection of all the dead did not occur during or after the ministry of Yeshua) produced vehement Christian anger and the ardent desire to negate and abolish Judaism. (Gregory Baum, op. Cit., p. 20).

A fundamental reason for this hostility is Gentile Christianity's dependence on Judaism to validate its beliefs and establish its credibility. We basically resent those we depend on and need. Gentile Christianity needed Israel's antiquity and appropriated the latter's lineage to itself. Gentile Christianity based its canon on Hebrew Scriptures and its religion on the G-d of Israel. The new faith proceeded to adapt those Scriptures and concept of G-d to its own purposes. The Church claimed to be the natural heir of Judaism and denied any discontinuity with the parent. Christians became the New Israel. The New Covenant replaced the Old. When Jews answered that the Law given by G-d could not be repealed, annulled, or replaced, they denied Christianity the proof and authority it needed from Judaism. This denial aroused frustration which translated into antagonism and hostility.

For these and other reasons, Bet Emet Ministries studies in-depth the foundation and very essence of Christianity, the New Testament, and the social-historical elements which influenced its contents. We focus on the overall misinterpretations and misunderstandings in the Christian Scriptures (the Greek Scriptures). There are entire learned works dealing specifically with certain aspects or problems of the New Testament such as pre-Christian philosophies influencing the new religion, the beliefs and impact of the Pharisees during the time of Yeshua, the Sanhedrin's relationship to Yeshua's trial, historical events during and after Yeshua's life, Paul's role in the development of Christianity, and his attitude to the Torah. The articles in this series will be attempts to present in summary fashion pertinent subjects in summary rather than in detail, and footnoted with appropriate documentation.

Too often those who read our articles believe our stance and our position on matters to be just "our opinion." I assure you that when you read our articles you encounter a research paper and not a flippant off the cuff idea espoused by someone who has not done the necessary inquiry to arrive at the facts which determine truth.

In order to understand the tragic history and contemporary problems confronting today's Christian to which the vast majority are unaware, I will attempt in these articles to at first include a brief review of highlights in Jewish history prior to the advent of Christianity. It is hoped that an overall survey of conditions at the time of Yeshua's birth, along with a description of important movements at the dawn of Christianity as a new religion, will provide an adequate foundation to aid us later in further investigation.

## SO HOW DID CHRISTIANITY GET SO FAR OFF TRACK?

Basically the New Testament is not a continuation of the Jewish Scriptures regardless of what you may have heard. Most are not aware of this because of their lack of knowledge of the Jewish Scriptures (Old Testament). We are told repeatedly that the New Testament is the Old Testament "fulfilled." Is it really? We accept this stance from our spiritual leaders without question.

You need to understand at the beginning that the authors of the Gospels and the Epistles quoted freely from Hebrew Scriptures, for that was their Bible too and the only one in existence. They used certain techniques, the purpose and effect of which were to discredit the Torah and its followers and to show the superiority of their doctrines over Jewish beliefs. This is not our opinion, but a factual conclusion when all the evidence is presented and evaluated with an open mind. I am sorry to say you cannot read just 4 pages or 9 pages and get it all. But I make a promise to you....if you will be diligent to read these articles in series....and

study them...and think about what will be presented....even a blind man could see what I am saying once you have an adequate understanding of the dynamics and deceptions involved in the creation of the anti-Semitic New Testament which is responsible for the shedding of blood of over 6 million Jews.

## HOW DID THE ROME AND THE WRITERS OF THE NEW TESTAMENT ACCOMPLISH THE GENOCIDE OF THE JEWISH PEOPLE?

Before we continue let me ask you to be truthful with yourself when answering these next questions for the answer you give will determine if you are capable of learning truth when your now-existing values are challenged.

**Answer for yourself:** Do you consider yourself an authority on the Jewish Scriptures (the Old Testament)?

**Answer for yourself:** Do you read and speak Greek and Hebrew and feel confident about your abilities to translate Greek and Hebrew into the English?

**Answer for yourself:** If you do not read or speak Greek or Hebrew, are you well equipped to use Greek or Hebrew study aids in your study of the Bible?

**Answer for yourself:** When reading the New Testament, are you aware when reading a text that what you are reading is a quote from the Hebrew Scriptures (Old Testament)?

**Answer for yourself:** When reading the New Testament when it quotes from the Old Testament, are you confident that the New Testament quote has been quoted accurately?

**Answer for yourself:** Are you so well versed with the Old Testament that you could spot an Old Testament passage misquoted in the New Testament?

**Answer for yourself:** Are you so well versed with the Old Testament that you could recognize a New Testament passage as a combination of parts of two different passages in the Old Testament which have not only two different contexts but originally two different intended meanings?

Humbly speaking, this is the advantage that other ministries, as well as Bet Emet, bring to help you, the student, come to a more truthful understanding of your faith as G-d originally intended it. It takes years to develop these above talents, but without them you are literally led astray by the New Testament which was literally created by the Gentile church to serve as their authority to create a new religion that they hoped would replace Biblical Judaism. They have almost succeeded.

If you take what I am saying seriously, then you will come to understand upon reading our articles that a frequently used technique by the writers in the New Testament was to detach verses from their original context in the Hebrew Bible and to attribute an entirely different meaning to them in the New Testament that the original writer never intended.

**Answer for yourself:** What should be your reaction when you finally begin to see this for yourself?

Another practice was to mistranslate or misquote verses from the Hebrew in order to give them a different meaning which suited the writer and his theology which was different than the original writer's. One of the reasons for this was the use by New Testament writers of the Septuagint, a Greek translation of the Hebrew Bible which had numerous inaccuracies. In fact, other than the first 5 books of the Jewish Scripture (The Torah), no Jew was involved in the translation of the Hebrew into the Greek. Such translation, or should I say "purposeful mistranslation" was entirely a Gentile accomplishment! Thus the garbled verses lost all sense of their original meaning. They were then used to prove or substantiate the thesis of



the Gospel or Epistle author in spite of the original intended meaning that was conveyed by the Prophet or Moses.

**Answer for yourself:** What should be your reaction when you finally begin to see this for yourself?

Sometimes distinct and unrelated passages in the Hebrew Bible were combined to make a continuous sentence which then naturally conveyed a different meaning from that of each of its parts within the original context.

Biblical scholars might protest here that Jews detached verses from their context also in the Midrash and Haggadic sections of the Talmud. However, neither of these bodies of literature are authoritative for Jews. Only the Tanakh (the Hebrew Bible comprising the Law, Prophets, and the Writings) and the Halakhic (or legal) part of the Talmud are authoritative in Judaism. The Gospels and Epistles, of course, cannot say that because they are definitely authoritative for Christianity and are part of the Christian canon. Furthermore, Jewish authorities did not allow the indiscriminate detachment of verses from their context even for homiletic and sermonic purposes. The exegesis had to agree with the Oral Tradition. This put a control and limit on taking verses out of context and misinterpreting them. Gentile Christianity has no such limitations imposed upon their sermonic preaching which easily can be seen today by just a casual listening to tele-evangelists.

**Answer for yourself:** What should be your reaction when you finally begin to see this for yourself?

Related to this use of quotations from the *Tanakh* was the employment of Old Testament symbols to fit the doctrines of the New Testament authors which were foreign to the doctrines first connected to the symbols originally.

Besides altering words and meanings, the evangelists, authors of the Gospels, and the apostles, writers of the Epistles or letters, also used Hebrew Biblical symbols in such a way as to contradict and undermine the original Jewish significance. Examples of Hebrew symbols which underwent considerable change in Christian literature were the "suffering servant" and the messiah which ended up in Christian literature with very un-Jewish meanings attached to them which the original writers never intended them to have.

Often passages in the Gospels and Acts were severed from their context and/or mistranslated or misquoted on purpose to serve the religious interests of the Gentile writers and redactors of the New Testament.

Aside from misconstruing verses from the Hebrew Bible, the New Testament authors made direct, hostile charges against Jews and disparaging statements against them. Although the Gospels *tell* about events which occurred prior to those reflected in the Epistles, most of the latter were written *before* all the Gospels and Acts were composed. The seven basic Epistles of Paul (I Thessalonians, 1 Corinthians, 2 Corinthians, Philippians, Galatians, Romans, and Philemon) were completed more than a decade before the first Gospel was written. It seems logical, therefore, to discuss those anti-Jewish passages and accusations in the letters of Paul and his contemporaries before examining comparable verses in the Gospels. Furthermore, at least one Gospel writer, Luke, was influenced by Paul and his ideas.

As we progress in this series of articles I will examine and expose those aspects of the Pauline Epistles and other letters which are an expression of the rivalry between the established religion of Judaism and the emerging faith of Gentile Christianity. The letters written by Paul and his allies and adversaries must be viewed in the light of this competition between the two religions and in terms of Paul's cultural roots and religious background. It is easier to understand Paul's statements repudiating the Torah when we appreciate "where Paul is coming from" and where he wanted to go.

Lastly we will deal with those anti-Jewish passages in the Gospels and Acts which reflect not only the animosity of the Gospel writers but the historical events and powerful political movements that influenced them. An example of this type of anti-Jewish accusations is the spurious charge that the Jews

crucified Yeshua or were responsible for his death.

Much of the historical material presented in this series of articles comes from contemporaneous writings of Roman and Jewish historians such as Josephus, the writings of the Nazarenes and the early Christians, and Rabbinical tractates in the Mishna and Talmud. The Mishna is actually part of the Talmud. The Mishna is a commentary and codification of Jewish law. It was redacted around 200 C.E. Some material dates from the first century B.C.E. The Mishna and Gemara comprise the Talmud. The Gemara consists of commentary, discussion, interpretation, and elaboration of the Mishna. There are two Talmuds: Babylonian and Jerusalem; each contains a different Gemara. Both Talmuds were developed in great academies of Jewish learning over a period of centuries. The Jerusalem Talmud was completed around the year 400 C.E. while the Babylonian Talmud was completed by about 500 C.E.

Inasmuch as the New Testament covers a wide variety of topics, I have chosen to shorten my articles somewhat by discussing such topics individually and concisely. Hopefully this makes for greater ease in understanding the material involved. Overall those who read our articles voice disagreements because they lack the necessary foundations to make intelligent decisions about much of what they speak. This is understandable since most Christians are acquainted mainly with the New Testament and have such a limited knowledge and understanding of the Jewish Scriptures (Old Testament). I suppose that this should be expected. Still, it makes my job harder and I hope breaking these articles down to “bite-size” tid-bits will help more read and understand the information at hand which is necessary for comprehending the events discussed correctly.

My goal is to present enough information to restore an accurate interpretation of the Christian Scriptures as well as reveal which parts of them, as we have had them passed down to us, are nothing but fraudulent additions of an anti-Semitic Roman establishment intended to replace the religion of Yeshua with a religion about him.

In the articles which follow, after laying a foundation necessary to proceed, we then will compare New Testament text with Old Testament text, line upon line, precept upon precept and see if the New Testament writers did injustice to the Jewish Scriptures. You will be amazed like I was. **No longer will you be able to read the New Testament and accept what it says without question.** After reading the following articles, you will be able to recognize for yourself the corruption and creationism of the New Testament which does great harm to the true Jewish Scriptures. Just for your benefit let me summarize what we will see when we begin to compare text with text. **We will find that the New Testament writers used certain literary techniques, the purpose and effect of which were to discredit the Torah and its followers and to show the superiority of their doctrines over Jewish beliefs. Those will include the following:**

- **They New Testament writers detached verses from their original context in the Hebrew Bible and attributed an entirely different meaning to them in the New Testament that the original writer never intended.**
- **The New Testament writers mistranslated verses from the Hebrew of the Jewish Scriptures in order to give them a different meaning which suited the writer and his theology which was different than the original writer's.**
- **The New Testament writers misquoted passages from the Jewish Scriptures in order to give them a different meaning which suited the writer and his theology which was different than the original writer's.**
- **The New Testament writers often combined distinct and unrelated passages in the Hebrew Bible to make a continuous sentence which then naturally conveyed a different meaning from that of each of its parts within the original context.**
- **The New Testament writers employed Old Testament symbols to fit the doctrines of the New Testament authors which were foreign to the doctrines first connected to the symbols originally.**

**The New Testament writers used Hebrew Biblical symbols in such a way as to contradict and undermine the original Jewish significance.**

- **The New Testament writers often severed from their original meanings Jewish Scriptures from their original context and/or mistranslated or misquoted on purpose to serve the religious interests of the Gentile writers and redactors of the New Testament.**
- **Aside from misconstruing verses from the Hebrew Bible, the New Testament authors made direct, hostile charges against Jews and disparaging statements against them.**

**Answer for yourself:** What kind of authority should such a document carry in your religious belief system when you finally see these things in forthcoming articles for yourself?

**Answer for yourself:** Do you realize that if you were in high-school English class, and you were called on to write a research paper, that if you misquoted your sources, combined quotes from your sources into a single quote and tried to pass it off as if was an original quote as did the authors of the New Testament, yet saying nothing about purposeful mistranslations, then your teacher would have given you a “F” on that paper?

But wait a minute; maybe not. It is possible she was not familiar with your sources and would not have ever noticed. She might have read your paper trusting you for the work you represented. She might have trusted your commitment to truth. She might have trusted the integrity she felt you had. Such is the case with Christianity for the most part and the non-Jews’ unfamiliarity with the Jewish Scriptures.

All along you, who wrote the paper, would feel “safe,” for after all, what are the chances she would look up your references and check you out?

Well, I and many others have checked the original sources and we have found that an “F” is a generous grade for the New Testament considering what we discovered. I cannot take all the credit for coming to these truths, because I was helped along the way by many men and women who prepared the way for me through their diligent study of the documents. To them I give credit. And to you I make my research available. May you be blessed by it. Repentance in our religious belief systems is the order for the day!

Let us begin our quest with the next article in this series.



## WHAT IS REPLACEMENT THEOLOGY?

"Replacement Theology is a misguided systematic approach to the Bible that has not only led millions of Christians astray over the years but it has, in addition, birthed evil of the most horrific proportions. Replacement Theology played a role in the persecution of Jews by the church through the centuries, including the Holocaust.."

Replacement theology is the 'opinion' that Israel, having failed G-d, has been replaced by the Church. The Church is now seen as spiritual Israel and spiritual Jerusalem. This theology claims that all the promises and blessings, in fact Israel's entire inheritance, now belongs to the Church. (Israel, however, gets to keep the curses.)

Replacement Theology was first established at the Council of Nicea in 325 AD, but the idea was preached as early as the late first century CE by some of the 'Church Fathers'. During the last 1600 years, Reformations and Revivals have come and gone, new denominations have sprung up, but this root of Replacement Theology which continues to produce its antisemitic fruit, has not been cut off. This is a great stumbling block to the Jews as it prevents them from hearing anything a follower of Yeshua has to say. As the prophet Isaiah says: "...Remove the obstacles out of the way of my people" Isaiah 57:14b.

Christians need to sever themselves from this lie and be grafted into God's true Olive Tree - a tree which is deeply rooted in the unconditional Covenants of G-d. Replacement. Theology robs us from understanding the heart of G-d. It robs us from the security of truly trusting in His faithfulness. By understanding God's everlasting commitment towards Israel, we can rest assured of His commitment toward us also. The Body of Messiah has not been chosen instead of Israel, but called to become part of God's covenants with Israel. To believe in Replacement Theology is to sever oneself from the root.

G-d has in no way either rejected nor replaced Israel and the Jewish people. His covenant with them is unconditional and non-transferable. God's covenants were never based on Israel's good behaviour, but were based on God's faithfulness toward His people. Although the Jewish people have suffered consequences of breaking God's laws, just as we all do, they have not been replaced or rejected. The scriptures make that quite clear.

*"But you, O Israel, my servant, Jacob whom I have chosen, you descendants of Abraham my friend, I took you from the ends of the earth, from its farthest corners I called you. I said, 'You are my servant; I have chosen you and have not rejected you.'" Isaiah 41:8,9*

*"This is what the Lord says, he who appoints the sun to shine by day, who decrees the moon and stars to shine by night, who stirs up the sea so that its waves roar - the Lord Almighty is his name: 'Only if these decrees vanish from my sight,' declares the Lord, 'will the descendants of Israel ever cease to be a nation before me.'" Jeremiah 31:35,36*

*"How can I give you up Ephraim? How can I hand you over, Israel?..... for I am G-d and not man." Hosea 11:8,9*

*"I have loved you with an everlasting love.." Jeremiah 31:3*

*"O descendants of Israel his servant, O sons of Jacob, his chosen ones. He is the Lord our G-d; his judgments are in all the earth. He remembers his covenant for a thousand generations, the covenant he made with Abraham, the oath he swore to Isaac. He confirmed it to Jacob as a decree, to Israel as an everlasting covenant..." 1Chronicles 16:13-17*

*"For the Lord's portion is his people, Jacob his allotted inheritance." Deuteronomy 32:9*

*"He remembers his covenant forever, the word he commanded, for a thousand generations, the covenant he made with Abraham, the oath he swore to Isaac. He confirmed it to Jacob as a decree, to Israel as an everlasting covenant..." Psalm 105:8-10*

*"He has revealed his word to Jacob, his laws and decrees to Israel. He has done this for no other nation." Psalm 147:19,20*

*"The Lord will not reject his people; he will never forsake his inheritance." Psalm 94:14*

*"I ask then: Did G-d reject his people? By no means!" Romans 11:1*

*"Remember that at one time you were separated from Messiah, excluded from citizenship in Israel and foreigners to the covenants of the promise.... Consequently, you are no longer foreigners and aliens, but fellow-citizens with God's people and members of God's household.." Ephesians 2:12 &19*

*"Do not be arrogant, but be afraid. For if G-d did not spare the natural branches, he will not spare you either." Romans 11:20,21*

*"The law, introduced 430 years later, does not set aside the covenant previously established by G-d and thus do away with the promise. For if the inheritance depends on the law, then it no longer depends on a promise; but G-d in his grace gave it to Abraham through a promise." Galatians 3:17,18*





# THE GREATEST STUMBLING STONE FOR THE NON-JEWISH BELIEVER...GENTILE CHRISTIANITY AND ITS HIDDEN ANTI- SEMITISM

The Holocaust took place only a few decades ago under the very eyes of Christian Europe. The Christian clergy looked on while six million men, women, and children were murdered. And as the Jewish extermination program spread from one end of Europe to the other, the Pope sat in the Vatican with his attitude of neutrality concerning Hitler and his victims. There can be no doubt that the mass genocide of millions of Jews all over Europe called for enormous participation by huge numbers of people, both Protestant and Catholic. The horror of these events transcends anything known in human history. That it should have happened at all and in our time, and in a part of the world long thought to be civilized, culturally advanced and "Christian" is incomprehensible.

## LET US PONDER SOME IMPORTANT QUESTIONS

**Answer for yourself:** What would cause such terrible hatred of every Jewish man, woman, and child that they should become the mortal enemy of the populations with whom they had lived for generations?

**Answer for yourself:** What allowed millions of people who considered themselves to be Christians to participate as perpetrators, collaborators, or silent bystanders, as six million men, women, and children were slaughtered?

**Answer for yourself:** And how did a competition between two sister religions become so great an abyss that it made mass murder possible?

These are the questions this paper seeks to answer through an understanding of the theology and practice of the Christianity in which these perpetrators, collaborators, and bystanders were raised, and which would support an environment that could allow such a horrific event to take place. In the light of history, one can't help but wonder if the events of this century have had any impact on today's Christian theology students who will be tomorrow's pastors and teachers? As the foundational teachings of the faith and the writings of the Church Fathers and "great theologians" are studied, are they accepted uncritically as indisputable authority.

**Answer for yourself:** Should they be?

**Answer for yourself:** And to what extent is the information on Jews and Judaism presented in inadequate, biased, and distorted ways, and can you catch such things when you read various accounts in the Bible?

**Answer for yourself:** As these "religious" students graduate, will they go on to teach large numbers of Christians who will be even less informed?

**Answer for yourself:** As they stand in their pulpits and talk about "the Jews," the "Pharisees," the crucifixion of Yeshua, and the early Church, will these pastors and teachers no longer be thinking of Auschwitz?

## WHERE IT ALL BEGAN...AND WHERE YOU MUST GO TO UNDERSTAND WHAT YOU ARE INVOLVED IN

To understand the anti-Semitism of Christian Europe of this century, and how the same "spirit" resides in the church where you attend and in the "cherished" New Testament you read, one must look back two thousand years to the birth of Christianity and its separation from its beginnings in Judaism. As we look back to the beginning of the Christian Era, the issues are indeed multitudinous and complex. Only through a knowledge of this critical time of transition can we understand the roots of the prejudice which developed into Christian anti-Semitism.

To understand how a thoroughly Jewish religion of the Nazarene sect became the anti-Jewish religion of the Christian Church, it is necessary to retrace the events of the early centuries starting with Yeshua. It is the intent of this paper to focus on the person of Yeshua and his teaching, the theology and teaching of the Apostle Paul, culminating with the writings and theology of the Church Fathers through the 4th and 5th centuries and how each has or has not contributed to the roots of Christian anti-Semitism. Let me warn you up front: "Truth often hurts and is hard to swallow."

## YESHUA....WHO WAS THE "REAL" YESHUA?

Yeshua was born a Jew, on Jewish soil. He was brought up in a Jewish family, taught from the Hebrew Bible, and his followers consisted entirely of Jewish people. He knew not Greek, Egyptian, Roman, or Persian. He spoke only Hebrew and the everyday language of the day...Aramaic. He was a Jew preaching to Jews. Although his teachings had universal implications, he was essentially a partisan and not an internationalist. As far as can be determined, Yeshua was a faithful and righteous Jew, teaching strict adherence to the Torah. His teachings were typically simple, practical, and ethical, without evidence of arrogance or parochialism. "Much of his teaching was Haggadic in character and consisted of parables, legends, and poetic sayings of the great teachers of Israel." Typically his teachings were prophetic in nature with concern for the Kingdom of G-d and the near end of the world. Yeshua frequently made use of the expression...Son of G-d. Bratton asserts that "this expression was a Hebrew idiom referring to the spiritual sonship of every person. The later use of the phrase by Hellenized theologians to indicate Yeshua's divinity as G-d's only son has no source in Yeshua the Semite." From the gospels it is evident that Yeshua actively participated in the culture of his day. It is also evident that he believed in much of the spiritual thinking of his time, such as demon possession, evil spirits, exorcism, and G-d's miraculous intervention in the world. "Practically all of his sayings, including the Lord's Prayer (Math. 6: 9-13), can be found in Jewish writings before his time...the Old Testament, the Apocrypha, Rabbinical teaching, or the Essene literature." The genius of Yeshua according to Bratton, lies in his ability to select and to emphasize. "He selected Jewish ethical principals and revitalized them for his hearers and sharpened their meaning. He reread the law, substituting positive principals for negative commandments, redefining religion along prophetic lines. He taught the potentiality and high worth of every individual, the paramount importance of personal moral integrity, the conviction that there is purpose in life, the idea of altruistic service as the true test of greatness, and the attitude of good will in all human relationships." The Sermon on the Mount in Matthew seems to compile most of Yeshua's principals while Luke illustrates them in parables. Paliakov is also in agreement with Bratton that Yeshua was in fact a faithful Jew. "Nothing in the Nazarene's teachings constituted formal heresy from the Jewish point of view: even at the end of the first century, a doctor of the law, Rabbi Eliezer, considered that Yeshua, too, would have a place in the world to come."

## WHY IS YESHUA NOT ACCEPTED BY JEWS?

**Answer for yourself:** If Yeshua was a loyal and faithful Jew, why then the strange silence on the part of Israel concerning one of her most influential sons?

According to Bratton, the reason for this is twofold:

- "The first was the impossible claims made for Yeshua by certain of his followers that he was the new G-d of the Gentile Christians who spurned the universal G-d of Judaism." One can only imagine how the Jews of Yeshua's time must have felt about this claim, that he should be considered to be G-d himself and a rival of their own G-d. "The exaltation of Yeshua to a deity destroyed whatever interest there may have been on the part of Jews in his teachings."
- The other reason according to Bratton was the Christian persecution of Jews once the Church was in power. Instead of putting the teachings of Yeshua into practice, Gentile Christians began a reign of terror throughout the Roman world. This was to continue down through the centuries. In the name of Christ, Jews were treated with contempt, hunted down, tortured cruelly, and killed.

In 1905, Julius Wellhausen, a distinguished German scholar, declared that **"Yeshua was not a Christian, but a Jew."** Many a Christian was no doubt surprised, because for 1900 years Yeshua had been considered not as a man, and even less as a Jew, but as the second person in the Trinity, even G-d Himself. "If the Jews had failed to recognize Yeshua as one of their prophets, it was because the organized Church - both Catholic and Protestant - was concerned only with protecting its official portrait of Christ, the G-d, and prohibited any scholarly investigation of Yeshua, the man" (The Fundamental Teachings of Yeshua). The primary thrust of Yeshua's teaching seems to be that of the Kingdom of G-d. Scholars are divided on Yeshua's major emphasis. Some say that the "eschatological element was purely secondary and that Yeshua used the term 'Kingdom of G-d' to refer to the achievement of the will of G-d in individual life and society at large." Others believe that "Yeshua was an apocalyptist and regarded himself as a Messianic figure sent by G-d to announce the near end of the world and the establishment of G-d's Kingdom." At the time of Yeshua, the longing for deliverance from foreign oppression had become an obsession. And it was from Rome that the people sought their deliverance. The most in-depth writings concerning Yeshua come from the gospels. **But one must remember that the gospels were not written by historians or biographers, but by theologians. The final editing was to take place by Gentile Christians who were opposed to the law of Judaism and whose chief interest was in attracting other Gentiles to Christianity. It does not appear from the situation at the time that it was Yeshua's intention to institute a new religion.** He asked his followers to go beyond the Law in the sense of striving for selflessness and to have the heart of a servant. From the gospel accounts, his concerns were clearly for worship of G-d and justice toward all men. In the gospel of John, "the Jews" are clearly represented as Yeshua's main adversaries. "By the time the 4th gospel was written (approximately 125 C.E. according to modern scholars), the individuals who opposed Yeshua were long forgotten. And after one hundred years they gave way to the generalization 'the Jews.'"

## YESHUA AND THE PHARISEES

Because of their portrayal in the gospels as hypocritical and self-righteous, the Pharisees have been looked down on by Christians for almost 1900 years. It is the contention of the gospels that the Pharisees had turned Judaism into a sterile, formal religion that was devoid of life and vitality; that because of them, Judaism had become nothing more than a yoke and a burden to the people. The Pharisees, along with the Sadducees, were descendants of the Hasidim, the loyal supporters of the Maccabean revolt against the Syrians in the second century B.C.E. They were really the founders of many of the religious teachings and ethical principals that have survived in Judaism to this day. Their main contribution was the "interpretation of the Torah and the commentary that accompanied it...later called the Talmud. Their interpretations have stood the test of time and were later to be found in the Mishnah and the Gemarah, giving continued application of the law to Jewish life down through the ages." **Travis Herford, an authority on Pharisaism, writes "it belongs to the irony of history that the Pharisees should be charged with a bigoted and stiff-necked hardening and sterilizing of the religion of the Jews, when it was they, as contrasted to the Sadducees and other**

literalists, and they alone, who gave it the flexibility and adaptability of spirit that enabled it to live and survive." A point of interest, Yeshua himself was a product of the Pharisaic synagogue and frequently taught in it.

## YESHUA'S DEATH

Near the end of his life, when Yeshua made his entry into Jerusalem, he was received by a great crowd of people. It was the time of Passover and one can only imagine what a hot bed of agitation Jerusalem could be under Roman rule, which was undoubtedly of great concern to the ruling priests and the Roman prefect. There are more than a few historical scholars who believe that "the movement led by Yeshua was a social and political Messianism and therefore a direct threat to Roman rule, and that Yeshua was arrested and condemned and crucified by the Romans as a political rebel."

*This view goes entirely against the gospel accounts.*

Other scholars believe that "those responsible for the condemnation of Yeshua were the leaders of the priestly Oligarchy, belonging to the sect of the Sadducees." These priests held the interests of the upper class and were rigidly orthodox. They hated and feared Yeshua as a revolutionary who was stirring the people up with his dangerous Messianic ideas. Earlier, Yeshua had attacked the temple, the very symbol of the national religion.

Logic and reason do not support, as Christians have claimed through the centuries, that Yeshua was killed and nationally rejected by his people. People from all walks of life seemed to be irresistibly drawn to his teachings and his personality, as is evident from the frequent crowds that gathered around him. And as Morais states "perhaps the best proof that his enemies were a minority, and also of his popularity among the crowds congregated in Jerusalem, is that the ruling council took the precaution to arrest him in a solitary place and late at night, the time always preferred by tyrannical religious and secret police."

## THE GOSPEL OF JOHN....AN ACCURATE PICTURE OF YESHUA? DON'T COUNT ON IT!!!

Before leaving Yeshua and continuing to look further into other origins of Christian anti-Semitism, the teachings of the Gospel of John should be further examined. It must be remembered that when the gospels came to be written, the sect of Christians were in open conflict with Judaism. Most scholars agree that the Gospel of John is the latest of the four. According to Morais, "Few Bible scholars accept that it was really written by the Galilean Fisherman who became Yeshua's closest disciple." If in fact the date of the writing of John's gospel is 125 C.E., this would be a major miracle indeed, for the Galilean fisherman to have written such a work. The accounts of Yeshua differ in the gospels, especially concerning the trial of Yeshua. John's gospel, however, is the only one that collectively describes the enemies of Yeshua as "the Jews." In none of the other gospels do "the Jews" demand, en masse, the death of Yeshua. In the other three gospels the plot to arrest Yeshua and put him to death is always presented as coming from a small group of priests and rulers. Whoever was the author of John's Gospel, one thing has become clear: the image of "the Jews" acting collectively as the enemy of Yeshua became fixed in the Christian mind. Successive generations of Christians were to read in the gospels the collective guilt of the Jews in the death of Christ.

A further word needs to be added concerning the guilt of "the Jews" in the death of Yeshua. At the time of the Roman occupation of Israel, there were already more Jews living in the Diaspora than in Palestine. It would not have been possible for all Jews to have been aware of the existence and teachings of Yeshua. Even the community of Galilee (Yeshua's childhood home) was more than a days journey away, and it is doubtful they were even aware that his arrest and crucifixion had taken place until after the fact. The Christian doctrine



essentially teaches that G-d had sent his son into the world to save it and that his earthly appearance and death were foreordained. Foundational teachings by the Church Fathers is that salvation for all men came only through Christ. One of the great paradoxes of Christianity that can only be answered by Christians themselves is the argument so well taken by Bratton, who attests: "From the standpoint of common sense, if Yeshua Christ was predetermined and was necessary as the culmination of G-d's plan for the redemption of the world, then those who were supposed to have accomplished that death should be praised rather than blamed. If Christ's death was G-d's will and the only condition for salvation, it would seem unreasonable to anathematize those who helped bring it about. Rather than be castigated, they should be canonized." When Yeshua ended his ministry, it was not yet a religion. It was Jews who first carried his teaching into the Diaspora, where it was to find success beyond their imagination. It was to the Hellenized Jews that the apostle Paul was to bring this message first and also to include the Gentiles.

## THE APOSTLE PAUL AND EARLY JEWISH CHRISTIANITY

As recorded in the Book of Acts, the members of the very first Christian community in Jerusalem were strictly observant Jews who observed the law to the last detail and had every intention of continuing to do so. They followed all the requirements of the law, including the observance of Shabbat, circumcision, and the dietary laws. New recruits came only from among fellow Jews. "These earliest Christians had no thought of being anything but good Jews. They were not called "Christians" until after the middle of the first century at Antioch." Up until that time, they were known by various names including the Nazarenes, Ebionites, the Brethren, Followers of the Way, Sons of Light, and Galileans. And among them were diverse points of view and theologies. From the accounts in Acts, it is clear that it was the Greek speaking Jews of the Diaspora, or the Hellenists, whose attitude toward the Gentiles was one of openness and tolerance. It was they who were considered by the leaders in Jerusalem to be the greatest threat to the fledgling group of Nazarenes. After his conversion, Paul the Apostle, was such a Jew. As recorded in Acts, the first great conflict in the history of the Church was this clash between these Hellenized Jews and the more orthodox followers of Yeshua.

### The main issues in the conflict were:

- Did salvation through Christ supersede or make optional obedience to the Mosaic Law?
- If Gentiles were already G-d-fearing and converted to Christ, should they be responsible for following the whole of Jewish Law or not?

Because Yeshua's teaching had been strictly to Jews in Israel, the questions posed above had not arisen. The Nazarenes who were led by Peter and James (the brother of Yeshua) did not have to worry about the "Gentiles" as conversion literally made them "Jews" and "acceptable." Little attention was paid to the "G-dfearers" by most Jews. Peter and James presided over the synagogue of Nazarenes in Jerusalem. The Hellenists were led by a religious genius and an outstanding leader: Paul or Saul of Tarsus. Those Jews in Jerusalem held strictly to the Mosaic Law and their tradition; maintaining that circumcision was a necessity for all non-Jews coming to G-d. This included those who came to G-d later through the efforts of those who considered themselves followers of the supposed "Christ."

Now what I say next is very important so read it slowly and carefully. Paul, on the other hand, had undertaken missionary journeys where he had converted Greeks to Christianity. He maintained that the Law was not necessary for Greek converts.

**Answer for yourself:** But what Law? Paul was speaking ONLY about ONE Law...the Law of Circumcision for the non-Jew. Paul was opposing the bigotry of most Jews who required "circumcision" for the non-Jew before they would accept the non-Jew into their circles (the Israel of G-d). G-d, having never given circumcision as a requirement for the non-Jew to be accepted by Him, never intended that and Paul and others knew this and was honest enough to teach the Covenants correctly. For Paul, the only requirement was to be baptized into the



faith (immersion part of "being born again" following one's faith in G-d and repentance). "Law or no Law, he considered his Greek converts to be bona fide Christians."

James and Peter, however, remained insistent that a Gentile had to become a Jew before becoming a Christian. At least they would for a while but we see their views change by the time we come to Acts 15.

## THE TWO ACCOUNTS OF THE ACTS 15 COUNCIL....PAUL WINS...OR DOES HE? PAUL.....APOSTLE OR APOSTATE?

Paul set up his headquarters in Antioch, a Syrian city. It was here that the segregation barriers of Jews and Gentiles began to fall, and the Jewish sect of Nazarenes began to be called in Greek, Christianoi, or followers of Christ (Acts 11: 19-26). Because the conflict remained unresolved, the Christian community of Antioch decided to send Paul and Barnabas to Jerusalem for a conference with Peter and James. There are two accounts of this conference.

Let me preface what comes next with this remark: "Winners write history." The Jews lost and the Gentile won. Now let us read look at the two accounts in the Gentile's New Testament.

Galatians 2 is Paul's own account of how he took Titus, an uncircumcised Gentile, along with him to prove his point. Here Paul claims an unqualified victory over the orthodox viewpoint in Jerusalem.

**Answer for yourself:** How accurate is this "personal" account to what really happened and how can we know the truth behind this story?

The second account is by Luke (Paul's buddy) who reports that an agreement was worked out. In both accounts, there is agreement that Paul won his argument. As a result, Paul and Barnabas became fully accredited as missionaries to the Gentiles. And so in 48 C.E. the Council of Jerusalem established the legitimacy of Gentile Christianity and freed it from the requirements of the Jewish Law. From that time on, Christianity would develop its own vocabulary in Greek and Latin, and also ways of expression which would make it increasingly divergent from those of Judaism and its origins. Leon Poliakov points out that "when Paul made this crucial decision to exempt Christian proselytes from the commandments of the law and from circumcision, he thereby changed the course of world history."

And so Paul became known not only as the Apostle of the Gentiles, but also among his fellow Jews as the "Apostate of the Law." "He had opened the door to the Gentiles without requiring from them obedience to the law of circumcision. But the story does not end here. What began with Paul as "one" Law that need not be obeyed by the non-Jews would later evolve into the need to not obey many Laws. In turn this religious evolutionary pilgrimage of Paul would lead to the introduction into this "new Gentile religion" a host of other abominations - deification of Christ, the cult of the Virgin Mary harking back to the great pagan goddesses, the setting up of images in Churches, which was an open infringement of the second Commandment, and so on." Such compromises became a way to "reach the non-Jew" with the "Pauline gospel." Although Paul and other missionaries continued to preach in the synagogues, the gulf began to widen between church and synagogue. This is understandable when one realizes that "two different gospels were being taught" in Yeshua' name. And although Christianity was birthed in Judaism and was at its inception powerfully influenced by it, it none the less ceased to be Jewish in language and outlook. Judaism, threatened by the popularity of this new religion, reacted by closing its ranks. The Jews established a canon of the Hebrew Bible and condemned the writings of the "Nazarenes," who were in reality the Essenes whom were heavily influenced by Egyptian sun-worship. This explains why we find two different pictures of Jesus in the New Testament. The Synoptic Gospels (Matt., Mark, Luke) present a human Jesus and the Gospel of John presents a "cosmic g-dman" more in tune with the Essene solar myths. "Apparently the final break occurred when the Jewish patriarch, Gamaliel II, included an imprecation against the Christians in the Shemoneh Esreh (Eighteen Benedictions)" ....an important prayer

to guard against apostates. At this point, Christians were no longer seen as harmless followers of Judaism, but as grave heretics.

## PAUL AND TORAH...THE BIRTH OF ANTI-SEMITISM IN CHRISTIAN DOCTRINE

Many historians believe that Paul never advocated that Jews should stop following the Torah, only that Gentiles could now come into the covenants of Israel without adhering to the Law. The implications of his teachings, however, were to have profound effects upon succeeding generations of Christians. Because of the essential conflict between grace and law, Paul devotes much of his letters to dealing with the issue of the Law and Jewish legalism. The view expressed by Davis is that Paul does not seem to "disagree with individual Jews, but with Judaism itself, saying that Christianity has replaced it. By attacking the Law as such, Paul appears to attack the very essence of Israel and he does so from a position of knowledge." One can only imagine what those early Gentile converts must have thought of Judaism. Paul, the Pharisee, the disciple of the great Rabban Gamaliel, who has experienced the best that Judaism has to offer, has rejected the Law so completely that he does not advocate that Gentile proselytes should adhere to it. In the Pauline letters, Judaism is reflected as a joyless mechanical means of earning salvation by doing the works of the Law. And the G-d of the Jews is portrayed as a remote and gloomy tyrant who lays the burden of the Law on men.

Against this portrayal of Judaism, the gospel of freedom from the Law is indeed welcomed as good news. And only a people who were stubborn and stiff-necked would refuse to be liberated from this burden. When one considers that the three pillars on which Judaism stands are G-d, Torah, and Israel, an attack on any one of them would be considered anti-Jewish. Such doctrines that denigrate the Law and the Torah, or which advocate the replacement of the Torah since it has somehow "ended" or "ceased" are anti-Semitic. Paul is guilty of this and without a thoroughly and comprehensive understanding of Covenants and the Jewish Scriptures, one is easily misled when reading Paul. Without an accurate understanding of what the Jew understood concerning "salvation" one is easily misled when reading Paul and tends to accept everything written or spoken by him as if it is "infallible." Such I have found over 16 years of intensive Biblical study is not wise.

## CHRIST IS THE "END" OF THE LAW...OR IS HE?

In Romans 10: 4 Paul declares that "Christ is the end of the Law" and this can be interpreted as the end of the history of Israel as the people of G-d. This was to bring about, beginning from the second century onward, the replacement theory in Christian theology, which essentially states that the Church has now replaced Israel as the chosen people of G-d, and this has been one of to the greatest obstacles in the Christian's understanding of the Jews. From the Jewish point of view, it was Paul's apparent abrogation of the Law which was most disturbing. Jewish interpreters and those who know something of Jewish thought and Torah, felt that "Paul's attacks were not merely unfair, they missed the mark completely.

The Rabbis never speak of Torah as the means to salvation, and when they speak of salvation at all, it is the way of Torah, which is your life." In the eyes of Judaism "faith and works are never seen as opposites, for each would be meaningless without the other." When one considers that most Christian scholars have drawn their primary understanding of the Jewish concept of Torah, not from Jewish sources, but from the pages of the New Testament itself, their ignorance is understandable and not surprising. The result, unfortunately, has been historical inaccuracy and misunderstanding of the religion in which Christianity has its origins.

## PAUL'S DIVERGENCE FROM JESUS AND HIS TEACHINGS

Yeshua and Paul seem to be in agreement in basic religious and ethical values. Paul is in agreement with Yeshua on G-d's omnipotence, His fatherhood, His unity, and His benevolence. The difference in their teaching is that Yeshua's theology was theocentric, while Paul's was Christocentric. Once Paul's letters became canonized, this led to the beginning of the process of deification of Yeshua, which ultimately led to the Nicean Creed in the fourth century. It was this divergence between Yeshua and Paul that was to set the pattern for all future Christian thought. Bratton proposes that Paul's theology was neither consistent nor systematic, but rather it was formalized "on the run." "His teaching was a mosaic blending of various elements from his Jewish heritage and his Greek environment (pagan elements were used often as a "bridge" to capture the pagan Gentiles and persuade them to Paul's viewpoints). Paul's speeches in Acts, as compared with his letters, reveal a variety of attitudes toward Jewish Law and toward the place of Jewish history in G-d's plan of salvation. In spite of his opposition to the requirements of the Law for Gentiles, Paul had non-Jewish converts circumcised and also preached to Jews as his first responsibility. His Christology was likewise ambiguous. The impact of pagan thought on Paul's changing intellectual formulations compelled him to see Yeshua as something more than human, and yet as a Jew he could not bring himself to equate the historical Yeshua to G-d. He spoke of Christ as divine Lord, but he cannot be considered a Trinitarian in the fourth century sense of the word." The main factors contributing to the rift from Judaism was the belief by the early Christians in the risen Christ and their rejection of the primacy of the Torah. From there, they were to go on to assert that they were the people of G-d, and that the Old Testament ceased to be important except as a preparation for the New Testament. Paul had laid the foundation, and by the end of the first century the rift was complete.

## THE GENTILE-GREEK CHURCH FATHERS AND THE HELLENIZATION OF JEWISH CHRISTIANITY

Were it not for the teachings of Paul, it is possible that the early Nazarene movement might have survived in an atmosphere of coexistence among their fellow Jews. Aside from questions concerning the Messiahship of Yeshua, there were no great conflicts. The questions arose because the Jewish Scriptures and the Jewish prophecies were not fulfilled by Yeshua. What is confusing is that within the New Testament we have Jesus fulfilling prophecies on almost every page. But what the Christian fails to know and understand is that almost every one of these "fulfilled prophecies" is either a purposeful mistranslation, misquotation, or combinations of 2 or 3 of various Old Testament prophecies which have been combined to bring about a different conclusion than what was intended by the original writer. All this is done, mind you, with "prophetic authority" by leading the reader to believe that this or that "prophet" was prophesying concerning Jesus when they were not!

What I have just described is almost too incredible to be believed but one only needs to begin a serious study into how the Jewish Scriptures were corrupted "on purpose" by the Essenes of Alexandria, Egypt, to both know and see for themselves how the Greek translation of the Jewish Scriptures is but an abomination of the Holy Texts and how unfortunately the New Testament quotes these exclusively and NEVER quotes from the Jewish Masoretic text. Such use of these "corrupted and fraudulent" passages in the Greek New Testament is but another example of Anti-Semitism and few know that this has been done throughout the pages of their New Testaments as pagan solar myths have been made to read as if "Messianic prophecies that were fulfilled." If you want to know what the true Messianic prophecies are then you need to purchase a Stone Edition Tanakh along with a book called Anti-Semitism in the New Testament by Lillian Freudmann. Comparing page after page of her book with the Tanakh and your KJV Old Testament and KJV New Testament will show you over and over how the Jewish Masoretic Text was corrupted in the Greek translation of the Jewish Scriptures (Septuagint). Knowing this information it is no wonder why the Jews do not accept our "Christian Jesus;" they know better because their Bible is not corrupted!

## REPLACING THE RELIGION OF JESUS WITH A ROMAN CATHOLIC VERSION

With the emergence of the early Catholic Church, there lies a vast chasm between it and primitive Christianity. A complete metamorphosis is seen as the teachings of Yeshua became a theological system. The spontaneous enthusiasm of the first age of Christianity has been replaced with a highly organized Church system with authority, creeds, and a canon of scriptures. The religion of Yeshua has been replaced by a religion of blessings, which are received only through sacraments, which are given only by the priests. The key to this transformation is Hellenization. When primitive Christianity broke from Judaism, it was immediately exposed to a world teeming with the Greek, Persian, and Egyptian cults. As Paul and other early missionaries sought new converts, it is not difficult to see how they would naturally and even unconsciously begin to utilize accepted terms in the propagation of their message. It also seems logical to assume that these new converts already had other religious ideas, which they brought with them as they came into the new faith. The mystery religions which were rampant in the Greek world at that time became the medium in which Christianity patterned itself. "The chief mysteries were Eleusinian, Dionysiac, and Orphic (Greek); Isis, Serapis, and Osiris (Egyptian); Mithra (Persian); and Adonis or Tammuz (Syrian). These cults offered man salvation through faith and sacrament. Their devotees conquered sin by obtaining a state of ecstasy or enthusiasm in which they became united mystically with the Savior...G-d." There seems to be a striking resemblance to the Pauline experience called "in Christ." As Christianity grew, the moral message of Yeshua was lost sight of as the mystery of his person became the prime consideration. And as Christianity became more Hellenized and separated from Judaism, it spread more rapidly.

## THE CANONIZATION OF THE NEW TESTAMENT

During the quarter-century following the death of Yeshua, nothing seems to have been written about his ministry or teachings. At first the sayings of Yeshua were written in Aramaic, then later in Greek. The first Gospel was that of Mark, written about 70 C.E., to be followed by those of Matthew and Luke. By the end of the century, Paul's letters had also acquired scriptural status. There were two reasons for making a new body of scripture. One was the natural desire for a document that would record the events that were happening and to distinguish the new faith from the Jewish religion. The other basic reason for canonization was to separate the orthodox or genuine from the heterogeneous mass of literature that had begun to accumulate in the first two centuries. The process of canonization was determined by two factors: one was automatic and the other arbitrary. Along with the Hebrew Bible, certain books were being used in the services of worship. These books which were read purely for edification were automatically included. "Among the books cited as being regularly used in the period from 100 to 170 C.E. were the Four Gospels, Acts, the Letters of Paul, I Peter and I John." The years 220-400 C.E. saw the acceptance of the above list, plus those books which up to this time had been almost universally rejected, such as James, II Peter, II and III John, Jude, Hebrews, and Revelation. On the other hand, several other books which had previously been regarded as canon were rejected. These include Barnabas, Hermas, the Didache, and I Clement. The authorities of this closing period were Origen from Alexandria; Cyprian, the Bishop of Carthage; Eusebius, the Christian Historian of Caesarea; and Athanasius, Bishop of Alexandria. In 367 they issued for the first time a canonical list that was the same as the present New Testament. Jerome used this same list for his later translation. In 397 the Council of Carthage ratified the list and it became canonized. From this brief outline, it appears that the canonization of the New Testament was purely a human process. The Church was to teach that scripture was an infallible revelation and divinely predetermined, which discouraged any later objective and scholarly investigation from within its own ranks.

## THE EMERGENCE OF THE CATHOLIC CHURCH AND THE REJECTION OF JEWISH FAITH



By the year 300 C.E., the clergy had become a distinct class. It was organized on an hierarchical basis of deacons, presbyters, and bishops. It held complete authority over the laity. When the Council of Constantinople in 381 made the bishop of the principal cities "patriarchs," the Roman bishop refused the title and called himself "Pope" and "Visible Head of the Church." As Christianity evolved into the Catholic Church, there was much disagreement about the nature of Christ. The Latin view of Cyprian and Tertullian identified Christ with G-d as co-equal and co-eternal. On the other hand, the Greek or Eastern Church was divided. The Alexandrian school held Christ to be of the same substance as that of the Father, whereas the Antiochian school subordinated Christ to the Father. The controversy became so intense that Constantine convened the Nicean Council in 325 C.E. This was made possible by the recognition of Christianity as the official religion of the Empire by Constantine in the Edict of Milan in 313. "The so-called Nicean Creed as used today was the one probably adopted at the Council of Constantinople in 381." The Nicean formula decided once and for all the oneness of Father and Son, and it pronounce anathemas on all those who did not accept it. The Latin theologians of the Western Church had prevailed, their leaders were Tertullian, Cyprian, and Augustine. Tertullian (150-225 C.E.), presbyter of Carthage, had been trained for the Law. His approach was rigid and legal. His reasonings were... "Only those who were baptized and followed the prescribed course of penitence could hope for release from punishment" and "Divine revelation not reason is the source of all truth." Cyprian (200-258 C.E.), bishop of Carthage, had been a pupil of Tertullian. He is credited with the much quoted phrase "Outside the Church, there is no salvation." "He instigated the Lord's Supper as a magical rite and the practice of celibacy." Augustine (354-430 C.E.), bishop of Hippo in North Africa, became the Father of Roman Catholic thought. He believed that man's citizenship was already in heaven, and the present life is but a prelude to the heavenly life. But heaven is only for those who G-d has chosen. Some are predetermined, others are not. Leo the Great in the fifth century and Gregory the Great in the sixth century, gave Augustine the official stamp of approval. The transition to the Catholic Church was now fairly complete. Sacrament was now central to the religion and it was grounded in authority. Any inquiry into the basis of the faith was not permitted. By the fifth century, Christianity had rejected the rationalization of the Greeks. It turned it's back on tolerance and rational thinking, embracing legalism, dogma, authority, and sacramentalism. The rejection of Hellenism was to bring on a thousand years of darkness.

## THE ANTI-SEMITISM OF THE GENTILE CHURCH

The war of the Christian Church against the Jews began with the Church Fathers' relentless attacks on those Jews who stubbornly refused to accept Yeshua as Messiah. "The unbridled utterances of bigotry and hate coming from the venerated Church Fathers of the early Christian Church raises some doubt as to both their sanity and their saintliness." Despite their belief that Christ's death was necessary and predestined, they denounced the Jews as a "condemned race and hated of G-d." Before expounding further on the anti-Semitism of the Fathers, it is only fair to mention that from the days of Paul onward, there was considerable anti-Christian hostility from among the orthodox Jews because of the claims of Christianity. Because the rapidly growing Church was becoming a real threat to Judaism, fear and hatred of Christianity would not be surprising. It is quite possible that the Jews may have aided and even instigated the early Roman persecution of the Christians in the first few centuries. Because of the growing power of the Church, Christian theology and the Church Fathers were to become more and more obsessed with Jewish guilt. The following teachings of the Fathers were to be handed down throughout succeeding generations in Christendom:

Origen (185-254 C.E.) echoed the growing hostility: *"On account of their unbelief and other insults which they heaped upon Jesus, the Jews will not only suffer more than others in the judgment which is believed to impend over the world, but have even already endured such sufferings. For what nation is in exile from their own metropolis, and from the place sacred to the worship of their fathers, save the Jews alone? And the calamities they have suffered because they were a most wicked nation, which although guilty of many other sins, yet has been punished so severely for none as for those that were committed against our Jesus."*



**The Church, who was now Israel, had to discredit the other Israel. And it did so by making anti-Jewish theology an integral part of Christian apologetics. The Fathers turned out volumes of literature to prove that they were the true people of G-d, and that Judaism had only been a prelude to or in preparation for Christianity.**

Justin Martyr along with Hippolytus (170-236 C.E.) was obsessed with the belief that the Jews were receiving and would continue to receive G-d's punishment for having murdered Yeshua. Hippolytus writes: *"Now then, incline thine ear to me and hear my words, and give heed, thou Jew. Many a time does thou boast thyself, in that thou didst condemn Yeshua of Nazareth to death, and didst give him vinegar and gall to drink; and thou dost vaunt thyself because of this. Come, therefore, and let us consider together whether perchance thou dost boast unrighteously, O, Israel, and whether thou small portion of vinegar and gall has not brought down this fearful threatening upon thee and whether this is not the cause of thy present condition involved in these myriad of troubles."*

As the Church came into power in the fourth century, it turned on the synagogues with even greater intensity. Jewish civil and religious status was deteriorating, thanks to the influence the bishops had in the political arena. Laws were passed making it a capital offense for any Jew to make a convert, they were excluded from various professions, denied all civil honors, and their autonomy of worship was being threatened. In every way, they were being discriminated against. Christians felt that their belief in divine punishment was now supported by this growing evidence. Hilary of Potieres spoke of the Jews as *"a people who had always persisted in iniquity and out of its abundance of evil glorified in wickedness."* Ambrose defended a fellow bishop for burning a synagogue at Callinicum and asked *"who cares if a synagogue - home of insanity and unbelief - is destroyed?"*

Gregory of Nyssa (331-396 C.E.) gave the following indictment: *"Slayers of the Lord, murderers of the prophets, adversaries of G-d, men who show contempt for the Law, foes of grace, enemies of their fathers' faith, advocates of the Devil, brood of vipers, slanderers, scoffers, men whose minds are in darkness, leaven of the Pharisees, assembly of demons, sinners, wicked men, stoners, and haters of righteousness."*

The strongest attacks on Jews and Judaism by the Church Fathers are to be found in the Homilies of Chrysostom (344-407 C.E.) in his Antioch sermons. He is considered to be among the most beloved and admired in Church history. His name translates in Greek as St. John the "Golden Mouthed." His discourses were prompted by the fact that many Christians were meeting on friendly terms with Jews, visiting Jewish homes, and attending their synagogues. Chrysostom said: *"The Jews sacrifice their children to Satan....they are worse than wild beasts. The synagogue is a brothel, a den of scoundrels, the temple of demons devoted to idolatrous cults, a criminal assembly of Jews, a place of meeting for the assassins of Christ, a house of ill fame, a dwelling of iniquity, a gulf and abyss of perdition."* *"The Jews have fallen into a condition lower than the vilest animal. Debauchery and drunkenness have brought them to the level of the lusty goat and the pig. They know only one thing: to satisfy their stomachs, to get drunk, to kill, and beat each other up like stage villains and coachmen."* *"The synagogue is a curse, obstinate in her error, she refuses to see or hear, she has deliberately perverted her judgment; she has extinguished with herself the light of the Holy Spirit."* Chrysostom further said that the Jews had become a degenerate race because of their *"odious assassination of Christ for which crime there is no expiation possible, no indulgence, no pardon, and for which they will always be a people without a nation, enduring a servitude without end."* He elaborated further on G-d's punishment of the Jews: *"But it was men, says the Jew, who brought these misfortunes upon us, not G-d. On the contrary, it was in fact G-d who brought them about. If you attribute them to men, reflect again that even supposing men had dared, they could not have had the power to accomplish them, unless it had been G-d's will...Men would certainly not have made war unless G-d had permitted them...Is it not obvious that it was because G-d hated you and rejected you once for all?"* On another occasion Chrysostom is quoted as saying *"I hate the Jews because they violate the Law. I hate the synagogue because it has the Law and the prophets. It is the duty of all Christians to hate the Jews."*

**Chrysostom's Homilies were to be used in seminaries and schools for centuries as model sermons, with the result that his message of hate would be passed down to succeeding generations of theologians.** The nineteenth century Protestant cleric R. S. Storr called him "one of the most eloquent preachers who ever since apostolic times have brought to men the divine tidings of truth and love." A

contemporary of Storr, the great theologian John Henry Cardinal Newman, described Chrysostom as a "bright, cheerful, gentle soul, a sensitive heart..."

Augustine, the great theologian, was also guilty of the growing hatred. In a sermon on Catechumens, he says: *"The Jews hold him, the Jews insult him, the Jews bind him, crown him with thorns, dishonor him with spitting, scourge him, overwhelm with revilings, hang him upon the tree, pierce him with a spear...The Jews killed him."* *"But when the Jews killed Christ, though they knew it not, they prepared the supper for us."* In another sermon he characterized the Jews as *"willfully blind to Holy Scripture," "lacking in understanding" and "haters of truth."* The Church Fathers had sown the seeds of intolerance and Jews were to become the object of hatred and persecution all over Europe for centuries to come.

## CONCLUSION

Many of the sources reviewed in the writing of this article agree that Yeshua was, in fact, an observant Jew and that he was loyal to the faith of his people, as is also my own conclusion. It seems clear that he did not have any concern for starting a new religion or for the conversion of his own people to a faith outside their own. Clearly, his concerns were for the Kingdom of G-d, brotherly love, and for teaching the moral and spiritual implications of the Law (Mat. 5:17). In reading the accounts of Yeshua, some Christians have wrongly interpreted his criticism of the "Pharisees" [which were in all probability Sadducees] and their attention to the fine distinctions of the Law, as an indication that the Law was no longer necessary. Therefore, any Jews who observed Jewish Law would not find favor with Yeshua. To do this is to remove Yeshua from his culture as well as it is to misunderstand what he was teaching. But this alone cannot be used to develop an anti-Jewish theology. As previously stated, if not for the innovations of Paul, it is possible the early sect of the Nazarenes might have survived within Judaism, or at least lived in an atmosphere of coexistence. Paul's innovations were to have such a profound influence that they have effected the course of world history. The position presented in this paper is that it was the Hellenization of Christianity that caused its separation from Judaism. Paul himself, the Apostle to the Gentiles, was a Hellenized Jew from Tarsus in Cilicia. It was the lack of understanding on the part of the Gentiles concerning Jewish Law, Jewish life, and the Jewish mind set that was to cause the reactionary attitudes of early Gentile Christians; attitudes which were first against Judaism and were later to become the anti-Semitic policies of the Christian Church. Paul's mission was to the Gentiles and his position was to simply make the faith accessible to Gentiles whom he felt were not required or obligated to take on the sometimes uncomfortable demands of Jewish Law. For example, by dropping the requirement for male circumcision, he made conversion to Christianity painless. A Christian proselyte could continue to live his life in his own culture without major interruption. And so began a blending process of Jewish and pagan customs and festivals which were later to become institutionalized by the Church, e.g. Sunday observance, Christmas, Easter. Because of this blending and "gentilizing" of Paul's teaching, Judaism seemed to the Gentile Christian mind set to be more and more in error. By removing the requirement for Gentiles to follow Torah, he unwittingly set the stage for the later anti-Semitism of the Church Fathers.

On the other hand, the writings and speeches of the Church Fathers as presented in this paper, clearly speak for themselves as to the blatant anti-Semitism, Jewish hatred, and intolerance that was pervasive by the fourth and fifth centuries. The Church had begun to act in ways that were in diametric opposition to its founder. Yeshua never taught his followers to convert people by force, or to persecute, oppress, or harm people simply because they disagreed with his message. It is not difficult to understand how Christian anti-Semitism has been perpetuated, since the very men who laid the foundational Christian theology and developed the Nicene Creed were, in fact, some of the worst anti-Semites in history.

*In the first century C.E. one out of every ten citizens of the Roman Empire*

## *was following Judaism.*

It was Judaism that had introduced G-d to the Roman world, but it was Christianity that was to become the state religion. Despite the rapid growth of this new religion, the Jews remained faithful and steadfast in their ancient religion. The people to whom Yeshua addressed his message and to whom he belonged, rejected all Christian claims concerning him. By continuing to keep Torah, the Jews threatened the very truth, if not the very existence of Christianity. If Judaism remained valid and the only path to G-d, then Christianity was invalid. The Church Fathers had a very logical solution to this problem...their apologetics would deny the legitimacy of the Jews and Judaism. The Church promoted itself as the new Israel, and the other Israel had to be discredited. And it did so by citing the Jews own scriptures against them, not just on specific issues, but on the fundamental questions of Israel's status as G-d's chosen people. In the process, the Christian religion became saturated with anti-Jewish sentiments.

The Church Fathers misinterpreted Yeshua's teachings and lacked understanding of his Jewish culture. They assumed Paul's teaching to have universal application to Gentile and Jew alike, while failing to understand that his teaching of not being "under the Law" was not intended as instruction for the Jews but only concerned itself with the commandment of circumcision (which was never required by G-d of the non-Jew according to the Covenant and Laws of Noah). The Church Fathers developed, therefore, an extreme theology that was rigid and intolerant and required the Jews to abandon Judaism or be seen as "foes of grace, enemies of their fathers' faith, and advocates of the Devil."

Persecution followed the Jews wherever they went in the centuries that followed. Over time, three progressively severe policies were to be applied against the Jews: conversion (you can not live among us as Jews), expulsion (you can not live among us), and annihilation (you can not live). It is therefore my conclusion that the Church Fathers bare the major responsibility for the origins of Christian anti-Semitism.

Before closing it is important to point out that Christian anti-Semitism is not simply a shameful blemish on the early Church, but is an underlying element of Christian theology that has endured through the centuries and into modern times. It is tragic that in later times even the well known Church reformer, Martin Luther, was finally seduced by all the anti-Jewish propaganda of his time. Although in his earlier ministry Luther sympathetically acknowledged the shameful way the Church had treated the Jews and urged kind treatment of them, in later life he was to write the complete opposite. Here in part is what Luther wrote in C.E. 1543. Note that Adolf Hitler seemed to use it as a general guide for implementing the earlier phase of his "final solution" against the Jews:

*"What then shall we Christians do with this damned, rejected race of Jews? Since they live among us and we know about their lying and blasphemy and cursing, we cannot tolerate them if we do not wish to share in their lies, curses, and blasphemy. . . . We must prayerfully and reverentially practice a merciful severity. . . . Let me give you my honest advice: First, to set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn, so that no man will ever again see a stone or cinder of them. This is to be done in honor of our LORD and of Christendom. . . Second, I advise that their houses also be razed and destroyed . . . Third, I advise that all their prayer books and Talmudic writings, in which such idolatry, lies, cursing, and blasphemy are taught, be taken from them. Fourth, I advise that their rabbis be forbidden to teach henceforth on pain of loss of life and limb . . . Fifth, I advise that safe conduct on the highways be abolished completely for the Jews. For they have no business in the countryside, since they are not lords, officials, tradesmen, or the like. Let them stay at home . . . [We might well ask "What home?", since they were all presumably burned in point two!] Sixth, I advise that usury be prohibited to them, and that all cash and treasure of silver and gold be taken from them, and put aside for safe keeping. Seventh, I recommend putting a flail, an ax, a hoe, a spade, a distaff, or a spindle into the hand of young, strong Jews and Jewesses and letting them earn their bread in the sweat of their brow."*

Such is the fruit of the lack of proper understanding of Biblical Judaism and the place of the non-Jew within in

**according to the plan and instruction (Torah) of G-d. We see it in the early centuries of the Gentile Church and we see the same on the street corners of our land today. It is way past time that the Gentile believing Christian begins a serious study of his faith and the origin of his cherished Christian doctrines; the vast majority of which Yeshua, a Jew, neither believed nor could endorse today. Belief in such religious tenants is little more than Anti-Semitism dressed in religious grab. It is time to no longer "be ignorant" of the facts of our faith if you are truly a follower of Yeshua. Shalom.**



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# CHRISTIAN ANTI-SEMITISM...AND YOU THOUGHT YOU WERE NOT ANTISEMITIC?

The differences Jews had with their non-Jewish neighbors led to separate social and religious lives. Intolerance and suspicion of these differences led to fear and hatred. Classical anti-Semitism (hatred of the Jewish people), Christian anti-Semitism and Modern anti-Semitism each have their own basis. In order for the Holocaust to have occurred, it required the perpetrators to have developed and spread the most virulent strain of anti-Semitism, whose roots can be traced back to ancient times.

## FACTS CONCERNING ANTI-SEMITISM:

- There were differences between Classical (pagan) anti-Semitism, Christian anti-Semitism and Modern anti-Semitism, although many of the roots of this hate were similar.
- Anti-Semitism developed in the ancient world because of intolerance of the religious differences between pagan (a follower of a polytheistic religion who believes in more than one god) peoples and the Jews.

Answer for yourself: Question...would that characterize Christians?

- Jews were the subject of anti-Semitism by Christians because Jews were viewed as evil and responsible for the crucifixion of Yeshua.
- Despite being outcasts, Jews had their niche in both the ancient and Christian worlds.
- Jews resisted the persecutions they were subjected to, but were the targets of massacres, forced conversions (the act of converting people to Christianity against their will). Jews and Moslems who were forced to become Christians and who secretly practiced their old religion were executed as heretics), segregated in ghettos (section or a quarter of a city where members of a minority group live because of legal, social or economic pressure), suffered expulsions (the act of forcing or driving out people from a city or country) and humiliating degradations.

## THE CONSEQUENCES OF BEING DIFFERENT: PREJUDICE TOWARD THE JEWS

Anti-Semitism is the hatred of the Jewish people. The term was first used by a German in 1879, William Marr, who founded the "League for Anti-Semitism." Marr advanced the view that Jews constituted a distinct racial group which was both physically and morally inferior. According to Marr, there was indisputable scientific evidence that the Jews were predisposed to be a "slave race" while the "Aryans" which included the Teutonic and Nordic peoples, were the "Master Race."

Although the term "anti-Semitism" is thus relatively modern, documented prejudice, social and economic



isolation, persecution and violence against the Jews predates Marr and his supporters by more than 2,300 years. In what is acknowledged to be the first historical reference to an anti-Semitic act, the Biblical account of the Purim story (the Book of Esther) recounts how the Jewish people narrowly escaped destruction in Persia in the 5th century B.C.E. All Jews in the kingdom were targeted for annihilation because one Jewish official refused to bow to the top aide of the king. Only as a result of the intervention of the queen, a Jew, who pleaded for saving her people, were the Jews saved from mass murder.

Classical anti-Semitism in the pre-Christian world followed along the same lines as the Purim story. For most of recorded history, the Jewish people had been the subjects of conquerors, such as the Persians, Greeks, Babylonians, Assyrians, and Romans. Most Jews refused to convert to the religion of their hosts and instead maintained their own religion, rituals and customs, often at great personal sacrifice.

The Jewish religion forbids Jews to bow down to any person or god other than the Creator. In the story of Purim, the failure of Mordecai, the Jewish, Persian official, to bow down to Haman, the top aide to the king, created conflict. This conflict between observing the Jewish religion and being sensitive to local customs was the basis for much of the anti-Semitism the Jewish people endured.

## LOOKING AT EXAMPLES

- Jews observed strict dietary laws. Thus they could not, according to their law, share a meal in their neighbors' homes.
- Jews also could not, according to their law, work on the seventh day. Christians observed Sunday as their Sabbath, and Moslems observed Friday as their Sabbath. As a result, Jews were often "out of step."
- People who observed minority religions were, for the most part, quite willing to make sacrifices to the gods of their host countries, even as they worshipped their own gods. With only few exceptions, Jews refused to do so.
- Also according to their law, Jews were not supposed to marry outside their faith, and most did not. Intergroup marriages often served as a bond in ancient times to promote intergroup harmony. This refusal also retarded any assimilation (to accept the culture of another group while giving up one's own) which would have narrowed the differences between the Jews and their host communities.
- Enlightened ancient political leaders often granted privileges and exemptions to Jews because of knowledge about their religious conflicts. Those who were not granted these privileges and exemptions often resented this special treatment.
- Jews maintained their traditional dress and continued to wear beards and earlocks even when styles changed among their hosts. The result was that Jews became more easily identified as a stereotyped culture which had ramifications beyond religious differences.

## HISTORY OF ANTI-SEMITISM

Evidence of anti-Semitism has been found in the writings of those who lived in Alexandria, Egypt, in the 4th century, B.C.E. In the first century C.E., Apion, a writer from Alexandria, wrote the "History of Egypt" which was the source for many of the false accusations about Jewish religious rituals which have plagued Jews throughout later history.

Isolated incidents of persecution against the Jews were recorded in the first century. As many as 4,000 Jews were deported to the island of Sardinia during the reign of the Roman Emperor Tiberius. The first recorded pogrom (an organized massacre, often sanctioned or condoned by the government, which also involves the destruction of property) took place during the reign of the Roman Emperor Caligula in 38 C.E.

Classical Roman writers such as Cicero and Ovid wrote about the differences between Jewish observances and those of the Romans in less than flattering terms.

## CHRISTIAN ANTI-SEMITISM

Yeshua of Nazareth was a Jew. His childhood was typical of young Jewish boys of his time. He was circumcised on the eighth day after his birth, received a religious education, learned a trade, kept the law of Moses, and spoke both Hebrew and Aramaic, the languages of the Jews of his day. Upon reaching the age of 30, he began to preach and teach about the kingdom of G-d, calling people to repentance, and ministering to the sick. Many people began to follow him. His inner circle of disciples, who after Yeshua's death became the leaders of the first century church, were also Jews. For a number of years the early believers in Yeshua as the Messiah were culturally and ethnically similar to, and even at times worshipping alongside, their mainstream counterparts. But a number of religious and political events in the latter half of the first century and the early part of the second began to drive a wedge between church and synagogue.

A record of one of the earliest conflicts is recorded in a book of the New Testament called The Acts of the Apostles, chapter 15. A question arose in the church whether Gentile (non-Jewish) believers in Yeshua as the Messiah would be required to follow Jewish practices before being accepted as Christians. The church leaders ruled that they would not have to observe the entire Jewish law, only certain practices. As a result of the ruling on this issue, and the large-scale missionary efforts of the Apostle Paul to the Gentiles, the ethnic composition of the first century church began to rapidly change from a Jewish majority to a Gentile majority. To mainstream Jews, this change appeared as a willingness on the part of the early church to be a lawless society. They also feared this would allow pagan influences into the Jewish-Christian circles and eventually, Israel.

The destruction of the Second Temple contributed both to the growth of the early church and rabbinic Judaism. Demoralized after such a loss of Jewish national and religious life, people were grasping for something to believe in. Hope in a Messiah to save the people from the oppression of Rome began to grow. In 132 C.E., Simon Bar Kochba ("Son of the Star"), previously known as Simon Ben Kosiba, was endorsed by the leading Jewish intellectual of the time, Rabbi Akiba, to be the promised Messiah. Many people were skeptical, but the rabbis followed Akiba's precedent and hailed him as the Messiah. Bar Kochba led a revolt against Rome in 135 C.E. One segment of the population, however, refused to join in the revolt and wage war under the banner of Bar Kochba the Jews who had believed in Yeshua as the Messiah. Bar Kochba killed a number of them, seeing them as enemies, heretics (one who holds beliefs or opinions which differs from accepted doctrine) and traitors to the national cause.

Outraged at this, the growing Mediterranean church began to harbor bitterness against the Jewish people. The surviving Jewish believers in Yeshua, who felt both a loyalty to Israel as well as to the Western church, were being alienated by both groups: by the church because they were Jewish, and by Israel because of their obvious lack of support for Bar Kochba. As a result, two Messianic sects formed, the Ebionites and the Nazarenes, seeking to establish congregations which were more culturally Jewish. Embarrassed by the growing bitter anti-Semitism of the Western church, these sects disassociated themselves from the Western church in the second century. By 450 C.E., these groups had disappeared, and Christianity was becoming less and less tolerant of anything having to do with its Jewish roots. All things Jewish were suspect. The idea of a Jewish Christian maintaining a Jewish life-style became increasingly incomprehensible.

In the second century, theologians and church fathers became more concerned with "making the break" with anything Jewish, beginning to take an uncompromising posture of theological and political opposition. Blanket policies condemning Jews began to color New Testament interpretation. Some examples are: the promises of blessing to Israel in the Hebrew scriptures are now the exclusive property of the Church; G-d has cursed and rejected Israel, and now the Church is the "true" or "new" Israel; and the Jews killed Yeshua; all Jews everywhere forever are responsible for his death.

Within the writings of the church fathers (called "patristic" writings) were three main types which proved to be damaging to Jewish-Christian relations not only at the time they were composed (and sometimes read aloud to Christian congregations) but also in centuries following, as they were often used as a justification for anti-Jewish sentiment and, in the case of John Chrysostom's virulent anti-Jewish sermons, even anti-Jewish legislation:

- Dialogue only served to propagate Christian teaching. One of the earliest (mid-second century) and most important sources is the Dialogue of the church father Justin Martyr with Trypho the Jew. In this dialogue, Trypho is portrayed as being very impressed by Justin Martyr's arguments and nearly coming to accept them.
- Testimony by way of collections of Old Testament texts was to prove different claims connected with the person of Christ and the call of the Gentiles served as a "handy compendium of arguments for possible controversies" with Jews. An example is that of the third century African church father, Cyprian, The Testimonies against the Jews.
- Sermons or homilies were a group of writings which was "especially directed against the Jews". They served to warn Christians of the dangers of associating with the Jewish people and were developed as an absolute condemnation of the Jewish people, religion, and cultural practices. An example is that of Church Father John Chrysostom Adversus Judaeos, which are eight sermons preached at Antioch in 386-388 C.E.

By the second century C.E., both Judaism and Christianity were trying to distinguish each from the other in the eyes of Rome, as both had unique political concerns. Judaism by then had attained legal status in the Roman world as a religion and did not want Christianity, with its loyalty to a King other than Caesar, to be associated with it. The church, now largely Gentile, also wanted to obtain legal status in the eyes of Rome so that it would not be identified with the Jews, who had rebelled against Rome under Bar Kochba. Once it was clear to Rome that Christianity was not a sect of Judaism, Christianity was regarded as an illegal sect and was no longer under the protective umbrella of the legal status of Judaism. With the establishment of Christianity as the official religion of the Roman Empire by Constantine in the fourth century, however, Christianity soon began to enjoy a position of superiority over Judaism which caused serious consequences for Judaism.

### The new "Christian" empire began to enact such changes as:

- 1). The removal of former religious and governing privileges
- 2). The curtailment of Rabbinical jurisdiction
- 3). Prohibition of missionary work
- 4). Jews were no longer allowed to hold high offices or have military careers (e.g. legislation in 537 C.E. which prohibited local Jewish people from serving on municipal bodies).

Negative theological attitudes began to abound, such as the idea that Jews had lost their right to exist; Jews only exist as a testimony to the truth of Christianity; Jews are suffering justly at the hands of the Gentiles because G-d is angry with them, etc. Various church councils drew up damaging anti-Jewish legislation such as:

- 1). Banning contact with Jews
- 2). The forbidding of the reading of the Torah exclusively in Hebrew (553 C.E.)
- 3). Confiscation of Jewish property
- 4). The prohibition of the sale of Christian property to Jews (545 C.E.).

Subsequent writings by church fathers (and church leaders throughout church history) condemned Jews, accusing them of being idolaters, torturers, spiritually deaf, blasphemers (words written or spoken which express contempt or irreverence about G-d), gluttons, adulterers, cannibals, Christ-killers, and beyond G-d's forgiveness. Church Father John Chrysostom in particular pushed the idea of Jewish sensuality, gluttony, stubbornness and rejection by G-d.

With the rise of the Church-State, certain religio-political attitudes such as Yeshua ruling the world through the Roman Christian government became evident in the Church. This attitude of superiority, flamed by the ever-increasing integration of the Church into Roman government, continued on into the Middle Ages (the historical period between the fall of Rome at the end of the 5th century and the start of the Renaissance in the 14th century) and was translated into repeated actual restrictions on Jews, as is evidenced by the following examples.

## THE JUSTINIAN CODE

The Justinian Code was an edict (a formal decree or proclamation issued by an authority which has the force of law) of the Byzantine Emperor Justinian (527-564). A section of the code negated civil rights for Jews. Once the code was enforced, Jews in the Empire could not build synagogues, read the Bible in Hebrew, gather in public places, celebrate Passover before Easter, or give evidence in a judicial case in which a Christian was a party.

## VARIOUS "ANTI-SEMITIC" DECREES BY THE CATHOLIC CHURCH

- Synod of Elvira of 306 (a council or assembly of churches or church officials) prohibited intermarriage and sexual intercourse between Christians and Jews, and prohibited them from eating together.
- Council of Orleans (533-541) prohibited marriages between Christians and Jews and forbade the conversion to Judaism by Christians.
- Trulanic Synod (692) prohibited Christians from being treated by Jewish doctors.
- Synod of Narbonne (1050) prohibited Christians from living in Jewish homes.
- Synod of Gerona (1078) required Jews to pay taxes to support the Church.
- Third Lateran Council (1179) prohibited certain medical care to be provided by Christians to Jews.
- Fourth Lateran Council (1215) required Jews to wear special clothing to distinguish them from Christians.
- Council of Basel (1431-1443) forbade Jews to attend universities, them from acting as agents in the conclusion of contracts between Christians, and required that they attend church sermons.

## CRUSADES

The Catholic Church launched a series of nine holy wars from 1096-1272. The purpose of these wars was to march to the Holy Land of Palestine and liberate it from Moslem "infidels." Along the way, the crusaders (nine wars waged by European Christian rulers between 1096 and 1291 to win the Holy Land from the Moslems) massacred all "infidels" in their path who refused to be baptized on the spot to Christianity. Thousands of Jews were massacred in Germany and France.

## BLOOD LIBEL AND THE BLACK DEATH

In the Middle Ages, Jews were accused of all kinds of slanders and were scapegoats for the problems of the day. In 1144, a myth began in England that Jews murdered Christian children (Blood Libel-the accusation that Jews used the blood of non-Jewish children to bake matzah, their Passover bread). This myth was expanded to become an accusation which persisted for centuries that the Jews used the blood of Christian children in the preparation of their Passover unleavened bread (matzohs). This "blood libel" was ironic in that the consumption of any blood is expressly prohibited by Jewish law.

The bubonic plague, the cause of the Black Death (a pandemic of the bubonic plague which killed about a quarter of the people of Europe between 1347 and 1350) that liquidated a quarter of the population of Europe in the 14th century, was blamed on the Jews in Europe and Asia. The Pope (the bishop of Rome and head of the Roman Catholic Church) issued a bull (a formal document issued by the Pope) declaring that Jews were not responsible for the plague, but not before many Jews were burned alive or hanged by enraged mobs.

During this period, Jews were permitted to be moneylenders and act as financiers, only because this activity, while necessary for a prosperous economy, was viewed by the Church as sinful. Because Jews enjoyed a monopoly over an activity viewed as sinful, a Jewish stereotype was perpetuated.

## THE INQUISITION

The Inquisition was a religious court instituted by Pope Gregory IX in 1233 to investigate and punish heresy among Christians. It was officially called Congregation of the Holy Office which was a tribunal established in the Middle Ages (13th Cent.) by the Catholic Church in Rome designed to suppress heresy. In 1233, Pope Gregory IX formally established the papal Inquisition and sent Dominican friars to South France and Northern Italy to conduct inquests. The Dominican order had set as one of their goals the conversion of Jews to Christianity. This aim, backed by the power of the Inquisition, brought on a wave of persecution.

Torture was not an approved method of extracting confessions of guilt from heretics, yet it was practiced and finally approved by Pope Innocent IV. The goal of the Inquisition was not the destruction of the heretics but rather their repentance. Burning at the stake was not common. The ordinary penalties were penance, fines and imprisonment. Penalties were often carried out by the local government, especially the death penalty. Because the fines extracted and the property of the accused were turned over to the local government which often returned a portion to the Church, graft, bribery and blackmail were common.

The church rulers were often satisfied with assurances of goodwill. The secular rulers, however, used the persecution of heresy as a weapon to further their own designs.

Unlike the Medieval Inquisition, the Spanish Inquisition was established in 1478 by King Ferdinand and Queen Isabella with only the reluctant approval of Pope Sixtus IV. The Roman Church's only hold over the Spanish Inquisition was the appointment of the inquisitor general, the first of which was Toms de Torquemada. The popes never reconciled themselves to the practices of that inquisition. Attempts by Sixtus IV to interfere with an inquisition that had become too severe were thwarted by Ferdinand and Isabella who now had a potent tool to subvert the population of Spain.

"The purpose of the Spanish Inquisition was to discover and punish converted Jews (and later Muslims) who were insincere. However, all Spaniards began to fear its prying eyes. The death penalty was used more often than in the Roman Inquisition, and rules that condemned one for heresy were far stricter, often outlawing things the Roman Church approved.

"For centuries, the Jewish community in Spain had flourished and grown in numbers and influence, though anti-Semitism had from time to time made itself felt and pressure to convert was brought to bear on the Jews. Nominal converts from Judaism were called Marranos (Jews who had been baptized under duress, but were believed to be still surreptitiously practicing Judaism). After... the marriage of Ferdinand and Isabella (1469), the Marranos which were the baptized Jews of Spain and Portugal who were accused of secretly practicing Judaism (in Spanish, "marrano" literally means "pig" or "hog") were denounced as a danger to the existence of Christian Spain." Suspected Marranos were tortured until they confessed to practicing Judaism, and then were burned to death en masse at an auto-da-fe (the public ceremony at which sentences were pronounced against those who had been tried and found guilty by the Inquisition). This was followed by execution of the sentence by the secular authorities. The sentence was usually death by burning at the stake. After some fourteen years of torture and death by burning, in 1492, by edict, the Spanish Jews were given the choice of exile or baptism. Almost all Jews chose to leave at this time.

## THE PROTESTANT REFORMATION

**Answer for yourself:** First of all what is the reformation?

It is the effort in the 16th century to reconstitute the life and teaching of Western Christendom, resulting in the separation of the Protestant churches from the Roman Catholic Church. Within it Martin Luther (1483-1546) founded a new Christian faith, Protestantism, in the 16th century. He had been an ordained priest, but disputed Church policy with respect to the sale of indulgences (a partial remission of the punishment for a sin). Once a supporter of the Jews, he was frustrated by their unwillingness to embrace his own religion. Martin Luther



**became one of the most intensely bitter anti-Semites in history. His writings described Jews as the anti-Christ, worse than devils.**

**Jews were prisoners, ritual murderers, and parasites, he preached, and they should be expelled from Germany. His view was that synagogues should all be burned to the ground, and all Jewish books should be seized.**

**Answer for yourself:** With this understanding is it any wonder why the contemporary Christian Church has lost its Jewish Roots which were the foundation of the early church of Yeshua which was built upon the foundation of the apostles and prophets and not the early Greek Gentile Catholic Church or the Reformation?

**Now you are beginning to see the truth for what it is. Shalom.**



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# ANTISEMITISM AND REPLACEMENT THEOLOGY...THE TERMINAL SICKNESS OF GENTILE CHRISTIANITY

*"Marvel not, my brethren, if the world hate you." (1 John 3:13 KJV)*

I'm heavy in heart today as I write this newsletter. Last night I received further proof that hatred still exists in this world; not just in the world of narrow bigotry and small minded hatred, but in people of the kingdom of G-d. In study last night, I ran across no fewer than five web sites calling for the genocide of the Jewish people, and one of them was made by [Evangelical Christians](#).

## HOW COULD THIS BE?

**Answer for yourself:** What erroneous teachings have led people who look to Yeshua as an example to imitate and propose such horrendous actions be taken against his own people?

A long time ago, a bizarre forgery was made called "The Protocols Of the Learned Elders Of Zion", a document which purports that Jewish bankers and politicians were the tools of a conspiracy to conquer the world and enslave the Gentile races. That anyone could have believed such a document was true still amazes me. That anyone believes it today, and has established web sites full of quotes to "back it up" frightens me. Oh G-d in heaven forgive them. That Christians who should know better are assisting in this proposed genocide of the Jewish people frightens me even more.

**Answer for yourself:** Have any of these Evangelical Christians that read that article noticed that the only Hebrew word in the entire document is "Goyim" (Hebrew for Gentiles)?

**Answer for yourself:** Have they noticed that not one Rabbi or Rebbe is quoted in it?

**Answer for yourself:** Have they noticed that not anything is quoted as coming from Jewish Responsa, the Talmud, the Mishna, or Mishnah Torah, or even Dvar Torah?

**Answer for yourself:** Have they never noticed that the majority of the "Protocols" expressly violate the teachings in the Jewish Torah, Talmud, and Mishnah, let alone the teachings of such great men like Rambam, Vilna Gaon, and the Baal Shem Tov?

**Answer for yourself:** How can Christians truly believe that this document is genuine?

Please don't misunderstand me, for the authors of these Anti-Semitic Web sites quote Jewish sources to prove its genuineness; unfortunately, all of the quoted sources were made before the forgery of "The Protocols" was made.

**Answer for yourself:** How then can it be believed, especially by Evangelical Christians

The "Protocols" were used sixty years ago to excuse the planned Genocide of the Jewish people, in conjunction with the writings of Martin Luther. Scholars try to tell us now that Hitler never planned to destroy the Jewish people until late in the war; yet his own writings and quotes from others show he was deadly serious about it even back in his early days in Vienna. This is a subtle form of "Revisionism History", which says the Holocaust never happened. I've seen many videos and pictures of Jewish people with numbers tattooed on their bodies (don't tell me they all decided to go to the same tattoo parlor one day and get sequential serial numbers tattooed on them) which is in itself a violation of Torah commandments (which a Jew would never submit to unless under duress).

**Answer for yourself:** What happened to six million to eight million Jews?

**Answer for yourself:** Who were all those bodies found at Bergen-Belsen, Dachau, Aushvitz?

**Answer for yourself:** How do you discount millions of eyewitnesses (German, French, Greek, Hungarian and Polish civilians, British, Russian and American soldiers and POW's, Gypsies, Freemasons, Jehovah's Witnesses, and Jews themselves)?

**Answer for yourself:** Had they had mass hallucinations?

**Answer for yourself:** How do you discount the confessions of Eichmann and Hoess, let alone the tons of documentation found, and miles of film, much of it done by the Nazis themselves? Science fiction? I doubt it.

I'm ashamed that people can be so blind, after witnessing in our own lifetimes such atrocities. I've heard of no less than three genocidal attempts (Falashim in Ethiopia, Muslims in Serbia, and Rwanda) in my own lifetime. And people still tell say that the Jews are paranoid because nobody's going after them again because they are too obvious a target. My response was, "Would you bet your life on it? They have to." No other people in the world has so many damning texts, such as the "Protocol" forgeries, as well as numerous Christian writings from such leaders as Luther, Origen, Augustine, Chrysostom, and others. I'm ashamed at times when driving down the street when I see a Ford, which was created by a man who was an Anti-Semite, especially when I read on the Christian web page a quote from Henry Ford supporting the "Protocols".

**Answer for yourself:** How can bigots call for a second extermination when they don't believe the first happened? Come On!

## WHAT HAPPENS WHEN CHRISTIANS ARE ANTI-SEMITIC?

Many Christians I know of are deeply wounded merely at the suggestion that evangelical Christians could be anti-Semitic. Let us briefly look at the biblical evidence for the "identity" of the people of G-d.

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. (Gen 12:1-3 KJV)

"And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a G-d unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their G-d." (Gen 17:7-8 KJV)

"And G-d said unto *Abraham*, Thou shalt keep *my covenant* therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token

of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant." (Gen 17:9-13 KJV)

"And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But *my covenant* will I *establish with Isaac*, which Sarah shall bear unto thee at this set time in the next year." (Gen 17:20-21 KJV)

"And G-d heard their groaning, and G-d remembered his covenant with *Abraham*, with *Isaac*, and with *Jacob*." (Exo 2:24 KJV)

## WHAT IS THE COMMON THREAD?

The Covenant is established with the descendants of Abraham, Isaac, and Jacob [which are the Jews] and NOT WITH GENTILES! The Children of Jacob are the Jews.

**Answer for yourself:** Are All The Children Of Abraham Blessed In This Covenant?

No, only the Children of Isaac.

## ARE ALL THE CHILDREN OF ISAAC BLESSED THROUGH THIS COVENANT?

No, only the children of Jacob. Only, the Jewish People (all thirteen tribes: Judah, Dan, Naphtali, Levi, Simeon, Manasseh, Ephraim, Zebulun, Asher, Gad, Issachar, Benjamin, and Reuben. All are Jews, because the halakhic ruling about Maternal descent had not been established yet). The Jews, and all who join themselves to them (this SHOULD be the Christian's position). This includes Evangelical Christians, because according to Romans, they are ingrafted into the true vine of Israel.

*Has The Gentile Christian Church Become The "New Israel", With Physical Israel Inheriting Only The Curses And Spiritual Israel Inheriting The Blessings?*

I find no biblical evidence of this; indeed, the opposite:

"I say then, Hath G-d cast away his people? G-d forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. G-d hath not cast away his people which he foreknew. Know ye not what the scripture saith of Elias? how he maketh intercession to G-d against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of G-d unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." (Rom 11:1-4 KJV)

"I say then, Have they stumbled that they should fall? G-d forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?" (Rom 11:11-12 KJV)

"For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, *The branches were broken off, that I might be grafted in.* Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

For if G-d spared not the natural branches, take heed lest he also spare not thee." (Rom 11:16-21 KJV)

## DO YOU THINK THAT YOU CAN BE IMMUNE TO THE PENALTY OF GEN. 12:3?

This is the penalty you risk for anti-semitism, including replacement theology! Does it not say, "And I will bless them that bless thee, and curse him that curseth thee (Gen. 12:3)?

This line refers to the Jewish people! "Behold therefore the goodness and severity of G-d: on them which fell, severity; but toward thee, *goodness, if thou continue in his goodness*: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for G-d is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" (Rom 11:22-24 KJV)

"For the gifts and calling of G-d are without repentance." (Rom 11:29 KJV).

And most importantly, "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of G-d. For what if some did not believe? shall their unbelief make the faith of G-d without effect? G-d forbid: yea, let G-d be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." (Rom 3:1-4 KJV).

But still I hear a lot of this:

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of G-d." (Rom 2:28-29 KJV), and...

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal 3:28 KJV)

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." (Col 3:11 KJV).

### *I tell you, read the Entire verse.*

These verses are about spiritual rebirth, not physical rebirth! Such as...

"Lie not one to another, seeing that ye have put off the old man with his deeds; *And have put on the new man*, which is renewed in knowledge after the image of him that created him: *Where there is neither Greek nor Jew*, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." (Col 3:9-11 KJV)

"For as many of you as *have been baptized into Christ* have put on Christ. *There is neither Jew nor Greek*, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal 3:27-29 KJV).

Only in the rebirth (born from above) and the mikveh (immersion) is there no difference between Jew and Gentile, and in the New Israel.

Why the New Israel? Because the believing Gentiles have been grafted into the true vine!



Well then, what about "Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel." (Ezek 44:9 KJV)

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from G-d, Having the glory of G-d: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." (Rev 21:10-12 KJV).

## OFTEN FORGOTTEN VERSES BY BLINDED...BIGOTED...AND HATRED FILLED PEOPLE

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2:3-4 KJV).

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3:15 KJV)

"If a man say, I love G-d, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love G-d whom he hath not seen?" (1 John 4:20 KJV)

## CONCLUSION

"But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants (the Jews), and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." (Mat 24:48-51 KJV)

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren (Yeshua's brethren are the Jewish people), ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal." (Mat 25:31-46 KJV)

I frankly confess that I have been greatly shocked as a result of my study and examination of Anti-Semitism, especially at what I found that originated and continues under the guise of Christianity. I deem it to be my duty as an honorable man to make amends for the wrong done to the Jews as fellow men and brothers by Anti-Semitic and Anti-Judaic Christianity by asking their forgiveness for the harm that both I and my forefathers have unintentionally and intentionally committed as typical Christians when we accepted Anti-Semitic doctrines

**taught to us without our personal inquiry to substantiate them. The sad fact is that I had failed to study for myself to see if "these things be so." After spending time in study of the Bible, language, history, etc., I quickly learned for myself that what I had been hearing in "sermons" was just denominational rhetoric and not fact! Thus, convicted of my sin of bigotry against the Jewish people, I have devoted my life to the discovery and return of the Hebraic Roots of the Early Church, by retracting so far as lies within my power the offensive charges laid on the Jewish people by well-meaning, but poorly informed Christians. Besides that, I am happy to give the Jewish people the unqualified assurance that henceforth they may look to me for friendship and good will. Shalom.**



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# ANTISEMITISM IN CHURCH HISTORY

Non Jewish people know very little of the ugly history of anti-Semitism. They know even less of the part played by the historical churches in this sad story because it does not appear in school history books. It is shocking and unpleasant to recall but everyone who claims to be a follower of Yeshua should be aware of what has been done to His people even by so-called Christens

## IT BEGAN A LONG TIME AGO

**Answer for yourself:** What is the "main" source of anti-Semitism?

**Answer for yourself:** Could it be that the "main" source of anti-Semitism is the Christian Church along with it's "replacement theological doctrines?"

To understand this basic question we have to go back to the beginning of Christianity. In the first century, Christianity was considered a branch of Judaism; Jews and Christian prayed together and shared synagogues. But that was not to last long. Almost from the beginning, Christianity split into two competing sects: the Jewish sect called Ebionites, headed James the brother of Christ and Gentile churches headed by Paul from Tarsus. The two group competed for converts, and there was a strong "tension" between the two wings of the Yeshua Movement.

In the quest for converts, the Pauline Christians adopted the Hellenistic culture, abandoned the requirements for circumcision, and abandoned the dietary laws and disregarded the ethical teaching of Judaism. "I came to liberate you from the curse of the Law," declared St. Paul in his epistles to the Romans. After the destruction of the Jerusalem Temple in the year 69 AD, it was necessary for the Church to denounce Judaism and diminish the guilt of the Romans for the crucifixion, by passing the guilt onto the Jews. The Jews became the G-d killers.

**Answer for yourself:** How could Rome eventually build a religion upon Jesus and at the same time admit that it was the Romans, like themselves, who killed Yeshua? Thus the "texts" were altered to reflect otherwise.

Next, came the assertion that the Jews, by rejecting Christ the Messiah, broke the covenant with G-d, thus losing their state as the chosen people. The Scriptures were "twisted" to prove the wickedness of the Jews. The anti-Jewish bias became part of the Christian faith and is reflected in the synoptic Bibles. Each consecutive version is more virulent toward the Jews.

After Christianity became the state religion, (313) the Jews were treated as pariahs and became the scapegoats for all the ills of the society. Founding Fathers of the Church like St. Chrysotom and St. Ambrose of Milan (379-395 AD.), advocated Jewish persecution, teaching the gospel of hate: The Jews are the most worthless of all men. They are lecherous, greedy, rapacious. They are perfidious murderers of Christ . . . The Jews are the odious assassins of Christ and for killing G-d there is no expiation possible, no indulgence or pardon. Christian may never cease vengeance, and the Jews must live in servitude forever. G-d always hated

the Jews. It is incumbent upon all Christians to hate the Jews.

The anti-Semitism is also reflected in the writings of Great Catholic theologian, Father of the Church - St. Augustine: The true image of the Hebrew is Judas Iscariot, who sells the Lord for silver. The Jew can never understand the Scriptures and forever will bear the guilt for the death of Yeshua. St. Augustine, Bishop of Hippo, Father of the Church.

The purposefully and negative projection of Jews continued for ages. In the XIII century Pope Innocent III (1198-1216) defined explicitly the Jewish position in the Christian world: The Jews' guilt of the crucifixion of Yeshua consigned them to perpetual servitude, and like Cain, they are to be wanderers and fugitives . . . the Jews will not dare to raise their necks, bowed under the yoke of perpetual slavery, against the reverence of the Christian faith.

When one undertakes such a study to trace where the faith of Yeshua was actually changed one finds the motives for such a change as well. When the data is researched and sifted one finds that the cause is rather simple. It all comes down to the Gentile's hatred and animosity toward the Jews. In fact one will find that anti-Semitism began in the Hellenistic culture several hundred years before the birth of Yeshua. By this time, as a result of the Babylonian dispersion, Jewish communities had appeared in the pagan cities around the Mediterranean.

Believing in the one true God and continuing to acknowledge Jerusalem as the Holy City, Jewish people avoided social contact with their heathen fellow citizens and lived separately in sections of the cities all their own. Greeks considered this refusal to accept common religious and social standards as aloofness and conceit. Such was the fruit of the sanctification of the Jew before his G-d.

In the struggle for economic existence, conflicts arose when natives competed with the intelligent people they regarded as arrogant Jewish foreigners. After the Bible was translated into Greek, many Greeks were attracted by the high moral concepts of the God of Israel and converted to Judaism. Greek leaders, who were trying to Hellenize the world, saw Judaism as a threat to their culture and to their multi-god pagan deities.

After the Maccabean victory over the occupying Seleucids, the Jewish nation launched a proselytizing effort against the Hellenistic wave that was threatening to engulf them. Many more Greeks converted to Judaism and proselytizers on both sides were attacked and sometimes killed. Based on the death of a Greek in one of these clashes, the story was exaggerated. Greek orators made anti-Jewish speeches, which included the false charge that every seven years the Jews seized a Greek, fattened him in their temple, and then killed him as a sacrifice. Similar stories were told and re-told. After the fall of Greece, Roman historians (as factual) picked them up.

Rivals on its frontiers in the Middle East constantly threatened Rome. If Rome lost control of Judea, enemies could easily march down Roman roads to Syria, Greece and the other eastern provinces. Therefore, Judea was kept under tight control and heavily taxed to support a large military garrison. Jewish people revolted several times. The Romans reacted severely because revolution in such a strategic area was an alarming threat to the security of the Empire. The troublesome Judeans were denounced in the Roman Senate, adding to previously established anti-Jewish attitudes.

## THE BEGINNING OF THE CHURCH

It was at this time that Yeshua ministered among the Jewish people. Many believed him to be "the" Messiah. After his death and the failure of the Jewish prophecies to be fulfilled, he along with his followers were denounced by the religious leaders. Yet this "messianic movement" within Judaism of the first century was the beginning of what was later called Christianity (from the Greek Kristos, meaning Messiah), but it was at first

**Messianic Judaism.** Christians today should be aware that its origin is totally Jewish.

For many years, before non-Jews, or Gentiles, ever came into the picture, all the followers of Yeshua were Jewish. Messianic Jews worshipped in the synagogues, in the Temple, kept the Sabbath and observed Passover and all other biblical holidays and customs of the times. It has been estimated that approximately one million Jews believed in Yeshua as Messiah, by the end of the first century. To these early Messianic Jews, it was simply a turning back to God, at a time of secularism and hypocrisy among many of their religious leaders a reformed continuation of Judaism under the New Covenant.

After the gospel was taken to the Gentiles, Jewish congregations and Gentile congregations developed within the loose body of Messianic Judaism. As they rapidly grew, Gentiles began to outnumber Jews in many Jewish congregations. In the Greek New Testament, the passages condemning hypocrisy among religious leaders were seen by those Gentiles with inherited anti-Jewish attitudes as a condemnation of all things Jewish. Where John's Gospel said the Jews did this or that to Yeshua, John was referring to the religious leaders (the corrupt Chief Priest and Sadducees and not the Pharisees; many of which endorsed and supported Yeshua during his life), not the Jewish people as a whole. John himself was a Jew.

Several things happened to the original Messianic Jews after the destruction of Jerusalem. They were branded as traitors by their fellow Jews for not taking part in the defense of Jerusalem. However, at this time, Messianic Jews were expecting Yeshua's immediate return and were following his counsel to flee when they saw approaching armies, as recorded in Luke 21: 20. Messianic Jews courageously fought Romans later in the revolt led by Bar Kochba. But when Bar Kochba himself was proclaimed to be the Messiah, the Messianic Jews pulled out, and most were killed in Bar Kochba's eliminations of all non-supporters.

The definitive separation of Rabbinical Judaism and Messianic Judaism began in the year 80 when the Sanhedrin at Jabne (Yavne) sent letters to congregations throughout the world declaring that Yeshua was a charlatan and that his body had been stolen from the grave by his disciples. Reacting to what they saw as insults to the person of Yeshua, Messianic Jews turned farther away from the organized leadership of Rabbinic Judaism. Opposed by Rabbinic Judaism, which because the mainstream of Jewish religious thought and practice after the destruction of the Temple and alienated by many anti-Jewish Gentiles in early Christianity, Messianic Jews nevertheless endured until Muslims destroyed their communities in the seventh century.

When the Romans destroyed Jerusalem and the Temple, most of the remaining Jewish people were further scattered throughout the world. As before, their biblically correct refusal to accept pagan gods and associate with idol-worshipping heathens created resentment and suspicion wherever they settled.

## ACCEPTANCE OF CHRISTIANITY BY THE ROMAN STATE

Messianic Judaism or early Christianity vigorously proselytized and rapidly grew in the first century. All believers in Yeshua as Messiah, Jewish and Gentile were severely persecuted by the Romans. Never the less, after three hundred years of unsuccessful attempts at obliteration, the Roman government, under Constantine, embraced, for political reasons, what was now known as Christianity. And here is where Christianity, mixed with paganism, turned radically anti-Jewish.

In order to make the new state religion acceptable to the Roman public; it was modified to fit pagan concepts. Statues of saints replaced pagan idols. Pagan festivals became Christian holidays. The drunken festival celebrating the winter solstice around December twenty-fifth became Christmas. Worship of the pagan fertility goddess Ishtar and its emphasis on the egg was modified to become Easter. Inherited anti-Jewish attitudes strongly influenced the new Roman religion. A corrupted and diluted form of what was originally Messianic Judaism was established in the Roman world.

The following examples from anti-Jewish church leaders are just a few of hundreds that have been documented



in books such as The Anguish of the Jews by Flannery (a Roman Catholic), The Causes and Effects of Anti-Semitism by Grosser and Halpern and others. If you want to verify any of the sources they all have extensive bibliographies that will lead you to the original documents.

In the year 325 Constantine convened the Council of Nicea, which enacted several anti-Jewish church positions, including the false concept of Jewish responsibility for the Crucifixion. The Council of Nicea also decided that the Resurrection would no longer be celebrated during Passover.

The following quote from Constantine set the course for the Christian Church down through the ages. This quote comes from Constantine's Easter Letter:

*"For it is unbecoming beyond measure that on this holiest of festivals, we should follow the custom of the Jews. Henceforth let us have nothing in common with odious people."*

St. John Chrysostom, Patriarch of Constantinople, was known as the Bishop with the Golden Tongue. He possibly wrote with the most animosity toward the Jews than any other of the early fathers of the Church. Here is a quote from St. John Chrysostom, the Bishop of Constantinople, who frequently attacked the Jews in his fiery sermons.

*"The Jews are the odious assassins of Christ and for killing God there is no expiation possible, no indulgence or pardon. Christians may never cease vengeance and the Jews must live in servitude forever. God always hated the Jews, so it is incumbent upon all Christians to hate the Jews."*

St Augustine said,

*"The true image of the Hebrew is Judas Iscariot who sells the Lord for silver. The Jews can never understand the scriptures, and forever bear the guilt of the death of (Yeshua)."*

The Council of Laodicea decreed that Christians could no longer observe the Sabbath because Jews kept the Sabbath.

The Council of Orleans commanded Christians not to take part in any Jewish feasts such as Passover, and Jewish people were not allowed to appear in public during the Easter season.

The Byzantine Emperor Leo the Third outlawed Judaism, and herded all Jews who refused to accept the Eastern Orthodox faith into their synagogues, where they were burned alive.

Pope Benedict the Seventh decided that local Jews who supposedly drove a nail through a communion wafer caused an earthquake and a hurricane that struck Rome in 1021. After confessing under torture, these Jews were burned alive. Excruciating, painful torture was the method of interrogation, so it should be no surprise that Jews and non-Jews confessed to any charge if enough torture was applied, no matter how untrue the charge may have been.

The concept of transubstantiation officially adopted by the church in the thirteenth century said that the wafer used at Mass was miraculously transformed into the body of Yeshua. The incredible idea then arose that since the wafer was the living body of Christ, the host, would not the Jews, who had once crucified Him, wish to

torture and kill Him again. People actually believed that wafers were stolen from the church and sold to Jews, who then pierced the wafer as part of their religious practice. This fantastic, false charge officially known as host desecration resulted in the murder of thousands of innocent Jewish people.

## THE CRUSADES

The Crusades brought even more suffering. Though some Crusaders were spiritually motivated and followed the ideals of Knighthood, many took advantage of an opportunity for adventure, plunder, and an escape from death or bondage. The idea soon appeared that if it was God's will to kill infidels in the Holy Land, He would also want to punish those infidels at home and along the way. From January to July in 1096, over ten thousand Jewish women, children and men were slaughtered in Northern France and Germany by mobs aroused by the Crusades.

Later that same year, Count Emerick of Leningen led German Crusaders on an anti-Jewish drive through the Rhine and Mosel valleys, where they slaughtered more than twelve thousand.

Crusaders captured Jerusalem in 1099. After all the Muslim defenders were executed; the Jerusalem Jews were herded into a synagogue which was set on fire. Crusaders then sang hymns while the screaming occupants were burned alive.

## THE MIDDLE AGES

On the eve of Easter in 1144, the body of a young man was found in the woods near Norwich, England. The Jewish community was accused of enticing him into their synagogue where he was supposedly killed to commemorate the crucifixion. Ninety-eight innocent leaders of the Jewish community were hanged. This was another official church charge known as "ritual murder" This ridiculous accusation resulted in the slaughter of thousands. According to this incredible concept, Christians were ritually killed in synagogues and their blood was used for Passover

The Fourth Lateran Council in 1215 forbade Jews to practice the same trade and occupations as Christians and ordered them to wear distinctive clothing and **badges** so they could be distinguished from Christians. Jews were forced to become peddlers, pawnbrokers and moneylenders. Christian theology of the time condemned: Money lending for an interest charge as an evil occupation; but with the growth of cities and the increasing number of city dwellers engaging in commerce, the lending of money was necessary for society to function. The huge cathedrals of Europe were built with capital furnished by the Jewish moneylenders. Many Jewish moneylenders charged exorbitant interest rates, further inflaming anti-Jewish passions. But can you blame the moneylenders for striking back in a small way at their oppressors?

The Council of Vienna ordered all Jews to wear horned hats to fit the false concept that they were offspring of the devil.

In 1298, a report of host desecration in Rottingen included the rumor that blood had spurted from the wafer. A small army marched through Bavaria, Austria and Franconia for six months, slaughtering more than one hundred thousand Jewish people in its path: Between

1347 and 1350 the Bubonic Plague (or Black Death) killed a third of the European population. Now forced to live in ghettos, and abiding by dietary laws that dictated high levels of hygiene, Jewish people did not suffer as much from the plague. Thus, they became suspects and were accused of poisoning wells and springs to exterminate Christians.

An entire Jewish congregation was burned alive in southern France. The same thing happened in Zurich. Three thousand were burned at the stake in Strasbourg, six thousand in Mainz, three thousand in Breil. The list goes on.

After the plague passed from Europe, Jews along with non-Jews faced the fury of the Inquisition. Pope Nicholas the Fifth directed that particular attention (should) be paid to the Jewish people.

A mob led by the clergy murdered the entire Jewish community of Nordlingen, Germany. A mob attack on the Jewish community in Prague lasted twenty-four hours. Thousands were slaughtered. Approximately four thousand Jewish men were killed in Seville, Spain; the women and children were sold as slaves to Arabs.

It would take hours to name all such incidents, but it should be noted that not all church leaders were anti-Jewish. Some priests, bishops and popes were true men of God and tried to protect Jewish people from mob violence, but their efforts were unable to stop the wave of anti-Semitism that had been released in the world.

## THE REFORMATION

The Reformation of the 1500's, with Protestant interest in the Old Testament, helped to change the negative image of Jewish people in Europe. However, even Martin Luther, who was at first a defender of Jews against Catholic persecution, turned anti-Jewish in his later years. Among other things, he advocated that:

*"Synagogues and Jewish homes be burned, rabbis be forbidden to teach, Jews not be allowed to travel or charge interest on loans to Christians, that their properties be confiscated and that they be expelled from provinces where Christians lived."*

Even the Reformation did not improve the situation of the Jews. At the beginning, Martin Luther, expecting mass conversions of the Jews, wrote: The Jews are blood-relations of our Lord; if it were proper to boast of flesh and blood, the Jews belong more to Christ than we. I beg, therefore, my dear Papist, if you become tired of abusing me as a heretic, that you begin to revile me as a Jew.

When the mass conversion of the Jews did not materialize Luther felt betrayed and his acceptance of the Jews turned into loathing. Luther declared:

*Know Christians that next to the devil thou hast no enemy more cruel, more venomous and violent than a true Jew.*

With the spread of Christianity, anti-Semitism became embedded into the Western culture. Whenever there was a social upheaval, the Jews were persecuted. The Jews were blamed for the plague in the Middle Ages. . . for losing of the WWI by Germany . . . for the excesses of communism in Poland. Anti-Semitism became a cultural phenomena.

## IN EASTERN EUROPE

Jewish people who had moved East to escape the Crusades and Inquisition now faced even more terrible persecution in Russia and Poland. For a century, Polish kings and nobles had ruthlessly exploited the Ukrainian valleys of the Dnieper and the Deniester. The native population bore the intolerable burdens of forced labor and heavy taxation to support the estates of the Polish nobility. Stewards, many of whom were Jewish, administered and operated the estates, mills, dairies and distilleries. In addition, they collected taxes; further inflaming handed down anti-Jewish attitudes.

When Cossacks and Tartars defeated the Polish army in 1648, mobs of peasants joined in to plunder Polish

estates, murdering thousands along the way, especially Jews. Except for the Nazis, few examples in history can match the brutal tortures inflicted on Jewish people in 1648 and 1649 under the leadership of the Cossack, Bogdan Zeimovi Khmelnitzki. Eyewitnesses reported incidents where skin was ripped from living backs and fed to dogs. Hands and feet were chopped off. Children were split open like fish in front of their parents. The bellies of pregnant women were cut open, the unborn babies killed, and live clawing cats were sewed up inside the still living mothers.

Between 1648 and 1656 an estimated three hundred thousand to five hundred thousand Jewish people were slaughtered in Poland and the Ukraine.

Violence against Jewish people diminished in the 1700's and 1800's, but hatred had been taught for centuries and anti-Jewish attitudes did not disappear.

Industrialization and urbanization presented many opportunities for enterprising Jewish people, who were now freed from the ghetto and skilled in all forms of commercial practice. Well accustomed to hard work and constant struggle against adversity, Jewish people quickly occupied prominent places in all walks of urban life, creating jealousy and resentment in much of the Non-Jewish population. Anti-Jewish attitudes continued to be passed on to succeeding generations.

In the infamous Dreyfus Affair, an honorable French Jewish officer was court-martialed for a security crime he did not commit, on the basis of evidence falsified by fellow anti-Semitic officers.

I could go on and on but you get the point. If it had not been for the hatred and animosity of the early Church leaders toward the Jews then anti-Semitism would not be the scourge that it is today. As a follower of Yeshua you cannot change history, but you can study the origin of your faith and see for yourself how the faith of Yeshua that went into all the world in the first century to the Gentile nations was not Christianity but Biblical Judaism where the non-Jew was engrafted into the Israel of G-d and practiced the same faith as the Jew, went to the same synagogues, kept the same holy days and Biblical Festivals, etc. Today very Christians if any do this.

If you have the courage you should ask yourself before G-d: "Why don't I if I am a follower of Yeshua?" "What kind of religion am I practicing in his name?"

The horrible answer to the last question is that you practice Sun-Worship before G-d and don't know it. This is the horrible fruit you have eaten from the tree of anti-Semitism of the Gentile nations.

Accept the challenge...study:

<http://paganizingfaithofyeshua.netfirms.com>

The research is done and the facts lie before you if you have the courage to read and study.

Shalom.



# ANTI-SEMITISM AND ITS ROOTS IN CHRISTIAN THEOLOGY

At its roots, anti-Semitism in Christian civilization springs from Christian theological anti-Judaism, the German professor told the audience. From the cruel taunts of children, to pogroms, the crusades, the Spanish Inquisition and the Holocaust, the Gospel accounts of Jesus' arrest, trial, abuse, and crucifixion - still read in churches today - have served as a fountainhead of anti-Semitism.

Basically anti-Semitism arose in the early Christian church as a reaction against Judaism over the concept of the Messiah as well as the Law.

Anti-Judaism developed theologically in Christianity as the left hand of Christology, the branch of theology dealing with the person and the deeds of Jesus Christ as the son of G-d....anti-Judaism was the negative side of the Christian claim that Jesus was the Christ.

Christianity saw itself as the fulfillment of Judaic messianism, but since the Jewish tradition rejected this claim, Christianity developed a polemic against the Jewish tradition to explain how Christianity could be the fulfillment of a Jewish religious tradition that Jews themselves had rejected.

It was Christian theology which developed the thesis of the eternal reprobate, the damned status of the Jew in history, and laid the foundation for the demonic view of the Jews which fanned the flames of popular hatred, . ...This hatred became incorporated into the structure of Christian canon law and civil law formed under Christendom...

It is important for Christianity to deal fully with its role in the history of anti-Semitism. Christian churches have to break with the theology of triumphalism and work towards a theology of hope.





# THE FRUIT OF GENTILE CHRISTIANITY: ANTI-SEMITISM #1

There is an ancient G-dless heresy that is raging through the Church masquerading as truth. This heresy is now being presented under many names, (Kingdom Now, Kingdom Age, New Wave and New Age) but its prevailing amillennial, allegorical message is;

- *The Church must know that she is the true Israel!*
- *The Jews do not have a claim to the land of Israel!*

## "ISRAEL IS NOT BLESSED ABOVE ALL NATIONS"... IS THIS A TRUE STATEMENT?

In growing up in the Baptist Church as a child and young person I often heard things like this:

- *Israel is not reborn and they are without salvation!*
- *The Jews rejected Jesus and should be punished.*
- *The Jews are the Christ killers, well poisoners, plague carriers, host defamers, and sons of the devil!*
- *The Old Covenant is Dead and replaced by the New Covenant!*
- *The Jews are our misfortune and have not blessed the nations of the earth!*

**This is the message of anti-Semitism!** Webster defines "anti-Semitism" as "one who is hostile to or discriminates against Jews." It is now being preached from Christian pulpits Sunday after Sunday, from coast to coast, to a laity that has been duped into believing the pastor or priest speaks only the truth!

**The truth is not what your pastor says it is, the truth is not what your priest says it is, the truth is not what I say it is, the truth is what G-d's Word says it is!** "Let G-d be true but every man a liar" (Romans 3:4).

This heresy of hatred is being taught in Sunday Schools to young impressionable minds that are learning to "hate thy neighbor" in the name of G-d. There is a generation of children growing up in America's Sunday Schools believing that the heartless Jews captured and crucified the only begotten Son of G-d. (This Christian myth will be scripturally destroyed later in the text and has been so previously in many of our articles dealing with "who" really killed Jesus...request a copy if you like).

I know, many of you are already saying to yourself "I am not anti-Semitic...he's got it all wrong and is off on some tangent." Dear child of G-d, anti-Semitism is the basic foundation for many of the "doctrines" you hold sacred today which were never given by G-d but were "interpretations" given by an early Gentile anti-Judaic

**Christian Church of the earliest centuries after Messiah Yeshua. Today, in the disguise of Church doctrines, anti-Semitism is being proclaimed by pastors and priests as a Christian virtue, who claim they are "defending the faith" and "fighting the devil" when they attack the Jews.**

**Adolf Hitler felt the same way. He said, "I am acting in accordance with the will of the Almighty Creator: by defending myself against the Jew, I am fighting for the work of the Lord" (Dawidowicz, Lucy S., "The War Against the Jews 1933-1945 Bantam Books, 1975, pg. 27).**

## **CHRISTIAN ANTI-SEMITISM**

**Anti-Semitism has its origin and its complete root structure in Christianity! Until anti-Semitism is stopped in the Church through in-depth study and repentance towards errors taught as lies, anti-Semitism will not be stopped on the face of the earth!**

**The very phrase "Christian Anti-Semitism" is an absolute contradiction in terms. Anti-Semitism is a synonym for hatred. Christian is a synonym for love. An anti-Semite is a dead Christian whose hatred has strangled his faith.**

**The Christian doctrine of love was first taught by a Jewish Rabbi from Nazareth saying; "Love thy neighbor as thyself" (Matthew 19:19). "Love one another as I have loved you" (John 15:12). "By this sign shall all men know that you are my disciples if you have love one to another" (John 13:35). "Love your enemies" (Matthew 5:44). St. Paul said, "Love worketh no ill toward his neighbors" (Romans 13:10).**

**Answer for yourself:** When did this doctrine of hate toward the Jewish people begin?

**It did not begin with the Holocaust and Adolf Hitler who said, "I am only continuing the work of the Catholic Church" (Runes, Dagobert D., "The War Against the Jew," Philosophical Library, New York, 1968, pg. 114).**

**It did not begin with Martin Luther who said, "Know Christian, that next to the devil thou hast no enemy more cruel, more venomous and violent than a true Jew" ((Dawidowicz, Lucy S., "The War Against the Jews 1933-1945 Bantam Books, 1975, pg. 29).**

**Luther died a vicious and bitter anti-Semite because the Jews would not accept his new brand of Christianity!**

**Anti-Semitism did not begin with the "Protocols of the Learned Elders of Zion," a diabolical lie contrived by the Russian Czarist Secret Police in 1905. anti-Semitism did not begin in America when Henry Ford published those "Protocols of the Learned Elders of Zion" which many Americans believe to be an authentic document. The Protocols described an alleged international takeover of the nations by the Jews.**

**Answer for yourself:** Logic demands these questions be asked: "If the Jews controlled the nations of the earth, how in the name of G-d did they manage to get six million of themselves killed in the Holocaust?

**Answer for yourself:** How is it, since 70 A.D. when Titus invaded Jerusalem, the Jews have been scattered among the nations of the earth, denied legal rights, denied the right to own land, denied to practice their faith, denied their very lives by religious mad men who demanded they "convert to Christ or be killed?" Is that control?

**Answer for yourself:** Where are the Jews of Spain? They were murdered in cold blood by the Roman Church!

**Answer for yourself:** Where are the Jews of Portugal? They were murdered in cold blood by the Roman Church!

**Answer for yourself:** Where are the Jews of Italy and France? They were murdered in cold blood by the Roman Church!

**Answer for yourself:** Where are the Jews of Austria and Hungary? A G-dless theology of hate that no one dared try to stop for a thousand years which was engineered by Gentile Catholic priests and teachers, produced a harvest of horror.

When the Pale Rider of Death thrust in the sickle, the rivers of Europe turned red with the blood of the Jews. They were all killed in the name of a loving G-d!

**Answer for yourself:** How did this anti-Semitic hatred get into the blood stream of Christianity?

Men are not born with hate in their blood. This infection must be acquired by contact; it may be injected deliberately or even unconsciously, by parents, preachers or teachers. This disease may spread throughout the land like a plague, so that a class, a religion, a nation will become the object of popular religious hatred without anyone knowing exactly how it all began. The end result is a message of "hate thy neighbor."

## ADVERSUS JUDAEOS

Anti-Semitism in Christianity began with the early Gentile Catholic Church Fathers ... Eusebius, Cyril, Constantine, St. John Chrysostom, Augustine, Origen, Justin, and Jerome who published papers and pamphlets historically known as *Adversus Judaeos*. This stream of venom out of the mouths of spiritual leaders to virtually illiterate congregants, sitting benignly in their pews, listening to their pastors label the Jews as "the Christ killers, plague carriers, demons, children of the devil, blood thirsty pagans who look for an innocent child during the Easter week to drink his blood, money hungry Shylocks, who are as deceitful as Judas was relentless. The church fathers spelled his name "Jewdas." As Pope Gelasius I (492-496) philosophized: "In the Bible the whole is often named after the part; as Judas was called a devil and the devil's workman, he gives his name to the whole race." The church fathers did not tell you who to kill; they told you who to hate!

**Answer for yourself:** Every Christian of conscience must answer this question; "How did it happen that the first church, begun by a Jewish Rabbi and his twelve Jewish disciples, within two hundred years of the resurrection began to kill Jews as a matter of church policy?"

**Answer for yourself:** What happened to the family of our Lord Jesus Christ after the resurrection?

**Answer for yourself:** What happened to his brothers and sisters that were born to Mary and Joseph? What happened to the disciples, their wives and their children and their children's children? They were all Jews!

When General Titus came marching from Rome in 70 A.D., the Jews were crucified on Roman crosses while their wives and children were forced to watch. This bloody demonstration of mass crucifixion was brutal proof that no one could resist mighty Rome and live!

**Answer for yourself:** What happened to the family of our Lord when Hadrian came from Rome in 135 A.D. to crush the Second Revolt?

How dare these stubborn monotheistic Jews, loyal to the G-d of Abraham, refuse to bow their knees to a pagan culture that served hundreds of gods? The sons of Israel fought valiantly until one-half million perished at the point of Rome's sword!

Constantine, a Roman emperor who ruled in 306-337 A.D., "Christianized" the Roman Empire. In one day, with one swing of the pen, he made Rome's version of Christianity the official state religion. That religion was and is full of idolatry! The monotheistic Jews refused to worship statues of men, birds and animals. The words of G-d as given through Moses still rang in their ears, "Hear O Israel, the Lord our G-d, the Lord is one" (Deuteronomy 6:41. "Thou shalt have no other G-ds before me" (Exodus 20:3).

The theology of the devout Jews was more than pagan Rome could understand and certainly more than it would tolerate. The Roman conclusion was; "The Jews are just stubborn, rebellious people!"

Constantine and his clergymen at the Council of Nicea quickly began enacting a series of restrictive edicts against the Jewish people. His purpose was to separate Gentiles and Jews from worshipping together.

In his words, he considered the Jews an "evil and perverse sect . . . let us have nothing to do with the Jews who are our adversaries, in order that we no more have anything in common with these parasites and murderers of our Lord" (Kaplan, Gil, "Israel's History of Persecution," pp. 23).

## THE GOLDEN MOUTH

The venom of Christian hatred for the Jews reached its crescendo with the coming of St. John Chrysostom (387-407 A.D.), a raving anti-Semite who is known historically as the "Golden Mouthed Orator." His blazing Jew hating sermons were classic Christian reading for centuries. Chrysostom ranted, "How can Christians dare 'have the slightest converse' with Jews, 'the most miserable of all men' (Homily 4:1), men who are' . . . lustful, rapacious, greedy, perfidious bandits.' Are they not 'inveterate murderers, destroyers, men possessed by the devil' whom 'debauchery and drunkenness have given them the manners of the pig and the lusty goat. They know only one thing, to satisfy their gullets, get drunk, to kill and maim one another . . . ' (1:4). Indeed 'they have surpassed the ferocity of wild beasts, for they murder their offspring and immolate them to the devil' " (1:6).

Chrysostom said of the Synagogue . . . "not only is it a theater and a house of prostitution, but a cavern of brigands, and a 'repair of wild beast' (6:5), 'the domicile of the devil (1:6), as is also the souls of the Jews' (1:4 & 6). Indeed Jews worship the devil; their rites are 'criminal and impure;' their religion is 'a disease' (3:1).

Their synagogue is 'an assembly of criminals . . . a den of thieves . . . a cavern of devils an abyss of perdition' (1:2 & 6:6).

**Answer for yourself:** Why did Chrysostom hate the Jews? "Because of their 'odious assassination of Christ' (6:4). This supreme crime lies at the roots of their degradation and woes (6:1). And for this deicide (G-d-killers), Chrysostom declares, there is 'no expiation possible, no indulgence, no pardon' (6:2). 'G-d hates the Jews and always hated the Jews' (6:4 & 1:7). 'I hate the Jews also because they outrage the law . . . ' " (6:6).

**The words of this honored clergyman rang in the ears of Christianity for 1600 years.** "G-d hates you . . . and I hate you."

The natural progression for popular hatred is action. Religious belief fosters deep feeling, and deep feeling demands action to be taken to support that basic belief. Christian action toward the Jews exploded with a demonic violence beyond comprehension.

At Easter, when the Christian clergy would inflame the passions of the faithful with the vengeful message that "the Jews are the killers of Christ," the saints (sic) would race out of the church toward the Jewish quarter with clubs and beat Jews to death for what they did to Jesus on the cross.

It became an annual custom at Easter to drag a Jew into the church and slap him on the face before the altar. "This ceremony was sometimes carried out with excessive vigor; on one occasion, recounts a monkish chronicler (without, however, expressing any disapproval), a distinguished nobleman who was taking part of chief celebrant 'knocked out the eyes and the brains of the perfidious one (disbelieving Jew), who fell dead on the spot . . . his brethren from the synagogue took the body out of the church and buried it' (Hay, Malcomb, "The Roots of Christian Anti-Semitism," Freedom Liberty Press, New York City, pp. 37).

## THE CRUSADES

The perfection of Christian hatred gave birth to the Dark Ages and the Crusades. During the First Crusade to the Holy Land, in 1096, the Crusading armies called "Knights of the Cross" left a trail of Jewish blood across

**Europe. Within a three month period, 12,000 Jews were slaughtered in Germany as the Crusaders screamed "The Jews have killed our Savior. They must convert or be killed."**

**Some Jewish communities were given the opportunity to save their lives by meeting the Crusaders demand for huge amounts of gold and silver. Those Jewish communities who could not meet the ransom demand were butchered by the "will of G-d. " Others ran to the synagogue, locked the doors, said a final prayer and killed their wives and children mercifully and quickly, lest the cross carrying Crusaders butcher them. The fathers committed suicide to preserve the sanctity of the name of Jehovah G-d.**

**The Crusaders were not holy men on a holy mission. They were a motley mob of thieves and robbers whose sins had been forgiven in advance by the Pope. Any man who "answered the call of the Crusade" could consider all his financial debts to any Jewish creditor canceled. It was a quick way to get out of debt. As a bonus, the Crusaders were permitted to rob the Jews of their possessions on the road to and from Jerusalem. If they murdered the Jews, and raped their daughters and wives, all was forgiven in advance by the Pope before they left on the Crusade. This was done because "it was the will of G-d."**

**It is no wonder that the word "crusade" makes the Jews of the world nauseous. A Christian sees the Cross and thinks of forgiveness of a sin; a Jew looks at a Cross like an electric chair in the death house.**

**When the First crusade under Godfrey reached Jerusalem in 1099, the Crusaders invaded the city through the Jewish quarter. In a desperate attempt to save their lives, 969 Jewish men, women and children ran for the synagogue for protection, locking the doors behind them. The Crusaders promptly set fire to the synagogue and listened to helpless women and innocent children scream in horror, begging for mercy as they were burned alive. The Crusaders marched around the synagogue singing triumphantly, "Christ, We Adore Thee" as more than nine hundred members of the family of our Lord were cremated.**

**G.K. Chesterton (1874-1936), Catholic author whose works are used in parochial schools, expressed his regret "that the Crusaders who slaughtered Jewish men, women and children could not be canonized" (Runes, Dagobert D., "The War Against the Jew," Philosophical Library, New York, 1968, pg. 34).**

**Jesus Christ of Nazareth, a prominent New Testament Jewish Rabbi said, "Inasmuch as you have done it unto the least of these my brethren, (the Jews) you have done it unto me" (Matthew 25:40).**

## **THE FOURTH LATERAN COUNCIL OF 1215**

**The Fourth Lateran Council met in November of 1216 in response to the call of Pope Innocent III. There were more than a thousand Church delegates who met in four stormy sessions to determine what the official relationship between Christians and Jews should be, as approved by the Roman Church. The official Christian policy that came out of the Fourth Lateran Council was a formal declaration supporting the conduct of the Roman Church toward the Jews for centuries prior. It would be the officially approved standard of conduct for European Christians toward Jews until Adolf Hitler came to power. The Fourth Lateran Council decided that all Jews must wear.**

## **THE BADGE OF SHAME**

**Concerned that Christians and Jews would engage in sexual intercourse, the Church fathers forced the Jews to wear distinctive clothing so that they could be recognized on sight. "That the crime of such a sinful mixture shall no longer find evasion or cover under pretext of error, we order that the Jews of both sexes, in all Christian lands and at all times, shall be publicly differentiated from the rest of the population by the quality of their garment, especially since this is ordained by Moses . . ." (Encyclopedia Judaica, Keter Publishing House, Jerusalem, 1978, Vol. 10, pp. 1446 and Vol. 4, pg. 64).**

**The reference to "this is ordained by Moses" refers to the fact that Moses instructed the men of Israel to make**



**Prayer Shawls (Numbers 15:37-41) that were to be worn by all adult men from "generation to generation." Jesus Christ wore a Prayer Shawl from his thirteenth birthday until the day of his crucifixion.**

**The Church fathers used Moses' description of a Prayer Shawl as scriptural justification to force all Jews of "both sexes in all Christian lands" to dress distinctively.**

**When Adolf Hitler came to power, he used this long established Roman Church policy to force the Jews to wear the Yellow Star of David, marking them for abuse and execution.**

**The Fourth Lateran Council Also ruled that the Jews must tithe to the Roman Church.**

## **TITHE TO THE ROMAN CHURCH**

**The Jews were ordered by the Council to pay tithes (ten percent of their gross income) to the Roman Church because the Jews were now owners of lands that had previously belonged to Christians. The Roman Church could not afford a loss of revenue just because a Christian had sold his property to a Jew. The exact reading of the Council edict states: "And under the threat of the same penalty (social and economic boycott by the church) we decree that Jews should be compelled to make good the tithes and dues owed to the churches which the churches have been accustomed to receive from the houses and other possessions of the Christians before they came into possession of the Jews, regardless of the circumstances, so that the church be preserved against loss." This ecclesiastical edict was nothing short of extortion It was economic control of the Jews via law!**

**On April 1, 1933, sixty days after Adolf Hitler had sworn before the German people to "conduct my affairs of office impartially and with justice to everyone," declared a general boycott of every Jewish business in the Third Reich. It was economic control of the Jews through law!**

**Jews were ordered to paint a Yellow Star of David in the front window so that all good Germans would know to boycott that store. Signs were also hung on the stores which said in large bold letters, "Germans! Don't buy from Jews!" With the Jews now under boycott, Hitler turned his attention toward the Civil Service.**

**On April 7, 1933, the Third Reich passed a law with the pompous title, "Law for the Restoration of the Professional Civil Service." The lofty sounding piece of legislation was the legal instrument through which the Nazis dismissed every Jew working a civil service job in Germany. Thousands of Jews were without jobs overnight. It was economic control of the Jews through law, a long standing Roman Church policy!**

**The Fourth Lateran Council also decreed that Jews could not hold public office and called upon the secular powers to "exterminate all heretics. When Hitler came to power he dutifully followed all four of these Roman Church policies.**

## **THE SPANISH INQUISITION**

**The Spanish Inquisition began in 1481, striking the Jews like a bolt of thunder out of the blue heavens.**

**For years the Jews of Spain were under pressure to convert to the Roman Church. Many did and were called "Marranos" (Spanish word for pigs). They were hated by the Jews for being traitors to Judaism and were hated by the Roman Church which believed these "converts" were practicing Judaism secretly while pretending to be good Catholics.**

**All attempts to separate the new converts from Judaism via legislation, ghettoization or education were fruitless. From the second half of the 15th century, public discussions were conducted to determine what to do about this religious and social problem.**

**In 1474, when Ferdinand and Isabella ascended the throne of Castile, the opportunity for a radical solution was**

at hand. They could not have consolidate their political rule without the assistance of the Church. In exchange for the support of the Church, Ferdinand and Isabella introduced a series of restrict orders against the Jews.

Religious fervor mounted until Ferdinand and Isabella appealed to Pope Sixtus IV in 1477 to establish an Inquisition. The point must be made that this inquisition was established by the Roman Church and received its power directly from the Pope. Its purpose was to purge the Church of Jews whose conversion were in question.

Two Dominican monks, Miguel de Morillo and Jut de San Martin were appointed to lead the Inquisition on September 27, 1480. They demanded that Judaizers who had fled the country in terror be delivered into their hands for trial. The wealthy notable personalities of the Jewish community were brought before the religious court where hundreds were burned alive at the stake and thousands returned to the church in terrified obedience.

The Inquisition was extended in October, 1483 and under the fanatical leadership of Tomas de Torquemada reached levels of torture the Jews would not experience again until Hitler's sadistic Nazi SS Corps blossomed into its highest level of madness. Pulitzer Prize winning historian, John Toland, records that, "the black clad Nazi SS was purposely constructed by Himmler, born and bred a Catholic, on Jesuit principles by assiduously copying the service statutes arid spiritual exercises presented by Ignatius Loyola." (John Toland "Adolf Hitler" Vol. 2, pg. 869)

In the fanatical effort to determine who was truly a loyal Catholic and who was not, Jewish children were choked to death in the presence of their parents. The naked breast of women were shriveled with hot irons to make them betray their husbands. The bodies of the husbands were stretched on the rack where they were pulled in half forcing them through excruciating pain to denounce their wives and children as false converts.

A major emphasis of the Inquisition was to steal the wealth of the Jews for the benefit of the royal court and the Roman Church. The faithful became so enthusiastic in the expropriating of Jewish wealth and property that the bones of dead Jews were dug lip for "trial" so estates could be confiscated from their heirs.

Manuals of the Inquisition were published which gave hints on how to spot a "backsliding" Jew and how to extend and intensify the suffering of the Jewish subject by flame, garrote, rack, whip or needle. This cruelty, in the name of Christ, reached an art that left Heydrich and Eichmann little to add for the Third Reich.

Historian Dagobert Runes writes, "Neither illness nor pregnancy could spare a woman from the bite of the Inquisition instruments wielded by the protectors of the loving Christ. Since all the property of the convicted fell to the Inquisition corporation, to be shared equally by their majesties, there was an added incentive to intensify the Inquisition. Denouncers were well rewarded, and a person denounced was a person indicted and convicted, since no living creature could withstand the refined methods of punishment the clerics had devised. Every single part of the human anatomy had been carefully studied and experimented upon to find those most sensitive to pain" (Runes, Dagobert D., "The War Against the Jew," Philosophical Library, New York, 1968, pg. 87).

The Spanish Inquisition gave birth to the phrase "limpieza de sangre" (meaning purity of blood). The purity of blood was the major consideration in the racial background of the accused Jew. Those who could not prove beyond a shadow of a doubt that they had blood-pure Christian descent for three generations were doomed to a death of unspeakable horror.

It is to be noted that Hitler's blood-purity rule in which Germans had to prove they had no Jewish blood for three generations was clearly formulated by the Roman Church in Spain five hundred years before Hitler came to power.

Before we turn our attention to the second in this series of articles, I think it is important to understand that these abuses to which I have documented, were the sole fruit of anti-Semitism of earlier Gentile Church leaders which, after the destruction of the Temple in 70 CE, created a new religion which replaced the faith of Jesus and which labeled all Jews as "Christ-killers". To ensure their success, manuscripts within their control were

**altered and revised with each successive Catholic Church Council. The Jewish faith of Jesus became a Gentile faith created with the empowerment of racial bigotry and religious anti-Judaism. Now, let us continue the study of the legacy of Christianity.**



# THE FRUIT OF GENTILE CHRISTIANITY: ANTI-SEMITISM #2

## MARTIN LUTHER - SAINT OR ANTICHRIST?

*"The worse evil genius of Germany," wrote Dean Inge, "is not Hitler, or Bismarck, or Frederick the Great, but Martin Luther."*

Luther's hatred for the Jews "was intensified by his intellectual vanity and the vigor of his faith, which, like that of many others before and since his time, was united to an equally unshakable conviction that anyone who did not agree with him was an obstinate enemy of the Holy Spirit who deliberately closed his eyes to the truth" (Hay, Malcomb, "The Roots of Christian Anti-Semitism," Freedom Liberty Press, New York City, pp. 160).

Martin Luther had just introduced the Reformation and was convinced that the Jewish people would be delighted with his new brand of Christianity and would join him in his assault on the Roman Church. **He was wrong!** In the beginning, Luther made complimentary remarks about the Jewish contribution to Christianity. When they did not join him, he turned on them with a vulgarity and vengeance that greatly appealed to the German people.

Luther said of the Jews,

*"All the blood kindred of Christ burn in Hell, and they are rightly served, even according to their own words they spoke to Pilate" (Ibid, pg. 167).*

His doctrine provided many suitable texts for Hitler's program of extermination.

*"Verily a hopeless, wicked, venomous and devilish thing is the existence of these Jews, who for fourteen hundred years have been, and still are, our pest, torment and misfortune. They are just devils and nothing more."*

*"The only Bible you have any right to, he told the Jews, is that concealed beneath the sow's tail; the letters that drop from it you are free to eat and This was Luther's crude description of the Jewish people eating the waste and urine of swine."*

The most vicious, Jew hating statements Luther made were to be found in his tract entitled "Concerning the

**Jews and Their Lies.** Luther's tract reads as follows:

"Let me give you my honest advice. First, their synagogues or churches should be set on fire, and whatever does not burn up should be covered or spread over with dirt so that no one may ever be able to see a cinder or stone of it. And this ought to be done for the honor of G-d and of Christianity in order the: G-d may see that we are Christians . . . Secondly, their homes should be broken down and destroyed. Thirdly, they should be deprived of their prayer books and Talmuds in which such idolatry, lies, cursing and blasphemy are taught. Fourthly, their Rabbis must be forbidden under the threat of death to teach any more . . . Fifthly, passport and traveling privileges should be absolutely forbidden the Jews. Let them stay at home. Sixthly, they ought to be stopped from usury. For this reason, as said before, everything they possess they stole and robbed from us through their usury, for they have no other means of support. Seventhly, let the young and strong Jews and Jewesses be given the flail, the ax, the hoe, the spade, the distaff, and spindle, and let them earn their bread by the sweat of their noses as is enjoined upon Adam's children. We ought to drive the lazy bones out of our system. If, however, we are afraid that they might harm us personally, or our wives, children, servants, cattle, etc., then let us apply the same cleverness (expulsion) as the other nations, such as France, Spain, Bohemia, etc., and settle with them for that which they have extorted from us, and after having it divided up fairly let us drive them out of the country for all time. To sum up, dear princes and nobles who have Jews in your domains, if this advice of mine does not suit you, then find a better one so that you and we may all be free from this insufferable devilish burden—the Jews" (Encyclopedia Judaica, Keter Publishing House, Jerusalem, 1978, Vol. 3, pp. 103).

*Two days later after writing this vicious attack on the Jews...Martin Luther died!*

When the Nazis placed the Jews in ghetto stables and camps, they only followed Luther's precept; when they burned Jewish synagogues, homes and schools, they only carried out Luther's will; when the Germans robbed the Jews of their possessions, they only did Luther's bidding; when the Germans reduced the Jews to concentration camp slavery, they merely followed the teaching of Luther: Make the Hebrews slaves of the serfs!

Adolf Hitler loved Luther's theology. His Nazi murder machine showed "a proper appreciation of the continuity of their history when they declared that the first large-scale Nazi program (violent physical persecution of Jews), in November, 1938, was a pious operation performed in honor of the anniversary of Luther's birthday" (Hay, Malcomb, "The Roots of Christian Anti-Semitism," Freedom Liberty Press, New York City, pg. 169).

## ADOLF HITLER

Adolf Hitler's atrocities toward the Jews have been chronicled by the world's finest scholars. There is no purpose in retracing his bloody steps that dragged Europe and the world into the bowels of Hell for twelve years of an unspeakable nightmare.

**What is pertinent to this text is to demonstrate how that Roman Church policy which was an extension of their religious doctrines (established from the second century onward) shaped the policy of the Third Reich.** When Hitler signed the Concordant with the Roman Church he said, "I am only continuing the work of the Catholic Church" (Runes, Dagobert D., "The War Against the Jew," Philosophical Library, New York, 1968, pg. 114).

Let's examine the historical record of Church Policy and Nazi Policy which is taken in part from J. E. Scherer, *Die Rechtsverhältnisse der Juden in der deutsch-österreichischen Landern* (Leipzig 1901), pp 39-49.



## ROMAN CHURCH POLICY...WAS IT WHAT HITLER WOULD LATER USE TO EXTERMINATE THE JEWS?

- Prohibition of intermarriage and of sexual intercourse between Christians and Jews, Synod of Elvira, 306 A.D.
- Jews and Christians not permitted to eat together, Synod of Elvira, 306 A.D.
- Jews not allowed to hold public office, Synod of Clermont, 535 A.D. Also 4th Lateran Council, 1215.
- Jews not allowed to employ Christian servants or possess Christian slaves, 3rd Synod of Orleans, 538.
- Jews not permitted to show themselves in the streets during Passion Week, 3rd Synod of Orleans 538 A.D.
- Burning of the Talmud and other books, 12th Synod of Toledo, 681.
- Christians not permitted to patronize Jewish doctors, Trulanic Synod, 692 A.D.
- Jews obligated to pay taxes for support of the Church to the same extent as Christians Fourth Lateran Council.
- Jews not permitted to be plaintiffs or witnesses against Christians in the Courts, 3rd Lateran Council, 1179, Canon 26.
- Jews not permitted to withhold inheritance from descendants who had accepted Christianity 3rd Lateran Council, 1179, Canon 26.
- The marking of Jewish clothes with a badge, 4th Lateran Council 1215, Canon 68.
- Construction of new synagogues prohibited, Council of Oxford 1222 A.D.
- 13 Christians not permitted 13. to attend Jewish ceremonies, Synod of Vienna, 1267 A.D.
- 14. Jews forced to live in ghettos away from Christians, Synod of Breslau, 1267 A.D.
- 15. Jews not permitted to ob- 15. tain academic degrees, Council of Basel, 1434, Sessio XIX
- 16. Mass extermination of t he Jews in the Crusades. Fourth Lateran Council called upon secular powers to "exterminate all heretics," 1215 A.D. The Inquisitions burned them at the stake by the thousands while confiscating their property.

## NOW....LOOK AT THE NAZI POLICY...ANY SIMILARITIES? WOW!

- Law for the Protection of German Blood and Honor, Sept. 15, 1935 (RGB1 I, 1146)
- Jews barred from dining cars, Dec. 30, 1939, Document NG-3995
- Law for Re-Establishment of the Professional Civil Service, April 7, 1935 (RGB1 I, 175) in which Jews were expelled from office and their civil service jobs.
- Law for the Protection of German Blood and Honor Sept. 15, 1935 (RGB1 I, 1146) forbade Germans from hiring Jews.
- Decree authorizing local authorities to bar Jews from the streets on certain days (i.e., Nazi holidays), Dec. 3, 1938 (RGB1 I, 1676).
- Nazi book burnings in Germany.
- Decree of July 25, 1938 (RGB1 I, 969) forbidding Germans from patronizing Jewish doctors.
- Jews to pay a special tax in lieu of donations for Party purposes imposed on Nazis Dec. 24, 1940 (RGB1 I, 1666)
- Jews not permitted to institute civil suits (Sept. 9, 1942 NG-151).
- Decree empowering the Justice Ministry to void wills offending the "sound judgement of the people." July 31, 1938 (RGB1 I, 937).
- Decree of Sept. 1, 1941 forcing all Jews to wear the Yellow Star of David (RGB1 I, 547).
- Destruction of synagogues in entire Reich, Nov. 10, 1938 (Heydrich to Goring PS-3058).
- Friendly relations with Jews prohibited, Oct. 24, 1941 (Gestapo directive, L-15).
- Jews forced to live in ghettos. Order of Heydrich, Sept. 21, 1939 (PS-3363).
- All Jews expelled from schools and universities throughout the Third Reich with the Law against Overcrowding of German schools and Universities, April 25, 1933 (RGB1 I, 225).
- Hitler's "Final Solution" called for the systematic slaughter of every Jew in Europe. He took their homes, their jobs, their possessions (even their gold filled teeth), their names and finally their very lives. His justification? "It's the will of G-d" and "it's the work of the Church."

*The Holocaust did not begin with Hitler lining the Jews up for the gas chamber. It began with religious leaders sowing the seeds of hatred within their congregations toward the Jewish people.*

## A TERRIBLE ERROR IN BIBLE INTERPRETATION-CAUSED BY GENTILE ANTI-SEMITISM-IS TO BLAME

Hosea is a book in the Judeo-Christian Bible, and official Jewish and Christian teaching has always held that it is a message from G-d. Yet it is in the part of the Bible that most Christians call "old." It is a sad message about the sin and sorrows of a generation and culture far removed from ours. Why would G-d want Christians today to study it? Simply to avoid the mistakes that I enumerate below.

## OLD PEOPLE OF GOD VS NEW PEOPLE OF GOD....SIMPLY SAID IT IS REPLACEMENT THEOLOGY (GOD IS DIVORCED?)

One key to our motivation to study the so-called "Old Testament" books like Hosea involves our perception of our relationship to the Family of Israel. Since the second century A. D., the traditional Christian viewpoint concerning Israel has held that the Jewish People are the "old" People of G-d. This mistaken viewpoint suggests that one day the "old" People of G-d sinned one time too many, so G-d broke all His promises and covenants with them, selected Himself a "new" people, and gave them a "New Testament". No wonder most Christians consider the Hebrew Scriptures obsolete! And no wonder Jews (including many who follow Yeshua) don't feel welcomed at church!

What I am about to say may sound blasphemous, but I do not intend it that way. It is offensive to me to write it, and may be offensive to you to read it; but it needs to be clearly communicated all the same: In the symbolism of the Book of Hosea, this "replacement" interpretation of God's People is, in effect, saying that G-d is divorced and remarried.

## GOD HAS TWO PEOPLES-NOT ONE-ACCORDING TO DISPENSATIONALISM (GOD IS A BIGAMIST?)

In modern times, a new hypothesis about God's People has emerged, one that takes the Scriptures themselves much more seriously. Technically called dispensationalism, this new perspective suggests that Israel and the Church are two unrelated Peoples of G-d, with different promises and commands, and used by G-d for His purposes at different times of history. This viewpoint preserves the insight that God's love and His promises are both unconditional and irreversible. In Hosean terms, however, it still makes G-d out to be a bigamist (which, from a biblical but not a modern perspective, is better than being divorced and remarried, but far from ideal). And the part of the Bible written to the "other" People of G-d (including the Gospels!) is still treated as more-or-less irrelevant to Christians.

## ISRAEL IS THE SAVED OF GOD AND THOSE GRAFTED INTO HER (GOD IS MONOGAMOUS!!!!!!!!!!!!!!YOU BET!!!!!!!!!!)

But a third perspective is available, which honors both G-d and His Word. According to one historical covenant view, there is only one Family of G-d, the People of Abraham, Isaac and Israel. Since the time of Joseph and his brothers, the majority of those born into the Family have always been in rebellion against the Father

and under His wrath, **but they are still family members and beloved for the sake of the patriarchs**. And starting with Abraham himself, G-d has been adopting non-Jews into His Family, bringing them into all the rich heritage, and all the other privileges and responsibilities of being in the People of Israel.

And since those of us who are not Jewish by birth are naturalized by the King into His Kingdom, the Kingdom of Israel, we are no longer aliens and foreigners, no longer walled out of His holy Temple. The patriarchs are our new ancestors. The entire Bible is not only the Word of G-d but also our family album. To be sure, we are rejected by our new brothers and sisters who are still in rebellion, but the Father has accepted us fully, eternally and unconditionally as His very Own. **We are grafted into the vine of Israel**, which finds its true Roots and deepest Identity in the quintessential Jew, the Messiah Himself. And we long desperately for the dead branches around us to come into a living relationship with that truest and deepest Reality of Jewish identity.

From that perspective, the Book of Hosea can become living reality in our lives. God's wife, wayward now as then, is now our Mother, whom Messiah will soon bring into glorious renewal, a Bride without spot or wrinkle. The Land of Israel is our Land, where we will reign with our Father forever. The children are each of us Jews individually, whether born by natural birth into the Family or grafted in, and whether alive through vital trust in Him or spiritually dead and in need of that renewal. And just as we participate in the pain, sorrow, and confusion today of our Family's present dysfunctions, so much the more we will soon share in the eternal joy and consolation of restoration. Today He is beginning to bring Mom back home to the Land, and also bringing more and more of her children into right relationship with Him through faith in our Father and Elder Brother the dual-Nature Messiah. Tomorrow Mom's great Heart will be firmly, fully, finally, and forever turned back to her Magnificent Husband. Then death and sorrow will completely end; Heaven and earth will be one; and we will be there, loving each other and Him and her much more perfectly than we can today. And that is why Hosea's message is so important to you and me right now, regardless of our ethnic backgrounds.

The spirit of anti-Semitism and anti-Judaism as found in doctrines emanating from Replacement Theology and Dispensational Theology is lacking totally from an correct historical interpretation of Scripture and the failure to interpret this correctly does great injustice to the Bible. Proper understanding of the non-Jew and how he is to relate to the Israel of G-d reveals that the Gentile believers have always been grafted into Israel (the saved people of G-d as taught by Paul as well as taught in the doctrine of Mikvah which addresses being born again from a Jewish perspective) and non-Jews will always be added unto the Lord this way. Such corrupt teachings as we find on our airways like: *"the Church must know that she is the true Israel, the Jews do not have a claim to the land of Israel, Israel is not blessed above all nation, Israel is not reborn and they are without salvation, the Jews rejected Jesus and should be punished, the Jews are the Christ killers, well poisoners, plague carriers, host defamers, and sons of the devil, the Old Covenant is Dead and replaced by the New Covenant, and the Jews are our misfortune and have not blessed the nations of the earth would never have been taught are outright lies and perversions of the Bible and what it teaches (when correctly understood historically and linguistically)!"*

**Hitler being influenced by such religious lies from the early Gentile Church quoted the Bible, chapter and verse, to justify his attack upon the Jews.** It requires no genius to find a "proof-text" for hatred in the name of G-d. It's been done for centuries . . . and it's happening again! One cannot help but wonder if men like Chrysostom and Luther don't share some of the blame for Hitler's atrocities against 6 million people because of their hateful and anti-Semitic rhetoric against the Jewish people. Let us never lose sight of the fact of such erroneous Biblical interpretation that not only had consequences during the early centuries following Jesus but equally has consequences in our day as well.

"In our own day, and within our own civilization," writes Dr. James Parkes, "more than six million deliberate murders are the consequence of the teachings about the Jews for which the Christian Church is ultimately responsible, and of an attitude to Judaism which is not only maintained by all the Christian Churches, but has its ultimate resting place in the teaching of the New Testament itself" (Hay, Malcomb, "The Roots of Christian Anti-Semitism," Freedom Liberty Press, New York City, pg. 11).

"I am convinced," wrote Pierre van Passen, "that Hitler neither could nor would have done to the Jewish people what he has done ... if we had not actively prepared the way for him by our own unfriendly attitude to

the Jews, by our selfishness and by the anti-Semite teaching in our churches and schools'" (Ibid, pg. 12).

When a German General was asked at the Nuremberg Trials for Major War Criminals how six million people could be systematically murdered by a German people who were among the world's most advanced societies, he said, "I am of the opinion that when for years, for decades, the doctrine is preached that Jews are not even human, such an outcome is inevitable."

Christians have difficulty understanding why Jewish people think of Adolf Hitler as a Christian. The Jews think Adolf Hitler was a Christian for the same reason the Southern Baptists think Billy Graham is a Christian.

Billy Graham attended and graduated from a Christian school and gives dynamic public testimony that he is a Christian in good standing with the Southern Baptist Convention. When Billy Graham preaches in the Rose Bowl, he quotes the Bible and announces that he is called of G-d to carry out his mission. Billy Graham's life and ministry verify he is a man of G-d.

Adolf Hitler also attended a Christian school under the tutelage of Padre Bernard Groner. Hitler told a friend that as a small boy, it was his ardent desire to become a priest. After he had written *Mein Kampf*, a text of his political and personal philosophy including his desire to exterminate the Jews, he gave public testimony that "I am now as before a Catholic and will always remain so" (Toland, John, "Adolf Hitler," Doubleday and Company, Inc., Garden City, New York, 1978, Vol. I, pg. 326).

He gave his testimony in December of 1941 when he announced his decision to implement the "Final Solution" after the bombing of Pearl Harbor. He ordered that the "killings should be done as humanely as possible. This was in line with his conviction that he was observing God's injunction to cleanse the world of vermin. He carried within him the Catholic teaching that the Jew was the killer of G-d. The extermination, therefore, could be carried out without a twinge of conscience since he was merely acting as the avenging hand of G-d" (Toland, John, "Adolf Hitler," Doubleday and Company, Inc., Garden City, New York, 1978, Vol. I, pg. 803).

The Jewish people consider Hitler a Christian because the princes of the church scrambled to secure his favor. " 'Hitler knows how to guide the ship,' announced Monsignor Ludwig Kaas." 'Even before he was Chancellor, I met him frequently and was greatly impressed by his clear thinking, by his way of facing realities while *upholding his ideals, which are noble* . . . It matters little who rules so long as order is maintained.'

The Vatican was so appreciative of being recognized as a full partner that it asked G-d to bless the Reich. On a more practical level, it ordered German Bishops to swear allegiance to the Nationalist Socialist regime. The new oath concluded with the significant words: 'In the performance of my spiritual office and in my solicitude for the welfare and interest of the German Reich, I will endeavor to avoid all detrimental acts that might endanger it' (Toland, John, "Adolf Hitler," Doubleday and Company, Inc., Garden City, New York, 1978, Vol. I, pg. 331).

The Jewish people consider Hitler a Christian because the Roman Church honored Hitler on his fiftieth birthday. Special votive masses were celebrated in every German church "to implore God's blessing upon the Fuhrer and the people. The Pope did not fail to send congratulations" (Toland, John, "Adolf Hitler," Doubleday and Company, Inc., Garden City, New York, 1978, Vol. I, pg. 617).

When Hitler's blitzkrieg invaded Austria he was met by Cardinal Innitzer who "greeted him with the sign of the cross and gave assurance that so long as the Church retained its liberties, Austrian Catholics would become *'the truest sons of the great Reich'* into whose arms they had been brought back on this momentous day " (Toland, John, "Adolf Hitler," Doubleday and Company, Inc., Garden City, New York, 1978, Vol. I, pg. 481).

The Jewish people consider Adolf Hitler a Christian because when he narrowly escaped the assassination plot by his officers, Pope Pius XII sent his personal congratulations. The Catholic press throughout the Reich piously declared "that it was the miraculous working of Providence which had protected the Fuhrer" (Toland, John, "Adolf Hitler," Doubleday and Company, Inc., Garden City, New York, 1978, Vol. I, pg. 687).

When Hitler's War machine crushed the brave but ill prepared Polish Army, Nazi press carried a photo of the debris with the scripture beneath: "The Lord defeated them with horse, horsemen and chariot." When Hitler gave speeches in public, he was anointed with a supernatural demonic spirit in which he quoted sacred scripture to justify his messianic mission to purge Germany and Europe of the Jews "once and for all." His mesmerizing voice would thunder over the heads of his electrified audience, "I'm doing the will of G-d."

After more than forty years following the Allies liberation of the Jews from the living Hell of Auschwitz, not one word of official condemnation or excommunication has been expressed by the Vatican concerning Hitler. Why? The simple fact of history is that six million people were systematically murdered in our generation by baptized Christians in good standing with the Church.

During our generation, one third of the Jews of Europe were choked to death on Zyclon B gas, as one thousand years of Christian anti-Semitism came into full bloom. When Adolf Hitler signed the Concordant of Collaboration with the Vatican on July 20, 1933 he said, "I am only continuing the work of the Catholic Church: to isolate the Jews and fight their influence." Hitler described the Concordant as an "unrestricted acceptance of National Socialism by the Vatican."

Hitler was not wrong! Under the terms of the Concordant, Hitler's portrait was hung in a place of respect in every Catholic parochial and Sunday school room, the bells of the church rang in celebration on each of his birthdays, as they rang throughout Germany whenever the last Jew was deported to a horrible death in the extermination camps.

Never, after the signing of this infamous Concordant, did the Church speak one word of protest against Hitler or his barbarian'. The Bishops of Austria and Germany blessed the Swastika Flags of the Third Reich and pledged their loyalty "voluntarily and without duress." The Vicar of Christ looked out his window from the Vatican and watched the Nazis drag helpless women and innocent Jewish children from their homes, load them into trucks like cattle for transport to a death of horror in the extermination camps.

What happened to those Jewish children? Here are some of the answers to this question which were given at the trial of major war criminals at Nuremberg:

"They killed them with their parents, in groups and alone. They killed them in children's homes and hospitals, burying them alive and in graves, throwing them into flames, stabbing them with bayonets, poisoning them, conducting experiments upon them, extracting their blood for the use of the German army, throwing them into prison and Gestapo torture chambers and concentration camps where the children died from hunger, torture, and epidemic diseases." (Trial of the Major War Criminals, I, pg. 50).

"Very frequently women would hide their children under their clothes, but of course when we found them we would send the children in to be exterminated." (Ibid I, pg. 251).

"Mothers in the throes of childbirth shared cars with those infected with tuberculosis or venereal disease. Babies, when born, were hurled out of these cars' windows." (Ibid III, p. 439).

"At that time, when the greatest number of Jews were exterminated in the gas chambers, an order was issued that the children were to be thrown into the crematory ovens, or into the crematory ditches, without previous asphyxiation with gas ... The children were thrown in alive, their cries could be heard all over the camp." (Ibid VIII pg. 318,319).

***If Jesus and his twelve disciples had lived in Berlin, Germany in 1940, they would have been prodded into cattle cars at bayonet point and shipped to Auschwitz. They were all Jews!***

Arriving at Auschwitz they would have been ushered into a gas chamber en masse to scratch and claw at the



walls in terror as they frantically gasped for breath. The gas chamber was camouflaged as a shower room. It was an ordinary room, fitted with sealproof doors and windows, into which gas piping had been laid. The compressed gas containers and the regulating equipment were located outside and operated by the Nazi doctor on duty.

Jesus Christ, along with Peter, James, and John, etc., would have been led into the shower on the pretext that they needed a shower after their long train ride from Berlin to Auschwitz.

They would have slowly choked to death on the Zyklon B gas for fifteen long minutes, still standing grotesquely erect because they were packed too tightly to fall. They would have been covered with sweat and urine. Their legs would have been covered with their feces. This Nazi "Final Solution" was being carried out by baptized Christians. Their preachers and political leaders had told them, "This is the will of G-d."

Next the teeth of Jesus and his disciples would have been broken out with pliers or hammers for the gold fillings; their hair cut off to make mattresses and their very flesh skinned for the Nazi lamp shades. Their remains would have been thrown into an oven and cremated with the stench belching out the massive smoke stacks covering the countryside.

At night, the skies over Auschwitz were red with the ashes of dead Jews . . . the family of our Lord. Those ashes were used to make soap or fertilizer for the Third Reich. Think of it! Fertilizing your roses with the ashes of the Virgin Mary's family! Soaping your body down with the remains of the family of our Lord. Sleeping on a mattress of human hair provided by the family of St. Peter.

It makes an *entirely different story* when you see the Jewish people as the family of Jesus Christ. Hitler's propaganda machine separated Jesus from his Jewishness. In Hitler's writings, Jesus Christ was in fact the first Jew hater. "Christ was the greatest early fighter in the battle against the world enemy, the Jews," ranted Hitler. (Toland, John, "Adolf Hitler," Doubleday and Company, Inc., Garden City, New York, 1978, Vol. I, pg. 233).

Preachers in America are now attacking the Jews and Israel under the banner of "this is the will of G-d." They are desperately trying to separate Jesus Christ from his Jewishness and the Jewish people, calling the Jews "our dilemma." They are trying to pit the Church against the Chosen People by saying that the "church is the only true Israel" and "we must save the Jews before the end of the Millenium." Thank G-d they failed to indoctrinate the Jews with their pagan doctrines. They are attacking the Jews as the Christ rejecting killers of G-d.

Hitler knew that when his goose-stepping Nazi killers knelt to pray in St. Matthew's Cathedral, they must not see St. Matthew as Jewish. How could they possibly leave the sanctuary of worship and then savagely machine gun naked Jews into an open blood filled ditch if the Jews were seen as the family of our Lord?

How could they kneel at the statue of the Virgin Mary, a Jewess, holding the Christ child in her arms, and then mercilessly slaughter 1.5 million innocent Jewish babies if these babies were perceived as being the descendants of Jesus Christ?

How could Hitler's mindless monsters kiss the toe of St. Peter, a very prominent Jew in Christian theology, and then go shove the living kinsmen of our Lord into the gas chambers at Auschwitz? The Messiah of Germany made it easy by officially declaring, "Jesus is not a Jew!"

And now in the eighties, more than forty years after the Beast of Berlin committed suicide and was burned to a char, his ghost is walking the platforms of America's churches as preachers are saying once again:

The Church must know that she is the true and only Israel. Hitler said, "the first and greatest lie," that the Jews are "a religious community . . . the Mosaic religion is nothing other than a doctrine for the preservation of the Jewish race" (Dawidowicz, Lucy S., "The War Against the Jews 1933-1945," Bantam Books, 1975, pg. 25).

Jesus did not identify with "the Jews." Hitler said, "Jesus was a Mischlinge (German for half-breed) who was

conceived of G-d, had but two Jewish grandparents (Mary's parents), did not practice the Jewish religion nor did he marry a Jew (Toland, John, "Adolf Hitler," Doubleday and Company, Inc., Garden City, New York, 1978, Vol. I, pg. 593).

The Jews rejected Jesus as Messiah and Christians should punish the Jews economically by not going to Israel (Paulk, Earl, "To Whom Is G-d Betrothed?" K Dimension Publications, Atlanta, Georgia, 1985, pg. 43) for rejecting the Son of G-d. Hitler's economic punishment of the Jews has been historically validated!

The Old Covenant is dead and is replaced by the New Covenant. Hitler said, "the Mosaic religion is nothing other than a doctrine for the preservation of the Jewish race."

The Jews have no claim to the land of Israel!

Hitler was dead before May 15, 1948 when Israel was reborn. Had he been alive he would have agreed. His Nazi officers led the Arab attack on the Jews the day after the U.N. officially recognized the state of Israel!

*A choice has to be made by every Bible believing Christian! Who are we to believe? Who are we to follow? The Word of G-d or these misguided messengers?*

## THE WORD OF GOD SAYS:

- The Jewish people are the *apple* (pupil) of God's eye (Zechariah 2:8).
- The Jewish people are loved of G-d *right now!* (Romans 11:1 and 11:11).
- Of all the people on the face of the earth, G-d chose the Jewish people for his *own personal inheritance* (Psalm 33:12 and 78:71).
- The Jewish people are the *Chosen People* (Deuteronomy 7:6).
- Those who attack the Jews will come under *God's judgement* (Genesis 12:3 and Matthew 25:40-46).
- God's covenant with the Jewish people is *everlasting and unconditional* (Psalms 89:30-37).
- The borders of national Israel are completely *defined*. The U.N. and anti-Semites may be confused about the exact borders of the nation of Israel . . . but G-d is not! (Genesis 15:18-21, Exodus 23:31 and Ezekiel 47:13-48:35).
- The Jews have a *Biblical right* to the land of Israel! (Genesis 13:14-17 and Genesis 15:18 and Genesis 17:8).
- Christians are *commanded* to "pray for the peace of Jerusalem" (Psalm 122:6) and "comfort my people" (Isa. 40:1).
- All Israel shall be *saved* (Romans 11:25).
- Men and Nations that *bless national Israel* will have God's blessing and favor (Genesis 12:3 and Luke 7).
- The Jews will return to the land of Israel (Amos 9:11-15).
- The city of Jerusalem will be returned to the Jewish people (Luke 21:24).
- Israel is the only nation on the face of the earth that was created by a *sovereign act of G-d* (Genesis 15).
- G-d has personally sworn to *protect Israel* (Ex. 23:27-28, Deut. 28:7, Psalms 122:4, Zech. 12:2-10, and Isa. 49:25 which says "I myself will fight against those who fight you").
- Israel will become an *agricultural miracle* (Isa. 22:6, Isa. 41:18-19 and Amos 9:13).
- All nations will worship the Messiah in the city of Jerusalem (Zechariah 8:2-3 and 14:6).
- The Jewish people have the *Biblical right* to Judea and Samaria which is referred to in the media as the "West Bank." (Jer. 31:2-5, Psa. 69:35, and Jer. 33:6-12).

*Who will you follow? Shall we follow the Word of G-d or be led like blind sheep by the ghost of Hitler? The choice is yours...Replacement Theology of the early Gentile Church, or Dispensational Theology of the current Gentile Church or the Faith Once Given to the Saints.....Ingrafting of*

***Gentile Believers into the Israel of G-d.....***

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# CHRISTOLOGY AND SOTERIOLOGY: ROOT CAUSES OF GENTILE CHRISTIAN ANTI-SEMITISM AND ANTI-JUDAISM #1

The Holocaust has raised serious questions for Christianity and Judaism; calling into question the nature of a G-d who could permit such evil in the world. For Christianity today there is a fundamental challenge. The Shoah (Holocaust) has highlighted the urgent necessity for a revised Christian theology of Biblical Judaism. To deal with anti-Judaism within the teachings of the Christian Church the church has to reappraise its Christology (doctrine of Messiah concerning ideas such as deity) as well as its Soteriology (doctrine of salvation). In the light of Auschwitz, a profound reassessment of Christian teaching is required because the horrors of Auschwitz are directly traceable to the fruit of Christianity and its currently held doctrines of Christology and Soteriology.

The anti-Semitic heritage of Christian civilization is neither an accidental nor a peripheral element. It cannot be dismissed as a legacy from 'paganism', or as a product of purely sociological conflicts between the church and the synagogue. Anti-Semitism in Western civilization springs, at its root, from Christian theological anti-Judaism. It was Christian theology that developed the thesis of the reprobate status of the Jew in history and laid the foundations for the demonic view of the Jew that fanned the flames of popular hatred. This hatred was not only inculcated by Christian preaching and exegesis, but it became incorporated into the structure of canon law (the New Testament) and also the civil law formed under the Christian Roman emperors, such as the Codes of Theodosius (AD 428) and of Justinian (sixth century). These anti-Judaic laws of the church and the Christian empire laid the basis for the debasement of the civic and personal status of the Jew in Christian society that lasted until its emancipation in the nineteenth century. These laws were, in part, revived in the Nazi Nuremberg Laws of 1933.

## THE DOCTRINE OF CHRISTOLOGY

Besides the typical Christian's understanding of salvation, the understanding of Christology is, I believe, at the heart of the problem of anti-Semitism and anti-Judaism. Theologically, anti-Judaism developed as the left hand of Christology. Anti-Judaism was the negative side of the early Gentile Christian affirmation that Jesus was the Christ. Gentile Christianity claimed that the Jewish tradition of Messianic hope was fulfilled in Jesus. But since the Jewish religious teachers rejected this claim since worldwide peace was yet to be realized (besides a host of other Messianic Scriptures that have yet to be fulfilled), the early Gentile Church developed a polemic against the Jews and Judaism to explain how the church would claim to be the fulfillment of a Jewish religious tradition when the Jewish religious teachers themselves denied this.

At the root of this dispute lies a fundamentally different understanding of the Messianic idea that developed in Christianity, in contrast to the Hebrew Scriptures and the Jewish teaching tradition concerning the Messiah. Judaism looked to the Messianic coming as a public, world-historical event, which unequivocally overthrew the forces of evil in the world and established the reign of G-d in a universal manner. Originally Jewish Christianity also understood Jesus' Messianic role in terms of an imminent occurrence of this coming reign of

**G-d. But when this event failed to materialise, Christianity pushed it off into an indefinite future, that is, the Second Coming, and reinterpreted Jesus' Messianic role in inward and personal ways that had little resemblance to what the Jewish tradition meant by the coming of the Messiah. An impasse developed between Gentile Christianity and Judaism, rooted in Gentile Christian claims to Messianic fulfillment and supersession of Judaism, that were not only unacceptable but incomprehensible in the Jewish tradition. The real difference between these two views has never actually been discussed between Christians and Jews in any genuine fashion because, at an early state of development, these growing differences of understanding of Messianic advent were covered over with communal alienation and mutual polemic.**

**Gentile Christian teachers sought to vindicate their belief in Jesus as the Christ by reinterpreting Hebrew prophecy to accord with Gentile Christian view of Christ. This Christian exegesis also denied ability of the Jewish teachers to interpret their own Scriptures. Jews, Gentile Christians said, had always been apostate from G-d and teachers spiritually blind and hard of heart. In effect, Gentile Christian theology set out to demonstrate the rejected status of the Jewish people and the spiritual blindness of its exegesis and piety in order to vindicate the correctness of its own exegesis and its claim to be the rightful heir of Israel's election.**

**According to Gentile Christian teaching, it is the Christian Church which is the heir to the promises to Abraham. For the Gentile Christians, it is the Gentile Church which had become the spiritual and universal Israel as foretold by the prophets, while the Jews are the heirs of an evil history of perfidy, apostasy, and murder. As a result the Jewish people have been cut off from their divine election. Divine wrath has been poured down on them in the destruction of the temple and the national capital city of Jerusalem. They have been driven into exile and will be under a divine curse as wanderers and reprobates until the end of history, when Jesus returns as the Christ and the Jews finally have to acknowledge their error.**

**In effect, the church set up its polemic against the Jews as a historical task of Christians to maintain perpetually the despised status of the Jews as a proof of the Jew's divine reprobation. At the same time, the Gentile Church taught that the Jews must be preserved to the end of history as "witness" to the ultimate triumph of the church. This theological stance was expressed in the official policy of the Gentile Church toward the Jews through the centuries, combining social denigration with pressure for conversion. It also unleashed waves of hatred and violence that were seldom controllable within the official church policy of minimal protection of Jewish survival. In Nazism the Gentile Christian demonization of the Jew's spiritual condition was converted into a demonization of their biological condition. Hence the Nazi final solution to the Jewish question was not religious conversion but physical extermination, to make way for the millenium of the Third Reich.**

## **THE DOCTRINE OF SALVATION**

**Along with Christology the Christian concept of Salvation is a second reason for anti-Semitic teachings that find a home in the Christian Church today. Any new Christian theology of Judaism must re-examine traditional exclusive understandings of salvation.**

**Along with Christology I suggest that it is soteriology (salvation), and not absolutist Christology alone, which has led to anti-Judaism in Christian theology. Besides the disagreement between Jews and Christians over the Messiahship of Jesus which has led to the denigration of Judaism, Christians have been taught to believe that Jews had wilfully rejected and killed their Messiah, which is interpreted meant all the promises made to the Jews in the Scriptures were forfeited. Christians in accepting the Messiahship of Jesus had become the true heirs. Christian anti-Semitism forthwith was always focused on the Jewish rejection of Jesus, and it was from this disagreement that the Church developed various myths of deicide, Jewish blindness and depravity, the mark of Cain, and ritual murder. Christology and anti-Judaism had become so intertwined that now it may seem impossible to pull up the weed without uprooting the seed of Christian faith as well.**

**There are two problems with linking of Christology alone with anti-Judaism; first, many who do hold an ontological, absolutist Christology are trying not to denigrate the status of Judaism. There were, and still are, other options available to the Church; namely two-covenant theology, inclusivism, and pluralism. Second, it seems odd to say that a simple disagreement over the status of Jesus is denigrating. Why should the fact of**



disagreeing with a different tradition be viewed as so insulting? The fact that I disagree with a person does not mean that I am denigrating her. Take Islam for example, we have a prime example of a faith which disagrees with Christianity over the status of Jesus, but one has not denigrated the other. Disagreements in themselves between different religious traditions should not be construed as denigration.

I suggest that the difficulty lies not with a disagreement over Jesus but with traditional understandings of salvation. Theoretically, the Church has for centuries defended the idea that there can be no salvation apart from conscious knowledge of Christ. An ultimate disagreement arose between Jews and Christians over the nature of salvation. According to certain strands of the Christian tradition, Judaism had forfeited its right to be the people of G-d by rejecting Christ and no longer had the power of salvation. All the promises in the Scripture had been transferred to the Church in effect making Judaism worthless and therefore dispensable. This disagreement over salvation led to the denigration of the Jews because the very idea of saving the other mean that the other has no separate validity and is deemed to be inferior. Given this theological outlook it was difficult for the Gentile Church to appreciate Judaism.

The denigration of Judaism was not in the early days focused on a absolutist Christology. It was later that Christology became blurred with soteriology. The Greek Church Fathers developed a fulfilment Christology which fully expected the Jews to convert to Christianity. This exclusivist position necessarily led to an active mission to convert Jews. In making Christianity a viable option on the mission field it was necessary to view Judaism as sinful and to ultimately deimonize and satanize it. Christian hostility often intensified when Jews refused to convert and the Jewish faith itself was still attracting considerable numbers of Gentiles. Historically, this linking of mission and soteriology had severe consequences for Judaism: leading directly to periods of forced conversion forced baptisms, legislation against Jews, the development of certain myths about Jewish depravity, and an overall denigration or persecution.

This link between salvation and denigration of Jews was particular evident in the life of Luther who initially appeared to understand why the Jews had not previously converted to Christianity, i.e. because Papal interpretations of the Gospel. The younger Luther had high hopes that once the Christian message was stripped of the misleading Roman Catholic influence then the Jews would see the truth of Protestantism and convert to the true faith. But this very attitude contained within itself the seeds of his later disappointment. For he was to spend his life expounding justification by faith in Christ, only to discover that the Jews still did not convert. Within twenty years his attitude towards them had turned violently hostile and bitter. In his work *On the Jews and their Lies* he accused them of being wilfully blind, renewed the charge of deicide (killing G-d), and accused them of ritual murder. It was his defence of an exclusivist concept of salvation which drove him to the ultimate demonization and denigration of Jews. This led to his suggestion to the secular authorities that they should burn Jewish homes and synagogues; Jewish travelling privileges should be 'taken away; and all Jews should be expelled from Germany. Luther provides just one example of the consequences for Judaism of a Gentile Christian theology which is based on an exclusivist soteriology.

It might be objected that if disagreement over christology is not necessarily denigration, then why does a disagreement over soteriology lead to denigration? Why can't a Hindu explain that the problems of karma are best dealt with by meditation? I have argued that soteriological disagreement necessarily implies the other is either satanic, sinful, or both. This is clearly denigration of *the other* and therefore any tradition which believes itself to be the universal path of salvation tends towards denigration (exclusivist view of salvation). A further objection might be that in fact if the Christian narrative is true then it is not denigration to inform others. So for example, if a person is drowning it does seem odd to say that saving them is denigration. However, this analogy makes my point clear. The soteriological claim implies that another religious tradition, in its entirety, leaves its faithful adherents drowning (or in effect without salvation). It is just like a person who is standing on one island and tells the occupants of the other islands that they are drowning and ought to join her on her island. It would be implying that they need 'saving from' the faith of their culture. This is denigration and cannot be true primarily because, as Hick has pointed out in his books Unanswered Questions and Interpretation of Religion, if the Christian soteriological claim is true then we would expect it to be significantly better at producing saints than other faiths. There is in fact no evidence to suggest that

**Christianity is more advanced than other traditions.**

So against the rather simplistic link of Christology and denigration I suggest that the main problem is found in **exclusivist concepts of salvation**. This remains within much of the Christian approach to the Jew today, which I fear could again provoke the ultimate denigration and demonization of the Jew. **I suggest that** if Christianity wishes to combat anti-Judaism then it must re-examine its soteriology.

For us, who live after the Holocaust, after the collapse of Christian eschatology into Nazi genocidal destruction, profound reassessment of our whole Christian heritage becomes necessary. Although Nazis hated Christians as well as Jews, the church nevertheless must take responsibility for the perpetuation of the demonic myth of the Jew that allowed the Nazis to make them the scapegoat of their project of racial purity. This Christian tradition also promoted an antipathy in Christians, who too often felt little need to respond to the disappearance of their Jewish neighbors. We have to examine the roots of the theological patterns that fed this demonic myth of the Jew and its perpetuation, even in liberal theologies, today.

Bet Emet Ministries has previously done in-depth research in Christology and our many articles are available for your evaluation under the titles of Christology or Ebionites. It is to the concept of Salvation to which we turn in our next articles.



# CHRISTOLOGY AND SOTERIOLOGY: ROOT CAUSES OF GENTILE CHRISTIAN ANTI-SEMITISM AND ANTI-JUDAISM #2

Jews and Christians share a common hope for the redemption humankind. Both acknowledge that personal salvation can be achieved in the here and now and that full redemption for the world is yet to come. Both await the messianic fulfilment at the end of time, whether conceived of in terms of a personal messiah or a messianic age. However, despite these similarities, there are fundamental differences Jewish and Christian concepts of salvation. Although the same terminology is often used, Christians and Jews have different frameworks into which this language fits.

## A QUICK BACKGROUND OF OPPOSITE VIEWS

For Judaism, salvation is available to Jews in this life through their faithful observance of Torah. Jews prefer to use the phrase 'have a share in the world to come' rather than 'salvation'. Redemption (a share the world to come) is available through the quality of Torah-living and not through belief in a particular saviour-figure. Contrary to popular Christian stereotypes, to the Jew it is faith and not works which is the key to personal redemption in Judaism. Good deeds are important as a means to faith but they are not a substitute for it. Redemption is not earned through the quantity of good deeds but through faithfulness to G-d. One's faithfulness is measured by the degree of one's obedience to the Word of G-d. Torah (containing the commandments of G-d which are to be obeyed as an indice of one's faithfulness to G-d) is the instrument by which Jews express and demonstrates their faith in G-d. In terms of other faiths, Judaism recognizes that the righteous of all rations "have a share in the world to come". Redemption is available outside Jewish faith by faithfulness to G-d through a person's particular religious tradition. As we will see shortly Judaism stipulates that for Gentiles to become 'the righteous of the nations' there are seven laws, the Noahide Laws which are related to a non-Jew and salvation. These laws provide the minimum requirements by which non-Jews can share in the world to come.

For Christianity, traditionally, salvation is only possible through Christ. The Church believes that Jesus' death on the cross was once-for-all sacrifice that, in some mysterious sense, atoned for the sins of humanity. Traditionally, personal salvation is attained through the conscious acceptance of Christ as saviour and Lord; therefore those without Christ face eternal damnation. This is technically called an exclusivist approach to salvation. Today, however, two alternative Christian approaches to other faiths have emerged. These are the inclusivist and pluralist positions. Instead of seeing other religions as demonic, some Christians want to affirm them. There are nuances within inclusivism and pluralism, but in general it would be fair to say that inclusivists argue that the creator G-d is working through every religion. Christ is saving the adherents of other religions without them realizing. When Christians encounter a person from another faith, they are to assume that G-d is working anonymously through Christ in their lives. This is the official position of the Catholic Church. On the other hand the pluralist theologian would affirm that salvation is

available apart from belief in Christ. Each religious tradition can effect salvation for its adherents if they turn from self-centredness to God-centredness. Although many Christians are sympathetic to pluralism, the official position of most Christian churches is either exclusivist or inclusivist.

## JEWISH CONCEPTS OF SALVATION AND REDEMPTION

For the Jew, while redemption is a future, undisclosed hope, salvation is a gift made immediately accessible in the present. Through Jewish teachings and instructions—through Torah—a Jew becomes a *ben Olam Haba* (son of the world to come, i.e., member of those worthy of salvation). While Torah is the means to salvation, the measure of a person's worth is not the quantity but the quality of Torah living. Some people attain in one moment of self-sacrifice what it takes others a lifetime to achieve. Faith rather than works is primary as the story of Elazar teen Durdia makes clear. Elazar teen Durdia was a well-known reprobate who frequented every house of ill repute. Once after traveling far to a famous courtesan he was moved to repent and cried aloud until his heart broke and he died. A heavenly voice at once declared, 'Rabbi Elazar ben Durdia is a ben Olam Haba'. In amazement Rabbi Judah the Prince remarked: 'Not merely is a penitent accepted into the world to come but he is also called rabbi' (TB *Ta'anit* 16a). The highest merit a person can acquire depends on the movements of faith, not on quantitative accumulation of deeds.

Judaism posits a subtle connection between personal salvation and national redemption.

Transformed human beings do become the basis for God's gracious redeeming acts as seen on a corporate level. Joshua ben Levi living in a time of Roman domination and suffering under Roman siege once demanded when the Messiah would come. The answer was given through Psalm 95:7 "Today, if only you would harken to God's voice" (TB *Sanhedrin* 98a). A world obedient to G-d is a world in which messianic fulfillment is more possible. A Hasidic rabbi once commented on 1 Samuel 20:27, "Why has not the son of Jesse come ...either yesterday or today?" (Martin Buber, *Tales of the Hasidim*). The messianic redemption has not occurred because we today are no different from what we were yesterday. Personal acceptance of religious responsibility becomes the prerequisite for God's redemption of the entire national body.

The Jew does not earn either salvation or redemption, but Jewish deeds are understood as the preparation for each. Torah prepares an individual to turn in faith to G-d; the turning of individuals to G-d prepares the way for God's gracious act of redemption. The stress in Judaism is on discovering opportunities in personal life for the response of faith and opportunities in political life for God's reaching out of redemptive power. This emphasis on the need to create opportunities, to prepare the way for both human response and divine activity, helps explain why Jews find the existence of the modern State of Israel so important in the context of both salvation and redemption. The Jewish State is first and foremost a spiritual opportunity. Within its borders a Jew can experience an all-embracing Jewish life. Sabbaths and holidays, laws regarding the land of Israel itself, communal obligations and social injunctions from Torah can be fulfilled and observed in a Jewish political setting. Zionism is not a human attempt to usurp the divine prerogative. It rather offers a unique opportunity for faithful turning to G-d and the unique challenge of constructing a political system ready to respond to the divine redemptive act. Modern statehood is thus neither the fulfillment of messianic hopes nor a substitute individual salvation. It is rather a reflection of modern political realities which dictate that neither salvation nor redemption can be possible without a concrete framework of Jewish existence, a framework which must be assured in these post-Holocaust days by a secure national body and communal structure.

Christians in dialogue with Jews often confuse this emphasis on the need for concrete opportunities in which personal salvation and national redemption can take place with a humanistic arrogance on the part of Jewish people. True ecumenical sharing can begin only when the spiritual element of the Jewish hope for salvation and redemption is clearly understood. Christians need to realize that Judaism stresses deeds as a means to faith, not as substitutes for it. Salvation is made possible because G-d graciously gave a Torah in which opportunities for a faithful turning to G-d are numerous (613 opportunities for obedience). The Jew does not earn salvation by multiplying large quantities of sterile actions. Only one action, faithfully

performed, is sufficient. God's grace, however, has made the faithful turning possible through the instrument of Torah which was given to man to delineate the many opportunities G-d provided to bring the practical and the divine into unity and realization.

A second important issue in the Christian-Jewish discussion concerns life in an unredeemed world. The Jew refuses to acknowledge that this world of war and tension is God's promised redemption. The biblical messianic expectations are still unfulfilled from the Jewish point of view. Life in an unredeemed world, however, does not preclude individual salvation. The Jew finds personal self-fulfillment possible even in a world which is not yet touched by God's final act of political and social redemption.

Lastly, the Torah presents the child of G-d with opportunities for turning to G-d in salvific faith. All human beings, however, are graced with opportunities of their own. At the very least the seven divine instructions given to Noah provide non-Jews with such opportunities. A basic Jewish presupposition is that the righteous from all nations inherit the world to come (cf. TB *Sanhedrin* 105a). While redemption may be national and particular, salvation because it is individual and personal is universal. The Jew denies salvation to no human being. Religious traditions may vary, but salvation is possible for the non-Jew no less than for the Jew.

## THE RELATIONSHIP BETWEEN SIN AND REDEMPTION

For Jews, the view that the six million victims murdered by the Nazis went directly from Hitler's ovens to eternal hell-fire is morally offensive. It must be noted that the Christian's teaching of the certainty of damnation without faith in Jesus is understood not as a function of the individual's sin but rather as a fate preordained by the sin of Adam, whose fall and guilt is carried by all human beings at birth, making them worthy of hell even before they have had a chance to sin at all. Judaism rejects such a concept of original sin.

Judaism, too, takes sin very seriously. From the beginning, the Hebrew Bible documents man's recurring disobedience to the commands of G-d and the punishments meted out to him as a result of his disobedience as a consequence of his choice. It is true that Judaism does not interpret the sin of Adam to mean that every subsequent human being starts his life with the verdict of guilty entered against him. Nevertheless, the Bible as well as subsequent Jewish history, shows that sin is an ever-present human temptation to which we succumb far too often. The prophets of Israel interpret the various calamities that befell the people of Israel as the result of the people's sin. Similarly, the rabbis interpreted the destruction of the Second Temple in 70 CE as resulting from Israel's sin.

It is further true that sacrifice plays an important role in the forgiveness of sin. The Temple in Jerusalem, built on the spot where Abraham prepared to sacrifice his son Isaac until commanded, at the last moment, not to do so, was and remains the holiest spot on earth for Jews. It is plain to any reader of the Pentateuch that G-d commandeered a whole system of sacrifices to play a role in the atonement of sin. Because this is so, there is no doubt that the destruction of the Temple in 70 CE (not to speak of the earlier destruction) was a great problem for Judaism. What effect would the discontinuation of the sacrifices have on Israel's relationship with G-d? Could sins be forgiven without sacrifices? Could Judaism survive in exile, without a Temple and with Jews living in many different countries?

Before going any further, we must now speak of the traditional Christian explanation of how the death of Jesus took the place of the sacrifices offered in the temple so that no further temple sacrifice has been needed since this final sacrifice. This view is most clearly expressed in Hebrews 9:13-14, where we are told:

For if the blood of goats and bulls and the sprinkled ashes of a heifer have power to hallow those who have been defiled and restore their external purity, how much greater is the power of the blood of Christ, a spiritual and eternal sacrifice; and his blood will cleanse our conscience from the deadness of our former ways and fit us for the service of the living G-d.

The argument is that the sacrifices brought in the Temple had only limited efficacy because they had to be



repeated periodically, while the death of Jeus (as a sacrifice) was perfect and was therefore the sacrifice to end all sacrifice.

Judaism rejects this view on simple grounds. The G-d of Israel forbids human sacrifice. Again and again, in the Hebrew Bible, G-d condemns the sacrificing of children to Moloch with particular vehemence (e.g., Leviticus 18:21, 20:2-5 among others). While God's command to Abraham to sacrifice Isaac perhaps established in principle God's right to demand human sacrifice, his last-minute intervention established his firm desire that not human beings but animals be sacrificed to him. Once this is grasped, it becomes impossible for the faith of Israel to accept the account of a human sacrifice as conforming to the will of G-d. It can be argued that the death of Jesus was not a sacrifice in the sense in which human sacrifice is forbidden, since it was voluntary on his part and those who killed him did not do so for the sake of bringing a sacrifice. But if that is so, then the death of Jesus can only be considered a sacrifice metaphorically and cannot substitute for, and certainly cannot terminate, the sacrifices specifically commanded by G-d in the Hebrew Bible. Many Jews and Christians see the reestablishment of the State of Israel as the beginning of the redemption of the Jewish people as foretold by the prophets of Israel.

These same prophets foretold the rebuilding of the Temple and resumption of the sacrifices (e.g., Zechariah 14:21, Isaiah 60:7, Malachi 3:1-4), a resumption for which traditional Jews have prayed since the time of the destruction.

- Zech 14:21
- 21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.
- Isa 60:7
- 7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.
- Mal 3:1-4
  - 1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.
  - 2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:
  - 3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.
  - 4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

These prophecies in themselves indicate that the Hebrew Bible never envisioned any event that would make the reestablishment of the sacrifices in Jerusalem unnecessary, and if this is so, then the death of Jesus cannot be considered the sacrifice to end all sacrifice.

Nevertheless, the seriousness of sin and the need for its forgiver remain. For the Christian mind, this is accomplished by the death Jesus. How does Judaism deal with this problem?

It does so through the idea of repentance. It is the basic teaching of G-d in the Hebrew Bible that G-d does not will the death of the wicked but their repentance (Jeremiah 18:1-10). Ezekiel 18:21-23 expresses this most clearly:

It may be that a wicked man gives up his sinful ways and keeps all my laws, doing what is just and right. That man shall live; he shall not die. None of the offenses he has committed shall be remembered against him; he shall live because of his righteous deeds. Have I any desire, says the Lord G-d, for the death of a wicked man?

Would I not rather that he should mend his ways and live?

Repentance involves recognizing that one has done wrong, being sorry for having done so, and asking G-d sincerely to forgive one's sins. Any Jew who does so will be forgiven by G-d.

## REPENTANCE OR SACRIFICE?

Many scholars consider repentance a higher and more spiritual relationship to G-d than the offering of sacrifice. Frequently, the great prophets of the Hebrew Bible criticized those who brought sacrifices while continuing their evil deeds (e.g., Amos 5:21-22).

- Amos 5:21-22
- 21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.
- 22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

The conclusion that many Christian scholars draw from the prophetic denunciations of sacrifice without repentance (repentance not only means saying you sorry, but also changing your conduct) was that the prophets considered sacrifice primitive and unnecessary. **This is not the case at all!** The truth is that the prophets denounced sacrifice without repentance, but they deeply respected sacrifice combined with repentance. The prophets had the highest respect for the Temple and its divinely ordained sacrifices, and expressed great sadness about the time after the exile when Israel could no longer fulfill its sacrificial obligations (Hosea 9:4).

- Hosea 9:4
- 4 They shall not offer wine offerings to the LORD, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.

But that time came, and while we reject the view that the prophets considered sacrifice unnecessary even while the Temple stood, we cannot overlook the emphasis that the prophets laid on repentance.

It is perhaps in Psalm 51:18-21 that the matter is best summed up. The Psalm starts with the expression of a sense of sin which weighs heavily on the writer. He begs G-d to cleanse him of his sin and then continues:

For thou delightest not in a sacrifice that I would bring; thou hast no pleasure in burnt offering. The sacrifices of G-d are a broken spirit; a broken and contrite heart, O G-d, Thou wilt not despise. Do good in thy favor unto Zion; build thou the walls of Jerusalem. Then wilt thou delight in the sacrifices of righteousness, in burnt offering and whole offering; then will they offer bullocks upon shine altar.

When sacrifice is possible it is necessary, though useless without repentance (thee 'broken spirit' and 'wounded heart'). When sacrifice is nor possible, G-d forgives those who sincerely repent. This is a message few Christians today have heard or undersand.

Judaism thus looks to G-d for forgiveness. In his infinite mercy G-d waits for man's return to him through repentance and obedience, and when this happens, G-d forgives all his sins. The rabbis taught that not only are the sins of a repentant sinner forgiven, they are turned into virtuous deeds. So great is the power of repentance.

## THE SEVEN LAWS OF THE CHILDREN OF NOAH

Judaism allows for genuine faith in G-d to exist in other religious traditions. There has always been a positive attitude to those people who were referred to as 'God-fearers'. Although pre-existing since the time of Noah, it was during the second and third centuries CE, possibly as a reaction to Christian views of mission and salvation, that Judaism formulated a strict code of practice to clearly define how a non-Jew can attain

redemption. The Seven Laws of Noah, the Gentiles being the children of Noah, were formulated. These seven Laws of Noah are believed to be inherent in human nature:

- With respect to God's commandments, all of humanity is divided into two general classifications: the Children of Israel and the Children of Noah.
- The Children of Israel are the Jews, the descendants of the Patriarch Jacob. They are commanded to fulfill the 613 Commandments of the Torah.
- The Children of Noah comprise the seventy original nations of world and their branches. They are commanded concerning the Seven Universal Laws, also known as the Seven Laws of the Children of Noah or the Seven Noahide Laws. These Seven Universal Laws pertain to idolatry, blasphemy, murder, theft, sexual relations, eating limb of a living animal, and establishing courts of law.
- All Seven Universal Laws are prohibitions. Do not wonder at this. Negative commandments are of a higher order than positive commandments, and their fulfillment, which takes more effort than positive commandments, earns a greater reward.
- Men and women are equal in their responsibility to observe seven commandments.
- It is a matter of dispute as to when a person becomes responsible for his or her actions under these laws. One opinion holds that it depends on the intellectual development of the individual. According to opinion, as soon as a child has attained the maturity to understand meaning and significance of the Seven Universal Laws, he is obliged to the fullest extent of the law. The other opinion is that a boy reaches the age of legal responsibility at his thirteenth birthday and a girl at her twelfth birthday.
- The Children of Noah are permanently warned concerning Seven Universal Laws. This means that ignorance of the law is no valid defense. One cannot claim, for example, that he did not know that idolatry was one of the seven commandments. Nor can he claim that he did not know that bowing down to an idol constitutes idolatry. (He can, however, claim that he did not know that such-and-such was an idol, for this is not ignorance of the law.) Therefore, one is duty bound to study the Seven Universal Laws to the best of one's ability and to teach the knowledge of them to one's children.
- When one of the Children of Noah resolves to fulfill the Seven Universal Commandments, his or her soul is elevated. This person becomes one of the *Chasidei Umot ha-Olam*, the Pious Ones of the Nations, and receives a share of the Eternal World. The Holy Scriptures call one who accepts the yoke of fulfilling the Seven Universal Laws a *ger toshav*, a proselyte of the gate. This person is permitted to live in the Land of Israel and to enter the Holy Temple in Jerusalem and to offer sacrifices to the G-d of Israel.

## CHRISTIAN CONCEPTS OF SALVATION

Salvation is described in the New Testament through a variety of images. Jesus' proclamation that salvation was at hand was always woven into his teaching of the kingdom of G-d. For Jesus salvation has a religious and communal, individual and social dimension. It is both a present and future reality. After Passover (Easter) the death and resurrection of Jesus Christ becomes the dominant image of salvation. The Golgotha event became identified with salvation. But nobody had noticed that salvation was at hand already! Hans Ucko, the Executive Secretary for Christian-Jewish relations for the World Council of Churches says "Although salvation takes place in history— 'suffered under Pontius Pilate, was crucified, died and was buried'—it yet happens without and outside any human involvement. Those people who contribute actively to the death of Jesus are extras, spectators at a cosmic drama of salvation where there is no room for any human contribution. We are invited to collect the fruits of salvation, but we are unable to share with the Saviour in his saving act. Suddenly, without our knowing it, the table of salvation is set before humanity."

Judaism accords a major role for the Jewish people in the drama of salvation. Israel is to contribute to it. The salvation offered by G-d to Israel takes place in history, but Israel must not only look upon it as a spectator; Israel must be prepared, and equipped, to play their part. When the angel of G-d passes over the homes of the Israelites, it is because they have prepared themselves for salvation by spreading the blood of the lamb on the door-posts (prepared themselves for salvation by prior obedience)! When with his strong and powerful hand the Lord saves the people from the power of Egypt, the people are prepared to let salvation take place. They have given thought to what they are to bring along for their salvation. Bread for the way. As it

turned out they could not wait until it was leavened. They take the kneading bowls in their mantles on their shoulders. They bring along their belongings and go out of Egypt, and salvation, takes place. In the desert of Sinai salvation takes place as Israel lifts the Torah upon its shoulders. Israel simply stands by. Salvation is Israel going out of Egypt and into the world with the Torah scrolls on its shoulders. Without the words of Israel, 'All that the Lord has spoke we will do' (Exod. 19:8), there would be no salvation.

Thus salvation in the Jewish tradition is not primarily a theological concept, related to a theological understanding of the human predicament. Salvation in the Jewish tradition is not primarily deliverance from sin and sinfulness and fallen world, or an antidote to original sin. Salvation in the Jewish tradition is not an escape of striving towards the Beyond as we remove ourselves from the present reality of this world with its many problems needing a remedy only we can bring. The earth is not an alien place where human beings do not belong and from which we need escape (rapture). Salvation means being set free to be involved in this world through obedience to Torah commands whereby we help perfect the imperfect and fix the broken, because there is none other, only this earth which is part of God's creation.

In the tradition of the church there are several ways of interpreting the concept of salvation. One sees salvation as the process by which human beings, through the death and resurrection of Christ, are restored to the image and likeness of G-d. Another focuses on the distinctive significance of Christ's death as expiation for human sin. Christ dies for our sins; the forgiveness of our sins is the result of death. Our debts are wiped out. Christ came to repair the damage caused by Adam and to make us, as it were, go back to square one, back to Eden. The going back to Eden leans on a tradition, well document from the middle ages but probably older. Here salvation is deliverance. We are being lifted out of life, freed from a corrupt world, where violence reigns and poverty, hunger and disease are rampant. Salvation means the possibility to enjoy a heavenly kingdom beyond and away from this 'vale of tears'. Salvation becomes something separate from ordinary human life, a distinctive religious phenomenon. Such images of salvation as the regaining of a lost state of mind, a lost paradise or the return to Eden, are utopian. They have little to do with liberation and injustice, from hunger and thirst, from nakedness and imprisonment. Such a Christian interpretation of the work of Christ turns the attention of Christians to the past instead of orienting them for the present and future. Such a Gentile Christian concept of salvation contradicts the meaning the Bible gives to the intervention of G-d. When G-d intervenes, he does not re-establish or restore, but he creates anew. God's interventions in history are meant to bring about a new humanity, making us truly human, our becoming what we are supposed to be, 'the image of G-d', in communion with our Creator.

Salvation as liberation is yet another interpretation of salvation, based on the heritage from the Jewish tradition which sees salvation as involvement. In Christian thinking the attention is turned to the person of the earthly Jesus, his preaching, action and religious attitudes. Following Jesus is "salvation". Salvation concerns the whole person, has to do with social justice, is liberation from oppression and exploitation. Salvation is a total event and embraces society and social structures. Ethics and salvation are interlinked.

In the Jewish tradition salvation is dependent on conversion and a life in accordance with the Torah. The aim of salvation is the creation of a holy people marked by righteousness and peace. The rabbis said that creation was not really completed until Israel, saved from Egypt, received the Torah in Sinai, and shouldered the yoke of the kingdom of heaven and walked away as a people of G-d, assigned to be instruments of peace and righteousness. When the people at the foot of Mount Sinai say, 'All that the Lord has spoken we will do', they signal their preparedness to mirror G-d in the world. Because of that affirmation now salvation is at hand.

In the church there have been at least two ways of interpreting the mission of Jesus as a way to salvation, two dominant Christologies among many others, with two distinct emphases. One was to follow and imitate what Yeshua taught and lived and the other was to be "saved" by what Yeshua the Christ did for those who believed in him as raised from the dead. In shorthand, the former could be called the "teaching Yeshua" and the latter the "taught Christ" or the "Christ of faith".

# SACRIFICE: THE RESTORATION OF HUMANITY'S RELATIONSHIP WITH GOD

At the heart of Judaism and Christianity lies some notion of sacrifice. In both traditions sacrifice provides a symbol for connecting a person to G-d: it makes possible repentance and a restored relationship with G-d. Jewish and Christian notions of sacrifice and salvation were affected by the destruction of the Temple in 70 CE. This event provided a key shift in their understanding of atonement. For Judaism, sacrifice was not necessarily to be viewed as an external religious ritual but a matter of the heart—in line with the biblical prophetic tradition. For Christianity, Jesus became the sacrifice which replaced all Temple sacrifices. Christ's death became the sacrifice which provides for personal repentance.

The point of departure between the early Jewish Christians and Pharisaic Judaism was twofold. Firstly, the Christians made Jesus' death the atoning sacrifice; and secondly, they made it universal in scope rather than particular:

The link between the Jewish and Christian views of atonement lies in the concept of sacrifice. The notion of sacrifice seems very distant from most modern Western people, but that may be because they do not understand its purpose. Many people seem to view cultic sacrifice as a practice of superstitious primitive peoples who think that their gifts can placate the divine wrath or make up for their sins. Viewed as such, sacrifice indicates an amoral understanding of God's justice and human guilt.

However, this interpretation misunderstands the nature and purpose of sacrifice. Primarily, it is neither propitiation of the gods' anger nor satisfaction for sin but sacrifice is a medium whereby the worshippers are related to the divine, a 'ferry-boat between heaven and earth'. This is true of all religions that have used sacrifice, including the religion of ancient Israel. They performed sacrifices as part of the process of atonement, but they did not believe that their sins were magically removed when an animal was slaughtered on the altar, as if something took place that made their own moral actions irrelevant. Dear Christian, if this was the belief of the first followers of Yeshua it should also be our belief as well. That means we need to focus on a renewed value for repentance in a believer's life in response to the Commandments of G-d. Sacrifice was understood as the ritual that symbolically connected the sacrificer to their G-d (the animal on the altar was symbolic of the sacrificer's soul on the altar, which could only be there because the sacrificer had previously repented and made himself right with G-d and his fellowman). Such was an external witness to all of effective repentance and right standing before G-d. Sacrifice is not then to be viewed as an alternative to repentance but as that which makes sacrifice and right standing with G-d possible. Godfrey Ashby noted that 'expiatory sacrifice should never be seen as a rival to other means of response, such as expressions of repentance, but as the provided vehicle for confession and reparation.' Sacrificial acts show the penitence of the sinner and give concrete expression to his or her desire to repent (it is an external work that demonstrates an internal work). In this way, the sacrifice is part of the process whereby the sinner is reconciled to G-d.

This understanding of the process of atonement did not change when the Second Temple was destroyed in 70 CE. The Jews soon realized that they would somehow have to preserve their religion without the temple sacrifices. The rabbis turned to the fact that sacrifice was never effective as an external rite in itself without repentance and the internal work within a man's heart, as if it could automatically cleanse people apart from their own repentance. Atonement cannot be effective without the genuine expression of sorrow for sin and a sincere desire to reform. The rabbis, in absence of the Temple and the external demonstration of one's internal repentance as seen in sacrifice, therefore put forward the view that atonement is still possible through the individual confession of sins and repentance as it always had, apart from any cultic ritual or priestly sacrifice. Some changes were necessary, and Scriptural authority for such changes can be found in Deut. 17. The high priest no longer confesses for the people on Yom Kippur; now it is the duty of all Jews to confess their own sins. This confession is no longer externalized in ritual form with animal sacrifices but in deeds of lovingkindness



done for one's neighbor. The way to this life of righteousness and love is to be found through following the Torah.

The rabbis supported this view by quoting the prophet's words that 'G-d desires mercy and not sacrifices'. However, this is not meant to imply a rejection of sacrifice as such. One should realize that, when the prophets said G-d took no delight in the offerings of Israel, this was only a rejection of sacrifice performed without the right intention. 'The call from the prophets is to perform sacrifice, not to abolish it. It is sacrifice emptied of its content and detached from its context (contrite heart) that is denounced by prophets and psalmists. To have condemned all offering of sacrifice would have been, in effect, to have condemned all public worship.

Likewise, in quoting the prophets, the rabbis were not claiming that sacrifice was immoral or undesirable. They were simply trying to deal with a situation in which they could no longer offer sacrifices, which forced them to reconsider the deeper understandings of atonement. Therefore, they stressed the human intention to repent that underlay the sacrifice and that remains in effect even without the ability to sacrifice which was imposed upon them from without.

This does not mean that the idea of sacrifice has completely disappeared from Judaism. The prayer service itself was constructed as a form of sacrifice so that, as the rabbis said (quoting Hos. 14:2), 'we will offer the fruit of our lips'. Furthermore, traditional Judaism looks forward to a restoration of physical sacrifice in the new Jerusalem, demonstrating that the cult had a role that has remained unfulfilled since the destruction of the temple. Michael Wyschogrod has claimed that the cultic aspect of Judaism cannot be replaced by ethical and rational categories, because a religion must make it possible for the holy to appear to the believer' as it does in cultic worship. Without the cult, the 'personal relationship with the lawgiver' is lost. In his view, Judaism has retained sacrifice as part of the process of atonement, in that the commemoration of the cult (which includes the hope for its renewal) is 'itself a form of the practice of the cult'. There is a sense, then, in which Judaism has continued to be a religion of sacrifice, even though sacrifice is no longer offered physically. Repentance requires some form of 'sacrifice' as its external expression, just as sacrifice requires repentance as its internal basis. Neither can exist without the other.

Sacrifice is also essential to the Christian concept of atonement. The first Christians were Jews who were familiar with the temple cult in Jerusalem as the means of atonement. Therefore, it is not altogether strange that they applied the language of sacrifice to the death of Jesus. They believed that Jesus was like the high priest at the temple, interceding with G-d on their behalf, making a holy offering to overcome the gap that separated them from G-d. Like the high priest, Jesus did not provide a substitution for their own moral efforts to atone for their sins (failure of the second Tablet of the Law). Like other Jews, the first Christians believed their own repentance was essential to appropriate the value of the sacrifice. This does not mean that they thought the purpose of Jesus' sacrifice was merely to prompt them to repent; rather, they believed his sacrifice provided the external form (just as animal sacrifices had done previously) in which their desire to repent and be forgiven was expressed.

In the Christian view, Jesus' sacrifice and human repentance are inseparable, so atonement occurs in one's own personal appropriation of Jesus' work. The Christian identifies with Jesus' work through faith in him; hence, one's own obedience and suffering is included in acceptance of his suffering on one's behalf. Jesus is in this sense not a substitute for us, who acts without our participation, but a representative of us who reconnects us to G-d. The first Christians believed sacrifice requires our response of repentance to be effective, just as repentance requires sacrifice. The two are concurrent in early Christian thought just as they are in Judaism, because the Christian view evolved out of the Jewish concept of sacrifice.

Although the Christian view of atonement was rooted in Judaism, there were still differences in the way the doctrine developed in the two traditions. One obvious difference between the sacrifice of Jesus and that offered by the high priest is that the former offered up his own life as the sacrifice. One might claim that this idea clearly separates the Christian view of atonement from the Jewish view, but this is not strictly true. The idea that one may suffer (suffer and not die) for the sins of another is found

already in Isaiah 52-53, the "suffering servant" poem to which early Christians so often referred. Even before Jesus' lifetime, other Jewish writings proposed the idea that the death of martyrs could atone for the sins of Israel (notice atone for Israel and not Brazil or Spain). The idea was developed more extensively during the period of persecution in the first and second centuries CE.; one can find numerous references to it in the Jewish literature of the times. It was believed that the righteous ones who die for their faith not only cleanse themselves from sin but are also able to intercede with G-d on behalf of all Israel. In this sense, their lives are a sacrifice for the sins of others. Even though this idea was formulated most explicitly in texts written after Jesus' lifetime, it did not appear then for the first time, so it is probable that the early Christians were familiar with it. The belief in the atoning power of Jesus' death, then, is not cordant with Judaism, for it evolved out of a Jewish understanding of martyrdom as a form of representative atonement.

## YET THERE ARE DIFFERENCES

In spite of this similarity, however, there were two crucial differences that separated the early Christian conception of atonement from ideas of other Jews: it made the death of one individual the central act of atonement, and it made this atonement universal in scope.

First, by making the death of Jesus central, Christians separated themselves from those Jews who either had no personal relationship to Jesus or could not see why he had to be the central means of salvation from sin. Christians claimed that Jesus was central to salvation because he was the messiah, but this claim involved a view of the messiah that was very different from the typical Jewish view. In the view of most us, the messiah was to be the agent of God's rescue of Israel from suffering, not one who atoned for their sins. Christians, however, viewed the mission of the messiah as sacrificial, first and foremost. Only through his death and resurrection could he redeem Israel. By interpreting the concept of the messiah and applying it to Jesus in this way, the first Christians gave a significance to his death above all other atoning sacrifices.

Second, the messianic significance attributed to Jesus' death led to the view that the atonement he brought is universal in scope. The first Christians expanded the message of salvation beyond the boundaries of Israel in that Jesus was said to have died for the sins of everyone in the world. It was this idea that made the mission to the gentiles possible, and very soon the idea was being translated into terms that made sense to them. There were already many popular myths of gods who die and are reborn to bring new life to the world, and the gentiles may have understood Jesus' death in such mythic terms.

At the same time, we should realize that the sacrificial concept of Jesus' death was not developed in response to gentiles ideas but, rather, as a Jewish conception of the righteous one who reconciles us to G-d by his sacrifice of suffering and death. Although the centrality and universality attributed to Jesus' death distinguished Christian views firm those of non-Christian Jews, these ideas did not negate the Jewish form and content of their understanding of his sacrifice. If we do not understand the Christian view of atonement as originally Jewish, we cannot explain its development within the primarily Jewish community of the early Christians.



# WAS THE HOLOCAUST G-D'S PUNISHMENT ON THE JEW FOR REJECTING YESHUA AS "THE" MESSIAH?

There is a huge difference between consequence and punishment. If a parent tells their child not to play with matches, for example, and still the child does, the harm which follows is the consequence of disobedience. The parent has not burned the child, the child has burned him or her self.

Throughout history, G-d warned the Jewish people that their **disobedience** would remove them from His protection. The consequence would be that they would be attacked and removed from their land. After the destruction of the Temple in 70 CE, the Jews were scattered among the nations. They remained in Diaspora (dispersion) for almost 1900 years. In these last days, G-d is bringing them home, back to safety and under His protection.

Unfortunately, during this time of scattering, the Gentile Church took it upon herself to inflict punishment upon the Jews for their crime of 'crucifying Christ'. Not only that, but there also arose a theology of expectation which stated that the Jews deserved what they got. This mentality caused Christians to remain silent whenever Jews suffered. We witnessed the climax of this silence during the Holocaust and even today many will say: "Well, they had it coming!"

Our responsibility as followers of Yeshua, is to help the afflicted and to comfort Jerusalem and her people. We are called to have mercy, to heal and restore, rather than adding to the affliction. The Jews have never suffered so much as they have at the hands of the Church. Throughout history, Jews were given the option of "conversion" to a pagan system of religion called "Christianity," or death. The Jews, faithful to God's holiness, chose death. If we did nothing but comfort them for the next 2000 years, it would not be enough. It is up to G-d to discipline His children in whichever way He chooses. We are always called to intercede, comfort, and mind our own business.

- *"If anyone attacks you, it will not be my doing; whoever attacks you will surrender to you". Isaiah 54:15*
- *"For they persecute those whom you have struck down, and those whom you have wounded, they attack still more". Psalm 69:26 (RSV)*
- *"For they pursue and persecute him whom you have smitten, and they gossip about those whom you have wounded, adding to their grief and pain." Psalm 69:26 (Amplified Bible)*
- *"You should not look down on your brother in the day of his misfortune, nor rejoice over the people of Judah in the day of their destruction, nor boast so much in the day of their trouble. You should not march through the gates of my people in the day of their disaster, nor look down on them in their calamity in the day of their disaster, nor seize their wealth. You should not wait at the crossroads to cut down their fugitives, nor hand over their survivors in the day of their trouble. The day of the Lord is near for all nations. As you have done, it will be done to you..." Obadiah 1:12-15*
- *"This is what the Lord Almighty says: 'I am very jealous for Jerusalem and Zion, but I am very angry with*

*the nations that feel secure. I was only a little angry, but they added to the calamity'''. Zechariah 1:14,15*

***It is not my intention to deal with this matter at this time, as I have done so elsewhere in this website as well as others, but the real Jewish Scriptures and prophecies were not fulfilled and in the absence of them being fulfilled the Jews could not any longer believe in the Messiahship of Yeshua. Falsifying them as has been done in the Christian's Bible and creating "false fulfilled prophecies" as also have been done does not make Yeshua the Messiah. This is a very difficult subject for the Christian to begin to study; but once the Christian learns how his Bible has been falsified when compared with the true Jewish Masoretic text, he should stop immediately and begin an immediate and intense study into the truths concerning Yeshua and who he really was and what his mission really was.***

Finally, we cannot close this issue without mentioning the infamous scripture which is used to justify the slaughter of Jews throughout the last two millennia: **"And all the people answered, 'Let his blood be upon us and on our children.'" Matthew 27:25.** What millions of Christians fail to realize is that those words, if really spoken at all, were by a few involved in mob violence in the dead of the night while the multitudes who had just thrown their prayer shawls at his feet at his entry into Jerusalem slept. Scholars who know better than you and I, and who do manuscript studies, tell us that this terrible passage, along with others, are fake and introduced into the "Jesus story" at a later date to serve their own theological interests. Even it were true, it is a good thing that G-d doesn't always keep us at our word! I think we can all be grateful for that. A few hours after some of the Jews might have even possibly said those infamous words, Yeshua was nailed to a vertical stake (not a cross) where the love of G-d would cause him to say: **"Father, forgive them, for they do not know what they are doing." Luke 23:34**



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# WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH...THE TRUTH ABOUT ABOUT ISAIAH 53 #1

As a Christian you hear others often speak about Isaiah 53 and make connection with Jesus as if this passage was prophetic for Jesus. In fact, often you may encounter questions from Jews referring to Isaiah chapter 53 who are involved in or considering Christianity. And definitely when evangelizing others or in attempting to convert the Jew to Christianity one chapter is the main topic of the Christian's focus and conversation. Among these questions, one chapter from the Old Testament of our Christian Bible keeps coming up: Isaiah 53. Before we examine Isaiah 53 verse by verse some preliminary issues must be considered and affirmations made.

The Book of Isaiah contain four passages commonly known as the Servant Songs: (1) Isaiah 42:1-4, (2) Isaiah 49:1-6, (3) Isaiah 50:4-9, (4) Isaiah 52:13-53:12. Three of these four Servant Songs, Isaiah 42:1-4, Isaiah 49:1-6, and Isaiah 52:13-53:12, explicitly use the Hebrew term , ("avdi"), **My servant**, while in Isiah 50:4-9, such terminology does not appear at all. Yet, the description of the subject's characteristics in Isaiah 50:4-9 is so exceedingly similar to those of the one to which the other three passages refer as, (avdi), **My servant**, that it is included in the set of four. These four Servant Songs are considered as passages of phenomenal beauty (especially in the Hebrew language) and great religious depth. Important for us to note is that in the Fourth Servant Song (Is 52:13-53:12), commonly referred to as "Isaiah 53", all of the Jewish sages of history and even presently all agree on the identity of the servant being the righteous remnant of Israel, henceforth referred to as Israel. Consequently, "Isaiah 53" is not Jewish messianic text in the Jewish faith although it is considered as such by traditional Christianity.

By contrast, many Christians, particularly evangelical Christian, consider the Fourth Servant Song to be one of the most important Christian messianic prophecies, a so-called "proof text", in the Bible. The New Testament, with its many references to "Isaiah 53", provides for them a record of the fulfillment of the prophecy of a suffering and dying Messiah and his eventual return, triumph, and glory. Curiously, though, this is all being believed even though the common reference terms used in the Hebrew Bible for the promised Messiah, such as David, son of David, or king, are conspicuously absent from the Isaiah Hebrew texts. **Moreover, a suffering and dying Messiah is not part of the traditional Jewish messianic pattern, which describes a Messiah that shows up only once, and one who will succeed in executing the messianic agenda, as it is described in the Hebrew Bible, during his reign as king of a unified Israel.**

It is interesting to note that not all Christians hold this traditional view on "Isaiah 53". Some prominent Christian sources agree with the common Jewish perspective that the suffering servant in the Fourth Servant Song is collective Israel, the Jewish people. Namely, Christian Bibles, such as the New Revised Standard Version (NRSV) Bible, The New Jerusalem Bible, and The Oxford Study Bible, identify Israel as the suffering servant of "Isaiah 53".

The overall goal of this study is to determine the identity of the servant, the subject in the Fourth Servant Song. We will, by the conclusion of this study, know for certain if Isaiah 53 and God's servant is the historical Jesus or if we have mistakenly misinterpreted and misunderstood this section of the Hebrew Bible our whole lives and



mistakenly identified the "Suffering Servant" as Jesus instead of the whole of the Jewish people down through history.

**Isaiah 53 is only understood and interpreted properly when read in not only in the Hebrew Bible but in the context of the Hebrew Scriptures and the history of the Jewish Nation.** Reading the chapter from the Hebrew/English Bible, like the Stone Edition Tanakh, while comparing line upon line and precept upon precept between the Hebrew and later Greek, Latin, and English versions, is an eye-opening experience that can change your whole life. If we do this then we see that Hebrew Scriptures in the Jewish Bible are incredibly corrupted in the later "supposed Christian translations" of the Greek, Latin, and English versions of our Bibles. What I just mentioned may be doubted by many at first but when you examine text upon text and compare the Hebrew Scriptures with the corresponding later Greek, Latin, and English "so called "translations then you will completely understand why I said it above. When undertaking the comprehensive study of Isaiah 53 from the Hebrew Bible during the 4th year of my Pastorate I began to notice things I never saw before while in Seminary; let alone ever heard coming from the pulpit.

I noticed first of all the unique position of Isaiah chapter 53 in relationship to the contexts of other Scriptures. First of all in chapter 52, for example, I noticed that Israel is described as *"oppressed without cause" (v.4)* and *"taken away" (v.5)*, yet God promises Israel a brighter future ahead, one in which Israel will again prosper and be redeemed in the sight of all the nations (v.1-3, 8-12). Then I noticed that Chapter 54 further elaborates upon the redemption which awaits the nation of Israel. Speaking clearly of the Jewish people and their status (even according to all Christian commentaries), chapter 54 ends as follows: *"This is the heritage of the servants of the Lord and their vindication is from Me, 'declares the Lord.'"* Strangely sandwiched between these promises of a brighter future ahead for Israel and this future redemption of Israel falls a chapter that appears, according to Christianity's exegesis and interpretation for 1,800 years, to be the supposed stumbling block of the whole Jewish nation; namely, the presentation of Jesus as Israel's messiah who they have appearingly rejected for an equally long 1,800 years. This appeared odd to me that God will promise a bright future and a future redemption to a nation that rejects, again according to typical Christian interpretation, the only Salvation given mankind, both individually and corporately.

One more thing I noticed that is of great importance. In the original Hebrew texts, there are no chapter divisions, and Jewish and Christian scholars agree that chapter 53 is actually a continuation of the prophecy which begins at 52:13. Therefore our study must begin there and not at 53:1. Accordingly to the many Hebrew sources I consulted the unanimous opinion of these scholars was that one's analysis of the 53rd chapter of Isaiah must begin at that verse. 52:13 *"Behold, My servant will prosper."*

Notice the key word "servant" in this verse. It appears that what follows is about God's "servant"; the only problem is just whom is the true "servant": Jesus or the Nation of Israel. I would discover in my studies in Isaiah 53 that the corporate nation of Israel, numbering in the hundreds of thousands in captivity, is repeatedly referred to in the "singular tense" repeatedly by the author and is called God's "servant" throughout Isaiah, both explicitly (Isa. 41:8-9; 44:1-2; 45:4; 48:20; 49:3) and implicitly (Isa. 42:19-20; 43:10). But at other times the same author would use "plural pronouns" in describing this corporate nation of Israel as well. From previous studies had already noticed that other references to Israel as God's servant include Jer. 30:10 (note that in Jer. 30:17, the servant Israel is regarded by the nations as an outcast, forsaken by God, as in Isa. 53:4); Jer. 46:27-28; Ps. 136:22; Lk. 1:54. So before us we have the nation of Israel called by both "singular and plural" pronouns all the way between Isa. 40 through Isa. 66. Not only that the corporate nation is repeatedly not only described by both "singular" and "plural" pronouns but called God's "servant" over and over again. In spite of this evidence Christianity maintains that these verses are about one sole individual who lives some 2,000 years ago and died on a old rugged cross as an atonement for the sins of mankind. Should one approach this chapter with the preformed idea that all singular references between Isa. 44-66 are intended to refer to but one person then he would be making a serious miscalculation as to the intent of the author. So with this as a background we need to give serious attention and study to this "Servant of God" in Isaiah 53 in order to determine for certain if these passages we read in our Christian Bibles today originally meant to refer to a "single" person or if they were originally meant to refer to a "corporate nation" as God's "servant". In such a

**study we will get to see with our own eyes how the Hebrew Scriptural texts were tragically and pathetically altered by later Roman monks to change the entire focus and message of Isaiah the Prophet.**

**We now begin our serious examination of Isaiah chapter 53 where we will see with our own eyes that the Jewish people and their scholars had always had the understanding that Isaiah 53 was understood as referring to the whole of the Jewish people all along. It's not an idea invented by Rashi in the Middle Ages. Most interesting are the scattered comments of early Church fathers like Origen who reports that this "corporate understanding" of Israel as the subject of Isaiah 53 was the Jewish understanding in his time, hundreds of years before Rashi (Contra Celsum). Not only will we see that Origen is correct but our eyes will be opened to the fact that Rome and early Church Fathers will borrow from the ancient Spiritual Wisdom, the ancient Spiritual allegories, Divine metaphors, and Sacred Wisdom myths of the nations concerning the "descending and dying rising gods and goddesses" (called Krst/Karest/Christ). It is these gods and goddesses, symbolic for and personifying the Divine One God, who, incarnating into "matter" and the "flesh of humanity", were interpreted as having "died" on the "cross of matter and Spirit/Energy" for mankind; a god whom you could experience by eating his flesh. You can read all about this radical reinterpretation of the Hebrew Scriptures in our websites; especially when we deal with comparative religions in our studies of the mythologies of Mithra, Osiris, Krishna, Tammuz, Adonis, Dionysus, Bacchus, Isis, etc.. It is in such a study that we find the unbelievable parallels between the ancient Sacred Divine Spiritual Wisdom which was always understood to be allegorical of the descent of both Soul and Christ and the later Roman "literal" reinterpretation of it where it become the very foundation for Rome's later "literal" and "historical" account of their "Jesus Story". Such a descent of God as Divine Mind into "matter" through His "Christ" for the salvation and Spiritual evolution of the previously incarnated Soul, was lifted by Rome from Divine Allegory and moved into the realm of "literalism" and "supposed history" and such "literalized concepts" were written into and backwards and read into and interpreted into the earlier Hebrew Texts which later deceptively become Scriptures and quotes in Rome's New Testament. You can read all about this Roman plagiarism and reinterpretation of the ancient Spiritual Wisdom of the Soul in the mythologies of Mithra, Osiris, Krishna, Tammuz, Adonis, Dionysus, Bacchus, Isis, etc. All of this has played a huge part in Christianity approaching the Hebrew Scriptures over the last 1,800 years and reading Isa. 53 and interpreting the texts as referring to a dying god for our sins when in fact nothing could be further from the truth as we shall now see beyond any doubt.**

**We at Bet Emet Ministries hope to assist you, the "truth-seeker", in correctly interpreting a chapter in our Christian Bible which has become a cornerstone of Christian theology; a chapter which complete misunderstood and misinterpreted by mainline Christianity today for over 1,800 years.**

**Answer for yourself:** Wasn't the Prophet Isaiah, in fact, referring to Jesus in the 53rd chapter of Isaiah?

**Answer for yourself:** And didn't all Jews before the Middle Ages recognize this chapter as "messianic"? If so, as we hear from many Christian authors, then why don't the Jewish people, their Rabbis and scholars of their own Scriptures accept Jesus as their Messiah today?

**Answer for yourself:** After reading these articles please answer for yourself: should Isaiah 53 be used in such a manner any longer by Christians? On with the study.

**Jewish sages teach that "whoever saves a single Jewish soul is considered as if he had saved an entire world." How precious is the human soul! We hope that you too will value your soul highly enough to prayerfully ponder that which follows. God's truth is not always easy to discern, but we are possessors of a Divine promise; "you will find Him if you search after Him with all your heart and all your soul" (Deut. 4:29). As faithful child of God you know that it's worth the effort. And now - on with the search!**

**Before engaging in an examination of Isaiah 53 itself, some preliminary issues must be considered.**

**First is the issue of circular reasoning. Even if we interpret the chapter as most Christians do (forgetting for a minute the mistranslations and distortions of context which will be noted below in the following articles), the most that could be said is this: Isaiah 53 is about someone who dies for the sins of others.**

**Answer for yourself:** People may have seen Jesus die, but did anyone see him die as an atonement for the sins of others?

Of course not; this is simply the meaning which the New Testament gives to his death, and that only many years later as his followers try to explain his death in light of the failure of his return as prophesied by him and others earlier. Only if you already accept the New Testament teaching that his death had a non-visible, spiritual significance can you then go back to Isaiah and say, "see - the Prophet predicted what I already believe." Isaiah 53, then, is in reality no "proof" at all, but rather a contrived confirmation for someone who has already chosen Christianity and chooses to read into the text what they wish regardless of what the Prophet intended to confer in his original message.

## **DID THE FOLLOWERS OF JESUS AND OTHER JEWS OF THE TIME VIEW ISAIAH 53 AS A MESSIANIC PROPHECY?**

Second (and consistent with all Jewish teaching at the time), Jesus' own disciples didn't view Isaiah 53 as a messianic prophecy. For example, after Peter identifies Jesus as the Messiah (Matt. 16:16), he is informed that Jesus will be killed (Matt. 16:21). His response: "God forbid it, lord! This shall never happen to you" (Matt. 16:22). See, also, Mk. 9:31-32; Mk. 16:10-11; Jn. 20:9. Evidently this was "news" to him and something that he was not aware of as an adult Jew which was most assuredly familiar with his own religion.

## **DID JESUS VIEW ISAIAH 53 AS A MESSIANIC PROPHECY?**

Even Jesus didn't see Isaiah 53 as crucial to his messianic claims - why else did he call the Jews children of the devil for not believing in him before the alleged resurrection (Jn. 8:39-47)?

**Answer for yourself:** And why did he later request that God "remove this cup from me" (Mk. 14:36) - didn't he know that a "removal of the cup" would violate the Gentile understanding of Isaiah 53 which his church would come to realize later after his death?

**Answer for yourself:** And third, even if we accept the Gentile Christian interpretation of Isaiah 53, where is it indicated (either in Isaiah 53 or anywhere else in the Hebrew Scriptures) that you must believe in this "Messiah" to get the benefits?

## **THE CONTEXT OF ISAIAH 53 IS COMPLETELY OVERLOOKED BY CHRISTIANS TODAY**

Since any portion of Scripture is only understood properly when viewed in the context of God's revelation as a whole, some additional study will be helpful before you "tackle" Isaiah 53.

Look at the setting in which Isaiah 53 occurs. Earlier on in Isaiah, God had predicted exile and calamity for the Jewish people. Chapter 53, however, occurs in the midst of Isaiah's "Messages of Consolation", which tell of the restoration of Israel to a position of prominence and a vindication of their status as God's chosen people. In chapter 52, for example, Israel is described as "oppressed without cause" (v.4) and "taken away" (v.5), yet God promises a brighter future ahead, one in which Israel will again prosper and be redeemed in the sight of all the nations (v.1-3, 8-12).

Chapter 54 further elaborates upon the redemption which awaits the nation of Israel. Following immediately after chapter 53's promise of a reward for God's servant in return for all of its suffering (53:10-12), chapter 54 describes an unequivocally joyous fate for the Jewish people. Speaking clearly of the Jewish people and their exalted status (even according to all Christian commentaries), chapter 54 ends as follows: "'This is the heritage of the servants of the Lord and their vindication is from Me,' declares the Lord."

## ISAIAH 53...A QUICK OVERVIEW BEFORE WE BEGIN

**In the original Hebrew texts, there are no chapter divisions, and Jew and Christian alike agree that chapter 53 is actually a continuation of the prophecy which begins at 52:13. Accordingly, our analysis must begin at that verse.**

**52:13 "Behold, My servant will prosper." Israel in the singular is called God's servant throughout Isaiah, both explicitly (Isa. 41:8-9; 44:1-2; 45:4; 48:20; 49:3) and implicitly (Isa. 42:19-20; 43:10) - the Messiah is not.**

**This is of major importance for our study.**

**Other references to "Israel as God's servant" include Jer. 30:10 (note that in Jer. 30:17, the servant Israel is regarded by the nations as an outcast, forsaken by God, as in Isa. 53:4); Jer. 46:27-28; Ps. 136:22; Lk. 1:54. The "servant" is the nation of Israel and not one individual!**

**Answer for yourself:** Given the Christian view that Jesus is God, is God His own servant?

**52:15 - 53:1 "So shall he (the servant) startle many nations, the kings will stand speechless; For that which had not been told them they shall see and that which they had not heard shall they ponder. Who would believe what we have heard?" Quite clearly, the nations and their kings will be amazed at what happens to the "servant of the Lord," and they will say "who would believe what we have heard?". 52:15 tells us explicitly that it is the nations of the world, the gentiles, who are doing the talking in Isaiah 53. See, also, Micah 7:12-17, which speaks of the nations' astonishment when the Jewish people again blossom in the Messianic age.**

**53:1 "And to whom has the arm of the Lord been revealed?" In Isaiah, and throughout our Scriptures, God's "arm" refers to the physical redemption of the Jewish people from the oppression of other nations (see, e.g., Isa. 52:8-12; Isa. 63:12; Deut. 4:34; Deut. 7:19; Ps. 44:3).**

**53:3 "Despised and rejected of men." While this is clearly applicable to Israel (see Isa. 60:15; Ps. 44:13-14), it cannot be reconciled with the New Testament account of Jesus, a man who was supposedly "praised by all" (Lk. 4:14-15) and followed by multitudes (Matt. 4:25), who would later acclaim him as a prophet upon his triumphal entry into Jerusalem (Matt. 21:9-11). Even as he was taken to be crucified, a multitude bemoaned his fate (Lk. 23:27). Jesus had to be taken by stealth, as the rulers feared "a riot of the people" (Mk. 14:1-2).**

**53:3 "A man of pains and acquainted with disease." Israel's adversities are frequently likened to sickness - see, e.g., Isa. 1:5-6; Jer. 10:19; Jer 30:12.**

**53:4 "Surely our diseases he carried and our pains he bore." In Matt. 8:17, this is correctly translated, and said to be literally (not spiritually) fulfilled in Jesus' healing of the sick, a reading inconsistent with the Christian mistranslation of 53:4 itself.**

**53:4 "Yet we ourselves esteemed him stricken, smitten of God and afflicted." See Jer. 30:17 - of God's servant Israel (30:10), it is said by the nations, "It is Zion; no one cares for her."**

**53:5 "But he was wounded from (NOTE: not "for") our transgressions, he was crushed from (AGAIN: not "for") our iniquities." Whereas the Gentile nations had thought the Servant (Israel) was undergoing Divine retribution for its sins (53:4), they now realize that the Servant's sufferings stemmed from their OWN actions and sinfulness against the nation. This theme is further developed throughout our Hebrew Scriptures - see, e.g., Jer. 50:7; Jer. 10:25. ALSO: Note that the Messiah "shall not fail nor be crushed till he has set the right in the earth" (Isa. 42:4). This is serious business, as you can see; when Messiah comes he will a major bone to pick with the Roman Church which spawned both anti-Semitic Catholicism and his child Protestantism.**

**53:7 "He was oppressed and he was afflicted, yet he did not open his mouth. Like a lamb that is led to slaughter,**



and like a sheep that is silent before its shearers, so he did not open his mouth." Note that in the prior chapter (Isa. 52), Israel is said to have been oppressed and taken away without cause (52:4-5). A similar theme is developed in Psalm 44, wherein King David speaks of the corporate nation of Israel and her faithfulness even in the face of gentile oppression (44:17- 18) and describes Israel as "sheep to be slaughtered" in the midst of the unfaithful gentile nations (44:22,11).

Regarding the claim that Jesus "did not open his mouth" when faced with oppression and affliction, see Matt. 27:46, Jn. 18:23, 36-37.

53:8 "From dominion and judgment he was taken away." Note the correct translation of the Hebrew. The Christians are forced to mistranslate, since - by Jesus' own testimony - he never had any rights to rulership or judgment, at least not on the "first coming." See, e.g., Jn. 3:17; Jn. 8:15; Jn. 12:47; Jn. 18:36.

53:8 "He was cut off out of the land of the living."

53:9 "His grave was assigned with wicked men." See Ez. 37:11-14, wherein Israel is described as "cut off" and God promises to open its "graves" and bring Israel back into its own land. Other examples of figurative deaths include Ex. 10:17; 2 Sam. 9:8; 2 Sam. 16:9.

53:8 "From my peoples' sins, there was injury to them." Here the Prophet makes absolutely clear, to anyone familiar with Biblical Hebrew, that the oppressed Servant is a collective Servant, not a single individual. The Hebrew word "lamoh", when used in our Scriptures, always means "to them" never "to him" and may be found, for example, in Psalm 99:7 - "They kept his testimonies, and the statute that He gave to them."

53:9 "And with the rich in his deaths." Perhaps King James should have changed the original Hebrew, which again makes clear that we are dealing with a collective Servant, i.e., Israel, which will "come to life" when the exile ends (Ez. 37:14).

53:9 "He had done no violence." See Matt. 21:12; Mk. 11:15-16; Lk. 19:45; Lk. 19:27; Matt. 10:34 and Lk. 12:51; then judge for yourself whether this passage is truly consistent with the New Testament account of Jesus.

53:10 "He shall see his seed." The Hebrew word for "seed", used in this verse, always refers to physical descendants in our Hebrew Scriptures. See, e.g., Gen. 12:7; Gen. 15:13; Gen. 46:6; Ex. 28:43. A different word, generally translated as "sons", is used to refer to spiritual descendants (see Deut. 14:1, e.g.).

53:10 "He will prolong his days."

**Answer for yourself:** Not only did Jesus die young, but how could the days be prolonged of someone who is alleged to be God?

53:11 "With his knowledge the righteous one, my Servant, will cause many to be just." Note again the correct translation: the Servant will cause many to be just, he will not "justify the many."

The Jewish mission is to serve as a "light to the nations" which will ultimately lead the world to a knowledge of the one true God, this both by example (Deut. 4:5-8; Zech. 8:23) and by instructing the nations in God's Law (Isa. 2:3-4; Micah 4:2-3). This mission, however, has been tragically circumvented by the Roman Church throughout history by the editing and adulterating the documents we call the New Testament today. What was once a Torah centered faith has become a religion based upon "believing in the identity of a man" instead of "living a life in obedience to the Law/Commandments of God." Today "grace" had completely nullified "personal accountability before God." Needless to say the "light" of Divine Truth as been replaced by Gentile Christianity's Catholic Church Council's decisions upon the "identity" of Jesus as it evolved over the first 500 years of the church. The identity of the Servant of God, the Jewish People, who paid in their blood the price that I might know God today, has been completely obliterated by Christian theology whereby "one man" has replaced an entire nation.



**53:12 "Therefore, I will divide a portion to him with the great, and he shall divide the spoil with the mighty."**

**Answer for yourself:** If Jesus is God, does the idea of reward have any meaning?

**Answer for yourself:** Is it not rather the Jewish people who righteously bore the sins from and of the world and yet remained faithful to God (Ps. 44)? Is it not rather the Jewish Nation who will be rewarded, and this in the manner described more fully in Isaiah chapters 52 and 54?

**In the following articles in this series we will examine in-depth many of the above items for your study and evaluation. When we finish you will no longer have any doubt or confusion regarding the correct interpretation of Isaiah 53 and whether it refers to Jesus or not. Who Is The Servant of God.**

**[We address that next in the following article in the Isaiah 53 series.](#)**

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## WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH...THE TRUTH ABOUT ABOUT ISAIAH 53 #2

### ISAIAH'S USE OF "THE SERVANT" AS REFERRING TO THE "WHOLE NATION" OF ISRAEL AND NOT TO A SINGLE PERSON

In order to begin our in-depth study with the proper background it is important that you familiarize yourself with the following Scriptures and the meaning of the prophet Isaiah in writing them. The following are every mention of "servant" from Isaiah. 40-66. Please read each of them and see for yourself if Isaiah is consistent throughout them by describing **the nation of Israel as the servant and not a man.**

This proper understanding of the identity of the "servant" and the proper understanding of the context intended by the prophet Isaiah is crucial to our efforts to arrive at the proper identity of the subject of Isaiah 52, 53, 54, as well as throughout the whole of the chapters 40-66. Due to the improper teaching that we have received from inherited Roman Christian traditions let alone incorrect preaching from our pulpits our whole lives we have been preconditioned to "read into these passages" meanings and identities, like Jesus, which were never intended by the prophet Isaiah.

I ask that you take the time to read each of the verses below as well as chapters from which they were taken in order for you to get the correct context in your minds properly. Then, and only then, can you be certain that the "servant" in question is not an individual or solitary man, but a collective of people: namely; the people of Israel. Isaiah never intended anyone to read his Book and obtain such a meaning, a meaning imposed only upon one person to the exclusion of the whole of the Jewish people.

First of all note with me that there 5 passages in the Book of Isaiah and in these Servant Songs in which God's servant is explicitly identified as the corporate nation of Israel:

*Isaiah 41:8-9 - (8) But you, Israel, are My servant, Jacob whom I have chosen, the seed of Abraham My friend. (9) You whom I have taken from the ends of the earth, and called you from its farthest corners, and said to you, "you are My servant; I have chosen you and I [will] not cast you away".*

*Isaiah 44:1-2 - (1) Yet hear now, O Jacob My servant, and Israel, whom I have chosen. Thus says the Lord your Maker, and He who formed you from the womb shall help you. (2) Fear not, My servant Jacob, and Jeshurun whom I have chosen.*

*Isaiah 44:21 - (21) Remember these, O Jacob and Israel, for you are My servant; I have formed you; you are My servant, O Israel, you shall not be forgotten of Me.*

*Isaiah 45:4 - For the sake of My servant Jacob, and Israel My chosen one, I called to you by your name*

*Isaiah 49:3 - And [God] said to me: "you are My servant, O Israel in whom I will be glorified!"*

**Answer for yourself:** Did you notice the use of both terms "Jacob" and "Israel" in the above verses which are defined as God's "servant", both Northern and Southern Israel. Did you notice that these two nouns representing the whole of the people of Israel are again referenced by the use of a singular noun, the word "servant"? Did you see that both Northern and Southern Israel are used to refer to the single noun "servant"? Here again is the use of plurality and singularity to refer to the whole of a nation and not just one person.

If we look to the whole of the Book of Isaiah then there are nine instances, including the four Servant Songs, that positively identify the servant as Israel.

Finally, let us take note of the fact that the subject in the two adjacent chapters that "sandwich" Isaiah and the Fourth Servant Song, namely, Isaiah 52 [through verse 12] and Isaiah 54, refers again as well to the restored and redeemed nation of Israel. Everywhere we look, taking note of the use interchangeably of both plural and singular pronouns and sounds we see the corporate nation of Israel being the subject of Isaiah the prophet and not a solitary individual, let alone the later Jesus of the New Testament.

This preliminary identification that I have made, that Israel is the "Suffering Servant" in the Fourth Servant Song of Isaiah and not Jesus, must now be tested by a verse by verse analysis of the entire Fourth Servant Song. Only in this way can we determine for certain if Jesus is the subject of Isaiah 53 and is a sacrifice for sin or if Israel is the "Suffering Servant" and suffered as a result of the sins of the Gentiles. It is to this we now devote the rest of these articles.

Let us begin such an analysis by reading the "Servant Scriptures" and becoming familiar with them.

Isa 41:9

*9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. (KJV)*

Isa 42:1

*1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. (KJV)*

Isa 42:19

*19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant? (KJV)*

**Answer for yourself:** Does the words "blind" and "deaf" as referring to the "servant" of God conjure up a picture in your mind of the perfect Jesus of the New Testament? Either used as allegories of "Spiritual blindness or deafness" or if taken "literally" here in concrete evidence that the "servant of the Lord" is not the perfect God-man Jesus as depicted for us in the New Testament.

Isa 43:10

*10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. (KJV)*

**Answer for yourself:** Did you notice the use of both singular and plural pronouns to refer to the "singular" reference to "the servant"? Here we find that "the servant" is described by using both plural pronouns "ye" as

well as plural nouns like "witnesses" but the intent of the whole verse is to refer to the whole of the Jewish Nation. That the servant is spoken of in the singular is not an issue here in terms of whether the servant can only be a single individual or may be a compound entity, such as a nation. For example, as can be seen from the context and poetic motif surrounding "Isaiah 53", the prophet refers to the servant in the "singular", "My servant", as God's witnesses (plural), "eidai", "My witnesses", and he uses verbs that are conjugated in the 2nd-person plural form! We must take note of the importance of how these words are used. Plural words, plural nouns, and plural pronouns exclude the solitary Jesus from being the "Suffering Servant"; not only of the "Servant Songs", the "Suffering Servant", but the subject of Isaiah 53 entirely!

Isa 44:1

*1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen: (KJV)*

Isa 44:2

*2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. (KJV)*

Isa 44:21

*21 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. (KJV)*

Isa 44:26

*26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: (KJV)*

Isa 48:20

*20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. (KJV)*

**Answer for yourself:** Did you notice the use again of "ye" which is the "plural nominative" which again Isaiah uses to indicate the whole corporate nation of Israel and not a single person? And when did Jesus "flee from the Babylonians", a nation that oppressed Israel 600 years before the time for his life according to the New Testament?

Isa 49:3

*3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified. (KJV)*

Isa 49:5

*5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. (KJV)*

**Answer for yourself:** When if ever do we find the New Testament Jesus "Spiritually apart" from God and needing to be brought "back to God" or "return back to God" or "exiled apart from the land of Israel" as we do again Isaiah's "servant" above?

**Isa 49:6**

*6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. (KJV)*

**Isa 50:10**

*10 Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. (KJV)*

**Isa 52:13**

*13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. (KJV)*

**Isa 53:11**

*11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (KJV)*

Let us reflect upon what we have seen and read so far. Looking at all the references for the "servant" or "Suffering Servant" from Isaiah 40-66 we saw repeatedly that both singular and plural pronouns like "ye" and even plural nouns like "witnesses" were used to identify this "servant of God". This indicates to the "thinking-believer" that the identify intended by the Prophet Isaiah for the "Suffering Servant" which we find in Isaiah 53 is not a single individual but rather is reflective of the whole Nation of Israel. We saw also that the two nouns, Israel and Jacob, reflecting both Northern Israel and Southern Israel, were used by Isaiah to define this "Suffering Servant". We saw as well that this "servant of God" was both "blind" and "deaf". We saw that even such terms if understood allegorically for Spiritual blindness and Spiritual deafness hardly could be mistaken for the God-man Jesus of the New Testament. Such terms, even if taken "literally" of physical disabilities, could never be used for the perfect God-man Jesus of the New Testament. We saw that this "Suffering Servant" flees from the invading Babylonians and this sets the time frame from to 597 B.C.E. or there abouts; again excluding application to the New Testament Jesus in the time frame given for his life. We saw that this "servant of God" was needing to be "brought back to God" since Spiritually apart from God. Again this is easy to see that this cannot refer to the Messiah of Israel or let alone the Jesus of the New Testament as we see him depicted. Also we saw that this "servant" was exiled from the land of Israel in need of a return to the very land itself; again such facts as taken from the comprehensive description of the "Suffering Servant of God" as given by Isaiah from chapters 40-66 exclude any link with the later New Testament Jesus. To say that Jesus is this "Suffering Servant" or saying that this perfect God-man of the New Testament is the subject of Isaiah 53 is a total denial of the Hebrew Scriptures and one of the greatest misunderstandings of the Bible which one can make. If we fail to understand Isaiah 53 correctly then will fall into even greater error when we come to the New Testament and its depiction of "the Christ".

[Now let us continue our study in the 3rd article in this series.](#)

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## WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH...THE TRUTH ABOUT ABOUT ISAIAH 53 #3

I suppose Isaiah 53 is possibly the most misunderstood and misused passages in the whole Bible. The reason as you will quickly come to see is partly due to the purposefully misquoting of the Hebrew and Jewish Masoretic text whereby the verses have been terribly altered and purposefully corrupted and mistranslated when translated into the Greek and later Latin and English translations. This not only destroys the original meaning intended by Isaiah but substitutes a "foreign" meaning instead. In so doing we are slowly led by such endeavors to fall prey to a replacement religion and this has happened to millions of people who have died never knowing the Divine Truth about "the Christ" let alone the "Messiah" of Israel.

Ever since I was a child I was told to believe that this passage, Isaiah 53, referred to Jesus and the New Testament fulfillment of Jesus being the Jewish Messiah who dies for the sins of the world.

**Answer for yourself:** But does it? Was the Messiah of Israel supposed to die?

Having previously looked at the workings and dynamics of the Sacrificial System and how the "blood" functioned within it did we not see that "blood" was the passive agent in the atonement process and never actually atoned for sin; rather, it was the "life" or "Soul" that was "in the blood", according to Leviticus 17:11, the Soul of each person who atoned for their own sin? Did we not see that atonement was obtained before the person actually brought the animal to the Temple and that the blood of the innocent animal was but a "symbol" and "picture" of the repentant Soul who had turned from his sin, was remorseful for his sin, confessed his sin, prayed, and did acts of righteousness and almsgiving so that "at-that-moment" he could demonstrate to God and to mankind, by applying the blood of an innocent animal on the altar, that he, like that animal, stood before God forgiven and accepted by God? We sure did.

**Answer for yourself:** How can we come to the truth of the matter when considering Isaiah chapter 53? Did we not just see that this "suffering servant", the subject of Isaiah 53, referred to the whole corporate Nation of Israel and not one person? We sure did. As our knowledge and factual evidence mounts that show us that we have grievously misunderstood and tragically been led in a horrific misunderstanding of Isaiah 53 then should we not "change our thinking" on these subjects we study and bend our knees to this higher Spiritual Truth, especially since we know that God is aware that we have learned the errors we have unknowingly inherited and see the higher Spiritual truth of the matter? How can we continue to deny such plain facts of Biblical History, the forgery of the Hebrew Scriptures as found in our Bibles, and outright facts of Hebrew Scriptural study, like the "plurality" of the "suffering servant", and yet hold to an "inherited faith in Jesus" when the facts so demonstrably prove such faith unworthy of belief for anything?

You might be surprised at what you find when you embark upon such in-depth study. Only setting in the pew of your Church, never cracking scholarly books, guarantees that you will never come to "full age" and be able to discern "truth" from "fiction". If you undertake to read this series of articles the results of your study will lead to you discover a completely different understanding from what many of you supposed that Isaiah was

teaching. As we examine the forthcoming purposefully corrupted Hebrew Scriptures which later find their way into our Bibles you will be broken to the core to realize that you have never read the true Word of God before; that instead you like myself years ago, had fallen into darkness and the Roman lies that litter the pages of its Book intended to deceive the world and lead such readers away from Jerusalem and to Rome. They have succeeded beyond their wildest imagination. Besides of the reason "highlighted" above, another reason why we do not understand these passages in Isaiah 53 correctly is that most of us grew up in churches where our spiritual authorities chose to "read into the text" of Isaiah 53 concepts and ideas that could not be "drawn from the text". Let me explain.

In Seminary I learned that there are Laws of Interpretation concerning the proper interpretation of Biblical Scriptures. No one ever told me that after graduation we can forget them and make these Scriptures say whatever we want them to say. These Laws of Biblical Interpretation is called the study of Hermeneutics. These Laws of Biblical Interpretation must be correctly and artfully applied to the text of Scripture if one wants to arrive at the truth of what the passage is truly saying. There is only one problem outside of the Seminary classroom; namely few pastors or church adhere to such rules and laws of interpretation of Scripture. I learned in Seminary that there is a big difference between "exegesis" and "eisegesis. Sadly, we don't follow these Laws of Interpretation from the pulpits of our Churches. Let me explain by looking at the definitions of these two very important words.

- **Exegesis**, [from *exegeomai* in the Greek, to explain-ex, and *hegeomai*, to lead, to guide] The exposition or interpretation of any literary production, but more particularly the exposition or interpretation of Scripture; also the principles of the art of sacred interpretation of the ancient texts as given by those who came before; exegetics; hermeneutics.
- **Eisegesis** noun : personal interpretation of a text (especially of the Bible) using your own ideas. In other words, reading "into the text" concepts and ideas totally foreign to the text; ideas that you want the text to convey.

As you can see for yourself if we follow the laws of eisegesis we can be assured of arriving at an erroneous interpretation of the text and lose the truths the prophet or writer intended to convey. Conversely, only by rigid application of the laws of exegesis can we be assured of arriving at the truths God desires we both understand and possess let alone "pattern" our lives after. Let us go on.

Since this article is intended for Christian readers, I will not go into depth regarding the traditional interpretation that the "Suffering Servant" that has been taught for over 1,800 years; namely that this "Suffering Servant" who dies for the sins of the world is this New Testament Jesus. This has been the standard "eisegesis" and interpretation since the rise of Roman Orthodoxy and the Early Church Fathers who "reedited" the First New Testament of the Gnostic Chrestians who taught otherwise. Following the ancient Sacred Wisdom these Gnostics followed the ancient Laws of Interpretation since ancient Egypt and in so doing taught a completely different "Christ" and "allegorical death and incarnation of Christ" than Rome will teach later. Altering Hebrew Scriptures like Isaiah 53 will provide Rome the Old Testament foundation needed to carry over their deception to their reworking of their Second New Testament and in so doing cite Isaiah 53 and other like-altered Hebrew Scriptures for their authority for the new Roman "radical reinterpretation" of all that came before them. I would only ask that you read these series of articles closely and limit your "eisegesis" (reading into the text your personal interpretation received through a life full of sermonizing) and let the truths of the passage derived from "exegesis (whereby we explain, interpret, and critically examine the text) speak to you and in this light let these true Hebrew unaltered Scriptures determine what your religious belief system should be in light of the facts since such findings are "taken from the passage" and not "read into" the passage. After you have completed these articles the decision will be up to you what you believe Isaiah 53 is teaching. But until you continue to read these articles and see this information mount for yourself you are limited by the knowledge withheld from you and are sadly unable to make an intelligent decision. With this as my motive let us begin a critical examination of the texts.

## ISA 52:13---ISA 53:12...(AS TAKEN FROM THE MASORETIC TEXT [THE JEWISH BIBLE] AND NOT THE ALTERED OLD TESTAMENTS FROM MOST CHRISTIAN'S BIBLES (THE KJV FOR EXAMPLE))

Since the Hebrew Scriptures has no chapter divisions we must begin our study at Isaiah chapter 52:13 if we ever hope to see just whom is really speaking later in Isaiah 53. Common opinion concerning chapter divisions in the Bible attributes them to Cardinal Hugo of Saint Cher for use in his concordance to the Latin Vulgate (1240 A.D., first printed, with modification, at Bologna, 1479 A.D). Amazing that it took over 1,200 years to "cut up" the Bible in such a way as to confuse the people more as if Rome had not done enough before them. Let us see this "purposeful confusion" first hand and no greater example could be cited that Isaiah 52 and 53 as you will now see.

*13. Behold, My servant shall prosper; he shall be exalted and lifted up, and shall be very high.*

*14. As many wondered about you, "How marred his appearance is from that of a man, and his features from that of people!"*

*15. So shall he cast down many nations; kings shall shut their mouths because of him; for what had not been told to them they shall see; and that which they had not heard they shall consider.*

Let me interject that the word for "nations" in the Hebrew is as follows:

1471 gowy rarely (shortened) goy- as a noun, masculine: nation, people

- a) nation, people
- 1) usually of non-Hebrew people
- 2) used of descendants of Abraham
- b) used of a swarm of locusts or other animals (figurative) as a proper noun, masculine:
- c) Goyim="nations"

Let us notice if we will the different readings of this verse between the Hebrew Scriptures and the later Christian KJV:

*Isaiah 52:14 - As many wondered about you, "How marred his appearance is from that of a man, and his features from that of people!"*

*Isaiah 52:14 (KJV) - As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:*

The two renditions are quite similar, though the Jewish version is clearer on who is speaking, and of whom this is being spoken. It is worth noting that in several Christian renditions a subtle contextual change in this verse is effected by switching the pronoun from "you" to "him", something that is acknowledged via a footnote by some Christian Bibles like the NIV and RSV. Good for them and their honesty; that is more than we can say for most of the other alterations in our Bibles which are not noted. In the previous verse, Isaiah 52:13, Isaiah prophesies that, in the end, Israel will prosper and take its rightful place in God's plan. In Isaiah 52:14, the prophet foretells that this event will cause much surprise and astonishment among the (Gentile) nations, since they habitually looked down upon the Jewish people. Still being the narrator here and speaking for God, Isaiah quotes what the (Gentile) nations will be saying about Israel in their astonishment. The dismayed (Gentile) nations will see a people, thought to be disfigured and "sub-human", being exalted and successful, a people who have God with them and not against them (e.g., Is 52:9-10). Isaiah reassures his people, Israel, that those who

had such visions of them will be stunned when they see that Israel is the one who will be exalted in the end.

Now back to the text....as we take up with Isaiah 53:

1. *Who bath believed our report? And to whom is the arm of the Lord revealed?*
2. *And he came up like a sapling before it, and like a root from dry ground, he had neither form nor comeliness; and we saw him that he had no appearance that we should have desired him.*
3. *Despised and forsaken by men, a man of pains and accustomed to illness: and as one who hides his face from us; despised, and we esteemed him not.*
4. *Indeed, he bore our illnesses, and our pains - he carried them, yet we accounted him as plagued, smitten by God and oppressed.*
5. *But he was pained from our transgressions, crushed from our iniquities; the chastisement of our welfare was upon him, and with his wound we were healed.*
6. *We all went astray like sheep, we have turned, each one on his own way, and the Lord accepted his prayers for the iniquity of all of us.*
7. *He was oppressed, and he was afflicted, yet he would not open his mouth; like a lamb to the slaughter he would be brought, and like a sheep that is mute before her shearers, and he would not open his mouth.*
8. *From imprisonment and from judgment he is taken, and his generation who shall tell? For he was cut off from the land of the living; because of the transgression of my people, a plague befell them.*
9. *And he gave his grave to the wicked, and to the wealthy with his kinds of deaths, because he committed no violence, and there was no deceit in his mouth.*
10. *And the Lord wished to crush him, He made him ill; if his soul makes itself restitution, he shall see seed, he shall prolong his days, and God's purpose shall prosper in his hand.*
11. *From the toil of his soul he would see, he would be satisfied; with his knowledge My servant would vindicate the just for many, and their iniquities he would bear.*
12. *Therefore, I will allot him a portion in public, and with the strong he shall share plunder, because he poured out his soul to death, and with transgressors he was counted; and he bore the sin of many, and interceded for the transgressors.*

**Answer for yourself:** Who is speaking in this passage? Is this Isaiah as we are traditionally told or expect since the Book carries his name? Could it be another and we not know it? Are you aware that if we get the identity of the speaker incorrect in Isaiah 53, as 99% of all Christians do, then we again are set up to misunderstand the identity of "the Servant"? How can we find for certain whom is speaking in this 53rd chapter of Isaiah? Well we have to back-track to get this information since the chapters have been "cut" and "separated". You need to ask yourself if this division between Isaiah 52 and Isaiah 53 was done on purpose at this particular position in order to deceive the reader as to whom is speaking. The Hebrew Bible never did this 2,000 years ago. It was much harder then to get confused as to who was speaking than today. We normally open our Bibles and read starting at 53:1 and "assume" that Isaiah is speaking, for after all the Book carries his name. It seems so simple and plain. It is not. Let us continue to study and I will show you.

## WE MUST DECIDE WHO IS DOING THE “SPEAKING” IN THESE VERSES IN ORDER TO INTERPRET THEM CORRECTLY

Now we come to a significant discrepancy in the Christian translation of the Hebrew Scriptures worthy of our intense scrutiny.



*Isaiah 52:15 - So **shall he cause** many nations to be startled; kings shall shut their mouths because of him, because that which had not been told to them they saw, and that which they had not heard they perceived.*

*Isaiah 52:15 (KJV) - So **shall he sprinkle** many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.*

Notice if you will the discrepancy between the Jewish and KJV renditions of the Hebrew term "yazeh" meaning "shall he cause". Again the Hebrew has it correct but the Christian translation has completely altered its meaning; changing "shall he cause" to "shall he sprinkle". Since this is a significant discrepancy, it requires further analysis. Note if you will the idea of "sprinkle" connotes ideas of the Sacrificial System and the priests "shaking" the blood upon the altar and the mercy seat. The Christian KJV mistranslation is purposeful owing to the fact they are trying to make it appear as if the "Suffering Servant" is doing the sprinkling, and in this case, the sprinkling of "blood". The act of sprinkling is a direct result of a shaking motion by the agent who does the sprinkling. But this "shaking" that is associated with the context of Isaiah 52:15 is not the result of the one doing the sprinkling but other; in context the kings of the Earth when the Divine purpose of God in the Jewish people is made know to them. The Hebrew has it correct again and not our KJV. Consequently, the Jewish rendition of "yazeh" in Isaiah 52:15 as, "... **shall he cause ... to be startled ...**", or any number of commonly found variations of it, turns out to be the contextually proper translation. Although the KJV and most other Christian Bibles mistranslate this term, some Christian translations either agree with the Jewish rendition (e.g., AMP ["startle"], RSV ["startle"], Darby ["astonish"]), or acknowledge it via a footnote (e.g., NIV ["sprinkle"; footnote: Hebrew; Septuagint so will many nations marvel at him], NLT ["startle"; footnote: Or cleanse], NKJV ["sprinkle"; footnote: Or startle]).

The intensity of the surprise these (Gentile) nations will experience at finally seeing that they have persecuted God's Light sent to themselves, the Nation of Israel down through history, will not only startle them, but it will cause them to be dumbfounded. and their knees will knock and their legs "shake". They will observe events that were previously beyond their imagination, and their shock upon witnessing the exaltation of Israel is foretold in the Hebrew Bible:

In sharp contrast to the reaction of the (Gentile) nations, the prophets never foretell that the Jewish people will ever proclaim shock or will need to admit a mistake to the (Gentile) nations. or need to convert to Christianity for salvation. In fact, just the opposite is prophesied in the Hebrew Bible:

***Zechariah 8:13,23 - (13) And it shall come to pass that, [just] as you were a curse among the nations, O House of Judah and House of Israel, so will I save you, and you shall be a blessing; fear not, may your hands be strengthened! (23) So said the Lord of hosts: 'In those days, when ten men of all the languages of the nations shall take hold of the garment of a Jewish man, saying: 'Let us go with you, for we have heard that God is with you'.'***

The Hebrew Bible makes it very clear who made the mistake. The mistaken ones are the (Gentile) nations, not the Jewish people!

**Answer for yourself:** What should this teach us?

As has been demonstrated here and elsewhere, a thorough knowledge and understanding of the Hebrew language and of the Hebrew Bible are necessary, not optional, resources when attempting to develop a correct interpretation of any passage in the Hebrew Scriptures let alone any reference, true or otherwise, as used in the Christian English Old and New Testaments.

Now let us look at these texts again and reflect.

## Isaiah 52:15-53:

- *Isa. 52:15. So **shall he cause many nations to be startled; kings shall shut their mouths because of him, because that which had not been told to them they saw, and that which they had not heard they perceived.***
- *Isa. 53:1. **Who hath believed our report? And to whom is the arm of the Lord revealed?***

Notice first with me "certain key" words. These "key words" are in the "plural." Notice from Isa. 52:15 and onwards it is the Gentile Kings of nations (Gentile kings of non-Jewish nations) and not the Jewish people who are speaking here in Isaiah chapter 52 with numbed astonishment. It is not the Jewish nation, a Jewish prophet, or any Jewish person who is speaking in Isaiah 52:15 and onwards including later in Isaiah chapter 53! The Rabbis, the interpreters of their own Hebrew Scriptures, teach this very same interpretation of these texts as well. If we miss the true identity of whom is speaking we will miss the whole of the proper interpretation of what is being later said in Isaiah chapter 53. We must approach everything that follows Isa. 52:15 and onward from the mindset and view of the Gentile's perspective concerning Israel and not the Jewish perspective of Israel and the "suffering servant". This will be startling for our understanding of what comes next in Isa. 53 but remember there were no chapter divisions when these Hebrew Scriptures were written and that being so it was much more difficult than today to read Isaiah 53 and be confused as to whom is speaking let alone the message intended by the Hebrew Prophet Isaiah. What we find in this "numbed astonishment" of the Gentile Kings of the nations and what they are finally hearing, witnessing and understanding regarding Israel what they had never heard or read, they are seeing concerning Israel what they had never seen or even imagined could be true; but it is. They are coming to a realization for the first time in their lives that everything that they had heard and been taught about Israel from a Gentile perspective is incorrect and inaccurate. If you read our articles on the Sacrificial System and the role of "blood" in it then you are a fulfillment of this passage occurring not only in your life as well but in the life of the "non-Jew". Everything that these Gentile believed they knew "religiously" about Israel and the Jews is shown to them to have been erroneous and counterfactual. Everything they had accepted and believed "by faith" concerning Israel was false and their religious belief system regarding Israel, its Messiah, and its Sacrificial System stands before their enlightened understanding as wrong! The true identity and purpose of Israel as God's servant now is shown to them and their new enlightenment stands in stark contrast to everything they had previously heard and considered about Israel or even heard preached and believed about the Jews. Understandably, the first question on their lips is, ***"Who would have ever believed such a thing?"*** These Gentile leaders and "kings" are utterly astounded that the Jewish people, whom all the non-Jewish nations have together despised and molested for thousands of years, now stand before their newly enlightened Spiritual understanding vindicated and they see in contradiction to what they erroneously learned in their own deviant theologies that like themselves the Jewish nation enjoys the promised salvation of God. **This newly enlightened understanding of Israel is totally foreign to their prior theologies and what they were accustomed to hearing taught and preached and what they expected to happen to the Jewish people.** In other words these thoughts and beliefs about the fate of the Jewish people and their salvation have been totally in error as held by these non-Jewish people and their "kings" and religious and political leaders. Understand that the vast majority of Christianity today, if asked, will say the Jewish people are damned to hell if they don't believe in Jesus as the Jewish Messiah and that the blood of Jesus is the only atonement for the sin of the world; the blood of which is appropriated to this world solely upon one's faith in the "theologies" surrounding the Jesus of the New Testament. Let us go on.

The conspicuous shock that the gentile nations will experience and express at the end of days is a common theme throughout the Bible. But this fact can only be known if you spend a lot of time in the Hebrew Scriptures, and let's face the truth, most Christians today spend the vast majority of their time reading only the New Testament and find little use for the Hebrew and Jewish Scriptures. This I assure you would not be the case had they sufficient knowledge of the Hebrew Scriptures corruption as it now stands today in our Christian Old and New Testaments.

**Bear in mind that nowhere in the Hebrew Scripture do the prophets foretell that the Jewish people will ever proclaim shock, or admit any theological or religious mistake to the gentiles in the messianic age. On the contrary, the Bible clearly testifies that in the messianic age ten gentiles of different languages will grasp the shirt of a Jew and say:**

*Zech 8:23 23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. (KJV)*

**Answer for yourself:** In the above verse whom does it appear is "leading" whom; the Christian Church with its Rome theology that contradicts the ancient Spiritual Wisdom and the Hebrew Scriptures or the Jewish nation who is guiding the non-Jews of the world to God? Remember, this is believed by all to be a picture of the events of the "Millennium" which is yet to be a future experience on our world.

## **Micah 7:15-16**

*15 According to the days of thy coming out of the land of Egypt will I show unto them marvelous things. 16 The nations (non-Jewish peoples) shall see and be confounded at all of their might: they shall lay their hands upon their mouth, their ears shall be deaf.*

## **Isaiah 41:11**

*11 Behold all those who were incensed against you shall be ashamed and confounded; those who quarreled with you shall be as naught and be lost.*

## **Jeremiah 16:19**

*19 O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth and shall say, "Surely our fathers have inherited lies, vanity, and things wherein there is no benefit.*

Please listen. As a Seminary graduate with a Master's degree no less, the tools I received while at Seminary were put to further use after I graduated since my questions and prior concerns observed in Seminary prompted me into daily serious study to the find the answers for what I saw was often contradiction and confusion of theologies. My unquenchable desire for the truth caused me to devote myself daily to in-depth study of Biblical language, Biblical history, Biblical cultures, archeology, especially Biblical Judaism, the textual integrity of the Hebrew Scriptures in comparison to the later Greek and English translation, comparative religion and its parallels to our "Jesus Story", the ancient Egyptian religion, Gnosticism, astronomy, etc. I must admit that upon 20 years of in-depth research and study, sometimes up to 10 hours a day, I have found that I have fulfilled Jeremiah 16:19-20.

I have come to affirm the truth of the conclusion Jeremiah makes in the above Scripture in 16:19 which I found to my revulsion is totally correct: my non-Jewish forefathers, during the 2nd through the 5th centuries, having accepted the legacy of Nicea and Constantine, and many others who followed in his footsteps, replaced a Jewish faith with one of Rome's invention whereby Rome altered the sacred Hebrew Scriptures and manuscripts to make sure that all subsequent non-Jewish followers accept "their" Roman brand of religion, propagated religious lies, vanity, and vain worship and like us today, they never knew the difference! Faced with such startling knowledge which most Christians have never had the opportunity to be exposed to, I endeavor to reach out to others to inform them of these truths long held from the Christian community in order that their knowledge and faith in both

God and Christ/Messiah be accurate and correct and not a travesty of Divine Truth created in the wake of the traditions of men with Spiritual and political agendas like we find with Rome!

## REGARDLESS OF WHAT YOU HAVE HEARD PREACHED IN YOUR CHURCH....WHO DOES ISAIAH IDENTIFY AS "THE SERVANT"?

### Isaiah 41:8-9

*But thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend. 9 Whom I grasped from the ends of the earth, and from it nobles I called you, and I said to you. "You are My servant"; I chose you and I did not despise you.*

### Isaiah 44:1-2

*1 Yet hear now, O Jacob My servant and Israel, whom I have chosen. So said the Lord your Maker, and He who formed you from the womb shall aid you. 2 Fear not, My servant Israel, and Jeshurun whom I have chosen.*

### Isaiah 44:21

*21 Remember these, O Jacob and Israel, for thou art My servant, I have formed thee; thou art My servant, O Israel, thou shalt not be forgotten of Me.*

### Isaiah 45:4

*4 For the sake of My servant Jacob, and Israel My chosen one, and I called to you by your name...*

### Isaiah 48:20

*20 Leave Babylon, flee from the Chaldeans; with a voice of singing declare, tell this, publicize it to the end of the earth; say, The Lord has redeemed His servant Jacob."*

### Isaiah 49:3

*3 And said to me, thou art My Servant, O Israel, in whom I will be glorified!*

### Psalms 136:22

*22 Even a heritage unto Israel His servant; for His mercy endures forever*

### Jeremiah 30:10

*10 Therefore fear not, O My Servant Jacob, says the Lord, neither be dismayed, O Israel: for, behold, I will save you from afar....*

**Answer for yourself:** Did you notice that consistently the writers call "Jacob" and "Israel", the corporate nation of the Jewish people, God's "Servant"? When was Jesus fleeing from the Chaldeans? This had to be the nation of Israel of whom Isaiah spoke and only the whole nation of Israel which is made up of every Jewish

person, man, woman, and child. This "servant" was never intended to be limited to but one person as has been done by the theologies of the Gentile. As Isa. 52 attests there is coming a day that the eyes of the non-Jew will open and he will stand amazed before God and the Jewish people and utter: *"Surely my non-Jewish fathers have inherited lies, vanity and things in which there is o benefit"!*

**Answer for yourself:** So what do we learned and reaffirmed in this article about the identity of the "Servant" of God?

***The Suffering Servant of God is the nation of Israel and not an individual; that is, the Suffering Servant of God is a collection of people and not just one person.***

**Answer for yourself:** What are the implications of this knowledge as we approach chapter Isaiah 53? Is Isaiah chapter 53 about one person as the suffering servant or about a whole nation of suffering servants of God? According to all these Scriptures and the writing style of the writer beyond any doubt we approach Isaiah chapter 53 fully convinced in mind and Spirit that this suffering one must be the corporate nation of Israel, and not one person, let alone one of Rome's invention.

Before we delve any deeper in the examination of Isaiah 53 itself, some preparatory issues must be thought-out. First let us deal with the issue of circular reasoning. Even if we interpret Isaiah chapter 53 as typical of Christianity and forgetting for a minute the many mistranslations and distortions of context which will be noted below as our studies advance, the most that could be said is this: Isaiah 53 is about someone who dies because of or from the sins of others.

**Answer for yourself:** According to the New Testament narrative the people surrounding the cross saw this Jesus die, but did anyone see him die as an atonement for the sins of others? As we have seen repeatedly in our study of the dynamics of the Sacrificial System this was not possible and no Jew viewing this death or not could have made such a serious blunder and misinterpretation of their own Jewish faith to believe that anyone could die for the sins of another. So, no Jew alive at that time would have believed such. Such an idea is simply the meaning which the New Testament writers back-writes into his death centuries later. Only if you already accept the New Testament teaching that Jesus' death had a non-visible, Spiritual significance of some sort can you than go back to Isaiah and say, "see - the Prophet predicted what I already believe." Isaiah 53, then, in tradition Christian translation and interpretation is in reality no "proof" at all, but rather a contrived and invented confirmation for someone who has already chosen Christianity and who is at the present time totally ignorant as to the workings of the Sacrificial System. But we need say more. Even close examination of the New Testament texts show us that Jesus' own disciples didn't view in their day that Isaiah 53 was a messianic prophecy. For example, after Peter identifies Jesus as the Messiah (Matt. 16:16), he is informed that Jesus will be killed (Matt. 16:21). Peter's response: *"God forbid it, lord! This shall never happen to you"* (Matt. 16:22). This is not the only reference for such a statement and belief. One only needs to look at:

***Mark 9:31-32 31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. 32 But they understood not that saying, and were afraid to ask him. (KJV)***

***Mark 16:10-11 10 And she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not. (KJV)***

***John 20:9 9 For as yet they knew not the scripture, that he must rise again from the dead. (KJV)***



Here we have 3 passages yet remaining in the Gospels which should cause us to think and begin serious inquiry into our "Jesus Story", but since not possessing adequate knowledge of Biblical Judaism little do we know that a 5 year old Hebrew child had memorized the entirety of the Book of Leviticus and at twelve years of age was proficient with the first 5 Books of Moses. Had there existed in normative Biblical Judaism in the first century a Biblical Scripture or teaching that the Messiah of Israel was to die and rise in 3 days everyone would have know it; but we see that those of the highest Spiritual nature and development and who devoted their lives to follow this would-be Messiah knew nothing of such a passage. Unlike the picture of the disciples in our New Testament whom are made out to be slow, short sighted, stupid, unlearned, and ignorant of the Hebrew Scriptures, Jewish history tells us a different story as does Biblical Judaism itself. No follower of some supposed Messiah would be ignorant of a Scripture that supposedly said that "the Messiah must rise from the dead" but yet we find that and are taught to believe this never checking out the validity of such Spiritual darkness engrafted upon the followers of this Messiah. Even today Jews don't know of this passage of Scripture because it simply does not exist. Thus it follows that believing not that the Messiah has been raised from the dead is not out of character since the Messiah was not expected to die in normative conservative Judaism. No wonder the disciples like Peter and others express wonder at the idea that the Messiah was to be killed and rise again; this idea and passage is totally foreign to the earliest Messianic Idea of Israel and only develops in some quarters much later in the wake of the failed appearance of the Messiah of Israel. Only much later were such concepts adopted by only a few to explain Israel's failure to merit the appearance of their Messiah. Even Jesus didn't see Isaiah 53 as crucial to his messianic claims or believe the Messiah was to die for the atonement for the sins of the world!

**Answer for yourself:** How do we know? Why did Jesus later request that God *"remove this cup from me"* (Mk. 14:36)? Did not the supposed Messiah of Israel know that he had come to die for the sins of the world as Rome would later teach? Did not Jesus know that a "removal of the cup" would violate the gentile understanding of Isaiah 53 render the world in a state of eternal sin debt and doom everyone to Hell, past, present, and future as Rome will later teach?

**Answer for yourself:** Even even if we accept the gentile Christian interpretation of Isaiah 53, where is it indicated (either in Isaiah 53 or anywhere else in other Hebrew Scriptures) that you must believe in this "Messiah" to get the benefits of God's blessing or salvation?

Christianity has for centuries falsely claimed that it is only with the commentary of Rashi (1040-1105), seeking to refute the Christian interpretation, that the Jews began to interpret Isaiah 52:13-53:12 as referring to the entire nation of Israel.

**Answer for yourself:** Is this true? No more so than the bulk of its own invented theologies. Let me show you.

This misconception perhaps owes its origin to Edward Pusey, who maintained in his 1876 introduction to The "Suffering Servant" of Isaiah According to the Jewish Interpretations (trans. Driver and Neubauer, [reprinted] New York: Hermon Press, 1969) that "The new interpretation began with Rashi" who lived between 1105-1040 A.D. (p. XLIV). Mr. E. Pusey is dead wrong! He needs to study more before he errs to such a degree which will sadly mislead millions because of his error. The interpretation of the corporate nation of Israel as God's "Suffering Servant" was neither new, nor did it began with Rashi. This supposed belief and allegation that Rashi, just 1,000 years ago, developed such an interpretation of Isaiah 52 and 53, is refuted even by a Christian source. In Contra Celsum, written in 248 C.E. (some 800 years before Rashi), the great Church Father Origen records that Jews contemporary with him interpreted this passage as referring to the entire nation of Israel. Here from the testimony of an early Church Father writing in 248 C.E./A.D. he wrote: I remember that once in a discussion with some whom the Jews regard as learned I used these prophecies [Isaiah 52:13-53:8]. At this the Jew said that these prophecies referred to the whole people as though of a single individual, (personification) since they were scattered in the dispersion and smitten, that as a result of the scattering of the Jews among the other nations many might become proselytes. In this way he explained the text: "Thy form shall be inglorious among men"; and "those to whom he was not proclaimed shall see him"; "being a man in calamity" (Origen, Contra Celsum, trans. Henry Chadwick, Cambridge: Cambridge University Press, Book 1.55, 1965, p. 50) This shows that Jewish biblical exegesis subscribing to the belief that the people of Israel was and has always been God's "suffering servant" as spoken of throughout the entire

passage of Isaiah pre- dates Rashi by many centuries and proves that the Jewish people did formulate such an understanding later in order to refute the "Jesus Story" sold to the world by Rome.

Additionally, the history of Israel, down through the last two thousand seven hundred years and even longer, shows that the servant is, none other than the nation of Israel personified. Chapter 53 of Isaiah reiterates this fact by providing an historic overview of the tragedies and jubilations of the servant, Israel, throughout its history.

**Answer for yourself:** Who would believe that this exiled nation, this humiliated loathsome Jewish people would be fated to survive the vicissitudes of its historical suffering and sins meted out to them which they bore at the hands of the Gentiles and the Gentile Kings to once more have a future entailing prominence, hope, and joy? This is the cause of the "numbed astonishment" of the Gentile Kings of the Earth we saw in the beginning of this article when looking at Isa. 52:15.

Simply, said, we as Christians are guilty of not drawing out of these Hebrew Scriptures as taken from the unaltered Hebrew/English Bible the intended meaning of the prophet (exegesis), but rather, misinterpreting the passage not only because so many of them are altered as they exist and forged in our Christian Bibles but also by "reading into" these passages a preconceived religious belief imposed upon us from repeated pulpit sermons. We have fallen into the trap of believing what others have said (eisegesis) more than what we believe from digging out the Divine Truths from the unaltered Hebrew Scriptures themselves (exegesis). What we have heard erroneously preached and taught our whole lives from our pulpits cannot be supported by critical examination of the Hebrew Scriptures let alone Biblical Jewish history. Our Christian religious belief system is in error, and often this leads us to unknowingly into vain worship and there is no doubt about this if you seriously study the issues I bring forth!

**Answer for yourself:** If we read "Jesus" into Isaiah 53 and not understand that the "suffering servant" is the collective nation of Israel, then are we not guilty of "reading into the text our personal interpretation" irrespective of the intended meaning of the prophet and guilty of "eisegesis"? By doing so do we not guarantee that we will never arrive at the Spiritual Truth intended by Isaiah the Prophet? We sure do.

***THE ONLY CONCLUSION WE CAN RIGHTFULLY DRAW FROM TRUTHFUL EXAMINATION OF THE TEXT IS THAT THE IDENTITY OF THE "SERVANT" IN THE PROPHET'S FOURTH SERVANT SONG, ISAIAH 53, MUST BE THE NATION OF ISRAEL AND NOT ONE INDIVIDUAL OR A SINGLE PERSON NAMED JESUS***

[Let us continue in the 4th article in the Isaiah 53 series](#)

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## WHAT YOU WERE NEVER TAUGHT...THE TRUTH ABOUT ABOUT ISAIAH 53 #4

In the previous article I made a strong case for correctly interpreting the “Suffering Servant” of Isaiah 53 in the plural tense and not the singular tense [the "servant" of which the Prophet Isaiah speaks is the corporate nation of Israel and not a single individual]. That means if we want to correctly interpret the Bible we cannot continue any longer to read the New Testament “Jesus” into Isaiah 53 no matter what our theology might be at the present. Let us now examine more concrete testimony which validates the interpretation of Isaiah 53 as referring to the nation of Israel as God's "Suffering Servant" and not just one man.

### THROUGHOUT THE SERVANT SONGS THE “NATION OF ISRAEL” IS SPOKEN OF IN THE SINGULAR...BUT THE PRONOUN IS UNDERSTOOD AS THE "NATION"

As I grew up in the church I was continually told that since Isaiah 53's references to the Servant is in the singular that this conclusively proves that this chapter is speaking of a single individual rather than the entire nation of Israel. By default this always was made to apply to the Jesus of the New Testament and never to the personification of the corporate Nation of Israel through the use of the singular pronouns. We saw in the earlier articles that to say that the “singular” reference, as applied to the Suffering Servant in Isaiah 53, definitely refers to a later historical Jesus disregards the entire context and surrounding poetic motif of Isaiah 52-54.

*I cannot ask you to believe this unless I can prove it to you. So let us investigate the matter in detail.*

In Isaiah 43:10, the prophet clearly identifies the "servant" (singular) as God's "witnesses" (plural).

Notice that the “servant” again is described as "witnesses"; a word used in plural tense thus referring to more than one individual. Also, all Christians agree that the two chapters that sandwich Isaiah 53 (52 and 54) consistently speak of the Jewish people as a single individual but yet want to think that the middle chapter, Isaiah 53, all of a sudden refers to a "single individual". This destroys the whole context of what Isaiah is describing and relating. When considering that "Isaiah 53" actually begins in the latter part of the 52nd chapter, Christianity's argument becomes increasingly weak. Furthermore, as I will show you momentarily, the prophet alternately speaks of the servant in Isaiah 53 in both the singular and plural tenses interchangeably.

Isaiah 43:10

*10 Ye are My witnesses saith the Lord, and My servant whom I have chosen: that you may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me.*

*Notice how the plural "witnesses" refers to only "one servant" ... "My servant" which again is used in the "singular".*

As the book of Isaiah progresses from the 52nd, 53rd, and into the 54th chapter, it continues to speak of the Jewish people as though they are a single individual. This barren woman, a picture of a tormented Israel at the hands of its Gentile persecutors, will be saved from her affliction and jubilate wholeheartedly in her final vindication.

As more of a review let us recall that we saw in the earlier articles the importance of knowing the identity of the "speakers" in Isaiah and this was pointed out at the start of our analysis. The opening segment of the Fourth Servant Song, Isaiah 52:13-15, was in the "voice" of God. As Chapter 53 opens, an abrupt change occurs in the "voice", and the prophet conveys the words of the Gentile nations. In the present segment, Isaiah 53, the (Gentile) nations are still "speaking", confessing their guilt and admitting the unjust mistreatment of the servant of God, Israel, at their hands. It is related that at an appointed time the Gentile nations will begin to recognize Israel's proper place and role in history and how they have suffered as God's servant at their hands. The Gentile nations will at an appointed time come to the realization that they have on their hands the blood of God's "Suffering Servant" whom they mistakenly persecuted and killed days without number. One only has to read his newspaper or see the news to see the conditions of which Isaiah speaks which are yet being fulfilled in our day and time regarding the Jewish people at the hands of the non-Jewish nations world wide.

Now let us examine various texts as our exegesis continues. Let us set the stage for our forthcoming examination of the Hebrew Scriptures as contrasted to their purposeful corruptions at the hands of the non-Jews.

## Isaiah 52:1-2

1 Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. 2 Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion.

The holiness and freedom of Jerusalem is emphasized in Isaiah 52:1-2. This passage sets the stage for Isaiah 53. Jerusalem in that day will become the Holy City, and nothing unholy will ever enter into it (v. 1). It will be further characterized by freedom, for the Times of the Gentiles will be no more, and never again will Jerusalem be subject to bondage at the hands of the non-Jews (v. 2).

## Isaiah 54:1

"Sing you barren woman who has not born, burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.

Isaiah also pointed forward to the ultimate deliverance of the entire nation of Israel which would come thorough the "Suffering Servant" (49:1-53:12). The glory that would accompany this great work is anticipated in chapters 54:1-57:21. The book closes with pleas for immediate repentance on the part of Isaiah's contemporaries (58:1-59:15) and with a realization that things will not be made fully right until the Messiah of the Jews appears on the scene (59:16-66). Let us take time to reflect that for over 2,000 years the Jewish people, their Rabbis and scholars, have maintained that the "unforged" Hebrew Scriptures have not been fulfilled and the true Jewish Messiah has not appeared and Israel has not been delivered from the bondage and persecutions

of the non-Jews. The eyes of the non-Jews have not been opened nor have their hearts repented of their hatred for the Jewish people nor have their murderous actions ceased. One only needs to examine what has happened recently with the Shi'a Islamist militant organization Hezbollah based in Lebanon and its actions, let alone the actions of Syria and Iran to understand that these prophecies of Israel's deliverance and safety has not yet been fulfilled; neither has their Messiah come. It is our failure to competently understand the Hebrew Bible and the corruptions of its Sacred Scriptures as they exist in our Christian Old and New Testaments that has caused us to greatly err in our understanding of Messianic Prophecies as well as the true identity of this Jesus of Rome's New Testament.

## DOES THE WRITER OF THE GOSPEL OF MATTHEW TAKE VERSES OUT OF CONTEXT TO CREATE HIS UNIQUE THEOLOGY? YES...HE DOES!

The writer of the Gospel of Matthew does to Hosea precisely what other Christians do to Isaiah. He alters its original understanding. In Hosea 11:1, the prophet is referring to national Israel (plural) and personifies it in the "singular" by representing the nation as God's son. The writer of the Gospel of Matthew 2:15 takes half the verse out of context, and quotes this verse as if it is speaking about the Messiah (singular).

Similarly, the context of Isaiah 53 reveals that Isaiah is speaking of national Israel (many people) in the singular, yet I was led to believe in my Christian upbringing and pulpit sermons that this chapter is speaking about Jesus. Such is not the case as we shall continually see.

### Hosea 11:1-2, 5

1 When Israel was a child, then I loved him, and out of Egypt I called my "son" (singular but referring to a nation). 2 The more they (the Prophets) called them, the more they (the Jewish nation) went from them, they (the Jewish nation) sacrificed unto the Baalim, and offered to graven images.

5 He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

*Again you can see that the prophet is referring to the nation of Israel (numbering in hundreds of thousands) in the singular with the use of "him" and "he" along with the plural use of "they."*

### Exodus 4:22

22...thus saith the Lord, Israel is My son, My first born.

Israel is clearly defined in this and other Hebrew Scriptures to be God's son. This verse pertains to the descendants of the patriarch Jacob: *"Then you [Moses] shall say to Pharaoh, 'Thus says the Lord, 'Israel is my firstborn son, and I [the Lord] say to you, 'Let my son go that he may serve me.'* So you can see that the nation, numbering hundreds of thousands, is referred to collectively in the singular tense by using a singular noun. Thus the "Suffering Servant", as revealed to us being the nation of Israel, continues to be the collective people of Israel throughout Isaiah 40-66 and in chapter 53 as well. To take one chapter out of 26 chapters and change the whole of the context and maintain that here Isaiah departs from this "pattern" of description which has remained unchanged over 26 chapters and to make in spite of the textual evidence which we have seen refer to the New Testament solitary individual named Jesus to the exclusion of the whole Jewish nation is a grievous error of interpretation. To discount the very words and tenses of the Hebrew Scriptures in



order to maintain some sort of prior accepted Christian theology, a theology which is exposed as false when examining the texts as we have seen, guarantees that your desire for truth is lacking. Once seeing these things I challenge you to realize that God now knows you have seen this and to continue in such a religious deception once seeing the truth of the matter for yourself seriously challenges your love for God and His Spiritual Truths.

## LET US NOT FORGET WHO IS SPEAKING IN ISAIAH 53...WHO IS?

As we prepare to delve into the text of Isaiah 53 we must at the beginning come to an accurate understanding of who is speaking. Without such an understanding we can be assured we will interpret the passages of Isaiah 53 incorrectly and thereby attribute meanings to them that the original author never intended.

Let me state right up front that the original manuscripts, even copies of manuscripts we have discovered, never had chapter divisions within them. These were added much later by the Church. So often we find chapter divisions put in the most unlikely of places. Sometimes the chapter division obscures the meaning of the text as well as who is doing the actual speaking as I will show you in Isaiah 53. Failure to notice who is speaking in Isaiah 53 is compounded by the chapter division which was artificially created centuries after the text was originally written. Search as you will, you will not discern the identity of the speaker by reading Isaiah 53 because the identity of the speaker is given in the verses above the chapter division of Isaiah 53. Failure to look to Isaiah 52 to discern the true speaker will cause you to believe that since Isaiah is the writer, he must be speaking himself and we erroneously connect such a concept in our minds to the idea that he is speaking representing the Jewish nation of Israel. Nothing could be further from the truth. To this very important issue we now turn.

The following is taken from the Jewish Scriptures and the Tanakh [and not the corrupted Old Testaments in the Christian Bibles]

Isa 52:13-15

*Indeed, My servant shall prosper. Be exalted and raised to great heights. 14 Just as the many were appalled at him So marred was his appearance, unlike of man, His for, beyond human semblance- 15 Just so he shall startle many nations. Kings shall be silenced because of him, For they shall see what has not been told them, Shall behold what they never heard.*

Now notice the next verse...called Isaiah 53:1

*“Who can believe what we have heard? Upon whom has the arm of the LORD been revealed?...*

**Answer for yourself:** Did you notice anything different when you looked up this verse in a Jewish or Hebrew translation of the Bible and compare it to your Christian translation? Well, you need to or at least read about it in a Jewish commentary. There is a big, big difference as to who we approach this verse based upon the translation in the Tanakh versus the Christian's KJV or other translations.

Christians assume that the speaker in Isaiah 53 is the nation of Israel or, even more generally, is all of mankind. However, by starting with the previous chapter, where this particular episode about the "servant" actually begins, we see in verse 15 that the speakers are the Gentile rulers and kings of other non-Jewish nations.

The Tanakh makes note that Isaiah 53:1 is a quote from the Gentile kings and nations. What follows in Isa. 53 is the testimony of the Gentile Kings which represent the Gentile Nations. The Christian Bible, the KJV, does not make this as plain and we tend to think that Isaiah is speaking; thereby making the following testimony apply to the Jews when it refers to the non-Jewish world! This is very, very important!

One immediately notices, since put on the alert as to what to look for it, that the speaker is designated in Isaiah 52 just a few verses before Isaiah 53. The kings/rulers of the nations are engaged in a dialogue concerning the Jewish people. It is the Gentile kings of the nations which are speaking and not the Jewish people. For too long now Christians read Isaiah 53 without noticing in the latter part of Isaiah 52 that the speaker is not Isaiah or the Jewish people, but rather the Gentile nations. **Failure to notice this guarantees misinterpretation of Isaiah 53!**

Not only should we notice this, but in the Jewish translation given above we should take note of the quotations surrounding the verses which literally convey that the Gentile kings are speaking. **This change of speaker in Isaiah 53 further makes certain that we understand that the following dialogue is from a Gentile's perspective and not a Jewish perspective. This again is of paramount importance. The "incrimination" of the testimony that follows in Isaiah 53 is not the testimony of the Jews, and their "sins" but rather the testimony of the Gentiles of the world regarding the nation of Israel and their sins committed against the Jewish people, God's "Suffering Servant"!** Such quotations are absent in my Christian KJV bible. The failure to note this helps one mistranslate Isaiah 53.

Bearing constantly in mind that the servant of God has, and will be shown to be corporate Israel, let us look at some passages in a KJV Christian Bible.

### **Isaiah 52:13-15**

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

As many were astonished at thee: his visage was so marred more than any man, and his form more than the sons of men:

So shall he sprinkle many nations ; the kings shall shut their mouths at him: for **that** which they had not been told them shall they see; and **that** which they had not heard shall they consider.

**Answer for yourself:** Could this reference to "that" mean the truth concerning the Jewish people and Israel as God's "Suffering Servant" let alone the truth concerning the later purposeful mistranslations, misquotations, and pure inventions of the Hebrew Scriptures by Rome in their forgery of the Christian Bible where they remanufactured the Jewish Messianic concept and in so doing gave the world through forged texts a "literalized" godman and put millions under the sin of idolatry in their worship of God? In so doing, does Rome "radically reinterpret" and destroy the Ancient Spiritual Wisdom and true message of God for the Soul which was intended for all mankind? Yep!

We are told that the nations of the world (non-Jewish nations) along with their kings/rulers will consider God's servant. We are told they are in line for enlightenment and revelation concerning God's servant (Israel). **Understanding that this "Suffering Servant" is again the Jewish people, then there will come a time when the non-Jewish people and their political and religious authorities will come to an awakening and renewed understanding concerning the Jewish people that they did not possess earlier.** Their renewed and enlightened perception and awareness of their mistakes, persecutions, harassing and oppressive treatment toward the Jewish nation is enumerated for us beginning at Isaiah 53:1. This new awareness is given through the mouth of the non-Jews as they speak to all about their sin towards the Jewish people down through history.

The following summary puts into perspective the confession of guilt and admission of unjust mistreatment of the servant by the (Gentile) nations as they begin to realize Israel's proper place and role in history. Throughout their exile, the social rating of Jews was often placed beneath that of domesticated animals. Jews have been demonized and vilified in terms of many non-human forms. Such characterizations of the Jewish people have caused their blood and life to become cheap and of no value. Much of this is traced to ideas and teachings of the New Testament. Jews have been pictured with large hooked noses and hunched backs, and

perceived as having an odd, characteristic Jewish bodily odors. Even more, Jews have been accused of sacrificing Christian children to the devil, who allegedly controls them, and using the blood of these children in the preparations for Passover. This was called the "Blood Libel" down through history. Jews have been accused of poisoning wells and desecrating hosts and even their very skin has been used to make lampshades, and the hair to make cloth. To those who have hated the Jews, they Jewish people have been stereotyped to be less than human. The Jewish people have bore much suffering at the sinful hands of the non-Jewish people of the world throughout their history, and to metaphorically say that the Jewish visage has been scarred and marred from all the suffering endured at the hands of their host countries is certainly appropriate. In fact, considering the many medical experiments tried on Jews by the Nazis during the Holocaust, the "marred appearance" (Is 52:14) can even be literally construed. The Kings and people of the non-Jewish nations will have to one day face their horrible sins and give an account of the blood of the Jewish people on their hands.

## Isaiah 53:1

*Isaiah 53:1 (Tanakh) Who would have believed our report, and to whom was the arm of the Lord revealed?*

*Isaiah 53:1 (KJV) Who hath believed our report? and to whom is the arm of the LORD revealed?*

Here we find a light variation in tense but no significant theological difference between this verse as found in the KJV and the Hebrew Tanakh.

Here before us is the opening verse of a passage in which the Gentile nations compare their former scornful attitude toward the Jewish people (Is 53:1-3) with their new realization of Israel's grandeur (Is 53:4-7). The leaders of the Gentile nations express the enormousness of their shock at the received news with the information about the servant's greatness. Thus, the answer to the opening question in this verse, *"Who would have believed our report?"*, is, "No one would have believed it." The report of Israel's greatness and mission from God which was denied by all was too incredible to be believed.

But there is a second question here as well: "to whom was the arm of the Lord revealed"? Here we find an anthropomorphic reference to "the arm of the Lord".

The common anthropomorphic reference to the arm of the Lord throughout scripture signifies the spiritual and military salvation of the Jewish people from the gentile nations.

**Answer for yourself:** Did you hear that? This is salvation from gentile nations and gentile theology!

The Hebrew Bible contains numerous metaphoric references to God's arm, hand, and finger and they frequently point to God's direct action, and to His acts of vindication; in this case to His workings through the Jewish nation. The answer to this second question is sad. Only Israel sees the truth of the matter, only Israel sees her call as a nation to be God's servant and no Gentile nation has had the "arm of the Lord" revealed to them. No non-Jewish nation recognizes Israel as the "arm of the Lord" and no Gentile nations ever merited the manifestation of God's power as Israel has down through history.

*Israel's final vindication and redemption in the eyes of the world's non-Jewish nations is the central theme of the last 27 chapters of the book of Isaiah (40-66).*

We have begun to look at Israel's redemption and final vindication which is to be witnessed and recognized by the (Gentile) nations. Notice once again this same theme in Isaiah 53 which "sandwiched" between Isaiah 52 and Isaiah 54. It is to this surprise and astonishment by the Gentile nations which we find is the recurrent central theme of the last 27 chapters in the Book of Isaiah. If you recall as we mentioned before the two adjacent

chapters to Isaiah 53, Chapters 52 and 54, which speak of the salvation of the afflicted Jewish people in the presence of their persecutors, the (Gentile) nations.

Remembering chapter divisions are artificial creations, **if we read Isaiah 52:13-15 consecutively along with Isaiah 53:1 we see the beauty of the continuing story.** The kings/rulers and Gentile nations will see what they had not previously seen and will hear what they had not previously heard; namely the truth. Understanding these Gentile kings and nations get revelation concerning the Jewish people we have their response to such new insights beginning in Isaiah 53:1. The KJV does not put this verse in quotes as noted earlier. Had this been done as found in the Hebrew Scriptures which Christians were to faithfully "translate" then we would not be deceived at the "get-go". We find this quote from the Gentile Kings regarding their terrible treatment of the Jewish nation beginning in verse 1 of Isaiah 53 through verse 9. The Jewish Scriptures does contain this quote for the Rabbinical scholars have always and will always be the best interpreters of their own Hebrew Scriptures! Isaiah 53 needs to be understood as the Gentile response to new revelation as God lifts their blindness toward the Jewish nation and allows them to see and understand the role of God's servant, Israel, through the ages. **This new insight goes against what they had previously been told to believe and against their inherited religious traditions. The hatred of the Jewish nation now ends! Such an awakening will hopefully be your response as well as you see this for yourself and your eyes are opened to the truth of the text!**

These Gentile kings are literally saying "who is going to believe this...who is going to believe what we see now in light of what we were taught about the Jewish people?" These Gentile rulers and nations are literally saying "who else sees the truth considering the Jewish people to which we were once blinded but now see?" These Gentile kings and nations begin in Isaiah 53:2 to delineate the role of Israel as they now comprehend it in new truth. This new enlightenment concerning Israel as the servant of God causes a massive repentance in both their perspective and religious belief system. These Kings of Gentile nations [in Isaiah 53] recount for us the tragic story of Israel at their hands and how she has been mistreated, persecuted, and rejected by the Gentile nations throughout history. These Gentiles admit their guilt. Line upon line of Isaiah 53 is the unfolding of the tragic truth concerning the barbarism of the Gentile nations toward their Jewish neighbors. Yet the role God gave Israel as a "Light unto the nations" has never changed. She was faithful to be a light to the non-Jewish nations even at the cost of many lives and the slaughter of millions. With this understanding, all of Isaiah 53 must be re-read, for if we fail to remember who is speaking verse after verse, which is easy to do because of our past erroneous Christian teachings and forged texts, we will miss entirely what God wished we see through the eyes and pen of the Prophet Isaiah.

## **CHRISTIANITY WILL HAVE TO FINALLY ADMIT THEY WERE WRONG...ABOUT THE JEWS AND ABOUT THEIR "THEOLOGY"**

Notice that the surprised kings of nations will witness the final vindication and salvation of Israel irrespective of what they thought or believed about the Jews previously; or what they were taught in Church and from a Book of Isaiah in the Christian Bible which has over 6,000 alterations in it when compared to the Hebrew Book of Isaiah. That means our narrow theology as Christians, and that of our religious leaders and their teaching regarding the salvation of the Jewish people will one day crumble in the light of God's truth which will finally be forced upon the non-Jewish nations by Divine intervention and the ultimate salvation of Israel will be seen by all. Woe to men like the early anti-Semitic church fathers, and men like Irenaeus, Justin Martyr, Ignatius, Cyprian, Chrysostom, Constantine, Luther, Calvin, and a host of others which helped shape this awful Christian theology today which denies the people of Israel their place in God's plan of salvation of the world.

With that understanding let us continue noticing who is speaking in these verses.

### **Isaiah 53:1**

1. Who hath believed our (non-Jewish nations) report, and to whom is the arm of the Lord revealed?

## Isaiah 52:9-12

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem. 10 *The Lord hath made bare His Holy Arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God!* 11 Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels. 12 For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel-

## Isaiah 54:7-10

7 "For a small moment have I forsaken you, and with great mercy will I gather you. 8 With a little wrath did I hide My countenance for a moment from you, *and with everlasting kindness will I have compassion on you,*" said your redeemer, the Lord. 9 "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you. 10 *For the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter,*" says the Lord, Who has compassion on you.

*So you see that throughout the chapters that surround Isaiah 53, the prophet is speaking of the salvation of the afflicted Jewish nation in the presence of their persecutors, the gentile nations with their anti-Semitic hatred for the Jewish people.*

## Deuteronomy 7:19

19 The great miracles that you saw with your own eyes - the signs, the wonders, the *mighty hand and the outstretched arm* with which God brought you (the nation, not one person) out of Egypt.

Again, the subject is the nation and not an individual. Thus the astonishment of the Gentile rulers and kings, including the religious rulers among the Gentiles, when God supernaturally intervenes and saves the nation of Israel despite what the Gentiles and Christianity in particular have taught theologically about the Jewish people over the last several thousand of years.

**THROUGHOUT THEIR PERILOUS EXILE, ISRAEL (THE NATION AND NOT JUST ONE PERSON) STRUGGLED AS A YOUNG TREE GROWING ON A PARCHED LAND**

## Isaiah 53:2

*Isaiah 53:2 (Tanakh) And he came up like a sapling before it, and like a root out from dry ground; he had no features and no splendor; and we saw him that he had no appearance; and how could we desire him?*

*Isaiah 53:2 (KJV) – For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.*



When we look at these two comparison Scriptures we find a very significant difference.

**Answer for yourself:** Do you see it?

**The Christian KJV changes the past tenses of the Hebrew verbs into future tenses.** Of course they had to if they want to make it appear as if Isaiah was speaking about a future Jesus of Nazareth as the Jewish Messiah and Savior. Since Isaiah 52:15 clearly indicates that the text which follows it is spoken sometime in the future from a past tense perspective, the KJV translation is in error by projecting the context of this verse into the future.

Again we find the writer using metaphors. Isaiah 53:2 begins to describe the reasons and grounds for the Gentile nations' disbelief of Israel being God's servant as expressed in the preceding verse by the (leaders of the Gentile) nations. Throughout the Jewish nation's harsh and dangerous exiles, the Jewish people struggled and endeavored to exist and live like a young tree growing on parched land. This imagery of a tree struggling to grow in dry earth is often used in the Hebrew Scriptures metaphorically for Israel's struggle to survive in their exiles. Many examples could be cited but let us only look at one:

*Ezekiel 19:10-13 – (10) Your mother is like a vine in your likeness, planted by the water, fruitful and full of branches from the abundance of water. (11) And it had sturdy rods for the scepters of rulers, and its stature was exalted among the thick branches, and it could be seen because of its height with its multitude of tendrils. (12) But it was plucked up in fury and it was cast down to the ground, and the east wind dried up its fruit; its sturdy rods were broken and withered – fire consumed them. (13) And now it is planted in the wilderness, in a dry and thirsty ground.*

**Now you are beginning to see that this chapter, Isaiah 53, does not refer to a later supposed historical Jesus, but the Jewish people in total.**

**Answer for yourself:** Does Christianity today desire to learn from the Jewish people? Do they read Rabbinical commentaries on the Old Testament to see what God's true message was through Israel before Rome changes the Hebrew Scriptures as found in our Old and New Testaments like they exist today? Are you beginning to see these things for yourself?

**Answer for yourself:** Does Christianity today desire to keep the Jewish Sabbath which is different from their own which can be shown to be a creation of Rome in reaction to the Jewish Sabbath?

**Answer for yourself:** Does Christianity today desire to keep the Biblical Festivals or does it have its own Roman calendar filled with pagan holidays to which Jesus' name has been added?

Let it not be misunderstood that for the most part, non-Jewish Christianity today views the nation of Israel no different than the historical perspective of these Gentile kings mentioned in Isaiah 53. Israel is and will always be God's "Suffering Servant", even if Christian theology sees little within it that they desire.

## **Hosea 14:6-8**

6 I will be as the dew unto **Israel: he shall grow as the lily, and cast forth his roots** as Lebanon. 7 His **branches** shall spread, and **his beauty shall be as the olive tree**, and **his** smell as Lebanon. 8 They that dwell under **his** shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

**Again further proof that the nation of Israel [corporate] is described in the singular [see above the "his" and its connection with "Israel"].** But also notice this, those who allow the branches of Israel to spread whereby they dwell under Israel's shadow shall return.

**Answer for yourself: Return to what?**

***The true faith of God where we are truly grafted into Israel and we must correctly understand the Hebrew Scriptures if we ever hope of coming to the truth about Rome's Jesus in the New Testament***

**Answer for yourself: Why do we as former Christians need to return to the faith once given to the saints?**

**Simply...**

**Jeremiah 16:19-20**

**19 O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth and shall say, "Surely our fathers have inherited lies, vanity, and things wherein there is no benefit. 20 Shall a man make Gods unto himself, and they are no Gods?**

**One such lie is that Isaiah refers to Jesus as God's only Suffering Servant in Isaiah 53. Hopefully by now God is opening your eyes to the beauty of the Jewish people and their Torah and the wonderful role they play and always have played at God's true Suffering Servant.**

**Let us continue.**

**[Let us continue our study in the next article in the Isaiah 53 series](#)**

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## WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH...THE TRUTH ABOUT ABOUT ISAIAH 53 #5

I need to preface that this study with a statement as to interpretation before we go on. All that follows is to understood and done from a "**literal-historical**" perspective of a supposed "historical Jesus" and I chose to approach this study in this manner in order to contrast the differences between the Jewish views of the human Messiah and Messianic prophecy as found in the true Hebrew Scriptures and not the later corruptions of them at the hands of Hellenized Essenes with their forgeries in the Greek Old Testament as well as the later Gentile Roman corruptions the Jewish Messiah and Messianic prophecy which we find in our Old and New English Testaments today. This might sound strange that I would make such a declaration but for now we cannot devote time to the critical problem of a "historical Jesus" and loose our focus upon Isaiah 53. We live in a world where 2.5 billion Christians believe in a "historical Jesus" and look to passages like Isaiah 53 as well as the whole of the New Testament and their corrupted quotes of these Hebrew Scriptures as proof that this Jesus who "saves them" is a real person. Know this in passing however; when your studies evolve to the point where you can tackle the historical reliability of the whole of the New Testament, its alterations and corruptions of a prior Gnostic New Testament with the synonymous examination of the over twenty or more ancient "Jesus Stories" since ancient Egypt down through history recorded in Comparative Religions and their Sacred Books as well as the ancient Divine Spiritual Wisdom and Spiritual allegories of the "Descent of the Soul and Krst/Karest/Christ" into "matter" and "flesh/humanity" then you will completely understand my preface above. We all start our reading of this Bible and interpretation of it at a "literal" and "historical" perspective long before we mature to the point, if we ever do, to see it completely as a Metaphysical Divine Revelation of this cosmos and the Living Energy we call God who descended into all material manifestations. For now, however, in order to correctly understand Isaiah 53 and the New Testament's theology concerning this "Jesus", we must begin at the beginning and adopt this assumed "literal-historical" perspective. This is critical and necessary in order to substantiate the truth of Biblical Judaism and its Hebrew Scriptures in light of their later corruptions and gross disfigurement and alteration at the hands primarily of Rome in their rejection of anything "Jewish". Now let us move on.

In our previous articles we have demonstrated that the Suffering Servant in Isaiah is to be understood as the collective peoples of Israel and not just one person. Thus to say that Isaiah 53 refers to solitary individual names Jesus is to misinterpret the intended meaning of the prophet Isaiah.

As we continue along we noticed that the Gentile rulers, both political and spiritual will be utterly amazed as the events in the future when God intervenes and saves and vindicates not only the Jewish people but vindicate the whole of their Religious beliefs in spite of what Christianity has taught about the Jewish people and them being "blinded" which we find in later additions to Epistle of Romans. Things like this was necessary in order to safeguard anyone looking to Jerusalem and Judaism for anything, let alone the "Egyptian Roots" behind the whole of this even. You have heard its said: "All roads lead to Rome" and alteration of the Sacred Texts of the Jewish nation was but one way that Rome endeavored to make sure than none miss this "Roman Road to Salvation".

By way of review, let us never forget that we previously showed again and again that both singular and plural pronouns are used interchangeable between Isaiah chapters 40-66 to describe the whole Nation of Israel and this understanding is critical to our correct understanding of the identity of the "Suffering Servant" when we come to Isaiah 52, 53, and 54. We saw repeatedly not only that the "Suffering Servant" of these Servant Songs is the collective nation of Israel but that such interchangeability of singular and plural pronouns and nouns in Isaiah 52-54 rule out the subject of these Scriptures being a single individual like Jesus. This means that all theology which interjects Jesus into Isaiah 53 is erroneous to the facts demonstrated and such a depiction as found in later Roman New Testament texts is equally erroneous.

Now in this present article we will deal with common misconceptions and misinterpretations of Isaiah 53 which erroneously have been applied to Jesus, when again if we correctly interpret the passage, refers to the corporate nation once again.

## THE NATIONS OF THE WORLD DESPISED, ABANDONED, AND AFFLICTED ISRAEL...NOT ONE PERSON [JESUS]

### Isaiah 53:3

*Isaiah 53:3 (Tanakh) He was despised and forsaken by men; a man of pains, and accustomed to illness, and as one from whom we would hide our faces; he was despised, and we had no regard for him.*

*Isaiah 53:3(KJV) – He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*

**Answer for yourself:** Do you see a problem existing between these two Scriptures? Did you notice that again there is a purposeful change of tenses in the later Christian translation of the prior Hebrew Scripture?

**Answer for yourself:** Who is being described as "forsaken" in these verses? Does this refer to a single man or a nation?

*Isaiah 49:7 – Thus said the Lord, the Redeemer of Israel, his Holy One, to him who is despised of men, to him who is abhorred by nations, to him who is a slave of rulers, ...*

Here we find just previous to Isaiah 52-54 the same writer, in the same book, identify the corporate nation of Israel as being "despised" and "abhorred" by the non-Jewish nations. This same sentiment is found only 3 chapters later repeated again. Let us never forget who again is speaking in this passage. Contrary to previous thought we read reading texts reflecting the non-Jewish nations and their view of Israel. It is the non-Jew who, when looking at the Jewish people, thought them "despised", "forsaken", a "hurting people", a "diseased people", and worthy of "no regard" by any others. But God sets us right in our mistaken perspectives only a few chapters later.

*Isaiah 60:15 – Instead of your being forsaken and hated without a passerby, I will make you an everlasting pride, the joy of every generation.*

Isaiah 53:3 describes the one whom the (Gentile) nations characterize as having been despised, as being a "man of pains" who is accustomed to illness, and similar pictures were drawn elsewhere in the Hebrew Bible. The lesson here is that all this has been going on for thousands of years, for centuries. Therefore, these descriptions can only be of a people, not of a single individual.

**Answer for yourself:** With the understanding brought by the previous two articles, can you begin to see that the singular “man” and “him” must refer collectively to the nation of Israel as shown in the previous two documents?

**Answer for yourself:** Can you now better understand why I began the first article with stressing the differences between eisegesis and exegesis (reading into the text something not there or allowing the texts and context surrounding the Biblical text to define its meaning)?

## ISAIAH 49

The 49th chapter of Isaiah stands out as one of the most stirring sections of the Bible, and continues to set the stage for Isaiah 53. Its verses contain a moving conversation between Israel and God. As in all the Servant Songs, Isaiah repeatedly refers to nation of Israel in the singular.

Throughout this chapter the Jewish remnant cries out to God; the nation feels forsaken, afflicted, and abandoned. These passages do not refer to Jesus (one person) and his passion but the Jewish peoples of all ages. These are the very same descriptions of torment that the "Suffering Servant" endures in Isaiah 53.

In response to their agony, the Almighty reassures His distressed nation that His love for His people even exceeds the intense affection a new mother feels for her hurting infant. As in Isaiah 53, the final vindication and salvation of the Jewish people and nation is the chapter's central theme.

### Isaiah 49:3, 7-8, 13-15

*3 And said to me, thou art My servant, O Israel in whom I will be glorified!*

*7 For so said the Lord, the redeemer of Israel, his Holy One, about him who is despised of men, about him whom the nation abhors, about a slave of rulers, "Kings (understood as nations) shall see and rise, princes, and they shall prostrate themselves, for the sake of the Lord Who is faithful, the Holy One of Israel, and He chose you (understood as the nation and not one person)." 8 So said the Lord, "In a time of favor I answered you, and on a day of salvation I helped you; and I will watch you, and I will make you for a people of a covenant, to establish a land, to cause to inherit the desolate heritages. 13 Sing, O heavens, and rejoice, O earth, and mountains burst out in song, for the Lord has consoled His people, and He shall have mercy on His afflicted. 14 But Zion said, "The Lord has forsaken me, and the Lord has forgotten me." 15 Shall a woman forget her suckling child, from having mercy on the child of her womb? These too shall forget, but I will not forget you (again referring to the nation).*

### Isaiah 54:4-7, 11, 14, 17

*4 Fear not, for you shall not be ashamed, and not embarrassed, for you shall not be put to shame; for the shame of your youth you shall forget, and for the humiliation of your widowhood you shall no longer be remembered. 5 Nor your maker is your husband; the Lord Hosts is His name, and your redeemer the Holy One of Israel shall be called the God of all the earth. 6 For like a wife who is forsaken and afflicted in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. 7 For a small moment have I forsaken you, and with great mercy will I gather you.*



*11 O thou afflicted, who was not consoled, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires.*

*14 With righteousness shall you be established, for you will be far from oppression, for you will not fear; and from ruin, for it will not come near you.*

*17 No weapon that is formed against you will prosper, and any tongue that rises against you in judgement, you shall condemn; this is the heritage of the servants of the Lord and their righteousness is from Me, says the Lord.*

Understandably, one's familiarity with the chapters that precede and follow Isaiah 53 will determine the conclusions that one will come to regarding this crucial Scriptural text. If you never knew of these interchangeable singular and plural pronouns they you would never see it but once you do then your enlightenment can lead you down the road of truth. Those who are familiar only with the chapter of Isaiah 53 often wonder how anyone can conclude from a simple cursory reading of this English version of Isaiah 53 that anyone could conclude that Isaiah is speaking of anyone else but the New Testament Jesus, all the while failing to realize that unlike themselves who are preconditioned to "read into the texts" the idea of Jesus, the Jewish people, lacking such indoctrination, fail to do so and have for over 2,800 years to date. This should make you wonder "what do the Jewish people know that I don't"? But since "blinded" in Romans 11 by adding to Paul's Romans Rome has successfully affixed our gaze upon Rome instead of Jerusalem. One the other hand, those who read Isaiah 53 in context, with its surrounding chapters as a backdrop to Isaiah 53, have difficulty understanding how anyone can honestly read these same texts and conclude that Isaiah 53 is speaking of anything else but the corporate nation of Israel. I learned in Seminary the importance of the context surrounding the Scriptures we read but tragically once graduating it appears that most ministers go off to their ministries "brain dead" and loose the very ability to consider such Laws of Scriptural interpretation when opening this Bible. Scripture must be read in its proper context. Taken out of context, the Scriptures can be twisted to say just about anything. And going to Churches who stress preaching and not teaching guarantees you will be led astray since the are taught to preach by taking "one" or maybe "two" Scriptures and elaborating upon them; lost in the translation is the context from which this Scripture is found and most always in place of Scriptural truth preconditioned theology about Jesus one way or the other seems to always finds it way into the text whether it belong there of not.

## Isaiah 60:14-15

*14 The sons of them (Gentiles) that afflicted you shall come bending unto you; and all they that despised you shall bow themselves down at the soles of your feet; and they shall call you, the city of the Lord, Zion of the Holy One of Israel. 15 Whereas you have been forsaken and despised, with no passerby, I will make you an everlasting pride, the joy of every generation.*

## Isaiah 40:2

*2 Speak to the heart of Jerusalem and call to her, for she has become full from her host, for her iniquity has been appeased, for she has taken from the hand of the Lord double for all her sins (from the Gentiles).*

## Zechariah 1:15

*15 And I am very angry with the nations that are at ease, for I was wroth a little, and they helped to do harm.*

## Isaiah 52:4-5

*4 For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed him without cause. 5 And now, what have I here," says the Lord, "that My people have been taken for nothing, his rulers boast," says the Lord, "and constantly all day My name is blasphemed."*

## Isaiah 62:2-4, 12

*2 And the Gentiles shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce. 3 And you shall be a crown of glory in the hand of the Lord and a Kingly crown on the land of your God. 4 No longer shall "Forsaken" be said of you, and "Desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "Inhabited," for the Lord desires you, and your land shall be inhabited.*

*12 And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "Sought, a city not forsaken."*

These above passages, some before Isaiah 53, and some afterwards, all show one thing. The Gentile nations of the world despised, abandoned, persecuted, afflicted and have tried to destroy God's Servant. All passages have one thing in common as well. Those who were called "desolate, forsaken, afflicted, humiliated, despised", etc., refer to the collective people of Israel and cannot be applied as if referring to one single man let alone this Jesus of the New Testament.

## HAS THE TRANSLATION OF ISAIAH 52 IN YOUR CHRISTIAN BIBLE BEEN ALTERED FROM WHAT IT ORIGINALLY READ IN THE HEBREW MANUSCRIPTS FROM WHICH IT WAS TRANSLATED? YEP!

It is sad to say, but attempts of many Gentile Christians over the ages, in order to change the original messages of the Hebrew prophets, have altered the text of your Bible and its translation to create their own theology. This is every evident to the "informed believer." You can investigate this for yourself not only below in this website when we deal with the alteration of the "Messianic prophecies" in the Christian's Bibles, but at the following [websites](#):

Let us investigate on a smaller scale in this article.

It was shocking for me to finally admit that many Christian Bible translators have altered and terribly corrupted the texts Scriptures contained in my Christian KJV Bible for ulterior motives and goals. If you think that this pertains to only the KJV you have another think coming. Such corruptions in our Christian Bible It occurs way more often than you could imagine. For example, Isaiah 52 was altered by Christian translators because this chapter is crucial as it serves as an indictment against the Christianization of Isaiah 53. The close relationship between Isaiah 52 and 53 is outstanding because the theme, poetic structure and motif of Isaiah 53 closely mimics the illustrative language of Isaiah 52. In addition, the chapter break between Isaiah 52 and 53 is completely artificial. If Isaiah 52 is translated correctly, it is difficult to ignore the parallelism between these two chapters. Corresponding to Isaiah 53, Isaiah 52 clearly identifies Israel in the singular, suffering innocently as a result of the destructive arrogance and spiritual recklessness of the gentile nations as well as Gentile Christianity.

Most fervent Christians of all varieties believe that the Bible, especially the New Testament, is the inspired written words of God. They believe that those words were in some shape or form sent down directly from Heaven by God via the equivalent of e-mail or fax, or were communicated through the direct inspiration of every word written down by the authors of the biblical books. Unfortunately we do not have those original copies of any of the books of the Bible, not even of the New Testament. What we do have are multiple generations of error-ridden copies of those originals. For the first three centuries of its existence Christianity was an illegal and fugitive religion. What copying of the original documents took place was done by amateurs, in far from ideal circumstances, however diligent and devoted the copiers themselves undoubtedly were. This is where the rub comes. Comparison of these New Testament fragments shows over 400,000 variations among them. This does not occur when we look at the Hebrew Sacred Texts of which we are supposed to have a reliable translation. The Old Testament in our Christian Bibles fare not as good as we would like either. The original versions of the books of the New Testament as we have them were written in Greek, and they were unprofessionally copied throughout the first 300 years before Christianity became the state religion under Constantine. About 5,700 Greek manuscripts of the Bible survive today, even though some manuscripts only contain small fragments of the texts. Of these texts only ten contain the full bible as we know it today, and only four of these are earlier than the tenth century! Some of these alteration of the Hebrew Scriptures were deliberate changes to accommodate different theological points of view, or to ensure that Sacred Hebrew Scripture were so altered in order to corresponded to the anti-Jewish teachings of the early church. This is completely the reverse of what one thought would have been the correct procedure! You just don't know this happened or the degree to which it has when you read your Bible. In that collection of manuscripts some scholars estimate that there are as many as 400,000 places where the manuscripts are at variance with each other, or to put it in context as one noted biblical scholar expressed it, there are more variations of the text of the New Testament than there are words in the New Testament.

**Answer for yourself:** So in what sense can we claim to have in the English Scriptures the inspired written words of God, since there is so much uncertainty about what the correct words are? The only way to be sure is to compare them to the Hebrew Scriptures from which they are supposed to come and see if truly we have an accurate translation line for line, and religious precept after religious precept, or if we do not. I write these informative articles for other Christians like myself to know that "we do not have an accurate Christian translation of the Hebrew Scriptures in our Old and New Testaments as they stand today since Rome decided to radically reinterpret the ancient Divine Spiritual Wisdom" and in so doing bring the whole of the world through their "door of salvation". All you needed was fear and ignorance and Roman preaching provided that for centuries.

The (KJV) King James Version of the Bible and the (NIV) New International Version translators were certainly concerned about how Bible readers would accept the notion that Isaiah 53 is referring to Jesus, when Isaiah 52 so clearly describes the corporate nation of Israel as a single individual, innocently suffering as a result of the iniquity and sinful behavior of the nations of the world.

**Answer for yourself:** How did Christianity deal with this when printing their own Bibles; the Bibles like you most likely carry?

Get ready! Unscrupulous Christian translators, in effort to preserve their theology over truth, reconstructed crucial parts of the first half of Isaiah 52 so as not to resemble Isaiah 53's theme and poetic language. You only have to compare the Hebrew Isaiah 52 with the later English Isaiah 52 to see this for yourself!

For example, in Isaiah 52:4 the prophet recounts that *"Assyria oppressed **him** [Israel the corporate nation as again spoken of in the singular] **without a cause**".* As I have already attested, this concept that the nation of Israel innocently suffering as a single individual in Isaiah 52 is precisely the underlying theme of Isaiah 53. Surely you would never think that Assyria oppressed the supposed "historical" Jesus of Nazareth. The time frame is complete off. The reference here is 883 B.C.E. and not the first century in which the supposed

historical Jesus was to have lived.

Again, in Isaiah 52:4 the prophet speaks of the Jewish people in the singular as does Isaiah 53. Thus the NIV altered the Hebrew text by removing the most offensive words of this verse. The NIV therefore reads: "lately, Assyria has oppressed them." The crucial words "without cause" have been removed.

*Again, and even more important, the KJV as well as the NIV change the singular pronoun "him", referring to Israel being the "Suffering Servant" in this verse to "them."*

**Answer for yourself:** Why would they change the Hebrew "him" into "them" in Isaiah 52:4?

**Answer for yourself:** Again, can you begin to see that we who owned Christian Bibles were set up in hopes that when we read Isaiah we might not make the connection that the singular pronoun "him," as used in such close proximity to Isaiah 52 where it means the corporate nation of Israel, would carry over in our thoughts when we read Isaiah 53? If we connect the idea that Isaiah is using the singular pronoun "him" to refer to the whole Jewish nation with the "him" in Isaiah 53 then this close proximity between Isaiah 52 and 53 would indicated that the whole nation of Israel is again being focused upon with the use of "him" again in Isaiah 53. Thus the need to change the "him" to "them" in the Christian translation in Isaiah 52 in order to make it more difficult to make the reader see that the subject, the whole nation of Israel as the "Suffering Servant", is again the subject of concern in Isaiah 53 as well. Think on this for a second and realize how you have been manipulated when reading your Bible and how the tenses of pronouns and plurality of nouns have been changed in our Christian translations in order to direct the reader to arrive at a completely different theological understanding of the Scriptures than God intended!

In Isaiah 52:5 the Hebrew word "moshlov" means "his rulers," referring to the nation of Israel's rulers. The nation of Israel once again is spoken of in the singular "his". Therefore, the KJV and NIV translators again change the singular pronoun "his" into the plural "them."

Isaiah 52:4 in the Hebrew Tanakh and Bible:

*Assyria oppressed him without cause*

Now notice if you will how Isaiah 52:4 reads in the Christian KJV:

*the Assyrian oppressed them without cause*

Now notice if you will how Isaiah 52:4 reads in the NIV:

*lately, Assyria has oppressed them*

**Answer for yourself:** Do you see for yourself the efforts spent in changing the Word of God so as to destroy your ability to connect the singular pronouns of Isaiah 52 and 53 with corporate nation of Israel?

Isaiah 52:5 in in the Hebrew Tanakh and Bible:

*his rulers boast*

Now notice if you will how Isaiah 52:5 reads in the Christian KJV:

*they that rule over them make them howl*

Now notice if you will how Isaiah 52:5 reads in the Christian NIV:

*and those who rule **them** mock*

**Answer for yourself:** Can you again see such lengths taken in changing “his” [singular] to “them [plural] by Christian Bible translators in order to change the Holy Word of God so that the reader will accept a later Christian reinterpretation (that Isaiah 53 refers to a single Jesus instead of the nation of Israel)? Can you see that you have been taught a lie instead of what God originally intended these Scriptures to teach?

**Answer for yourself:** Can you begin to see how such drastic steps were take as altering, adding, and deleting from the Word of God in order to make sure that when your read Isaiah 52 as well as Isaiah 53 you don't interpret the Suffering Servant as the nation of Israel? Can you see that in such purposeful mistranslation the sins of the world have been erroneously placed upon a single man when they never should have been there in the first place?

**Answer for yourself:** Have you read our atonement articles and already seen this in your studies of the role of "blood" in the Sacrificial System? [Have you seen that a correct understanding of the Sacrificial System makes it impossible for anyone, let alone Jesus, to be the final sacrifice for another's sin?](#)

We looked above at how Isaiah 52:5 reads in the Christian KJV:

*they that rule over **them** make them howl*

The irony of all this Bible-tampering is that these Christian translators changed the singular reference to Israel in Isaiah 52 into the plural and the plural references in Isaiah 53 into the singular. All this was done in the name of religion. Such is the very depth and strength of anti-Semitism masquerading in the Christian religion as holy religious beliefs given by God. Now you know differently!

**Answer for yourself:** So how come as Christians we don't know this when we read our Christian Bibles?

The answer is quite simple. When we bought a Bible we went to a Christian Book Store and bought what we were told and believed to be the "infallible written Word of God". Now you know that our English translations of the Bible are not "infallible" at all but a "worked over" piece of anti-Semitic theology crafted by Rome over hundreds of years. But as I have shown you, unless you compare the Old Testament passages and Scriptures in your Christian Bible with those of Hebrew-Jewish Scriptures found in the Hebrew Tanakh (Hebrew-English Bible), you cannot know if there are errors or changes in your Christian Bibles that have caused you to be led astray from the intended meaning of the text when first given by God to the holy men of old. Not knowing this you read these altered texts never knowing that you are being fed a bunch of "bull" and stand before God with religious beliefs that are 180 degrees opposed to what you should have been taught and believed about doctrine after doctrine. We are just touching the tip of this deception in Isaiah; the full implication and understanding of this great travesty and loss of Divine Truth comes to hit home like nothing you ever could believe when you look at the Messianic Prophecies that are altered to make it appear in the New Testament that Jesus is the fulfillment of the Messianic Prophecies and the Messiah of Israel. [We will one day get to these prophecies but my website details this in great depth for those "truth-seekers" who cannot wait.](#) I suggest that you finish with us this study in Isaiah before you embark upon another study but remember you can find it at this link at a later time.

**Answer for yourself:** How many of you can actually say that when you go to church you compare every passage quoted in the New Testament with the Hebrew Scriptures and the Jewish Tanakh (Bible).

**Answer for yourself:** Before now, were you aware that such alterations, additions, and deletions occurred in your Christian Bibles? How much of our current religious belief system as crafted by Rome and its altered Bible is false and you don't know it?

**Answer for yourself:** Can we be confident that when reading from a Christian Bible that the passage we are



**reading in the Old Testament in our Christian Bible is accurately translated from the Hebraic original? The examples given in this article are again but the tip of the iceberg! If you have any doubt then the other articles on Bet Emet's websites should enlighten you to the degree of the deception to which we have been exposed in the Christian Church and our Christian Bibles.**

**[Let us continue in the 6th article in the Isaiah 53 series.](#)**

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## WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH: THE TRUTH ABOUT ISAIAH 53 #6

Now in this article we will continue to deal with common misconceptions and misinterpretations of Isaiah 53 which erroneously have been applied to Jesus which rightfully apply to the collective nation of Israel and all the people of that nation. We will discover that it was not Jesus who suffered as a result of the iniquity of the world, but that the nation of Israel suffered as the result of the sins of the Gentile nations. We will also examine if it was Jesus who interceded for the world or if it was the nation of Israel. Lastly we will examine if Jesus was the sacrifice Isaiah 53 was speaking about, or if the remnant of Israel was the one massacred like sheep for the slaughter by the Gentile "anti-Semites" of the world.

- In our previous articles we have demonstrated that the "Suffering Servant" in the Book of Isaiah is to be understood as the "collective peoples of Israel" and not just one person. Thus to say that Isaiah 53 refers to a single person, in this instance to Jesus, is to totally misinterpret the Hebrew Scriptures and meaning intended by the Prophet Isaiah when he wrote these passages.
- As we continue along we noticed that the Gentile rulers and nations of the world despised, abandoned, and afflicted Israel. We noticed that the imagery as well as the pronouns used by the prophet in Isaiah 52 through 54 applied to the nation of Israel and not to only one man. We noticed that although Christianity does not interpret Isaiah 53 correctly today, that both the world political and spiritual leaders will one day be utterly amazed at the events in the future when God intervenes and saves the Jewish people in spite of what Christianity has taught about the Jewish people.
- Finally we have showed repeatedly that pronouns used in Isaiah 52, 53, and 54, which normally seen as used in the "singular", in reality in the contest of the passages they are used, are to be understood in the "plural" where they refer to the collective peoples of the nation of Israel.

Now let us continue this "eye-opening" study from the Hebrew Scriptures.

### ONE DAY CHRISTIANITY AND ALL GENTILE WORLD LEADERS WILL REALIZE THAT THE NATION OF ISRAEL AND THE JEWISH PEOPLE SUFFERED AS A RESULT OF THEIR SINS

To make sure we don't lose focus of who is speaking in Isaiah 53 let me ask again this simple question which was already asked.

**Answer for yourself:** Let us ask once again...who is speaking? The Gentile political and spiritual leaders of the world.

I want to refocus upon Isaiah 53 but our focus now will not be upon the interchangeability of the singular and

plural pronouns but on the context as seen from the Hebrew and later English translations in our Christian Bibles:

*Isaiah 53:3 (Tanakh) He was despised and forsaken by men; a man of pains, and accustomed to illness, and as one from whom we would hide our faces; he was despised, and we had no regard for him.*

*Isaiah 53:3(KJV) – He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.*

As was the case with the previous verse, once again there is the a problem of different tenses concerning the verbs in the KJV rendition. The past tense "was" is mistranslated as "is" in the Christian Bible. This only substantiates Rome's Replacement Religion as the "New Israel" since, according to the Christian Bible, Israel "is" still despised and forsaken of men instead of respected and esteemed.

Israel is described as being despised elsewhere in the Hebrew Bible:

*Isaiah 49:7 – Thus said the Lord, the Redeemer of Israel, his Holy One, to him who is despised of men, to him who is abhorred by nations, to him who is a slave of rulers, ...*

*Nehemiah 3:36 – Harken, our God, for we have been despised, and return their reproach upon their head, and make them despised in a land of captivity.*

Israel is described as being forsaken:

*Isaiah 60:15 – Instead of your being forsaken and hated without a passerby, I will make you an everlasting pride, the joy of every generation.*

Israel is described as being afflicted, with the adversities often likened to injuries and diseases:

*Isaiah 1:5-6 – (5) Why are you beaten when you continue to rebel? Every head is [afflicted] with illness and every heart with malaise. (6) From the sole of the foot to the head, nothing in him is whole; only wounds and contusions and fresh sores; they have not been treated, and they have not been bandaged, and [the wound] has not been softened with oil.*

*Jeremiah 10:19 – Woe is to me for my hurt; my wound is acute, and I said [to myself], "This is but an illness, I will bear it".*

Isaiah 53:3 describes the one whom the Gentile nations characterize as having been despised, as being a "man of pains" who is accustomed to illness, and similar pictures were drawn elsewhere in the Hebrew Bible regarding the whole nation of Israel as mistakenly viewed by the non-Jewish nations. This tragic forgery and alteration of the Hebrew Scriptures and the resultant misinterpretation of the Jewish nation can be laid at the feet of Rome and the Christian Bible. This has been going on now for over 1,800 years and until Christians begin to compare the Hebrew Scriptures from a Hebrew-English Bible like the Stone Edition Tanakh then there is little hope that they will ever come to the truth about Judaism, the Hebrew Scriptures, and the tragic mischaracterization of the New Testament Christ at the hands of Rome. Therefore, these descriptions can only be of a people, not of a single individual.

Now let us advance in our studies and remember the Gentile nations and their Kings and rulers are speaking. A new "voice" appears in Isaiah 53:1 – the "voice" of the Gentile nations or, perhaps, the "voice" of a spokesperson for them or their leaders. Given this change in "speakers", and based on their contextual consistency with the teachings of the Hebrew Bible and the historical record, the following exposition of the

texts continues to confirm the validity of the hypothesis that Israel, as God's servant, is the subject in the Fourth Servant Song.

## Isaiah 53:4

*Isaiah 53:4 (Tanakh) Indeed, he [corporate nation of Israel] bore our illnesses, and our pains – he [corporate nation of Israel] has carried them, yet we had regarded him [corporate nation of Israel] plagued, smitten by God, and oppressed.*

*Isaiah 53:4 (KJV) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

Here, the KJV suddenly reverts to the past tense, which makes it somewhat more consistent with the Jewish translation and with the Hebrew text.

**Answer for yourself:** Coming to the awareness of Israel as the true servant then what are these Gentile nations actually saying about Israel?

Here we find the Gentile nations saying that they saw nothing worthwhile in the Jewish people, so they despised them. Eventually, the Gentile nations thrust their own troubles on them, using the Jewish people as a convenient scapegoat, thereby allowing themselves to escape their own problems and blaming the Jewish people for everything. They would go on to say that now they realize that, in . In other words the Jewish nation and the Jewish people suffered directly from the actions and sins of the Gentile nations toward them. They go on to declare that as they witnessed the suffering of the Jewish people they told themselves that God was the one who caused this pain toward the Jewish people and they got what they deserved. Yet, in truth, the Jewish people suffered at the hands of the non-Jewish nations due to their ignorance of the ways of God; not because of God but because the Gentile nations knew not the God of the Bible. Religion is a poor substitute for knowledge about God and a relationship with God based upon truth instead of forged texts which have for the last 1,800 years served to produce not only political but military activity against the Jewish people and the nation of Israel.

The prophet Jeremiah alludes to the actions of the (Gentile) nations when he speaks of the redemption of God's servant, Israel:

*Jeremiah 30:10,17 – (10) "And you, fear not, My servant Jacob," says the Lord, "and do not be dismayed, O Israel, for behold, I am saving you from afar and your seed from the land of their captivity, and Jacob shall again be at peace and tranquil, and none will frighten him."*

*(17) "For I will bring healing to you, and of your wounds I will heal you," says the Lord, "for they called you an outcast [saying], 'she is Zion for whom no one cares'."*

The Gentile nations acknowledge that Israel was the victim who bore the dire penalties which the iniquities of others have incurred. The Gentile nations' own misdeeds, and not God punishing Israel for its sins, inflicted the suffering on Israel. The Jewish people have been forced to carry ills and pains caused by the direct actions of the Gentile nations. They have borne the consequences of the Gentile nations' sickness, and have suffered and continue to suffer because of them. The Gentile nations have held that the Jewish people are cursed by God, and they were and still are determined to see that they suffer the consequences of this alleged curse.

**Answer for yourself:** Most likely your whole life you have been told that Isaiah 53, when it said “he bore our illnesses” and “was smitten by God and oppressed,” was referring to Jesus. Now what do you think since reading the past five articles?

**Answer for yourself:** When Isaiah [as shown repeatedly before in the first five articles when he repeatedly uses singular pronouns to refer to the corporation nation of Israel], refers to God’s Suffering Servant as the singular

nation of Israel, whose identity are we now to think of [Jesus or Israel] when we see the prophet saying “he was wounded because of our transgressions, crushed because of our iniquities; the chastisement of our welfare was upon him, and with his wounds we were healed”?

## "ARE" HEALED OR "WERE" HEALED?

The importance of knowing the identity of the "speakers" was pointed out at the start of the analysis. As Chapter 53 opens, we saw that an abrupt change occurs in the "voice", and the prophet conveys the words of the Gentile nations. In the present segment, Isaiah 53:5-8, the Gentile nations are still "speaking", confessing their guilt and admitting the unjust mistreatment of the servant and nation of Israel at their hands, as they begin to recognize Israel's proper place and role in history.

*Isaiah 53:5 (Tanakh) But he was pained because of our transgressions, crushed because of our iniquities; the chastisement of our welfare was upon him, and with his wounds we were healed.*

*Isaiah 53:5(KJV) – But he was woundedfor our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

**Answer for yourself:** Did you notice that there are significant and very meaningful differences between the two translations?

The first problem concerns the expressions "because of" in the Hebrew Scriptures and the translation of "because of" as "for" in the Christian KJV interpretation, which are not interchangeable in the context of this verse. The Hebrew Scriptures relates that the servant was hurt due to the sinful acts of the Gentile nations, i.e., the cause was the behavior of the Gentile nations against and toward the servant, and the effect was his being hurt and injured. The Christian rendition attempts to convey the message that the servant vicariously took on the sins of the people, which caused him, and not them, to bear the consequences. In other words, the servant took on the iniquities and sins of others and, thereby, causing their sins to be expiated through his suffering. This idea of vicarious atonement, of course, is diametrically opposed to the teachings of the Hebrew , where human vicarious atonement is strictly forbidden; every person is responsible for his or her own sins (e.g., Exod 32:31-33; Num 35:33; Deut 24:16; 2 Kgs 14:6; Jer 31:29 [30 in Christian Bibles]; Ezek 18:4,20; Ps 49:7-8). Again I refer to the atonement teaching articles that brings this out so clearly when looking at the Sacrificial System and the "passive" role of the blood and the "active" role of the Soul.

But there is another great problem. In the closing phrase of the verse, a change in tenses occurs in the KJV relative to the Jewish translation. The KJV has "*... we are healed ...*", while the in the Jewish translation we find "*... we were healed ...*". The application of the root verb, (rapha), "[to] heal", is common in the Hebrew Bible. However, the phrase (nirpa-lanu) is an idiomatic expression that occurs only once, at Isaiah 53:5. The first word in this phrase, (nirpa), is the 3rd-person, singular, masculine, past tense conjugation of the root verb in the niph'al stem (a passive construct), giving it the meaning "[he/it] was healed". The second word in the phrase is (lanu), meaning "to/for us". Thus, the literal translation of the phrase (nirpa-lanu) would be "[it] was healed for us", referring to an illness, and from which the idiomatic expression that means we were healed was formed.

Finally, the KJV and the Jewish translations differ on the way they render a term that derives from the Hebrew word (havurah). The KJV renders it as a stripe (plural, stripes), meaning a blow or a stroke (as from a whip), while the Jewish translation renders it as a wound (plural, wounds). The KJV rendition in Isaiah 53:5 not only differs from the correct translation, but also is inconsistent with its own renditions of this term in six other instances where it is again used in the English Old Testament.

The meaning of this verse, with Israel as the servant, is consistent with the history of the Jewish people, and with their promised future, as was already shown before. The Gentile nations are realizing that their own



sickness of anti-Semitism became the vehicle for their oppression of the Jewish people throughout the years. They brought suffering on the Jews for their own selfish purposes; it was not, as they had claimed, God punishing Israel for its own sinful behavior, such as the claim by some of the Gentile nations regarding Israel's rejection of Jesus. Whereas the Gentile nations believed that Israel was undergoing divine retribution for sins, they now realize that the suffering of the servant was also due to their actions and sinfulness.

*Jeremiah 10:25 Pour out Your wrath upon the nations that do not know You and upon the families that have not called in Your name, for they have devoured Jacob and consumed him and destroyed him, and have wasted his dwelling.*

*Jeremiah 50:7 All who found them devoured them, and their adversaries said, "We are not to blame because they sinned against the Lord, the Abode of justice and the hope of their forefathers – the Lord."*

Previously it was demonstrated how Israel is often spoken of as bruised and wounded due to the acts of the Gentile nations. The healing they have experienced may be the end of this anti-Semitism once they will have had this magnificent revelation about Israel.

So now you see that in order to stress the ongoing and ever-current atonement of Jesus according to Roman theology, the Roman Christian Bible has to incorrectly translate *"with his wounds we are healed,"* in the present tense. Actually, the nations are speaking here of Israel's past suffering, therefore the verse correctly reads *"we were healed"*.

**Answer for yourself:** Oh, by the way have you ever studied the [true Biblical Atonement](#) and understood it correctly? Well, if you have not, then now is your chance and after having done so then you will see for certain that it is impossible to connect "atonement", vicarious or not, to the death of another for one's personal sins. This again is an unbelievable "eye-opening" study worthy of your consideration but I recommend that you finish the Isaiah 53 study first then by all means next do the atonement studies. Then you begin to see why I have dedicated my life to teaching the truth to my brothers and sisters in Christianity about God and the "Jesus Story" and why I no longer could continue as a Pastor at a mega church which teaches these errors.

*Ezekiel 36:6-9, 6 Therefore, prophesy about the land of Israel and say to the mountains and to the hills, to the streams and to the valleys: Thus says my Lord, God: Behold! In My jealousy and in My anger I have spoken, because the shame of the nations you have borne. 7 Therefore, thus says my Lord, God: I have lifted My hand in an oath. Surely the nations which surround you - they will bear their shame. 8 But you, O mountains of Israel - you shall shoot forth your branches and bear your fruit for My people Israel, when they are about to come. 9 For behold! I am for you, and I shall turn to you; then you shall be tilled and sown.*

*Ezekiel 15:6 6 And I shall no longer cause the ridicule of nations to be heard about you, and the shame of the nations you shall no longer bear, of your nations you shall never again be bereaved - the word of my Lord, God.*

**Answer for yourself:** Did you notice that there is a time limit for Israel carrying the iniquity of the nations as well as carrying the sins of the nations upon herself?

**Answer for yourself:** Did you notice that there is a time limit where Israel will no longer bear the shame of the nations?

*Jeremiah 30:8-13 8 And it shall be on that day, says the Lord of hosts, (that) I will break his yoke off your neck, and I will break your thongs, and strangers shall no longer enslave them [the nation of*

***Israel].9 And they shall serve the Lord their God and David their king, whom I will set up for them. 10 And you [servant nation], fear not, My servant Jacob, says the Lord, and do not be dismayed, O Israel, for behold I save you from afar and your seed from the land of their captivity, and Jacob shall again be silent and at ease, and no one will frighten them. 11 For I am with you, says the Lord, to save you, for I will make an end of all the nations where I dispersed you, but of you I will not make an end, but I will chasten you in measure, and I will not completely destroy you. 12 For so said the Lord: Your bruise [the nation's bruise] is painful, your wound [nations's wound] grievous. 13 No one deems your wound [nation's wound] to be healed, you have no healing medicines.***

As you can readily see the evil manner in which the Gentile nations, as well as Christianity over the centuries, have treated the Jewish people have contributed to the sufferings of Israel. Such sufferings at the hands of Gentiles and Gentile nations is described in Isaiah 53:4-5 ....(my paraphrase)...”Israel bore the pains inflicted upon them by the Gentile nations who misunderstood them, and such suffering was incorrectly interpreted by the oppressors as if Israel had been forsaken by God. Because of the Gentiles’ sins against Israel the peoples of God were crushed, and the Gentiles thought they were doing God a favor by persecuting and killing the Jewish people”.

## **IN SPITE OF SUCH CRUEL TREATMENT BY THE GENTILE NATIONS OF THE WORLD...ISRAEL PRAYED FOR THEIR OPPRESSORS**

**Remembering what we have already learned that singular pronouns in the Servant Songs of Isaiah refer to the nation of Israel and not to only one person like Jesus, we find the following verses even the more astonishing.**

### **Isaiah 53:6**

***Isaiah 53:6 (Tanakh) We all went astray like sheep, we have turned, each one on his way, and the Lord inflicted upon him [or, accepted his prayers for] the iniquity of all of us.***

***Isaiah 53:6 (KJV) – All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.***

The last phrase of this verse may be translated in two ways, as shown in the Jewish rendition. While the common rendering is similar to the KJV translation, it does not convey the message of vicarious atonement that is being promoted in the KJV. When God punished Israel, He often used the Gentile nations as His "rod of discipline":

***Isaiah 10:5 – Woe that Assyria is the rod of My wrath, and My fury is a staff in their hand[s].***

***Habakkuk 1:12 – Are You not from everlasting, O Lord, my God, my Holy One? We shall not die. O Lord, You have ordained them [the Chaldeans] for judgment, and, O Mighty God, You have established them for correction.***

The Gentile nations were used by God to punish Israel, but they overstepped their license, thereby causing Israel to suffer more than was intended.

The alternate translation, in which the phrase "*... inflicted upon him ...*" is replaced with the phrase "*...*

*accepted his prayers for ..."*, is also plausible in terms of the parameters of the Hebrew language. The verb used here, (hiphgi'a), is the 3rd-person, singular, masculine, past tense conjugation of the root verb (paga) in the hiph'il stem (an active verb construct). The root verb (paga) has common Biblical applications in the context of [to] hit, [to] hurt, [to] inflict, [to] insult, and less common applications in the context of [to] bid, [to] pray, [to] request, [to] supplicate (e.g., Gen 23:8; Jer 7:16, 27:18; Job 21:15; Ruth 1:16). Therefore, according to this interpretation, the Gentile nations, like stray sheep, left the path of goodness to do whatever they wanted, and through it all, the Jewish people prayed and interceded for them. An example of such action is demonstrated in Jeremiah's letter to the Jewish exiles in Babylon, wherein he conveys to them God's message to pray for the peace of the cities in which they dwell:

*Jeremiah 29:7 7 And seek the peace of the city where I have exiled you [nation of Israel] and pray for it to the Lord, for in its peace you shall have peace.*

*Now let us never again under estimate the importance of the prayer service in the Jewish synagogues of the world for by it atonement came for Gentile sins.*

## THE REMNANT OF ISRAEL HAS BEEN MASSACRED LIKE SHEEP FOR THE SLAUGHTER

**Answer for yourself:** Are we not led to believe, according to Christianity that Jesus as Messiah was rejected by the people of Israel and ultimately killed by them? We sure are but we need to reconsider this in light of what we have seen and will continue to see.

*Although the Bible explicitly and repeatedly describes the Jewish people [Suffering Servant as corporate Israel] as afflicted and despised by the Gentile nations, there is not even one clear reference to the Messiah as afflicted or despised anywhere in all of the Jewish Scriptures.*

In light of what we have discovered about singular pronouns referring to corporate Israel, it is easy to see that it was the nation of Israel again which was afflicted. Just a brief overview of anti-Semitism from the annals of Church history is enough to make you sick. Notice the references below which describe the Jewish nation as afflicted by the Gentile nations.

### Isaiah 53:7

*Isaiah 53:7 (Tanakh) He was oppressed, and he was afflicted, yet he would not open his mouth; like a lamb to the slaughter he would be brought, and like a ewe that is mute before her shearers, and he would not open his mouth.*

*Isaiah 53:7 (KJV) – He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*

The remnant of Israel has been massacred like sheep being slaughtered. This symbolism, of Israel being slaughtered like sheep, is common in the Bible. Here is but two of many examples:

*Zechariah 11:4-7 – (4) So said the Lord, my God: "Tend the flock of slaughter, (5) whose buyers shall slay them and not be guilty; and whose sellers shall say, 'Blessed be the Lord, for I have become*

*wealthy'; and whose shepherds shall not have pity on them. (6) For I will no longer have pity on the inhabitants of the land," says the Lord. "And behold! I will deliver the men, each one into his neighbor's hand and into his king's hand. And they shall crush the land, and I will not save [them] from their hand[s]. (7) And I tended the flock of slaughter; indeed, the poor of the flock. And I took for Myself two staffs; one I called Pleasantness, and one I called Destroyers; and I tended the flock."*

Psalms 44 vividly portrays for us the the recurring oppression and persecution of the Jewish people in exile, with Israel pleading for strength to endure until they are redeemed. The fact that the Jewish people have suffered through and because of the sins of the Gentile nations is hardly disputable. Yet, in spite of all the troubles that befell the Jewish people throughout their history, there always existed a righteous remnant who never blamed God for their troubles. As far as their relationship with God was concerned, they voiced no resentment and, though led to their deaths, they remained meek as sheep.

*Psalm 18:28 29 For you will save the afflicted nation; and you will bring down haughty looks.*

Here is a few more examples taken from the Psalms:

*Psalm 44:12, 14-15, 22:12 You have delivered us like sheep for the slaughter, and among the gentiles you have scattered us.*

*14 You made us a disgrace to our neighbors, the mockery and scorn of those around us. 15 You made us a byword among the nations [Gentile nations] to shake their heads.*

*22:12 Because for Your sake we are killed all day long, we are considered as sheep for the slaughter.*

Psalms 44 describes the plight of the righteous remnant of Israel. Notice how the language used above so accurately describes the condition of the Jewish people and parallels that of Isaiah 53 as well, again reflecting the whole of the nation of Israel and not a lone person.

**Answer for yourself:** Is it not interesting to note that the Jews were both shorn and slaughtered in the Nazi death camps? And when they were led on their death marches to the gas chambers or to the front of mass grave pits to be shot, all they had on their lips is the Shema (Deut 6:4).

Here are a few more examples.

*Ezekiel 34:15-16 15 I will tend My sheep, and lay them down-the words of my Lord, God. 16 The lost, I will seek out; and the banished, I will retrieve; the wounded, I will heal, and the frail, I will strengthen. But the fat one and the strong one, I will destroy. I will shepherd them with justice.*

*Zechariah 11:4-5, 7 4 So Said the Lord, my God: Tend the flock of the slaughter, 5 whose buyers shall lay them and not be guilty; and whose sellers shall say, "Blessed be the Lord, for I have become wealthy"; and whose shepherds shall not have pity on them.*

*7 And I tended the flock of slaughter, indeed, the poor of the flock.*

**THE GENTILE NATIONS ACKNOWLEDGE THAT AS A RESULT OF THEIR INIQUITY TOWARD THE JEWS (THEIR BOTHERS) THAT ISRAEL SUFFERED**

## **Isaiah 53:8 [REMEMBER THE GENTILE KINGS REPRESENTING THE GENTILE NATIONS IS DOING THE SPEAKING IN THESE VERSES]**

*Isaiah 53:8 – From imprisonment and from judgment he was taken, and his generation who shall tell? For he was cut off from the land of the living; because of the transgression of my people, a plague came upon them.*

*Isaiah 53:8 (KJV) – He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.*

Except for the last phrase in the verse, the two renditions are reasonably similar. A significant difference exists in the way the Hebrew word (lamo) is translated in the respective versions of the last phrase. The Jewish version renders the word as upon them, while the KJV renders it as he. This difference in translation also creates a significant difference in the context of the phrase. In the Jewish rendition, the context points to a nation that was stricken. In the KJV translation, the context points to an individual who was afflicted. Since both versions cannot be simultaneously valid, we must look again to the Hebrew from which we find that in the Christian translation we purposefully find that "them" was altered to "he" thus emphasizing a solitary "Suffering Servant" instead of the nation. But the Hebrew never said "he" or reflected the singular in this verse as you now see. Again our Christian Bible is forged on purpose to promote a "Jesus theology" instead of the truth. A closer look at the word "lamo" helps resolve this issue. A good Hebrew-Hebrew dictionary will identify the word "lamo" as a synonym for the word "lahem", meaning, them(selves), for them(selves), to/unto them(selves), they [have] (particularly in Biblical Hebrew). Again we find a purpose mistranslation for theological reasons by later Christianity.

In all but two cases, the KJV translation of "lamo" is in the plural and reasonably close to the correct context. The two exceptions are found at Isaiah 44:15 & 53:8 where the Christian translators had no other choice than to change the texts to support their existing "Jesus theology". Had they not then cracks would be seen by any reader and a questioning inquiry into such irregularity would have broken this textual deception wide open and other verses would then be suspect. Sooner or later more would see such problem texts and serious investigation and comparison with the Hebrew Scriptures would eventually prove the fallacy of interpreting Isaiah 53 as it refers to Jesus instead of the whole nation of Israel.

The KJV rendition provides a contextually incorrect translation for this passage and, therefore, the reader may get the wrong impression that this particular application of "lamo" is in the singular and not in the plural.

**Answer for yourself:** Who is again speaking in Isaiah 53? The rulers and kings of the Gentile nations.

**Answer for yourself:** Whose transgressions? The Gentile nation's and their sins toward the Jewish people!

**Answer for yourself:** Can you see for yourself that one day the Gentiles will face up to what they have done to the Jewish people and how they have sinned against them and altered their Jewish Scriptures?

**Answer for yourself:** To whom did a plague fall? The Jewish people. The nation of Israel who happens to be the subject of the Servant Songs of Isaiah.

So we see the prophet's use of the word "lamo" for "them" as a plural pronoun for the Suffering Servant presents a monumental problem for Christian Bible translators committed to making Jesus fit the Servant of Isaiah 53. Poetically, the prophets often speak of the Jewish nation in the singular to accentuate the nation's distinctive corporate destiny. The prophets, however, never speak of an individual in the plural. Therefore, the use of the Hebrew word "lamo" or "them", for the Servant of Isaiah 53, reveals that the Servant is NOT a single individual and these texts cannot and never did refer to Jesus.



*The KJV, and NIV and other Christian Bibles solve this problem by mistranslating the word “them” as “him” in the singular.*

*Since discovering that the Hebrew Scriptures correctly render “lamo” as “them,” then let us look at how the Christian Bible does great injustice to the text by purposely mistranslating the verse to fit their erroneously theology. They change "them" to "him"!*

**Answer for yourself:** In the following Scriptures we find "he" is the translation of the Hebrew "lamo" or "them". In each of these following Scriptures the Hebrew says "them" but our Christian translations do not; instead they have "him" instead. Why?

*Isaiah 53:8b KJV for the transgressions of my people was he stricken*

*Isaiah 53:8b Modern Readers Bible for the transgression of my people was he stricken*

*Isaiah 53:8b NIV for the transgression of my people he was stricken*

*Isaiah 53:8b Living Bible it was their sins that he was dying for - that he was suffering their punishment*

*Nowhere in these above examples was the pronoun "lamo" intended to be rendered in the singular as “he;” rather, the correct interpretation is the plural as “them.”*

**Answer for yourself:** Who changed the Hebrew Scriptures and why?

If we fail to realize who is speaking in Isaiah 53, then it is easy to see why Christians try to make this death spoken of in Isaiah 53 atone for the sins of the Jewish people, when in reality it is the death of the righteous remnant of Israel [corporate nation] which was due to the result of the sins of the Gentile nations committed against them.

But you see, if somehow you make Isaiah 53 to refer to Jesus [by failing to understand who is doing the speaking in Isaiah 53 and who is making a confession of "guilt" toward the Jewish people as well as changing the pronouns "them" to "him"] which I repeatedly have shown you occurred then and only then can you make a case for Jesus being the "subject" of Isaiah 53. But you have to change the Word of God to do that and forge the Hebrew Scriptural translation; something that has been done by Rome and few Christians ever find this out!

Dear ones, tampering with the Holy Word of God to make our "theology" fit is a sin and brings God's anger because of us changing His Word [your shall not add or take away...remember?!]

**WE SEE THAT CHRISTIAN BIBLE TRANSLATORS CHANGED THE HEBREW WORD “LAMO” WHICH MEANT “THEM” TO THE SINGULAR “HE” IN ISAIAH 53 BECAUSE OF THEIR THEOLOGY...DID THEY DO THE SAME ELSEWHERE? ....NO...SO**

## WHY IN ISAIAH 53?

Well the answer is simple. Isaiah 53 did not serve Rome's "theological" purpose so it had to be changed.

Let us look at other KJV Scriptures where Bible translators corrected translated "lamo" correctly. We should wonder then why they could not or would not do the same when it came to Isaiah 53.

*Deuteronomy 32:35 (King James) 32...for the day of their calamity is at hand, and the things that shall come upon them make haste.*

*Deuteronomy 33:2 (King James) 2 ...He shined forth from Mount Paran, and he came with ten thousands of saints: From His right hand went a fiery law for them*

*Job 6:19 (King James) 19 The troops of Tema looked, the companies of Sheba waited for them*

*Job 14:21 (King James) 2 His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them*

*Job 24:17 (King James) 17 For the morning is to them even as the shadow of death: if one know them...*

*Psalms 2:4 (King James) 4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.*

*Psalms 44:4 (King James, 44:3) 4 For they got not the land in possession by their own sword, neither did their own arm save them*

*Psalms 119:165 (King James) 165 Great peace have they which love Thy law: and nothing shall offend them*

*Isaiah 16:4 (King James) 4 Let Mine outcasts dwell with thee, Moab, be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.*

*Isaiah 23:1 (King James) 1 The burden of Tyre. Howl, ye ships of Tarshish, for it is laid waste, so that there is no house, no entering in: from the land of Chinim it is revealed to them*

*Isaiah 44:7 (King James) 7 And who, as I, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people? And the things that are coming, and shall come, let them show unto them*

*Isaiah 48:21 (King James) 21 And they thirsted not when he led them through the deserts: He caused waters to flow out of the rock for them: He calve the rock also, and the waters gushed out.*

*Lamentations 1:19 (King James) 19 I called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.*

*Habakkuk 2:7 (King James) 7 Shall they not rise up suddenly that shall bite thee, and awake that*

*shall vex thee, and thou shalt be for booties unto them?*

I find it amazing that the same Bible translators who changed the meaning of the Hebrew pronoun for “them” to “he” in Isaiah 53 in order to read into the text the identity of Jesus [individual instead of a corporate nation] instead of the correct meaning of the nation of Israel which the prophet intended, did not follow their own laws of interpretation elsewhere when confronted with the same word. For in the examples given above, they saw no need whatsoever to change the plural “them” to “he” as they did in Isaiah. It was not that they were unfamiliar with the word and made a simple mistake; no, this was done on purpose to deceive and mislead the reader and hold back from him Divine Truths!

**Answer for yourself:** How reliable are our Christian Bibles when those we trust to accurately translate the Scriptures are changing the very tense of the words to match their pre-formed theologies? Could our beliefs concerning Jesus as connected with Isa. 53 be wrong as Christians?

**Answer for yourself:** If the Christian Gentile Bible translators had not wished to read into Isaiah 53 the identity of Jesus, do you think they would have felt the need to change the tense of the pronoun from “them” to “he” in Isaiah 53?

The bottom line for all Christians to understand is that we have heard way too much preached about Jesus and far too little studied from the texts of the Jewish Bible and the ancient Spiritual Divine Wisdom which tell us exactly whom this "Krst/Karest/Christ" actually is and what truly is his message to mankind! If we had studied the original sources available to us instead of focusing our whole lives upon one book, a forged one as well, then we would not be so mixed up theologically in Christianity today which boasts over 2000 different denominations all maintaining they have the truth about Jesus while at the same time possessing the distinction of being the most violent and crime ridden nation in the world. May God forgive our laziness to let others tell us what to believe instead of us studying to show ourselves approved unto God.

We continue in the 7th article in the Isaiah 53 series.

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## WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH...THE TRUTH ABOUT ABOUT ISAIAH 53 #7

I believe it is time for a summary of what we have learned from the earlier articles in is series on Isaiah 53 as taken from the Hebrew Scriptures and not the late forged Christian texts in the Bibles we have today.

- In our previous articles we have demonstrated, beyond any doubt, that the "Suffering Servant" in Isaiah is to be understood as the collective peoples of Israel [the nation] and not just one person. Thus to say that Isaiah 53 refers to Jesus is to misinterpret the intended meaning of the prophet Isaiah.
- As we continue along in our studies we noticed that the "speaker" in Isaiah 53 is not Isaiah, or the Jewish people, but rather that the speaker was the Gentile Kings and rulers of the world.
- We also saw that Isaiah is a "testimony" or "confession" from these Gentile leaders amounting to the fact that they had totally misunderstood the Jewish people and their "religious ideas" concerning them had been wrong.
- We saw that the Gentile rulers and nations of the world despised, abandoned, and afflicted Israel. The history record testifies to this.
- We noticed that the imagery as well as the pronouns [the use of "singular" pronouns to represent the "corporate" nation] used by the prophet in Isaiah 52 through 54 applied to the corporate nation of Israel and was not meant to apply to only one man. We showed repeatedly that pronouns used in Isaiah 52, 53, and 54, normally in the singular, in reality does not refer to Jesus but to the collective nation of Israel.
- We noticed that although Christianity does not interpret Isaiah 53 correctly today, that both the world political and spiritual leaders will one day be utterly amazed at the events in the future when God intervenes and saves the Jewish people in spite of what Christianity has taught about the Jewish people.
- We noticed that the "transgressions" of Isaiah 53:8 refer to the sins of the Gentiles of the world committed against the Jewish people and not the sins of the Jewish people.
- We saw how the Christian Bibles and their translation of Isa. 53 purposefully alter the pronouns by using "him" for "them" in order to make it more difficult for the reader to see that Isaiah was speaking about the whole nation of Israel and not speaking about one individual as the "Suffering Servant." We saw by falsifying and corrupting Isaiah 53 the Christian Bible translators artificially made the text refer to "one" person and of course that person is to be Jesus of Rome's creation and as you have seen from this irrefutable evidence taken from the Hebrew Scriptures the character of Jesus was never the "message" or subject of Isaiah in the first place.

Now in this article we will continue to deal with common misconceptions and misinterpretations of Isaiah 53 which erroneously have been applied to a New Testament Jesus which rightfully apply to the nation. We will examine if Jesus died once or many times. This may sound preposterous but just wait. Also we will examine if Jesus' blood or the knowledge of God that went to the Gentile world because of his death brought vindication to the world. This is very important information for the Biblical believing Christian and goes to the very heart of his religious belief system as well as his standing before the God of the cosmos.

## THROUGHOUT THEIR PERILOUS EXILE THE JEWISH PEOPLE ENDURED MARTYRDOM FOR THEIR FAITH

The importance of knowing the identity of the "speakers" in these Scriptures was pointed out at the start of these articles. In the opening segment of the Fourth Servant Song, Isaiah 52:13-15, we saw that the prophet Isaiah conveys the words of the Gentile nations. A diversity of opinions exists among the Jewish commentaries concerning the "voice" at the start of the final segment, at Isaiah 53:9. One opinion holds that Isaiah 53:9 is a continuation of the confession of the Gentile nations who, in the previous verses, have realized that the servant Israel suffered because of them and their cruelties inflicted upon the Jewish people and nation. Another opinion is that the "voice" has switched to that of the narrator, Isaiah, who is summarizing the impact the Gentile nations' iniquities had on the servant Israel and the people of Israel. It depends not on which of the first two possible "speakers" that you might choose here, the results of their descriptions of the cruelties perpetrated against God's servant Israel are the same. Another opinion is, and the one that will be followed here, that this is the speakers' "voice" is now the Divine Mind of God as He starts to respond to the Gentile nations with a description of what happened to the servant because of their sins. This "voice", conveying God's response, continues to the end of the Fourth Servant Song.

As has been done to many verses previously when examined where we saw the many textual irregularities in our Christian Bibles when exposed and compared with the prior Hebrew Scriptures, the "plural references" to the Servant of Yahweh is once again deliberately altered by Christian translators down through the centuries into the "singular tense" when in fact the Hebrew uses the "plural" tense. Now we pick up with new material that only confirms what we have said from the beginning; namely, that Isaiah 53 is about the nation of Israel as God's "Suffering Servant" and not about a single person or even Jesus as found depicted in the New Testament.

## ISAIAH 53:9 FROM THE HEBREW SCRIPTURES...& NOT FROM THE CHRISTIAN'S CORRUPTED OLD TESTAMENT

### Isaiah 53:9

*Isaiah 53:9 (Tanakh) And he gave his grave to the wicked, and to the wealthy in his deaths, because he committed no violence, and there was no deceit in his mouth.*

*Isaiah 53:9 (KJV) – And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.*

A very alarming and significant discrepancy exists between the Jewish and KJV translations of the Hebrew term "bemotav". The Jewish rendition of the term, "in his deaths", indicates a plurality, while the KJV rendition, "in his death", is in the singular form, and appears to be designed to support a Christological message that will develop much later and before the canonization of the Roman Old and New Testaments. Thus the necessity again of altering the tense of the Hebrew words in order to create a completely different theology than than expressed in the Hebrew Scriptures.

The term "bemotav" is a compound expression, a combination of a preposition and a (conjugated) noun. The preposition, (be-), is used in multiple applications in the Hebrew Bible, generally having any of the meanings, "in", "with", or "at". The noun, "motav", is the conjugation in the possessive 3rd-person, singular, masculine gender, of the plural noun "motim", which translates as "his deaths". This term appears only once in the entire Hebrew Bible, and only one other related term appears in the Hebrew Bible in the plural form and in a compound expression, "motei areilim", at Ezekiel 28:10. Interestingly this phrase is correctly translated in the KJV at Ezekiel 28:10 as the "deaths (plural) of the uncircumcised" but for theological reasons incorrectly translated in Isaiah 53:9 in the same KJV and by the same Bible translators.



**Thus we see that the Hebrew word (bemotav), for the word "deaths" in Isaiah 53:9, is plural in tense and correctly translated means "deaths." The KJV, NIV and other Christian translations of Isaiah again change the tense of the word in order for the passage to read "death instead of deaths"; again purposefully altering the Hebrew Scriptures in order to conceal the identity of the Servant as the nation of Israel as a "plurality" and not just "one" person as Christian theology maintains.**

**Answer for yourself:** Does any man, let alone Jesus, die once or twice, or three times or more than that? Did Jesus die a "death" or did he die "deaths"?

**Answer for yourself:** How many times did the supposed historical Jesus die on the cross and other than crucifixion is there recorded for us a different type of death that he endured?

**Answer for yourself:** Presuming you have read the prior 6 articles in this series, are you better equipped now to properly understand that the "deaths" spoken of in the plural in this verse describes the deaths of the Jewish people at the hands of the Gentile nations who misunderstood them or rejected them and their ways of godliness?

**Answer for yourself:** Did you ever read a Christian translation of Isaiah 53:9 and notice the word used in the plural as "deaths"? No and you never will; not until the translators of the Christian Bible deal honestly with the Hebrew Scriptures. Do you see why that if you read a Christian Old Testament and not a Hebrew-English Bible that you will never see these corruptions as they exist in our Christian Bibles? Again we see that the Christian text purposefully mistranslate the word and the tenses of many other nouns and pronouns in order to "maintain" the accepted Roman religious tradition and "theology" concerning Jesus even when the Hebrew text says otherwise.

**Answer for yourself:** Does the truth seem to matter to Christian interpreters or does it to you?

**As has been done to many verses before as I have carefully documented for you in the previous articles in this series, the understanding of the plural references to the Servant of Yahweh is once again deliberately altered by Christian translators into the singular tense. In this instance the plural "deaths" in the original become the singular "death" in the Christian Bible. Let me state again the fact that the Hebrew word (bemotav) is plural and correctly translated means "deaths." The KJV, NIV and others change it to read "death" in order to conceal the identity of the Servant as the nation of Israel.**

Follow with me if you will. With both (bemotav) and (lamo) being plural terms, and noting how both verses, Isaiah 53:8 and Isaiah 53:9, interchangeably refer to the servant in the singular (collective noun) and in the plural, **it follows that the servant cannot be an individual. Therefore, the servant must be a compound entity, a plurality, and it so doing rules out any application to a later single Jesus as depicted in the New Testament!**

Add to this the testimony of the historical record which testifies that many Jews chose to die like public criminals rather than renounce their faith and accept a false New Testament "Suffering Servant"; and many wealthy Jews were killed in many different ways, as seen from the previous verses, not because of any crimes or violent acts they committed, but for no reason other than to enable their murderers to rob them of their possessions. These words of Isaiah are reflected in numerous scenes today as shown in photographs displayed at the National Holocaust Museum where Jews are shown to be kneeling before a trench while Nazis Christians were aiming their weapons at them. In most cases, the Jews did not even put up any resistance to being murdered. Most died with the Shema on their lips, and not with any form of deceit on them to accept doctrines and beliefs about gods that their Jewish forefathers had not known. Such courage and fidelity to Scripture and Divine Truth cannot be said about Christians because for starters that have a forged and flawed Bible. Oh yes, many have died, but among these many have died for lies and not truth since our Scriptures are forged making their sacrifice meaningless before God since dying for lies and not Divine Truth.

## IS THERE ANY OTHER REFERENCES TO THE SUFFERING SERVANT OF GOD AS THE NATION OF ISRAEL NOT HAVING DECEITFUL SPEECH?

*Zephaniah 3:12-17, 19-20*

*12 And I will leave over in your midst a humble and poor people, and they shall take shelter in the name of the Lord. 13 The remnant of Israel shall neither commit injustice nor speak lies; neither shall deceitful speech be found in their mouth [notice the plural once more], for they shall gaze and lie down, with no one to cause them to shudder. 14 Sing O daughter of Zion! Shout, O Israel! Rejoice and jubilate wholeheartedly, O daughter of Jerusalem! 15 The Lord has removed your afflictions; He has cast out your enemy. The king of Israel, the LORD, is in your midst - you shall no longer fear evil. 16 On that day it shall be said to Jerusalem, "Have no fear! O Zion, Let your hands not be slack. 17 The LORD thy God is in your midst - a Mighty One Who will save. He will rejoice over thee with joy. He will be silent in His love.*

*19 He will jubilate over you with song." Behold, I wreak destruction upon all those who have afflicted you at that time. And I will save the one who limps, and I will gather the stray one, and I will make them a praise and a name throughout all the land where they suffered shame. 20 At that time I will bring them, and at (that) time I will gather you, for I will make you a name and a praise among all the peoples of the earth when I restore your daughters before your eyes, said the Lord.*

**Answer for yourself:** Are you beginning to see that what you have been mistakenly taught that Isaiah 53 refers to Jesus and that the honest truth is that it really does not but rather to the whole of the nation and not one person?

As you can see for yourself here the prophet Zephaniah describes vividly the righteous remnant of Israel [corporate Israel and not a single person] in precisely the same fashion as the prophet Isaiah did in his 53rd chapter: *"The remnant of Israel [afflicted Israel by the Gentile nations] shall neither speak lies; neither shall deceitful speech be found in their mouth."*

## TO THE REPENTANT GOD PROMISES CHILDREN IN ISAIAH 53, LONG LIFE, AND DIVINE HELP

**Answer for yourself:** In contrasting Isaiah 53:10 in the Jewish Scriptures vs Isaiah 53:10 in the Christian Bibles what is the truth?

Let us look at the Hebrew:

*Isaiah 53:10 (Tanakh) And the Lord wished to crush him [corporate Israel..remember?], He made him ill; if his soul would acknowledge guilt, .....he shall have descendants [or, he shall see progeny], he shall prolong his days, and God's purpose shall prosper in his hand.*

*Isaiah 53:10 (KJV) – Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days,*

*and the pleasure of the LORD shall prosper in his hand.*

**Answer for yourself:** Did you notice the big word "if"? in the Hebrew text above that is missing in the Christian version of Isaiah 53:10? What is this "guilt" that is mentioned in the Hebrew Isaiah 53:10 that is lacking in our Christian mistranslation of the passage? How could any guilt apply to the sinless Jesus of Christian theology?

The portion of the verse that follows the initial declaration about God punishing the servant is constructed as a **conditional statement**, namely, "IF" and "THEN". In other words, if a certain condition is satisfied, by Israel, then a certain outcome will occur. Here before us is another great significant discrepancy encountered between the two translations of this verse. This discrepancy is between the phrase *"... if his soul would acknowledge guilt ..."* from the Hebrew Scriptures and Jewish translation, and *"... when thou shalt make his soul an offering for sin ..."* from the KJV rendition. The statement in this phrase represents this first condition. The KJV translation presents the phrase in such a way as to continue with its message of a vicarious atonement by the servant; a concept that is disgusting and loathsome with respect to the teachings of the Hebrew Bible, wherein it is strictly forbidden. The problem stems from the KJV translation of the Hebrew term "asham" as an offering for sin, a word that has two distinct applications in the Hebrew Bible. First, it is used to refer to a guilt offering brought by a sinner for as part of the atonement of any one of a number of sins committed with intent (e.g., Lev 5:15; Num 6:12). Second, it is used to refer to a sin or an iniquity committed with intent (e.g., Jer 51:5; Pr 14:9). In the correct context of the Hebrew phrase, and being consistent with the teachings of the Hebrew Bible, it is impossible for someone to bring himself or herself as a guilt offering. As we saw earlier in the [atonement and Sacrificial System articles and the role blood within them](#), only the innocent animal could be a fitting representation of the repentant Soul of the sacrificer and then and only then could the blood of animal, containing its very life and Soul, be a fitting symbol and representation of the repentant Soul of the person "if" he, as this text in Isaiah 53:10 maintains, had admitted his guilt before God and repented of his intentional sin.

Clearly, the context of Isaiah 53:10 is that there is a reward being promised to the servant Israel if he admits his guilt and repents.

**Answer for yourself:** Of what use would a reward be to the servant if he were to submit himself to be sacrificed? What is this reward? This reward is (symbolically) described in the remainder of the verse in Isaiah 53:10 (offspring, seed, progeny and long life for the nation).

We next come to view two additional significant differences between the Christian and Jewish views apply to the reward to the servant. The first component of the servant's reward is that *"... he shall see his seed ..."* according to the KJV, or that *"... he shall have descendants [or, see progeny] ..."* according to the Jewish rendition. On the surface, the two renditions appear to be similar. But there is a major difference between them in perspective which comes from the way in which the Hebrew term "zera", seed, is interpreted. According to the **Christian view, the servant's seed refers to his figurative children, i.e., his spiritual children, his followers.** According to the **Jewish understanding, "seed", as it is used in the Hebrew Bible, refers exclusively to the servant's biological offspring, i.e., his physical descendants, his progeny.** An important fact about the application of this term "seed" in the Hebrew Bible is that, when used in reference to "generic" offspring, the term is implicitly plural. Clearly, as you now can see these two views cannot both be correct.

It can be easily demonstrated that, when "zera" and "seed" is used in the Hebrew Bible in reference to children, it exclusively refers to biological descendants. In Isaiah 53:10, however, the term "zera" is not a "stand alone" noun; it is an idiomatic expression that involves a verb in conjunction with the noun, i.e., the Hebrew expression is "yir'eh zera", literally, *"[he] (again a single pronoun reflecting the corporate nation of Israel) shall see seed"*. The Christian KJV translation has added the term "his" before the word "seed".

**Answer for yourself:** Do we find the word "his" in the Hebrew Scriptural text of Isaiah 52:10? No. Here we

have a clear and certain "addition" to the Christian translation of Isaiah 53:10 again for "theological reasons". The Hebrew term for "his seed" is the word "zar'o", which is not the word that appears in this verse of Isaiah 53:10 when examined in the Hebrew. When idiomatic expressions in the Hebrew Bible are formed by combining a verb with the compound noun "zera", whatever its application may be, the reference is always to physical seed.

It is also important for us to note the fact that "zera" is the Hebrew term for "semen/sperm", which supports the notion that the term "zera" exclusively refers to progeny, to real, physical descendants, and not to figurative Spiritual children or followers as Christianity maintains. So we see that the Jewish understanding of the term "zera" in Isaiah 53:10 is the correct one since, when used with regard to people, it refers to people who are natural descendants of their ancestors. Again the Christian translation is in error and a purposeful mistranslation and even "invention" of Scripture by the addition of "his" when in fact the Hebrew Scriptures do not contain the word.

Let us deal now with the context. Isaiah is speaking of Israel's responsibility of "restoring to the rightful owner, God, something that has been taken away, lost, or surrendered" by their disobedience toward God for which they are being presently judged and facing captivity. The word means also to **"return to or restoration of a previous state or position"**. Israel's sin, in particular the sins of the Second Tablet of the Law, between brother toward neighbor, had brought the judgment of God down upon Israel. Repentance and restoration to those injured by Israel's sin was required by God "if" Israel was yet to prosper in spite of the judgment falling upon them. The penalty of God's judgment could be abated to a degree if Israel responded with a contrite and broken heart in this matter.

**Answer for yourself:** Did you notice that the promise of "seed" or children and "long life" is **conditional to repentance, restitution and obedience?**

**Answer for yourself:** Did Jesus live a long life and have children and a biological family? Is this text about one man named Jesus as Christian commentators and Pastors have maintained and preached now for 1,800 years? It sure appears as if it is not and most assuredly refers to the nation of Israel itself. But now you are seeing over and over when examining the Hebrew Scriptures when compared with the later Christian forgeries in our Bibles that this deception of Divine Truth is not new to our Christian Bibles and their mistranslation of the Hebrew Scriptures as the hands of Rome.

**Answer for yourself:** Did you know before now that the Christian translations of Isa. 53:10 is completely different than what the Hebrew Scriptures state in this verse? Why is that? Let us examine this text once again the KJV version of Isaiah 53:10 as taken from my personal Christian Bible.

***Isa 53:10-11 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, ...(KJV)***

**Answer for yourself:** Where does the idea of "atonement" and "making a soul an offering for sin" in some vicarious form come from when it is not in the Jewish Bible and the Hebrew Scriptures?

**Answer for yourself:** Did someone make this up vicarious offering of one's Soul for the sins of others when they translated the manuscripts from the Hebrew or added it later in the text? Where is this vicarious offering to be found in Isaiah 53 when the Hebrew text refers to one repenting, admitting his guilt, and making restitution for ones' own sins? Where does Rome get off changing this verse and implying that one can atone for the sins of others let alone a whole world when the original Hebrew says completely opposite? If you doubt this then read the atonement articles and learn the dynamics and workings of the **Sacrificial System and the role of blood as the "passive agent" within it.** Then your understanding will be enlightened as you see that all sacrifice is the work of the individual Soul of a person and not the work of another.

But there is another problem in this verse which we must address. The second component of the servant's reward, though rendered essentially in the same fashion by both Jewish and Christian translators, ***"... he shall***

*prolong his days ...*", is understood completely differently by Jews and Christians. Christians generally view this phrase as being synonymous theologically with **eternal life**, while Jews see it as a **long mortal lifetime**. Once again, both of these interpretations cannot both be true. The Hebrew idiomatic expression rendered as *"... he shall prolong his days ..."* is 'ya'arich yamim'. This expression, as seen in its various conjugations and in several variations, is relatively common in the Hebrew Bible. **In each case, the context makes it clear that the phrase refers to prolonging a person's lifetime on Earth and not to eternal life.**

Relating this verse to the understanding that it is the nation of Israel whom is God's servant, only reinforces what we have seen since the beginning of this study; namely, that God continues His response to the non-Jewish nations and affirms that some of Israel's suffering was, indeed, punishment for it's own sins, but not all. Much of it can be laid at the feet of the Gentiles who went far beyond what God intended as chastisement of Israel for its sins by His agent, the Gentile nations. However, when Israel, as a nation, will acknowledge its iniquity by repenting, the Jewish people will be redeemed and rewarded with growth in numbers, prolonged life, and success as God's light unto the nations.

**Answer for yourself:** So, is someone attributing to Isaiah the prophet things he did not say to give Prophetic authority to religious doctrines, like a false atonement connected to Jesus, that were never written in the Hebrew Scriptures by Isaiah in the first place? They sure are.

**Answer for yourself:** Now, has God previously told "corporate Israel" the same thing; namely, that if they were obedient to Him then they would prosper and see their "seed?" He sure has!

*Deuteronomy 30:8-10, 19-20* 8 *You will repent and obey God, keeping all His commandments, as I prescribe them to you today. 9 God will then grant you a good surplus in all the work of your hands, **in the fruit of your womb**, the fruit of your livestock, and the fruit of your land. God will once again rejoice in you for good, just as He rejoiced in your fathers. 10 All this will happen **when you obey [conditional]** God your Lord, keeping all His commandments and decrees, as they are written in this book of the Torah, and when you return to God your Lord with all your heart and soul.*

*Deuteronomy 30: 19-20* 19 *I call heaven and earth as witnesses! Before you I have placed life and death, the blessing and the curse. **You must choose life, so that you and your seed will survive.** 20 **If you choose** to love the Lord your God, to obey Him, and to attach yourself to Him. This is the sole means of survival and long life when you dwell in the land that God swore to you' fathers, Abraham, Isaac, and Jacob, [promising] that He would give it to them.*

So we find nothing new here to force upon the interpretation of Isaiah 53:10 a meaning foreign to the text. The message is simple. **If** the children of God as God's Servant, Israel, obeys Him and His commandments, they will prosper both physically (offspring--see their seed) as well as Spiritually. "**If**" his Soul (Israel) makes restitution (repents) then He (God) shall prolong his (the nation of Israel) days in the land and receive blessing. If not, then further exile. What we must never fail to remember is that God often used Gentile nations to chastise His people and bring them to repentance. Such is the message hidden within Isaiah 53.

**WITH HIS KNOWLEDGE THE SERVANT-CORPORATE ISRAEL-BRINGS VINDICATION TO ALL MANKIND...THAT MEANS THE GENTILES OF THE WORLD (ie. Christians, "if" they will listen and study)**



## Isaiah 53:11

*Isaiah 53:11 (Tanakh) From the toil of his soul he (the Gentiles) shall see [and he shall] be satisfied; with his knowledge My servant will vindicate the righteous before the multitudes, and their iniquities he shall carry.*

*Isaiah 53:11 (KJV) – He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*

Maybe you need to read that again.....now understanding that the "subject" of Isaiah 53 is the corporate nation of Israel and not just "one person," Isaiah is specifically saying that through the knowledge of the Jewish nation (their Torah and their Hebrew Scriptures knowledge of the Covenant given the non-Jew) Israel will VINDICATE and BEAR THE INIQUITIES of many.

There is again a huge discrepancy between the two translations of the phrase that involves the expression "avdi", "My servant", with the KJV modifying the translation as, "my righteous servant". According to the Hebrew syntax, the term "righteous" is an invented and misplaced term in the KJV rendition; it is not the servant who is described here as righteous, "tsadiq", but rather the non-Jew who accepts the knowledge of the Jew and the Hebrew Scriptures. The phrase conveys the idea that the servant Israel will justify the righteous, "yatsdiq tsadiq", the righteous again being those who accept the revelation of God through the Jewish nation. The KJV rendition continues to associate the idea of a righteous or "sinless" individual bearing the iniquities of others as a way to justify those others via the vicarious atonement obtained through his death. This is, of course, contrary to the teachings of the Hebrew Bible as has been previously noted repeatedly.

The servant Israel will eventually discover and understand that God has had a special purpose in allowing such wickedness by the non-Jewish nations toward them, and will not challenge God's actions. The servant will vindicate mankind through his knowledge of God and Torah, a theme often encountered in the Hebrew Bible in terms of Israel being a light unto the Gentile nations and teaching them (e.g., Exod 19:5-6; Is 42:6, 60:3, 61:6-9; Zech 8:13, 23):

*Exod 19:5-6 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. (KJV)*

*Isa 42:6 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; (KJV)*

*Isa 60:3 3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising. (KJV)*

*Isa 61:6-9 6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. 7 For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. 8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. 9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed. (KJV)*

**Zech 8:13 13 And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. (KJV)**

**Zech 8:23 23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. (KJV)**

Also, as was noted in the analysis of Isaiah 53:4, Israel was the victim who carried and bore the dire penalties, incurred by the iniquities and sins of others toward them. The Gentile nations' own crimes and offenses were the cause of the excessive suffering laid on Israel. The Jewish people have been forced to carry ills and pains because of the direct actions of the non-Jewish nations throughout history. The Jews have suffered and continue to suffer the results of the Gentile nations' sickness of anti-Semitism. The (Gentile) nations have held that the Jews are cursed by God, and they were and still are determined to see that the Jews suffer the consequences of this supposed curse that is upon them. One only needs to read the newspaper daily or the television news to see this occurring in our day and time as well.

**Answer for yourself:** What does it mean "With his knowledge"?

**In Christian theology it was not Jesus' knowledge that vindicated the world. It was, according to Christian theology it was his blood. Isaiah is not, however, speaking of a crucified messiah in his 53rd chapter. The prophet is referring to the Almighty's Servant Israel and not just one person, who, by their corporate knowledge of God and His precious Torah and Divine Spiritual Wisdom are witnesses to the world that there are no other gods (Isaiah 43:10-11) and through this Torah (Hebrew for instruction) they, by both witnessing it and sharing it with others (me and you) help redeem the world (conditionally "IF" they accept and believe it and live it)!**

**Answer for yourself:** How can we be, as Christians and followers of the example of the New Testament Christ, this personified Jesus, which are to be enlightened by Israel's light, their Torah, their Bible, and by Israel as God's Priesthood, make sure that our lives are acceptable before God when the translations of our Bibles are, as you now see, tragically flawed and corrupted by the many forgeries that line the pages of our Bibles when compared to the Hebrew Scriptures from which they were to be translated correctly?

**Answer for yourself:** How can we be ministered to by God's "Royal Priesthood" when our translations of their Holy Book are corrupted on purpose in order to infect us with a "literalized" and "historicized" solar and sun-worship in the character of a Roman historical Jesus which, although dressed up like Judaism in the Roman New Testament, yet in "key" places has a completely different Spiritual message than that which comes from the unaltered Hebrew Scriptures?

**Answer for yourself:** How can we "go by their light", the Jewish nation, when we don't have it in our Christian translations and our Bible and when we even try to read our Bibles we don't know that we are reading purposefully corrupted passages and texts that leads us far from the truth that Isaiah originally communicated to others that he received by revelation of HaShem?

**HOW DOES GOD VIEW US...WHEN WE HAVE ACCEPTED A**

# REPLACEMENT RELIGION AND CORRUPT TEXTS OVER HIS HOLY WORD?

*Numbers 18:1 'And God said to Aaron, "You and your sons, and your father's house with you, **you must bear the iniquity against the sanctuary, and you and your sons must bear the iniquity against your priesthood.***

**Answer for yourself:** What is our remedy? Simply; we must repent of our false beliefs when shown we are wrong!

*Isaiah 2:2-5 2 And it shall be at the end of days, that the mountain of the Lord's house shall be firmly established at the top of the mountains, and it shall be raised above the hills, and all the nations shall stream to it. 3 **And many nations shall go, and they shall say, "Come, let us go up to the Lord's mount, to the house of the God of Jacob, and let Him teach us of His ways, and we will go in His paths, " for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem..."** 50 house of Jacob, come let us go in the light of the **Lord**".*

## THE SERVANT IS FINALLY VINDICATED

*Isaiah 53:1 2 12. Therefore, I will allot him [the corporate nation of Israel] a portion in public, and with the strong he shall share plunder, because he poured out his soul (life..in bringing knowledge of God to non-Jews) to death, and with transgressors he was counted; and he bore the sin of many (received the sinful treatment of many non-Jews and Christians throughout the centuries), and interceded for the transgressors (daily prayers-prayer book..Amidah as well as Yom Kippur).*

***Maybe you need to read that again...real slowly!***

*Ezekiel 34:27 27 "And the tree on the field will yield its fruit, and the earth will yield its produce, and they shall remain securely upon their ground. Then shall they know that I am God, when I break the bars of their yoke and save them from the hands of those who enslave them (from Gentiles)...*

*Ezekiel 34: 29 And I shall establish for them a plantation of renown, and they shall no more be gathered in by famine in the land, **and they shall no more bear the shame of the nations.** 30 Then they shall know that I, God their Lord, am with them, and they are My people, the family of Israel - the words of my Lord, God.*

[Now let us continue in the 8th and next to last article in this series dealing with Isaiah 53 from the Hebrew Scriptures.](#)

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# WHAT YOU WERE NEVER TAUGHT BY YOUR CHRISTIAN CHURCH...THE TRUTH ABOUT ABOUT ISAIAH 53 #8

We continue our exposition of Isaiah 53 in this next to last article in this series. We pick up with Isaiah 53:12:

*Isaiah 53:12 (Tanakh) Therefore, I will allot him a portion among the multitudes, and with the mighty he shall share booty, because he has bared his soul to death, and with transgressors he was counted; and he bore the sin of many, and he will [continue to] intercede for the transgressors.*

*Isaiah 53:12 (KJV) – Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*

Except for a change in tenses in the last phrase, the two translations are pretty much consistent. The Hebrew phrase that appears in Isaiah 53:12, "asher he'erah la'mavet naphsho", is generally rendered in two ways by Jewish sources:

*"... because he has bared his soul to death ...", and*

*"... because he poured out his soul to death ...".*

The KJV renders it, *"... because he hath poured out his soul unto death"*, which agrees with the latter of the common Jewish translations. The somewhat difficult to perceive difference here does not significantly impact the context of the verse between the Hebrew and KJV translation. The latter of the two Jewish renditions *"bared his Soul to death"* contains the idea of exposing that which was contained hidden within" or "exposing something". Therefore, when one examines all of the uses of these two different renderings it is reasonable to conclude that the former of the above two Jewish renditions of the term in Isaiah 53:12, *"... because he has bared his soul to death ..."*, is more consistent with its general usage both by Isaiah and throughout the rest of the Hebrew Bible. This rendition also removes the subtlety built into the Christian interpretation aimed at advancing the concept of human vicarious atonement.

The last phrase of the verse, rendered as *"... and he will [continue to] intercede for the transgressors"* in the Jewish translation, and as *"... and made intercession for the transgressors"* in the KJV, requires that we address the differences. We encounter this same word "paga" in Isaiah 53:6 where the root verb "paga" is applied in two different contexts in the Hebrew Bible. The Hebrew word "paga" carries two connotations: first as "to hit", "to hurt", "to inflict", or "to insult" and less commonly it carries another connotation "to pray", "to intercede", to request", or "to supplicate". Both translations agree on its application



here in Isaiah 53:12, in regard to its meaning "to pray"**but they disagree as to the tenses.** The verb used here, which is highlighted in the Hebrew text "he will (continue to) intercede" and corresponding translations is "yaphgi'a", the 3rd-person, singular, masculine, future tense conjugation of the root verb "paga" in the hiph'il stem (an active verb construct). The significance of the tense here is that, **in His response to the Gentile nations, God expects His servant, the nation of Israel, to continue in his role as intercessor on behalf of the non-Jewish nations "since they know not what they do".** This praying for the Gentiles is, in fact, the case today as well in which the Jewish nation prays for the Gentiles, their persecutors, each Sabbath Day as well as during the High Holy Days and Yom Kippur.

So again we see this same message repeated over and over again; namely, that Isaiah the prophet foretells that the people of Israel, as God's servant, will be compensated for having had to carry the Gentile's ills and sins that have afflicted them throughout the ages, and will be rewarded for choosing this fate rather than abandon the Jewish faith and following other gods their Jewish forefathers had not known. As was previously noted, the idea that Israel has borne the results of the wicked acts of others is not a new concept, neither is the fact that the exiled Jews have interceded and prayed on behalf of those who ruled over them. The Jewish people will finally be vindicated, a vision that Ezekiel expresses so meaningfully:

*Ezekiel 34:27-30 – (27) "And the tree of the field will give forth its fruit and the land will give forth its produce, and they will know that I am the Lord when I break the bars of their yoke and rescue them from those who enslave them. (28) And they will no longer be a prey to the nations, and the beasts of the earth will not devour them, and they will dwell securely, with no one frightening them. (29) And I shall establish for them a plantation for renown, and they will no longer be hidden because of hunger in the land, and they will no longer bear the disgrace of the nations. (30) And they will know that I, the Lord their God, am with them, and they are My people, the house of Israel," says the Lord God.*

In this final passage of the Fourth Servant Song, God responds to the Gentile nations with a description of what happened to the servant because of their sins, and then switches to a description of the rewards that await the servant Israel for the suffering experienced at the hands of the Gentile nations. Based on its consistency with the teachings of the Hebrew Bible and the historical record, this segment continues to confirm the validity of the hypothesis that Israel, as God's servant, is the subject in the Fourth Servant Song. We have seen conclusively that "My Servant" is a reference by God to one of His servants, in particular as used in Isaiah this "Servant" is the corporate nation of the whole Jewish people. We have seen now conclusively that the identify of the servant of God is the corporate nation of Israel and not a solitary person named Jesus in the later production of Rome's New Testament.

Contrasted to our findings when scholarly examining the Hebrew Scriptures as well as the later Christian translators' purposeful mistranslations of Hebrew Scriptures as they currently stand in our Christian Bibles, Christianity continues in spite of the facts shown here to you, the reader, to hold the "party line" that Jesus is the fulfillment and subject of Isaiah 53. Christianity, in spite of a more accurate exegesis of the Hebrew Scriptures, remains steadfast in adhering to their traditional "inherited" traditions of interpretation of the Isaiah 53 and that the Messiah Jesus, not the nation of Israel, is the subject of Isaiah's Fourth Servant Song. Steadfastly Christianity maintains that it is this Jesus of the Roman New Testament which is the subject of Isaiah 53 and not the nation of Israel. We have together, from examining the Hebrew Scriptures in contrast to their Christian purposeful mistranslations and misquotations, seen that this traditional Christian interpretation of Isaiah 53 is simply not true when reading from the Hebrew Scriptures and not the forged ones which we were given by Rome. We have seen that in spite of Christianity's claim that Isaiah 53 is "messianic" and that supposedly that Isaiah 53 speaks of the Messiah and of messianic times that in fact it does not and such a thought was never in the mind of Isaiah the Prophet. We can now stand together in a common truth regarding Isaiah 53 and know for certain that Isaiah 53 is definitely not a prophetic passage about the life, suffering, and supposed atoning sacrificial death, and eventual resurrection and triumph of a later Jewish person named Jesus, Christianity's Messiah. We can now, since having done these studies together, stand hand in hand declaring the truth of Isaiah 53. We can both agree without a doubt that Isaiah 53 is not the description of a

humble deliverer and sin-bearer who, after being sacrificed as a guilt offering for the sins of others, sees the result of his atoning work and is satisfied. **When you take the knowledge gleamed from this series of articles and couple them with the knowledge gleamed from the Sacrificial System articles and the articles dealing with how "atonement" was actually obtained in the Sacrificial System then there is no way in Heaven or in Earth than any New Testament Jesus has a role to play in either of these subjects.**

When we read Christian commentators or other authors reflecting the Christian position we are heavily influenced by such great men like Matthew Henry (18th century C.E.) who himself comments upon Isaiah 52:13-15. What we don't know when reading these numerous Christian commentators down throughout history is that their knowledge of Judaism, Messianism, and the Sacrificial System and its true operations is lacking if not almost absent. We read their mistaken theological positions which are based upon not only unfounded and untruthful inherited oral traditions from previous Christian positions but beliefs obtained from reading a Christian Bible that is full of purposeful mistranslations and misquotations of the Hebrew Scriptures intended to deceive and mislead the reader.

**Answer for yourself:** What are your thoughts now when reading a man like Matthew Henry when he say: "This prophecy, which begins here and is continued to the end of the next chapter, points as plainly as can be at Jesus Christ; *the ancient Jews understood it of the Messiah, though the modern Jews take a great deal of pains to pervert it*, and some of ours (no friends therein to the Christian religion) will have it understood of Jeremiah; but Philip, who hence preached Christ to the eunuch, has put it past dispute that of him speaks the prophet this, of him and of no other man, Acts 8:34, 35"?

Now, seeing the evidence from the study undertaken in these articles can we not help but wonder why Matthew Henry and other supposed great Christian authors failed to study to the degree necessary in order to not make such egregious theological blunders that thrust millions of other Christians and their Spiritual lives upon the rocks of gross error?

When these elaborate commentaries and other written materials by those endorsing the Christian traditional interpretation of Isaiah 53 as being messianic or about Jesus are subjected to careful scrutiny, they all are found plagued by common flaws and shortcomings, such as the following:

- The Christian position is based not upon the Hebrew Scriptures but on the later mistranslations and misquotations and pure Scriptural invention of the Hebrew Scriptures. Instead such Christian positions are maintained from the forged Christian translations which are generally replete with Christological biases.
- Their authors make assumptions that are inconsistent with the teachings of the Hebrew Bible, such as the divinity of Jesus (i.e., being "the only begotten son of God"), his having vicariously died for the sins of others, and that he is the Messiah who died and resurrected, and who will return in a "second coming". Again such assumptions are derived from purposefully misquoted and mistranslated Hebrew Scriptures and these forgeries serve to lay the foundation for our Christian theology today.
- The propagation of certain false notions which, through their continuing repetition from Church pulpits and in written form, have become mispercieved as if they were factual and "the true". The highlighted portion in the above quote from the Matthew Henry commentary *"the ancient Jews understood it of the Messiah, though the modern Jews take a great deal of pains to pervert it"* is a perfect case-in-point, one which has been quoted by Christian missionaries as being factual. Modern versions of this deception contend that it was Rashi [Rabbi Shlomo Ben Yitzhak, the great Jewish Sage of the 11th century C.E.], or the generic "Rabbis", who invented the idea that Israel is the "Suffering Servant in "Isaiah 53" as an attempt to deny that which is so obviously Jesus to Christians. Of course it appears that way because we are reading as Christians purposefully mistranslated, misquoted, misinterpreted, and outright Scriptural inventions in our Christian Bibles. Although ancient Jewish sources (such as the Zohar on Exodus and Midrash Rabbah on Numbers) can be used to refute this claim, perhaps the most effective way to expose the lie is to refer to the works of early Christian theologians. One such person, Origen, the

late-second-early-third century C.E. Greek Church Father, quotes in his Contra Celsum the ancient Jewish understanding of "Isaiah 53" as referring to the Jewish people and their suffering [editorial comments in brackets and highlighting added for clarity]: *1:55. I remember that once in a discussion with some whom the Jews regard as learned I used these prophecies [referring to Isaiah 53]. At this the Jew said that these prophecies referred to the whole people as though of a single individual, since they were scattered in the dispersion and smitten, that as a result of the scattering of the Jews among the other nations many might become proselytes. [Henry Chadwick, Cambridge Press, Page 50].*

By stating concerning Isaiah 53 that *"...the ancient Jews understood it of the Messiah, though the modern Jews take a great deal of pains to pervert it"*, Matthew Henry is guilty of perpetrating the very same act which he falsely charges "modern Jews" as having likewise done. This is an obvious perversion of the facts!

## COME LET US REASON TOGETHER...

As I grew up in church as a child, and even as a young adult, I was assured repeatedly by my spiritual leadership in our church that Isaiah chapter 53 referred to Jesus. It seems that this one chapter from the Jewish Scriptures kept coming up in church regularly for discussion. In sermon after sermon, I heard that the Prophet Isaiah was referring to Jesus in this chapter and that Jesus "fulfilled" Isaiah chapter 53. After all little did I know at that time in my life how the writer of Isaiah used interchangeably both singular and plural pronouns to describe the corporate nation of Israel from chapter 40-66; neither did my Pastor. I heard over and over setting in the pew that Jesus is the "Suffering Servant" of Isaiah chapter 53. In fact I was told that I was to use this particular chapter in witnessing to unbelievers; it seemed so plain reading the many "his" and "him" references in Isaiah 53, it just had to be this Jesus. I was even told that all Jews before the Middle Ages recognized this chapter as "messianic," but due to the efforts of a Rabbi Rashi that belief changed. In fact that is what the Christian group "Jews for Jesus" claim and publish in their literature. There is only one problem with what "Jews for Jesus" teach regarding this and other things; it is a lie and it can be proven so by reading the ancient Hebrew Scriptures as well as the history of the Jewish people and the ancient writings of the Rabbis which state differently than what the modern Christianized "Jews for Jesus" proclaim. We will look at Rashi and the misrepresentation of him and the Jewish beliefs in the nation of Israel being the "Suffering Servant" in the next and last article in this series. But to a more important matter, these "Jews for Jesus" have fallen into the same problem that you and I do, not being Jewish we don't read the "Hebrew" and being secularized Jews they have lost the same ability to read their native tongue and are relegated to reading the corrupted English versions which are purposeful distortions of the Hebrew texts. We will look more in-depth into this "Rashi problem" in a concluding article on this subject in the next and last article on Isaiah. I suppose if you have an "organization" you can say what you will and people will believe you. Christendom has done that for centuries.

I can remember also being told when I was young that the moon was made out of cheese. Seriously, I was willing to accept all these above statements about Jesus as fact without a personal inquiry on my part to see if these things be so. After many years of Bible study and research I realize that such beliefs attached to Isaiah 53 were in error, and most likely, you have made the same mistake. Later in life, following Seminary and during the earliest years of my Pastorate I examined Isaiah 53 in detail for myself as well as the whole book of Isaiah [from the Jewish texts and not just from my Christian sources], and the results I found are the subject of these informing articles. We at Bet Emet Ministries would like to share with you our research in hopes of assisting you in coming to the correct interpretation of a chapter which has become the cornerstone of Christianity let alone evangelism to the Jewish people for centuries. Our desire is not to "prove Christianity wrong"; rather to present the Divine Truth especially as it impacts mankind's atonement for his sins before God; a great thing to have taken care of before you die! Terrible it is to

**pass on into the Presence of God with a false atonement and a life lived in the clutches of idolatry because of a forged book and a false "Jesus Story" in this Roman anti-Semitic Bible you and I inherited from Rome.** Please understand that if what we have been told or read in our Christian Bibles as supposedly referring to Jesus as being the subject of Isaiah 53 cannot stand the test of critical inquiry, then the very foundation of Christianity and their atonement message of Jesus is rocked and crumbles to the ground in light of the Divine Truth that comes from not only the Hebrew Scriptures but the Jewish nation and their history of interpretation of their own Sacred Scriptures as well. Maybe, oh maybe, the Jewish people and scholars have been right all along. Yes they have! And they died by the millions at the hands of Rome and others because of it.

***Rom 3:4 4 God forbid: yea, let God be true, but every man a liar; as it is written, ...(KJV)***

**Answer for yourself:** Do you ascribe to the above phrase? If you do then we deserve and should demand a Bible that is accurate to the translations of the Hebrew Scriptures and if shown we do not then we should shout it from the rooftops that our Roman Christian Bible is a fraud!

The Jewish sages teach that ***"whoever saves a single soul is considered as if he had saved an entire world."*** How precious is the Soul! How precious is the Truth. Though the Bible study which you have begun I want you to understand that we have prepared it realizing that the subject matter is of a very sensitive nature, and that most will not take kindly to someone tampering with their religious belief system, let alone showing them that the very core of their religious belief system taken from this Christian Bible is totally incorrect and misunderstood. We at Bet Emet hope that you too will value your Soul highly enough to prayerfully ponder that you find expressed in these articles. God's truth is not always easy to discern after it has been altered and mutilated for centuries, but we are possessors of a Divine promise; ***"you will find Him if you search after Him with all your heart and all your soul"*** (Deut. 4:29). As faithful Jews have attested for over 3500 years, such fidelity to Divine Truth it's worth the effort and always will be.

Right now I have to pose for you some very big questions.

**Answer for yourself:** Understanding that the Jewish people were competent with interpretation of their own Hebrew Scriptures and familiar with their own Hebrew texts and prophecy, then when this New Testament Jesus is crucified, did the people who watched this death perceive they were watching the fulfillment of Hebrew Scripture and the fulfillment of Isaiah 53? Did they and their Rabbis expect the Sacrificial System to cease because of the death of this one man? History shows us that there was no such belief by anyone following the death of Jesus and we see that even his closest followers, James and Paul and others in the early Church, continued to bring flood sacrifices and atonement offerings as if this death of Jesus changed nothing!

**Answer for yourself:** Did the people standing there supposedly watching the death of this Jesus have any knowledge what so ever that he was dying for their sins and the sins of the world? Where in the Hebrew Scriptures were they Jewish people and their Rabbis ever told that the Sacrificial System, repentance, confession, prayer, and righteous deeds were ever to be replaced by the substitutionary death of a Messiah for the sins of the Jews let alone the sins of the Gentile world? The Jewish people and their Rabbis know nothing of this death of another or Messiah for the sins of the Jews let alone the world. In fact the Hebrew Scriptures teach just the opposite!

**Answer for yourself:** Did the people who watched Jesus die understand his death as the fulfillment of Isaiah 53, or was this interpretation of the death of this "Christ" for sin later conceived in such a way by the Gentile Church to reflect a "literal" understanding of a person instead of a whole nation? Could it be that Rome will take the ancient Spiritual Wisdom, going back tens of thousands of years, and radially reinterpret the "descent and death of the descending incarnating Mind of God, this Logos, this Savior, this Krst/Karest/Christ" into "matter" and so alter it & change it from an originally pure Spiritual Concept of the Creator-God coming to dwell in the whole of mankind to where it now is to be understood as if limited to but one person; a supposed "historical and literal" person whom access to and the salvation of the Souls of mankind was obtained only



through the Roman Church?

**Answer for yourself:** Could it be that over time this "death of the Christ", now a supposed "literal person" instead of a Divine Essence within the hearts of every human being, was read backward into history and oral traditions of "the Christ" handed down to mankind since ancient Egypt? Could it be that over time this new Roman interpretation of "the Christ" (same word as Messiah), was read back into Jewish history as a "literal reality" since the Jewish Messiah never appeared? Could it have been that easy, especially after Rome burned all the libraries of the known world to erase from mankind any knowledge of the indwelling Krst/Karest/Christ, that the death of the incarnating Logos-Christ in mankind was reinterpreted to have been limited to but a single literal and historical person (Jesus) and in so doing was as well projected backwards into the Jewish time line to presumably be the hoped for Jewish Messiah which must have died sometime in the war with Rome since never appearing as hoped by the Jewish Scriptures? Could it be in the absence of knowledge and the world's libraries that over time Rome's new interpretation of "the Christ" and mankind's salvation came to rule the day in the wake of the dispersion of the Jewish nation and the loss of the truth of the Sacrificial System, the Jewish Messiah, and the Temple?

**Answer for yourself:** Could it have been the very absence of the coming of the Messiah to the Jews which became the focal point to which Rome will attach their "literal-historical" Christ? Could it have been in this manner that Rome not only radically altered the ancient Mystery Religions since the beginning of time which all taught a Metaphysical Cosmos and the merging of Divinity & Infinite Mind with the body of the whole of mankind; so radically altering this Divine Spiritual Concept to where man no longer looked within himself for the presence of his God and Creator, but now gazed above in the deepest Sky for a God separated from himself since taught that a "literal God-man" supposedly ascended to the Heavens by Rome? Could it be that Rome, the ultimate opportunist, took advantage of the presumed death of the Jewish Messiah and his failure to be manifested to the Jewish people due to their sins and failure to merit the appearing of God's Messiah? Did the Divine God in you and me become limited to a supposed "literal-historical" Christ-man of Rome's invention?

**Answer for yourself:** What we need to ask in light of these many alterations made to the Hebrew Scriptures is if there was a false theology created long after Isaiah concerning the ancient's understanding of the "death of the Krst/Karest/Christ" as taken from the ancient Spiritual Wisdom as far back as ancient Egypt some 10,000 years B.C.E.? We find when we study that this "death of Krst/Karest/Christ" refers in the ancient Spiritual Wisdom to the "descent and death of the Krst/Karest/Christ" and "Divine Mind of the Logos" in its incarnation into "matter" (humanity). We find this yet hinted at in the New Testament in Philippians 2:6-8. This Metaphysical Concept of the "fall of Divinity into matter" was later altered by Rome, literalized and historicized, and in so doing this "descent into matter and humanity" by the Christ/Logos/Divine Mind was read backwards into a Jewish time-line by Rome and presented as a supposed single historical and literal Christ in their forged Bible. This might sound simple but many years of hard-nosed study uncovers this Roman deception. This deception of humanity by Rome began with the alteration and forgery of the Biblical texts like those we say in Isaiah 53 in the current study. Once the ancient Scriptures were forged and the libraries of the known world burned down and destroyed then there was little truth left that man could find that proves the Roman radical reinterpretation of the ancient Divine Spiritual Wisdom and "the Christ" to be the most devilish of deceptions every foisted upon the human race; and all of this mind you was catalyzed by fear and ignorance than brought the Souls of man seeking salvation through the Roman Christian Church.

Hard questions I admit, but when you continue to study with Bet Emet you will see beyond any doubt that this is EXACTLY WHAT HAPPENED!

Having lost the "keys" to properly interpret this ancient Divine Spiritual Wisdom along with ancient knowledge of the "death of Krst/Karest/Christ" in his descent from Heaven into flesh as well as the corresponding "death of the Soul" when equally "impregnated and incarnated into matter" as both are repeatedly described and exist in the ancient Divine Spiritual Wisdom and Sacred Books since the beginning of time, then it becomes very hard for us to recognized this ancient allegorical Metaphysical Divine Concept of Soul and Krst/Karest/Christ for what it really originally meant when referred to in our Christian Bibles in a "literal manner"; Bibles which have been so terribly distorted, mistranslated, and corrupted in our current versions of our Christian Scriptures.



Harder still is to even fashion the proper questions let alone find the answers to them when you begin to see for the first time that the ancient hoary Metaphysical Divine Concept of a "descending and dying Christ on the cross "and crossifying" of Spirit Energy/"matter" was never meant to be "literalized" except in you and me. By forging the Hebrew Scriptures, Isaiah for instance, a nation was made into a "literal man" by textual manipulations. Rome creates this "solitary human being" as the fulfillment of the Hebrew Scriptures when no such idea as ever present in the mind of Isaiah nor the texts he wrote. Hard to accept is accepting the reality of such an event when first seeing this alteration of a prior ancient Divine Concept regarding a Spiritual Concept applying to all of humanity being in the hand of Roman monks being radically reinterpreted into apply ONLY to a solitary person through textual manipulation through the agency of literalization and historicization of "the indwelling Christ" by Rome. Hard to believe is that Rome could do such a thing; forge multiple translations of the Hebrew Scriptures in order to create a solitary entrance for mankind's Salvation through only the doors of the Roman Church. Seekers to the answers of these questions and deceptions find in time abundant evidence that Rome corrupted the ancient Divine Spiritual Wisdom as well as the Hebrew Scriptures and purposefully misinterpreted and mutated then in order to create a supposed "literal" Savior who's offer of salvation comes only through the doors of the Roman church. Fear, ignorance, untruths and deception became the creative tools of organized Religion to rule a world and increase the might and strength of the Mighty Roman Empire. We find upon such inquiry that the ancient allegorical and symbolic concepts of the Indwelling Christ presented in the Divine Spiritual Wisdom of the ancient nations for thousands of years has been so terribly and purposefully distorted by its mischaracterization by Rome and their forged texts that millions mistakenly misunderstand and so misconceive the original Spiritual Idea and Concept of the indwelling Christ which lies so blurred in their own Bibles today that they wander through their whole lives never coming to the truth of the matter; namely, that they are gods in progress, they are this birthed "Christ in matter", born in swaddling clothes representing the allegorical death of incarnation, living out their lives in hopes of awaking to the Divine Goal of developing the Christ Consciousness within them which has been crucified "on the cross of matter" as the ancients so stated for thousands of years. All mankind is in need of "awakening" to the Christ-Mind within, the true "Born Again experience".

Not possessing the "keys" to the ancient Spiritual Truths that man is a "god in an animal body" as Plato states, he follows the wrong path due to forged Scriptures, like Isaiah 53, where he wanders down the road of forged Scriptures which "literalize" and "historicize" this indwelling Christ given to all of humanity and so limit it to but one when it is the gift of God to all.

**Answer for yourself:** Could hiding the truth of man as a developing "god in animal bodies" intent of progressive Spiritual perfection be one of the reasons why this information has been kept from us? Could Rome, with the world's most invincible army, not consider righteous living and transformation by the renewing of their mind and Soul in this animal body their top priority when world conquest lies at their feet for the taking? Could these and even more factors be the reason as to why the Hebrew Scriptures were altered almost beyond recognition by Rome and why they burned all the ancient libraries to the ground to cover up the "Christ within the whole of humanity" and thus pave the way to giving the world a solitary "Christ of their own making" whereby access to this Jesus Christ comes only through the Roman Catholic confessional?

Now you got it right and we read the alteration of the Divine Spiritual Wisdom in our "Jesus Story" every day of our lives; a Divine Allegory of both Soul and Christ having fallen from Heaven, our God and Father, into "you and me" and made to look as if this "God/Christ" is separated from us and whose only access is thought the organized Religion of Rome and its Protestant offspring! Central to the ancient Spiritual Wisdom is the concept of the Divine Spark or seed buried within each person, in indwelling "Krst/Karest/Christ" awaiting mankind to awake from the slumber of "matter" to its presence within each child of God. It was the purpose of the ancient mysteries to bring to life this Divine Spark so that it would illuminate life on this earth. This Divine Spark was symbolized by various figures at different times down through history and in different places. Their names were Horus, Orpheus, Dionysus, Mithra, Krishna, Adonis, Tammuz, Hercules, Jesus and so on. They were all "pagan" Christs. The philosophers of the ancient world knew that these figures were symbolic, and not historical men as Rome's radical reinterpretation of Isaiah 53 tried to convince otherwise but knowledge of the

Hebrew Scriptures before they were altered teaches differently as I have shown you over these last eight articles.

Some 2,000 years ago in the area of the eastern Mediterranean, the Divine Soul or Spark within was called the Christ (from Karast or Krist, Egyptian for the anointed mummy). Early Christianity was a re-statement of the ancient wisdom. *"...Christians of any intelligence during the first two centuries at least did not regard their movement as the bearer of the first light into the heathen darkness, but only the republication of very ancient truth"*. Alvin Kuhn quotes Augustine and Eusebius to support this truth (Alvin B. Kuhn, The Shadow of the Third Century: a revaluation of Christianity, Academy Press, 1949. p.27). *"The indwelling god is himself being brought to birth within the womb of humanity. Each individual is gestating a divinity within the depths of his own nature. Christianity has fervently exhorted us to look into the empyrean to find the unapproachable God. All the while the infant deity slumbers unheeded within the heart. Christianity has largely nullified the force of St. Paul's almost frantic cry to us: 'Know ye not your own selves, how that Jesus Christ is within you?'"* (Kuhn, A.B. The Lost Light: an interpretation of ancient scriptures. Academy Press, 1940. pp.44-72).

In place of the truth of this ancient Divine Wisdom we have been given today by the early Church Councils and the handiwork of Monks a forged translation of not only the Hebrew Scriptures but one which regrettably so mutilated the Divine Spiritual Wisdom forging the translations of the Hebrew Scriptures. Basically the concept of a suffering nation chosen by God to reveal the "God within all humanity" has been so mutilated by Rome in presenting a false "Christ" apart from man instead of awaiting awakening inside man, than the world has been plunged into the most oppressive darkness imaginable. We call this great darkness Roman and Protestant Christianity today with is "substitute literalized Christ" supposedly setting on the right hand of God somewhere someplace instead of in your heart where the Christ truly lives today oblivious to most.

**Answer for yourself:** If Jesus' death was the "final sacrifice" for sins according to the Hebrew writer, a much disputed book by the way, then why does James, the head of Christ's church, instruct Paul to fulfill a nazirite vow in Acts 21:23-24 fully knowing that the fulfillment of which a vow required that Paul had to bring sin and trespass offerings, atonement offerings and blood sacrifices for atonement? Did James, Paul, and the Jerusalem church just "forget" that Jesus blood was the supposed sacrifice for their sin as the writer of the Book of Hebrew maintained and that Jesus, not Israel, was the "Suffering Servant" of Isaiah 53 all of a sudden? Did James and Paul momentarily have amnesia and forget and not know that the death of their friend and Master, this Jesus, some 30 years earlier, as a supposed "literal-historical" person as Rome maintains, was the long awaited fulfillment of Isaiah 53 where Isaiah's "Suffering Servant" is this "Messiah" and not the nation of Israel? Did James and Paul forget here in Acts 21 that Isaiah was supposedly speaking of but one person and not the corporate nation as the abundant Hebrew texts which we earlier looked at appear to indicated? Maybe you should put together Numbers chapter 6 and Acts 21 and see what the "picture" tells you and see that atonement, sin offerings, and blood atonement was still be practiced by "believers in the Christ"!

**Answer for yourself:** Could it be, oh could it be, that the New Testament is the personification of the ancient Divine Sacred Wisdom expressing the Spiritual Concept of the indwelling Christ in mankind as was only to serve as the "pattern for both Soul and Christ" which is to be our example and our path to emulate and follow in our live? Could it be that the relegation of an indwelling Christ when presented as a solitary and a literal-historical person by the alteration of pronouns and nouns as seen in Isaiah 53 is a travesty of the Spiritual Wisdom given all mankind? Is this Christ in this personified Spiritual Allegory in the New Testament your story? Is is my story? Is it mankind's story? One thing is for sure as your studies advance and this become apparent to as your understanding grows concerning the ancient Spiritual Wisdom and the textual forgeries in our Bibles and that is the leaders of the Jerusalem Church sure did not consider this Jesus a historical person whose literal death was a sacrifice for any sin whatsoever. The actions of James and Paul, hidden under the surface reading of the texts, proves so!

Those who crafted, created, butchered, mutilated, and forged the Hebrew Scriptures in the creation of a "literal crucified Messiah/Christ" in this New Testament and its replacement theology should have

done a better job ridding themselves of such incriminating facts that can be obtained by some inquisitive study of what lies beneath the surface of the texts and their context. Granted such knowledge is buried beneath the context of Acts 21 but it is there if you study and compare texts and most of all use your minds to "think" about what you uncover in such studies.

**Answer for yourself:** For a moment do you think James would have instructed Paul to continue to bring sin and trespass offerings that required the shedding of blood as part of their sin's atonement if they at the same time believed that Jesus' death was the fulfillment of Isaiah 53, in particular Isaiah 53:10 which says as taught in the KJV: *"thou shall make his Soul an offering for sin"*? Does it not stand more to reason that they both believed the Hebrew Scriptures existing in their day that says *"if he acknowledge his guilt (referring to a whole nation)"* instead of "his Soul as an offering for sin" which we find centuries later in the Romanized corruption of the Hebrew Scriptures?

**Answer for yourself:** Do you think that James, the Spirit-filled leader of Jesus' church, thought, believed in or knew for example that Jesus' death was some form of atonement and the long-awaited fulfillment of Isaiah 53 but yet in spite of this Soul saving belief he would do and command completely otherwise in Acts 21 for Paul and the Jerusalem Church by commanding continual adherence to blood offerings and atonement offerings long after Jesus' death? Would James have done such a thing and commanded continual sin offerings and blood atonement offerings be brought if he believed that Jesus' death was the fulfillment of Isaiah 53? Does it appear to the "thinking believer" knowing what lies behind Acts 21 that James and Paul believed what the Roman church has taught for the last 1,800 years in their forged Bible, that the sacrifice of Jesus' life was acceptable for the sins of the world? Should we not view that James' and Paul' actions reveal just the opposite of what Christianity teaches today from the later Roman corrupted New Testament; namely, than that James and Paul did not believe that Jesus and his death was the fulfillment of Isaiah 53 as God's "Suffering Servant" for the world's sin? James and Paul did quite otherwise in their actions as if there was not any opposing belief existing in their time that taught that Jesus was the fulfillment of Isaiah 53 let alone that any such final sacrifice or atonement had ever been offered by Jesus or his death since James and Paul both showed no hesitancy in surrendering to the demands of the Sacrificial System. Having no forged Hebrew Scriptures, and no confusion as to the truth of the matter, James and Paul hesitated not in quickly obeying the Word of God in Numbers 6 in relationship to the cleansing of the Soul through the operations of the Sacrificial System.

**Answer for yourself:** Does not James' actions, likewise Paul's actions, which are both hidden under the context of Acts 21 where we saw they were still offering blood sacrifices and sin offerings over 30 years after the death of this Jesus, prove to us that the Jews of the first century, as well as other Jewish believers in "the Messiah-Christ", held no such religious beliefs similar to which we as Christians today are told to believe by Christianity for our Soul's salvation and which are derived again solely from this Roman New Testament which you have seen in these Isaiah articles alone is an outright religious Christian lie founded upon the forgery and corruption of the Hebrew Scriptures?

You see from such analysis that the Jews of the first century and those even hoping for the appearance of a human Jewish Messiah in the line of King David, held no such beliefs about Jesus and his death as a sacrifice for sin like that we find written into this Roman New Testament and the forged Old Testament in our Christian Bibles. We are told since childhood that we have to accept and believe this "dogma" of belief in Jesus and his death as the fulfillment of Isaiah 53 as well as Jesus' death being our sin offering or else risk splitting Hell right open by Roman Christianity and their forged Bible. The Jewish people and Rabbis did not believe such "Jesus theology" in the first century nor that his death was a supposed atonement for sin prophesied supposedly in Isaiah 53 simply because in that time period of the first century the Hebrew Scriptures were not corrupted in a Christian Bible and spread over the world like they would later be at the hands of Rome during the 2nd through the 5th century; corruptions mind you that find their way into the Roman Bible when canonized in 380 A.D. No Jew held a religious belief about some Jesus in the first century being the fulfillment of Isaiah 53 nor held any belief that the "literal" death of "the Christ" could or would ever atone for the sins of others. But the Hebrew Scriptures are forged today and they have been so corrupted and purposefully "reconstructed" as to make it appear, not only in the Christian Old Testament but in their subsequent quotes in the New Testament,

that such a belief is religious belief is given by God and stated in the Hebrew Scriptures let alone believed in the first century by the Jews when **such is not the case!** You can and will believe anything if you read corrupted translations and forgeries of true Divine Scriptures collected in a book by forgers called "Holy" with a shiny black leather cover holding it all together. Doesn't the leather cover smell so good?

**Answer for yourself:** Would you have done the same as James and Paul, bring blood sacrifices as part of your repentance and atonement, having only the Hebrew Scriptures as your guide which teaches and commands such and not having in your possession a much later created document full of purposeful forgeries and mistranslations of the Hebrew Scriptures which are 180 degrees opposed to what they Hebrew Scriptures originally accurately said and taught? Are you beginning to see how the Divine Revelation given to man by God concerning his sin and how to atone for it has been radically corrupted and in its place you have received a substitutionary belief and religion focused on "faith in a Jesus" of Rome's invention in which his supposed death and blood" supposedly provided atonement for your sin? If you had lived in the first century, then would you have most likely followed the Hebrew Scriptures as did James and Paul since not being conditioned, deceived, and brainwashed by a complete forgery of the Hebrew texts which was unknown and did not exist in their day as it does in our day? Can you see that later over the following centuries in Greek speaking parts of the world, the Jewish people, no longer possessing abilities to read Hebrew but rather Greek, could easily fall for a false translation of their Bible since they and many of their Jewish Rabbis could no longer speak or read Hebrew and no longer had the ability to compare texts from the Hebrew with the later Greek, Latin, and English translations in hope of discerning truth from error?

**Answer for yourself:** Having never read or known the Hebrew Scriptures and the truth about Isaiah 53 which we have both seen together in these articles then can you now see how you were set-up to believe an untruth by Rome through their corruption of the Hebrew Scriptures? Do you see how the very foundation of the Hebrew Scriptures had to be forged if ever there was a way by which Rome could appeal to the authority of the Old Testament for their later New Testament interpretations? Having never read or known the Hebrew Scriptures and the truth about Isaiah 53 which we have both seen together then now can you begin to see how the most important thing in your life; namely, your faith, obedience, and relationship and standing before God is founded upon lies in the Christian Bible concerning this Jesus and God's atonement message? Can you see how Rome has held back the Divine Truth of God from you and me?

Notice again that Paul did obey James in the nazirite vow and brought sin offerings and blood sacrifices over 30 years after the supposed death of a supposed "historical" and "literal" Jesus; thus negating any belief that the death of Jesus was the final atonement for sin let alone that Jesus is the intended subject of Isaiah 53. Paul knew the truth of the matter; something lacking in Christianity today regarding atonement and the Sacrificial System as well as the subject and true message of Isaiah 53.

**Answer for yourself:** More importantly people may have seen Jesus die, but did anyone see him die as an atonement for the sins of others?

James and the first church sure did NOT believe that Jesus' death was an atonement for their sins nor the KJV Scriptures (in places where the texts were not superficially altered and where we saw the hidden truth in Acts 21 for example). Acts 21 holds the "hidden key" to this truth about Jesus, his hidden true personified identity, and the truth about God's atonement for mankind which lies buried beneath the context of the forged New Testament Scriptures; buried from the eyes of the ancient Monk's trickery with the ancient Divine Wisdom and Hebrew Scriptures. Acts 21 is our clarion call to awaken to the reality of our New Testaments and its unreliability as well as the great need for serious study of the New Testament as it exists today in order for the reader to discern truth from error when reading it. We can forge a plain reading of a translation, that is easy, but the Monks overlooked the hidden truths buried under the context of many texts which opens our eyes to the real truths of the Divine Realm if we but look. Thus the Jewish people and their Rabbis, as well as believers in the coming of the Jewish Christ in the line of King David, yet followed the Hebrew Scriptures some 30 years after the supposed death of this Jesus, not being deceived nor having in their possession like we do corrupted Hebrew translations of Isaiah and many other Hebrew Scriptures which have been altered to make it appear that they say otherwise than what they originally taught in the original Hebrew language and not the later



altered Greek, Latin, and English translations. Unknown to this early Jewish nation of the first century was a forthcoming corrupted New Testament with a completely different understanding of the Sacrificial System as well as a completely different understanding and interpretation of Isaiah 53. I call it Rome's "radical reinterpretation". One only has to investigate the extreme hatred of the Greek translation of the Hebrew Scriptures, termed both the Septuagint or the LXX, by the Jews of Israel because of the forgeries in it at the hands of the Essenes of Alexandria, Egypt, when looking at the whole of it minus the first five books, Genesis through Deuteronomy, which only was translated by the Rabbis of Jerusalem. The first five books is all that the Rabbis of Jerusalem translated into the Greek (no problems here with the texts); the rest of the Hebrew Bible as it existed in that day and time was not translated by the Jewish Rabbis. Seeing this later perversion of the Hebrew Scriptures at the hands of the Essenes first, we find 3 later attempts were made to correct the forgeries in the Greek by the Rabbis of Palestine but owing to the Temple's destruction and subsequent dispersion such attempts ultimately failed.

**Answer for yourself:** Don't you think that within 30 years or so the Holy Spirit would have told James and the mother church the "facts" about Jesus' death if it altered in some way the current Jewish understanding of the Sacrificial System or the interpretation of Isaiah 53? Don't you think that our God *"who changes not"* had an obligation to inform the religious leaders of Israel and the emerging Jesus Church of such a change had there been one? Don't you think that God would have notified James, Paul and others that Jesus was the fulfillment of Isaiah 53 if he were? But the historical record is that there has been no change over 2,000 years and the Jewish people have maintained this Divine Truth at the cost of their own deaths in numbers uncountable to the modern mind.

We don't see the Roman understanding of Jesus' death as the fulfillment of some atonement relating to Isaiah 53 or otherwise from the picture given us in Acts 21 we we look under the context of these verses let alone the historical record of the early Messianic Jewish branch within Judaism. That should make us wonder as to the validity and truthfulness of the New Testament picture shown us elsewhere which we have been given by Rome depicting Jesus not only as the fulfillment of Isaiah 53 but the atonement for the sins of the world found in other altered Gospel and Pauline passages. But there is no such change or voice echoing such a change in the subject of Isaiah from a corporate nation to a solitary Jesus emanating from Jerusalem then let alone over the last 2,000 years from Judaism; all we see is the rivers of Jewish blood shed in holding fast to the unchanging Divine Truth of the Hebrew Scriptures, Isaiah 53 included, which just so happens to agree with the ancient Divine Wisdom going back 10,000 years B.C.E. and the great Egyptian Religion.

**Answer for yourself:** So has the ancient Divine Wisdom teaching of a "indwelling Christ" in the bosom of all mankind been surgically removed from the Sacred Scriptures by Rome through abundant textual forgery and in so doing mutated the Divine Concept of the "Christ within"? Has the "Christ within" been re-presented to mankind in the form of a supposed "literal and historical" Jesus Christ as the Jewish fulfillment of the Hebrew Scriptures when the Suffering Servant" has always been understood by the Jewish nation and her Rabbis as corporate Israel? and never a solitary individual or even the "Messiah"?

**Answer for yourself:** Has the corporate nation of Israel as God's "Suffering Servant" been replaced by a solitary individual in the person of a supposed historical-literal Jesus Christ? Add to this that we find the equivalent of "Jesus Christ" in the ancient Egyptian hieroglyphs dating to 10,000 B.E.C. then what does this ancient "Jesus Christ" of the Egyptian religion actually mean? Did this point to a historical Jesus Christ that was to appear 10,000 years later as a Jewish Rabbi or a Divine Concept indwelling mankind that was much later "historicized and literalized" as the Jesus Christ of Rome's invention?

[We will pick up in the next article in this series.](#)

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what you were never taught in the christian church: the truth about isaiah 53 #8

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# DID THE JEWS ALWAYS INTERPRET ISAIAH'S SUFFERING SERVANT OF CHAPS. 52 & 53 AS THE NATION...OR DID RASHI CHANGE THE INTERPRETATION AS CHRISTIANITY & JEWS FOR JESUS MAINTAIN?

Jews for Jesus Jews for Jesus is a Christian evangelical organization based in San Francisco, California, whose goal is to convince Jews that Jesus is the Messiah and God. It also promotes awareness of the Jewish roots and heritage of the Christian faith. While Jews for Jesus says that its followers are "living out their Jewishness" and self-identifies as Jewish, virtually all Jewish denominations, Jewish groups, national Jewish organizations, the State of Israel, and many others reject this classification and regard the group as Christian. That being said Jews for Jesus publish in their literature that Rashi, a Jewish Rabbi around 1000 A.D., is responsible for the altering of the interpretation of Isaiah 53 for all of Israel whereby they, after his influence, no longer interpreted Isaiah 53 as an "individual" but as a "nation."

**Answer for yourself:** Is such a statement made by Jews for Jesus accurate?

The following is from Contra Celsum 1:55 ...from around **248 C.E./A.D. [long before Rashi, 1000 A.D.]** by the early Church Father Origen:

"Now I remember that, on one occasion, at a disputation held with certain Jews, who were reckoned wise men, I quoted these prophecies (Isaiah 52:13-53:8); **to which my Jewish opponent replied, that these predictions [referring to Isaiah 52 and 53] bore reference to the whole people, regarded as one individual, and as being in a state of dispersion and suffering, in order that many proselytes might be gained, on account of the dispersion of the Jews among numerous heathen nations.** And in this way he explained the words, "Thy form shall be of no reputation among men;" and then, "They to whom no message was sent respecting him shall see;" and the expression, "A man under suffering." Many arguments were employed on that occasion during the discussion to prove that these predictions regarding one particular person were not rightly applied by them to the whole nation. And I asked to what character the expression would be appropriate, "This man bears our sins, and suffers pain on our behalf;" and this, "But He was wounded for our sins, and bruised for our iniquities;" and to whom the expression properly belonged, "By His stripes were we healed." For it is manifest that it is they who had been sinners, and had been healed by the Saviour's sufferings (whether belonging to the Jewish nation or converts from the Gentiles), who use such language in the writings of the prophet who foresaw these events, and who, under the influence of the Holy Spirit, applied these words to a person. But we seemed to press them hardest with the expression, "Because of the iniquities of My people was He led away unto death." For if the people, according to them, are the subject of the prophecy, how is the man said to be led away to death because of the iniquities of the people of God, unless he be a different person from that people of God? And who is this person save Jesus Christ, by whose stripes they who believe on Him are healed, when "He had spoiled the principalities and powers (that

were over us), and had made a show of them openly on His cross?" At another time we may explain the several parts of the prophecy, leaving none of them unexamined. But these matters have been treated at greater length, necessarily as I think, on account of the language of the Jew, as quoted in the work of Celsus."

Now if you read this close you see two opinions concerning the interpretation of the text:

- the Jewish and
- the Gentile Church Fathers.

**But without a doubt, the Jews and the nation of Israel, at this early date of 248 A.D., believed that the Isaiah 52 and Isaiah 53 passages dealt with corporate Israel and not an individual and to say that Rashi changed the traditional interpretation of Isaiah 53 because of Jesus is a lie of the greatest magnitude and one made routinely by "Jews for Jesus".** Unaware of the facts surrounding this then Christians are led into gross deception and error about this "Jesus Problem". Not only that all theological positions held by Jews for Jesus are based off corrupted Christian translations of the Hebrew Scriptures such as we have seen previously earlier in our Isaiah 53 studies in articles 1 through 9.

This is all the more important because the Christians [Jews for Jesus] teach that the Jews interpreted Isa. 53 as referring to the Messiah (individual) until the medieval commentator Rashi who began to explain it as referring to the people of Israel, thus changing the prior interpretation that the passages referred to only an individual. **Nothing could be further from the truth.** The evidence speak for itself. So when Christians claim that it was only with the commentary of Rashi (1040-1105) that the Jews began to refer to Isaiah 52:13-53:12 as referring to the entire nation of Israel then they are in error and their message is false .

This misconception began with Edward Pusey, who wrote in his 1876 introduction to The Suffering Servant Of Isaiah According To Jewish Interpretations (trans. Driver and Neubauer, New York: Hermon Press, 1969) that "The new interpretation began with Rashi" (p. XLIV).

***As you have seen the interpretation of corporate Israel for Isa. 52 and 53 is neither new, nor did it begin with Rashi. Over 800 years before Rashi the Church Father Origen records for us that the Jews contemporary with him interpreted this passage as referring to the entire nation of Israel.***

This material can be found on the Internet or by obtaining Contra Celsum, trans. Henry Chadwick, Cambridge: Cambridge Univ. Press, Book 1:55, 1965, p. 50).

So the bottom line is this: **Jewish Biblical exegesis of the unforged Hebrew Scriptures subscribing to the belief that the people of Israel was the "Suffering Servant" of Isaiah 53 spoken of throughout the entire passage pre-dates Rashi by at least seven or more centuries and Jews for Jesus, or anyone who says different is simply wrong and distort the truth of the matter.**

Looking at this whole series of articles it now become painfully apparent for the Christian that in no way can Isaiah 53 be considered a prophecy of a later Jesus of Nazareth let alone a prophecy of the world's atonement accomplished by the death of one person. A person who reads these articles and takes them to heart should come away from this with their eyes opened that abundant textual and Scriptural forgeries are contained in the Christian translation of Isaiah 53 and should expect to find more of them the more his studies advance. One will come to see in time that the whole of the New Testament's Messianic Prophecies making the character Jesus of Nazareth the Messiah of Israel are purposefully mistranslated and misquoted as well. Such is not a pretty sight for the Christian who has believed in Jesus his whole life but understand that God's love and forgiveness for us is much, much larger than our mistaken theologies. The goal is to love God in Spirit and in Truth and maintaining a belief in a theological lie does not demonstrate our love of God. Truth is the highest religion ever given mankind by God our Creator.

did the jews always interpret isaiah's suffering servant as "the nation" or did rashi change it?

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## DANIEL 9:17-27: THE SEVENTY WEEKS OF DANIEL CHAPTER 9...INTRODUCTION

Of all the Old Testament scriptures quoted (or misquoted) by Christian evangelicals in hopes of finding validation to their Gentile Christian religious doctrines, Daniel 9:17-27 and Isaiah 53 are perhaps the two most popular. In both cases, Christianity relies on a claim that the only reasonable interpretation of those scriptures is theirs.

**Answer for yourself:** But is that really true? Have you ever invested thirty minutes in reading a Hebrew/English Bible and compared it to the Greek Septuagint (Greek/English Bible) or even the English of your KJV in order to see if your Christian Old Testament reads like the Hebrew texts that Jesus used?

Well you would be in for the shock of your life if you did! [Our Christian Bibles and translations of the Hebrew of Daniel are changed from what the original Hebrew said and this was done so by Christians redactors of the texts very long ago to make Daniel's prophecy appear if fulfilled by Jesus. Well don't believe me; you need to see the evidence of this forgery of the Hebrew Bible by Gentile Christianity for yourself and this is what this website will show you.](#)

Over the last twenty years as a Seminary student and Pastor I have done many such comparisons of religious texts in our Christian Bibles with the Hebrew, Greek, and English and let me say to you that what I found upon years of intensive and unbiased study is the reason for the [multiple websites](#) provided by Bet Emet Ministries because I realized quite quickly that I had not been taught the truth about the Hebrew Scriptures since childhood and sadly was rendered an idolator and blasphemer by what I was taught by Gentile Christianity because our forged and manipulated religious documents are taught and accepted without question or critical examination by most. It might be too late for me and you to remove the stain of such hideous sins as idolatry and blasphemy which we inherited from Western Gentile Christian dogmas and doctrines from these forged religious documents but hopefully as you see these truths for yourself you can prevent the same "unforgiveable" sin infecting your children. Therefore, the need for a voice crying in the wilderness of Christian neo-pagan idolatry; the need for ministries like Bet Emet and others which reveal the alteration of the Hebrew Scriptures that Jesus read and the falsification of the Greek and English translations of them which Gentile Christianity espouses today as "inspired, infallible, and inerrant."

Meanwhile, if you have read our research into Isaiah 53 and the forgery of the Hebrew Scriptures when translated into the Greek and later the Latin and English in these verses as well, then you have already seen how Isaiah 53 easily refers to the suffering servant nation, Israel, and that [nowhere in the original Hebrew before it was altered can any verses truly be said to refer to Jesus of Nazareth alone.](#) Now it is time to see the original meaning of Daniel's verses and compare them with Christian theology to see if we have been taught the truth concerning this prophecy by Gentile Christianity?

*Are you ready?*





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# DID THE RABBIS TRANSLATE ONLY THE FIRST 5 BOOKS OF THE GREEK BIBLE?

As legends would have it the Jews are credited with translating the Jewish Scriptures in the Greek; thus giving the world the Greek Old Testament. In reality, this is just not so. Only when one come to the correct understanding of history and the origin of the LXX can one explain why this Greek OT deviates in hundreds of places from the Masoretic Hebrew Text. Often men will say that the LXX is a faithful translation of the Jewish Masoretic Text, but personal research into the true history will reveal to the serious student the fallacy of such false traditions. This explains the hundreds of purposeful misquotations and mistranslations that litter the pages of the LXX. The problem is no one knows, unless he compares line upon line and precept upon precept with the Jewish Tanakh. Such research will reveal to you how, among other things how “young woman” becomes “virgin” in Isaiah. I have done such homework. Have you? So let us study Josephus and see what he has to say on the matter of the translation of the Jewish Scriptures into the Greek.

## THE ANTIQUITIES OF THE JEWS...PREFACE

1. **THOSE** who undertake to write histories, do not, I perceive, take that trouble on one and the same account, but for many reasons, and those such as are very different one from another. For some of them apply themselves to this part of learning to show their skill in composition, and that they may therein acquire a reputation for speaking finely: others of them there are, who write histories in order to gratify those that happen to be concerned in them, and on that account have spared no pains, but rather gone beyond their own abilities in the performance: but others there are, who, of necessity and by force, are driven to write history, because they are concerned in the facts, and so cannot excuse themselves from committing them to writing, for the advantage of posterity; nay, there are not a few who are induced to draw their historical facts out of darkness into light, and to produce them for the benefit of the public, on account of the great importance of the facts themselves with which they have been concerned. Now of these several reasons for writing history, I must profess the two last were my own reasons also; for since I was myself interested in that war which we Jews had with the Romans, and knew myself its particular actions, and what conclusion it had, I was forced to give the history of it, because I saw that others perverted the truth of those actions in their writings.
2. Now I have undertaken the present work, as thinking it will appear to all the Greeks (2) worthy of their study; for it will contain all our antiquities, and the constitution of our government, as interpreted out of the Hebrew Scriptures. And indeed I did formerly intend, when I wrote of the war, (3) to explain who the Jews originally were, - what fortunes they had been subject to, - and by what legislature they had been instructed in piety, and the exercise of other virtues, - what wars also they had made in remote ages, till they were unwillingly engaged in this last with the Romans: but because this work would take up a great compass, I separated it into a set treatise by itself, with a beginning of its own, and its own conclusion; but in process of time, as usually happens to such as undertake great things, I grew weary and went on slowly, it being a large subject, and a difficult thing to translate our history into a foreign, and to us unaccustomed language. However, some persons there were who desired to know our history, and so exhorted me to go on with it; and, above all the rest, Epaphroditus, (4) a man who is a lover of all kind of

learning, but is principally delighted with the knowledge of history, and this on account of his having been himself concerned in great affairs, and many turns of fortune, and having shown a wonderful rigor of an excellent nature, and an immovable virtuous resolution in them all. I yielded to this man's persuasions, who always excites such as have abilities in what is useful and acceptable, to join their endeavors with his. I was also ashamed myself to permit any laziness of disposition to have a greater influence upon me, than the delight of taking pains in such studies as were very useful: I thereupon stirred up myself, and went on with my work more cheerfully. Besides the foregoing motives, I had others which I greatly reflected on; and these were, that our forefathers were willing to communicate such things to others; and that some of the Greeks took considerable pains to know the affairs of our nation.

3. I found, therefore, that the second of the Ptolemies was a king who was extraordinarily diligent in what concerned learning, and the collection of books; that he was also peculiarly ambitious to procure a translation of our law, and of the constitution of our government therein contained, into the Greek tongue. Now Eleazar the high priest, one not inferior to any other of that dignity among us, did not envy the forenamed king the participation of that advantage, which otherwise he would for certain have denied him, but that he knew the custom of our nation was, to hinder nothing of what we esteemed ourselves from being communicated to others. Accordingly, I thought it became me both to imitate the generosity of our high priest, and to suppose there might even now be many lovers of learning like the king; for he did not obtain all our writings at that time; **but those who were sent to Alexandria as interpreters, gave him only the books of the law**, while there were a vast number of other matters in our sacred books. They, indeed, contain in them the history of five thousand years; in which time happened many strange accidents, many chances of war, and great actions of the commanders, and mutations of the form of our government. Upon the whole, a man that will peruse this history, may principally learn from it, that all events succeed well, even to an incredible degree, and the reward of felicity is proposed by God; but then it is to those that follow his will, and do not venture to break his excellent laws: and that so far as men any way apostatize from the accurate observation of them, what was practical before becomes impracticable (5) and whatsoever they set about as a good thing, is converted into an incurable calamity. And now I exhort all those that peruse these books, to apply their minds to God; and to examine the mind of our legislator, whether he hath not understood his nature in a manner worthy of him; and hath not ever ascribed to him such operations as become his power, and hath not preserved his writings from those indecent fables which others have framed, although, by the great distance of time when he lived, he might have securely forged such lies; for he lived two thousand years ago; at which vast distance of ages the poets themselves have not been so hardy as to fix even the generations of their gods, much less the actions of their men, or their own laws. As I proceed, therefore, I shall accurately describe what is contained in our records, in the order of time that belongs to them; for I have already promised so to do throughout this undertaking; and this without adding any thing to what is therein contained, or taking away any thing therefrom.

4. But because almost all our constitution depends on the wisdom of Moses, our legislator, I cannot avoid saying somewhat concerning him beforehand, though I shall do it briefly; I mean, because otherwise those that read my book may wonder how it comes to pass, that my discourse, which promises an account of laws and historical facts, contains so much of philosophy. The reader is therefore to know, that Moses deemed it exceeding necessary, that he who would conduct his own life well, and give laws to others, in the first place should consider the Divine nature; and, upon the contemplation of God's operations, should thereby imitate the best of all patterns, so far as it is possible for human nature to do, and to endeavor to follow after it: neither could the legislator himself have a right mind without such a contemplation; nor would any thing he should write tend to the promotion of virtue in his readers; I mean, unless they be taught first of all, that God is the Father and Lord of all things, and sees all things, and that thence he bestows a happy life upon those that follow him; but plunges such as do not walk in the paths of virtue into inevitable miseries. Now when Moses was desirous to teach this lesson to his countrymen, he did not begin the establishment of his laws after the same manner that other legislators did; I mean, upon contracts and other rights between one man and another, but by raising their minds upwards to regard God, and his creation of the world; and by persuading them, that we men are the most excellent of the creatures of God upon earth. Now when once he had brought them to submit to religion, he easily persuaded them to submit in all other things: for as to other legislators, they followed fables, and by

their discourses transferred the most reproachful of human vices unto the gods, and afforded wicked men the most plausible excuses for their crimes; but as for our legislator, when he had once demonstrated that God was possessed of perfect virtue, he supposed that men also ought to strive after the participation of it; and on those who did not so think, and so believe, he inflicted the severest punishments. I exhort, therefore, my readers to examine this whole undertaking in that view; for thereby it will appear to them, that there is nothing therein disagreeable either to the majesty of God, or to his love to mankind; for all things have here a reference to the nature of the universe; while our legislator speaks some things wisely, but enigmatically, and others under a decent allegory, but still explains such things as required a direct explication plainly and expressly. However, those that have a mind to know the reasons of every thing, may find here a very curious philosophical theory, which I now indeed shall wave the explication of; but if God afford me time for it, I will set about writing it (6) after I have finished the present work. I shall now betake myself to the history before me, after I have first mentioned what Moses says of the creation of the world, which I find described in the sacred books after the manner following.

## SO WHY SHOULD THIS MATTER TO THE CHRISTIAN?

First of all you should desire as truthful translation of the Jewish Scriptures Yeshua used as possible. For over 200 years the Greek translation had been in existence and falsely translated by the Greek-Jews of Alexandria for theological purposes who patterned YHVH's Messianic predictions after their pagan gods. Such is the fruit of Hellenization on the Jews. In many places the Word of YHVH has been altered to make the Messiah conform to the pattern of mystery religions. As it that was not enough, when one's religious belief system includes a belief about Yeshua, then understand prophecies altered in the LXX (the Greek translation of the Hebrew Scriptures) would mistakenly be applied to him which have little relevance to his historical existence. False beliefs are attached to Yeshua let alone the Jewish Messiah. Many of these beliefs, all stemming from a fraudulent translation, are in the Words of the Jewish Scriptures considered sin by YHVH because they indoctrinate one into idolatry.

And if that is not enough, this falsified Greek translation, in which the Jewish Rabbis only translated the first 5 books, has become the substrate for all Greek New Testaments which follow. If the Greek NT is based off a fraudulent translation of the Palestinian Masoretic text in hundreds of places because of the theological agendas of these Greek-Jewish Pythagorean-Buddhists of Alexandria, Egypt, in the first two centuries B.C.E. as well as the futher corruptions by the monks during the Church age, then understand the Christian Bibles we have are false as well in these places since they are all based off the Greek or the Latin which contain these forgeries. That means many places in our English Bibles we have forgeries of the Hebrew Scriptures that pass for "God's Word" to the unsuspecting reader. Thus many of our beliefs attached to Jesus are simply wrong!

The quest for you is to divide the truth from the chaff. Such is an absolute impossibility without years of intense study in manuscript evidences. I have devoted much of my life to such a purpose and share these findings with you in hopes you, the reader, will understand that such alterations pass off today as truth and the sad fact of the reality of the matter is that God never gave it and Yeshua never believed it. Thus when alluding to the Scriptures in his day, Yeshua on two occasions mentions that the Palestinian text, and not the LXX, refers to him. Without a doubt Yeshua knew of the problems with the Greek translation in his day. So did the Rabbis. That is why the Jews of PALESTINE refused to use the Greek translation of the Hebrew Scriptures; they knew it was a forgery in their day. Sadly the Jews of the diaspora, who had long since lost the ability to read Hebrew, fell prey to such deception and this has unfortunately today infected the Christian Church as well owing to Rome following in the Essene's steps since they both had sun worship as the center of their faith.

**Answer for yourself:** And does it matter to you?

The bottom line in all of this dear one, is that unless you have the Palestinian text, the true Masoretic

did the rabbis translate only the first five books of the greek bible?

**text, you have never read the unadulterated Word of God yet in you life.** You have accepted in total faith a religious propagandist document full of hundreds of mistranslations, misquotations, and verses lifted out of context which has almost destroyed the true revelation of the Messiah given to Israel. That is why the Jews and their scholars of today, who since recovering the ability to read Hebrew, refuse to use the corrupted Greek Old Testament and refuse the Christian teaching concerning Jesus as their Messiah. Their prophecies read completely different regarding the Messiah than does the Christian forged versions of the Hebrew Scriptures that have been handed down by Rome for the last 1700 years. If this touches your heart let us hear from you as we can help you better worship the Father in Spirit and in Truth and not through corrupted pagan texts mixed with some truth as found in your Christian Bibles. Shalom.



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## DANIEL'S PROBLEM....CONFUSION OVER THE "WORDS" OF JEREMIAH

Often in Bible study we over look the "keys" given to us which assure we arrive at the correct interpretation of the Biblical text at hand. This happens to the best of us; even Daniel the prophet as we shall see. No greater example exists than that of the Book of Daniel and the Seventy Weeks prophecy. At the beginning of the chapter, Daniel mentions the **"word of the Lord" that came to the prophet Jeremiah**. Daniel was agitated because of his misunderstanding of the prophecies of Jeremiah which foretold the captivity of Israel in Babylon and Israel's subsequent deliverance and return to their own land. This was the future salvation of the Jewish people after their repentance in captivity and is to be understood as their "salvation."

The prophecies that we need to look at are found in chapters 25 and 29 of the book of Jeremiah.

### Jeremiah 25

*8 ¶ Therefore thus saith the LORD of hosts: Because ye have not heard My words, 9 behold, I will send and take all the families of the north, saith the LORD, and I will send unto Nebuchadrezzar the king of Babylon, My servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. 10 Moreover I will cause to cease from among them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp. 11 And this whole land shall be a desolation, and a waste; and these nations shall serve the king of Babylon seventy years. 12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans; and I will make it perpetual desolations.*

Compare the following passage from Jeremiah 29:

### Jeremiah 29

*10 For thus saith the LORD: After seventy years are accomplished for Babylon, I will remember you, and perform My good **WORD** toward you, in causing you to return to this place.*

We need to understand that the subjugation of Jerusalem by Nebuchadnezzar, king of Babylon, occurred in the Hebrew year 3320. According to Jeremiah's prophecy, the captivity would last 70 years and therefore end in the year 3390 which is some 70 years later. Now let us understand that according to the first verses of chapter 9, Daniel was praying in the first year of the reign of Darius the son of Ahasuerus. Darius became king in the year 3389.

We can now understand why Daniel was so upset as the text relates. According to Daniel's understanding of Jeremiah's prophecy the captivity of Israel was about to end. This normally should have been good news for



Daniel but it was not as you shall see. However, Daniel saw no indication that the Temple was about to be rebuilt or his people being freed and returning to their land. This was bad and Daniel was fearful. Therefore, Daniel thought that the sin of the people was so great that God had decided to extend the captivity or had possibly canceled the prophecy altogether. This is why Daniel was fasting and praying in sackcloth and ashes.

Daniel was **NOT** praying for the coming of the Messiah - indeed, there was no allusion to the Messiah in any of Jeremiah's prophecies. Daniel was praying that God would honor His promise to restore Israel and the Temple. Daniel's error was that he thought that the prophecies of Jeremiah 25 and 29 were the same and spoke of the same "seventy year period." In fact, as you will see, the prophecies of Jer. 25 and Jer. 29 were not the same. This is where Christian exegesis begins to jump the track because their accurate dating of the prophecy of Daniel cannot be correct unless this fact is taken into consideration as we will see shortly.

A very important point that needs to never be forgotten is that Jeremiah 25 does not mention the restoration of the Jewish people to the Land. This prophecy specifically refers to the 70 years attached to the domination of Babylon which began in the year 3320. It is Jeremiah 29 that refers to the destruction of the First Temple in 3338 and the promise that it would be rebuilt 70 years later.

**Answer for yourself:** How can we know that this seventy years period mentioned twice in Jeremiah is not the same?

We only need look at some other passages that are directly related to the restoration and the rebuilding of the Temple.

## Ezra 1

*1 ¶ NOW IN the first year of Cyrus king of Persia, that the **word** of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: 2 'Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the LORD, the God of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. 3 Whosoever there is among you of all His people--his God be with him--let him go up to Jerusalem, which is in Judah, and build the house of the LORD, the God of Israel, He is the God who is in Jerusalem.*

## 2 Chronicles 36

*19 And they burnt the house of God, and broke down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. 20 And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia; 21 to fulfil the **word** of the LORD by the mouth of Jeremiah, until the land had been paid her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. 22 ¶ Now in the first year of Cyrus king of Persia, that the **word** of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: 23 'Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the LORD, the God of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. Whosoever there is among you of all His people--the LORD his God be with him--let him go up.'*

Previously I took notice of the mention of the **"word"** in both Jeremiah 25 and Jeremiah 29. Our attention need to focus on Jeremiah 29 & the reference to "the **WORD**." This is God's word that the Temple would be rebuilt and is significantly different from the prophecy concerning the subjugation of Jerusalem found in Jeremiah 25.

**Daniel was counting 70 years from the subjugation of Jerusalem beginning in 3320 and ending in 3390. This was Daniel's mistake. In order to determine when the Second Temple would be rebuilt Daniel should have started the count from the destruction of the first Temple which took place in 3338, 18 years after the subjugation of Jerusalem. In order to straighten Daniel out due to his confusion God would send him an angelic messenger with the divine interpretation of this prophecy because Daniel had not understood it properly.**

## **Daniel 9**

***21 yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, approached close to me about the time of the evening offering. 22 And he made me to understand, and talked with me, and said: 'O Daniel, I am now come forth to make thee skilful of understanding.***

**Like Daniel, as we see, neither has the vast majority of Christain commentators today understood Daniel chapter 9 and the Sevent Weeks prophecy as well. This we will see very clearly as we continue our study.**

**Let us proceed.**



# DANIEL'S 70 WEEKS AND JESUS? FULFILLED OR UNFULFILLED? #1

Well I knew the time would eventually come. I would have to finally deal with Daniel's 70 weeks and do a series of articles on this very important part of Biblical prophecy. I had declined up to now because this is not only a task of great importance but the difficulty in presenting all the problems that are connected with this prophecy is no small thing to deal with. You will see as we begin to get into this serious issue and I will make a dedicated effort to present the information in such a way that the average reader will not only comprehend the truths concerning this prophecy but the problems surrounding it and the reasons for them. So let us begin with some introductory remarks as we begin.

The Book of Daniel is one of the more controversial books in the Tanakh (the Hebrew Bible). Aside from the great differences in understanding between Jews and Christians, Biblical scholars are at odds with each other as well, specifically concerning authorship and the dating of the work.

Christians cite many passages of the Hebrew Scriptures to attempt to prove that Jesus of Nazareth is the Messiah spoken of by the prophets. If you have been reading our articles up to now then you know that Bet Emet Ministries has dealt with the corruption of the Hebrew Bible in detail as we have shown repeatedly how the Hebrew Scriptures were corrupted, adulterated, and purposefully mistranslated and misquoted to teach things concerning the Messiah and later Jesus which were never in the minds of the original writers. In other words G-d's Word as it originally existed has been terribly altered for theological purposes down through history and we today are hard pressed to find the Bible Jesus; in fact it does not exist outside of Biblical Judaism.

One of the more frequently cited passages for proving Jesus is the Messiah is the ninth chapter of the Book of Daniel. Their assertion is that this chapter predicts the coming of the Messiah before the destruction of the Second Temple, which occurred in the year 70 CE. and since Jesus is believed by many to be "the" Messiah then he has to be the fulfillment of Daniel chapter 9. The main verses cited from Daniel 9 to support this assertion are verses 24-27.

**Answer for yourself:** Is such circular reasoning to be trusted and can examination of the Biblical texts as found in the Hebrew when contrasted with the Greek and later English translations shed any light upon this matter?

As I have been saying and teaching for years the grammar of a Biblical text in it's original language as well as the "CONTEXT" of a Biblical passage along with it's surrounding verses are extremely important for understanding the meaning of any Biblical text.

In order to gain a outlook on the context of Daniel 9 it would be helpful to read through the entire chapter. But then the problems only begin for there are existing today not only the version in the Jewish Bible but multiple variations in the Christian Bible and the confusion only commences as to the original

meaning of the passage. Often it is almost, notice I said almost, impossible to gain truth regarding the Biblical texts when so much variety abounds among successive translations with all the manipulation of the Biblical texts by men throughout history which have had various "theological motives. Daniel chapter 9 is not exception as you will quickly see.

If you are a reader of these articles then I presume you are a seeker of truth. It is not my intention to "make" Jesus "the Messiah" nor is it my intention to prove Jesus is "not the Messiah." It is only my intention to examine the Biblical texts as they existed in the days of Jesus for truth as well as examine the path of their textual corruption by the Gentile Church and their "theological" agendas whereby the Hebrew Scriptures were altered to force "fulfillments of prophecy" and attach such "fulfillments" to Jesus when the original writer did not intend such fulfillments in the first place. This is what I have discovered in the fifteen plus years of scholarly research into my faith both during and following Seminary and the years of my Pastorate. You the readers are the final judge as you evaluate the evidence that Bet Emet Ministries will present in these forthcoming articles. I have full faith that when the facts are presented to you in such a manner then you will be able to make an intelligent decision once you see the whole ball of wax so to speak.

What we will see in the forthcoming articles is a verse by verse and text by text exposition of Hebrew words and phrases along with attention paid to grammar and punctuation of the Hebrew Scriptures in translation as well as these same parameters affecting the Greek and English texts of these same Hebrew passages in the various Christian translations. What we need find if we can is continuity in the presentation of the same ideas expressed in context within the Hebrew Scriptures. We either have a faithful translation in our Greek translation of the Hebrew Scriptures or we don't and this of course affects the Latin and English translations that emanate from the Greek as well. Said another way: "We as Christians and followers of Jesus" either have the truth of created fiction" as the fruit of purposeful mistranslation and misquotation and adulteration of the Hebrew Scriptures by the Gentile Christian Church down through recorded history. Unlike before when the Gentile nations of the Dark Ages could neither read nor study the Hebrew and the Hebrew language became a "dead" language even to the Jewish people we today are fortunate to live in an age where the Hebrew language has been revived and the discoveries of the Dead Sea Scrolls confirm the accuracy and authenticity of the 9th and 10th century Masoretic texts. Before the discovery of the Biblical texts as Qumran in 1949 know today as the Dead Sea Scrolls these Hebrew Masoretic texts from the 9th and 10th century were discounted by the Christian world because they read different from the famous Greek translation from the 2nd century B.C.E. It was assumed by Christendom that these Masoretic texts were "deJesusized" and this was the standard answer as to why these Hebrew Scriptures from the 9th and 10th century read so differently than the Greek translation supposedly taken from them. But upon discovery of the Dead Sea Scrolls we find that the Essenes of Qumran had two Bibles: a Greek text and a Hebrew text and they do not read the same and are startlingly different in many "key" places.

**Answer for yourself:** Don't you find that quite odd that the Essenes of Qumran would have two very "conflicting" Bibles?

Well it is not my intention to deal with this issue at this time as I have on other websites to anyone's satisfaction. But what we find is that the Essenes of Qumran had their own theology and it contradicted and opposed much of the religious beliefs of the Hebrew Scriptures and one only need to begin an investigation as to what was really found at Qumran to see this for yourself.

As we begin serious study into Daniel chapter 9 and the Seventy Weeks of Daniel and it's Messianic implications let us remember these two passages:

*Deut: 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God which I command you.*

*Deut. 12:32 (13:1) All this word which I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it.*

Our task is simple. We must discover upon study and examination what the true Biblical text of Daniel 9 was in the days of Jesus as well as it's interpretation by the normative Jews of Jesus day. Then we have to make sure that we as Christians and followers of Jesus have been taught the same things and if we find out that we have not we need find the answers as to "why not?".

It is to these issues we now turn.

## **HISTORY OF INTERPRETATION OF THE BOOK OF DANIEL: CHRISTIAN VS JEW**

Needless to say the Book of Daniel is one of the more polemical and controversial Biblical books in the Tanakh (the Hebrew Bible). History is dotted with numerous examples detailing great differences in both the understanding and interpretation of the book between Jews and Christians. As if that is not enough Biblical scholars are at odds with each other as well, specifically concerning authorship and the dating of the work. In the following articles I will address in my opinion the most important of these areas of contention in the interpretation of the book of Daniel pertaining to chapter 9 and the Seventy Weeks.

The prophecy concerning the Seventy weeks of Daniel (Dan 9:24-27) is perhaps the most contested verses of the Bible as to interpretation. Rabbinic Judaism would purport the prophecy was already fulfilled based on the reading and the punctuation in the Hebrew Masoretic text, while Christian notables such as Adam Clarke in their interpretations of the Christian texts of Daniel 9 state the Christian interpretation is in keeping with the Septuagint (the Greek translation of the Hebrew Scriptures). Yet these Jewish and Christian interpretation of Daniel chapter 9 and the Seventy Weeks are completely opposite!

**Answer for yourself:** How can that be?

The Rabbinic Jews would then further assert that the Septuagint only consisted of the Pentateuch and that the other books such as Daniel were falsely translated and altered not only before but after the time of Christ Jesus. Of course, the Christians say "not so" and that all of the books of the Bible were translated at least fifty years prior to Christ Jesus' advent, that the Greek speaking Jews themselves used the Septuagint until AD 200, and the Masoretic text was falsified as to these passages. On and so forth the arguments go. And not only are the texts controverted between Christian and Rabbinic Jew, but the application of the Christian translations are so controverted between various camps of Christian that is a wonder today than anyone can find the the truth concerning Daniel chapter 9 and the Seventy Weeks.

It would do us well to understand that the prophecy of Daniel does include some specific date setting by God, Himself, and not to mull over it some would be perhaps a bit negligent. But our problems start right in the beginning as to which Bible we are to "trust;" the Jewish Bible or the various Christian translations of Daniel 9 which don't agree with it at all.

Christians are taught to believe according to their Christian and Greek translations of the Hebrew Masoretic texts that the exact time for the coming of the Messiah and the kingdom are given by Daniel and "fulfilled" by none other than Jesus. Of course the Jews and their scholars say that is nonsense because the Hebrew Masoretic text does not say that.

**Answer for yourself:** So what is the truth of the matter? Did Jesus fulfill Daniel's Seventy Weeks and is this proof that he is Israel's Messiah? And if so then how could the Jewish people and their Torah scholars miss this most important point in their own Hebrew Scriptures?

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shown repeatedly how the Hebrew Scriptures were corrupted, adulterated, and purposefully mistranslated and misquoted to teach things concerning the Messiah and later Jesus which were never in the minds of the original writers. In other words G-d's Word as it originally existed has been terribly altered for theological purposes down through history and we today are hard pressed to find the Bible Jesus; in fact it does not exist outside of Biblical Judaism.

## DANIEL 9....AND LOOKING FOR THE END DAYS MESSIAH

One of the more frequently cited passages for proving Jesus is the Messiah is the ninth chapter of the Book of Daniel. Their assertion is that this chapter predicts the coming of the long expected Messiah before the destruction of the Second Temple, which occurred in the year 70 CE. and since Jesus is believed by many to be "the" Messiah then he has to be the fulfillment of Daniel chapter 9. The main verses cited from Daniel 9 to support this assertion are verses 24-27.

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But then the problems only begin for there are existing today not only the version in the Jewish Bible but multiple variations in the Christian Bible and the confusion only commences as to the original meaning of the passage. Often it is almost, notice I said almost, impossible to gain truth regarding the Biblical texts when so much variety abounds among successive translations with all the manipulation of the Biblical texts by men throughout history which have had various "theological motives. Daniel chapter 9 is not exception as you will quickly see.

Now let us continue.



# DANIEL'S 70 WEEKS AND JESUS? FULFILLED OR UNFULFILLED? #2

Now we begin a very important piece of text that is used by Christians to prove that Jesus is the Jewish Messiah. It achieves its importance because the Christians say that these verses "specifically" mentions that "THE MESSIAH" is to come and die before the destruction of the Second Temple and for them they ask "Who else could that have been Jesus?". For Christianity as you can see this becomes a key text in their belief that Jesus is the Messiah. Of course Biblical Judaism has a completely different interpretation and understanding for these Hebrew Scriptures in Daniel chapter 9. As we study we will come to see clearly who has the right interpretation of these Hebrew Scriptures and who does not.

## WEEKS AND WEEKS OF YEARS

To understand this prophecy correctly we need to become familiar with some Hebrew words and concepts. Daniel chapter 9 deals with some very important language that most Christians are not familiar with. Daniel uses a language unfamiliar to most Christians as we need only look at the verse and the Hebrew words within it to see this clearly.

*25 Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times.*

The Hebrew word for "weeks" according to the Strong's Concordance:

7620 shabuwa` (shaw-boo'-ah); or shabua` (shaw-boo'-ah); also (feminine) shebu` ah (sheb-oo-aw'); properly, passive participle of 7650 as a denominative of 7651; literal, sevened, i.e. a week (specifically, of years): KJV--seven, week.

So we see that a "week" refers to "7" and as used by Daniel he is referring to 7 years to "one week." This terminology might be new to the reader but this is a literary technique used by Daniel to describe a "seven year" period of time. Thus we find Daniel using the terms "week" and "weeks." For us we think in 7 days periods but Daniel uses weeks of years (seven years/week) and not week of days.

- One week for Daniel is 7 years
- 7 weeks are 49 years
- Sixty two weeks are 434 years
- Sixty nine years are 483 years
- Seventy weeks are 490 years

So we now understand when Daniel mentions "one week" he is referring to 7 years and when Daniel mentions "7 weeks" he is referring to 49 years and when Daniel mentions "sixty-two weeks" he is referring to 434 years

and so forth.

**Answer for yourself:** Why would Daniel use such a bizarre language to describe 7 years, 49 years, 434 years, 483 years, and 490 years? Why not just say "seven" or "434" years?

**Answer for yourself:** Where does the Bible elsewhere describe concepts where the Bible describes years as weeks and not days? Where did Daniel get such a concept as he used in Daniel 9?

## THE SPECIAL COMMANDMENT OF KEEPING AND OBSERVING THE SHEMITTAH

In Judaism we find a concept called the "Sabbatical Year" which is called in Hebrew "shemittah" which is the seventh year of rest for the land. The Bible proclaims every seventh year "a sabbath of the Lord" (Lev. 25:1-7, 18-22) during which the soil of the land of Israel must rest and lie fallow.

*1 ¶ And the LORD spoke unto Moses in mount Sinai, saying: 2 Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof. 4 But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the LORD; thou shalt neither sow thy field, nor prune thy vineyard. 5 That which groweth of itself of thy harvest thou shalt not reap, and the grapes of thy undressed vine thou shalt not gather; it shall be a year of solemn rest for the land. 6 And the sabbath-produce of the land shall be for food for you: for thee, and for thy servant and for thy maid, and for thy hired servant and for the settler by thy side that sojourn with thee; 7 and for thy cattle, and for the beasts that are in thy land, shall all the increase thereof be for food. 8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. 9 Then shalt thou make proclamation with the blast of the horn on the tenth day of the seventh month; in the day of atonement shall ye make proclamation with the horn throughout all your land. 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. 11 A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines. 12 For it is a jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field. 13 In this year of jubilee ye shall return every man unto his possession. 14 And if thou sell aught unto thy neighbour, or buy of thy neighbour's hand, ye shall not wrong one another. 15 According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the crops he shall sell unto thee. 16 According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it; for the number of crops doth he sell unto thee. 17 And ye shall not wrong one another; but thou shalt fear thy God; for I am the LORD your God. 18 Wherefore ye shall do My statutes, and keep Mine ordinances and do them; and ye shall dwell in the land in safety. 19 And the land shall yield her fruit, and ye shall eat until ye have enough, and dwell therein in safety. 20 And if ye shall say: 'What shall we eat the seventh year? behold, we may not sow, nor gather in our increase'; 21 then I will command My blessing upon you in the sixth year, and it shall bring forth produce for the three years. 22 And ye shall sow the eighth year, and eat of the produce, the old store; until the ninth year, until her produce come in, ye shall eat the old store.*

The farmer is forbidden to plant, sow or plow, but has to rely on the bounty of God to provide him with a

threefold harvest in the sixth year to tide him over until the harvest of the eighth year becomes available (Lev. 25:22). The land was required of God to just lay there...you could not do anything to the land but let it rest and enjoy its sabbath. The harvest of the seventh year is to be regarded as the common property of all -- rich and poor, stranger and slave. When all had had their fill, the remainder was to be left for the domestic and wild animals (Lev. 25:4). All debts were canceled in that year, the creditor being admonished not to dun the debtor or harbor the unworthy thought of refraining from lending him money because the sabbatical year was pending (Deut. 15: 1-11). As explained by Rabbi A.I. Kook, like the Sabbath itself, the Sabbatical year represents a respite from mundane toil, from getting and spending with everything tainted with business, when both land and people can spiritually recuperate -- "a foretaste of a utopian world where inequalities are erased" (Shabbat ha-Aretz, p. 8).

We learn from the Torah that if Israel fails to live up to its obligations before God, punishments will be forthcoming. Throughout Leviticus 26 there is the admonition that the people would be punished "seven ways" for their sins (vs. 18, 21, 24, 28). The Jewish commentators saw this as being applied to this 70-year punishment, not only for the transgression of the law of shemittah, the Sabbatical Year, but for other sins that Israel had committed during the time of the First Temple. Among the other sins cited in the Talmud (Yoma 96) are idolatry, licentiousness and bloodshed.

*The primary reason the First Temple was destroyed was due to Israel's failure to observe this commandment*

But for our purposes the law of shemittah states that once every seven years the land must lie fallow and not be cultivated.

The Sabbatical year was originally part of a 50-year cycle (Lev. 25:8-17). The climax of this sevenfold seven cycle was the 50th or Jubilee year when all land was returned to its ancestral owners and Hebrew slaves who had insisted on remaining in service after the biblical six-year maximum, were released (Ex. 21:1-6). The Bible ordained exile as the punishment for neglect of the Sabbatical year; indeed, the Babylonian Exile was described as extending the "threescore and ten years (70 years) until the land had paid back its Sabbaths" [one year of captivity for each cycle of 7 years that the land was not allowed to lie fallow in that 7th year] (II Chr. 36:21).

*21 to fulfil the word of the LORD by the mouth of Jeremiah, until the land had been paid her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years [70 years in captivity to pay back one year for each 7 years the land was not allowed to rest and lay fallow...thus 70 years in captivity to pay back the 70 years the land did not rest during 490 years when Israel broke the commandment of shemittah]*

The Jubilee years, however, lapsed with the return of the exiles from Babylonia and the rebuilding of the Temple, as it was regarded as binding only as long as the majority of the Jewish people were settled in Erets Israel and the tribal allocation of land was still in force. Nevertheless, the returning exiles solemnly undertook to "forgo the seventh year crop and the exaction of every debt" (Neh. 10:32). The Mishnah Shevitt reflects the attempts to institutionalize the observance of the Sabbatical year and apply it meticulously to the agriculture of the time. Alexander the Great and subsequent benevolent rulers are recorded as having waived the royal tax during that year. Hillel circumvented the problem of the reluctance to lend money as the Sabbatical year approached by instituting the prosbul. After the destruction of the Temple, rabbinic authorities waived the Sabbatical year observance when dire punishment awaited those who would refuse to pay the tax imposed by hostile rulers during these years. It was only with modern Zionist agricultural settlement beginning in the late 19th century that the practical observance of the Sabbatical year once again became relevant. The religious Zionist Mizrachi movement committed itself to the fictional heter sale to a non-Jew during the Sabbatical year to allow cultivation to continue "so as not to endanger the whole Zionist enterprise." However, the heter was bitterly opposed by other rabbinical authorities, especially among the non-Zionists. In the State of Israel, the

Ministry of Religious Affairs has been invested with the authority to execute the ritual sale of all state lands to non-Jews during these years. Modern agricultural techniques such as hydroponics, pre-sabbatical sowing, and multiple harvesting varieties of crops have been resorted to, in order to avoid violating the basic biblical prohibitions. Official planting ceremonies do not take place during the Sabbatical year (the last Sabbatical year was in 1986- 87). Harvesting and marketing operations of seventh-year produce is done in the name of the Israeli ecclesiastical court and the religious kibbutz movement allocates a percentage of its Sabbatical year produce to welfare causes in order to fulfill the spirit of the biblical ordinance.

## DANIEL 9 IN A TYPICAL CHRISTIAN BIBLE

So we find the Jewish people went into captivity and the Hebrew Bible tell us the reason why the Jewish people went into captivity and exile is that they have abandoned and violated the law of 7 of shemittah therefore the Jewish people went into Babylon for 70 years. So Daniel uses the language of shemittah to express the punishment given Israel for their transgression of Lev. 25:1-22. In using this unique language Daniels tell us as found in a typical Christian Bible that a special period of time consisting of 490 years has been decreed for Israel and her people and upon the holy city of Jerusalem to make reconciliation for the iniquity of breaking shemittah for 490 years and this punishment will be the exile of the Jewish people for 70 years where the land will be allowed to lie fallow one year for each 7 that Israel broke shemittah. Seventy years of captivity where the land lies fallow will be a pay-back to the land for the years she was not allowed to lie fallow during 490 years of Israel's history. Coupled with this is the prophecy that at the end of 483 years of another length of time consisting of 490 years that begins with the going forth of some sort of "word" will be a Messiah who will come and die for others!

"Who else" Christians ask "could this one who was to die for others be but Jesus"? On the surface it looks somewhat convincing until you begin to do some serious study.

**Answer for yourself:** Does this prophecy refer to Jesus and is Jesus the fulfillment of Daniel 9?

## WHAT IS TO BE ACCOMPLISHED WITHIN THIS 490 YEARS/7 WEEKS?

This is the most amazing thing if you stop and think about it but Daniels' prophecy states that within this time frame of 490 years several things are to be accomplished:

- to finish the transgression,
- and to make an end of sin,
- and to forgive iniquity,
- and to bring in everlasting righteousness,
- and to seal vision and prophets,
- and to anoint the most holy place.

Since we now understand Israel's failure to observe and keep "shemittah" then the context of Daniel 9 becomes relatively easy to comprehend. The failure to observe "shemittah" would end upon Israel's captivity and exile and then the sin and transgression of failing to allow the land to lay fallow would cease upon Israel's captivity and removal from the land. Israel's captivity will bring to end this sin and the punishment for this sin along with Israel's repentance will bring forgiveness for this sin. Once Israel as God's Holy Nation and Royal Priesthood had atoned for her sins in this regard through the 70 years that she would spend in captivity then the Messianic Kingdom could begin and God could bring to mankind and the world everlasting righteousness and in so doing God would as well "fulfill" all the prophecies and visions given to Israel and God would once again return to the planet in form of the Shekinah as He had previously resided and in so doing He would anoint the Third Temple. Understand in closing that the Rabbi and the Jewish interpreters of the Hebrew Bible stress that "to seal the vision and the prophets" means that all the Biblical prophecies would be fulfilled. At



least that was the plan but as you know it did not happen. We need to find out why and we have on other websites detailed the reasons behind the failure of the Messianic prophecies to be fulfilled. But that is another study and space does not allow for dealing with that in this article.

Well we now know "why" Israel went into captivity in Babylon and why it was seventy years. We also know now why Daniel chose such strange concepts to reveal his revelation as he was somewhat ironic in choosing the concept of shemittah which has been transgressed by Israel to express the punishment for such transgression (weeks of years and not weeks of days). As we move to the next article we will begin to examine the texts in various Christian Bibles as well as the Hebrew Masoretic text and look to see if our Christian Bibles are faithful to the Hebrew Scriptures in translating Daniel 9. **Remember if our translations are incorrect or purposefully forged then our understanding is wrong as well as our religious belief systems. Such error leads us unknowingly into idolatry and blasphemy because of the replacement religious doctrines taught in place of the truth as found in the Hebrew Scriptures when rightly translated.**



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# DANIEL'S 70 WEEKS AND JESUS? FULFILLED OR UNFULFILLED? #3

It is assumed that you have read the first two articles in this series before you begin reading this third article as the background information previously presented is mandatory to your continued proper understanding of the texts to which we now turn our attention.

## EXAMINING THE 20TH CENTURY KING JAMES BIBLE

Let us look at the text under consideration as found in the 20th century King James Bible: Daniel 9:25-27

Dan 9:25-27 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto *the Messiah the Prince shall be seven weeks, and threescore and two weeks [69 weeks or 483 years]*: the street shall be built again, and the wall, even in troublous times. 26 *And after threescore and two weeks [62 weeks or 434 years]* shall *Messiah* be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (KJV)

So we see that after 483yrs after a command to build Jerusalem and the Temple the Messiah will be cut off or killed.

What we just read is one of the most exotic reconstructions of the Jewish Scriptures that exist today in our Christian Bibles. Yet millions read this text and have not one clue of the purposeful corruption of the Hebrew Scriptures that they just read.

We need to focus our attention first on the reference to "Messiah" as found in verse 25 and as found in verse 26. I will present only verse 25 as we can learn what we need to from the first presentation of the word "Messiah."

*"... unto the Messiah the Prince ..."* (v.25) The Hebrew word *mashiach* means *"anointed."*

We need to look at this word "mashiach" as translated from the Hebrew:

First we will look at the Strong's Concordance:

4899 mashiach (maw-shee'-akh); from 4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah: KJV-- anointed, Messiah.

Next let us look at Thayer's Greek Lexicon:

## 4899 mashiach- the anointed, the anointed one

- a) used of the Messiah, Messianic prince
- b) used of the king of Israel
- c) used of the high priest of Israel
- d) used of Cyrus
- e) used of the patriarchs as anointed kings

**Answer for yourself:** When reading the Bible done by Jewish translators do you know how many times does the word "Messiah" [capitalized mashiach] appears in the Jewish Bible? **ZERO**

**Answer for yourself:** When reading the Bible done by Christian translators do you know how many times does the word "Messiah" [capitalized mashiach] appears in the Christian Bible? **TWICE....IN DANIEL 9:25 AND 9:26 ONLY!**

The word "Messiah" is really a Latin word. Christos is a Greek word for "Messiah." The Hebrew word is "mashiach" and it is always uncapitalized.

**Answer for yourself:** How many times do we find the Hebrew word "mashiach" used in the Hebrew Scriptures? You only need to get out your Strong's Concordance and look up the word and the Strong's number [4899] and count the times. We find the Hebrew word "mashiach" used a total of 39 times in the Hebrew Scriptures.

In the above definition we find the word "mashiach" is used for the kings of Israel, the high priests of Israel, and of course the hoped for "messiah" of Israel. But notice also something rather strange. We find a Persian King named Cyrus that is responsible for allowing the Jewish people to return to their land following their victory over Babylon where the Jewish people had been exiled as punishment for failing to observe "shemittah" and letting the land lay fallow for 490 years.

Of the 39 times mashiach is used in the Hebrew Scriptures, the KJV translates it correctly as "anointed" 37 times correctly and does not capitalize it. In each of these 37 instances these same KJV translators translate this Hebrew word correctly as "anointed." Let us look at some of the examples.

- *Exod 29:2 2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. (KJV)*
- *Exod 29:29 29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. (KJV)*
- *Isa 61:1 1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; (KJV)*

In the references given above the word used for "anointed" is the same Strong's number [4886] that we find in Daniel 9 used twice. The KJV translators demonstrate that they know how to correctly translate the word "mashiach" and do so correctly 37 times in the KJV but as stated above they deviate from accepted laws of hermeneutics and interpretation twice in Daniel 9 by forcing a capitalization of the word only in these two instances!

**Answer for yourself:** Why?

Let us remember that the Hebrew Scriptures do not capitalize words but yet we find the Hebrew word "mashiach" translated as "Messiah" [CAPITALIZED] in the Christian translation of Daniel in verses 25 and 26 and strangely we find it capitalized only twice in the whole of the KJV and we find that it is here in these verses

in Daniel but these same translators choose not to capitalize it in the other 37 uses.

**Answer for yourself:** Don't you think it rather strange that the uncanceled words in the Hebrew Scriptures are capitalized in these "key" places in Daniel dealing with the Messianic age but the same translators did not choose to capitalize the same word in 37 other places?

**Answer for yourself:** Could we be deceived into falling into a certain theological agenda of the translators of the KJV and read into these verses certain concepts concerning "mashiach" that Daniel never intended?

We sure are because of this forced capitalization of uncanceled works in the Hebrew manuscripts and we are led due to the theological agenda of the Christian Scriptures and the Gentile Church into reading the concept of the ultimate "Messiah" into these verses when this was never the intention of Daniel. Daniel made no distinction whatsoever in singling out the "anointed one" of which he wrote concerning in his letter. For Daniel this "anointed one" was no different from other "anointed ones." Daniel took no special pains as found in the Hebrew manuscripts to say "Look now...this is the long awaited Messiah of which we have yearned." Not only that but because of the christology surrounding Jesus who was made God at the Council of Nicea in 325 C.E. then we are brainwashed into connecting the capitalized "Messiah" with the prior teachings we have heard most of our lives that Jesus is God and that Jesus is "the" Messiah. So instead of exegesis where we draw out of the Biblical texts what it says we are led by the KJV translators to read into the passage concepts that simply don't exist in the passage in the original Hebrew. We end up with false religious beliefs about Daniel's Seventy Weeks let alone about the true Messiah of Israel and Jesus as well.

If we went back into Temple times and walked the streets of Jerusalem and approached a Jewish man or woman as asked: "Where is the "mashiach" they would ask us in return "Which 'mashiach' are you talking about?" The word "mashaich" only meant "anointed" ones and as shown above could have meant a reference to a Jewish King, a Sadducee Priest, or even a Gentile King like King Cyrus. We even find that the whole of Israel is called the "anointed" of God as seen in Hab. 3:13

*13 Thou art come forth for the deliverance of Thy people, for the deliverance of Thine anointed; Thou woudest the head out of the house of the wicked, uncovering the foundation even unto the neck. Selah.*

As we are so distant from the language of Scripture living in America today that we honestly don't have a chance of interpreting our Christian Scriptures properly when only read in the English.

***The word "mashaich" is NEVER used in the Hebrew Bible about who you and me refer to as the "Messiah" who is to come at the end of days!***

The very first time we find the word "mashaich" used for the person that we expect to come at the end of days is the first century BCE! The 54 translators of the KJV Bible knew that the concepts surrounding the Jewish Messiah were much different in their day than in the first century and they took full advantage of this by choosing to capitalize "mashaich" and introduce concepts and meanings into Daniel 9 that Daniel never intended. Understand when our Christian Bibles were translated by the KJV translators theology had been evolving concerning Jesus and the Jewish "Messiah" and these concepts were easily introduced into the KJV translation of Daniel 9 by the capitalization of "mashaich" when as shown above the Hebrew Scriptures never translated word let alone "mashaich." These KJV translators Hey knew the word "Messiah" meant more in their day than before; that the word in their day referred to the one coming from the House of David that would usher in a utopian society and bring peace to the whole world.

So we find that in reading Daniel 9 in our Christian Bibles is that we are led to believe that we are speaking of the anointed one who is to come at the end of days and usher in the Messianic Kingdom when the original ideas of Daniel 9 as taken from the Hebrew words does not carry that idea whatsoever. We as Christians are led to believe we are reading about an eschatological anointed one who is to come as God's Messianic representative

and die when this idea is totally foreign to the Hebrew Scriptures and the Bible Jesus used. We have to wait for the forged Christian Bibles to get this idea and having inherited such corrupted translations then we rehearse error over and over again our whole lives.

**Answer for yourself:** Who is responsible for corrupting our Bibles? Why has not our Christian Pastors and teachers found this out in their study of God's Word? Do they even study..and if so are they really studying the texts in the original languages? If they are not qualified in Biblical languages and cannot deal with the Biblical texts in their original languages are they qualified to teach you?

In closing I have a few more things to bring to your attention. The Hebrew word "mashaich" does not mean "THE" Messiah. The word "ha mashaich" means "the mashaich" or "the messiah." But there is no "ha" in the texts in the original Hebrew. Yet in the KJV in verse 25 of Daniel 9 we see "the Messiah" with a capital "M."

**Answer for yourself:** Do you understand what is being done with the mind and souls of the readers by the traslators of the KJV? They are being lied to about Gods' Word!

Because Christians cannot read Hebrew or are familiar with Jewish works expounding these Hebrew nuiances in the texts we are totally ignorant to what is going on behind the words of our Bibles. We grow up buying KJV Bibles and are brainwashed to think since childhood that the KJV is the "only" Bible from God. The debates about the primacy of the KJV rage today. We are told since childhood that our Christian Bibles are inspired, infallible, and inerrant but when one gets serious about Bible study we find such problems as these and the countless others dealt with on this and other websites by Bet Emet Ministries.

You and I are guilty of only one thing. We want the truth but don't have it. And with the reinforcement of antisemitic religious beliefs over and over in our Gentile Churches we are taught by bogus documents written after 180 A.D. that the Jews are blinded.

*Rom 11:7 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (KJV)*

**Answer for yourself:** Are you aware that Romans 9-11 was not in the first collection of Romans in 150 A.D. but only surfaced after 180 A.D. in reaction to Marcion's first New Testament? Documents like this that label the Jewish nation and scholars as "blinded" have achieved its intended purpose. The Jewish people and their scholars and their Bible are not sought by Gentiles who need to know the truth about God.

**Answer for yourself:** What can you learn about God or should you even try from supposedly "blinded" Jews? Surely they don't have any "truth" do they since being "blinded" for not accepting this dying "Messiah" of Daniel 9 which just so happens to not be in the text at all..or do they?

**Answer for yourself:** Could it be that it is we Christians who are "blinded" by the antisemitic KJV translators who purposefully manipulated & corrupted the Biblical Hebrew texts to suit their pagan religious agendas which are grounded in dying solar Godmen that all said "eat my body" and "drink my blood?"

**Answer for yourself:** Has this dying solar Godman from Sun worship been written into Daniel chapter 9 in the Gentile's Christian Bibles through the purposeful mistranslation of the Hebrew word "mashaich" and its forced capitalization and through the insertion of the definite article "the" before it?

**Answer for yourself:** Do you see the irony and the seriousness of this? I hope so.



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## DANIEL'S 70 WEEKS AND JESUS? FULFILLED OR UNFULFILLED? #4

Now we must move on in our study as the problems involved in Daniel 9 are by no means over. We must not deal with the grammar and punctuation of Daniel chapter 9 as found in the Hebrew Scriptures as compared with our Christian Bibles.

### COMPRESSION OF TIME

Let us look at Daniel 9:25-27 as found in the KJV and let us notice how time is measured by the KJV translators.

Dan 9:25-27 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto *the Messiah the Prince shall be seven weeks, and threescore and two weeks [69 weeks or 483 years]*: the street shall be built again, and the wall, even in troublous times. 26 *And after threescore and two weeks [62 weeks or 434 years]* shall *Messiah* be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (KJV)

**Answer for yourself:** Don't you think it is a little odd to say the number "69" as 7 + 60 and 2?

Nobody talks like that. What the KJV translators did was compress two different time periods into one and they accomplished this by using a "COMMA" between "seven weeks" and "threescore and two weeks." Instead of the "seven weeks [49 years]" being set apart from the "threescore and two weeks [483 years]" as found in the Hebrew Bible and Hebrew manuscripts the KJV translators added these two time periods together as if Daniel was prophesying about one long time period before the unveiling of "the Messiah."

You by now know from the previous article that through the artificial capitalization of "mashaich" and the insertion of the definite article "the" before the Hebrew word ""mashaich" the KJV translators tried to make the passage in Daniel chapter 9 and the prophecy of the Seventy Weeks refer to the eschatological last days "Messiah" who was to come and bring peace to the world. But we saw that the Hebrew Scriptures contained no such idea and that the "anointed one" was not understood by Daniel to be this end time figure. But let us assume for the sake of argument that this "anointed one" is to be "the Messiah." That being the case for our further discussion then we now see more clearly the rationale for the failure of the KJV translators to separate the "seven weeks [49 years]" from the "sixty two weeks [434 years]." The KJV translators had a problem on their hands in trying to make this prophecy of the Seventy Weeks come to fruition in the days of Jesus and in order to "stretch" the time period of Daniel 9 to the days of Jesus they resorted to creative dating of the beginning of the prophecy as well as creative punctuation of the texts. For this

**reason they would not acknowledge that the "seven weeks [49 years]" was separated in time from the "sixty two weeks [434 years]" as found in the Hebrew manuscripts.**

Answer for yourself: What was the KJV translators trying to make sure that the reader of Daniel 9 does not see? By such manipulation of the texts and the failure to recognize a separation in time between the first 49 years and the second 434 years the KJV translators were not only trying to make the reader not see that these time periods were separated but that each of them has their own "anointed one" or "messiah." In other words Daniel 9 in the Hebrew Scriptures refers to two different "messiahs" or "anointed ones." Of course this is very problematic if you are looking to Jesus to be the "one" Messiah or at least the end days anointed one which is supposed to come. Daniel was referring to the unveiling of two different "anointed ones" at two different times.

**Answer for yourself:** Does Daniel describe these two different "anointed ones" differently? He sure does.

The first "anointed one" which is to come after the first week [49 years] is called a "prince."

The Strong's Number is:

5057 nagiya (naw-gheed'); or nagiya (naw-gheed'); from 5046; a commander (as occupying the front), civil, military or religious; generally (abstractly, plural), honorable themes: KJV-- captain, chief, excellent thing, (chief) governor, leader, noble, prince, (chief) ruler.

**It is evident that this "first" anointed one that is to appear after 49 years is royalty.** He is a captain, a special leader, or governor or leaders. He is royalty and operates in some sort of civil government. This surely does not meet the description of Jesus in the New Testament. When Daniel mentions the second "anointed one" then there is no reference to this royalty. This leads us to believe when coupled with the artificial punctuation and separation of the two periods of time to come to the conclusion that Daniel is definitely speaking of two different "anointed ones" and not one.

Answer for yourself: Why is reference made in Daniel 9:24-27 to "mashaich" or "Messiah" twice? This is so simple as you are beginning to see when you learn these things. Daniel was speaking of "two" different "anointed ones" or "messiahs."

This again is a problem for Jesus. If this prophecy according to Christian exegesis is speaking of Jesus then there is only one "anointed" one but Daniel is speaking of two. This makes it less likely that Daniel could have any reference in this prophecy concerning Jesus. Daniel is saying that the "first" anointed one comes after 7 weeks [49 years] and the "second" anointed one comes after 62 more weeks [434 years]. Daniel again teaches us that the "first" anointed one is royalty and the "second" anointed one is not.

## **WHAT DOES THE HEBREW SCRIPTURES DO WITH THE TIME PERIODS IN DANIEL CHAPTER 9?**

We need to now examine the classical Jewish translation of these verses and notice any similarities and diversities and when we encounter differences in the Hebrew text from its supposed faithful translations we need to stop and examine them and try to ascertain the reasons why the concepts in the Hebrew Scriptures were not translated correctly in the later Greek and English translation. Now the text:

25 Know therefore and discern, that from the going forth of the **word** to restore and to build Jerusalem unto one anointed, a prince, **shall be seven weeks; and for threescore and two weeks,** it shall be built again, with broad place and moat, but in troublous times. 26 **And after "the" threescore and two weeks** shall an anointed one be cut off, and be no more; and the

people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined. 27 And he shall make a firm covenant with many for one week; and for half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment.'

**The authors of the KJV chose to disregard a definite article here. It should be "and after \*the\* threescore and two weeks."**

**Answer for yourself:** Why did the KJV have to do this?

**If they left the definite article in, then it would direct attention to the fact that the 7 weeks and the 62 weeks should be regarded separately.**

There are many things to observe in the above Hebrew rendering of the verse. Notice first of all that between "shall be seven weeks" and "and for threescore and two weeks" we find a SEMICOLON AND NOT A COMMA as we do in many English translations. This is done because the writer of the Hebrew Scriptures is denoting a change in time periods in the Hebrew; instead of one long time period of 69 weeks (483 years) he is saying that this civil ruler or King will come after 7 weeks from the going forth of the "WORD" to restore and build Jerusalem and then another time period begins consisting of 62 weeks then another anointed one will be cut off.

**Answer for yourself:** Is there proof that this Hebrew interpretation is correct? Yes.

First of all direct your attention to the next verse.

What does it say: "After sixty-nine" weeks or "sixty-two" weeks? It says "and after threescore and two weeks" or sixty-two weeks and NOT sixty-nine weeks which tells us again that Daniel had already envisioned at this time that the first week or seven years had already elapsed therefore in the continual counting then we have only sixty-two weeks and the final week or 7 years remaining. The sixty-two weeks and seven weeks are not to be put together as one consecutive period of time but rather two different periods of time.

But as if that is not enough we also have what is called an **esnachta** in this verse when read in the Hebrew. In order to understand the function of this esnachta we need look at the KJV for one second more:

**"... shall be seven weeks, and threescore and two weeks:"** (v.25) Notice first of all that separating "seven weeks" & "and threescore and two weeks" is a **"COMMA"** in the KJV and most Christian translations of this verse. The use of a **"COMMA"** in this instance means that the periods of time run consecutively and are not broken. In the Hebrew Masoretic text however, there is a small diacritical mark called an **esnachta** which separates these two phrases. In order to understand this in your reading of the passage then you have to be able to read Hebrew which few Christians and Christian commentators are capable of it seems or at least know that this exists in the Hebrew manuscripts. An esnachta (a mark appearing as an inverted "u" beneath the next to last consonant of a word) is roughly **equivalent to a semicolon** and **signals that a phrase ends at this point and that the next word is the beginning of a new thought.**

NOTICE again that in the KJV the use of this semicolon is absent and the writer fails to separate these time periods by using a comma but the Hebrew translation and the Hebrew writers does not fail to use this diacritical mark to denote a change in time periods.

The presence of this **esnachta** in Hebrew teaches us that the Hebrew manuscripts, unlike like the Greek or Christian translations, definitely points to a **BREAK IN TIME AND EVENTS BETWEEN THE FIRST "SEVEN" WEEKS AND THE FOLLOWING "SIXTY TWO WEEKS."** In this verse the **esnachta is found in the first occurrence of the word "weeks."** **In light of the reference in verse 26 to the sixty-two weeks**

**as a separate unit of time with a completely different and separate "anointed one", then we should understand the separation of the phrases as indicated by the esnachta and this means that we are dealing with two different time periods of times and two different "anointed leaders" and not "one." We have in the Hebrew "two" anointed ones and not "one." Said another way we have "two messiahs" and not one.**

What you just saw is what few Christians writers or preachers know or seem to acknowledge if they do; namely, that the Christian translations of Daniel chapter 9 have been again forged on purpose to bring meanings totally foreign to the intent of Daniel. But Christianity is doing better it seems today for among the fifteen translations which take this into account and correctly punctuate the verse are the Revised Standard Version (RSV), New English Bible, Anchor Bible, the New RSV, and the Expositor's Bible.

The KJV translates Daniel 9:27 as "And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the overspreading of abominations he shall make it desolate...." The structure of verse 27 is almost exactly the same as in verse 25. Therefore, if the authors of the KJV were consistent, they would have translated verse 27 as they translated verse 25 as "And he shall confirm the covenant with many for one week and a half week..." And that could be a correct translation if there was no punctuation there. But there is an atnah separating the "week" and the "half week."

**Answer for yourself:** Why did the authors of the KJV ignore the atnah in verse 25 but didn't ignore the atnah in verse 27?

Today's KJV ignores the fact that in the Hebrew there is a "atnah" or an "esnachta" that separates the 7 and 62 weeks, but the original KJV did not

**Answer for yourself:** What about the translation in the original KJV of 1611?

It is interesting to note that the original translation of the KJV (1611) separates the "seven weeks" from the "threescore and two weeks" correctly; sadly however it still capitalizes "mashiach" when the Hebrew does not but "one out of two" is not bad. The original KJV written in 1611 reads as follows "...shall be seven weekes; and threescore and two weekes, the street shall be built againe..." And the 1885 revised KJV reads as follows "...shall be seven weeks: and threescore and two weeks, it shall be built again..."

Here are a list of more Christian translations that correctly separate the 7 and 62 weeks: New English Bible, Revised English Bible, Revised Standard Version, New Revised Standard Version, The Bible: An American Translation, The Modern Reader's Bible, The Bible: A New Translation, The Anchor Bible, , New American Bible, The Expositor's Bible, The Good News Bible: Today's English Version, A New Commentary on Holy Scriptures, The International Critical Commentary, The Abington Bible Commentary.

**Answer for yourself:** So what exactly is the Hebrew texts telling us that most Christian Bibles fail to translate properly?

**What we find in the Hebrew Scriptures that Jesus read is that there are TWO DIFFERENT PERIODS OF TIME IN WHICH REFERENCES IS MADE TO TWO DIFFERENT "ANOINTED ONES" THAT WERE TO COME AND NOT ONE!**

In fact, there is an **esnachta** in verse 27 as well. In this instance the KJV does take it into account and correctly separates the one week from the half-week in that verse. Let us look at the verse from the KJV:

***Dan 9:27 27 And he shall confirm the covenant with many for one week: [COLON] and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (KJV)***

**Answer for yourself:** Did you notice how the KJV translators in verse 27 interprets the esnachta correctly by it's use of a "COLON" after "for one week" thereby meaning a "separation" of time and events?

**Answer for yourself:** Do you find it strange that the KJV translators included the esnachta in verse 27 but chose not to in verse 25 yet there was one there as well? Was this done on purpose? Did they just not see?

**Answer for yourself:** Do you think that "theological agendas" were at play in the KJV translators failing to acknowledge this break in time in verse 25 and the esnachta which if they had they would have had to admit that the prophecy of the 70 weeks in Daniel chapter 9 vs. 24-27 referred to two "messiah" and that the time did not run consecutively?

**Answer for yourself:** Have all Christian translations of these Hebrew Scriptures omitted referencing this "esnachta." No..in fact the KJV 1611 version did not fail to notice it but included it. Let us see these verses from the KJV 1611:

*Dan 9:25-26 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks; and threescore and two weeks, the street shall be built again, and the wall, even in troublous times.*

**Answer for yourself:** Did you notice that the 1611 KJV translated the Hebrew correctly for following the "seven weeks" we find a "semicolon" and not a "comma" as we would later?

**"mashaich"** But did you catch the mistake that the 1611 KJV translators did make?

They capitalized "Messiah" when the Hebrew texts never did! Let us remember what was said before:

*"... unto the Messiah the Prince ..."* (v.25) The Hebrew word mashiach means "anointed." Of the 39 times *mashiach* is used in the Hebrew Scriptures, the KJV translates it "anointed" 37 times. Let us remember that the Hebrew Scriptures do not capitalize words but yet we find the Hebrew word "mashiach" translated as "Messiah"**[CAPITALIZED]** in the Christian translation of Daniel and strangely we find it only twice in the whole of the KJV and we find that it is here in these verses in Daniel.

As noted the KJV versions of the Bible we Christians and followers of Jesus carry today does not read like the 1611 KJV.

**Answer for yourself:** Who tampered with and changed the 1611 KJV? Who changed it and why? Could it have been a "theological agenda" at work trying to pass off Jesus as the fulfillment of these passages when as I am showing you that was never the intention of the original writers. The later editors of the KJV altered it to compress these two different time periods together to stretch the time period to the days of Jesus. By compressing the seven week period with the sixty-two week period into one period of sixty-nine weeks by failing to take into account this Hebrew esnachta these later KJV translators make sure that when you are reading Daniel 9:26-26 that you don't see:

- An anointed ruler come after 49 years (1 week)
- Another anointed one who is cut off following 434 years (sixty-two) weeks

In failing to interpret the Hebrew correctly they fail to render accurately Gabriel's message to Daniel that there are two anointed ones spoken of in Daniel 9:25-26.

**Answer for yourself:** When did this revision of the KJV occur?

Well it is hard to state for sure but if you consult the 1885 revision of the KJV 1611 Bible you will find that this version is even more correct to the Hebrew than the original 1611 version. This 1885 revision has a "colon"



following "seven weeks" and unlike the 1611 that artificially capitalized "mashaich" as "Messiah" this 1885 revision translates "mashaich" correctly as "anointed one" without such artificial capitalizations. So we see that this revision and corruption of the KJV was done following 1885 A.D.

**Answer for yourself:** Could this continued tampering with the KJV and forced capitalization be for a "theological agenda"? You bet!

In this verse the word **mashiach** does not carry with it a prefix for the definite article **["THE"]**; therefore, the correct translation should read, **"an anointed one, a prince."** This same error occurs in verse 26.

Additionally, since there are no capital letters in the Hebrew alphabet we can conclude that this may have been an attempt by the translator to impose an interpretation which is not supported by the text.

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**Answer for yourself:** Do you find it strange that the KJV translators included the esnachta in verse 27 but chose not to in verse 25 yet there was one there as well? Was this done on purpose? Did they just not see?

**Answer for yourself:** Do you think that "theological agendas" were at play in the KJV translators failing to acknowledge this break in time in verse 25 and the **esnachta** which if they had they would have had to admit that the prophecy of the 70 weeks in Daniel chapter 9 vs. 24-27 referred to two "messiah" and that the time did not run consecutively?

**Answer for yourself:** How would they have been able to stretch the prophecy to the days of Jesus if they had acknowledged this correctly?

*"... shall Messiah be cut off, but not for himself ..." (v.26)* Once again, the verse should not read "Messiah," but "an anointed one" as we have discussed the absence of capital letters in the Hebrew texts above. Additionally, the Hebrew phrase translated here as **"not for himself" should read, "and there will be nothing to him" or "he will have nothing."** Even the conservative Christian scholar, Dr. John Walvoord, states that the phrase "is probably best translated 'There is nothing for him'" (Walvoord, John. Daniel, p. 230) The significance of this will be discussed further on.

## THIS SECOND ANOINTED ONE IS TO BE "CUT OFF"

There is also the issue concerning the Hebrew word karet, which means "to cut off."

**Answer for yourself:** Christians claim this refers to the execution of Jesus; but does it?

There are two instances in the Hebrew scriptures when this word refers to a righteous person (see 1 Kings 18:3,4; Jer. 44:7). Now hear this! In all other instances karet refers to an unrighteous person or to someone who has committed an unrighteous act. In the context of this verse, it seems clear that the one being "cut off" is not righteous, as the qualifying phrase, "he will have nothing," would be difficult to consider as referring to a righteous person.

The word in Hebrew is "karet," which literally means "separate." The only execution it could refer to is beheading (separating the head from the body). The word is often used to express spiritual excision/separation of a Jew from the rest of Israel. Sometimes this happens "after" criminal execution (e.g. Leviticus 20:2-3), so obviously it can't be the same thing as criminal execution. Often the word is used to indicate the separation of someone from his position. The Tanach repeatedly says that if a descendant of David is righteous, he will not be cut off (karet). For example, see 1Kings 2:4, 8:25, 9:4-5; Jeremiah 33:17; 2Chronicles 6:16, 7:18. But if a descendant of David or priests are unrighteous, they will be cut off (karet). For example, see Jeremiah 33:18; Joel 1:9. Therefore, if this verse is speaking of Jesus being karet, then that must mean he was unrighteous and was cut off from his (supposed) royal heritage.

**Answer for yourself:** Looking at the Bible itself and how the words are used within it does it not seem peculiar that this word for "cut off" that refers to one who is "unrighteous" is so eagerly being applied to this "anointed one" by Christiaity which sees it's fulfillment in Jesus?

We will return to this point later in our studies when we deal with the identities of these two "anointed" ones.....one righteous and one unrighteous.

The verse continues: "...but not for himself;..." The Hebrew "v'ayn lo" does not mean "not for himself." The word "ayn" means "there isn't." The word "lo" means "to him." So the phrase should be translated *"there is nothing to him," or "he has nothing."*

I find it rather amusing that the second "anointed" one that was "to have nothing" left to himself was unrighteous and that Christian commentators for centuries wish to make this be fulfilled in Jesus. Kind of ironic when you think of it.

The verse goes on: *"...and the people of the prince that shall come shall destroy the city and the sanctuary..."* There is a very interesting and subtle illusion created here. Read the following 2 translations:

*"And after threescore and two weeks shall the an annointed one be cut off, and he will have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary;"*

*"And after threescore and two weeks shall an annointed one be cut off, and he will have nothing; and the city and the sanctuary will be destroyed by the people of the prince that shall come."*

Neither translation is more or less correct than the other, but they give different impressions. In the second translation, which is more similar to the structure of the original Hebrew, it is clearer that the cutting off of the annointed one and the destruction of Jerusalem happen at the same time. The first translation separates the events on paper thereby giving the impression that they are also separated in time. This is necessary in Christian translations because Jesus was killed 40 years before the destruction

## **of Jerusalem.**

**Answer for yourself:** So what have we seen here?

**As Bet Emet has stated over and over again to our readership it is IMPOSSIBLE to arrive at the meaning of a Biblical text is one omits considering the context of the verse, the grammar of the passage, and the original meaning of the word and how the word under consideration is used in other places in the Hebrew Scriptures.** As an ordained Pastor who knows of these things from years of study it pains me to say this but such poor exegesis is a trademark of Gentile Christianity and it is reinforced by our forged texts which cause us to believe lies instead of truths. I challenge anyone to learn and look at the Hebrew texts and tell me that these things listed above are "not so" and that we as Christians and followers of Jesus have a faithful, truthful, and accurate translation of Daniel 9 in our beloved & forged KJV and the host of other Christian translations that are equally purposely fabricated.

We are dealing with God's Word here folks.....God does not need to be misquoted or lied about! I want the truth about what Jesus believed and his Bible. I don't want a fake and I don't want to believe untruths about Jesus or God's revelation to me. I want to know the truth about the Jewish Messiah and if the shoe fits Jesus "well and good" and if not then "why not?"

**Answer for yourself:** Do you want such truth...or is the status quo acceptable where you sit in your churches and hear half-truths to which you and your pastors give "amens" while God weeps in Heaven for what has been done to his Holy Word and the truth concerning His Messiah? Well such truth begins with the Jews like Jesus and their Holy Word and only this way will we come to see how the apostate Essenes of Alexandria, Egypt and later Rome butchered the Bible Jesus used.

I hope that this has not thrown you into a spin. If you decide to get mad at anyone after reading this then your anger needs to be directed to the antisemites and Essenes who first corrupted the Hebrew Scriptures and later taught the Greek and Latin fathers more of their heresies. I hope you take this to heart and tell your pastors, families, and friends of the efforts made by Bet Emet Ministries to recover the truth about Jesus and God's revelation to mankind in an age of religious pluralism we live in today. Shalom.



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## DANIEL'S 70 WEEKS AND JESUS? FULFILLED OR UNFULFILLED? #5

Well we are moving on in study of Daniel chapter 9 and there is yet much to learn as we turn to the context of the passage in more detail.

**Answer for yourself:** Did you know that the prophet Daniel was confused over the books and certain prophecies of Jeremiah? He confused two prophecies of 70 years as if they were one and the same. We will see that in a minute.

Daniel has a very serious problem trying to understand the prophecies of Jeremiah. Daniel lived between the destruction of the First Temple and the building of the Second Temple. Unlike today when we don't know when the end day Messiah will come Hosea 3:4 says that it will be "many days" before the coming of the Messiah. It does not tell us how long but only that it will be a long time.

*4 For the children of Israel shall sit solitary many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim;*

Today we don't really know when the end days "anointed one" of YHWH will come but in the days of Daniel he knew that Jeremiah has prophesied that it would be 70 years from the destruction of the First Temple until the destruction of Babylon. One year after Jeremiah's prophecy king Nebuchadnezzar came into Jerusalem and subjugated the whole city and the Jewish people lost all of their autonomy and this would be eleven years before all the prophets would be carried out and the First Temple destroyed. It was a total of eighteen years from Babylon's first entry into Jerusalem before the actual destruction of the First Temple.

## DANIEL'S PROBLEM & THE NEED FOR DIVINE UNDERSTANDING

Daniel knows of two very important prophecies and these are the one giving Daniel a problem: Jer. 25:12 and Jer. 29:10.

*Jer. 25:12 12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans; and I will make it perpetual desolations.*

*Jer. 29:10 10 For thus saith the LORD: After seventy years are accomplished for Babylon, I will remember you, and perform My good word toward you, in causing you to return to this place [restoration]*

Each of these two verses speak of "seventy years" and each of them speak of the desolation of Babylon but only one of the verses speak of the restoration of the people of Israel back into their land (29:10). The verses look almost identical but are not. Daniel made a mistake in his understanding of these two prophecies. Daniel thought that Jeremiah's 70-year prophecies were identical. This misunderstanding caused Daniel to come to a number of conclusions that were in error.

- Daniel had incorrectly thought that the point to begin counting the 70-years for both prophecies was the year 3320, when Babylon subjugated Jerusalem
- Daniel incorrectly thought that both those prophecies must therefore end 70 years after Jerusalem's subjugation in the year 3390, when Darius the Mede succeeded the throne
- Daniel incorrectly thought that because Jeremiah's second prophecy of 29:10 spoke of God restoring Israel after the completion of 70 years, Daniel anticipated that the second Temple would certainly be built in the year 3390, in the first year of Darius the Mede..and he saw nothing happening

When Daniel saw the year 3390 was at hand, and there was no sign of the impending redemption, he became very upset. H thought the sins of Jewry had caused the date to be delayed, or worse - canceled. This terrifying thought forced Daniel to fast and pray (9:4-20) for the restoration of Jerusalem and it's Temple. It is therefore in this chapter that Daniel is made to understand that the two prophecies are NOT identical, and that they each speak of two separate 70-year periods of time. Whereas the prophecy of Jeremiah 25:12 was indeed referring to the 70-year time span that began in the year 3320, when Jerusalem was subjugated, the prophecy that referred to the restoration of the Jewish people to the land (29:10) was not.

So the Jews knew that after seventy years the Jews were going to go back to their land but this is where Daniel has his problem. Daniel was contemplating these two prophecies while standing in the first year of Darius the Mede's reign after Persia conquered Babylon. Daniel thought that the Jews should already be returning to their land but were not. The time frame was about 69 years following the subjugation of Jerusalem by Babylon and nothing was being done about returning the Jews to their land. Babylon had been destroyed as the prophecy of Jer. 29:10 had predicted but nothing was happening concerning the Jews. Daniel was worried that the return of his people had been delayed and that the "evil" spoken of in the Laws of Moses had been fulfilled concerning Israel.

## **WAS THE RETURN OF THE JEWS TO THEIR LAND POSTPONED OR CANCELED?**

Lev. 26 and Deut. 28 are two difficult chapters in the Bible that describe horrible things that can happen to Israel if they turn away from God. Lev. 26:18 states:

*18 And if ye will not yet for these things hearken unto Me, then I will chastise you seven times more for your sins.*

Daniel feared Israel's punishment had been multiplied seven times by God. Daniel feared that God had thought that Israel continued to sin in Babylon and not the 70 year exile would be turned into a 490 year exile. Daniels begins to pray for his people and the sins of his people unknowing that Cyrus was coming in just one year. Daniel is confused but comes to understand the "counting" of the years that starts from the going forth of the "WORD."

**Answer for yourself:** What is the "context" of Daniel 9:1-20? Is Daniel concerned about the coming of the "last days" messiah or is he concerned about the sins of his people Israel and the payment of their sin debt to God and the return of Israel to their land and the restoration of the Temple? Well one has to read Daniel 9:1-20 to understand that answer so please take time now to read that for yourself.



Having read Daniel 9:1-20 you saw that the subject is not "the Messiah" but the sins of the people of Israel. Daniel make an abundant confession of sins and the guilt for the sins of the Jewish people and pleads for God's forgiveness and the return to the land of Israel and the rebuilding of the Temple. When the prayer is finished the angel Daniel comes to give Daniel a vision and wisdom necessary to understand the vision.

The angel Gabriel now related to Daniel that in order to correctly ascertain when the Second Temple would be built and to bring understanding to Daniel regarding his problem with these two prophecies of 70-years of Jeremiah, **he must begin counting the 70 years "from the going forth of the WORD [debar] (9:25)," which is "the WORD of Jeremiah" that begins "at the destruction of Jerusalem (9:2)" in the year 3338.** In fact, Jeremiah's prophecy of restoration (29:10) was fulfilled in the year 3408, 18 years later than Daniel had originally thought.

## HOW THE KJV CONFUSES THE DATES

The KJV renders it differently:

**"... that from the going forth of the *commandment* ..."** (v.25) The Hebrew word for "commandment" is **mitzvah**. The Hebrew word translated here in this verse in Daniel 9 incorrectly as "commandment" is **debar**, which means **"word."**

**Answer for yourself:** Has the KJV translators completely changed the word? Yes.

As we shall soon discover, this is a reference to God's word concerning the rebuilding of the Temple. We need to look at the Hebrew word used for "word" in the above text as it's importance will be readily seen:

1697 dabar- speech, a word, speaking, a thing a) speech b) a saying, an utterance c) a word, words d) business, occupation, acts, matter, case, something, manner (by extension) 1697 dabar- speech, a word, speaking, a thing a) speech b) a saying, an utterance c) a word, words d) business, occupation, acts, matter, case, something, manner (by extension)

## THE TIME LINE AS DANIEL WAS TO UNDERSTAND IT

Gabriel responds to Daniel's prayerful inquiry of God by carefully describing to Daniel the course of events that were to unfold over a crucial period of time that was to span 490 years, or "70 weeks."

Nebuchadnezzar, the King of Babylon, destroyed the First Temple in the year 3338, 18 years after he subjugated Jerusalem in the year 3320.

The prophet Jeremiah envisioned (25:12) the termination of Babylon following a period of 70 years. The prophecy of Jer. 25:12 and it's 70 years began with Babylon's subjugation of Jerusalem in the year 3320, and ended when Cyrus called for the rebuilding of Jerusalem and a temple (Isa. 44:28-45:1) in the year 3391. **Here we find the first 70-year prophecy of Jer. 25:12 being fulfilled but again this prophecy did not refer to the restoration of Jewry.** Thus the prophecy of Jer. 25:12 was fulfilled in 3390 when Darius the Mede conquered Babylon and again Daniel had confused this 70-yr period with the other one in Jer. 29:10.

We need to remember that the punishment of Israel consisted not only of the Babylonian exile which was 70 years but also the 420 years that the Second Temple stood (490 years total). **So we see Jer. 29:10 begins at 3338 with the going forth of 'the WORD' which coincided with the destruction of the First Temple and is fulfilled in the year 3408 at the building of the Second Temple (70 years).**

Not only was the angel going to inform Daniel of when the Second Temple would be restored, but when it would

be destroyed as well. Gabriel also reveals to Daniel that once these Seventy Weeks were completed, the Messianic Age would begin. Thus in verse 24 the angel describes six elements that will characterize the world in the Messianic Age:

- to finish the transgression,
- and to make an end of sin,
- and to forgive iniquity,
- and to bring in everlasting righteousness,
- and to seal vision and prophet,
- and to anoint the most holy place.

Thus Daniel 9:24 decrees that 490 years are decreed upon Israel and Jerusalem, after which, the Messianic age can begin. The verses that follow are a detailed description of what would transpire during these 490 years, spanning from the destruction of the First Temple until the destruction of the Second Temple (3338-3829) in 70 A.D.

The angel Gabriel reassured Daniel that after a full "7 weeks," or 49 years had passed - counting from the "going forth of the WORD" (which is from the destruction of Jerusalem 9:2) - an anointed ruler would enable the Jewish people to return and rebuild Jerusalem (9:25). Indeed, a short time after 49 years had passed, Cyrus, who God declared as His "anointed one," (Isa. 45:1), gave the orders to return and rebuild Jerusalem and the holy Temple (Isa. 44:28-45:1; Ezra 1:2-3; 2 Chron. 36:22-23). This occurred in 3391.

Now the separate time of 62 Weeks begins or 343 years in the year 3391. Gabriel goes on to tell Daniel for a little less than four and a half centuries, the city of Jerusalem would be "rebuilt, street, and moat." Gabriel adds, however, that throughout these 62 weeks, the Holy City would constantly have to endure "troubled times" as part of the punishment of the 490 years. Indeed the Second Temple period was a time marked with spiritual and political disturbances. In verse 26, the angel goes on to inform Daniel how 62 weeks would tragically conclude with two terrible events.

- First, an anointed one (the High Priests who were also anointed) would be cut off, and would no longer have any priestly function.
- Second, the "people of the prince" (the legions of Vespasian and Titus) would come to destroy the Holy City and its sanctuary.

**Both of these tragic events occurred simultaneously, shortly after the 434 years, or "62 weeks" were completed.**

This left one "week" or 7 years remaining out of the 490 to be fulfilled. This was the last 7 years before the Temple was destroyed. Rome agreed to permit the Jewish rulers to maintain the Temple sacrificial services. The Romans did not abide by their promise or covenant in this matter. They broke their promise, abolished the sacrifices and the offerings 3 and 1/2 years before Titus razed Herod's Temple (Daniel 9:27).

**And once these 490 years are completed, it would indeed be up to each subsequent generation to turn back to God in order to bring about the glorious arrival of the Messiah.**

Now we better understand that Gabriel begins to inform Daniel that if you are to understand this prophecy correctly then you need to know that you are standing here in the first year of Darius, the son of Ahasuerus, and this first year of his reign is basically 50 years following the destruction of the First Temple and 69 years since the subjugation of Jerusalem. The time is almost here for Cyrus to come with his decree. Daniel's confusion between these two prophecies is almost over.

***2 in the first year of his reign I Daniel meditated in the books, over the***

*number of the years, whereof the word of the LORD came to Jeremiah the prophet, that He would accomplish for the desolations of Jerusalem seventy years.*

**Answer for yourself:** How long did the First Temple stand? It stood 410 years and was destroyed by Babylon.

**Answer for yourself:** How long did the Second Temple stand? It stood 420 years and was rebuilt after the return from Persian victory over Babylon in the 2nd year of Persian control.

**Answer for yourself:** How long was the Babylonian exile? 70 years

**Answer for yourself:** What is the total of these 70 years of exile and the standing of the Second Temple for 420 years? What is the significance of 490 years? It was the time period beginning with the Babylonian captivity to the destruction of the Second Temple in 70 A.D.....there is one of the 490 years.

*Daniel was beginning to see that another 490 year period refers to the time period from the destruction of the First Temple which included the Babylonian captivity up until the destruction of the Second Temple*

These times had to be fulfilled. Although the Jewish people deserved to be in captivity for 490 years God's mercy allowed the Second Temple to be rebuilt "but in troubled times." Thus even the Second Temple Period was part of the punishment.

*24 Seventy weeks are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the most holy place.*

## MORE KJV ERRORS

Before we continue, let's take a look at some of the errors in translation and interpretation surrounding verses 24-27 as found in the highly revered King James Version that are purposefully made for the purpose of theological agendas when compared with the Hebrew Scriptures:

*"... and to anoint the most Holy."* (v.24) The expression translated "most Holy" which is often associated with Jesus should be translated "Holy of Holies," a reference to the inner sanctum of the Temple where the Ark of the Covenant rested and this means that this phrase is not supposed to refer to a man nor Messiah. I hope you remember that the 490 years again covered the time from the First to the Second Temple. So in keeping with the prophecy the expected anointing of the Holy of Holies was expected in 70 A.D. since during the Second Temple Period there was no Shekinah in the Holy of Holies as had been during the First Temple. The Messianic Age cannot begin until these 490 years are completed and the expected building of the Third Temple.

**Answer for yourself:** Did Jesus live and die before 70 A.D. when according to Daniel the Messianic Age would begin?

*Daniel 9:25 25 Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks,*

*it shall be built again, with broad place and moat, but in troublesome times.*

We saw the same word previously in the same 9th chapter of Daniel in verse 2:

*2 in the first year of his reign I Daniel meditated in the books, over the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that He would accomplish for the desolations of Jerusalem seventy years.*

Again this is the same word in Hebrew: 1697 dabar- speech, a word, speaking, a thing a) speech b) a saying, an utterance c) a word, words d) business, occupation, acts, matter, case, something, manner (by extension) 1697 dabar- speech, a word, speaking, a thing a) speech b) a saying, an utterance c) a word, words d) business, occupation, acts, matter, case, something, manner (by extension)

The "going forth of the word" begins with the destruction of the Temple and ruins of Jerusalem. The expected "first" anointed prince or ruler labeled "anointed one/messiah" [NOT CAPITALIZED in the Hebrew Scriptures] is expected to appear 49 years later.

**Answer for yourself:** Who is this anointed ruler of royalty that we saw earlier that appears? It is none other than King Cyrus.

**Answer for yourself:** Is Cyrus called a "mashiyach"? Yes he is.

*ISA. 44:28 28 That saith of Cyrus: 'He is My shepherd, and shall perform all My pleasure'; even saying of Jerusalem: 'She shall be built'; and to the temple: 'My foundation shall be laid.'*

*ISA. 45:1 1 ¶ Thus saith the LORD to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and to loose the loins of kings; to open the doors before him, and that the gates may not be shut:*

*ISA 45:13 13 I have roused him up in victory, and I make level all his ways; he shall build My city, and he shall let Mine exiles go free, not for price nor reward, saith the LORD of hosts.*

Let us look at the Hebrew word used for "anointed" in the above verse from the Strong's Concordance.

4899 mashiyach (maw-shee'-akh); from 4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah: KJV-- anointed, Messiah.

This above is a derivative of the other Hebrew word used for anointed we saw earlier as used in Daniel 9: 25 & 26 as seen below.

4886 mashach (maw-shakh'); a primitive root; to rub with oil, i.e. to anoint; by implication, to consecrate; also to paint: KJV-- anoint, paint.

Cyrus was a king and it was customary to consider kings "anointed" by God as His rulers by proxy.

**Answer for yourself:** What other testimony do we have to Cyrus being the "first" anointed that Daniel prophesied about?

*1 ¶ NOW IN the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he*

*made a proclamation throughout all his kingdom, and put it also in writing, saying: 2 'Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the LORD, the God of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. 3 Whosoever there is among you of all His people--his God be with him--let him go up to Jerusalem, which is in Judah, and build the house of the LORD, the God of Israel, He is the God who is in Jerusalem.*

## THE KJV ALTERS THE ORDER OF THE OT BOOKS FOR A REASON

**Answer for yourself:** Why did the KJV translators move the book of Ezra from after Daniel as found in the Hebrew Bible to after 2 Chronicles in their Christian Bibles?

If someone were to read Ezra chapter 1:1-3 which speaks of the "And in the first year of Cyrus, the king of Persia, at completion of the WORD [1697 dabar] of the Lord from the mouth of Jeremiah" after reading Daniel 9 "Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times" then there would be no doubt to the identity of the first "anointed one" in Daniel 9 and all hopes of it referring to Jesus would be dashed. But remember it was never meant to refer to Jesus in the first place! This is why the Gentile Church rearranged their Bibles and buried Ezra out of it's proper sequence of books in the Old Testament.

2 Chronicles 36:21-23

21 to fulfil the **word** [1697 dabar] of the LORD by the mouth of Jeremiah, until the land had been paid her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. 22 ¶ Now in the first year of Cyrus king of Persia, that the **word** [1697 dabar] of the LORD by the mouth of Jeremiah might be accomplished, **the LORD stirred up the spirit of Cyrus king of Persia**, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: 23 `Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the LORD, the God of heaven, given me; and **He hath charged me to build Him a house in Jerusalem, which is in Judah. Whosoever there is among you of all His people--the LORD his God be with him--let him go up.'**

These are the last words of the Bible. Daniel was now understanding that his count was to begin "when the word goes forth" [3338 and not 3320] and Daniel 9:2 tells use explicitly that this is at the destruction of Jerusalem & the Temple as he had mistakenly thought the count began 18 years earlier but it had not. Having done this Daniel thought the exile had been extended. So Daniel fears that God had prolonged the exile in Babylon were unfounded once he came to understand this revelation. Daniel now understood that there were two different periods of 70 years; there is Daniel's mistake. Daniel had mistakenly counted from Jer. 25:12 which also mentions "seventy years" but there is no "debar" in that passage and no promise of return for the Jewish people. Daniel came to realize the count for these "seventy years" begins as Jeremiah 29:10 stated in Daniel 9:2 at the ruins of Jerusalem and not the subjugation of Jerusalem which was much earlier.



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# DANIEL'S 70 WEEKS AND JESUS? FULFILLED OR UNFULFILLED? #6

## THE SECOND "ANOINTED ONE" WHO WAS CUT OFF

Well now; we know who is the "first anointed" who was to come after 49 years so now let us focus out attention on the "second" who was to be "cut off" at or near the destruction of the Second Temple at the culmination of the 490 years.

The KJV translators render v. 26 the following way:

*"... shall Messiah be cut off, but not for himself ..."* (v.26). Once again, the verse should not read "Messiah," but "an anointed one" as we have discussed the absence of capital letters in the Hebrew texts above and past articles. Additionally, the Hebrew phrase translated here as "not for himself" should read, "and there will be nothing to him" or "he will have nothing." Even the conservative Christian scholar, Dr. John Walvoord, states that the phrase "is probably best translated 'There is nothing for him'" (Walvoord, John. Daniel, p. 230) The significance of this will be discussed further on.

There is also the issue concerning the Hebrew word karet, which means "to cut off." Although there are a couple of instances in the Hebrew scriptures when this word refers to a righteous person (see 1 Kings 18:3,4; Jer. 44:7), in all other instances karet refers to an unrighteous person or to someone who has committed an unrighteous act. In the context of this verse, it seems clear that the one being "cut off" is not righteous, as the qualifying phrase, "he will have nothing," would be difficult to consider as referring to a righteous person. We will return to this point later in our studies when we deal with the identities of these two "anointed" ones.....one righteous and one unrighteous; one royalty and one not.

I find it rather amusing that the second "anointed" one that was "to have nothing" left to himself was unrighteous and that Christian commentators for centuries wish to make this be fulfilled in Jesus. Kind of ironic when you think of it.

*26 And after the threescore and two weeks shall an anointed one be cut off, and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined.*

This 62 week period begins with Cyrus's (the Lord's first anointed) one year after Darius roughly in the year 3389. If we are to count these 434 years we come roughly to 3823 or so which is about 7 years before the destruction of the Second Temple. Without an understanding of who is anointed and Biblical history of the period then it is impossible to understand the events that unfolded in the fulfillment of this prophecy.

The original Hebrew refers to "an anointed" or a "messiah" first coming after 49 years following the decree and not some 483 years later as the Christian interpretation of these same Hebrew texts leads up to believe. The Hebrew texts also refer that 62 weeks or 434 years following this first "anointed one" that a second "anointed" will be cut off. This happens 3 1/2 years into the last week of years when the Temple sacrifices were stopped by Rome and the function of the Priesthood ceases. More on that in a minute.

Another major difficulty is that according to the simple, untwisted translation of verse 26, two events were to occur **after** the 62 weeks:

- another anointed one would be cut off,
- and the city and the sanctuary would be destroyed.

*We must stop and notice that again the grammar is very important for Hebrew translation we find a "comma" used connecting two events in the same time period: the cutting off of an anointed at the same time the sanctuary is destroyed.*

As you know, Jerusalem was destroyed in 70 A.D., which is 38 years after the death of Jesus which is more than five "weeks" off [over 38 years late]. The death of Jesus and the destruction of the Temple & Sadducee Priesthood were not a the same time period and passage as you can see cannot refer to Jesus as the fulfillment. Besides that Jesus did not come 49 years following the decree to restore and build Jerusalem. So on both counts so far Jesus cannot be the fulfillment of the Hebrew Scriptures according to the Hebrew Scriptures.

There is no acceptable answer for these missing five weeks according to the Christian interpretation and this other event of an anointed being cut off as applying to Jesus cannot possibly be the fulfillment at it happened 38 years too early!

Another difficulty is that the Jewish year is not really 360 days long. While the months are based on the lunar patterns, the years must coincide with the solar system. You only need consult Maimonides, Laws of Kiddush HaChodesh 1:1, 2 to see this, or simply study the Jewish calendar. You will see that since the solar year exceeds the lunar year by around 11 days, there will be an extra month added around every three years. Thus 445 B.C. plus 483 years (69 X 7) ends up 38 A.D., and by then everyone admits that Jesus was already dead.

## **BUT WHAT ABOUT THAT LAST WEEK...THAT LAST 7 YEARS?**

**Answer for yourself:** So knowing this who is this "anointed" who is to be "cut off" in 70 A.D.?

**Answer for yourself:** When the Temple was destroyed in 70 A.D. what else ceased?

Well it should not be that hard to figure out when you realize that only 3 things were anointed by the L-rd in the Old Testament times:

- **Prophets**
- **Kings**
- **Priests**

**Answer for yourself:** So since Israel did not any longer have a King and since according to the Rabbis the Spirit of Prophecy has ceased in Israel then what remains as the only possible thing that was "anointed"? The

Sadducee priesthood ceased at the same time as the destruction of the Temple. There you have the complete understanding of the "anointed" which was "cut off" in 70 A.D.

In closing let us look at the Hebrew word of "cut off":

If we look at the Strongs' Lexicon we find:

3772 karath (kaw-rath'); a primitive root; to cut (off, down or asunder); by implication, to destroy or consume; **specifically, to covenant (i.e. make an alliance or bargain, originally by cutting flesh and passing between the pieces)**: KJV-- be chewed, be con- [feder-] ate, **covenant**, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), X lose, perish, X utterly, X want.

**Answer for yourself:** What do you see in this word study? You should see two basic ideas:

- **destruction and utter consumption of something**
- **covenant**

**No where in this word is the idea of murder or killing of an individual that can be applied to a person but instead we find the idea of the destruction of a covenant.**

**Answer for yourself:** Did the Sadducee Priesthood have their own special covenant with God? They sure did and it goes all the way back to the Levites and their refusal to worship the golden calf and God separated them out for His very own ever since. **And following 70 A.D. the Sadducees (the Priests) & their Covenant with God ceased to exist as did their function in Israel since the Temple was destroyed. Since Priests were anointed then we clearly see how these "anointed ones" were destroyed along with the Temple and both events happened at the same time as the Hebrew prophecies said they would.** To make this refer to Jesus again makes such fulfillment occur some 35 years or so too late! The Priesthood vanished along with the Temple and the prophecy of Daniel 9 was fulfilled: first with Cyrus in 49 years and the Priesthood being destroyed much later.

Another difficulty is that the Christians, for lack of a better answer, claim that the 70th week will take place when Jesus returns in his second coming as a king. The problem was caused because Daniel mentioned a total of 70 weeks, and then he specified 7 plus 62, leaving one remaining. The traditional Christian interpretation says that the first 69 weeks were consecutive, then there is at least a **1900 year gap**, and sooner or later the 70th week will occur. This is obviously a very forced explanation, born of desperation. Again not only the grammar and punctuation of the Hebrew Scriptures reveal no break in the sequence of time here as it did before with the use of a "semicolon." The time runs consecutively according to Hebrew exegesis.

**Answer for yourself:** But what of the last 7 years period?

Well this is where you need to know Biblical history in order to understand this part of the prophecy. Roman and Jewish history records for us that 7 years before the 2nd Temple was destroyed Rome, who was occupying Palestine, agreed to allow the Jewish people and priests to maintain the sacrificial system and services. Joseph records that Nero wanted to stop these sacrifices and the sages of Israel pleaded with Nero that they be allowed to continue the sacrifices. Nero relents and allows Israel and the priesthood to continue the sacrificial system. Then 3 1/2 years later, in the middle of the Hebrew week of years, Rome broke that covenant and agreement that they had made with Israel and the priesthood.

***27 And he shall make a firm covenant with many for one week; and for half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment.***

What we find here is that again this prophecy was fulfilled when Rome violated their agreement or covenant if you wish with the priests of Israel. "He" refers in this passage to the picture of Rome in the use of a singular pronoun which is not uncommon in Hebrew. It is recorded that the Jews often traded with the Romans for lambs so that they could continue the sacrifices but as the soon as the lambs ran out the only animal that they had was pigs and the sacrifices was stopped. This [only having pigs to offer as sacrifices] refers to the **"*deestable things shall be that causeth appalment*"** to the sad condition to which Israel and the Temple had fallen. But this was not the end. The **"*extermination wholly determined*"** upon Israel had yet to be played out and this further degradation of the Temple and Israel causes **"*appalment.*"** Hadrian would erect upon the site where the Temple had stood and idol worship would not take place on the very spot where God's Shekinah had once resided.

Now you know the truth about Daniel 9.

Please share this article as well as our other articles with your friends and Pastors as it is way past time to find out about the corruption of the Hebrew Bibles in it's translation and the forgeries and doctored versions we have today that force "fulfilled prophecies" and apply them to Jesus when they never referred to or were fulfilled by him in the first place. **Let us both desire to want to know the truth about Jesus, the true Messianic prophecies, and why they were not fulfilled by Jesus or anyone else for that matter and what implications that holds for Jesus as the possible Messiah in waiting....waiting for us to merit the Kingdom of God and Israel's King.**

## BUT WHAT OF THE CHRISTIAN DATING?

At least three possible decrees may serve as the "terminus pro quo" (starting point) of the 70 "weeks"

- **1) The decree of Cyrus (539-538 BC) - cf. Ezr 1:1-4 a) To rebuild the temple (and the city, cf. Isa 44: 26-28; 45:13)**

This is the viewpoint that I believe is most accurate and discussed in this paper.

- **2) The decree of Artaxerxes (457 BC) - cf. Ezr 7:13-14**

a) For Ezra to restore the Law and its worship b) Starting here, 490 Julian years would end the 70 weeks around 33 A.D. c) But 490 lunar years end the 70 weeks around 26 A.D. (seven years too early for Jesus' death) -- This decree is preferred by some amillenialists who hold to a literal 490 years, but not lunar years (Haley's Bible Handbook) **But if we take into consideration what we learned in the Hebrew texts about the breaks in the 490 years by the diacritical Hebrew markers then such dating is worthless.**

- **3) The second decree of Artaxerxes (445-444 BC) - cf. Neh 2:1-8**

a) For Nehemiah to build the city b) Starting here, 490 lunar years end the 70 weeks around 38 A.D. c) This would place the start of the 70th week near the beginning of Jesus' public ministry (ca. 30 A.D.) d) There are problems with the first 7 weeks ending around 396 B.C., which some contend is too late for the restoration of the city. **But if we take into consideration what we learned in the Hebrew texts about the breaks in the 490 years by the diacritical Hebrew markers then such dating is worthless.**

***So for obvious reasons I believe the Jewish interpretation of their own history and Bible is the most correct!***

## CONCLUSION

**Over the last several articles we have seen how Christendom claims that the "end days Messiah" had to have come before the destruction of the Second Temple and this Messiah could only be Jesus of Nazareth. They used Daniel 9 in the KJV and other Christian translations for their understanding of this belief. The problem with this as I have shown repeatedly in these articles is that the texts of the Christians are manipulated and altered in order to slant the reader to assume these prophecies refer to Jesus when they don't. But when reading Daniel 9 and not knowing the Hebrew language nor reading the Hebrew Bible and texts and only reading the KJV or other Christian translations then it is easy to read these altered English translations and assume Jesus is the fulfillment of the passage.**

**However, we have seen repeatedly in these articles that upon close scrutiny and examination we found that Daniel 9 is a prophecy that deals mainly with the Babylonian exile, the punishment upon Israel for breaking the Sabbath year, and culminates with such punishment with the destruction of the Second Temple. Along the way we saw God's mercy and his justice; namely releasing Israel to return to their land in only 70 years but again enduring punishment during the Second Temple period that finally culminates in its destruction as well as the anointed Priesthood (the second anointed that is cut off). , Any allusion to the Messianic Age is secondary and nowhere do we find any reference to the person of the "end days Messiah" or his death. Therefore, Daniel 9 cannot be used honestly to demonstrate a Messianic prophecy fulfilled by Jesus.**



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## WHEN DO WE BEGIN THE COUNT IN DANIEL 9 CONCERNING THE SEVENTY WEEKS?

*25 Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times.*

The Hebrew word used for "word" in Daniel 9:25 above is: 1697 dabar- speech, a word, speaking, a thing a) speech b) a saying, an utterance c) a word, words d) business, occupation, acts, matter, case, something, manner (by extension)

## WHAT AND WHEN WAS THIS "WORD" & WHEN DO WE BEGIN THE COUNT?

Up front understand that most Christian translations purposefully mistranslate the word as "commandment" instead of "word" for reasons that will become most obvious in just a moment. Let us look at the NIV for another example of "creative translation."

*Daniel 9:25: "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens,' It will be rebuilt with streets and a trench, but in times of trouble. NIV*

According to Sir Robert Anderson (Robert Anderson, The Coming Prince, Kregel. Reprinted in 1984) the time that the prophecy begins is in Nehemiah in which he asks for a letter from the King for safe passage to Jerusalem. Notice that in Nehemiah 2:7 he asks for a letter. However, when we get to Daniel 9:25 we find that in many Christian translations the Hebrew word for "word" [dabar] has been translated as "decree" as seen in the above quote. As many point out, this "letter" from the King can hardly be called a decree, so we must assume that it must be another decree that Daniel is talking about. This rules out Nehemiah 2 and the second decree of Artaxerxes being the starting point of the prophecy which so many choose in order to try to get the years to overlap with the time that Jesus lived. But more on that in a minute

When we look at the meaning of the Hebrew word "dabar" that Daniel uses in 9:25, we find that the word can be used for decree but this word is usually translated as "word" or "command". Daniel uses the proper words for "decree" in Daniel 6:26, 6:15, 6:13, 6:12..., however, these earlier chapters were written in Aramaic. So if the writer of Daniel wanted to express the idea of a "decree" he has already demonstrated that he knows

the Hebrew word for "decree" but chooses not to use it here in Daniel 9:25 as he has already done earlier in the book. Hebrew uses different words for decree. Daniel 2:4-7:28 was written in Aramaic which is a close cognate language to Hebrew.

**Answer for yourself:** When do we begin the counting for the Seventy Weeks of Daniel? When did this "word" go forth and what exactly is this word?

*The answer to the above question determines if you get the understanding of the prophecy correct.*

Let it be said in the beginning that if you remember in the former articles Daniel was concerned not about a future prophecy of Cyrus or his "word" that would later come to allow the Jews to return, or of a first or second decree of Artaxerxes (**THINK!**). Daniel was confused about two prophecies of Jeremiah the Prophet as we saw earlier: Jer. 25:12 and Jer. 29:10 and we saw that it was in Jer. 29:10 that we find the Hebrew word "dabar" which is translated "WORD"! We will see in a minute that this Hebrew "word" [dabar] is connected with Jeremiah and not with Cyrus or Artaxerxes.

## CONFUSION EXITS AS TO THE TIME TO START THE COUNT

It seems that we have to have Jesus fulfill everything in the Bible as if everything is about him. Well everything is not about Jesus as you have seen if you read the prior articles on Daniel alone let alone the many articles dealing with the corruption of the Hebrew Bible. That being the case let us look at the various decrees or going forth of "words" to build and restore Jerusalem to determine when the clock starts ticking. This is so very important because of the unique and creative attempts to shorten the time of this prophecy to coincide with the days in which Jesus lived as we shall quickly see.

At least four different scenarios exist that serve as the "terminus pro quo" (starting point) of the 70 "weeks"

## THE DECREE OF CYRUS (539-538 BC) - cf. Ezr 1:1-4

*1 ¶ NOW IN the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be accomplished, [NOTICE AGAIN THE REFERENCE TO DABAR BY JEREMIAH] the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation [NOT A "DABAR"] throughout all his kingdom, and put it also in writing, saying: 2 'Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the LORD, the God of heaven, given me; and He hath charged me to build Him a house in Jerusalem, which is in Judah. 3 Whosoever there is among you of all His people--his God be with him--let him go up to Jerusalem, which is in Judah, and build the house of the LORD, the God of Israel, He is the God who is in Jerusalem. 4 And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill-offering for the house of God which is in Jerusalem.'*

Cyrus' decree involves the rebuilding of the temple (and the city, cf. Isa 44: 26-28; 45:13). If one starts here, then the 70 weeks could not be 490 literal years, for that would place the end of the 70 weeks around 55 B.C. which is much too early for the destruction of the Temple as the whole of the prophecy declares. The appeal of using this decree as the starting point consists in that it is the most well-known decree regarding the restoration of Israel and it was given about the time Daniel received his vision of the 70 weeks. This decree is preferred by many who do not hold to a literal 490 years but that is what Daniel said and again we need not forget that

dating from Cyrus means we end up the 490 years about 15 years too soon.....15 years before the destruction of the Temple in 70 A.D. when the "second" anointed one is to be "cut off" at the same time the Temple is destroyed. Therefore this dating cannot be correct.

## THE DECREE OF ARTAXERXES (457 BC) - cf. Ezr 7:13-14

*13 I make a decree [NOT A DABAR], that all they of the people of Israel, and their priests and the Levites, in my realm, that are minded of their own free will to go with thee to Jerusalem, go. 14 Forasmuch as thou art sent of the king and his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thy hand;*

This decree concerns the restoration of the Law and its worship. If one starts with this decree by Artaxerxes in Ezra 7:13-14 then 490 Julian years would end the 70 weeks (490 yrs) around 33 A.D. Now we have a match to Jesus...almost! But the 490 years prophecy also included the destruction of the Temple and the Temple was not destroyed in 33 A.D. so this dating is not what Daniel had in mind and the "decree" or "word" is not the first decree of Artaxerxes!

Answer for yourself: But what is our other big problem? The Jewish people counted years in "lunar years" and not "Julian years." Such a 490 lunar year period ends the 70 weeks around 26 A.D. which is seven years too early for Jesus' death and again does not take into consideration the destruction of the Temple which coincides with the "cutting off" of the anointed one.

Answer for yourself: But what about the 69 weeks if counted in succession which makes 483 years?

We demonstrated conclusively in earlier articles that in the Hebrew manuscripts and language there is a definite "stop" after the first 7 weeks or 49 years so the time period cannot be counted as if consecutive or even two different periods (69 then 7). The Hebrew shows us conclusively that there is "7" followed by "62" plus "1" week totaling 490 years.

But regardless of this the Christians commentators paid no attention to the Hebrew and reckon time the way they want to in order to make the years "overlap" with Jesus if possible.

The decree of Artaxerxes to rebuild Jerusalem was given, according to profane history, BC 457. Gentile Christian commentators have frequently multiplied 69 (weeks) by 7 (years) to give a period of 483 day/years that were to elapse before this "anointed one" was to be "cut off." Again notice they do not recognize the "break" in the Hebrew language after the first 7 years nor take into consideration the whole of the events that were prophesied to occur within these 490 years which included the destruction of the Temple and we all know the Temple was not destroyed in 33 A.D. nor in 40 A.D. if one adds the "last week" or 7 years.

However, as stated, Jewish time is often reckoned in Lunar cycles rather than Solar, as Europeans are accustomed to. On the basis of Lunar time, 69 weeks of years comes out at 486.5 Lunar years. Allowing for a BC/AD calendar inaccuracy of 4 years, this brings us to AD 33.5 for the time of Jesus' death (being cut off); which is exactly when Jesus was crucified, 33.5 years after his birth but again fails to take into account the destruction of the Temple.

But in order to arrive at this scenario they have to do several things that are not proper:

- They choose to neglect that the Hebrew has a break after the first 7 weeks (49) years when the

- first "anointed" is revealed who is Cyrus as shown in prior articles
- They choose to run the time consecutive in order to deal with only "one" anointed one which is for them Jesus when there are two "different anointed ones" as shown in the prior articles
  - They choose to arbitrarily choose as the "word" a decree by Artaxerxes which allows for proximity to the date for the death of Jesus while neglecting the "word" of Jeremiah which was the real problem facing Daniel that prompted the angel Gabriel to come to explain this confusion
  - They choose to use Julian years instead of Lunar years which Israel used and in so doing arbitrarily fix the end of the 490 years since Artaxerxes decree ends around Jesus' death but yet they neglect that the death of the "anointed one" was to coincide with the destruction of the Temple which was in 70 A.D.....37 years later; thus the Julian year dating is unworkable
  - Others convert to Lunar years to stretch the 69 weeks (483 yrs) of years out to 486.5 Lunar years which comes again close to Jesus' death but in so doing they again run the time consecutively and not allow a break for the first "anointed" after the first week (49 years until Cyrus) nor allow for the fact that the dating of such lunar conversions from the date they select falls in 33.5 A.D. but in order to do so they do not explain why they separate the death ("cut off") of the anointed from the destruction of the Temple...again some 37 years later; therefore this Lunar year dating is also unworkable
  - They choose to neglect the fact that in the Hebrew "cut off" as used throughout the Hebrew Bible in all but 2 places refers to one who is "unrighteous" and this is supposed to be the end days Messiah and Jesus no less...is "the" Messiah to be "unrighteous"?

*As we see very clearly then the first decree of Artaxerxes is not what Daniel had in mind to start the count and since the prophecy does not line up with the years and time of both Jesus' death as well as the simultaneous "death/cutting off" of the anointed at the same time of the destruction of the Temple...then this prophecy is not about Jesus.*

## THE SECOND DECREE OF ARTAXERXES (445-444 BC) - cf. Neh 2:1-8

*1 ¶ And the word of the LORD came to me, saying: 2 Go, and cry in the ears of Jerusalem, saying: Thus saith the LORD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown. 3 Israel is the LORD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the LORD. 4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel; 5 Thus saith the LORD: what unrighteousness have your fathers found in Me, that they are gone far from Me, and have walked after things of nought, and are become nought? 6 Neither said they: 'Where is the LORD that brought us up out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?' 7 And I brought you into a land of fruitful fields, to eat the fruit thereof and the good thereof; but when ye entered, ye defiled My land, and made My heritage an abomination. 8 The priests said not: 'Where is the LORD?' And they that handle the law knew Me not, and the rulers transgressed against Me; the prophets also prophesied by Baal, and walked after things that do not profit.*

**Answer for yourself:** Now notice we have a "dabar" in this verse but is it the one that Daniel was concerned over? Let us see if it was.

We have a decree before us for Nehemiah to build the city. By starting here, the 490 lunar years end the 70 weeks around 38 A.D. and we know the Temple was not destroyed then nor the "anointed" one "cut off" at that time. This dating of Nehemiah would place the start of the 70th week [last 7 years] near the beginning of Jesus' public ministry (ca. 30 A.D.) but in so doing we force the destruction of the Temple around 37 A.D. and we know that is not correct.

*Each of these three starting dates has its problems as you can see but as shown in the previous articles when you consult the Rabbis then the problems disappear as I will now reiterate.*

## THE JEWISH RECKONING OF THE TIME

To understand a passage, one must always study it in context. In the beginning of Daniel chapter 9, we find: Daniel 9:2

*In the first year of Darius' reign, I, Daniel, considered in the books the number of years about which the word of the L--rd came to Jeremiah the prophet, which must pass before the end of the ruins of Jerusalem, namely seventy years.*

Daniel was living in Babylon in the exile after its army destroyed Jerusalem and the First Temple. The prophecies Daniel was considering were: Jeremiah 25:12 & Jeremiah 29:10. In Daniel 9:3-20 Daniel prays for the Jewish people, praising God and imploring Him to end the exile and rebuild the Temple and Jerusalem. He concludes: Daniel 9:21-23

*While I was speaking in prayer, the man Gabriel [an angel], whom I had seen in the vision at the beginning, came to me in swift flight about the time of the evening sacrifice. He made me understand, and talked with me, and said: "O Daniel, I have now come forth to give you wisdom and understanding. At the beginning of your supplications, a word went forth, and I have come to tell it to you, for you are greatly beloved; therefore, consider the word, understand the vision."*

The angel Gabriel then explained the major events that would occur during the first 490 years after the destruction of the First Temple:

*Daniel 9:24 ... Seventy weeks are decreed upon your people and upon your holy city....*

A "week" is a seven--year period:

*Leviticus 25:8 ... And you shall number seven weeks of years, seven times seven years; and there shall be to you the days of seven weeks of years, even forty--nine years.*

Therefore, "seventy weeks" equals 490 years.

*Daniel 9:24 ...to finish the transgression, and to make an end of sin, and to atone for iniquity, and to bring in everlasting righteousness....*

During this 490-year grace period, the Jewish people could have proven its loyalty to G--d and His Torah by repenting. Had the Jews done so, the Messiah would have ushered in the Messianic Era and these blissful promises would have been fulfilled. Unfortunately, this opportunity was squandered. Consequently, 490 years later, the then-rebuilt Temple was destroyed and they were again exiled



from the Holy Land.

*Daniel 9:24 ...and to seal vision and prophet....*

During this 490-year period, vision and prophecy ceased with Malachi.

*Daniel 9:24 ...and to anoint the most holy place.*

This was the building of the Second Temple.

*Daniel 9:25 Know, therefore, and discern that from the going forth of the commandment to restore and build Jerusalem until an anointed prince, there shall be seven weeks....*

Seven weeks of years after the destruction of the First Temple, this anointed prince was revealed:

*Isaiah 45:1 Thus says the L-rd to His anointed, to Cyrus....*

When Cyrus, king of Persia, conquered Babylon, where the Jews were exiled after the destruction of the First Temple, God chose him to proclaim their liberty:

*Isaiah 45:13 I have aroused Cyrus in righteousness, and I will straighten all his ways; he shall build My city and set My exiles free, neither for price nor for reward, says the L-rd of hosts.*

This prophecy was fulfilled:

*Ezra 1:1, 3 Now in the first year of Cyrus, king of Persia, in order that the word of the L-rd by the mouth of Jeremiah might be accomplished, the L-rd stirred up the spirit of Cyrus, king of Persia, and he made a proclamation.... "Whoever there is among you of all His people, his G--d be with him and let him go up to Jerusalem, which is in Judah, and build the House of the L-rd, the G--d of Israel; He is the G--d Who is in Jerusalem."*

*Daniel 9:25 ...then for sixty--two weeks, it shall be built again, with broad place and moat, but in troublous times.*

Jerusalem endured this entire period, despite the troubles caused by the surrounding enemy nations.

*Daniel 9:26 And after the sixty--two weeks, an anointed one shall be cut off and be no more....*

## JEWISH INTERPRETATION IS DIVIDED HERE

If you remember we found out that only Priests, Prophets, and Kings were anointed by God. That being so and with the cessation of prophecy in Israel we need look at only two; namely a Priest or a King which was anointed which was to be "cut off." In this instance we find that the events of 70 C.E. "cut off" both the Priesthood and the King. We have mentioned the Sadducees and their total destruction at 70 A.D. with the destruction of the Temple previously so now I want to deal with the Jewish understanding of King Agrippa II of Judah and his demise.

According to many Rabbinical sources this second "anointed one" was King Agrippa II of Judah. Rashi, one of the leading Rabbis of Jewish history. writes that this was he of whom the prophecy spoke. At the destruction of Jerusalem and the slaughter and exile of its inhabitants in 68 C.E. , Agrippa's rule came to an abrupt end. Josephus, in Wars of the Jews, book 6, chapter 9, sec. 3 says: Now the number of those that were carried captive during this whole war was 97,000; as was the number of those that died during the whole siege, 1,100,000,...

*Daniel 9:26 ...and the people of a prince who shall come shall destroy the city and the Sanctuary....*

Jerusalem and the Second Temple were destroyed by the Roman army, which was under the command of this third prince, Vespasian, the king of Rome.

*Daniel 9:26 ...and its end shall be with a flood; and until the end of the war, desolations are determined. Jerusalem's end was like a flood.*

Compare:

*Nahum 1:8 But with an overrunning flood, He will make a full end of its place....*

*Daniel 9:27 And he shall make a firm covenant with many for one week; and for half the week he shall cause the sacrifice and the offering to cease....*

Vespasian made a peace agreement with the Jewish leaders in the seventieth "week," which concluded the total period decreed (9:24). However, the Romans violated this covenant after the first half week (three-and-a-half years) and prohibited sacrifices. Hence the Jews were forced to resort to bribery, lowering two baskets of gold coins daily over the wall to the Roman soldiers, who in turn hoisted up two lambs. Thus the obligatory daily offering continued until the destruction of the Temple (Jerusalem Talmud, Taanith 4:5). For the remaining week, Jerusalem was under siege for three years by Vespasian, and for half a year by his son, Titus.

According to the Hebrew Bible, these weeks of years begin with the destruction of the First Temple. We saw that in the previous articles if you remember. Therefore, since Jesus died about 27 C.E. which was forty-one years (six weeks of years) before the destruction of the Second Temple then he could not have been any one of these two "anointed" individuals; let alone the one "cut off" in 70 A.D. at the destruction of the Temple. Jesus was born prior to 4 B.C.E., the year in which Herod died (Matthew 2:1). And he was about 30 years old when he started his public ministry (Luke 3:23). Most scholars say that he died one year later.

## CALCULATION OF DATES ACCORDING TO JEWISH RECKONING

Jewish dates have been used (rather than the Christian ones) because they can be verified by means of the Hebrew Bible.

After Creation

3338 TO 3408 The "70 years" prophecy from the destruction of the First Temple to the rebuilding of the Second Temple. (Jeremiah 25:12, 29:10; Daniel 9:2)

The exodus from Egypt occurred in 2448, as is clear from the lifetimes of the following men (as recorded in Genesis and Exodus): Adam (1-930), Methusaleh (687-1656), Shem (1558-2158), Jacob (2108-2255), Amram (2255-2392), Moses (2368 + 80 [his age at the time of the exodus] = 2448). So we see according to the Bible that the Exodus occurred in the year 2448. Construction of the First Temple began in the fourth year of King Solomon's reign, i.e., 480 years after the exodus (I Kings 6:1). Solomon reigned for another thirty--six years, (I Kings 11:42) whereupon a succession of kings occupied the throne for 374 years, until the First Temple was destroyed (II Chronicles 12:13 to 36:11). Thus,  $2448 + 480 + 36 + 374 = 3338$ . Thus the year of the destruction of the First Temple is 3338.

Let us also remember these 490 years were to be from the destruction of the First Temple to the destruction of the Second Temple.

**3338 TO 3828 70 weeks (the total 490 years) from the destruction of the First Temple to the destruction of the Second Temple. (Daniel 9:24--27)** Thus we see that the destruction of the Second Temple was in the Jewish year 3828 which is exactly 490 years since the destruction of the First Temple. Here is the punishment upon Israel for failure to observe the Sabbatical Year.

Of these 70 weeks:

**3338 TO 3390 7 weeks (52 years was the actual time) from the destruction of the First Temple to the Edict of Cyrus, the first Prince. (Daniel 9:25) [7 weeks x 7 = 49 years].** The remaining 3 years (52-49) are carried forward.]

**3390 TO 3828 Plus 62 weeks (438 years) From the Edict of Cyrus to King Agrippa II-The second anointed. (Daniel 9:25--26)** [62 weeks x 7 = 434 years. The extra 4 years (438-434) are carried forward].

**3821 TO 3828** The last 7 years of the 70th week involved the third prince, Vespasian, and the destruction of the Second Temple. (Daniel 9:26--27)

The above 7 surplus years (3+4) make up this last week of years. This 70th week does not fit in with Christian calculations, therefore, they have -- without Scriptural foundation -- assigned it to the time of Jesus' "second coming". The failure of Christianity to see and accept the Jewish interpretation of their own history and fulfillments of this prophecy has necessitated the casting into the future of the last week of 7 years in order to hold out hope that Jesus might yet be the fulfillment of this prophecy but in so doing they turn their heads and minds from the facts given in these series of articles. Such is willful blindness to the facts and the "blind follow the blind."

## AGRIPPA II OR THE PRIESTHOOD?

I have shown you that Rashi and other Rabbis see that the "second anointed" referred to King Agrippa II. Other Rabbis see the destruction of the Sadducee Priesthood at the Temple's destruction the fulfillment of the "cutting off" of the second "anointed one" of Daniel's prophecy. Regardless the events happened almost simultaneously so for me it makes little difference since both were "anointed." What we need keep in focus is that the 490 years were to run up until the destruction of the Second Temple and this precludes any chance of Jesus being the fulfillment of this prophecy. We must rightly divide and interpret the Word of God.

As you can see for yourself as we have extensively looked at the Hebrew in determining the "truth" concerning Daniel 9 and the identity of the "anointed ones" or "messiahs" and we found that neither of them were the "last days" Messiah hoped for by Israel. We have looked at the dates of the prophecy in detail and seen that the decrees of Cyrus and Artaxerxes (first and second) cannot be used for the dating of the prophecy and none of the above three can be honestly made to "fit" the days of Jesus nor make him the fulfillment of this prophecy. One last thought. I find it shameful what has been done to the Word of God in trying to make Jesus the fulfillment of such prophecies when they were never meant to refer to him in the first place. God surely hates His Word being butchered and manipulated for theological agendas and all the while the blind follow the blind and miss the truths that God so loved the world that He wished to share with His children. May we find the courage and the love for God to demand the truth and never settle for lies. Surely belief in such lies neither honors Jesus nor God. Let us think on that for a while. Shalom.



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# DOES THE SEVENTY WEEKS OF DANIEL 9 START COUNTING DOWN FROM 444 B.C.E. AND END WITH THE DEATH OF JESUS AROUND 30/33 C.E.?

Most Christian commentators prefer to start the Seventy Weeks countdown with 444 or 445 B.C.E. because it brings their calculations closer to the time period in which Jesus died (30/33 C.E.). A far better starting date is the decree of Cyrus (537 B.C.E) upon which all subsequent grants of approval were based (Isaiah 44:28). A correct reading of the passage and some simple arithmetic dispels any attempt to claim 444 B.C.E. as a starting date and Jesus' death in 30/33 C.E. as a terminus.

- **First, as shown in the prior articles, the seven weeks and the sixty-two weeks are really two separate periods and speak of two separate "anointed" ones and not one**
- **Second, even if we were to count 483 years from 444 B.C.E. we get to the year 38 C.E. Jesus is crucified in the period ranging from 30 to 33 C.E. which is too early for this interpretation to be correct**

With that in mind we still have one week of years to contend with. But, the text of Daniel 9:26 says, *"And **after the sixty-two weeks (after a total of 69 weeks...or 483 years) an anointed one shall be cut off.**" This again is after, according to Christian exegesis, Jesus death and cannot be applied to him! Christendom's exegesis of this passage is faulty no matter what types of alteration of the Hebrew texts they apply or unique exegesis. It simply does not apply to Jesus.*

This shows that if we use 444 B.C.E. as a starting date according to Christianity's interpretation of the text **then the alleged second "anointed one" was "cut off" in the period following the year 38 C.E. (that is, "after the sixty-two weeks").** Since Jesus was crucified as testified by almost all Christian commentators in 30/33 C.E. then there would be no connection to anyone "cut off" prior to that year nor any possible reference to Jesus in this passage.



## TO FINISH THE TRANSGRESSION...TO ATONE FOR INIQUITY...WHICH INIQUITY?

We saw in an earlier article that the Seventy Weeks of Years (490 years) of punishment upon Israel was due primarily due to their failure to observe the commandment of the "Sabbatical Year" which is called in Hebrew "shemittah" which is the seventh year of rest for the land. The Bible proclaims every seventh year "a sabbath of the Lord" (Lev. 25:1-7, 18-22) during which the soil of the land of Israel must rest and lie fallow.

We learn from the Torah that if Israel fails to live up to its obligations before God, punishments will be forthcoming. Throughout Leviticus 26 there is the admonition that the people would be punished "seven ways" for their sins (vs. 18, 21, 24, 28). The Jewish commentators saw this as being applied to this 70-year punishment, not only for the transgression of the law of shemittah, the Sabbatical Year, but for other sins that Israel had committed during the time of the First Temple. Among the other sins cited in the Talmud (Yoma 96) are idolatry, licentiousness and bloodshed.

*The primary reason the First Temple was destroyed was due to Israel's failure to observe this commandment*

This 490 year time of punishment upon Israel (490 years) would one day culminate and then the Messianic hope for Israel could begin. What is critical about this is that the Messianic age could not begin until this 490 years of punishment ended. Again what is critical for us is the correct dating of this punishment as found in the prophecy for when correctly understood we find that the culmination of the punishment is in 70 C.E. with the destruction of the Second Temple and COULD NOT have begun any earlier and this means it could not have begun during the days of Jesus life upon this earth!

## DANIEL 9:24..THE CONTEXT IS VERY IMPORTANT FOR CORRECT UNDERSTANDING

### Daniel 9

*24 Seventy weeks are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the most holy place.*

We need to closely consider the words "to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place." Since Israel has transgressed the "Sabbatical Year" which is called in Hebrew "shemittah" which is the seventh year of rest for the land then it stands to reason that the iniquity that had to be atoned for was sin of the failure to obey the commandment of the Shemittah. The Seventy Weeks of Daniel concerns the atonement of Israel for



failing to let the land observe it's Sabbath. That should scare the dickens out of Christians who themselves according to Gentile theology do not observe the Sabbath as well which is the 4th Commandment. Such is the legacy we inherited from antisemitic Rome and Constantine. But here the angel Gabriel alludes to not only the length of the punishment (490 years) but also the beginning of the Messianic Age and the six things that will come about when the Messiah is finally revealed. In other words, the angel revealed that once the 490-year period was finished, which included the destruction of the Temple, the hope of the ultimate redemption could begin and the appearance of the Messiah be revealed. What Christians fail to understand is that the two references to the other "anointed" ones that appear along the way during this 490 years are not the End Days Messiah. This End Days Messiah can only appear after the destruction of the Second Temple following those 490 years of punishment that culminate from the destruction of the First Temple to the destruction of the Second Temple. The final exile would finish the transgression, and serve as the atonement for sin and iniquity. It would end with the anointing of the Holy of Holies in the Third Temple.

The reference to the sealing of "vision and prophet" signifies the fulfillment of all the promises and tidings predicted by the prophets and again this only could begin following the 490 years of punishment upon Israel again which end in 70 C.E.

Hopefully now you can see the difference between what the context of Daniel 9 says about the particular sin being atoned for here versus the idea of Western Christianity that this atonement is for universal sin of all mankind. Such foolish reasoning by Christianity destroys the whole context of Daniel 9 and what God was saying to the Jewish people in these Scriptures.

## THE BABYLONIAN TALMUD AGREES WITH THE PROPHETS ON THIS AS WELL

An example of the Messianic hope brought about by the destruction of the Second Temple is found in the Babylonian Talmud in a story about Rabbi Akiva. This incident took place on the occasion of a journey to Rome, approximately 25 years after the Temple was destroyed.

Rabban Gamliel, Rabbi Elazar ben Azariah, Rabbi Joshua and Rabbi Akiva were coming up to Jerusalem together and just as they came to Mt. Scopus they saw a fox emerging from the Holy of Holies. They fell weeping and Rabbi Akiva laughed. Wherefore said they to him: Why are you laughing? Said he: Why are you weeping? They said to him: a place of which it was once said, *And the common man who goes near (to the Holy of Holies) shall be put to death* (Num 1:51) is now become the haunt of foxes, and should we not weep?

He said: This is why I laugh. For it is written: *And I will take to Me faithful witnesses, Uriah the priest and Zechariah the son of Jeberechiah* (Is 8:2; cf. Zec 1:1). Now what connection has this Uriah the priest with Zechariah? Uriah lived during the times of the First Temple, while [the other] Zechariah lived [and prophesied] during the second Temple. But the Torah linked the [later] prophecy of Zechariah with the [earlier] prophecy of Uriah. In the earlier prophecy [in the days of] Uriah it is written: *Therefore shall Zion, because of you, be plowed like a field* (Mic 3:12; Jer 26:18-20). In Zechariah it is written: *Thus saith the Lord of Hosts. Yet shall old men and women sit in the broad places of Jerusalem* (Zec 8:4). So long as Uriah's [threatening] prophecy had not been fulfilled, I was afraid that Zechariah's prophecy would not be fulfilled. Now that Uriah's prophecy has been [literally] fulfilled, it is certain that Zechariah's prophecy also is to find its literal fulfillment. They said to him: Akiva, you have comforted us! Akiva, you have comforted us!

We can see from this passage that there was the expectation that the Third Temple of the Messianic Age could now become a reality. In other words, once the Second Temple was destroyed, the ultimate redemption could come at any time.

***In case you did not notice it this time for possible beginning of the Messianic redemption to begin is roughly 37 to 38 years AFTER the death of Jesus!***



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## PROBLEMS SURROUNDING JEWISH AND CHRISTIAN DATING OF THE PROPHECY OF DANIEL 9 & THE SEVENTY WEEKS

The year 1998 C.E. is equivalent to the Jewish year 5758, according to the reckoning of the Hebrew calendar. It is accepted that the Second Temple was destroyed in approximately the year 70 C.E., 1,928 years ago. This would correspond to the Hebrew year 3830. If there was a period of 490 years between the destruction of the First Temple and the destruction of the Second Temple, then the First Temple was destroyed in the Hebrew year 3340.

Just when you thought it was simple somebody has to throw a monkey wrench into it. So here goes. Secular dating puts the first destruction at 587 B.C.E., this should correspond to the Hebrew year 3173 and not 3340. This is a difference of approximately 167 years, a considerable amount of time. The discrepancy between the chronology of the Seder Olam and conventional dating actually goes back as far as the capture of Jerusalem by King David. Conventional dating places this event around the year 1000 B.C.E., while the Seder Olam places this event at approximately 867 BCE. See M. First, Jewish History in Conflict.

**Answer for yourself:** Why is there such a difference between Hebrew and conventional dating?

**Answer for yourself:** And which one is most accurate? Since scholars on both sides are so divided on this point it is beyond the scope of this short article to thoroughly investigate this issue. However, for the sake of adding some clarity to the prophecy of Daniel 9, we will briefly examine several possible answers to these questions.

- **The first possibility is that Daniel 9 refers to the time of the Maccabees. Some scholars believe that at least chapters 7 through 12 of the book of Daniel were written at the time of the reign of Antiochus IV Epiphanes, around 170 BCE. Alexander A. Di Lella states, "The Book of Daniel as a whole may rightly be viewed as a pacifistic manifesto of the Hasidim, which was composed and widely circulated to urge and encourage the faithful Jews to remain steadfast in the practice of the religion of their fathers during the brutal persecution of Aniochus IV Epiphanes, particularly in the last years of his reign, from 167 to 164 B.C." (Hartman and Di Lella, Daniel, p. 43).**
- **The second possibility is that Daniel 9 does refer to the end of the Second Temple period and the conventional dating is correct. However, if this is the case, it leaves us with dates that have no real significance in terms of the meaning of the fulfillment of the prophecy. If we date the destruction of the Second Temple at 587 BCE and count 490 years, we come up with the date 97 BCE - a year that has no particular significance in the history of the Temple or in Jewish history in general.**
- **A third possibility is that Daniel 9 does refer to the end of the Second Temple period and the Hebrew dating is correct.**

The oldest record of Jewish chronology is the Seder Olam Rabbah. It was edited by Jose ben Halafta, who died

in the year 160 C.E. According to this chronology, the First Temple was destroyed in the Hebrew year 3338. The Second Temple was built in the year 3408 and stood for 420 years; it was destroyed in the year 3828. The Seder Olam counts a total of 490 years between the destruction of the First and Second Temples, which would account for the 70 sevens of Daniel's prophecy.

Michael Drazin, in his book, Their Hollow Inheritance, identified the following Biblical timeline based on the dating of the Seder Olam:

The exodus from Egypt occurred in 2448, as is clear from the lifetimes of the following men (as recorded in Genesis and Exodus): Adam (1--930), Methusaleh (687--1656), Shem (1558--2158), Jacob (2108--2255), Amram (2255--2392), Moses (2368 + 80 [his age at the time of the exodus] = 2448). Construction of the First Temple began in the fourth year of King Solomon's reign, i.e., 480 years after the exodus (I Kings 6:1). Solomon reigned for another thirty--six years, (I Kings 11:42) whereupon a succession of kings occupied the throne for 374 years, until the First Temple was destroyed (II Chronicles 12:13 to 36:11). Thus,  $2448 + 480 + 36 + 374 = 3338$ . (Drazin, Their Hollow Inheritance, p. 90-91)

**Unlike the Christian dating of Daniel 9 the prophecy of Daniel 9 works out very accurately according to the chronology of the Jewish Seder Olam and Jewish interpretation of their own Bible.**

However, the question of the discrepancy between Hebrew and conventional dating still remains. Edgar Frank, in his book Talmudic and Rabbinical Chronology, states

It is a well known fact, for instance, that the First Temple was destroyed in 586 and the Second Temple consecrated in 516 BCE and destroyed in 70 CE. The Second Temple, therefore, stood 585 years, while according to Jewish chronology, it stood only 420 years ... According to the SO [Seder Olam] and Ab.Zar. [Abodah Zara] 9a, during the Second Commonwealth the Persians reigned 34 years, the Greeks 180, the Hasmoneans 103 and the Romans 103 years, which gives us a total of 420 or, compared with 585 years, a difference of 165 years. This mistake seems to lie in the time of the reign of the Persians which was much longer than 34 years (Frank, Talmudic and Biblical Chronology, p. 9, n. 1).

Scholars in support of conventional dating cite fourteen kings (some identify as many as seventeen) that reigned for approximately 207 years during the Persian empire. However, in defense of the Jewish view, some Hebrew scholars and commentators note that Daniel 11:1-2 refutes this claim.

### **Daniel 11:**

*1 Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.  
2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.*

Here we find the author of Daniel identifying only three kings that reigned during the Persian empire. According to Rashi, the "three kings in Persia" are identified as Cyrus the Persian, Ahasuerus, and Darius the Persian. The fourth king includes the first Darius, Darius the Mede. Alternatively, Ibn Ezra rejects this interpretation. "In his opinion, three more kings excludes Cyrus, in whose reign this vision took place. This is indicated by the word *od*, more. And the fourth includes Cyrus as the first. The chronology of the kings is 1. Cyrus; 2. Ahasuerus (the husband of Esther) who is identical with Artachshasta of Ezra 4; 3. Darius, under whose rule the Temple was rebuilt; 4. Artachshast (in Ezra 6-8, Nechemiah 2 and 5), under whose rule Nechemiah rebuilt the walls of Jerusalem. Since he is the last of the Persian kings, and must therefore be the king who was beaten and killed by Alexander, he must also have been named Darius, since this is known to be

the name of the Persian king defeated by Alexander. He thus arrives independently at the same conclusion as the Sages (Rosh HaShanah 2b) that Artachshast was a generic name used by all the Persian kings [as the Egyptian kings were all titled Pharaoh]." Goldwurm, p. 282-3.

Other Jewish commentators believe that the Jewish sages who wrote the Seder Olam purposely altered their chronology so as to confuse anyone who might try to predict the time of the coming of the Messiah. They supposedly did this in accordance with a command found in Daniel 12:4, which states, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end ..." But again this refers specifically to the 12th chapter of Daniel and not to the 9th chapter.

Rav Shimon Schwab, one of the proponents of the theory that the Sages hid these missing years, writes,

In Sanhedrin 97b we find a stern condemnation of all those who conjecture the Messianic date from the last chapter of Daniel. ["What is meant by 'but at the end it shall speak and not lie'? R. Samuel ben Nahmani said in the name of R. Jonathan: Blasted be the bones of those who calculate the end. For they would say, since the predetermined time has arrived, and yet he has not come, he will never come. But [even so] wait for him, as it is written, Though he tarry wait for him." Sanhedrin 97b.] These mysteries are to remain "closed and sealed until the end of time." Had it not been for the fact that important parts of those prophecies had been left out or were purposely obscured, the clues for the Messianic date found in Daniel might have yielded the desired results. This was rendered impossible through the hiding of certain data and chronological material (Schwab, Rav Shimon, "Comparative Jewish Chronology?" in Selected Speeches, p. 270).

Rav Schwab goes on to explain that the Sages introduced a new system of counting years called, *minyan shtaros*, the "Era of Contracts." It is also referred to as the Seleucid Era and began in 312-311 BCE. This non-Jewish accounting was in use by the Sages until the Middle Ages and is still used by some Eastern groups to this day. According to Rav Schwab, the adoption of a non-Jewish calendar for religious documents was "part of the scheme to 'close up the words and seal the book.'" (ibid., p. 271-2).

Rav Schwab offers his views as only a possibility and as a way to "compile a comparative chronology acceptable to Orthodox Jewry and secular historians alike" (ibid., p. 261). In conclusion he states, "Our traditional, universally accepted Jewish way of counting the years *lvre't haolam* (Heb: from the beginning of the world) is sacred territory which only fools do not fear to tread upon" (ibid., p. 284).

As the controversy between the Hebrew and conventional chronology has yet to be resolved, we are left with two choices. We can accept the interpretation that Daniel 9 refers to the abomination of the statute of Zeus set upon the altar of sacrifice by Antiochus in the year 167 BCE. Or, we can accept the chronology of the Seder Olam and the interpretation that Daniel 9 refers to the period between the destruction of the two Temples. **It should be noted that even historians who agree with the conventional chronology contradict one another at various points.** For example, aside from the uncertainty about the number of Persian kings who reigned during this period, there is also disagreement as to the year Cyrus began his reign, some placing the date at 539 BCE, others as early as 559 BCE. **In the end, neither of the possibilities lend any support for the Christian messianic interpretation of Daniel 9. It would seem that once again Jewish exegesis is correct and Gentile Christian interpretation of the Hebrew Scriptures flawed. So what else is new?**





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# THE REINTERPRETATION OF DANIEL 9 IN THE NEW TESTAMENT FOLLOWING THE FAILURE OF JESUS TO RETURN

Mark chapter 13 is called in New Testament studies the "Little Apocalypse" and it is basically a remez of prophetic Scripture from Daniel (hinting back to Daniel 9 as we shall quickly see).

The allusion to Daniel 9 that is found in the New Testament in Mark 13 along with parallel passages in Matthew 24 and Luke 21.

## *Mark 13:14-19 1*

*4 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: 15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house: 16 And let him that is in the field not turn back again for to take up his garment. 17 But woe to them that are with child, and to them that give suck in those days! 18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. (KJV)*

*Matt 24:15-21 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. (KJV)*

*Luke 21:20-22 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled. (KJV)*

## NOW IT IS TIME TO THINK

As I read this passage many years ago my mind was opened by God to consider if this passage really referred to me, a Gentile Christian, living in the United States because it mentioned several things that simply did not apply to me:

- I live in Dallas, Texas, but the prophecy tells only those living in Judaea to flee and not Texans or all mankind all over the world to flee; only those in Judaea!
- It warns those that experience this abomination of desolation that they better hope this does not befall them on the Sabbath when they have according to the Law restrictions on travel which would affect their ability to fight or to flee. As Christians we don't recognize the Sabbath or observe it so this again could not apply to me in America.
- Luke makes the parallel to "SEEING" the abomination of desolation which is spoken by Daniel with "Jerusalem being compassed with armies" which means that THE ABOMINATION OF DESOLATION IS THE SAME AS JERUSALEM BEING SURROUNDED BY ARMIES yet I live in Dallas, Texas, and this event happened in 70 C.E. long ago....this means that the abomination of desolation has already occurred just like Jesus said it would to "that generation" which was alive in his day.
- The reference is repeatedly to those alive in that day when Jesus spoke which will see these things happen to Jerusalem in Judaea and not Texas or other parts of the world.
- And lastly the time of the abomination of desolation is described as occurring in the middle to time and not as the end of time as we know it since the prophecy promises that such a time "not shall ever be again" like that time prophesied which means that time has to continue like before if such a comparison is to be real.

My mind was spinning and I realized that the traditional dispensational approach to this prophecy of Daniel and most all other Christian apocalyptic interpretation is bogus!

## THE DISCIPLES WERE CONFUSED AS WELL

As we look at the context of these parallel verses, we find that the disciples of Jesus have just asked him an important question:

### Mark 13:

*1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!*

*2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.*

*3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,*

*4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?*

The parallel passage in Matthew has the disciples asking Jesus specifically about his return.

### Matthew 24:

*3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?*

Jesus and his followers believed, according to Jewish theology of their day, that the coming of the Kingdom of God was "at hand" (Matt. 4:17, 10:7, 16:28; Luke 21:31; Phil. 4:5; 2 Thess. 2:2; 1 Pet. 4:7) and that, according to these passages in Mark, Matthew and Luke, one of the signs of the end would be the destruction of the Temple, in addition to a great "tribulation." This tribulation is referred to in the Hebrew scriptures as the "time of Jacob's trouble" (Jer. 30:7).

As alluded to previously, Jesus states that the generation that would see these events would be the generation that would see the fulfillment of his mission (Mark 13:29-30; cf. Mark 9:1).

### Mark 13:29-30 29

*So ye in like manner, when ye (those alive to whom Jesus spoke) shall see these things come to pass, know that it is nigh, even at the doors. 30 Verily I say unto you, that this generation shall not pass, till all these things be done. (KJV)*

### Mark 9:1 1

*And he said unto them, Verily I say unto you, That there be some of them that stand here (those who heard Jesus speak), which shall not taste of death, till they have seen the kingdom of God come with power. (KJV)*

*It is no wonder that after the Temple was destroyed and the end of the first century came and went and Jesus had not yet returned, the Gentile Church needed to reinterpret the references to Daniel 9. They did this separating the 70th week from the 69th week in Daniel 9:25 and this was done by altering the Hebrew Scriptures and failing to observe the punctuation of the texts, and thereby pushing the 70th week some 2000 years into the future to a distant and uncertain time. In so doing the problem of the failure of Jesus to reappear as he said and of an imminent "second coming" was solved.*



## WHAT IS BIBLICAL RIGHTEOUSNESS...EXPOUNDED

Righteousness, as defined by the Encyclopedia Judaica, is the fulfillment of all legal and moral obligations. Righteousness is not an abstract notion but rather consists in doing what is just and right in all relationships:

*Ps 106:3 3 Blessed are they that keep judgment, and he that doeth righteousness at all times. (KJV)*

*Isa 64:5 5 Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. (KJV)*

*Jer 22:3 3 Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. (KJV)*

*Ezek 18:19-27 19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. 20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. 21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. 22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. 23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? 24 But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. 25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? 26 When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. 27 Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. (KJV)*

*Ps 15:2 2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. (KJV)*

**Righteous action results in social stability and ultimately in peace: "And the work of righteousness shall be peace" Avot 2:7).**

*Isa 32:17 17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. (KJV)*

*Hosea 10:12 12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you. (KJV)*

**In the Bible righteousness bears a distinctly legal character; the righteous man is the innocent party, while the wicked man is the guilty one:**

*Deut 25:1 1 If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked. (KJV)*

*Exod 23:7 7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. (KJV)*

*2 Sam 15:4 4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! (KJV)*

*Isa 5:23 23 Which justify the wicked for reward, and take away the righteousness of the righteous from him! (KJV)*

**Righteousness requires not merely abstention from evil, but a constant pursuit of justice and the performance of positive deeds (Deut. 16:20; Jer. 22:3; cf. Prov. 16:17; Gen. R. 30:9; Jub. 7:20; Tob. 3:2; Kid. 40a).**

**The meaning of righteousness is broadened to include actions beyond the letter of the law in the realms of ethics and ritual (Ezek. 8:5; Tob. 1:10–12; Eccles. 7; Lev. R. 27:1).**

**Paralleling the concept of righteousness is that of wickedness (see Zedakah and Rish'ah). Failure to perform obligations leads indirectly to the upsetting of social stability and, ultimately, to the deliberate undermining of the social structure (Isa. 5:23; Hos. 10:13; Amos 5:12; Avot 5:18; Sanh. 101b; RH 17a).**

**Against the juridical background of righteousness, the paradox of divine justice comes into prominence. A doctrine of exactly balanced rewards and punishments contradicts the reality in which the just man suffers in consequence of his very righteousness (Eccles. 7:15; cf. Gen. 18:23; Jer. 12:1; Hab. 1:13; Mal. 3:15; Ps. 32:10; Job, passim; Wisd. 2–3; Lev. R. 27; Ber. 7a; Shab. 55b; Hor. 10b).**

**This individual problem takes on a national character in Jewish history, throughout which an innocent nation is constantly being persecuted (Wisd. 10:15; IV Ezra 10:22).**

**The paradox becomes even more striking in view of the legal character of the covenant between God and His people: "And I will betroth thee unto Me in righteousness and in justice" (Hos. 2:21).**

**Attempts to come to grips with this paradox account for the notion that the righteous man suffers for and with his generation, and that his death expiates for their sins (MK 28a; Ex. R. 43:1; cf. Gen R. 34:2; Sanh. 108a). Often, however, man's anger and righteous indignation in the face of overwhelming injustice causes him to invoke that absolute righteousness which rests only with God: "for Thou art righteous" (Neh. 9:8; cf. II Chron. 12:6; Isa. 5:16; 45:22–25; Ps. 89: 16; II Macc. 12:6; Hag. 12b).**

**Because righteousness is not an inherent human characteristic, but rather a learned trait resulting from sustained performance of obligations, man can never attain the peak of righteous perfection: "For there is not a**



righteous man upon earth that doeth good and sinneth not" (Eccles. 7:20; cf. Ps. 143:2; Job 4:17; 15:14; Dan. 9:18). The impossibility of achieving absolute righteousness, however, does not preclude the constant striving toward this end. The Jew emulates the Patriarchs, conscious that God evaluates even their righteousness in relative terms (Gen. R. 30:9; Shab. 55a; Sanh. 107a; cf. Hab. 2:4; Yoma 38b; RH 16b; Sanh. 93a; Num. R. 3:1; Song R. 3:3; Zohar, Gen. 9). Judaism holds in contempt those who assume a pretense of piety and righteousness: "Be not righteous overmuch neither make thyself overwise" (Eccles. 7:16; cf. Eccles. 7:5; Nid. 30b), while, on the other hand, it exalts the zaddikim nistarim ("the hidden righteous") of each generation (Suk. 45b; Hul. 92a; Gen. R. 35:2).

The prophets conceive of the ideal society in terms of righteousness (Isa. 28:17; 60:21; Jer. 23:5-7; Hos. 10:12; Zech. 8:8; Ps. 7:10; 18:25; Dan. 9:24). Subsequent attempts to formulate a code for an ideal society rest heavily on practical principles of daily righteous conduct (En. 10:21; 13:10; Ps. of Sol. 17:27; Meg. 17b; cf. the teachings of the "Teacher of Righteousness" in the Dead Sea Scrolls). Eschatologically, righteous action within a righteous society will restore peace in the world and will reestablish Jerusalem as the citadel of righteousness: "And I will restore thy judges... afterward thou shalt be called the city of righteousness" (Isa. 1:26-27; Jer. 31:22). [Z.Sz.]

In rabbinic literature the term zedakah means "charity," "almsgiving," "practical benevolence," but does not refer to righteousness in general for which there is no special term. However, the name zaddik, "righteous man" (pl. zaddikim), is found throughout rabbinic literature denoting the good man, the man free from sin, the one who carries out his obligation to God and to man by obeying the precepts of the Torah. Occasionally in the literature the term zaddik denotes the specially pious, the man of extraordinary goodness, the holy man or saint, as when it is said that there are never less than 36 zaddikim in the world who see the Divine Presence each day (Suk. 45b). But in general the term zaddik does not necessarily suggest unusual piety, but simply the carrying out of God's will. This can be seen from the division of men (RH 16b) into the thoroughly righteous (zaddikim gemurim), the thoroughly wicked (resha'im gemurim), and the average persons (beinonim). In one passage (Ber. 61b) the distinction is made that the zaddikim are governed by the good inclination, the wicked by the evil inclination, and the average by both inclinations. When Rabbah commented that he was an average person Abbaye objected that this would mean that most people are wicked. The term "righteous" is used of women as well as of men (Song. R. 1:17; Sot. 11b). The zaddikim among the gentiles have a share in the world to come (Tos. Sanh. 13:2).

The zaddikim, in their humility, promise to do only a little for others but in reality do much (BM 87a). The zaddikim are so scrupulous in avoiding the slightest taint of theft that their honestly acquired property becomes dearer to them than their own person and they risk their lives to preserve it (Hul. 91a). They have a strong social conscience. They rise up early in the morning to attend to the needs of the community (Yalkut, Ex. 264). Even at the time of their death they worry not about their own affairs but about their communal responsibilities (Sifrei, Num. 138).

**Even when they are dead the zaddikim are called "living," unlike the wicked who are called "dead" even while they are still alive (Ber. 18a).** When a zaddik resides in a city he adorns that city so that when he departs its glory departs with him (Gen. R. 68:6). The very stones of a place quarrel among themselves for the privilege of serving as a pillow for the zaddik who is obliged to sleep out of doors (Hul. 91b). Beauty, strength, riches, honor, wisdom, old age, gray hairs, and children are comely to the zaddikim and comely to the world (Avot 6:8). But the zaddikim suffer in this life. Whenever they wish to have a life of comfort Satan complains that they ought to be satisfied with the reward stored up for them in the hereafter and not wish to enjoy, too, the ease of this world (Gen. R. 84:3). God causes the zaddikim to suffer in this world to purge them of the few sins of which they are guilty, just as when a tree stands in a clean place with its branches overlapping an unclean place the branches are lopped off so that the whole tree can stand in a clean place (Kid. 40b). In another passage, however, it is said that Moses received no answer when he asked God why it is that one zaddik meets with good fortune in this world while another meets with evil (Ber. 7a).

A man can repent sincerely in his heart of the sins he has committed and by so doing change his status from that of rasha ("wicked") to that of zaddik. Thus if a man who is thoroughly wicked betroths a woman on the understanding that he is a zaddik the act is valid. Conversely, if a known zaddik betrothed a woman on the

understanding that he is a rasha the act is also valid because he may have been guilty of an acceptance of idolatry in his heart and this would change his status (Kid. 49b). A man who has been a perfect zaddik all his life and is sorry for the good deeds he has done thereby cancels out all those good deeds. Conversely, a complete rasha who repents of his evil deeds at the end of his life cancels out thereby all those evil deeds (Kid. 40b). Nevertheless, a good deed is not disqualified by any self-seeking motive. For example, a man who gives charity so that his children may live or that he may have reward for it in the hereafter can still be considered a perfect zaddik (Pes. 8a–b).

In medieval Jewish thought a definite tendency can be observed to extend the scope of righteousness. Not only is greater inwardness demanded of the zaddik, but he is expected to observe as the norm rules of conduct which in rabbinic literature are set down as the ideal for the especially pious. The medieval moralistic literature consists mainly of such demands classified and codified as standards to which all should aspire. A typical example is the anonymous work with the revealing title of *Orhot Zaddikim*, "The Ways of the Righteous" (tr. S. Cohen (1969)). Thus the saying of R. Yose, who is described (Avot 2:8) as a hasid ("saint"), that all man's deeds should be for the sake of heaven (Avot 2:12), is formulated in the Codes (Tur, OH 231) as the rule for all men. When a man eats and drinks, for example, it should not be in order to enjoy his food and drink but to have strength for God's service. The same applies to his working, sleeping, marital relations, and conversing with others. All should be done for the sake of heaven and not for personal gratification.

In Maimonides' writings the life of righteousness is made to embrace the Greek ideal of harmony and balance in choosing the middle way. The good man should be neither too prone to anger nor as indifferent to insult as a corpse; neither too ambitious nor too lazy; neither frivolous nor melancholic; neither greedy nor a spendthrift (Yad, Deot 1:4–5). Man is free to choose the way he wishes to follow. It is given to every man to be as great a zaddik as Moses or as great a rasha as Jeroboam (Yad, Teshuvah 5:2). Maimonides defines the zaddik as the man with more good deeds to his credit than bad. The rasha has more bad deeds than good ones, while the average man (beinoni) has his good and bad deeds equally balanced. The same assessment is made by God of a country and of the world as a whole. But it is not the mere quantity of the deeds which counts in this assessment. A good deed can be of such quality that it can succeed in outweighing many bad deeds, and the converse is also true (Yad, Teshuvah 3:1–2).

Among the kabbalists the term zaddik is given, as in a few instances in rabbinic literature, the meaning of "saint." The zaddik is no longer simply the ordinary good man but a holy man of elevated degree. In the Zohar, zaddik is the name of one of the Sefirot—Yesod, "foundation." This is the creative principle and is symbolized by the phallus. Consequently, the zaddik on earth is especially careful to avoid any flaw in the "sign of the covenant," i.e., he keeps himself free from all forms of sexual impurity. "One who does not guard the sign of the Covenant as he should cannot be called a zaddik" (Zohar, Gen. 94a). Among the biblical heroes, the counterpart of Yesod is Joseph who refused to yield to the blandishments of Potiphar's wife and who, as a result, is called "Joseph the zaddik" (Zohar, Ex. 23a). In Hasidism, too, the Zaddik is the miracle-working saint and holy man, the hasidic master. The term hasid could not have been applied to him since this was the name given to his followers, the hasidim. Once the term had been used in this sense the rabbinic references to the zaddik were interpreted in the Hasidic literature as referring to the holy man. In Habad theory the terms zaddik and rasha are acknowledged to be used in the rabbinic literature, in some instances in the loose sense of one who is acquitted in judgment by God and one who is declared guilty. But the true definition of the zaddik is that he is the man "who has no evil inclination because he has killed it by fasting" (Likkutei Amarim, I, 1). The prescriptions for leading the good life found in the classical sources are not for such rare souls who do not need them, but for the "average men" (beinonim). The beinoni is now, in fact, not "average" at all but the righteous man who struggles against the evil within him in order to do God's will.

The pursuit of righteousness was the aim of the Lithuanian Musar movement but the approach was decidedly non-mystical. In response to the claim of Hasidism that the Zaddik is invested with the power to cause harm by his curse, Israel Salanter, the founder of the movement, is said to have retorted that if that were so, the zaddik can be a danger to others and should be obliged to pay for any harm he may do in this way. The followers of Israel Meir ha-Kohen (the Hafez Hayyim) used to say that while it was the boast of the hasidim that their zaddik decrees and God fulfills, of the Hafez Hayyim it was rather true that God decrees and the zaddik fulfills.

**The righteous man, according to the Musarists, is other-worldly, ascetic, profoundly concerned with his ethical obligations, and devoted to the study of the Torah and the practice of the precepts. The Musar leaders and teachers were frequently referred to as ha-rav ha-zaddik, "The rabbi, the zaddik..."**

**In modern writings on Jewish religious thought, especially those in Western languages, the emphasis is chiefly on the ethical and moral content of righteousness and on its universal application. [Louis Jacobs]. Now given this understanding, let us enlarge our understanding of the truth concerning "righteousness" as defined in the Bible. It is time to learn of a new concept in the Bible which is seen from cover to cover but seldom recognized. By this I mean ["tzekekah."](#)**



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## BIBLICAL CHARITY-"TZEDAKAH"-TRUE BIBLICAL RIGHTEOUSNESS

The Biblical word in Hebrew for charity is TZEDAKAH, which literally means "righteousness." Ever since the Jews began to lead their own ethnic group-life in ancient Israel, they have shown an unending concern for helping those less fortunate than themselves. These have included the hungry, the sick, and the old, as well as all the other needy and helpless. This activity in benevolence and mutual aid intensified and kept pace with the growing difficulties of the Jewish people. The development of an ethical consciousness in the plain folk played no small part in the rise of this universal philanthropy. In the Hellenistic age, it was noted, and not always with a flattering intention by many non-Jews, as one of the identifying marks of the Jewish character. To some sophisticated Romans who had close contact with Jewish life, it appeared as a most curious, even an incredible, preoccupation.

There is a notation in the Talmud about an argument between Rabbi Akiba and Turnus (Tineius) Rufus, the governor of Judea. The Roman asked Rabbi Akiba: "If, as you say, your god loves the poor, why then does he not support them?" A reasonable question, certainly! Rabbi Akiba replied that if God left the care of the poor to the benevolence of the Jews themselves it was purposely "so that we may be saved by its merits from the punishment of Gehinnom [Gehenna or Purgatory]." On what authority did the Rabbi base this assumption about God's intention? Akiba cited this passage:

Isa. 58:7

*Is it not to day thy bread to the hunger, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?*

It is for a very special reason that the obligation of giving charity is accorded such an important place in the teachings of the Rabbinic moralists. Not only did they assume that an act of charity saved the giver from the fires of Gehinnom, but they lauded it as an activity that "uplifts the soul," and one that is "equal to the merit of all the other mitzvot [the 613 precepts of the Torah]." Most important of all, they claimed, "it brings the Redemption nearer."

At every Jewish burial all over the world today, as the collectors of charity move among the mourners, they shatter the silence of grief with the urgent proclamation: "Tzedakah tatsil mi-mavet!" ("Charity saves from death!").

An index as to how Jews regard the giving and the taking of charity may be found in the very meaning of its Hebrew equivalent: tzedakah. Although the word actually means "righteousness," it also carries the connotation of justice. In other words, what is given to the poor and is accepted by the poor belongs to them by moral right! By right? What right? This is the way the ancient Rabbis tried to explain it: If poverty existed, it was society that was principally at fault, since it permitted the oppression of the

poor and the weak. Such a condition was considered to be a violation of natural law, and the widespread **practice of benevolence merely served as one form of atonement and amelioration.** When the Psalmist sang: "The earth is the Lord's and the fullness thereof," the principle of that right was clearly noted. The same principle was given the force of law by the Scriptural text: "Mine is the silver and mine is the gold, saith the Lord of Hosts." And, since, obviously, God gave the earth and "its fullness thereof" (its silver and its gold) only to the rich and to the powerful, the Sages deduced from that fact that God owed a material debt to the poor because they were left empty-handed, Accordingly, to have this debt repaid by the rich to the poor would constitute an act of "justice" and, therefore, of "righteousness."

Furthermore, they believed that when God gave wealth to the rich, he did not give it to them outright, nor did he do so to reward them for their actions or for any special merit. **He merely gave it to them in trust for the poor!** Thus the rich were only, so to speak, God's fiscal agents on earth for the poor. To extend tzedakah "with a full hand" to the poor, therefore, fulfilled its true inner meaning as an act of "righteousness." From this was developed the axiom that, if the rich were really honest and God-fearing, they would eagerly distribute the wealth they were holding in trust from God to God's innumerable creditors-the poor, the sick, the helpless, the needy, etc.

The Rabbinic teachers, who were men close to the people, argued that if this debt to the poor was not paid, thus being dishonestly withheld by "God's agents," then the poor, whenever they were driven to desperation by the wretchedness of their condition, had every right to **raise their voices to Heaven in bitter complaint.** Said Judah ben Simon (Palestine, fourth century): "The poor man sits and complains to God: 'Why am I different from the rich man? He sleeps in his bed, and I? I sleep here [in the street]!,,, Should the rich close their ears to this justified complaint then, warned the Rabbis, **they sin in the gravest way against God and the natural law.** "It is not written," they pointed out "the poor man," but **"your brother,"** in order to show that both mean the same thing.

While the most advanced among the Rabbinic teachers had an indestructible faith in the compassionate impulses of the heart, they were at the same time also sober-minded men with a few illusions. Even if their teachings were trained on soaring objectives and were designed to awaken the slumbering conscience, nevertheless, their methods were firmly planted in reality. Consequently, they considered it wise to formalize the **practice of benevolence as a religious obligation.** Without the pressure of religious law, they realized, many ungenerous or unjust individuals might be tempted to conveniently avert their gaze from the unfortunate and the needy. Therefore, the warning of the second-century Mishnah Sage, Joshua ben Korha:

***"He who turns his eyes away [from a needy person] is to be considered as a worshiper of idols!"***

The Sages took the realistic view that, being what they were, human beings could not be expected to behave like the proverbial angels. In any design for ethical living, their frailties and contradictory drives had to be considered, and with more objectivity than harshness. This same view had to be applied even to the measure of righteous conduct (all too pitifully small) that was expected from the pious in their fulfillment of the ethical commandments and precepts of the Torah. True, the teachers of Jewish ethics felt it their duty always to point up the purest and the noblest possibilities in conduct to the individual. Yet they were not unmindful of the need of dangling before him the expectation of some concrete reward, whether the promise of prosperity in this life or the certainty of bliss in the World-to-Come. For in doing good, as in everything else, it did seem that men required incentives (even invisible and future ones).

**There was also a reverse side to the problem of tzedakah. This will sound startling to Christians today who are unaware of the truth of the origins of Christianity, but Jews (and this also included Jesus and other early Jewish-Christians) believed that works of charity brought forgiveness of sins.** Consequently, there were, and for that matter still are, people who gave charity out of the promptings of a guilty conscience. They regarded their acts of charity as placatory acts of expiation to God or as amends for the wrong they had done to their fellow men. This kind of giving was merely a new form for an older and more



**primitive practice: In Temple days, expiatory "sin-offerings" were brought constantly upon the altar; but when the sanctuary on Mount Zion lay in ruins, the Sages warned against the disasters which would overtake those who failed to help "God's needy."**

**The Jewish moralists also had to face the presence of the motive of vanity in many givers. Certain people derive a sense of power and pleasure from their ability to give to charity-publicly! Sadly, they are looking forward to the pathetically brief burst of applause it brings from their fellow men. Oddly enough, much of the time Jewish tradition treated such givers of charity "with charity". The rabbis did not always condemn them, nor did they moralize too much about their motives. On the contrary, they deliberately encouraged all giving, whatever the reason behind it! They understood well enough that people often act out of mixed, and sometimes contradictory, motives. What if an individual did perform a benevolent act out of some unworthy calculation? They saw nothing flagrantly wrong in any act so long as it led to good results. And to help the suffering and the needy was the greatest good that could be desired! For that reason, it was not difficult for a Talmudic Sage to state: "He who says, 'I am giving this money as charity in order that my sons may live,' or, 'I am giving this money that I may inherit Eternal Life,' such a man is to be considered as perfectly righteous." We only need to look to the 19th chapter of the Gospel of Matthew to confirm such teachings by Jesus as well.**

**The Sages were sound educational psychologists. They believed fervently in man's ability to improve. Doing good is a habit, they thought, a pattern of conduct which can become spontaneous after long and sustained practice. "Let a man ... perform good deeds, even if at first it is not for their own sake. In time, he will come to do them for their own sake." Again Jesus teaches us the same thing, for he said "where your treasure is...there is your heart also." The hidden meaning is that if we put our treasure where God instructs through discipline, even if our emotions tell us otherwise, then in time our hearts will follow our gifts and our motives will change and embrace that to which we give.**

**It should not come as a surprise, therefore, that on account of such indoctrination and conditioning by daily practice, there have always been an astonishingly large number of Jews devoted to works of benevolence for benevolence' sake alone. This attitude, characterized as "the purity of the intention," became early a powerful tradition in Jewish life, and it has endured down to our own time. The passionate brother-feeling and respect for the human personality was eloquently expressed in the apocryphal Testament of Issachar, a Hebrew work written, significantly enough, perhaps two centuries before Jesus: "If any man was in distress, I joined my sighs with his, I shared my bread with the poor . . . I loved the Lord; likewise also every man with all my heart."**

**Even the poor, for the same moral reasons, were expected to dispense charity to those equally poor or even poorer than themselves. There was also a practical reason for actively involving the poor in the miseries of their brethren. Following the large-scale massacres and persecutions during the Middle Ages and as late as the seventeenth century, there were few really rich Jews left in Europe. The word "wealth" became a relative term when used in the ghetto. It had almost an ironic connotation. A Jew was considered rich only by virtue of the fact that he was perhaps one degree or two less poor than the great mass of his pauperized fellow Jews! From a practical point of view, little reliance could be placed on the philanthropy of the small number of wealthy men who did exist. The poor, for the sake of their own survival, had to learn to help one another. The proverb, "The poor help the poor," acquired the bitter but heartening ring of truth. This is also, no doubt, one of the main reasons why the Talmudic teachers of morality translated the urgent need for the practice of mutual aid from the poor to the poor into a religious obligation.**

**The Babylonian Rabbinic jurist, Mar Zutra, rendered this legal opinion: "Even the poor man, who himself is supported by charity, should give charity to those who are in need." And should the poor man be so poor that he has absolutely nothing to give away, he is reminded that he still has the compassionate warmth of his heart left to offer his brother in distress. He is advised to say to him, speaking in the true spirit of tzedakah: "My brother, my heart goes out to you, but I have nothing to give you."**

**To enable even the poorest to help other poor, the Jews of latter-day Poland established an ingenious device. The communal authorities had a coinage of their own minted which they sold for coin of the realm to the pious. These were just crude bits of brass that were stamped with the Hebrew word "perutah." (In Talmudic times,**

the perutah was a coin of the smallest monetary value.) The Jew asking aid from his fellow Jews in Poland would be given a perutah from the charitable, and after he had accumulated a sufficient number of these trifling coins, he would present them to the gabbai (the treasurer of the Jewish community) for exchange into legal tender.

The Marranos of Portugal (intimidated converts to Catholicism who, nevertheless, stubbornly observed the Jewish religion in secret) had a poignant saying: "The name Jew is derived from the fact that we assist one another."

Perhaps the highest development in the ethical philosophy of benevolence and in the institutional forms of its practice occurred during the Rabbinic period in Judea. At that time, philanthropic activities had become so widespread, as well as urgently necessary for the Jews in the Roman Empire, that they even drew tribute from a Greek religious competitor of the Jews in Athens, the Christian missionary, Aristides Mareianus (c. 125). In his apologia for Christianity which he addressed to the Emperor Antoninus Pius, he observed about the Jews: "They have compassion on the poor; **they release [ i.e. ransom] captives**; they bury the dead; and they do other things similar to these such as are acceptable before God and also well pleasing to man."

Needless to say, the Jewish philosophy and practice of ma'asim tovim ("good works") were carried over into Christianity through the traditional Jewish teachings of Jesus and the evangelism of the Apostles.

The paramount importance given to works of benevolence by the Jewish religious teachers during the last centuries of the Second Commonwealth let loose a flood of self-injuring actions on the part of many of the generous and devout. The Sages, somewhat alarmed, then began to consider the inherent truth of the adage that too good is not good at all! A religions law to curb over-enthusiastic philanthropy seemed to be required for the protection of the kind-hearted against themselves. During the second century B.C.E. a moralist in the Book of Enoch warned: "If a man gives an alms of his heart-murmur [i.e., he gives at the point when he has nothing more to give but his heart-murmur], he commits a double sin: he ruins himself and his contribution."

About three hundred years later, following the bloody crushing of the revolt led by Bar Kochba against the Romans in Judea, an assembly of the foremost rabbis met in Galilee to consider the proper means of alleviating the widespread need and hunger among the people. It was finally resolved: "A man's benefactions should not exceed a fifth of all his possessions. . . . While the giving of charity is obligatory, it has its limits. If a man will give away all he possesses, he will only make a pauper of himself, and that is forbidden."

This ardent feeling for "doing good" overflowed narrow group loyalties to take in other than Jews. While it is true that, when the Jews were fragmentized as a people and dispersed with the ill winds of chance, Jewish charity was wholly designed to help Jews, for what Gentiles were there willing to help them? Nonetheless, Jewish ethical practices were never allowed to relax and to become parochial; they required that all needy non-Jews living among Jews had to receive benevolence equally with them. Charity knows neither race nor religion, advised the Talmud. It drew its authority for this view from the Torah: "God loves the stranger (Gentile). . . . Love ye also the stranger." Under Mishnaic as well as under Biblical law, the Gentile poor were to share with the Jewish poor in the gleanings of the harvest. They were to be given food, shelter, and clothing, when they required them. Their sick were to be visited, aided, and comforted. And when they died, they were to be given decent burial if there was no one of their own to perform this last act of human kindness for them.

In his book about the rites and ceremonies of the Jews, Rabbi Leone da Modena of early seventeenth-century Venice, states: ". . . they do upon all occasions help any object of charity, let him be what he will."

Beginning with the Middle Ages, Jewish charitable societies with wide-ranging fields of specialized welfare service made their appearance in the collective life of Jews everywhere. There was, and still is, no Jewish community in the world, however small, that has not always hummed like a beehive with benevolent projects of every imaginable kind. In the words of the Mishnah, with reference to the social setting of the period preceding the final national tragedy in 70 C.E., there existed in every community many organized societies which directed their efforts to "the practice of charity . . . hospitality to wayfarers, visiting the sick, dowering the brides,

attending the dead to the grave . . ."

There also were societies for the care of orphans and the aged; for assisting widows; for waiting on expectant and new mothers before, during, and after childbirth, and engaging wet-nurses for ailing mothers; and for providing medical treatment and medicines for those unable to pay (in later centuries, such societies established hospitals and clinics). Other groups, in response to desperate situations, undertook to collect the unconscionable fines and levies that were constantly being demanded of Jewish communities by the Christian rulers and local municipal councils. Special organizations, at no small risk to themselves, were formed to succor the survivors of massacres and to give Jewish burial to those who had fallen, to give aid to refugees in flight, to extend plague, fire, and flood relief, to ransom captives, and to free slaves by purchase.

There were other specialized charitable societies devoted strictly to religious goals and ritual observance. They provided free mezuzot, Sabbath and Channukah candles, matzot and wine for Passover, oil (and in later ages, candles) for the illumination of synagogues, Houses of Study, and religious schools. There were societies in every community tirelessly working for the support of the educational institutions like the Talmud Torahs and yeshivot (institutes of higher learning), including those in the Holy Land.

Perhaps closest to the hearts of the devout in bygone times was the religious instruction of the young. This was motivated by the national resolve of the Jewish people, one that was continuous since the Rabbinic age, never to allow "the light of the Torah to be diminished" in Israel. To this end, too, there were groups which were exclusively dedicated to the buying (and keeping in repair) of religious works for the libraries of the Houses of Study and the yeshivot.

The voluntary collector of charity among Jews has been the most admired and, in some instances, also the most disliked or, more truly, feared, of individuals. Entering into the homes of the generous, no matter how poor, he always seemed a messenger of righteousness in the service of his unfortunate fellow men. To the miserly and the flint-hearted, on the other hand, he appeared like a specter and an unwelcome reminder of their guilty consciences.

With the bewildering number of charitable projects constantly in progress among Jews (and so many of them lying outside of official communal activities) the collectors of charity were faced with a staggering task. Because there were so many societies, dedicated to every imaginable kind of poor relief, the number of collectors was virtually legion. One might almost say that practically every Jew and his cousin was a collector for some charitable cause or another! Competition for a pitiful coin was keen. It is amazing that, considering the usually fantastic poverty of the Jewish masses, they were able so successfully to pursue their benevolent objectives in such a bewildering variety of directions. Despite the best intentions in the world and the most stringent of personal sacrifices, there simply were not enough coins to be collected from or to go around among the dwellers of the ghetto hovels!

Clearly, under such circumstances, the lot of a charity collector was an unenviable one. His solicitation of funds was marred by much unpleasantness; sometimes by humiliation or even abuse. Nonetheless, out of a holy dedication, the pious did not flinch from their tasks. The mere certainty that they were performing a mitzvah (a good deed on behalf of the needy) was a sufficient reward for their efforts. Perhaps it was to encourage the sensitive and the faint-hearted among collectors that a Sage of the Talmud offered these words of comfort with this prayerful hope for himself: "May my lot be cast among those who collect charity rather than among those who give it!"

Without any exaggeration, no sacrifice of pride or sensitivity was considered too great for the dedicated collector to make, providing it resulted in a donation. There is the story of a Chasidic tzaddik who once was reproached by his disciple who thought that the holy man was demeaning himself when he solicited a donation from a miserly man. The rabbi laughed, "My dear son," he asked with a wink, "if you want to milk a cow, don't you have to stoop a little?"

It is most engaging to discover that the charity collector's chore of "milking the cow" was valued in Jewish tradition as one of the most exalted forms of charity. Sometimes the role of the collector took on an astonishing

character. It is recounted in the Talmud how Rabbi Zechariah, the son-in-law of the Sage, Joshua ben Levi, used to accept charity together with all the indigent. His neighbors were both shocked and amazed. Many muttered unkind words against him; they very well knew that he did not stand in need of public assistance. However, when Rabbi Zechariah died, it was discovered that not only had he not used for himself any of the charity money he had accepted, but he had distributed it secretly among those of the poor who were too proud to ask for public assistance. He had humbled himself in order to protect their pride.

However deeply furrowed may have been the field of benevolence in Jewish life by individual charity and by the semiofficial charity societies, the most effective work in poor-relief in other centuries was done then, just as it is today, by the Jewish community (the kahal) itself. Communal charity was already in existence in Mishnah times among the Jews in Judea, Syria, Babylonia, Egypt, Rome, Cyrenaica, and other far-off places. Each community had a fund called the kuppah which was supervised by financial overseers (gabbaim). These officials assessed the wealth (or lack of it) of every individual in the community, levying periodic proportionate tithings of 10 per cent of them in order to cover the needs of all public charitable and religious enterprises. No one was exempted from this taxation, not even the old and the sick, or the women and children.

It is touching to find, in Jewish writings of several centuries ago many bitter references to the overseers of charity and to the harsh methods they occasionally adopted; no doubt more often out of desperation than hard-heartedness-toward those unable to pay the communal tax. It sometimes happened that the most important household possessions, such as the Sabbath candlesticks, the silver Kiddush cup, or even the bedding, were "sequestered" by the kahal officials and held, so to speak, in "custody" so these officials could exert effective pressure for the payment of taxes in arrears. There are still extant folk songs in Yiddish which berate the communal bigwigs and tax-collectors for their unfeeling hearts toward the desperately poor.

There were a hundred different "voluntary" ways by which the hard-worked kuppah in the community could be replenished. There was no occasion, whether of rejoicing or of sorrowing, of good fortune or of had, when tzedakah was not collected. Contributions came from fond parents whose "cup [of joy] runneth over," as they celebrated the birth of a child. They gave at a circumcision party, at a Pidyon ha-Ben (the ceremony for the redemption of the first-born son), at a Bar Mitzvah, at a betrothal, at a wedding. The beginning of a hazardous journey was prayerfully marked by a donation as was the safe arrival at journey's end. Whenever an individual or any member of his family emerged alive from sickness, an epidemic, or a pogrom, he made a charity donation during the service of thanksgiving with the congregation. Even when a man had a dream and woke up safe and sound, he often celebrated his joy at being alive with a contribution to the charity fund.

Other sources of revenue for charity were the not unsubstantial "honors" conferred at services in the synagogue on the Sabbath and on holy days during the reading of the Torah. These honors were auctioned off to the highest bidders among the worshipers, and the money accruing from them was dedicated to the alleviation of human misery and to the various religious institutions and enterprises of the community.

Then, too, for a variety of reasons, there were charity collections on feast days and on fast days. Yahrzeit (the annual memorial day for departed loved ones) was another occasion. Even during week days, and without any specific reason, some congregates would drop coins into the charity-box as they left the synagogue at the conclusion of the prayer service. Often there were several charity-boxes serving several purposes. For example, in the synagogue at Mantua, Italy, in 1630, the worshipers were confronted by the imperious demands of seven separate charity-boxes: one each for the Holy Land, for burial purposes, for the care of the sick and the aged, for dowries for poor brides, for relief of the needy, for the support of the Talmud Torah, and for the redemption of captives.

A memorable line from The Song of Songs, although it referred merely to a lover's devotion, became most fittingly the motto of Jewish collectors of charity in their tireless labors: "I sleep, but my heart waketh."

What if an individual was so penurious that he would not make any donation at all, as so frequently happened? That was, indeed, a bitter pill for the kindhearted to swallow.

The following folk story illustrates what the folk-Jew thought of the illimitable resources of giving after there was nothing more to give.

When an orphan asylum was in danger of closing down because it lacked a certain sum of money, the rabbi of the community urgently implored the richest man in town to make up the deficit. But the wealthy man promptly refused. "I will sell you my share in Paradise if only you will give me the money," pleaded the rabbi out of desperation. The rich man was delighted with the "bargain" and gave him the money. And so the orphan asylum was saved, but the collector was without his portion of bliss in the World-to-Come. The rabbi's disciples were aghast when they heard of his "deal." They remonstrated with him: "Oh, Rabbi! how could you do a thing like that since you, a holy man was sure to enter Paradise!" The rabbi replied: "Twice each day I repeat in my prayers: `Love thy God with all thy heart, with all thy soul, and with all thy possessions. My sons, I'm only a poor man. What are 'the possessions' with which I can serve God? All that I possess is my share in Paradise, and to serve God's children, the orphans, I am ready to part with even that."

The teachers of Jewish ethics placed great emphasis not only on the need for giving charity, but also on how to give and how not to give. The delicacy of feeling shown for the unfortunate and the needy, which was a powerful tradition among Jews since Maccabean times, is mirrored in the Rabbinic concern to protect the receivers of charity against the possible arrogance and vulgarity of some of their "benefactors."

The Sages decreed that no act of charity had any religious merit if it was unaccompanied by compassion for a fellow creature in distress. The Talmud makes this point abundantly clear, time and time again, citing numerous Rabbinic opinions and reflections on it. "Even if one speaks only a single kind word to comfort the poor and those who are in distress, he has given in true charity indeed." What did the Torah have to say on the subject? "Because of this compassionate word, God will bless you!" However, "compassion" always was more than a mere word to upright Jews. It represented part of their way of life. "Soils of Compassionate Fathers" is one traditional name Jews have called themselves collectively.

The subject of how not to give received equally exhaustive treatment in the Talmud. "A man may give charity lavishly, yet, because he gives without brotherly love, he wounds the hearts of the poor," gloomily observed one Disciple of the Wise. Of what use, in a moral sense, were such benefactions? The somber conclusion was that they were worthless since they never even acquired the true character of ordinary charity; that is, they were devoid of all righteousness and justice! However, observed the Rabbis consoling, "A man may give only a little, but if the sentiment of the heart goes along with it, both he and his giving are blessed, indeed!"

The Sages also took severely to task those who give publicly and ostentatiously to an unfortunate person in order to direct flattering attention to themselves, for the net result is that then they succeed only in humiliating and degrading the object of their "generosity." The Talmud relates how a Rabbi once saw a man give a zuz (a small silver coin) with a munificent gesture to a needy person. The Rabbi rebuked the donor: "Far better if you had given him nothing at all than that the whole world should watch you hand him alms! See what you have done with your charity! You have humiliated the poor man with it!"

With the insensitive among the rich in mind, the Talmud suggested a supplementary prayer for daily recitation: "O God, grant that we may not have to ask help from others. Let not our sustenance depend on their bounty, for though their benevolence is small, the shame they inflict is indeed great." And so, in order to protect the sensitive and the proud, the Rabbis decreed: "A benefaction to the poor must be made privately, with no one else present."

It is recorded that Rabbi Abba was in the habit of helping the proud poor in a singular way. He would tie some money in a kerchief and then proceed to "lose" it in the vicinity of the needy person he wished to help. Mar Ukba, another religious luminary of ancient Babylonia, was careful to slip, unobserved, the sum of four zuzim under the door of a poor neighbor each day. This "technique" of giving became a continuous tradition in Jewish life. It is told of Rabbi Elimelech of Lizhensk, the Chasidic tzaddik of eighteenth-century Galicia, how he would disguise himself as a peasant and would dump a load of firewood, a bag of flour, or a sack of potatoes before a needy widow's door. He would then make good his departure before he could be questioned about it.



The Sages summed up their praise for anonymous giving, thus: "He who gives charity in secret is as great as Moses."

But the requirements of communal benevolence in the more complicated Palestinian society during the third century C.E. led Chiyya bar Abba to counsel: "The best way to give charity is to deposit the money in the collection box. In this way, the giver does not know whom he gives, nor does the poor man know who the giver is."

However severely the miserly or ostentatious givers of tzedakah were lectured by the Rabbis, the characterless takers of charity were not spared either. Censorious sounds the Shulchan Aruch, the sixteenth-century code of Jewish law:

"One should always avoid accepting charity and rather roll in misery than depend upon the help of others. And thus our Sages commanded: 'Rather turn your Sabbath into a weekday than be dependent on others.' "

I close this article by including the Eight Degrees of Tzedakah as enumerated by Moses Maimonides as recorded in his Mishneh Torah.

### What you need to know: Ascending Order Of Righteous (Kal v'omer)

- The person who gives reluctantly and with regret.
- The person who gives graciously, but less than one should.
- The person who gives what one should, but only after being asked.
- The person who gives before being asked.
- The person who gives without knowing to whom one gives, although the recipient knows the identity of the donor.
- The person who gives without making one's identity known.
- The person who gives without knowing to whom one gives. The recipient does not know from whom he receives.
- The person who helps another to support oneself by a gift or a loan or by finding employment for that person, thus helping that person to become self-supporting.

### Things to remember:

- The dignity of the poor must always be respected.
- Helping people to help themselves is the greatest form of *tzedakah*.



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## THE TORAH INSTRUCTS US CONCERNING "RIGHTEOUS" GIVING

We learned, if you read some of the previous articles, of the [Hebrew concept of "Tzekakah."](#) If you have not read this article yet you need to do so before continuing in this study.

Adopting a more Biblical life-style often means learning and exploring moral issues that before I would have ignored. One of the most important concepts in the Bible is Charity, called [Tzedakah](#) in Hebrew. You may not be aware of this but every child of God is obligated according to the Jewish Scripture and the Bible Yeshua used to give between 10% and 20% of his income.

**Answer for yourself:** But to whom? This is the \$64.000 question.

This article is my attempt to answer this question with halakhic guidelines, with the goal of assisting myself and others in making sure that our giving of alms and our tithes is in obedience to the Word of God.

### TO WHOM TO GIVE? THE COMMON APPROACH

**Answer for yourself:** How do most of us give charity?

If you're like me, you receive dozens of requests, pleas, and sad stories in the mail, and when one of them finally manipulates you out of your complacency, and you haphazardly give \$30 here, \$100 here, \$50 there. You have no overall plan for how you give. Tzekakah (understood as active righteousness), is a concept so important to God that He give His people a plan. Believe it or not God commands that we do not give to certain needs. Let us see why.

In the Sh'ma (Deut. 6:4...), we are directed to love Ha'Shem with all our might or "possessions." [Giving the right amount of charity means nothing or is even harmful if we do not direct it well.](#) When the poor are not properly supported, they risk death; when education is not supported properly, it also risks death. It also shows a lack of respect to property when money is given away so whimsically.

### TO WHOM TO GIVE? TESTING THE WATERS

**Answer for yourself:** Our question then becomes to whom does the Torah (the Bible used by Yeshua) tell us to give charity?

My American "egalitarian" background speaks to giving to the random homeless person on the street, and equally to both Jews and Gentile. My initial investigation into Biblical and Jewish sources supported this view. Regarding giving equally to Jew and Gentile alike, I found:

- "A Jew should give charity to poor non-Jews." --Rambam, Mishneh Torah
- "Poor Gentiles should be supported along with poor Jews; the Gentile sick should be visited along with

the Jewish sick; and their dead should be buried along with the Jewish dead, in order to further peaceful relations." --Gittin 61a

- "The poor of all nations must be supported like poor Israelites, for the sake of peace." --Kitzur Shulhan Arukh

*Although these excerpts might lead one to believe there is an equal obligation to Jew and Non-Jew, there is not!*

Giving charity to a non-Jew is under a completely different category than giving to a Jew, namely, for the purpose of "darkei shalom" (keeping peace with our neighbors). Giving for the purpose of keeping peace with our neighbors became necessary in the Diaspora to prevent persecution by Gentiles. This is not comparable to the Torah obligation requiring saving/helping our Jewish brethren.

It still seems a little strange in that every man was one of God's creatures whom we must try to save (at Pesach Jews wept for the Egyptians who died in the Red Sea!). But it is an issue of priorities.

## TO WHOM TO GIVE? THE TORAH'S PRIORITIES...SHOULD THEY NOT BE OURS AS WELL?

Below is my effort to produce a concise list summarizing many of the halachic decisions regarding the priority with which "Maaser" (the Tithe) should be given. All the people below refer to Jews, and where not stated, assumes all other properties are equal. Food, I believe, refers to any life saving cure and clothing to any semi-basic item that is not exclusively life saving.

- A person's own essential needs have greater priority than anyone else's, where essential needs are minimum food, shelter, and clothing (Rabbi Yaakov -- Tur, written in the name of Rabbi Saadiah Goan).
- Within a category a Woman always takes precedence over a Man, a Torah Scholar over a Non-Scholar (Yoreh De'ah 251:9).
- Redeeming captives (pidyon shevuyim) has the highest priority. This refers to paying a ransom amount (or perhaps a bribe) when someone is kidnapped or wrongly imprisoned. Your wife has higher priority than you in being redeemed, and you greater than your Rebbe or Father (Yoreh De'ah 252). Prisoners in civilized countries also qualify (Rabbi Moshe Feinstein).
- Based on lineage, the order of priority is Kohen, Levi (teacher/musician), People of Israel, then Convert (Shulchan Aruch -- Horayut 13.a, Yoreh De'ah 251:9)
- A person who needs food has a greater priority than one who needs clothing (Yoreh De'ah 251:7).
- Scholarship is more important than lineage, and a Mamzer Torah Scholar has priority over an ignorant Kohen Gadol. A Torah Scholar who needs clothing has greater priority over a Non-Torah Scholar who needs food (Rema -- Horayut 13a, Yoreh De'ah 251:9). [Please notice the importance given to attaining Biblical knowledge for blessing].
- Relatives only have priority over others in the event there is no Imminent Danger to Life (HaRav Unterman, Former Chief Ashkenazic Rabbi of Israel). When there is Imminent Danger to Life, priority is not given to Relatives but to Lineage and Torah Scholarship (Talmud -- Horayut 13a).
- A Relative's or a Rebbe's (teacher's) needs are greater than anyone else's needs (Matanot Aniyim 7:13). [Should we not support those who teach the truth of God's Word before we support those in other nations?]
- Based on relationships/geography, the order of priority is Parents, Children, Brothers, Other Relatives, Neighbors, Locals, and then Other Non-Locals (Yoreh De'ah 251:3). [Should we not support with out giving our parents before we support strangers?]

- **Brothers on the father's side precede those on the mother's side and the poor of Israel before the poor of other towns (Rema -- Yoreh De'ah 251:3).**
- **The poor of Jerusalem have precedence over all other towns in Eretz Israel (Rabbi Moshe Sofer, Responsa Chatham Sofer 233, 234).**
- **Today the poor of Old and New Jerusalem have the status of citizens of Jerusalem (Rabbi S.Z. Auerbach)**
- **A Relative has priority over all persons (Ramban -- Matanot Aniym 7:13). The poor Relatives take priority even over the local poor who have greater needs (Panim Yafot, Deuteronomy, Parashat Re'eh, also cited by Responsa Chatam Sofer, Yoreh De'ah 231).**
- **Non-Locals who need Food have greater priority than Locals who need clothing (Sifre, Baal HaFla, Chofetz Chayim, Chatam Sofer).**
- **A Neighbor must refer to one with whom there has been a personal relationship, not to just a spatial Residential Proximity (Rema -- Chosen Mishpat 253:29).**
- **In order of priority, your House, Parents, Brothers and Sisters, Relatives, Neighbors, and those who live on the Same Street (Midrash Tana Devei Eliyahu Ch. 27).**

From this I learn that the term Neighbor refers to two different people: a Friend (emotionally a Neighbor), and someone who lives nearby (geographically a Neighbor), with the first having greater priority. Additionally, we see that your entire household has priority over your Parents. The exception seems to be Maintaining Children. Maaser money may not be used for the purpose of Maintaining Children, who are dependent, unmarried, and live with their parents (Rabbi Moshe Feinstein, Maaser Kesafim p. 100).

- **The needs on one who previously extended graciousness to a person has priority even over the request of a Torah Scholar who is a stranger (HaGoan Rav Yitzchok Hutner -- Pachad Yitzchok; Rosh HaShannah -Maamar 3:1).**

This seems to be putting friends above Torah Scholars who are strangers, and can be resolved by breaking Torah Scholars and Neighbors each into two categories: Torah Scholars into those who are Known and Unknown; and Neighbors into those who are friends and those who live nearby. The priority for these four groups would then be: Known Torah Scholars, Friends, Unknown Torah Scholars, and then Geographical Neighbors.

- **If there are no other funds available to him, a child not only has a halachic permission to utilize his charity funds to support his Parents but is under a mandatory obligation (Chatam Sofer of Pressburg). However, it is humiliating to the child to have to use charity funds to support Parents (Rabbi Yaakov -- Tur, written in the name of Rabbi Saadiah Goan).**

## HOW MUCH TO GIVE: THE TORAH'S PRIORITIES

Below are some guidelines summarizing how much Maaser [that portion of the Tithe destined for the poor] should be given, to each category, assuming of course that there is a need. If there is no need in a particular category, Maaser should be given to the next lower level.

- **One should not give all one's charity funds to only one poor person (Yoreh De'ah 257:9).**
- **Though a large percentage may be given to a poor Relative or to a Rebbe, it is best to give to other charities, other poor people, including support of Yeshivot (HaGaon R. Moshe -- Iggerot Mosheh, Yoreh De'ah I, Responsum 144).**
- **When one category has precedence over another, something must be left for the lower category (Rabbi Yechiel Michal Epstein).**
- **Only one half of the Maaser should be used for a Relative. Allocate a larger portion to poor of Relatives, than to non-Relatives, other categories of priority should be treated in the same way (Chatham Sofer Responsum 231).**

- **An individual is not obliged to provide all the needs of a poor person but he should give publicity to his situation in the community (R. Moshe Isserles)**

The major aim of the institution of Maaser Kesafim was to help Torah Scholars and therefore a person should endeavor to use at least half of his Maaser for this purpose, provided the needs of his Relatives have been met (Chafetz Chayim -- Ahavath Chessed, ch. 19).

The proverbial Maaser Monkey Wrench: the importance of a priority list applies only to Charity Administrators, and an Individual Donor has the right to divide his Maaser as he chooses among those entitled to receive charity (Rabbi Moshe Feinstein).

Regardless of whether this is the case or now, I respectfully believe this should not affect our behavior, and a priority list should still be used when deciding to which Charities to give. The fact is that most Charities give their funds to a particular cause, and are not made up of Charity Administrators who support every facet and need of Am Israel. Therefore, the Individual Donor should insure that his Maaser is being used more properly by still taking into account the priorities of each charities you give to. Further, as we see above, one is obligated to support one's parents from his Maaser fund, in necessary, and so in truth the Individual Donor cannot give away his Maaser to anyone he chooses among those entitled to receive charity.

## TO WHOM TO GIVE: THE NON-JEWS

"In our day when taxes must be paid to the government and these taxes are often withheld from one's wages, it must be surmised that one's 'income' is the amount that a person is left with after taxes." -- Rabbi Hayim Halevy Donin, To Be a Jew

After an in-depth study, I have concluded that in the United State approximately 30% of our income goes to the government, and perhaps one third of government's spending is on charitable activities, such as Medicare, Medicaid, welfare, social security, and education. As a result, the approximately 98% Non-Jewish population is receiving approximately 10% of our pretax income. As a result, I believe that we are giving enough to the Non-Jewish population. In an age when we are giving much of our money to Non-Jewish cases such as Easter Seals, Save the Whales, Good Will, etc., perhaps out of guilt or desire to assimilate, I think it is important to realize that the Non-Jewish community is receiving quite a lot. If you look at your taxes as a way to provide charity and peace to the nation and between Jew and Non-Jew, you should be happier about paying them! The conclusion arrived at is that the non-Jewish people are receiving through our taxes sufficient amounts from our taxes in support of the poor, the Jewish poor are not. Thus we should emphasize with our giving the blessing of the Jewish people.

## WHAT ABOUT MY CHURCH OR SYNAGOGUE?

It is generally agreed that Maaser [poor Tithe] may not be used to cover an obligations of a church or synagogue that is NOT for "necessities of life". As a result most offerings and donations "over and above the poor Tithe" are to be used for essential needs of the church and synagogue like salaries, lighting, rent, etc., and Maaser [poor Tithe] and Festival Tithe money was not to be used.

## TO WHOM TO GIVE: A SUMMARY

For the most part, you are allowed to give your Poor Tithe to whomever you want -- to whom you give charity to is not legal but rather moral (with the exception of supporting a Parent). Still it is better to give according to priority, and balance the way you give. Torah Scholars should receiving approximately half [remember that although they received the tithe 2 years out of 6, they received smaller amounts every year as well as God calls groups them with the stranger, widows, and orphans in Scripture], and other categories the remaining amount according to priority and then need. When there is an issue of saving a Life, all priority must be given to that. In



**fact, the 10% minimum no longer becomes valid, as the community can assess each individual whatever he can afford, without limit, to save the life.**

**The most praiseworthy type of giving charity is to set a fellow man, both Jew and non-Jew on his feet so that he does not require charitable aid nor need to ask for it (Yoreh De'ah, 249:1). Therefore one should insure that his children have a profession, and that his parents have a realistic retirement plan.**



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# THE BIBLICAL TITHE...HAVE WE BEEN TAUGHT TO OBEY IT CORRECTLY?

"Ma'aser" is the Hebrew word for the tithe. A tenth part of agricultural produce or livestock which was "holy to the Lord" (Lev. 27:30-32). The Bible specifies various percentages of the crop that the farmer must allocate in accordance with given criteria as a religious offering to particular individuals. The custom of tithing is of ancient origin, as Abraham gave a voluntary tithe to Melchisedek (Gen. 14:18-20; cf.28:22). As part of the commandments "dependent on the Land [of Israel]," these tithing regulations are only applicable to produce grown there (Kid. 1.9). Such laws applied to the first six years of the seven-year cycle during which crops were grown; no tithes were given in the seventh SABBATICAL year (shemittah) during which the fields had to remain fallow. If you were not a farmer you were not expected to "tithe" but yet you were obligated to support and care for the poor as such conduct can be shown to be connected with receiving Eternal Life (more on that when dealing with other articles).

Initially, the farmer was required to give terumah (a "heave offering" or contribution) to the PRIEST (Ex. 29:28; Num. 18:8). There is no specification as to which particular priest must receive the terumah, and the decision as to whom it should be given was left to the farmer. Regarding the quantity involved, biblical law requires only that terumah be given and does not mention any minimal amount. Thus, the sages declared that giving "a single ear of wheat is enough to exempt an entire barn." By Rabbinic decree, however, terumah had to be no less than 1/60 of a farmer's crop: according to the Mishnah (Ter. 4.3), the average person gave 1/50, while generous people would give 1/40. The relevant laws are discussed in tractate TERUMOT of the Mishnah, Tosefta, and Jerusalem Talmud. In the absence of Temple and the absence of animal sacrifice, this commandment does not apply at this time.

Each year, after the separation of terumah, the farmer had to set aside one-tenth of his crop for the LEVITES as the regular "first tithe," ma'aser rishon (Num. 18:21,24). Which Levite actually received this first tithe was left to the farmer's discretion. Since the Levites, unlike the other tribes, were not given agricultural land of their own but lived in cities, the tithe enabled them to subsist and discharge their primary function - - teaching Torah to all Israel. Tractate MA'ASEROT of the Mishnah and Jerusalem Talmud (known as Ma'aser Rishon in the Tosefta) indicates the rules for this tithe. Today, since we do not have actual "Levites" and are without the Temple or Tabernacle, we have only "functional Levites" who are primary "teachers" of the people of G-d. Thus, this "Each Year Levitical 10% Tithe" would not apply as it once did, but will be reinstated once the Temple is rebuilt! Thus, Bet Emet has not chosen to teach this "commandment" at binding in this time due to the absence of "functional Levites" which attend to the ministry of the Temple.

The Levites were required to give one-tenth of the tithes they received, or one percent of the original crop, to the priests (again we do not have functioning priests without a Temple and this commandment does not apply at this time). This allocation was known as "a tithe of the tithe" (ma'aser min ha-ma'aser, Num. 18:26), or terumat ma'aser (Bik. 2.5). According to the Talmud (Yev. 86b), when EZRA returned to Erets (land) Israel from Babylonia, he found that the Levites had mostly not heeded the call to join the other returning exiles. In response, Ezra penalized the Levites by allowing the Israelites to give their first tithe to the priests, who were also descended from the tribe of Levi. Some have interpreted this talmudic passage to mean that the Israelites

were actually required to give their first tithe to priests, and to withhold it from the Levites. This situation prevailed throughout the period of the Second Temple.

In the first, second, fourth, and fifth years of the seven-year shemittah cycle, the farmer had to set aside one-tenth of his remaining crop as the "second tithe," ma'aser sheni. This produce had either to be brought to Jerusalem and eaten there, or, if that was too difficult, it could be sold and the money used to buy food which had to be eaten in Jerusalem (Deut. 14:22-26). Thus the "**SECOND TITHE**" is often called the "**FESTIVAL TITHE.**" The law of the second tithe enabled Israelites who "went up" to Jerusalem for the three PILGRIMAGE FESTIVALS (Passover, Pentecost, Tabernacles) to maintain themselves during their stay in the city. Detailed regulations concerning this tithe are to be found in tractate MA'ASER SHENI of the Mishnah, Tosefta, and Jerusalem Talmud. This "**SECOND TITHE-FESTIVAL TITHE**", the tithe of animals (Lev. 27:32) was, according to the rabbis, also consumed in Jerusalem and shared again with the LEVITES.

Let us summarize; we have the **FIRST TITHE** given yearly to support the Levite, the **SECOND TITHE** given 4 out of 6 years for the observance and celebration of the **FESTIVALS.**

In the third and sixth years of the shemittah cycle, the "POOR MAN'S TITHE" (ma'aser ani) replaced the normal second tithe of Deut. 14:28-29, 26:12. Since the FESTIVAL TITHE was not collected during the 3rd and 6th year, this 10% was moved to help the poor. This would mean one would have to allot from funds collected over 4 years sufficient amounts to celebrate the Festivals for "ALL" of the seven years. This "POOR TITHE" which was collected for 2 years out of 6 had to be distributed to the LEVITES (considered "poor" since he had no inheritance in the land), to the WIDOWS, ORPHANS, SICK, LAME, BLIND, GENTILE SOJOURNERS, ETC., but a cash equivalent might be given instead of the actual produce or animals..

So you see that in the days of the Temple the LEVITE-TEACHER received not only 10% from the LEVITICAL TITHE, but also "some" of the SECOND-FESTIVAL TITHE as well as "some" of the THIRD-POOR MAN'S TITHE. Thus, the TEACHER received support 6 out of 7 years from the people of G-d because of his dedication to both Torah and the people of Yahweh. In the seventh year, the fields were laid rest and what grew on its own from seedlings was again the heritage of the poor which included the **LEVITE** once again.

In order to summarize what I feel is quite complicated given its many variables, we see that over a six year period when some received yearly (the teaching Levite) and some did not, that **THREE CATEGORIES** surface from our study: **LEVITES, FESTIVALS, and the POOR.** Bet Emet Ministries, having tried to simplify this for worshippers today, and in light of the absence of the Temple and Tabernacle, has chosen to allot **THREE CATEGORIES OVER SIX YEARS** as applicable for today again in light of the absence of the Temple and a sacrificing Priesthood and Levitical ministry. Study of your Bibles will show you our responsibility to care for our teachers, worship the LORD through the Festivals, and take care of the poor.

Notice carefully, "un-tithed produce or animals", known as "tevel", might not be eaten until the appropriate tithes had been separated. Failure to take care of our responsibilities to our anointed teachers, failure to worship according to the PATTERN in the Bible before Yahweh our LORD through the Festivals, and failure to care for the poor, yet taking their "allotment" and using it for our own needs what every they be is considered **ROBBERY BEFORE GOD!** The talmudic sages feared that an unlearned person, called the AM HA-ARETS (Biblically ignorant children of G-d who knew not the commandments of G-d), might only give terumah and not the remaining tithes. They therefore ruled that any "suspect" produce bought from such a farmer also had to be tithed.

While these various laws were no longer observed by Jews living in the Diaspora (outside the land of Israel) after the destruction of the Second Temple, Rabbinic law still requires the tithing of produce grown in Erets Israel. Accordingly, some observant Israelis separate a very small amount from produce they have bought from other Jews, recite a prescribed benediction and then destroy this terumah. According to a formula devised by R.

Avraham Yeshayahu Karelitz, however, the different tithes are merged. Slightly more than one percent of the produce is set aside and its sanctity is then transferred to a specially reserved coin. Since tithes are no longer allocated to priests and Levites but may be fed to animals, those taken at source (e.g., by major food distributors and cooperatives) are sent to the different zoos in Israel. Processed Israeli foodstuffs exported abroad are usually tithed by the rabbinate, that endorses these products as religiously fit (kosher). Raw fruit and vegetables, however, are not necessarily tithed before export.

Two notable effects of the tithing system in ancient Israel were an emphasis of Jerusalem and the Temple as focal points of the Jewish religion and an aroused awareness that generous consideration had to be given to the less fortunate. Even today, a legacy of the terumah and ma'aser regulations may be seen in the symbolic allocation of up to one-tenth of one's income for the purpose of charitable donations.

**Answer for yourself:** Now having read this for yourself, does your actions and conduct in this area line up more with what is written in the Jewish Scriptures, the Word of God, or with you denominational guidelines, and would you call it sin since you and your church do not obey these Scriptures, in fact most likely violate them Sunday after Sunday? Something to think about; I guarantee you God does.

In closing, allocation of your tithes to areas other than the support of the teacher, observance and worshipful celebration of the seven Festivals of the Lord and care of the widows, orphans, sick, lame, and blind, etc., is a perversion of Yahweh's truth, and such brings the **CURSE**, defined accurately and Biblically as a loss of Godly blessings now and in this time as well as the world to come. But many will say "I am blessed;" I would only ask you this: "If you began to become obedient in this area, whereas you are not now, then should you expect more blessings from God let alone worship Him in Spirit and in Truth to a greater degree; and is that not what it is all about?" I hope this has been informative to you and you will begin to pattern your worship of the LORD in your tithes and offerings accordingly as stated in the Bible and not by denominational or non-denominational traditions which violate such truths. If your church will not allocate the money collected in this fashion then don't give to them for such is an "accessory" to robbery. Allocate your tithe accordingly. Such brings the Kingdom of God to others and your failure to do accordingly deprives others of God love...in a practical way. Shalom.



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# COULD WE BE UNDER A CURSE IF WE GIVE THE TITHE TO OUR CHURCH...AND NOT KNOW IT?

**Answer for yourself:** Do you know the difference between the "half-shekel tax" and the "tithe" and how they are to be used according to the Jewish Scriptures? If you are like most Christians today the answer is a resounding "no"!

**Answer for yourself:** Is it possible to tithe to your church Sunday after Sunday and G-d allow the curse of Malachi 3 to overtake you because the Church does not use the funds collected in the manner commanded by Scripture, and in such giving you become an accessory to the robbery of G-d?

Before you dismiss the above two questions as "foolish" I warn you not to do so.

**Answer for yourself:** Blessing is relevant. We all think and say we are "blessed," but have you ever wondered how much less of G-d you have in your life and in the life of your family because of sins of omission and ignorance?

**Answer for yourself:** Is it possible to learn where we have made mistakes and repent, whereby our conduct and behavior in an area like tithing, will bring the Scriptural blessings we read about but seldom experience? I believe the answer is "yes."

## GIVING MONEY TO THE CHURCH: THE TITHE, THE HALF-SHEKEL TAX, AND THE CURSE OF MALACHI 3

**Answer for yourself:** Do you love God and do you connect your love of God with obedience of His Word? Then if you do then this article will awaken you to realities that the Church has never taught or shown you.

It gives me much pleasure to deal with a topic in this article that is not only widely misunderstood in Christianity today, but neglected by almost all churches. In this article you will quickly come to understand why. The tragic fact of the matter is that since we neglect or misunderstand the commandment in Exodus 30:11-16 concerning the "half-shekel" offering that allows for the financing of the Tabernacle, Temple, ministries and churches, we take erroneously from the Tithe delegated funds and misappropriate them in supporting such ministries and churches instead of righteously overseeing that they be used correctly as willed and commanded by God in the Holy Scripture. Let us investigate the matter at length in hopes that new understanding will lead to repentance in both our belief-system and our obedience and conduct in such matters before God and man.

## THE HALF-SHEKEL TAX/OFFERING

Exodus chapter 19 records for us the events connected with Israel at Sinai and chapter 20 records for us the



giving of the Ten Commandments. These "Ten" are better understood at ten "categories" from which all 613 commandments originate. The "ten" categories serve only as groupings whereby related commandments are grouped for better and more complete understanding. Along with the first four commandments deal with worship:

Exod 20:1 (KJV) And God spake all these words, saying, 2 I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. {bondage: Heb. servants} 3 Thou shalt have no other gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments. 7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. 8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: 11 For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

The worship of God had to be organized and regulated by a pattern that would ensure its continuance to subsequent generations without change or deletion as when first given and commanded by God. To help this goal be realized God commanded that Israel build a Tabernacle that would both house God's Presence as well as serve as a teaching example for His correct worship, thus providing a pattern of worship for all time because God is the same yesterday, today, and tomorrow. Beginning with Exodus chapter 25 God begins to command Israel to build the ark of the covenant, the table of showbread, the golden candlesticks, as well as the tabernacle itself. Exodus chapter 30 records for us that God "provides the remedy before the wound" in that He instructs His people concerning the financing of such ministry.

## THE CONNECTION BETWEEN ATONEMENT AND RIGHTEOUS GIVING

**Answer for yourself:** Have you ever noticed where Jesus in the New Testament connects receiving Eternal Life with the giving of alms to the poor and were you aware that such "alms" comes from the proper giving of one's tithe?

**Answer for yourself:** If one does not tithe correctly, or is instructed by their Pastor or Church to do it wrong, then what effect does that have upon receiving Eternal Life?

**Answer for yourself:** Could "atonement" that is connected with the proper giving of the tithe be a part in one receiving Eternal Life?

These are dynamite questions!

Uniquely tied to the financing of organized worship of God is the concept of atonement for idolatry and false worship. The Rabbis instruct us that such "remedy" and "atonement" was provided before the actual sin of idolatry in the worship of the golden calf in Exodus 30. God's mercy and forgiveness was provided to Israel in giving them a way of providing atonement for their souls because of idolatry and false worship connected with the golden calf through the financing and promulgation of "true worship" by supporting organized Tabernacle worship with the half-shekel tax.

But you probably say that you are not in need of atonement for false worship or idolatry in your life. Oh

brother and sister, how little you truly know if you are not an intense student of Scripture, the history and origin of Christianity, or the original language of the Bible for there is not one who attends contemporary Christian churches to whom this does not apply. "Not so", you might say; well such an answer betrays one's lack of serious study in these areas. I would challenge you to study this our for yourself as I diligently have for fifteen years and then the answer become very apparent. You only have to attend the Catholic church or ascribe to many of the doctrines taught in the Protestant churches today to be guilty of idolatry, and amazingly so, without your slightest awareness. More on that later, please keep reading.

Let us examine Exodus chapter 30 in detail:

Exod 30:11 (KJS) And the LORD <3068> spake <1696> (8762) unto Moses <4872>, saying <559> (8800), 12 When thou takest <5375> (8799) the sum <7218> of the children <1121> of Israel <3478> after their number <6485> (8803), then shall they give <5414> (8804) every man <376> **a ransom <3724> for his soul <5315> unto the LORD <3068>**, when thou numberest <6485> (8800) them; that there be no plague <5063> among them, when [thou] numberest <6485> (8800) them. {their number: Heb. them that are to be numbered} 13 This they shall give <5414> (8799), every one that passeth <5674> (8802) among <5921> them that are numbered <6485> (8803), half <4276> a shekel <8255> after the shekel <8255> of the sanctuary <6944>: (a shekel <8255> [is] twenty <6242> gerahs <1626>:) an half <4276> shekel <8255> [shall be] the offering <8641> of the LORD <3068>. 14 Every one that passeth <5674> (8802) among them that are numbered <6485> (8803), from twenty <6242> years <8141> old <1121> and above <4605>, shall give <5414> (8799) **an offering <8641> unto the LORD <3068>**. 15 The rich <6223> shall not give more <7235> (8686), and the poor <1800> shall not give less <4591> (8686) than half <4276> a shekel <8255>, when [they] give <5414> (8800) an offering <8641> unto the LORD <3068>, **to make an atonement <3722> (8763) for your souls <5315>**. {give more: Heb. multiply} {give less: Heb. diminish} 16 And thou shalt take <3947> (8804) **the atonement <3725> money <3701>** of the children <1121> of Israel <3478>, and shalt appoint <5414> (8804) **it for the service <5656>** of the tabernacle <168> of the congregation <4150>; that it may be a memorial <2146> unto the children <1121> of Israel <3478> before <6440> the LORD <3068>, **to make an atonement <3722> (8763) for your souls <5315>**.

Exodus chapter 30 records for us a census of everyone twenty years and above, for it would be these people who would worship the golden calf and commit idolatry, thus sealing their fate. Through the census they are enrolled to die in the wilderness. But notice the mercy of God "Everyone who is included in the census must pay a half-shekel . . . everyone of twenty years or more. . . The rich shall not give more, and the poor shall not give less, than the half-shekel (Exodus 30:14-15). In the days of Jesus the half-shekel offering amounted to about 88 cents, but before you get ecstatic, please understand the expenses involved in the running of the Temple, when divided by the number of men over the age of twenty, averaged only 88 cents. This unbelievably small figure attests to the fact that there was only "one Temple in town" as well as the enormously large population within the nation itself. This does not apply to us today in the same way, for in every city there are hundreds of religious institutions and churches, and if the "budget" of each church were to be divided by the male membership over the age of twenty I can assure you the amounts would be staggeringly high; so high in fact, that because of the proliferation of disunity as seen in Christianity today with over 22,000 different denominations, very few churches could support themselves and keep their doors open if they adhered to and obeyed this commandment and didn't rob from God the Tithe to make up the shortfall.. Let us keep reading.

Because of false worship and idolatry the children of Israel twenty years of age and older who participated in the false worship of the golden calf are sealed to die in the wilderness, **but their sins could be forgiven if they repented of idolatry and brought a sin-offering in the form of a half-shekel that would atone for their sins of false worship of God.** Once enlightened to the truth, they were no longer to contribute and support false worship and false religion in any form or fashion, but instead, turn 180 degrees and begin to support and propagate Biblical truths, thus turning their backs upon the religious traditions of men that made the Word of God of none effect and which can be exposed as error when compared with Biblical fact and not fiction. Simply said, they were to no longer follow lies and false worship when discovered, but repent and

contribute to the spreading of Biblical truths and no longer support financially religious errors. **This is a real urgent message for the Christian Church today which considers itself infallible and incapable of error, when just a little concentrated study by those seeking truth will expose multitudes of doctrinal errors and false worship when compared and contrasted with Scripture.**

**The problem is that too few study the ancient documents which reveal the errors when engrafted among Biblical truth. Too many study relatively recent materials from the Reformation onward, but if the mistakes were made long before in the second or third century, then they will never discover it unless they look for the earliest deviation from the faith of Jesus as it was handed down throughout history.** They only reinforce error after error, not realize the inception of the original error. Instead of showing ourselves students of God's Word, whereby we rightly divide and interpret God's Word correctly (historically, culturally, politically, linguistically), multitudes sit in churches Biblically illiterate and ignorant of Biblical truth. They only covet what they hear repeated Sunday after Sunday, and when questioned about their beliefs and how their beliefs often contradict Scripture, they too easily pass such challenges off as the pursuits of heretics. How sadly they are wrong!

Again the support of churches and ministries which teach truth and not more erroneous traditions concerning more "golden calves" are to be supported by the half-shekel offering and NOT THE TITHE! **If such religious institutions and churches teach provable Biblical errors they should not be supported at all!**

**Let me reiterate, nowhere does the Bible teach that churches, church budgets, or ministries are to be supported through the Tithe!** Yet, that was my experience for most of my life in the contemporary American Christian Church, and most likely, it is yours as well. Support of ministries from the Tithe is called "ROBBERY" by God in the Book of Malachi.

**What we fail to take into consideration is that "atonement" is connected to our faithful support of Biblical truth through offerings over and above the Tithe.** Using the Tithe in place of the "half-shekel" offering does not bring the desired atonement according to Holy Scripture!

Supporting of institutions who uncompromisingly teach the truth of Scripture through offerings above the Tithe secures for the giver "ransom for his soul," **since most likely we all have at one time or the other participated in neo-paganism done in Jesus' name or been involved in idolatry whether we knew it then or not.** Thus the major importance in understanding this commandment and practicing it correctly in our lives.

Let us look at the Hebrew word for "ransom":

Lexicon Hebrew 3724 03724 kopher {ko'-fer} from 03722; TWOT - 1025b; n m AV - **ransom** 8, satisfaction 2, bribe 2, camphire 2, pitch 1, **sum of money** 1, village 1; 17

- 1) price of a life, ransom, bribe
- 2) asphalt, pitch (as a covering)
- 3) the henna plant, name of a plant (henna?)
- 4) village

The root word is:

Lexicon Hebrew 3722 03722 kaphar {kaw-far'} a primitive root; TWOT - 1023,1024,1025,1026; v AV - atonement 71, purge 7, reconciliation 4, reconcile 3, forgive 3, purge away 2, pacify 2, atonement...made 2, **merciful** 2, **cleansed** 1, disannulled 1, **appease** 1, put off 1, pardon 1, pitch 1; 1) to cover, purge, make an atonement, **make reconciliation**, cover over with pitch

- 1a) (Qal) to coat or cover with pitch

- 1b) (Piel)
- 1b1) to cover over, **pacify**, propitiate
- 1b2) to cover over, atone for sin, make atonement for
- 1b3) to cover over, **atone for sin and persons by legal rites**
- 1c) (Pual)
- 1c1) to be covered over
- 1c2) to make atonement for
- 1d) (Hithpael) to be covered

God's mercy is seen in providing you and I a means of atoning for past times where we participated in false worship by giving us a way whereby we can today make reconciliation with God because of our false worship. **Literally we pacify His wrath over the idolatry we practiced.** Notice carefully that this half-shekel atonement money is for atonement for **sins done in rites and ceremonies** that are considered as Law; literally what we do or once did thinking that it was both desired and commanded by God. **It is through supporting churches and ministries, not with the Tithe but with the half-shekel offering over and above the tithe, that we literally cleans ourselves before God of past idolatries and receive the mercy of God; thus bringing reconciliation with God in these regards.**

Further evidence is demonstrated that the offering we are to bring consists of a contribution of money as seen below when looking at the Hebrew word used in the verse for "offering."

Lexicon Hebrew 8641 08641 teruwmah {ter-oo-maw'} or terumah (Deut 12:11) {ter-oo-maw'} from 07311; TWOT - 2133i; n f AV - offering 51, oblation 19, heave 4, gifts 1, offered 1; 76

- 1) contribution, offering
- 1a) a heave offering
- 1b) any offering
- 1c) an offering to God
- 1d) **an offering (of grain, money, etc)**
- 1e) contribution

**Notice also that this offering is to be used specifically for the "service" of the ministry of the congregation,** regardless whether it was for the Tabernacle back then or churches today. The Hebrew word used for "service" is as follows:

Lexicon Hebrew 4150 04150 mow`ed {mo-ade'} or mo`ed {mo-ade'} or (fem.) mow`adah (2 Chr 8:13) {mo-aw-daw'} from 03259; TWOT - 878b; n m AV - congregation 150, feast 23, season 13, appointed 12, time 12, assembly 4, solemnity 4, solemn 2, days 1, sign 1, synagogues 1; 223

- 1) appointed place, appointed time, meeting
- 1a) appointed time
- 1a1) appointed time (general)
- 1a2) sacred season, set feast, appointed season
- 1b) appointed meeting
- 1c) appointed place
- 1d) appointed sign or signal
- 1e) tent of meeting

**Notice carefully that the half-shekel offering was given by the congregation at an appointed place and at an appointed time; all of which took place around their meeting together.**

The root word for "service" in the Hebrew is even more descriptive:

Lexicon Hebrew 3259 03259 ya`ad {yaw-ad'} a primitive root; TWOT - 878; v AV - meet 7, together 5, assemble

4, appointed 3, set 3, time 2, betrothed 2, agreed 1, appointment 1, gather 1; 29

- 1) to fix, appoint, assemble, meet, set, betroth
- 1a) (Qal) to appoint, assign, designate
- 1b) (Niphal)
- 1b1) to meet
- 1b2) to meet by appointment
- 1b3) to gather, assemble by appointment
- 1c) (Hiphil) to cause to meet
- 1d) (Hophal) to be set, be placed before, be fixed

Again, we see conclusively, that the half-shekel offering over and above the Tithe supported the meeting and assembling of the congregation for service unto the LORD. It covered not only the "place" where they met, but all expenses related to their "services." Notice carefully that this "atonement offering for their previous false worship" was to be placed before something or someone. It is not too hard to figure that it was placed before God as a sign of their repentance and atonement for past idolatries.

It is this "atonement" and "ransom for our souls" for past idolatries that serves as a "memorial" in behalf of the repentant before the LORD. Look at the Hebrew word for "memorial."

Lexicon Hebrew 2146 02146 zikrown {zik-rone'} from 02142; TWOT - 551b; n m AV - memorial 17, remembrance 6, records 1; 24

- 1) memorial, reminder, remembrance

The root word is:

Lexicon Hebrew 2142 02142 zakar {zaw-kar'} a primitive root; TWOT - 551; v AV - remember 172, mention 21, remembrance 10, recorder 9, mindful 6, think 3, bring to remembrance 2, record 2, misc 8; 233

- 1) to remember, recall, call to mind
- 1a) (Qal) to remember, recall
- 1b) (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind
- 1c) (Hiphil)
- 1c1) to cause to remember, remind
- 1c2) to cause to be remembered, keep in remembrance
- 1c3) to mention
- 1c4) to record
- 1c5) to make a memorial, make remembrance

When we begin to Tithe correctly, and then take upon ourselves the commandment of the half-shekel offering to support true Biblical ministries which teach the "narrow way, then we bring ourselves before God for His remembrance of both our repentance and love for Him and His truth. Each time we support true ministries from offerings over and above the Tithe we cause God to remember our total dedication to His Word which we both hold, propagate, and finance as our responsibility before our brothers and sisters whom are still embedded in false teachings and man-made traditions that look religious, but when exposed to the light of Yahweh's Holy Torah, are full of dead men's bones.

Lastly notice that all were to support the going forth of the truths of God's Word equally. No one was to give more or less than the other. This ensures that the rich will not dominate the poor in the church, thus reinforcing that God is not a respecter of persons, and neither should Pastors or Preachers. Oh how God hates cliques in churches, those because of influence, power, or money have the "inside tract" with the Pastors, where the "blue color worker" is shunned for his inability to contribute more than the next person of higher social status. I have seen this game played first hand by the best of them when I Pastored full-time in the Metroplex



of Dallas where the wealthy abound. But so do the widows.

*As you can now clearly see, the Bible does not allow for support of ministry through the Tithe, but only through offerings above the Tithe.*

Only part of your Tithe goes to support the "teacher," for those who labor hard in word and doctrine are worthy of double honor ("money" in Greek-thus we are not to muzzle the ox that treads out the grain and spiritual truths for the rest of us); but **NEVER** should the Tithe or part of the Tithe go to finance and support the ministry, the church, or the church's budget and expenses. That is relegated to offerings over and above the Tithe.

Lastly, this will be shocking to most Pastors and Preachers today, but women are exempt from the support of the Tabernacle, Temple, or Church according to Jewish Law. That means that no longer will widows have to give money to the church to buy God's favor as they have been erroneously told. Too often when Pastoring I encountered widows with children or unmarried women with children who struggled to eat and clothe themselves because they had been told that they would be robbing from God if they didn't give to the church. This abomination and false teaching is incorrect on two fronts: 1) women are exempt from supporting ministries based upon the example that women in Israel were exempt from giving to the Temple and Tabernacle in the form of the half-shekel offering, and 2) the Tithe is NEVER to be given to a religious institution to further ministry in any form whatsoever! However, women are still required to support with part of her Tithe the minister, the celebration of the Festivals and Sabbaths throughout the year, as well as support the poor, other widows, orphans, sick, etc.

In addition to the half-shekel offering, imposed annually on rich and poor alike for the maintenance of the Tabernacle and Temple and the Church, the citizens had to provide for the maintenance of the support of the poor, the Levites (teachers), and the celebration of Biblical Festivals and Sabbath. This much neglected teaching is responsible for making multitudes of good people guilty of "robbing God in Tithes and Offerings" for they contribute their Tithe moneys to religious institutions which do not place their gifts and offerings in the commanded and designated places required by God in Scripture. Again the traditions of men and your church have taken the place of the Bible and few are aware of this tragic sin because of their lack of Biblical knowledge. Thus, by default, being told they "rob God" if they don't give to the Church, in harsh reality, they "rob God" by giving to those religious institution which use their Tithe to run the Church instead of adhering to the half-shekel offering above the Tithe for support of the Church.

- Don't be guilty of robbing God by failing to place your Tithe in those places where Yahweh (God) has placed His name in Scripture as approved places where blessings can come from such obedience in giving.
- Likewise, don't be guilty of robbing God of your offerings as well as failing to support financially ministries that expose error and false worship with your offerings over and above the Tithe.

The paradox is ironic, but regretfully, our failure in obedience in both the Tithe and Half-shekel offerings are sin before God of the highest order for it brings the curse of Malachi 3 upon us And the supreme tragedy is that the curse comes because we trusted others to give for us according to the Scriptures (whether we knew them correctly or not...our spiritual leaders surely should). But in reality our Tithes and offerings above the Tithe are misrepresented and misapplied by those we trust; namely our Pastors and Preachers who use the funds we give to whatever pressing need they desire (regardless of Scripture). This is all done behind closed doors and with the assent of the multitudes with closed minds who are unknowing of God's commandments in these regards.

May God forgive us for our lack of study of His Word where these concepts can be discovered and adhered to by those concerned about obeying God more than men, thus ensuring the worship of our Father in Heaven in Spirit and in Truth, and not in the traditions of your church which again makes the Word of God of non-effect!

## IF YOU WON'T BELIEVE ME-WILL YOU BELIEVE THE PROPHET HAGGAI?

A striking illustration of the results of selfishly withholding the half-shekel offering from the cause of God was given in the days of the prophet Haggai. After their return from the captivity in Babylon, the Jews undertook to rebuild the temple of the Lord; but meeting determined opposition from their enemies, they discontinued the work (quit contributing the half-shekel offering along with free will offerings since they were starting from scratch); and a severe drought, by which they were reduced to actual want, convinced them that it was impossible to complete the building of the temple.

"The time is not come," they said, "the time that the Lord's house should be built." But a message was sent them by the Lord's prophet: "Is it time for you, O ye, to dwell in your paneled houses, and this house lie waste (God's house)? Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." Haggai 1:2-6.

And then the reason is given: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. SOUND FAMILIAR? Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house. Parallels must be made! The commandments of God concerning His House lie in waste while mankind runs to their own traditions! Look at the tragic results that come from not obeying the Word of God but relying on men's traditions instead..."Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." Verses 9-12.

"When one came to a heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands." Haggai 2:16, 19.

Having already experienced God's curse for not giving and building God's house correctly and roused by these warnings, the people set themselves to build the house of God and build it correctly with God's blessings. Then the word of the Lord came to them: "Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, . . . from this day will I bless you." Verses 18, 19.

Today although God's House (the Church) is anything but laid waste as we examine the architectural monuments chiseled from marble built with the multiple Tithes belonging to the widows, the orphans, the sick, lame, and blind, there is no doubt that the Houses of God today suffer from a greater waste than in the days of Haggai the prophet. The Church today suffers from a famine of the Word of the Living God and lies in waste...devoid of many truths, which when adhered to will bring the supernatural blessings of God to our lives to which we are content to live without; continually blaming the Devil for blocking our blessing. The blame should be placed upon teachers of God's Word who are not capable of handling their positions and who have not prepared themselves adequately before God for such a high call.

We are warned to "CONSIDER OUR WAYS." It would do you well to begin to study the Bible as you never had to see if these things be so.

Let us not fail to learn from the example set for us by the people of Haggai's day who heard a message of correction and heeded it. Let us set ourselves to build the House of God correctly, properly giving offerings over and above the Tithe to support the Church where each male member over twenty years of age contributes monthly or yearly the same in order to finance the ministry. This will encourage the church to live within the budge of its congregation, and some may even be forced to close its doors. But don't loose heart, the home church is where it all started and the New Testament informs us that from such an environment all the world heard the Word of God; yet we are told today that with the multitude of mega-churches that we haven't enough satellites, radio and TV stations to reach the globe yet. Something is desperately wrong with the methods we have chosen to accomplish such a grand task.

**Answer for yourself:** Is God holding back His blessing because of our disobedience?

**Answer for yourself:** Are you tired of making excuses why many things don't work in the Spirit realm anymore? This was very embarrassing to me when in full time ministry when having to explain to the people why what they read in the Bibles about giving and blessings, for example, was not happening in their lives.

The answer is that we are robbing God of His Tithes and offerings as revealed in this article. It is obvious to the critical Bible student that our obedience is lacking in many areas, of which the Tithe and half-shekel offering are only the beginning.

Often I, having the same questions, would ask my spiritual authorities why what we are reading in the Bible was not our experience. Too often the same answer was given...."we lack faith." Dear Christian, it is not faith we lack...but OBEDIENCE! We failed to "CONSIDER OUR WAYS;" but I pray you won't let this courageous teaching be set upon a shelf somewhere to collect dust, and fail to CONSIDER YOUR WAYS in light of what you have just learned. Remember, it was only when the people of Haggai's day began to give correctly [both in Tithes and half-shekel offerings] and build the House of God CORRECTLY that God said "from this day will I bless you." What day? The day they began to give correctly!

There is only one thing for the "thinking Christian" to do; verify what I have taught you by your own Scriptural and Historical analysis, repent, ask for forgiveness before God, and begin to Tithe correctly and bring your support of Biblical Truth in the form of the half-shekel offering to those who dare courageously to preach the truth when is unpopular to do so in our religious society today. If you desire to learn the truth from religious fiction, I sincerely invite you to inquire as to how you may obtain more teachings that will ensure your life will be more Biblically correct and more pleasing to the God you love. Remember Jesus said "why do you say you love me and not obey me?"

**Answer for yourself:** Are we? May God bless you and yours. Shalom.



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# WHAT SHOULD WE GIVE TO OUR CHURCH? THE TITHE "OR" THE HALF-SHEKEL OFFERING & WHICH IS SIN AND BRINGS THE CURSE OF MALACHI 3 TO YOU AND YOUR FAMILY?

It gives me much pleasure to deal with a topic in this article that is not only widely misunderstood in Christianity today, but neglected by almost all churches. In this article you will quickly come to understand why. The tragic fact of the matter is that since we neglect or misunderstand the commandment in Exodus 30:11-16 concerning the "half-shekel" offering that allows for the financing of ministries and churches, we take erroneously from the Tithe delegated funds and misappropriate them in supporting such ministries and churches instead of righteously overseeing that they be used correctly as willed and commanded by God in the Holy Scripture. Let us investigate the matter at length in hopes that new understanding will lead to repentance in both our belief-system and our obedience and conduct in such matters before God and man.

## THE HALF-SHEKEL OFFERING

Exodus chapter 19 records for us the events connected with Israel at Sinai and chapter 20 records for us the giving of the Ten Commandments. These "Ten" are better understood at ten "categories" from which all 613 commandments originate. The "ten" categories serve only as groupings whereby related commandments are grouped for better and more complete understanding. Along with the first four commandments deal with worship:

Exod 20:1 (KJS) And God spake all these words, saying, 2 I [am] the L-RD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. {bondage: Heb. servants} 3 Thou shalt have no other gods before me. 4 Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth: 5 Thou shalt not bow down thyself to them, nor serve them; for I the L-RD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me; 6 And shewing mercy unto thousands of them that love me, and keep my commandments. 7 Thou shalt not take the name of the L-RD thy God in vain; for the L-RD will not hold him guiltless that taketh his name in vain. 8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day [is] the sabbath of the L-RD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: 11 For [in] six days the L-RD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the L-RD blessed the sabbath day, and hallowed it.

The worship of God had to be organized and regulated by a pattern that would ensure its continuance to subsequent generations without change or deletion as when first given and commanded by God. To help this goal be realized God commanded that Israel build a Tabernacle that would both house God's Presence as well as serve as a teaching example for His correct worship, thus providing a pattern of worship for all time because God is the same yesterday, today, and tomorrow. Beginning with Exodus chapter 25 God begins to command Israel to build the ark of the covenant, the table of showbread, the golden candlesticks, as well as the tabernacle itself. Exodus chapter 30 records for us that God "provides the remedy before the wound" in that He instructs His people concerning the financing of such ministry.

Uniquely tied to the financing of organized worship of God is the concept of atonement for idolatry and false worship. The Rabbis instruct us that such "remedy" and "atonement" was provided before the actual sin of idolatry in the worship of the golden calf in Exodus 30. God's mercy and forgiveness was provided to Israel in giving them a way of providing atonement for their souls because of idolatry and false worship connected with the golden calf through the financing and promulgation of "true worship" by supporting organized Tabernacle worship with the half-shekel tax.

But you probably say that you are not in need of atonement for false worship or idolatry in your life. Oh brother and sister, how little you truly know if you are not a study of Scripture, History, or the Original Language of the Bible for there is not one who attends contemporary Christian churches to whom this does not apply. Not so, well study for yourself as I diligently have for fifteen years and the answer is very apparent. You only have to attend the Catholic church or ascribe to many of the doctrines taught in the Protestant churches today to be guilty of idolatry, and amazingly so, without your slightest awareness. More on that later, please keep reading.

Let us examine Exodus chapter 30 in detail:

*Exod 30:11 (KJS) And the L-RD <3068> spake <1696> (8762) unto Moses <4872>, saying <559> (8800), 12 When thou takest <5375> (8799) the sum <7218> of the children <1121> of Israel <3478> after their number <6485> (8803), then shall they give <5414> (8804) every man <376> a ransom <3724> for his soul <5315> unto the L-RD <3068>, when thou numberest <6485> (8800) them; that there be no plague <5063> among them, when [thou] numberest <6485> (8800) them. {their number: Heb. them that are to be numbered} 13 This they shall give <5414> (8799), every one that passeth <5674> (8802) among <5921> them that are numbered <6485> (8803), half <4276> a shekel <8255> after the shekel <8255> of the sanctuary <6944>: (a shekel <8255> [is] twenty <6242> gerahs <1626>:) an half <4276> shekel <8255> [shall be] the offering <8641> of the L-RD <3068>. 14 Every one that passeth <5674> (8802) among them that are numbered <6485> (8803), from twenty <6242> years <8141> old <1121> and above <4605>, shall give <5414> (8799) an offering <8641> unto the L-RD <3068>. 15 The rich <6223> shall not give more <7235> (8686), and the poor <1800> shall not give less <4591> (8686) than half <4276> a shekel <8255>, when [they] give <5414> (8800) an offering <8641> unto the L-RD <3068>, to make an atonement <3722> (8763) for your souls <5315>. {give more: Heb. multiply} {give less: Heb. diminish} 16 And thou shalt take <3947> (8804) the atonement <3725> money <3701> of the children <1121> of Israel <3478>, and shalt appoint <5414> (8804) it for the service <5656> of the tabernacle <168> of the congregation <4150>; that it may be a memorial <2146> unto the children <1121> of Israel <3478> before <6440> the L-RD <3068>, to make an atonement <3722> (8763) for your souls <5315>.*

Exodus chapter 30 records for us a census of everyone twenty years and above, for it would be these people who would worship the golden calf and commit idolatry, thus sealing their fate. Through the census they are



enrolled to die in the wilderness. But notice the mercy of God "Everyone who is included in the census must pay a half-shekel . . . everyone of twenty years or more. . . The rich shall not give more, and the poor shall not give less, than the half-shekel (Exodus 30:14-15). In the days of Yeshua the half-shekel offering amounted to about 88 cents, but before you get ecstatic, please understand the expenses involved in the running of the Temple, when divided by the number of men over the age of twenty, averaged only 88 cents. This unbelievably small figure attests to the fact that there was only "one Temple in town" as well as the enormously large population within the nation itself. This does not apply to us today in the same way, for in every city there are hundreds of religious institutions and churches, and if the "budget" of each church were to be divided by the male membership over the age of twenty I can assure you the amounts would be staggeringly high; so high in fact, that because of the proliferation of disunity as seen in Christianity today with over 22,000 different denominations, very few churches could support themselves and keep their doors open if they adhered to and obeyed this commandment and didn't rob from God the Tithe to make up the shortfall.. Let us keep reading.

Because of false worship and idolatry the children of Israel twenty years of age and older who participated in the false worship of the golden calf are sealed to die in the wilderness, but their sins could be forgiven if they repented of idolatry and brought a sin-offering in the form of a half-shekel that would atone for their sins of false worship of God. Once enlightened to the truth, they were no longer to contribute and support false worship and false religion in any form or fashion, but instead, turn 180 degrees and begin to support and propagate Biblical truths, thus turning their backs upon the religious traditions of men that made the Word of God of none effect and which can be exposed as error when compared with Biblical fact and not fiction. Simply said, they were to no longer follow lies and false worship when discovered, but repent and contribute to the spreading of Biblical truths and no longer support financially religious errors. This is a real urgent message for the Christian Church today which considers itself infallible and incapable of error, when just a little concentrated study by those seeking truth will expose multitudes of doctrinal errors and false worship when compared and contrasted with Scripture. The problem is that too few study the ancient documents which reveal the errors when ingrafted among Biblical truth. Too many study relatively recent materials from the Reformation onward, but if the mistakes were made long before in the second or third century, then they will never discover it unless they look for the earliest deviation from the faith of Yeshua as it was handed down throughout history. They only reinforce error after error, not realize the inception of the original error. Instead of showing ourselves students of God's Word, whereby we rightly divide and interpret God's Word correctly (historically, culturally, politically, linguistically), multitudes sit in churches Biblically illiterate and ignorant of Biblical truth. They only covet what they hear repeated Sunday after Sunday, and when questioned about their beliefs and how their beliefs often contradict Scripture, they too easily pass such challenges of as the pursuits of heretics. How sadly they are wrong!

Again the support of churches and ministries which teach truth and not more erroneous traditions concerning more "golden calves" are to be supported by the half-shekel offering and NOT THE TITHE! If such religious institutions and churches teach provable Biblical errors they should not be supported at all!

Let me reiterate, nowhere does the Bible teach that churches, church budgets, or ministries are to be supported through the Tithe! Yet, that was my experience for most of my life in the contemporary American Christian Church, and most likely, it is yours as well. Support of ministries from the Tithe is called "ROBBERY" by God in the Book of Malachi.

What we fail to take into consideration is that "atonement" is connected to our faithful support of Biblical truth though offerings over and above the Tithe. Using the Tithe in place of the "half-shekel" offering does not bring the desired atonement according to Holy Scripture!

Supporting of institutions who uncompromising teach the truth of Scripture through offerings above the Tithe secures for the giver "ransom for his soul," since most likely we all have at one time or the other participated in neo-paganism done in Yeshua's name or been involved in idolatry whether we knew it then or not. Thus the major importance in understanding this commandment and practicing it correctly in our lives.

Let us look at the Hebrew word for "ransom":

Lexicon Hebrew 3724

03724 kopher {ko'-fer} from 03722; TWOT - 1025b; n m AV - ransom 8, satisfaction 2, bribe 2, camphire 2, pitch 1, sum of money 1, village 1; 17

- 1) price of a life, ransom, bribe
- 2) asphalt, pitch (as a covering)
- 3) the henna plant, name of a plant (henna?)
- 4) village

The root word is:

Lexicon Hebrew 3722 03722 kaphar {kaw-far'} a primitive root; TWOT - 1023,1024,1025,1026; v AV - atonement 71, purge 7, reconciliation 4, reconcile 3, forgive 3, purge away 2, pacify 2, atonement...made 2, **merciful** 2, cleansed 1, disannulled 1, **appease** 1, put off 1, pardon 1, pitch 1; 1) to cover, purge, make an atonement, **make reconciliation**, cover over with pitch

- 1a) (Qal) to coat or cover with pitch
- 1b) (Piel)
- 1b1) to cover over, pacify, propitiate
- 1b2) to cover over, atone for sin, make atonement for
- 1b3) to cover over, atone for sin and persons by legal rites
- 1c) (Pual)
- 1c1) to be covered over
- 1c2) to make atonement for
- 1d) (Hithpael) to be covered

God's mercy is seen in providing you and I a means of atoning for past times where we participated in false worship by giving us a way whereby we can today make reconciliation with God because of our false worship.

**Literally we pacify His wrath over the idolatry we practiced.** Notice carefully that this half-shekel atonement money is for atonement for **sins done in rites and ceremonies** that are considered as Law; literally what we do or once did thinking that it was both desired and commanded by God. **It is through supporting churches and ministries, not with the Tithe but with the half-shekel offering over and above the tithe, that we literally cleans ourselves before God of past idolatries and receive the mercy of God; thus bringing reconciliation with God in these regards.**

Further evidence is demonstrated that the offering we are to bring consists of a contribution of money as seen below when looking at the Hebrew word used in the verse for "offering."

Lexicon Hebrew 8641

08641 t@ruwmah {ter-oo-maw'} or t@rumah (Deut 12:11) {ter-oo-maw'} from 07311; TWOT - 2133i; n f AV - offering 51, oblation 19, heave 4, gifts 1, offered 1; 76

- 1) contribution, offering
- 1a) a heave offering
- 1b) any offering
- 1c) an offering to God
- 1d) an offering (of grain, money, etc)
- 1e) contribution

Notice also that **this offering is to be used specifically for the "service" of the ministry of the congregation**, regardless whether it was for the Tabernacle back then or churches today. The Hebrew word used for "service" is as follows:

Lexicon Hebrew 4150 04150 mow`ed {mo-ade'} or mo`ed {mo-ade'} or (fem.) mow`adah 2 Chr 8:13) {mo-aw-daw'} from 03259; TWOT - 878b; n m AV - congregation 150, feast 23, season 13, appointed 12, time 12, assembly 4, solemnity 4, solemn 2, days 1, sign 1, synagogues 1; 223

- 1) appointed place, appointed time, meeting
- 1a) appointed time
- 1a1) appointed time (general)
- 1a2) sacred season, set feast, appointed season
- 1b) appointed meeting
- 1c) appointed place
- 1d) appointed sign or signal
- 1e) tent of meeting

Notice carefully that the half-shekel offering was given by the congregation at an appointed place and at an appointed time; all of which took place around their meeting together.

The root word for "service" in the Hebrew is even more descriptive:

Lexicon Hebrew 3259 03259 ya`ad {yaw-ad'} a primitive root; TWOT - 878; v AV - meet 7, together 5, assemble 4, appointed 3, set 3, time 2, betrothed 2, agreed 1, appointment 1, gather 1; 29

- 1) to fix, appoint, assemble, meet, set, betroth
- 1a) (Qal) to appoint, assign, designate
- 1b) (Niphal)
- 1b1) to meet
- 1b2) to meet by appointment
- 1b3) to gather, assemble by appointment
- 1c) (Hiphil) to cause to meet
- 1d) (Hophal) to be set, be placed before, be fixed

**Again, we see conclusively, that the half-shekel offering over and above the Tithe & supported the meeting and assembling of the congregation for service unto the L-RD.** It covered not only the "place" where they met, but all expenses related to their "services." Notice carefully that this "atonement offering for their previous false worship" was to be placed before something or someone. It is not too hard to figure that it was placed before God as a sign of their repentance and atonement for past idolatries.

**It is this "atonement" and "ransom for our souls" for past idolatries that serves as a "memorial" in behalf of the repentant before the L-RD.**

Look at the Hebrew word for "memorial."

Lexicon Hebrew 2146 02146 zikrown {zik-rone'} from 02142; TWOT - 551b; n m AV - memorial 17, remembrance 6, records 1; 24

- 1) memorial, reminder, remembrance

The root word is:

Lexicon Hebrew 2142

02142 zakar {zaw-kar'} a primitive root; TWOT - 551; v AV - remember 172, mention 21, remembrance 10, recorder 9, mindful 6, think 3, bring to remembrance 2, record 2, misc 8; 233

- 1) to remember, recall, call to mind
- 1a) (Qal) to remember, recall
- 1b) (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind
- 1c) (Hiphil)
- 1c1) to cause to remember, remind
- 1c2) to cause to be remembered, keep in remembrance
- 1c3) to mention
- 1c4) to record
- 1c5) to make a memorial, make remembrance

When we begin to Tithe correctly, and then take upon ourselves the commandment of the half-shekel offering to support true Biblical ministries which teach the "narrow way, then we bring ourselves before God for His remembrance of both our repentance and love for Him and His truth. Each time we support true ministries from offerings over and above the Tithe we cause God to remember our total dedication to His Word which we both hold, propagate, and finance as our responsibility before our brothers and sisters whom are still embedded in false teachings and man-made traditions that look religious, but when exposed to the light of Yahweh's Holy Torah, are full of dead men's bones.

Lastly notice that all were to support the going forth of the truths of God's Word equally. No one was to give more or less than the other. This ensures that the rich will not dominate the poor in the church, thus reinforcing that God is not a respecter of persons, and neither should Pastors or Preachers. Oh how God hates clique in churches, those because of influence, power, or money have the "inside tract" with the Pastors, where the "blue color worker" is shunned for his inability to contribute more than the next person of higher social status. I have seen this game played first hand by the best of them when I Pastored full-time in the Metroplex.

As you can now clearly see, the Bible does not allow for support of ministry through the Tithe, but only through offerings above the Tithe. Only part of your Tithe goes to support the "minister," for those who labor hard in word and doctrine are worthy of double honor (money in Greek-thus we are not to muzzle the ox that treads out the grain and spiritual truths for the rest of us); but never should the Tithe or part of the Tithe go to finance and support the ministry, the church, or the church's budget and expenses. That is relegated to offerings over and above the Tithe.

Lastly, this will be shocking to most Pastors and Preachers today, but women are exempt from the support of the Tabernacle, Temple, or Church according to Jewish Law. That means that no longer will widows have to give money to the church to buy God's favor as they have been erroneously told. Too often when Pastoring I encountered widows with children or unmarried women with children who struggled to eat and clothe themselves because they had been told that they would be robbing from God if they didn't give to the church. This abomination and false teaching is incorrect on two fronts: 1) women are exempt from supporting ministries based upon the example that women in Israel were exempt from giving to the Temple and Tabernacle in the form of the half-shekel offering, and 2) the Tithe is NEVER to be given to a religious institution to further ministry in any form whatsoever! However, women are still required to support with part of her Tithe the minister, the celebration of the Festivals and Sabbaths throughout the year, as well as support the poor, other widows, orphans, sick, etc.

In addition to the half-shekel offering, imposed annually on rich and poor alike for the maintenance of the Tabernacle and Temple and the Church, the citizens had to provide for the maintenance of the support of the poor, the Levites (teachers), and the celebration of Biblical Festivals and Sabbath. This much neglected teaching is responsible for making multitudes of good people guilty of "robbing God in Tithes and Offerings" for they contribute their Tithe moneys to religious institutions which do not place their gifts and offerings in the commanded and designated places required by God in Scripture. Again the traditions of men and you church have taken the place of the Bible and few are aware of this tragic sin because of their lack of Biblical knowledge.

Thus, by default, being told they "rob God" if they don't give to the Church, in harsh reality, they "rob God" by giving to those religious institution which use their Tithe to run the Church instead of adhering to the half-shekel offering above the Tithe for support of the Church.

Don't be guilty of robbing God by failing to place your Tithe in those places where Yahweh (God) has placed His name in Scripture as approved places where blessings can come from such obedience in giving. Likewise, don't be guilty of robbing God of your offerings as well as failing to support financially ministries that expose error and false worship with your offerings over and above the Tithe. The paradox is ironic, but regretfully, our failure in obedience in both the Tithe and Half-shekel offerings are sin before God of the highest order for it brings the curse of Malachi 3 upon us And the supreme tragedy is that the curse comes because we trusted others to give for us, and our Tithes and offerings above the Tithe are misrepresented and misapplied by those we trust; namely our Pastors and Preachers who use the funds we give to whatever pressing need they desire (regardless of Scripture). This is all done behind closed doors and with the assent of the multitudes with closed minds who are unknowing of God's commandments in these regards.

May God forgive us for our lack of study of His Word where these concepts can be discovered and adhered to by those concerned about obeying God more than men, thus ensuring the worship of our Father in Heaven in Spirit and in Truth, and not in the traditions of your church which again makes the Word of God of non-effect!

## IF YOU WON'T BELIEVE ME-WILL YOU BELIEVE THE PROPHET HAGGAI?

A striking illustration of the results of selfishly withholding the half-shekel offering from the cause of God was given in the days of the prophet Haggai. After their return from the captivity in Babylon, the Jews undertook to rebuild the temple of the Lord; but meeting determined opposition from their enemies, they discontinued the work (quit contributing the half-shekel offering along with free will offerings since they were starting from scratch); and a severe drought, by which they were reduced to actual want, convinced them that it was impossible to complete the building of the temple.

"The time is not come," they said, "the time that the Lord's house should be built." But a message was sent them by the Lord's prophet: "Is it time for you, O ye, to dwell in your paneled houses, and this house lie waste (God's house)? Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." Haggai 1:2-6.

And then the reason is given: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. SOUND FAMILIAR? Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house. Parallels must be made! The commandments of God concerning His House lie in waste while mankind runs to their own traditions! Look at the tragic results that come from not obeying the Word of God but relying on men's traditions instead..." "Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." Verses 9-12.

*"When one came to a heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands." Haggai 2:16, 19.*

Having already experienced God's curse for not giving and building God's house correctly and roused by these warnings, the people set themselves to build the house of God and build it correctly



**with God's blessings.** Then the word of the Lord came to them: **"Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, . . . from this day will I bless you."** Verses 18, 19.

Today although God's House (the Church) is anything but laid waste as we examine the architectural monuments chiseled from marble built with the multiple Tithes belonging to the widows, the orphans, the sick, lame, and blind, **there is no doubt that the Houses of God today suffer from a greater waste than in the days of Haggai the prophet. The Church today suffers from a famine of the Word of the Living God and lies in waste...devoid of many truths, which when adhered to will bring the supernatural blessings of God to our lives to which we are content to live without; continually blaming the Devil for blocking our blessing. The blame should be placed upon teachers of God's Word who are not capable of handling their positions and who have not prepared themselves adequately before God for such a high call.**

**We are warned to "CONSIDER OUR WAYS."** It would do you well to begin to study the Bible as you never had to see if these things be so.

Let us not fail to learn from the example set for us by the people of Haggai's day who heard a message of correction and heeded it. Let us set ourselves to build the House of God correctly, properly giving offerings over and above the Tithe to support the Church where each male member over twenty years of age contributes monthly or yearly the same in order to finance the ministry. This will encourage the church to live within the budge of its congregation, and some may even be forced to close its doors. But don't loose heart, the home church is where it all started and the New Testament informs us that from such an environment all the world heard the Word of God; yet we are told today that with the multitude of mega-churches that we haven't enough satellites, radio and TV stations to reach the globe yet. Something is desperately wrong with the methods we have chosen to accomplish such a grand task.

Is God holding back His blessing because of our disobedience? Are you tired of making excuses why many things don't work in the Spirit realm anymore? This was very embarrassing to me when in full time ministry when having to explain to the people why what they read in the Bibles about giving and blessings, for example, was not happening in their lives. The answer is that we are robbing God of His Tithes and offerings as revealed in this article. It is obvious to the critical Bible student that our obedience is lacking in many areas, of which the Tithe and half-shekel offering are only the beginning.

Often I, having the same questions, would ask my spiritual authorities why what we are reading in the Bible was not our experience. Too often the same answer was given...."we lack faith." **Dear Christian, it is not faith we lack...but OBEDIENCE!** We failed to "CONSIDER OUR WAYS;" but I pray you won't let this courageous teaching be set upon a shelf somewhere to collect dust, and fail to CONSIDER YOUR WAYS in light of what you have just learned. Remember, it was only when the people of Haggai's day began to give correctly [both in Tithes and half-shekel offerings] and build the House of God CORRECTLY that God said **"from this day will I bless you." What day? The day they began to give correctly!**

There is only one thing for the "thinking Christian" to do; verify what I have taught you by your own Scriptural and Historical analysis, repent, ask for forgiveness before God, and begin to Tithe correctly and bring your support of Biblical Truth in the form of the half-shekel offering to those who dare courageously to preach the truth when is unpopular to do so in our religious society today. If you desire to learn the truth from religious fiction, I sincerely invite you to inquire as to how you may obtain more teachings that will ensure your life will be more Biblically correct and more pleasing to the God you love. Remember Yeshua said "why do you say you love me and not obey me?" Are we? May God bless you and yours. Shalom.



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# WE MUST PAY OUR TITHES ONLY AT THE PLACE WHERE G-D HAS CHOSEN TO PLACE HIS NAME

Before proceeding it is mandatory that you have read and understood our previous article entitled: "The Biblical Tithe." It was in this article, if you remember, that we delineated the various Commandments concerning where G-d commanded His Tithe (The Lord's Tithe) was to be given, how often, and in what proportion. Possessing this information then we can move on to more serious studies.

During my tenure at Pastor at one of the largest charismatic churches in the Dallas-Ft. Worth metroplex, I believe no other teaching of Yahweh was so mistakenly taught from our pulpit, as well as by the majority of pastors of multitudes of churches in our land, including the television and radio airways, as the commandments concerning our giving of offerings and tithes. Let us remember that the Holy Scriptures must be our guide in faith and practice, and not our traditions no matter how "holy" we have come to believe they are, as often "FALSE TEACHINGS" come from our pulpits and we are unaware if we have not studied the Bible for ourselves in the matter. That is where I found myself years ago as I "BELIEVED EVERYTHING MY PASTOR TOLD ME;" never checking him out in the matter to "see if those things be so."

Few "believers" in the contemporary churches of today realize that Yahweh actually SPECIFIES THE PLACE one may LEGALLY pay their TITHES! However, "Satan influenced" FALSE TEACHERS want to keep this knowledge a secret because they "preach tithing" or "beg for money" on a regular basis, and they certainly can NOT BRING THE TRUTH on TITHING and still expect their deceived and manipulated followers to DONATE to them!

***Nevertheless, the LAW OF YAHWEH is the ONLY TRUTH in which we can rely!***

**Answer for yourself:** Let me ask you a very simple question. If the BIBLE TEACHES SOMETHING DIFFERENT ON A SUBJECT THAN WHAT YOUR PASTOR OR YOUR DENOMINATION TEACHES, THEN WHICH SHOULD YOU BELIEVE?

On the surface that seems almost too simple a question to ask, but I dare say almost ALMOST ALL CHRISTIANS I KNOW DISOBEY YAHWEH IN THEIR GIVING SUNDAY AFTER SUNDAY AND NEVER KNOW IT; always responding in hope that after they give that NEXT OFFERING YAHWEH WILL SURELY ANSWER THEIR PRAYERS AND GIVE THEM THAT "HUNDRED FOLD RETURN." The sad reality is that they are led by the "blind" to give, and give, and give, yet their ship never seems to come in.

**Answer for yourself:** WHERE IS YAHWEH IN ALL OF THIS?

We at Bet Emet Ministries do not want you money. Often we suffer ridicule and slander by good people who lack Biblical understanding for teaching the HARD FACTS OF THE BIBLE THAT FLY IN FACE OF MAN'S TRADITIONS THAT MAKE THE WORD OF OUR PRECIOUS YAHWEH OF NONE EFFECT. Such false teachings are to be "ridiculed" and "shamed openly" as YAHWEH COMMANDS IN HIS WORD (Deut 12 commands us to destroy, denounce, even ridicule openly FALSE TEACHINGS AND PREACHINGS that destroy and corrupt the LORD'S TRUTHS!). We are NEVER to speak derogatorily about others or ridicule them and their teachings UNLESS THEY PRACTICE IDOLATRY AND THEN WE ARE COMMANDED TO EXPOSE THEM RUTHLESSLY AND DESTROY THEIR ALTARS AND PLATFORMS THEY USE FOR FALSE WORSHIP WHICH DECEIVES THE MULTITUDES. Such MISPLACED WORSHIP (in our erroneous practice of giving OUR TITHES) is considered IDOLATRY BY YAHWEH AND HIS HOLY SCRIPTURES whether we like it or not! I have been guilty of this very "sin" through ignorance of His laws, but not more! SADLY, THE WORSHIP IN OUR GIVING OF TITHES AND OFFERINGS IS BEING DIVERTED FROM YAHWEH'S PLACE PRESCRIBED IN HIS HOLY SCRIPTURES. SUCH DIVERSION OF KINGDOM FUNDS ROBS YAHWEH AND HIS PEOPLE OF HIS BLESSINGS THAT COME FROM OBEDIENT GIVING. THIS IS THE WORSHIP OF MONEY AND MAN'S GOALS INSTEAD OF YAHWEH' KINGDOM! For this reason Mary and I are not man-pleasers, but rather choose to please our LORD and Savior for the truths He brings us that "open our blind eyes and deaf ears" in order that we may live a life more pleasing to Him, thus influencing others to SEEK THE LORD OF HEAVEN AND EARTH in obedience which is the ULTIMATE MANIFESTATION OF OUR LOVE FOR HIM!

We now enter into a deep study that will shed much light on proper giving as the Holy Scriptures teach. Once you see this for yourself we only ask that you honestly evaluate your experience in light of what you have learned.

## THE LAW OF YAHWEH...DEUTERONOMY 12:5-8 SAYS:

Please note carefully what these Scriptures say: To THIS "CHOSEN PLACE" YOU ARE TO GO, and "THERE" you MUST PAY YOUR TITHES.

Answer for yourself: What is this "chosen place?" Is it your church? What if you found out that it was not?

Understand that we just read the LAW and COMMANDMENT of Yahweh....one of the 613 Laws of Yahweh, found in the first five books of your Bible. Such LAW AND COMMANDMENTS will never be taught by most of the preachers of our land because they are in the practice of using YAHWEH'S TITHE TO BUILD PERSONAL AMBITIONS (CALLED MINISTRIES) AND MORE TELEVISION STATIONS AND BUILDINGS, and let us be the first to say that this applies to the preachers of the "feast keeping" churches as well.

Answer for yourself: Does G-d allow for the TITHE to be used on these ventures? Before you say "yes" you need to keep reading; not only this article, but the remainder in our series on the tithe.

The Great Commission of taking into all the world the KINGDOM OF G-D BY TEACHING THEM NATIONS TO OBSERVE WHATSOEVER YESHUA COMMANDED HIS DISCIPLES HAS BEEN REPLACED TODAY WITH A MISSION OF BUILDING TV AND RADIO STATIONS, from which there is little Bible study or no Bible study at all; just the financing of lavish studios with lots of expensive decorations from where they continually beg for your money, asking incessantly to "send them your money today" in order to save the world. They say "if only you will send in your love gifts, G-d will reward you financially. Often such people who respond use their TITHE MONEY to finance these FALSE PREACHERS, and if they do, then such action shows a complete lack of understanding of what G-d has commanded in His Word concerning the proper use of the tithe. Usually they give you some neat things for your money, in other words you ARE LITERALLY BUYING RELIGIOUS PARAPHERNALIA such as tapes, books, plaques, glasses, sculptures lifetime memberships, etc. YOU ARE NOT GIVING ANYTHING! It saddens me but you could almost call it the CHRISTIAN SHOPPING NETWORK; in fact I saw such a program last week in Dallas that TICKED DOWN THE TIME REMAINING for unsuspecting PRECIOUS PEOPLE to send in their

**\$58.00 for 58 Blessings before TIME RAN OUT! These "THIEVES FOR G-D" cause the unsuspecting TO FINANCE THE KINGDOM OF THE PREACHER INSTEAD OF YAHWEH!**

## **EXAMINING THE "PLACE" WHERE G-D HAS COMMANDED TITHES BE GIVEN**

Now listen carefully. **These "FALSE TEACHERS" AND "FALSE PROPHETS" who ENTERTAIN THE FLOCK instead of TEACHING THE FLOCK** are SPOKEN OF in the prophecies written in your own Bibles, and it is through Yahweh's PROPHECIES that one MUST SEARCH in order to **find the PLACE YAHWEH HAS CHOSEN TO ESTABLISH HIS NAME!**

**All over the world today you can find "THOUSANDS AND THOUSANDS OF PREACHERS WHO COME IN THE OWN NAMES with NO WRITTEN AUTHORITY FROM YAHWEH TO BACK UP THE MESSAGES THEY BRING OR THE DOCTRINES THEY TEACH."**

We appeal to you to open your hearts to the "WAY, THE TRUTH, AND THE LIFE" OF YAHWEH'S WORD and cast out the leaven of the false teachers whose doctrine cannot withstand the scrutiny and comparison with YAHWEH'S HOLY SCRIPTURES. We at Bet Emet Ministries believe the Bible Yeshua used, the Torah, and **if someone teaches something opposite to the teachings of the Torah he is in YAHWEH'S WORDS A FALSE TEACHER AND A FALSE PROPHET, no matter how many degrees or positions he may have held in his denomination. HIS DENOMINATION IS NOT YESHUA'S DENOMINATION! TRUTH IS TRUTH AND ERROR IS ERROR! LET YAHWEH'S WORD BE HELD IN YOUR HEARTS OVER ALL FALSE TEACHINGS WHICH ABOUND!**

**LACKING WRITTEN AUTHORITY FROM YAHWEH FOR WHAT THEY TEACH ABOUT TITHING** they falsely justify their selfish ambitions by teaching to the **BIBLICALLY UNIFORMED** (the majority of good people who attend the majority of churches in our country today) that "one" or "all" of the Laws of the Kingdom of Yahweh are "done away with." Yet there is absolutely **NO SCRIPTURE** to justify many of their "preaching." Many quote Paul in saying that "Christ is the end of the Law."

## **HAVE THE LAWS CONCERNING TITHING BEEN DONE AWAY WITH?**

**Answer for yourself:** Have you ever wondered that if the Laws concerning tithing have been done away with (because according to Paul Christ is the end of the Law) then why do ministers repeatedly turn to Malachi and use it in their tithing "pitches" to their congregations.

**Answer for yourself:** Have you ever studied for yourself what the "storehouse" was, and if you had, then you would quickly realize that is has nothing to do with a "church" today; in fact, it is just the opposite of what the church is and does (practically). More on that later.

**Answer for yourself:** Have you ever looked up the word "end" in that Scripture (Romans 10:4) in your Strong's Concordance or Greek Lexicon?

The Greek word for "end" is Strong's # 5056. **The Greek word is "telos": to set out for a definite point or goal, the point aimed at as a limit, the conclusion of an act or state, the result, ultimate result, a continual custom, finally, uttermost. This Scripture has nothing to do with YAHWEH'S LAW ENDING, AND IF ANYTHING, IT TEACHES THE CONTINUANCE OF HIS LAWS.**

**Answer for yourself:** What did Yeshua say in Matt. 5:17:



## Matthew 5

- 17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

**Answer for yourself:** Do you not realize that if you obey YAHWEH'S COMMANDMENTS as I am sure you will agree that Yeshua continually did, never disobeying his Father, then your life will be modeled to the goal of being like and living like Christ?

**Answer for yourself:** Are we not to imitate Yeshua?

**Answer for yourself:** Is he not "the point aimed at" as we reject the conforming influences in the world and choose rather to be transformed into the image of G-d as seen in Yeshua?

**Answer for yourself:** Are we not at the end of our lives to arrive at a point of conformity to Yahweh's Laws that we take upon ourselves the very stature of Christ?

**Answer for yourself:** Is G-d and His ways not the goal we pursue in life and model our lives after?

**We at Bet Emet maintain without apology that it is IMPOSSIBLE TO PATTERN OUR LIVES AFTER THE G-DLINESS WE SEE IN JESUS AND HIS LIFE, SEEING HIM AS THE GOAL WE ASPIRE TO IN ALL CONDUCT, BEHAVIOR, FAITH AND PRACTICE, IF WE NEGATE OR BELIEVE THE LAWS OF YAHWEH HAVE PASSED AWAY! To say the Laws that Yeshua lived by and modeled for us by his obedience are "done away with" obliterate the GOAL TO WHICH WE ARE ASPIRE TO ATTAIN IN THIS LIFE!**

**Thus, THERE IS NOT SCRIPTURE TO JUSTIFY THE "PREACHING" OF SUCH FALSE DOCTRINE AS WE SEE IN OUR CHURCHES TODAY WHEREBY THE TITHE IS TO BE USED IN THE MANNER THAT THE VAST MAJORITY OF CHRISTIAN CHURCHES IN OUR LAND USE IT. We should be ASHAMED that we have let ourselves be led by "BLIND TEACHERS AND PREACHERS" WHO HAVE LED US TO SIN IN THE NAME OF JESUS BY DISOBEYING YAHWEH'S LAWS; ONE SUCH LAW IS THE LAW OF TITHING TO THE PLACE WHERE YAHWEH HAS PLACED HIS NAME!**

## IS IT POSSIBLE TO TITHE AND SIN?

I understand Yahweh's anger at the false teachings and false preachers that lead thousands and thousands of people to follow them in their deception, even though Yahweh warned over and over, that: "MANY FALSE PROPHETS (FALSE TEACHERS) will DECEIVE THE WHOLE WORLD," as we have read in Revelation 12:9. MANY FALSE PROPHETS (FALSE PREACHERS) will arise and WILL DECEIVE the many, as is clearly written in Matthew 24:11: "any MANY FALSE PROPHETS (FALSE PREACHERS) will rise and WILL DECEIVE THE MANY." Second Peter 2:1 states: "But there were also FALSE PROPHETS (FALSE PREACHERS) among the people, just as there WILL BE FALSE TEACHERS AMONG YOU, who will secretly bring in damnable heresies, even denying the Redeemer Who brought them, and bringing swift destruction upon themselves."

**It is THE MANY FALSE PREACHERS, those who preach AGAINST the Law of Yahweh, which if obeyed would lead the giver to tithe properly, who are leading this world to commit SIN! Realize THE TRUTH of what Yeshua was saying in Matthew 24:12: "And because "INIQUITY" will abound, the LOVE of the many will grow cold." This is happening today in the churches of America WHEN WE GIVE TITHES DESIGNATED BY YAHWEH FOR THE POOR, THE FATHERLESS, THE SICK, ETC., AND BUILD BIGGER AMPHITHEATERS AND CHURCHES, THEREBY CONTINUALLY BUILDING CONTEMPORARY TOWERS OF BABEL THAT TEACH DOCTRINE THE VIOLATES THE BIBLE!**

The word translated "INIQUITY" (And then will I profess unto them, I never knew you: depart from me ye that work iniquity) is the word #458, in Strong's Greek Dictionary as used in Matt. 7:23, and means: "anomia,"



from #459, illegality, ie. violation of law or generally wickedness: iniquity, transgress, transgression of the law, unrighteousness. Strong's #459 means: "anomos," lawless, NOT SUBJECT TO JEWISH LAW, by implication a Gentile, wicked, without law, lawless, transgressor, unlawful, wicked.

**Answer for yourself:** Let us ask you: Is this a New Testament Scripture?

**IT SURE IS! THEN SOMETHING IS WRONG WITH THE TEACHING THAT TELLS YOU THE LAW OF YAHWEH IS PASSED AWAY BECAUSE YOUR NEW TESTAMENT (RIGHTLY UNDERSTOOD IN THE ORIGINAL WORDS) TEACHES YOU ENTIRELY SOMETHING DIFFERENT THAN THE MAJORITY OF FALSE TEACHERS AND PREACHERS ON TELEVISION, RADIO, AND THE MANY STREET CORNERS TEACH.**

**Answer for yourself:** Who are you going to believe?

**Answer for yourself:** Are we not supposed to teach the Bible?

**Answer for yourself:** Are we not to pattern our lives after the Bible?

**Answer for yourself:** Can you show me where we have the right to teach a tradition we received as a child and grew up revering as an adult in the FACE OF BIBLICAL FACT THAT PRONOUNCES SUCH BELIEFS AND TEACHINGS A LIE?

**WE HAVE SINNED! WE HAVE LED OTHERS TO SIN IN IGNORANCE LIKE OURSELVES!**

Paul teaches us that he "WOULD NOT HAVE US BE IGNORANT BRETHREN! We at Bet Emet only wish to teach you the Bible, not destroy Yeshua's church, **BUT IF WE ARE TO BE CO-LABORERS WITH YESHUA, HOW DARE I TEACH SOMETHING DIFFERENT THAN THE ARCHITECT'S PLANS!**

I just showed you that James Strong, author of his Concordance, calls this "LAW" that we violate (WHICH WILL CAUSE YESHUA TO TELL US TO DEPART FROM HIM) the "JEWISH LAW" which refers to the TORAH, or the FIRST FIVE BOOKS of the Bible. Yeshua said "BECAUSE THE BREAKING of the Law of Yahweh WAS ABOUNDING, the LOVE of the MANY was growing cold."

**Answer for yourself:** HAS NOT OUR LOVE FOR OUR NEIGHBOR GROWN COLD WHEN WE IN EFFECT DISOBEY THE COMMANDMENTS CONCERNING THE TITHE BY FAILING TO FEED, CLOTHE, EDUCATE, BUY MEDICINE OR EYEGLASS FOR, PROVIDE HEARING AIDS FOR THE DEAF AND WALKING CANES FOR THE LAME, DELIVER FROM WELFARE ROLLS MANY BY TEACHING A SKILL, ETC., AND IN ITS PLACE USE SUCH MONEY COMMANDED BY G-D TO BE USED ONLY IN THESE AREAS TO BUILD MULTI-MILLION DOLLAR BUILDINGS USED FOR BEGGING FOR MORE MONEY TO FINANCE SUCH EDIFICES THAT OUR CHILDREN WILL STRUGGLE THEIR WHOLE LIVES TO PAY?

In effect, Yeshua was CONDEMNING the FALSE PREACHERS in this world and does so today!

Let us examine what Yeshua says in Matt. chapter 24:5: "MANY FALSE PREACHERS would come AGAINST HIS NAME, AND WOULD DECEIVE THE MANY;" In Matt. 24:9 Yeshua teaches us that the breaking of Yahweh's Law sill abound, which shows that it is the "teaching" of these FALSE PREACHERS that causes the LOVE of the people to grow cold BECAUSE these FALSE PREACHERS "TEACH" AGAINST THE LAWS WRITTEN IN THE HOLY SCRIPTURES, "preaching" that they are "done away with."

***These FALSE TEACHERS do not want you to keep Yahweh's Laws.***

**Answer for yourself: WHY?**

**If the people of this world OBEYED YAHWEH'S LAWS, then these same people would TAKE THEIR TITHES TO THE PLACE YAHWEH HAS CHOSEN TO ESTABLISH HIS NAME, RATHER THAN to the Churches and Assemblies where "MEN" have chosen to start "THEIR OWN RELIGIOUS WORKS." THESE FALSE TEACHERS ROB YAHWEH'S CHILDREN OF BLESSINGS ONLY WHICH YAHWEH WILL GIVE THROUGH OTHERS BY THE CORRECT DISTRIBUTION OF THE TITHE. THESE FALSE TEACHES build bigger TEMPLES and CHURCH BUILDINGS, MORE TELEVISION CHANNELS THROUGHOUT THE LAND, BUY MORE EXPENSIVE TELEVISION TIME IN STEAD OF FEEDING THE HUNGRY, CLOTHING THE NAKED, PROVIDING MEDICAL SERVICES TO THE POOR WHO CANNOT AFFORD THEIR OWN. I could go on but the tithe was NEVER MEANT to be used in the manner we see today!**

**Answer for yourself:** Let me ask you, what does a widow woman with dependent children need more, her rent paid because she is sick, or to send in \$40.00 a month for ten months in hopes that her "hundred fold" blessing will miraculously fall from the sky? I plead with those who read this newsletter to arise from religious slumber and wake to the truth contained in the Bible.

**Many will feel we at Bet Emet have a "critical spirit" or are "bitter" because we ATTACK THE ERROR IN DOCTRINE taught as truths to the Body of Christ. I call you attention to Deuteronomy chapter 12:2-5 where we are instructed to "UTTERLY DESTROY ALL THE PLACES, WHERE IN THE NATIONS WHICH YE SHALL POSSESS SERVED THEIR G-DS, UPON THE HIGH MOUNTAINS, AND UPON THE HILLS, AND UNDER EVERY GREEN TREE: AND YE SHALL OVERTHROW THEIR ALTARS, AND BREAK THEIR PILLARS, AND BURN THEIR GROVES WITH FIRE; AND YE SHALL HEW DOWN THE GRAVEN IMAGES OF THEIR G-DS, AND DESTROY THE NAMES OF THEM OUT OF THAT PLACE. YE SHALL NOT DO SO UNTO THE LORD YOUR G-D, BUT UNTO THE PLACE WHICH THE LORD YOUR G-D SHALL CHOOSE ...TO PUT HIS NAME..SHALL YE SEEK..AND SHALL YOU COME."**

***Notice we are to "UTTERLY DESTROY" ALL THE PLACES...OF FALSE WORSHIP. Let me ask you a question:***

**Answer for yourself:** IF YOU ARE GIVING YOUR TITHES AND OFFERING IN ERROR, IS THIS NOT A MANIFESTATION OF FALSE WORSHIP?

**Answer for yourself:** IS NOT YOUR HEART AND MIND LED ASTRAY IN CORRUPT WORSHIP WHEN WE GIVE OPPOSITE TO HOW THE BIBLE INSTRUCTS?

We are commanded to UTTERLY DESTROY FALSE WORSHIP. "UTTERLY DESTROY" are the same words in Hebrew corresponding to Strong's # 06: "break, destroy, destruction, cause to make to perish." Yahweh desires we **DESTROY ALL SPIRITUAL UNTRUTHS. We are to "OVERTHROW" false altars diverting sacrifices and offerings not warranted by YAHWEH IN HIS HOLY LAW. WE ARE TO OVERTHROW FALSE WORSHIP;** Strong's #5422 corresponds to "nathats" in Hebrew: "tear down, beat down, break down, cast down, destroy, overthrow, pull down, throw down." **We are to "BREAK" the pillars of untruths that keep YAHWEH'S CHILDREN IN SPIRITUAL BONDAGE THAT BRINGS THE CURSES (absence of Blessings) TO THEIR LIVES. "BREAK" is Strong's # 7665 corresponding to "shabar" in Hebrew: "burst, break down, broken hearted, bring to birth, crush, destroy, hurt, tear." We are to "HEW DOWN THE GRAVEN IMAGES." "HEW" corresponds to Strong's # 1438 corresponding to "gada": "to destroy anything, cut asunder, cut down, cut off." Notice in Deut. 12:4 that "YOU SHALL NOT DO SO UNTO THE LORD YOUR G-D." In otherwords, WE ARE NOT TO DESTROY, CAUSE TO PERISH, TEAR DOWN, CAST DOWN, PULL DOWN, THE TRUTH ABOUT YAHWEH OR HIS LAWS. BUT WE DEFINITELY ARE TO DO THIS AND MORE TO FALSE TEACHINGS, DECEPTION, AND LIES THAT**

**LEAD US TO SIN AND KEEP US FROM THE TRUTH OF YAHWEH'S WORD. Notice also we are "TO CAUSE BROKEN HEARTEDNESS OVER THE SINS WE HAVE COMMITTED ALL THE TIME BELIEVING WE HAVE BEEN HONORING YAHWEH WITH OBEDIENCE" and "BRING TO BIRTH" THE TRUTH TO OUR HEATS!**

We at Bet Emet bring **SCRIPTURAL FACT TO YOUR AWARENESS** that you may "TEAR" your hearts and not your garments before Yahweh. **We at Bet Emet have the anointing of Jeremiah as found in the Scriptures. Look at Jeremiah 1:5-10 one and notice the CALL OF JEREMIAH WHO WAS LIKEWISE SENT TO A RELIGIOUS PEOPLE TO CONFRONT THEM WITH THEIR SINS IN HOPE OF REPENTANCE:**

### Jeremiah 1

- 5 Before I formed thee in the womb I knew thee; and before thou wast born I sanctified thee, [and] I ordained thee a prophet to the nations. {ordained: Heb. gave}
- 6 Then said I, Ah, Lord G-D! behold, I cannot speak: for I [am] a child.
- 7 But the LORD said to me, Say not, I [am] a child: for thou shalt go to all that I shall send thee, and whatever I command thee thou shalt speak.
- 8 Be not afraid of their faces: for I [am] with thee to deliver thee, saith the LORD.
- 9 Then the LORD put forth his hand, and touched my mouth. And the LORD said to me, Behold, I have put my words in thy mouth.
- 10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

**We at Bet Emet, like Jeremiah, ARE NOT AFRAID OF THE FACES OF THE FALSE TEACHERS AND FALSE PROPHETS WHO SPREAD LIES AND DECEPTIONS IN YESHUA'S NAME CONCERNING THE TITHE OR OTHER ERRORS FOR THAT MATTER (and believe me they abound...you only have to study our websites to see them). Truly the Lord has put his hand and touched my mouth with YAHWEH'S UNCOMPROMISING TRUTHS. YAHWEH has given us the call at Bet Emet "TO ROOT OUT, AND TO PULL DOWN, AND TO DESTROY, AND TO THROW DOWN," but notice for what purpose...."TO BUILD AND TO PLANT!"**

**Answer for yourself:** In otherwords, we desire that "fruit abound to your account" and if you disobey Yahweh in ignorance how can you expect rewards in the world to come my friend?

***NOTICE, we are NOT TO DESTROY, THROW DOWN THE SACRED WORD OF YAHWEH.. "YE SHALL NOT DO SO UNTO THE LORD YOUR G-D."***

**Answer for yourself:** If FALSE TEACHING AND FALSE PREACHING has PERVERTED YAHWEH'S TRUTHS ABOUT THE TITHE, IS THAT NOT DESTRUCTION OF HIS TRUTH?

**Answer for yourself:** WE ARE NOT TO DO SO UNTO THE LORD! THESE FALSE TEACHERS WHO TEACH OPPOSITE OF G-D'S WORD, ARE THEY NOT GUILTY OF DESTROYING YAHWEH'S WORD?

**Answer for yourself:** ARE WE NOT GUILTY IN MAINLINE CHRISTIANITY TODAY?

**Answer for yourself:** ARE YOU NOT BROKEN AND THE FALSE ALTARS OF YOUR HEAT AT COMING TO THE AWARENESS OF SUCH SINS?

**Answer for yourself:** ARE YOU NOT CONCERNING ABOUT YOUR REWARDS OR LACK OF REWARDS IN HEAVEN?

We call upon you to destroy the altars of man's teachings that live in your hearts **THAT HAVE REPLACED THE ALTARS OF YAHWEH'S TEACHINGS WHERE ACCEPTABLE SACRIFICES CAN BE MADE TO YAHWEH!**

**NOTICE what Yeshua says concerning these FALSE TEACHERS AND FALSE PREACHERS "who do religious works ON THEIR OWN," telling us THEIR SENTENCE in Luke 13:22-28:**

**Luke 13**

- 22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.
- 23. Then said one to him, Lord, are there few that are saved? And he said to them,
- 24 Strive to enter in at the narrow gate: for many, I say to you, will seek to enter in, and shall not be able.
- 25 When once the master of the house hath risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say to you, I know you not where ye are from:
- 26 Then ye shall begin to say, We ate and drank in thy presence, and thou hast taught in our streets.
- 27 But he shall say, I tell you, I know you not where ye are from; depart from me, all [ye] workers of iniquity.
- 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of G-d, and you [yourselves] thrust out.

Luke 13:26 teachers us that these "FALSE PREACHERS" in "RELIGIOUS WORKS" have proclaimed to their followers that they have "done the will of the Father" **but in reality have not!** Luke 13:27 teaches us that these "FALSE TEACHERS AND PREACHERS" who have promoted perversions and untruths, and promoted their own "RELIGIOUS WORKS INSTEAD OF THE WORKS OF G-D" are REJECTED! How horrible will the day of judgment be for both the "MANY WHO HAVE LEAD THE MULTITUDES AWAY FROM YAHWEH'S LAWS" as well as "THE MULTITUDES THEMSELVES"!" **Do not let that be you!**

***Yeshua says "GET AWAY FROM ME, ALL YOU 'WORKERS OF INIQUITY'!"***

By definition we find Strong's # 93 (iniquity) corresponding to "adikia" in Greek: "injustice, wrongful, unjust, unrighteousness, wrong." Although a different Strong's number from what we say in Matt. chapter 7, the meaning is the same. **LACK OF SUBJECTION TO JEWISH LAW-YAHWEH'S LAWS RESULTS IN UNRIGHTEOUSNESS and WRONG CONDUCT AND WRONGFUL WORSHIP! SUCH WRONG AND UNRIGHTEOUS WORSHIP IS SEEN IN BRINGING YOUR TITHES AND OFFERINGS TO PLACES OTHER THAT WHERE YAHWEH HAS PLACES HIS NAME. This plainly shows that these "religious leaders" have TAUGHT that the LAWS OF YAHWEH are "done away with," effectively leading their followers to COMMIT SIN!**

**Therefore, BECAUSE these "workers of iniquity" teach the people to commit iniquity, or BREAK THE JEWISH LAW-YAHWEH'S LAWS, THEY ARE CUT OFF FROM YAHWEH, as we see in Isa. 59:2: "BUT YOUR INIQUITIES HAVE SEPARATED BETWEEN YOU AND YOUR G-D, AND YOUR SINS HAVE HID HIS FACE FROM YOU, THAT HE WILL NOT HEAR."**

**The same LAWS OF YAHWEH which tells you that ONE TENTH of all your increase belongs to Yahweh, also TELLS YOU WHERE TO TAKE YOUR TITHES!**

**Deut. 14:22 instructs you TO TITHE! Deut. 12:5-8 tells you "WHERE TO TAKE THAT TITHE...AND IT IS NOT YOUR CHURCH IF THEY ARE NOT APPROPRIATING THE**

## **FUNDS IN THE COMMANDED AREAS AND IN THE COMMANDED AMOUNTS...FAILURE TO DO SO IS SIN...AND THEY MAKE YOU AN ACCESSORY TO ROBBERY OF G-D**

**Answer for yourself:** How can we "accept" the one Scripture that tells us to "pay our tithes" while rejecting the other **Scripture that tells us to "take our tithes TO THE PLACE YAHWEH HAS CHOSEN TO ESTABLISH HIS NAME?"**

**Such SALAD BAR CHRISTIANITY seen in the PICKING AND CHOOSING WHAT LAWS WE WILL AND WILL NOT OBEY IS SIN!** For those who think they can "change" or "delete" EVEN ONE OF YAHWEH'S LAWS, they should read the next two Scriptures:

***Deut. 4:2: "You shall NOT ADD to the word which I command you NOR SHALL YOU TAKE ANYTHING FROM IT, so that you may KEEP THE COMMANDMENTS OF YAHWEH your Father, which I command you."***

Revelation 22:18-19: "For I testify to everyone who hears the words of the prophecy of this Book: IF ANY MAN WILL 'ADD TO THESE THINGS,' YAHWEH WILL ADD TO HIM THE PLAGUES THAT ARE WRITTEN IN THIS BOOK: and if any man WILL TAKE AWAY from the WORDS OF THE BOOK OF THIS PROPHECY, YAHWEH WILL TAKE AWAY HIS PART OUT OF THE BOOK OF LIFE, and out of the holy city, and from the things which are written in this Book."

**Answer for yourself:** What is the Book of Life? The metaphorical concept of a Book of Life dates from the Bible (Ex. 32:32, Mal. 3:16, Ps. 69:29); to be omitted or "blotted out" from the book means death. This idea was subsequently connected with the notion of an annual balancing of the heavenly books on the Days of Judgment (Rosh HaShannah and the Day of Atonement). The Sefer ha-Hayim is the Heavenly ledger containing the record's of man's deeds and conduct throughout the year. Evil men are erased from the Book of Life and not inscribed with the righteous. Judah ha-Nasi said "Know what is above you..and Eye that sees, and Ear that hears, and a Book in which all your deeds are recorded" (Avot. 2:1)., while R. Akiba declared that "the ledger is open, then hands records (Avot. 3:16). Three separate "books" are opened on Rosh HaShannah: one for the thoroughly wicked, who are immediately condemned to death; a second for the wholly righteous, who are inscribed and sealed for life; and a third for "intermediate" or average people, whose fate is held in suspense until the Day of Atonement when it is sealed.

Everyone is made a promise by Yahweh, either a PROMISE OF BLESSINGS OR A PROMISE OF CURSINGS. Those WHO DELETE FROM or ADD TO THE LAWS OF YAHWEH are certainly made a "promise"-a promise that their opportunity for spiritual life with its attending REWARDS will be removed from them! James 2:10-11 states: "For whoever keeps the WHOLE LAW, and yet offends in ONE POINT, he is GUILTY OF ALL."

**Only YAHWEH has "LIFE" to give, and that is the reason Yeshua said in Matt. 4:4 that the only "WAY TO LIFE ETERNAL" IS THROUGH LIVING BY THE EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF YAHWEH."** This is also why those who DO YAHWEH'S COMMANDMENTS are BLESSED in Revelation 22:13 BECAUSE they PRACTICE THE "EVERY WORD" OF YAHWEH.

**Thus, each of us is responsible for paying our TITHES TO YAHWEH! First, by knowing "what" to TITHE UPON and THEN TO "SEEK THE PLACE" YAHWEH HIMSELF TELLS US....through his Prophets of old..WHERE HE HAS CHOSEN TO ESTABLISH HIS NAME."**

## **DO YOU KNOW WHERE TO "LEGALLY" PUT YOUR TITHES?**

Deuteronomy 12



- 5. But the place which the LORD your G-d shall choose out of all your tribes to put his name there, [even] his habitation shall ye seek, and there thou shalt come:
- 6 And there ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:
- 7 And there ye shall eat before the LORD your G-d, and ye shall rejoice in all that ye put your hand to, ye and your households, in which the LORD thy G-d hath blessed thee.
- 8 Ye shall not do after all [the things] that we do here this day, every man whatever [is] right in his own eyes.

**YAHWEH once chose Jerusalem as the PLACE TO ESTABLISH HIS NAME. However, YAHWEH REJECTED JERUSALEM....BECAUSE OF THE SAME THING THAT THE MAJORITY OF CHRISTIANITY IS DOING TODAY: REJECTING YAHWEH'S LAW, AND TURNING TO THE PRACTICE OF SIN INSTEAD! Jeremiah 23:9-11 teaches us why He rejected Jerusalem and reject us today if we practice sin instead of obedience to G-dly tithing:**

**Also let us read Jer. 23:14-17 and 26.27:**

### **Jeremiah 23**

- 14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them to me as Sodom, and the inhabitants of it as Gomorrah. {an...: or, filthiness}
- 15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land. {profaneness: or, hypocrisy}
- 16 Thus saith the LORD of hosts, Hearken not to the words of the prophets that prophesy to you: they make you vain: they speak a vision of their own heart, [and] not from the mouth of the LORD.
- 17 They say still to them that despise me, The LORD hath said, Ye shall have peace; and they say to every one that walketh after the imagination of his own heart, No evil shall come upon you. {imagination: or, stubbornness}

### **Jeremiah 23**

- 26 How long shall [this] be in the heart of the prophets that prophesy lies? yea, [they are] prophets of the deceit of their own heart;
- 27 Who think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal.

**BECAUSE OF SIN, BECAUSE OF THE BREAKING OF HIS LAWS, YAHWEH REJECTED THE LEVITICAL PRIESTHOOD AND THE PLACE WHICH HE HAD ONCE CHOSEN TO ESTABLISH HIS NAME! Matt. 23:37-38 states:**

### **Matthew 23**

- 37 O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them who are sent to thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not!
- 38 Behold, your house is left to you desolate.

**Notice the people of Yahweh murdered His messengers and stoned them who came to them with words of correction, reproof, instruction, and correction. Religious people usually fail to look within themselves to discern "if they be in the faith," FALSELY ASSUMING what their FALSE PREACHERS HAVE TOLD THEM IS SO...WITHOUT THEIR OWN VERIFICATION THROUGH STUDY OF THE HOLY**

**SCRIPTURES.** Israel was not willing and their house (Temple) was DESERTED BY THE POWER AND PRESENCE OF YAHWEH. FOR REJECTION OF YAHWEH'S LAWS, and because we have disobeyed YAHWEH'S command in Deut. 12:13-14 where we are COMMANDED TO "TAKE HEED TO THYSELF THAT THOU OFFER NOT THY BURNT OFFERING (TITHES) IN EVERY PLACE THOU SEEST: BUT IN THE PLACE WHICH THE LORD SHALL CHOOSE..THOU SHALL OFFER THY BURNT OFFERINGS, AND THERE THOU SHALL DO ALL THAT I COMMAND THEE." Multitudes of voices clamor for your money today, readily to use Kingdom resources to build bigger monuments to men's dreams and architectural ingenuity. To the Biblically illiterate a bigger building is passed off as G-d's blessing, where in reality because they have used YAHWEH'S TITHE TO BUILD IT, it stands in heaven as a shame to the selfishness and perverseness of man's self-will in substituting the desires of men for THE WILL OF YAHWEH.

**Answer for yourself:** FINALLY, IS YAHWEH'S NAME PLACED TODAY IN THE MULTITUDES OF CHURCHES WHO FIRST OF ALL DON'T RECOGNIZE YAHWEH AS "THE NAME OF THE LORD" but rather call HIM BY TITLES INSTEAD OF HIS NAME?

**Answer for yourself:** Also, let me ask you, WOULD YAHWEH PLACE HIS NAME TODAY IN CONGREGATIONS AND CHURCH BUILDINGS THAT PERPETUALLY ROB HIM AND HIS PEOPLE OF HIS TITHES AND OFFERINGS?

Today the FALSE PREACHERS, when challenged by Ministries like Bet Emet WHO SUBMIT TO JEWISH LAW, respond the way the FALSE RELIGIOUS LEADERS DID in the time of Malachi. Let us examine in closing Mal. 3:6-12:

### Malachi 3

- 6 For I [am] the LORD, I change not; therefore ye sons of Jacob are not consumed.
- 7. Even from the days of your fathers ye have gone away from my ordinances, and have not kept [them]. Return to me, and I will return to you, saith the LORD of hosts. But ye said, In what shall we return?
- 8 Will a man rob G-d? Yet ye have robbed me. But ye say, In what have we robbed thee? In tithes and offerings.
- 9 Ye [are] cursed with a curse: for ye have robbed me, [even] this whole nation.
- 10 Bring ye all the tithes into the storehouse, that there may be food in my house, and prove me now with this, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that [there shall] not [be room] enough [to receive it]. {pour...: Heb. empty out}
- 11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. {destroy: Heb. corrupt}
- 12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

Notice in verse 8 these FALSE PREACHERS OF THEIR DAY SAID "WHEREIN HAD WE ROBBED THEE? YAHWEH, may His Name be praised forever, said "IN TITHES AND OFFERINGS." They were without excuse...they had the LAWS OF YAHWEH and THEY SINNED WITH KNOWLEDGE. WE are likewise GUILTY because we SIN IN IGNORANCE, having grown up in Christian Churches WHO NEVER LOOKED UP NOR TAUGHT THEIR MEMBERS TO LOOK UP THE WORDS OF THEIR BIBLES IN THE ORIGINAL LANGUAGES! Yeshua is a Jew! The revelation of our Bible is recorded in Hebrew and Greek, and not English.

**Answer for yourself:** Looking up such words as "goal" and "iniquity" should make the average Christian ponder if he has truly "WORSHIPPED THE FATHER IN SPIRIT AND TRUTH" or have you and I been led in ignorance to "ROB G-D IN TITHES AND OFFERINGS" by first of all BY NOT BRINGING THEM TO THE PLACE WHERE YAHWEH HAS PLACED HIS NAME ("the" is a definite article signifying a PARTICULAR PLACE... NOT COMMON... NOT TO EVERY PLACE YOU SEEST)?

**"YAHWEH'S PLACE" where we are to bring our offerings and tithes has ALWAYS BEEN THE SAME PLACE....THE TITHE IS COMMANDED FOR 6 out of 7 years.**

**TEACHING LEVITE RECEIVED ALL THE "FIRST" TITHE (10%) EACH YEAR BECAUSE HE TAUGHT THE TRUTHS OF YAHWEH'S LAW TO HIS PEOPLE. NOWHERE in the Bible are TITHES TO BE GIVEN TO FALSE PREACHERS WHO TEACH YOU THE LAWS OF YAHWEH ARE PASSED AWAY!** We at Bet Emet, understanding that the Temple, Priestly service, and Levitical service as one seen is no longer pertinent today. Thus, this "first tithe" is suspended until the building of the Temple.

**LET US INVESTIGATE THE "SECOND TITHE." TWO of the remaining 6 years THE TITHE IS TO BE GIVEN TO THE WIDOWS, THE SICK, THE LAME, THE BLIND, THE INFIRM, etc. THE LEVITE IS ALSO INCLUDED IN THIS 10% FOR THESE TWO YEARS. THIS MEANS THAT "ALL" THE TITHE WAS SEPARATED EQUALLY AMONG THEM! Lastly, the REMAINING FOUR YEARS YOU ARE TO KEEP THE TITHE AND USE IT TO CELEBRATE AND REJOICE WITH YAHWEH OVER HIS HOLY DAYS AND FESTIVALS: Sabbath, Passover, Unleavened Bread, First Fruits, Pentecost, Rosh HaShanah, Yom Kippur, and Tabernacles. Also included in the Festival Tithe is sharing with the poor and Levite-teacher that they may likewise rejoice before Yahweh! TO THESE AND ONLY THESE CATEGORIES HAS YAHWEH PLACED HIS NAME AND APPROVAL REPEATEDLY THROUGHOUT THE OLD AND NEW TESTAMENT! TO THESE DESIGNATED "PLACES" YAHWEH HAS REPEATEDLY PLACED HIS NAME AND HIS BLESSING.**

**NOWHERE will you find WRITTEN AUTHORITY in either the Old Testament or the New Testament to validate the practice of giving as PRACTICED BY THE VAST MAJORITY OF CHRISTIAN CHURCHES TODAY. I literally beg those who read this letter to please, please study the tithe for yourself. I am desirous that you inherit all our G-d desires to give you. It truly grieves my spirit that those in authority are often so closed minded that they cannot admit they are in error and change. You, but being led astray, keep from your neighbors the literal Kingdom of Heaven because G-d meets others needs through you and I; He is not sending manna from heaven anymore. If we don't know the truth, we shall never be free, and worse yet, we can never set others free and loose them who are bound.**

**Answer for yourself:** Is that not what the real anointing does?

Please, please...let me challenge you, my friends, to listen to what I say and please take issue with me personally if you desire that we might look into the matter together in love to see if these things be so.

Since we at Bet Emet believe the Scriptures over Church tradition that violates it, we have no other choice to confront such heresy where we find it as it surfaces on every street corner, television, letter, etc. WHY you ask? Deut. 12:9 tells you: "For you are not yet come to the rest and to the inheritance, which the Lord your G-d giveth you!" We as Christians only have an earnest of what YAHWEH has in store for us. We are to lay away treasure daily by obeying the mitzvoth (COMMANDMENTS). **In particular, Matt. 6 teaches this principle in relation TO GIVING ALMS WHICH IS PART OF OUR TITHE!**

**Answer for yourself:** What rewards can we expect FROM a gracious, caring, and giving YAHWEH IF WE DISOBEY THE COMMANDMENTS THAT ARE THE VERY BASIS FOR SPREADING HIS KINGDOM?

**Answer for yourself:** Are we not guilty of financing "THE DREAMS OF THE MANY FALSE PREACHERS" INSTEAD OF THE NARROW WAY THAT LEADS TO LIFE...now in this time and the world to come?

***We at Bet Emet plead with you that YOU TAKE HEED TO THYSELF THAT THOU OFFER NOT THY BURNT OFFERINGS IN EVERY PLACE THAT THOU SEEST!***

WE MUST PAY OUR TITHES ONLY AT THE PLACE WHERE G-D HAS CHOSEN TO PLACE HIS NAME

**Shalom.**



## WOULD GOD APPROVE OF HOW YOU HAVE BEEN TAUGHT TO TITHE? #1

It is understood that before you read this articles that you are familiar with the previous articles in this series as such background information is very helpful in seeing "the whole picture" as presented in the following two articles.

Before we begin let me see if we can agree on a premise before reading this article for after all, G-d is watching.

*A Christian's religious belief system, when tested and exposed to contradictory facts from the Biblical text, Biblical languages, Biblical history, Biblical culture, and archeology, must in the Spirit of Truth and Repentance, be flexible enough to change because G-d is watching and desires truth in the inward parts of man.*

Now if you can agree with the above statement, let us begin our search for truth concerning Christianity and the Tithe.

As we begin to rediscover the Faith once delivered to the saints, and as we prepare ourselves for the High Holy Days, it is important that we begin the new year in a different way than we finish the last year! Possibly one of the most misunderstood and incorrectly taught doctrines of the contemporary American Church today is in the area of the Biblical Tithe. Sadly most Christians, not possessing accurate Biblical knowledge concerning righteous giving as taught in the Bible, believe what they hear from the pulpit Sunday after Sunday concerning giving and the Tithe. The vast majority never question if what they are taught concerning the tithe is actually true or just tradition. That was me fifteen years ago. This was my plight...see if you can relate:

- I believed what my Pastor told me, because after all, he is the Pastor!
- It never dawned on me to check out for myself what the Bible actually taught concerning the Tithe.
- It never dawned on me that I was being led astray by my church and their position on giving.
- It never dawned on me that I could be sinning by giving my money to the church.
- It never dawned on me that I was consistently displeasing to G-d when giving money to my church.

Not until I did my own study did I find out everything in the Bible God gave concerning the Tithe and my responsibilities to Him in my giving. In hopes of enlightening all readers I give you this article. May God confirm these truths to you as he did me. The only problem you have is not a generous heart, but a lack of understanding concerning God and what he expects from you and your giving. You have heard your Pastor's desire for you to give, now learn what God says on the matter which most likely corrects your Pastor and your church.



**Answer for yourself:** Are you confident that you understand the principles of the Tithe as Jesus understood them?

**Answer for yourself:** Have you studied the Tithe for yourself in order that you could know if you are being taught error or truth by your Pastor or your Church?

**Answer for yourself:** Are you certain that your present tithing habits line up with Scripture?

**Answer for yourself:** Has your Tithe gone toward the areas that God instructed and commanded they go, or has your church used these funds in others areas not sanctioned by God?

**Answer for yourself:** What will you do when you finish reading this article and find out that you have not been tithing according to the Commandments of God and have in reality been disobedient to God in your Tithe and in actuality "robbing God" all these years, yet being falsely assured by your Pastor that you are in obedience to the Scriptures as he sees them?

## TITHING AS TAUGHT IN THE BIBLE --WHY DIDN'T MY PASTOR TEACH ME THIS?

First I must share something of most importance which should mold your thinking as you read the rest of the article.

**The Tithe belongs to God, not to the church, nor to the producer. It cannot be given to an apostate church without being given thereby against God, not to Him. It must be given therefore to godly causes and not go Pastor's needs or good ideas. Those to whom it was originally given, the priests and Levites, had charge of religion, education, and various other functions. The Tithe was paid six years in seven, the seventh being a rest for the land and the people.**

Before going further we must examine the Biblical law concerning the Tithe. The Tithe is described in Lev. 27:30-33. A tenth of produce or production is claimed by God as His due and is holy or set apart for Him. If the owner wanted to retain this tenth (Tithe of his agricultural produce as fruit or grain). he could do so by paying its value plus a fifth.

Lev 27:30-33

- 30 And all the Tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD.
- 31 And if a man will at all redeem ought of his Tithes, he shall add thereto the fifth part thereof.
- 32 And concerning the Tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.
- 33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

**First of all the Tithe is to be given to the Priest and Levites.** It was to these ministers to whom it was originally given. They had charge of religion, education, and various other functions during the Temple period. We must remember that the Priesthood of the Temple disappeared in 70 A.D. with the destruction of the Temple by the Romans. Therefore we are no longer able to give to the Priest and the Levite. That part of the Tithe does not apply today and will not until the Temple is rebuilt. **The Priests and the Levites do not function in the Temple today, but we must understand that we have "functional" Levites that do minister today.**

**Answer for yourself:** What is a Levite?

A Levite was a "son of Levi" who was set apart for the service of the Tabernacle and Temple and were subordinate to the Priests. The Levite received the Tithe not because of blood lineage but because of his function to the people. Let me explain. The functions of a Levite were to preserve the Law of Jehovah in ALL its integrity and purity and to see that its requirements and duty was enforced. When the people settled in Canaan it was the duty of the Levites was:

- To guard the Tabernacle
- To open and close the Tabernacle
- To look after the cleaning of it and its furniture
- To prepare the show-bread for the Tabernacle
- To do whatever other baking was needed, along with work connected with the sacrifices
- They also taught and led music during worship
- They also assisted the Priests in slaughtering and skinning the animals for sacrifices and looked out after the Temple storehouse (a Tithe Barn that contained the food for the poor).

## DOES YOUR CHURCH AND PASTOR MISREPRESENT THE TRUTH CONCERNING THE TITHE?

For years I hear my Pastor tell me that the "Church" was the Storehouse. For years I heard Malachi 3:10 quoted Sunday after Sunday..."bring all your Tithes into the Storehouse." I always thought this kind of funny that our Pastor would quote an Old Testament passage every Sunday to motivate us to obey God but yet hold to Dispensational Theology which taught that the Law had passed away. Funny, ugh? Of course the Pastor wanted all to understand that our church was "the Storehouse"! That way the Church could keep up with the Jones and maintain its prominence in the community. Nothing like competition between ministries to break loose the Child of God from his money which God desired be spent elsewhere. Most likely you have constantly heard your Pastor make reference to the same; that your church is the "storehouse" today.

**Answer for yourself:** Is your Church really "the Storehouse" as you have been led to believe or is this a clever deception intended to get your money?

Truthfully it depends. Unless your Church functions as a "food barn" the Church is not a Storehouse. Let me explain. As you will come to learn later in this article the "Poor Tithe" was collected two out of every six years. This "Poor Tithe" was agricultural produce which went to feed the widows, orphans, the sick, the lame, the blind, the homeless, etc. In other-words, the Biblical "Storehouse" was a food-barn. Understanding that 2 out of 6 years all the Tithe went to the poor, the sick, the lame, the blind, the homeless, (I will used 1/3 to represent the ratio of 2 out of 6 years), etc., that means for your Church to Biblically qualify as "the Storehouse" then 1/3 of your Church's total budget must go toward the benevolence ministry in your Church.

**Answer for yourself:** Does your Pastor diligently oversee that 1/3 of all the finances collected in the Tithe go toward the Benevolence Ministry in your Church?

**Answer for yourself:** Does your Church even have a Benevolence Ministry?

**Answer for yourself:** Can you see that if such funds do not go to this area, and in this percentage (1/3 representing 2 out of 6 years) that your Church is not the "Storehouse" but is in reality robbing from God by robbing from God's people what God commanded they be given in the Tithe?

Unless your Pastor and Church make sure that 1/3 of all funds collected in the Tithe go to the "poor" then they violate the Commands of God. Violation of the Law of God is considered sin in both the Old Testament and the New Testament. If you can be honest with the Biblical Text as well with yourself

for just a minute, you will have to admit that most likely your Church and your Pastor have no right to claim that your Church is "the Storehouse." To make such a comparison is an out-right lie. It only succeeds to the extent it does because of the unquestioning trust given the Pastor by his flock and one's lack of Biblical knowledge. Both are lethal and lead to sin and disobedience before God. Such is the deception I was under for years and only extricated myself upon many years of prayerful study. In fact, when confronting the Senior Pastor as the last church where I Pastored in Duncanville, Texas, I asked him face to face where we found our authority to teach and handle the Tithe the way we do when we have explicit Scriptures commanding otherwise. You will be shocked at his answer: "What do you want us to do, tell the people we are wrong?" Did you hear that? Yes, tell them we have been mistaken and lead by example through repentance in our own lives.

*Understand that the Levites distributed the food to the poor, widows, orphans, sick, lame, blind, deaf, etc. Every 2 years all the Tithe was commanded to be given to these areas alone, thus my reference to 1/3 as it represents 2 out of 6 years.*

As you can see the Tabernacle in the wilderness and the Temple have ceased to exist. That part of Tithing does not exist as it once did. Yet you can see the principle of Tithing has never changed: that the "teachers, musicians, and janitors" who once received the Tithe should receive the Tithe today. There is nothing preventing us from obeying this part of the statute as God intended except the Greed and Biblical ignorance of our Church leadership. Maybe your Pastor does not qualify for the rebuke in this article; if not, you are very fortunate, but my experience teaches me that the vast majority of mainline Christianity stands guilty before God of robbing God and His people of the LORD'S Tithe.

**Answer for yourself:** How much of the Tithe in your church makes its way to your teachers, Sunday school teachers, your choir-members, and your janitors?

**Answer for yourself:** Have you got the courage to ask your Pastor or share this article with him?

As stated before if your church was like the ones I pastored at in Dallas for many years then these areas were constantly neglected. If you take the challenge and present your Pastors with his hard-hitting article, then I hope that when you inquire of your spiritual peers and head Pastors you don't receive the same reaction I did when confronting sin in the Church: "What do you want us to do, tell the people we were wrong?" Yes, that is a good start. Repentance is the order for the day.

Maybe you should ask your Pastor this Sunday why your church continues to collect the Tithe but not use it in the areas commanded by God. Remember God said "all the Tithe" was to go to these areas every 2 years. That means that at least 1/3 of the church's funds need to be given to these areas. That means 1/3 of the budget given every year to these areas.

Never forget that although Tithing as practiced in the Temple periods no longer exists. Yet, we still have a mandate from God to give the Tithe according to the principle and spirit of the Tithe: to the teachers, musicians, and "gate-keepers" in the house of God. I understand that the Tithe as it once stood no longer exists, but we are NOT exempt from Biblical commandments concerning giving to the poor, teachers, janitors, and to ourselves! That's right!

## CAN YOUR PASTOR OR YOUR CHURCH LEADERSHIP COUNT TO SEVEN?

Now for a real shock!

***The Tithe was paid for six years out of seven, the seventh year being a rest for the land and the people!***

**Answer for yourself:** When was the last time your Preacher told you that God has not wished that you 'Tithe every seventh year'!

**Answer for yourself:** Why has this not been taught to you?

**Answer for yourself:** Should you not ask your teacher this Sunday? Maybe he does not know the Bible that well. That was my problem many years ago. Honestly, it is a rather difficult book to master. But it can be done. If we cannot master this Book from God then we should not teach it to others.

**Answer for yourself:** Surely your Pastor or Preacher wants you as well as himself to be obedient to God, doesn't he?

## **ABRAHAM TITHES BEFORE THE LAW WAS GIVEN TO MOSES....WHAT DO WE RECONCILE THIS FACT IN THE CHURCH?**

Let us never forget that Abraham Tithed before the Mosaic Law was ever given (Heb. 7:2,4)

Heb 7:2

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; (KJV)

Heb 7:4

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. (KJV)

I fully expect some to defend their disobedience to the Tithe by stating "we are no longer under the Law." Besides misinterpreting the Greek behind the English of this verse, they fail to grasp the truth about God's plan of giving in the Scriptures. **Abraham lived 430 years before the Law was given to Moses, and he Tithed!** Jacob, after his vision at Luz which occurred long before the Law of Moses, devoted a tenth of all his property to God in case he should return home in safety; and as stated before, this again was long before the Law of Moses. As you can see the incorrect argument used by the church (that the Law has passed away) has no bearing on tithing. Oh, by the way, the Law is eternal and never has or will pass away. Ask for our teachings on the Law and we can prove it to you.

***"CORRECT TITHING" was required before the Law and is required by God today.***

***THE ONLY PROBLEM WE FACE TODAY IS THAT VERY FEW CHRISTIAN CHURCHES TEACH TITHING THE WAY JESUS UNDERSTOOD IT OR WOULD HAVE TAUGHT IT!***

**STUDY** for yourselves to make sure that you are not being, taught error, or worse, being led to "rob God" by robbing those of the Tithe which God designated they should receive. Of these I make mention again: giving to

the teachers, musicians, and custodians.

**Answer for yourself:** When we do it unto the "least" of God's children, or not do it correctly, do we not do it to Him also (Matt. 25:40)?

Let us move on.

## TITHING ON THE NET OR THE GROSS?

The Tithe in antiquity, apart from Israel, was a tenth, or a tenth-tax paid to a human king, as God cites in I Sam.8:15-18. Having rejected the Lord God as King, Israel would now pay its Tithes to an oppressive human king who would lead them into bondage (I Sam. 18:18). God's requirement of the Tithe is simply the declaration that He is Lord and King over His covenant people. To deny the Tithe is to deny God's covenant and to deny that God is our Lord and King. It is simply another way of saying. "we have no king but Caesar". This is not only the cry of the chief priests who crucified Yeshua, but of the anti-lawlessness of those who crucify Jesus afresh today. The Tithe is a royal tax: it is God's claim on us a Lord and King. The Lord, in collecting the Tithe, did not require farmers to turn their crops and herds into cash because it was a 'tenth' of the flock or harvest literally. It was food-stuffs. This meant that if a man had 18 calves his Tithe amounted to only one, since no Tithe was possible on the last nine. On everything else it was the first tenth, but the flock or herd not being divisible, the Lord took the last of every 10. This appears in Lev. 37:30-39.

The Tithe is a tax not on our capital but our income or increase. It is not a tax on the ten percent of the fruit trees but the fruit thereof: It does not take the tenth of all the herd, but a tenth of the new calves or the herd or the lambs of the flock. Because it is the "first fruits" or "prior claim" that God has on us, it is the tenth "BEFORE" we, our dependents, or the state take their share. No one has a priority claim that outranks God's right or diminishes it. This settles the issue if we are to Tithe on the "gross" or the "net". We are to Tithe on the "gross."

## THE TRUTH IS TO BE SUPPORTED BY THE TITHE

As stated before,. the Tithe was given to the Levites because they stored the animals and grain in the "STOREHOUSE" ( Malachi 3:10). These animals were stored until they could be used to feed the poor, widows, orphans, and strangers etc. As you have heard it said " now, I will show you something, that you have never seen before in Malachi 3:10", it is time to really see what you have never been taught by the Church. **THE STOREHOUSE is NOT THE LOCAL CHURCH! IT NEVER HAS BEEN, AND IT WILL NEVER BE! IT WAS' A TITHE-BARN! IT WAS A BENEVOLENT CENTER!** The Levites who received the Tithe yearly (since they were considered the poor of the land) then gave ten percent of the Tithe they received to the Priests yearly (Num. 18:26). The Levites, as stated earlier, had a very broad function in Israel. One of the most important functions is as **"TEACHERS"** (Deut. 33: 8-10).

Deut 33:8-10

- 8 And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;
- 9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.
- 10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. (KJV)

You can easily see that God desired that the Tithe be given to His teachers who taught the Law of God as given by Him to Moses.



**Answer for yourself:** Has your Pastors and Teachers taught you the Law and the Prophets as Moses did, or has your head and heart been filled with replacement religion as the corrupt fruit of Dispensationalism?

It is time for Christians to repent and quit playing church. It is time to quit financing and supporting religious institutions and churches that not only do not teach you the truth of God's Word but are above repentance when confronted with Biblical truths such as these. There is no way to reconcile the actions of the Christian Church and the Scriptures in the areas of tithing. Often these teachings, calling for repentance in a Christian's giving, are not accepted Christian Pastors and Evangelists because it would mean we would have to admit that we have been wrong about our prior teachings.

**Answer for yourself:** Have you ever stopped to contemplate what Jesus thinks of all the false teachers that misrepresent the Tithe to God's people? Or God for that matter?

Not only would Jesus rebuke these false teachers, but would teach you to observe the festivals if he were in your pulpit this coming Sunday. Oh, forgot. Jesus would not be in your church this Sunday for he observes the Sabbath and not the Day of the Sun as Rome does.

## DOES THE TRUTH MUDDLE OR CLARIFY?

Often I have heard it said that these teachings on the festivals and the Tithe only "confuse the people". That is what my Senior Pastor told me once when addressing areas of my teaching. Simply, our doctrine at our Church was so unbiblical then sound Biblical Doctrine seemed foreign. Thus my resignation was inevitable.

**Answer for yourself:** Is it any wonder people are confused when they have never heard the truth before but only selfish lies propagated by the greed of Pastors and misplaced ambition?

**Answer for yourself:** Is it any wonder why people are confused when hearing such teachings when they are guilty of never studying the Bible in-depth and are not familiar with the Scriptural Doctrines or never studied them for themselves?

I believe that it is not so much that you are confused, but rather the many Pastors and Teachers that are contused! Yes, many are contused because they have not heard the truth before. They were not taught in Bible Schools the truth, but in place of truth accepted unquestioningly the denomination's teachings espoused through the school that they attended. Shame on us as Pastors who find the time to teach other people's "sermons" and "cassettes" when we have not devoted time for personal study whereby we seek out the truths of God's Word for ourselves, let alone for the people of God. May God have mercy on the teachers (Levites) come judgment day!

## THE SECOND TITHE-THE FESTIVAL TITHE

The "Second Tithe" or the "Festival Tithe" required the assembling of the men of Israel in Jerusalem for the celebration of the festivals. They would normally take their families with them to rejoice in and before the Lord. This did *NOT* mean that they necessarily spent their time in worship services, but it does mean their rest and festivities were a rejoicing in the Lord. This "Second Tithe" is closely associated with the sabbath principle in that it also called for resting of one's soul. The modern family Christian summer conferences are closer to the meaning of the "Second Tithe" than just family vacations. We must keep this spiritual aspect in our sight.

Deut 14:22-29

- 22 Thou shalt truly Tithe all the increase of thy seed, that the field bringeth forth year by year.
- 23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the Tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks;

that thou mayest learn to fear the LORD thy God always.

- 24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:
- 25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:
- 26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,
- 27 And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

#### Deut 16:3

- 3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

#### Deut 16:13

- 13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:

#### Deut 16:16

- 16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

**The purpose of this Tithe was to rejoice before the Lord, "and thou shalt bestow the money for whatsoever thy soul desireth" in order to "rejoice, thou and thy household: and the Levite that is within thy gates." This second tax required by God was thus for the family's pleasure.**

**Answer for yourself:** When was the last time you were told by your Pastor-Levite who is commanded to teach the truth, that God commanded you, as a non-Jewish believer in Him, to keep, observe, and attend the Festivals and Feasts before Him as a form of rejoicing?

**Answer for yourself:** When was the last time your Pastor or Evangelist (Levitical teacher) told you that God commanded you to rejoice with your Tithe of the 2nd and 5th year and take your family on a spiritual retreat or celebrate Passover, Shavuot (Pentecost/Weeks), or Yom Kippur?

This Commandment is all the more startling once you understand and see for yourself that Paul taught non-Jews in his 3 missionary journeys to keep and observe the Festivals. That's right, Paul taught his congregants to keep the Festivals and Feasts of the LORD.

**Answer for yourself:** Now that you know that another 1/3 of your Church's budget (the Tithe of the 2nd and 5th year) was to be used for keeping the Festivals and Feasts of the LORD, don't you find it strange that your Christian Church continues to collect the Tithe from you but never keeps or observes the Festivals themselves?

**Answer for yourself:** Can you continue to justify giving your money and Tithe to your Church after having been shown what I have to you in this article up to now?

***Dearly beloved, we either love God and obey him or love or Pastor, Church, and tradition more. This is the bottom line. Either the Bible is our authority***

*or else our tradition and acceptance by religious people or our Church is our authority. God deserves our best. Obedience is better than sacrifice.*

## WELL IF WE DO WHAT YOU SAY PASTOR CRAIG...WON'T THE CHURCH GO BROKE?

I can hear some of you saying "well if we do this then we cannot support the Church or pay its bills". That is true. I have heard it all before. It has been asked of me "how are we to support the Church if we told the people not to put their yearly "Tithe" into the Local Church as is their tradition"? Many say "this is always the way we have done it". My answer may be a shock to you. You see dearly beloved the organizational structure of the modern Church is foreign to the New Testament. The Early Church was many little 'HOUSE' churches that required little overhead, thus allowing for your obedience to the Tithe or tax for six out of seven years. By supporting the House Church one did not mortgage their rewards in Heaven one day. I have yet to see a House Church with a budget of \$600,000 a year. Literally the running and maintaining of the Corner Church has robbed the needy of their Tithe promised to them by God as well as their obedience before God. The growth and maintenance of big business, disguised as the church, has robbed people of the Kingdom of God in their lives. Just think with me for a minute.

**Answer for yourself:** How much of God's Tithe, as shown to be Commanded given to the poor, the lame, the blind, the sick, the orphans, the homeless, etc., as well as Commanded given to yourself as a Child of God whereby you and your family can keep and observe the Festivals and Feasts of the LORD are diverted in unscriptural "black holes" such as a mortgage of a large building, the electric bills for such a super-structure needed to feed the lighting, the refrigeration, the heating, to building insurance, to remodeling, to sound systems, to video projection, to tape recording equipment, to various programs of the church, etc?

*The above is not sin if done according to the Scripture, but nowhere, I said nowhere, does God allow the Tithe to be used for these things. Nowhere does God sanction the use of the Tithe for "goodly things" but only "Godly things!" These must be financially supported with money over and above the Tithe, but to take the Tithe and spend it for these "goodly things" robs God and His people from the Kingdom of God coming to them through you...the Church.*

To take food from the hungry, clothes from the naked, medicine from the sick, eyeglasses from the blind, hearing aids from the deaf, walkers and wheelchairs from the crippled totally destroy God's intent for the Tithe. The Christian Church for the most part stands naked before God in need of clothing herself.

*What is even more scary for the Christian to realize, is that when Messiah comes and judges those worthy of Eternal Life in Matthew 25:31-46, the verse criteria whereby he judges the nations is the same criteria to which the Tithe is to support.*

**Answer for yourself:** If we as good Christians continue to Tithe incorrectly and disobediently, and let our Church spend the Tithe we give on whatever the Pastor or staff wants to as the churches did to which I was once affiliated, what will be our judgment since we supported with our Tithe things not sanctioned by God through the Tithe or Jesus in Matthew 25?

**Answer for yourself:** Can you see the connection with Eternal Life and proper Tithing?

**Answer for yourself:** What will happen to us come judgment day when Messiah reveals to all that the vast majority of Christianity and Pastors have robbed God and His people of the Tithe their whole lives, yet all the while mistakenly believing they have obeyed God because we did what our Pastor told us to do?

**Answer for yourself:** Understanding the following categories are those intended to be supported with the "Poor Tithe," are we to take seriously Jesus' comments that those who fail to support the sick, the lame, the blind, the widows, the naked, the hungry, those in prison, the thirsty, etc., are to be considered "cursed" and told to "depart into everlasting fire, prepared for the devil and his angels?"

**Answer for yourself:** Understanding the following categories are those intended to be supported with the "Poor Tithe," are we to take seriously Jesus' comments that those who fail to support the sick, the lame, the blind, the widows, the naked, the hungry, those in prison, the thirsty, etc., are told "to go away into everlasting punishment"?

**Answer for yourself:** Can you not yet see for yourself that if you fail to repent and continue to support your Christian Church which devours the Tithe that this is your sure reward come the Millennial Kingdom?

**Answer for yourself:** Can you not yet see for yourself that if you fail to repent and continue to support your Christian Church which devours the Tithe that this is your sure reward come the Millennial Kingdom?

**Answer for yourself:** Can you not yet see for yourself that if you continue to support with your Tithe, knowingly or unknowingly, such things as the Church's mortgage of a large building, electric bills for such a super-structure needed to feed the lighting, refrigeration, the heating, building insurance, remodeling, sound systems, video projection equipment, tape recording equipment...that you fail to allocate such money God intended to go only to support the poor, the naked, the blind, the sick, the lame, the blind, the crippled, etc?

***For every dollar you give to your Church which they don't allocate to areas where God commanded they be spent, then you rob God and His children of that dollar. For every dollar mishandled by the Church, and I assure you it is in the billions, then that much less of the Kingdom of God comes to the people who need it and to whom it was promised by God and Jesus.***

The Kingdom of God comes to people through people in God's Name as we manifest it on this earth. The majority of such manifestation of the Kingdom of God come through your love as sent to others as their needs are met in the Name of God and not the name of the Government, State or Welfare program. Salvation is of God and not the State of Texas or the American Government.

**Answer for yourself:** If our gifts and offerings and Tithes are misdirected by the church because of the failure of our Spiritual leaders, Pastors, or Evangelists to handle the Tithe according to Scripture, then are we not guilty of robbing God and His people of what God desired they have? We sure are. You should certainly see that by now.

## **THE HOUSE CHURCH BECOME A SUPER-STRUCTURE**

The pagan Roman Emperor Constantine began to build "corner church houses" that practically did away with the church in the home. God knew what He was doing when He told us the church was to be in the home because it would not require \$10,000 a month to just keep the lights on and cooled in the summer. The Bible teaches us that money given to "mortar and concrete" instead to people's needs violates the intent of the Tithe.

**The Tithe is to finance the spread of the Kingdom of God.**

**Answer for yourself:** So if we are not to use the Tithe to support the corner Church house, how is it to be done?

God commanded another tax over and above the Tithe that was to be used to support the Temple or the Church house. Whereas the Tithe varied among incomes, everyone paid the same 1/2 shekel tax that built the Temple (mortar and concrete). Everyone paid the same amount of tax! That was not the Tithe however! No one was neglected in order to support Ministry as does the Church today. Years ago, as a young Christian, I was told that it was God's will that we build a \$16 million dollar building to the Glory of God. I believed my Pastor and invested many thousands of dollars toward the endeavor. I was ignorant of the Bible and the principles of Tithing at that time of my life and only had zeal. Scriptural knowledge was replaced by my zeal for God. For after all I loved God and Jesus. My emotions led me astray and into sin. I was led to sin by my Pastor. He was on television constantly and we were constantly assured we were right. After all I was led to believe that big Ministry means God's approval. I was wrong....so wrong.

Now knowing the Scriptures which I was not familiar with then, I followed my Pastor and today have the dubious honor of raping the Children of God of thousands of dollars which could have clothed, fed, nourished, and helped thousands of people. Knowing what God has taught me since, I now see the error of my ways. I have repented before God for giving "His" money to such a cause and asked for forgiveness. Our Tithe at that Church build a building which would one day go into foreclosure. Fitting tribute to such ignorance and sin on my part. But many today are led in "noble" causes that clearly are not Biblical and Godly. Good causes are not always "Godly causes". We must never take upon ourselves the undertaking of goodly causes if it means we neglect Godly causes. If only the Christian Church knew the Scriptures better. Jesus said "ye do err not knowing the Scriptures". Only if you study will you be able to recognize error when spoken from today's pulpits, otherwise, your emotion and zeal will lead you to follow error into sin. The blind follow the blind and they both fall into the ditch. That was me. That no longer has to be you.

## THE THIRD TITHE

There was also a third Tithe (Deut. 14:28f.), every third year, or twice in seven years. Some Scholars feel that the correct reading makes this a substitute for the second tithe in the appointed year. Henry Landsell, in The Tithe In Scripture, called attention to I Tobit 1:6-8 in the Apocrypha, and to Josephus (Antiquities, bk. IV), as well as to Jerome (Commentary on Ezekiel, XIV, I, 565) and Chrysostom (Homily LXIV on Matt. 20:27), to this tithe. This Tithe was a kind of social welfare tithe, to be shared with lowly foreigners, not as a hand-out, but in common feasting and rejoicing before the Lord.

Well, you have just been introduced to the truth concerning the "tithe." One thing you can admit, you have not heard this message coming from the pulpits of your Church! Why not?

[Let us continue in the second article in this series.](#)



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## WOULD GOD APPROVE OF THE WAY YOU HAVE BEEN TAUGHT TO TITHE? #2

### LET LOOK AT WHAT "CHRIST" SAID ON TITHING

Jesus, the personified Christ of Judaism, did not repeal the laws of tithing. We see for example, Jesus did not condemn the Pharisees for Tithing: "these ought ye to have done, and not to leave the other undone", that is, "the weightier matters of the Law, judgment, (justice), mercy, and faith" (Matt. 23:23).

**Answer for yourself:** Have you taken to heart what I have shown you in this article and will you be able to say come judgment day that you have not neglected the Tithe and left it undone in your life?

**Answer for yourself:** Do you know that it is never to late to begin to devote yourself to the weightier matters of the Law such as justice and mercy as seen in obedience to God in Tithing?

**Answer for yourself:** Since reading this article thus far, have your Pastors and Preachers taught you correctly what the Bible instruct concerning the Tithe? For most of you this material is considered new if you will be honest with yourself and God.

I need to make an additional comment about the Levite-teacher. In addition to the "First lithe," the Second Tithe is recorded for us in Deut. 14:22-29 and was for Rejoicing before the Lord and the Levite, since was considered the poor of the land, was to be included in the celebration. The Levite at this time did not receive all the Tithe as he did every First and Fourth year.

**Answer for yourself:** When was the last time you were taught that part of your Tithe (the Tithe of the 2nd and the 5th year) was to be given to yourself as well as Levite in order to celebrate the Festivals?

**Answer for yourself:** When was the last time you were told the purpose of the second Tithe was to rejoice before the Lord "and thou shalt bestow the money on whatsoever thy soul desireth" in order to "rejoice, thou and thy household: and the Levite that is within thy gates"? Probably never.

This Second Tithe is required by God and is for your family's pleasure. You should also share it with the Levites who teach the "full counsel of God" and not denominational rhetoric. Because "the workman is worthy of his meat" there must be a substantial support for all who serve you in the Lord. I Timothy 5:17 says: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." The word "double honor" means double pay in the Greek.

**Answer for yourself:** Is it not the Lord's purpose that His faithful servants not live poorly?

## IS ORAL ROBERTS RIGHT WHEN HE PREACHES "DON'T EAT YOUR SEED"?

When was the last time you were told that God wanted you to "eat your seed"? If you listen to Oral Roberts you have never heard that, but that is what God has said in His Word regardless of what Oral Roberts or other Charismatic teachers. That is right, God commanded you to eat your seed in the observance of Biblical Feasts and Festivals! The Second Tithe commands it (every 2nd and 5th year). Far too often your teachers have not done their homework properly. They have not studied the Word of God diligently. Nor have they told you the complete truth concerning the Tithe. Read it for yourselves. Ask your Pastor or Preacher why they have failed to share with you this part of the Tithe.

The "Second Tithe" is known as the "Festival Tithe". In a sense it is comparable to the modern idea of a family vacation, but with an enormous difference. Unfortunately, the Festivals of the Lord are often overlooked by the churches of today, but God's Word said they were to be celebrated forever!

**Answer for yourself:** Who is right....God or Oral Roberts?

**Answer for yourself:** What are you to do when you discover that non-Jewish believers like you and me, having turned from idols to serve the living God, and grafted into Israel as in the early Church, celebrated the festivals along side the Jews for 325 years until outlawed by the pagan Roman Emperor Constantine?

**Answer for yourself:** Did God, who is the same yesterday, today, and tomorrow, change His mind, or was it His desire and intention for His people to change what He spoke to all mankind as seen in our Church tradition today which violates what God originally said?

## **I COR. 11:2 SHOULD TEACH US THE TRUTH AS NON-JEWISH BELIEVERS**

Study to show yourself approved! We are highly disobedient when we neglect to obey the Tithe correctly or the Festival days of the Lord which it is to finance. The ideas shared in this article today were held by Jesus as well and were not an option to Jesus, James and Paul. Look at I Cor. 11:2 for proof.

2. Now I praise you brethren that ye remember me in all things, and keep the ordinances. as I delivered them unto you.

**Answer for yourself:** What "ordinances" was Paul, the Apostle to the Gentiles (like you and me) bringing these Greeks in Corinth?

**Answer for yourself:** Was he bringing them Aristotle, Plato, or Socrates' teachings?

**Answer for yourself:** Was he bringing them Stoic or Epicurean philosophy and theology? No!

The word for "ordinances" in the Greek means "statutes" and is related to the root word meaning commandments, customs, decrees, laws, tasks, and appointments in time (set times).

**Answer for yourself:** Did Paul have a watch to determine what time it was? No.

But he understood the Festival structure of Israel. The Festivals were set times for God and man to meet and fellowship. They were appointed times where we become one with God and the churches of today too often rob you of this most holy and important time that God has set aside for you. It is time to the Church to share their Tithes with lowly foreigners, not as a hand-out, but in common Feasts and Festivals and rejoicing before the Lord.

***REMEMBER THIS, JESUS DID NOT REPEAL OR ABOLISH THE LAWS OF TITHING. RELIGIOUS INSTITUTIONS AND CHURCHES, TEACHING FALSE DOCTRINES, HAVE ESSENTIALLY RAPED THE BODY OF MESSIAH OF TRUTH CONCERNING THE TITHE AS***

## ***WELL AS THE FESTIVALS.***

As stated before Jesus did not condemn the Pharisees for tithing: "these ought ye to have done and not to leave the other undone: that is, "the weightier matters of the law, judgment (justice), mercy, and faith" (Matt. 23:23). These needy ones were also cared for every year by gleaning, and by gifts. The Tithe is not a gift to the Lord nor to the needy. It is God's tax. **Only that which is above and beyond the Tithe is a gift or offering.** This Tithe was to be laid up within the local community "STOREHOUSE" (Mal. 3:10). The poor were to come to a community feast and they "shall eat and be satisfied" (Deut. 14:99). The payment of this Tithe would bring God's blessing upon His people and upon all the work of their hands ( Deut. 14:29). No one is exempt from the payment of this Tithe! Let us not forget the Levite-Teacher, who teaches truth and not error, also is to be blessed with part of the "poor Tithe" for he is a living symbol of religion and Law in the community.

**Answer for yourself:** But would God have you support a Levitical teacher who has not taught you the truth?

Having "wrestled" with a Christian religious system that some feel is above repentance, God showed me that I was no longer to support such a system since coming to the truth or else I would now become a "PARTAKER OF HER SINS". Let us not forget that God gives "Jezebels" time to repent in the churches "of Thyatira" before He judges them as well as those who are her "bedfellows" (Rev. 2:21).

**Answer for yourself:** Now knowing the truth what will you do?

God holds you accountable for what you now know.

The purpose underlying the remembrance of the stranger and rendering him aid was a means by which Israel could spread the Word of God. Aid delivered to those who are in need is one of the oldest and most effective means for spreading the Kingdom of Heaven. All the more reason people are reached in the name of God through proper use of the Tithe which finances the Kingdom of God.

The "Poor Tithe" was also to be used for orphans and widows because God is "a father of the fatherless and judge of the widows" (Psm. 68:5). The fact that this tax was to be used for those who had lost the principle breadwinner of the family stresses God's concern for those who are without adequate protection and care. To be either is to be helpless. Since they are helpless God has appointed Himself as their Protector and Guardian. But God protects and guards through your righteous giving of the poor Tithe. This cannot happen as desired by God and to the degree He intends unless your Tithing is correct.

Look at Exodus:

And Ye shall not afflict any widow, or fatherless child.

If thou afflict them in any wise. and they cry at all unto me. I will surely hear their cry.

'I fend my wrath shall wax hot. and I will kill you with the sword: and your wives shall be widows. and you children fatherless.

Widows and orphans are especially helpless members of society because of their lack of a husband and father. This lack of continuing economic support means "chronic" poverty "unless" they are given aid periodically. This was one of the functions of the Poor Tithe in Israel. By aiding the fatherless and the widow as specific intervals, Israel would prevent the appearance of the problem of chronic and debilitating poverty. Yes, they would tend to remain poor, but there is a major distinction between being a poor member of an affluent society and existing in a perpetual state of chronic and destructive poverty (forcing one to turn to crime to survive). In addition such aid would prevent the breakup of the family unit through separation and divorce due to the lack of adequate financial support. This in turn brings social stability and promotes the Kingdom of Heaven. This principle is more readily understood if one recognizes that poor loans, rather than the Poor Tithe, were to be the means by which the poor of society were to be taken care of in Israel. These poor loans were emergency loans for the relief of emergency conditions. Since they were non-interest bearing, and were to be forgotten on

the Sabbatical Year, they were the means of relieving "temporary" conditions of poverty (Deut. 15: 7-11). But those whose conditions tended toward chronic and permanent poverty were to be striven periodic and substantial assistance by the Lord's Poor Tithe. The Poor Tithe was to be used by "the stranger, and the fatherless, and the widows "which are within thy gates" ( Deut. 14:29). Notice that local giving was required because such giving presupposed that the "giver" knew local conditions.

Therefore, he would be without excuse if he failed to administer this Tithe correctly. He was to know the character of the people who were to receive his Tithe. This is almost impossible if you hand over the responsibility to Church leadership and yourself not have a hand in how your Tithe is spent. You, the giver, are held personally responsible to God for how and to whom God's Poor Tithe is administered. The Biblical principle is that we first give and meet the needs in our Jerusalem, next Judea, then Samaria, and only then the outer parts of the world. To give and meet the needs overseas and fail to meet the need of others sitting next to you in your pew, or your neighborhood is a sin against God.

The principle of the Poor Loan is that it is to be used to relieve temporary conditions that could lead to chronic poverty such as loans to pay for emergency medical expenses, relief of the unemployed, relief of financial problems, etc. In summary, the Poor Loan is to be given to the poor brethren who shows faith in his life. They are to be given to "enemies" as well as those whom we love. They are interest free. They require no security deposit and the loan is not to be longer than six years. If the loan is repaid in that time then it is to be canceled.

It seems we must address a few more important areas as we close this teaching. The poor were to receive ALL THE TITHE and not just a trickle-down from the overall Tithe as the churches of today practice. Giving a token amount from the overall budget of the Church does not cut it with God!

**Answer for yourself:** How much of the Tithe you give actually gets to the widows and orphans, let alone the Levite?

**Answer for yourself:** Does the Benevolence ministry get 1/3 of your Church's yearly income, and if not, why not now that you have seen for yourself?

**Answer for yourself:** Are you told to keep 1/3 of your yearly Tithe to help you, your family, and the poor celebrate, keep, and observe Passover, Shavuot (Pentecost), and Tabernacles, and if not, why not now that you have seen for yourself?

Too often the Preacher and the local organization (the Church budget) GETS THE MAJORITY IF NOT ALL OF IT! Too often the churches of today do not let the Tithe flow down Aaron's beard and it never gets to the feet (the congregation).

Having taught what Jesus both believed and would have taught about tithing, giving, and benevolence it is disappointing when one talks with fellow Pastors about these principles and you are only told "well I don't agree" or "we have always told the people this or that". I had one Pastor tell me that "we tell the people to give even if it hurts."

**Answer for yourself:** Would Jesus tell you to give to the building fund or rent for your Church till it hurts (because that is what your Church leadership needs it for)?

**Answer for yourself:** Would Jesus tell you to give your Tithe and go hungry?

Well that is in reality what the Church is doing, and worst of all, made you an accomplice to its theft of the poor when they collect money God destined to be used on the poor and use it for other causes such as the rent, insurance, etc.!

Once a Pastor many came to me and asked me to pray for their forgiveness since they had eaten their Tithe because they had no food.

**Answer for yourself:** Who is responsible for such bondage?

Were they ever so shocked when we opened the Word of God and exposed lies taught by their denomination passed off as truth to those not familiar with the Scriptures. The Bible teaches that those who teach error are "spots and blemishes" in the church: they are false prophets. They are those that deceive the flock God and this angers God. If you were without food in your house God would not only tell you but has **ALREADY TOLD YOU** to "eat your Tithe" as we have shown.

**Answer for yourself:** What about the seventh year?

**Answer for yourself:** Have you kept your Tithe? God says to but your Pastor may object. Shame on him for lying.

Remember Israel was sent into captivity for seventy years for tilling the soil the seventh year and tithing from it when God said to let the land "rest".

**Answer for yourself:** What blessings from God are we deprived of by our Pastors and Churches when we Tithe that seventh year?

**Answer for yourself:** Have we not learned anything from Israel's example or is our greed so great we don't care to obey God any longer?

We must study our Bibles if we are to live more Biblically obedient lifestyles.

**Answer for yourself:** Do you want God to bless the work of your hands?

God promised to bless you when you obey the Tithe.

**Answer for yourself:** Could God be withholding blessing from you and the churches of today because Christianity, for the most part, does not teach and practice the Apostle's Doctrine correctly and teach tithing incorrectly?

**Answer for yourself:** Would the God we love judge us even if we gave and gave but gave in error?

Ask Cain! Cain brought a sacrifice to God that came from a cursed source. God had previously cursed the ground. If we give our Tithe continually to the Church and not hold them accountable for how they spend the **LORD'S** Tithe and are unaware where it is applied will we be held blameless by God? Your teachers are without excuse!

Today, many people give generously to various causes, but their giving is impulsive and emotional. Often they are made to feel guilty as they are "whipped" and "driven" during the offering times in our churches. Many like to give to their churches or programs which will provide excitement and Hollywoodish productions: yet the poor and their needs take a back seat to the needs of the Pastoral Staff in order to solidify their jobs. Let's face it....in reality medical help and food are not given to the needed by the Church (1/3 of the budget) because the "show must go on!" Entertainment, utilities, bricks, and mortar get what God intended for His people. **GOD IS WATCHING AND WILL JUDGE! GOD IS ALREADY JUDGING!** How can America have so many churches, so many preachers on television, and we are losing our nation to sin, crime, drugs, Pornography, etc. God is judging. God's money must go to God's causes: Levites who teach the truth, musicians who sing the truth, yourself and your family at Festival and Sabbath times, and possibly most importantly, the poor, widows, the hungry, and orphans. The Tithe can no longer be channeled to "exciting" causes but must be given to Godly causes. The robbery must stop.

Are you ready to ask your Pastor such and Deacon Board some very pointed questions on how your Church is spending God's Tithe?



**Help your Pastor and Preacher understand what we have shown you but don't be surprised if you don't get the reception you had hoped for, because if repentance is to come it must begin with Aaron's beard. You Pastor might have to get a real job. I quit robbing God and resigned the Church as it was structured in order to be more obedient in my life. He can too and still minister. I do.**

**It is my hope this teaching has helped you sort out for yourself God's design for Biblical Giving. Please pray about what has been shown you. What I have shared with you comes strictly from the Word of God. Please look up the Scriptures for yourself and speak to God about it. If this teaching has blessed you and instructed you "in a more perfect way" we would appreciate you pray about helping us at Bet Emet, as well as other Ministries like Bet Emet, who endeavor to return to the Faith once given to the saints. Correct understanding of God's Word and "rightly dividing it" will set you FREE! We hope you see us as one who tries to function today as a teaching Levite who is dedicated to truth at any price and who endeavors to restore Biblical Truth to the Christian Church as Jesus would have us do.**

**Answer for yourself:** If Jesus did not intend to destroy the Law and contained within it the message concerning the Tithe, what gives us a right today to teach it differently today?

***IT IS TIME TO RESTORE THE HEBRAIC TEACHINGS OF JESUS' TO  
THE CHURCH WHICH IS CALLED BY HIS NAME***

***I HOPE YOU ENJOYED THIS ARTICLE AND IT HAS CAUSED YOU TO THINK! PLEASE SHARE IT WITH  
YOUR FRIENDS***



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## WHAT WAS YESHUA'S MESSAGE AND HAVE WE UNDERSTOOD HIM CORRECTLY?

*The Apostle Paul wrote for the Gentile believers in Ephesus: "There is one body, and one Spirit . . . one hope . . . one Lord, one faith, one baptism, one G-d and Father of all . . ." Eph 4:4-6*

**Answer for yourself:** Do you believe the above statement and passage as recorded for us in the New Testament? I sure hope so.

*Well in you truly do, then you are in the minority of Christians worldwide who ascribe to this belief*

I suppose my above statement is puzzling to most so let me explain, although it is not very far from the truth as I will point out to you in this article. I pray you have the courage to read this article in its entirety and respond to it by calling me to inquire about how you can come to "the faith (one and only) ONCE given to the saints" as Jude 3 instructs. If you fail to respond may the Lord have mercy upon you in the sure judgment which will be your lot if you fail to heed this warning..

Ephesians 4:4-6 (above) speaks of a unified body of believers called out around G-d's Messiah (understood as G-d's anointed messenger).

**Answer for yourself:** How many different Jesuses are there?

There was only one Yeshua and, in the beginning, he had only one group of followers. Even 10 to 15 years after the crucifixion, we still hear of only one group of followers. In the Book of Acts we find them sharing common meals on the Sabbath, collecting alms for less fortunate members [and not investing in stained glass cathedrals], praying together, and continuing to be one body of believers.

**Answer for yourself:** Since the Book of Acts provides for us a picture of "the church" which Yeshua said he would build, then shouldn't we expect to find his church in the same condition today? You would think so since the Book of Hebrews instructs us in 13:8: "Jesus Christ the same yesterday, and today, and for ever."

Well, the sad fact of the matter almost 2000 years later. . . . over 1,600,000,000 Christians around the world are divided into thousands of conflicting and competing manifestations of the faith of Yeshua which is "the faith once given to the saints" (called today denominations and non-denominations)!

**Answer for yourself:** Is there only one church or denomination in your town?

I bet if you look in the Yellow Pages of your telephone book or on the religion page of your local newspaper you'll see many denominations in your town which offer a multitude of conflicting and competing doctrines.

**Answer for yourself:** With all these conflicting denominations and churches, when asked, will they tell you and proclaim to others that they have "the truth"?

**Answer for yourself:** How can you tell which of these multitudes of church, if any, teach what Yeshua believed, and how can you tell which teach doctrines that Yeshua never believed?

**Answer for yourself:** Since there is ONLY "one faith" how can we justify the existence of these multitudes of conflicting faiths and denominations we see?

**Answer for yourself:** Can Yeshua believe and support the thousands of different and conflicting doctrines which are taught in his name as we see today?

**Answer for yourself:** If you took my offer and looked at the religious section of your newspaper were you not amazed at the multitudes of churches claiming they are the houses of truth?

**Answer for yourself:** How did we get "here" from "there" [thousands of competing denominations from just one Jerusalem church]?

**Answer for yourself:** What has happened in the last 2,000 years that caused the original Messianic Movement of Yeshua to explode into thousands of denominations which have nothing, or very little, to do with each other?

**Answer for yourself:** How can they all proclaim that "there is one body, and one Spirit, one hope, one Lord, one faith, one baptism, one G-d and Father of all" when there very existence disproves it?

**Answer for yourself:** Surely this organized form of chaos doesn't make much sense to you, does it"?

We at Bet Emet have found the answer to this dilemma. Please keep reading.

## **YET YOU CALL YOURSELF A CHRISTIAN ... "RIGHT"**

"We can get a glimpse of what the word "Christian" means simply by looking at some of the people who have been identified as "Christians" - Constantine, Adolph Hitler, Jim Jones, David Koresh, Jimmy Swaggart, Jim Bakker, etc. The term "Christian" has become a catchall word that is used to describe the beliefs and doctrines of anyone who claims to believe in Yeshua. It has become such an abused term that the Catholic Encyclopedia defines the word "Christian" as follows: "A name first given to the followers of our Lord at Antioch (Acts 11:26). Since the rise of Protestantism the name has been used in so many different senses as to have become almost meaningless. . . ."

**Answer for yourself:** Do you think this is what Yeshua had in mind 2,000 years ago when he called out a people to be his church (called out assembly of like-minded believers)?

**Answer for yourself:** Do you really believe that Yeshua would have wanted his name attached to all the things that have been done "in his name" by people who called themselves Christians ?

**Answer for yourself:** Would you want your name attached to them (just think of the inquisition and the holocaust)?

**Answer for yourself:** What do you think Yeshua would say, or better yet will say, to the leaders of those thousands of conflicting and contradicting denominations when they die and meet him in person?

**Answer for yourself:** Do you think Yeshua is happy that denominational and non-denominational leaders are keeping his 1,600,000,000 followers divided, disunited, and competing with each other because they have not known and are being deprived of "his doctrine"?

**Answer for yourself:** How can thousands of different manifestations of Christianity, with doctrines that oppose each other, be possibly fulfilling the Great Commission by teachings others to observe those things commanded by Yeshua when they themselves don't?

**Answer for yourself:** Have I stimulated your thinking to the point where you are beginning to see that for the most part the majority of Christianity, as evidenced by their very existence, are not teaching his doctrine which promotes "one faith" and which he commanded be taken into all the world to Gentiles like you and me?

**Answer for yourself:** Do you consider yourself a part of Yeshua's church?

**Answer for yourself:** Can you be a part of Yeshua's church and not believe what he believed?

**Answer for yourself:** Can you be a part of Yeshua's church and not teach what he taught, or even teach the opposite?

**Answer for yourself:** If you are part of a church that teaches opposite to what Yeshua believed and taught, then are you more a part of man's traditions and man's church than Yeshua's church?

**Answer for yourself:** If you currently hold a belief system that opposes what Yeshua both taught and believed, then how can you justify to yourself that you follow in his footsteps and hold to the religious belief system approved of by him, let alone convince yourself that you somehow follow the "one faith" as Ephesians chapter 4 instructs?

**Answer for yourself:** Is the chaotic conflicting and contradicting conglomeration of denominations and non-denominations what Yeshua wanted?

**Answer for yourself:** Didn't he say, "A house divided against itself cannot stand"?

## WHAT STANDARD APPLIES TO CHRISTIANITY: G-D'S WORD OR MEN'S TRADITIONS?

Christianity's most foundational doctrine - salvation - is based upon Yeshua. Take Yeshua out of the Christian doctrine of salvation and it collapses.

**Answer for yourself:** Therefore, since there was only one real Yeshua, and all of the thousands of denominations base their entire reason for existence upon him - shouldn't Yeshua's teachings, his faith, and beliefs be the standard for all forms of Christianity as well as for yourself?

**Answer for yourself:** Shouldn't every Christian doctrine be in harmony with the faith and beliefs of Yeshua and his Apostles who answered his call to a Great Commission that was to assure Gentiles coming to the same faith of Yeshua?

**Answer for yourself:** As a non-Jewish believer, do you have the faith of Yeshua, and how can you prove both you and your church believe the same doctrines that Yeshua did and do not adhere to others which contradict his teachings?

Well that's not too hard for you because you can begin to study in a systematic way the beliefs held by Yeshua concerning his faith as it existed in the first century church. It is this faith that was taken by Yeshua's Apostles into all the world.

**Answer for yourself:** What would you do if you could be shown that several of your religious beliefs, when scrutinized with what the Bible really teaches when seen in the original language, are wrong and that Yeshua never held such beliefs, in fact believed just the opposite?

**Answer for yourself:** Could anyone really say that they not only don't agree with or care about the beliefs and faith of Yeshua, but even hold opposing and conflicting views to his - yet believe their eternal destiny, eternal rewards, and salvation are guaranteed by Yeshua?

Most Christians are well acquainted with the foundational doctrines of their church, denomination, or non-denomination, **but know very little about the faith and beliefs of the real Yeshua.** Let me point out that the reason I keep using the term "the real Yeshua" is to separate him from the hundreds of different "theological Jesuses" that have been created over the past 2,000 years by the Gentile church. The theological Jesuses are created, learned about, worshipped, and prayed to in Christian churches around the world every week. **Amazingly, they are usually very different from the real Yeshua.** The fact of the matter is that generations of Christians have never been introduced to the real Yeshua!

## ***If Shown Your Religious Belief System Is In Error...Are You Willing To Change Your Religious Belief System In Order To Have A More Biblically Pleasing Life-style Before G-d?***

The above question seems so innocent and you might expect everyone to say "yes" because they love G-d and Yeshua. But that is not the case, and in fact experience tells me that the vast majority of readers, after reading this article, will not respond. And for the life of me I cannot understand such complacency. I pray you will be different.

Over the years, having studied the Bible, Biblical history and culture, as well as Biblical languages, I, as well as others, have established guideline for study that has helped find our way through this great theological maze. I hope that you will agree to follow it because I know that if you do, you will come to understand that obedience to G-d is the highest form of love we can give Him.

## **HERE IS BET EMET'S FOUNDATIONAL PRINCIPLE**

***A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, history, culture, and archeology, must in the Spirit of Truth and repentance, be flexible enough to change***

**Answer for yourself:** Do you find anything in the above statement that you find unacceptable?

**Answer for yourself:** Is there really any other way, if you truly want the truth?

Obviously, anyone who excludes any fact, refuses to allow their beliefs to be tested, or is so rigid that they choose to cling to false beliefs when shown a more perfect way rather than change, will never completely hold the truth. So please make the decision to follow the above guideline as you begin this journey to discover the real Yeshua. You will never be sorry.

**Answer for yourself:** What if you were given the choice of meeting with the real Yeshua or with the top theologians of your denomination? Which meeting would you attend?

Hopefully, every Christian would choose to meet face-to-face with Yeshua. Let's suppose that during the meeting Yeshua pointed out that some of your beliefs were wrong and had led you into sin. I know that you wouldn't hesitate for one second to change. Hopefully every Christian would follow Yeshua's position - even the theologians.

**Answer for yourself:** Could a person, who bases their salvation and eternal destiny upon Yeshua, disagree with his beliefs when shown they are in error ?

**Answer for yourself:** How many times have you heard someone say: "I want to be just like Yeshua"? Shouldn't every Christian want to be like him?



**Answer for yourself:** Are we like Yeshua when our religious beliefs and experiences contradict what both he and his Apostles taught? If you think your church's doctrines don't do that then you evidently have not studied the Jewish Jesus or are simply naive.

**Answer for yourself:** Since Yeshua is the one upon whom all of Christianity's belief system depends, could there be any higher goal than to be like Yeshua and have the faith of Yeshua?

**Answer for yourself:** But how much time does your church really spend teaching you about him, how he lived, and Apostolic doctrine?

**Answer for yourself:** Do you know what the Apostolic Doctrine consists of? Could it be different from some of the things included in the New Testament and you not know it?

**Answer for yourself:** Are you aware that just saying that your church teaches Apostolic doctrine does not make it so?

**Answer for yourself:** When you read your Bible, how much time do you spend studying Yeshua's words?

**Answer for yourself:** If you are like the average Christian, you spend much more time on Paul's words. Why?

Since a majority of Christian doctrines are based on Paul's words, it only makes sense that they would spend most of the time reading his books.

**Answer for yourself:** When you read the Epistles and Paul's words, do you look up the English words in their Greek and Hebrew origins, thus assuring you have the real meaning intended for you?

Another reason that most Christians do not spend most of their time studying Yeshua's words is that, in many cases, they lack the necessary skills required to do so, and secondarily, the words when looked up seem very difficult to understand considering we have never been acquainted with them before. In other words the message we have heard as taught from the English of our Bibles is often very different from the message that comes from tracing backward the English translation into its original Greek and Hebrew meanings. Thus we seem to be confused and usually revert back to the English since we are more used to that. There is just **ONE MAJOR PROBLEM WITH THAT APPROACH: GOD DID NOT GIVE US THE BIBLE IN ENGLISH!**

Just compare several English translations to each other and you will quickly discover that there are many differing interpretations of Yeshua's words today. The problem is compounded when those thousands of denominations put their "spin" on them. Let's get down to the nitty-gritty.

**Answer for yourself:** If you have two English translations of Yeshua's words, and they contradict or conflict with each other, **CAN THEY BOTH BE CORRECT?**

**Answer for yourself:** If you read your English Bible and arrive at an understanding based upon your previous knowledge of the English word in question, but when looked up in the Greek or Hebrew you find a completely different concept than is conveyed in the English, then which are you to believe....the Greek or Hebrew meaning from which the English was to be a carbon copy, or a faulty English translation which can, upon diligent study, reveal that the two meanings are not the same?

**Answer for yourself:** Do we have the words of G-d and Yeshua if our English words in our Bible, when viewed and compared from the original languages, differ in concept and meaning?

**Answer for yourself:** Do you want to understand the words and concepts within the Bible as understood and spoken by Yeshua and his Apostles to which the Great Commission was entrusted, or will you settle for a poorly translated English version which does injustice to the original meanings in many places?

In order for healing to begin in Christianity's chaotic divided house, and if there be any hope to arrive at the

"unity of the faith," each Christian must make it his or her personal goal to do everything in their power to discover the ancient original meaning of Yeshua's words. The first step on your journey to reach that goal is to ask some very simple questions:

**Answer for yourself:** What did the words of Yeshua mean to him when spoken in Hebrew?

**Answer for yourself:** What did the words mean as heard by his audience (Hebrews)?

**Answer for yourself:** Do you think the hearers of Yeshua's messages thought that they would have to wait thousands of years before they could understand correctly what Yeshua was saying since they did not have the English language and the English meanings assigned to these Hebrew words?

**Answer for yourself:** Do you think that the hearers of Yeshua and Paul would need a Webster's dictionary to understand Yeshua correctly?

**Answer for yourself:** Do you think that Yeshua needed a Webster's dictionary so he could provide them with an English understanding of what he was saying before they could rightly understand the words of Yeshua?

**Answer for yourself:** Are you aware that many Hebrew religious concepts were NOT faithfully translated into the Greek for Gentile audiences?

**Answer for yourself:** What did the words of the Apostle Paul mean to him when spoken and written in Greek?

**Answer for yourself:** What did these Greek words mean to Paul's Gentile audiences?

**Answer for yourself:** Are these same Hebrew concepts taught by Yeshua to his Apostles which are intended for all nations in the Great Commission and as taught by Paul during his missionary journeys faithfully translated into Greek and later faithfully translated into English?

**Answer for yourself:** Are these Hebraic concepts taught by my church or has my church leaned upon a poor English translation for their doctrines?

**Answer for yourself:** After arriving at the original meanings of the words of Yeshua, the Apostles, and Paul, then does my church doctrines agree or conflict with the teachings of Yeshua?

**Answer for yourself:** How can I know for sure that I have not been taught in error and that Pastor Craig is telling me the truth if I don't study to find these truths for myself and verify what Bet Emet is teaching?

**Answer for yourself:** If shown you have been in error about major truths and doctrines because you had not the correct meanings of Hebrew and Greek words, then having come to this new truth, do you feel compelled to share these new truths you learned with others? I would hope so

## RIGHTLY DIVIDING AND INTERPRETING THE WORD OF G-D

There is only one way that you can discover the original meaning of the ancient messages of Yeshua, as well as the other words of your Bible. It is by learning to use G-d's Laws of Language. G-d's Linguistic Law continues to function in our world today. However, very few students of the Bible are aware of it, and even fewer know how to use it. This linguistic law is the standard which you can use to test any translation of the Bible or any group's interpretation of the words of its Bible. G-d's Linguistic Law looks so very simple but, in a very short while, you will discover that the results of its application are profound!

## WE MUST LEARN HOW TO USE WORDS PROPERLY

A word is one or more symbols with an attached bundle of associations. The bundle of associations is a product

of the author's or speaker's culture, historical time period, geographical location, and personal experiences. Words are the vehicles that transport thoughts. Our goal is to rediscover the original thoughts of the ancient authors and speakers of the words of our Bible. If we are unaware of G-d's Law of Language, we tend to project our modern beliefs into the ancient words of the Bible. Instead of discovering the original meanings of the words of the ancient authors, we may actually be building a theological wall that makes it impossible to see them. We must constantly keep in mind that our goal is to search for the original meanings for the author's or speaker's words. The original meaning for Yeshua's words is the only accurate one and any other's opinions are not important, but rather deceiving.

**Answer for yourself:** Don't you only want to accurately understand his messages?

Studying the Bible without adhering to the Laws of Language will assure you of error-laden translations, incorrect interpretations, and false doctrines are eagerly waiting for an uninformed reader!

## AN AUTHOR'S CULTURE...A MAJOR FACTOR IN DISCOVERING THE ORIGINAL MEANING OF A PASSAGE IN THE BIBLE

Words do not mysteriously appear out of thin air. Symbols (letters) and "bundles of associations" (meaning) are not cryptically joined together without the intervention of a formal linguistic system. Words are the vehicles that transport the culture of a civilization. In order to accurately understand any message we must first learn as much as possible about the author's culture. The bundles of associations attached to author's words reflect his culture's way of looking at the world. It is through language that we receive the culturally imposed sets of values and beliefs of the author's society.

Culture is defined as the whole behavior and technology of any people that is passed on from generation to generation. Culture includes the knowledge, beliefs, morals, laws, religion, customs, concepts, habits, skills, institutions, and any other capabilities of a given people in a given time period.

We all think, act, and react in ways that have been primarily predetermined by our culture.

**You cannot understand the words of people from a different culture if you can interpret them according to your culture**

The reading of materials from another culture and time period, such as the words of the Bible, requires the reader to do preliminary groundwork in order to acquire a sensitive appreciation of the author's language and culture. Without understanding a passage from the author's language and culture, it will be impossible to accurately understand the message being conveyed. Accuracy demands we understand the passage exactly as the author meant for it to be understood.

## DON'T BE DECEIVED ANY LONGER

Three traps await the unprepared student of the Bible who doesn't understand G-d's Linguistic Law. Such a person mistakenly supposes the following:

- (1) All languages must necessarily work out in somewhat the same fashion and words in one language automatically carry the same meaning when translated into another language. This is not always true for often a second language does not have a word that carries the same concept as in the first language.
- (2) The structure of the language of primitive groups is necessarily simple. Again this is not so for often words, in Hebrew for example, carry nuances that words in a second language like Greek and English do not.

**(3) Words have the same meaning for everyone regardless of language and culture. Again this is not so true because words in a second language can either limit the original word and its meaning or enlarge upon it and give it a meaning not intended by the original speaker.**

**The last trap is the one that catches the most people. We have the tendency to consider our way of life as the best or correct way. We use our motives, habits, and values as the standard for evaluating others. We tend to scale or rate others by how much they are like or unlike ourselves. Naturally, we take for granted that our culture is superior to any other culture. We unconsciously assume that the words of another mean the same they do in our culture. Our culture is the yardstick by which we measure all other cultures or people. If they are like us, then we use terms such as these to describe them: right, good, progressive, superior, chosen, or true. If they are different, we have a tendency to use terms such as wrong, bad, backward, inferior, heathen, barbarian, foreign, or savage.**

**Every time we study our Bible, we must be aware of the tendency to project our culture into its words. If we fall into that trap, we will mistakenly view the biblical world as if it were just like our world today. The only way to accurately understand the words of our Bible is to view them in light of the author's or speaker's culture, its motives, habits, and values. We must always remember that familiar words in our everyday lives often take on new meanings, meanings that are often very different from G-d's intended meanings for us when we read and study His Word..**

## **DISCOVERING THE REAL JESUS...THE YESHUA OF JUDAISM**

**Every time you open your Bible to Yeshua's words, pause and say, "Yeshua wasn't an American and I must view his words through his own Jewish culture." This is the only way to accurately understand his words and discover the original meaning. The purpose of this article is to provide you with information about the culture of Israel as it existed 2,000 years ago when Yeshua lived there. Our goal is not to tell you what to believe. It is only to help you test your beliefs and modify them as you discover error.**

**Let the healing begin today in Yeshua's divided house. Let's discover what Yeshua's words meant to him. In like fashion, having come to a truer knowledge of what the words of Yeshua, his Apostles, and Paul meant, then let our lives reflect them in repentance and subsequent adoption of a more Biblical life-style.**



## THE CHURCH THAT YESHUA PROMISED TO BUILD...DO YOU ATTEND THERE?

**Answer for yourself:** Do you belong to the church that Yeshua is building or to the one that man has been building over the ages of church history?

**Answer for yourself:** Has your church departed from the original intent of its founder, Yeshua Christ?

**Answer for yourself:** What was the original intent of Jesus for the church?

**Answer for yourself:** Does your church even know what the original intent that Yeshua had for his church?

These are interesting questions that must be answered.

After having been exposed to Greek and Hebrew I realized that it was very important to have the "correct" meaning for every word in the Bible. I pondered what the words of our Bible meant to the people who originally wrote or spoke them. Since I have always been an inquisitive person, I just had to look for the answers to the questions the Lord led me to. Some of you have gone along with me in my search for "truth" and we will continue until the "day of the Lord". The answers to the questions I pose to you are very important because the "answers" should determine the Standard by which we should live our lives and how our religious community governs itself. After several years of research I now know that what I had been taught by my "pastor" was simply not true or at least incomplete!

I have encountered many people who have told me that they wanted to know the truth. When they were told the truth and discovered that it differed, sometimes radically from their experience, they chose to ignore it because of the possible problems that it would cause at their church since it disagreed with their "church's teachings." Such is the matter of the current teaching.

The concept of the "church" is one that has been continually developing over many centuries and has seen little agreement as to the above questions concerning Yeshua's original intent for the church. Today there are numerous conflicts over the true meaning of what the "church" should be. To arrive at the true church as G-d would have it we must be bold in exposing myths to arrive at the truth. Repentance is the order of the day! The word "church" comes for the Old English word "kirke", meaning a "circle", especially a circle formed in pagan ritualistic worship! In almost every English translation of the Bible, the word "church" is used for the Greek word "ekklesia". "Ekklesia" is made up of two words "ek" meaning "out of", and "klesis" meaning "a calling". Thus you can easily see that the church is to be understood as people "called out of something". What are we to be called out from? I Thess. 1:9 teaches us that Gentiles, like you and me, are "called out" of paganism in order to "turn to G-d from idols to serve the living and true G-d". Thus, in the English Bible, when we encounter the word "church", it should be translated "the called out" or "the called out ones". **The word "church" does not just mean an "assembly" as it has come to mean in today's language and experience.** When any of the New Testament writers used the word "church" they spoke of "The Ekklesia", a people called out of the world by G-d, to be holy unto Him in some specific way. G-d desired we be "holy" which means "sanctified, different, apart from the norm".



**Answer for yourself:** If we are to gather as a group of people to just eat together, have meetings together, or have services together, are we manifesting the intent of Yeshua when he called us out of our darkness into the light of God's will for our lives? Hardly not!

**Answer for yourself:** If such a simple and important foundational concept can be lost due to mis-translation, how much other truths have we lost along the 1900 years of church tradition?

The answer to this question will boggle your mind as it did mine as I searched for the truth of God's Word for my life. Too easily can the identity of what Yeshua desired to be built be transformed into a structure that Yeshua can barely recognize today.

**Answer for yourself:** Once you realize that Yeshua (the Hebrew name for Yeshua) never used the word "church" in the manner as you have come to understand and experience, the question must be asked: "what did he intend it to both be and do"?

The answer will come as we reexamine the tradition of the original "church" as it relates to the true people of G-d.

We must never forget that the Hebrew Scriptures were translated into the Greek for the Greek speaking Gentiles that were later to come to the faith in the One true G-d of Israel. The Septuagint is the "Tanakh", or the Jewish Old Testament, which was translated from the original Hebrew to Ancient Greek language by 70 rabbis before the New Testament era. By the time of Yeshua (Yeshua), the Septuagint was widely available for study throughout the Hellenistic (Greek speaking and influenced) world. Correct understanding of the Septuagint is very important because it interprets the Hebrew Scriptures and Hebrew concepts into the Greek language and serves as a linguistic bridge between the Old Testament, which was written in Hebrew, and the New Testament, much of which was originally written in Hebrew, and later translated into Greek for the Greek speaking Gentiles.

The form of the word "ekklesia" is found in the Septuagint. It is translated from the original Hebrew word "Miqrā", which also means "called out". "Miqrā" is used 22 times in the Old Testament. Surprisingly, in each case it refers to the holy convocation (gathering, assembly) of Israel, the people of G-d, as they hear and obey the call to attend a feast and festival celebration (Ex. 12:16). Understand, that before Yeshua came, the Jewish mind (the mind of Christ is a Jewish mind) understood that the "Miqrā" and the "Ekklesia" are one-in-the same concept. When we translate from the Hebrew into the Greek the concepts should not change. Laws of Hermeneutics (interpretation) demand that each word, when translated, refer to the same concept identically, and in this case, the ones being called out are called out for a specific purpose; to celebrate the Feasts and Festivals of Israel! That should astound you!

**Answer for yourself:** When was the last time your Pastor told you that you gather together for the intent and purpose, as taught by Yeshua, to celebrate the Festivals of the Lord?

**Answer for yourself:** When was the last time your church celebrated Passover, Unleavened Bread, First Fruits, Pentecost, Rosh HaShanah, Festival of Trumpets, Day of Atonement, Tabernacles, let alone all the minor feasts? If this was the sole purpose for Yeshua calling believers out from Paganism, I wonder what Yeshua feels about the church today.

**Answer for yourself:** Have you ever tried to build a "house" without following the architect's plans? What would the finished product look like?

**Answer for yourself:** Would the architect (Yeshua) even recognize the "house" when it was completed?

**Answer for yourself:** What would the architect feel or say when confronted with his house that was a misrepresentation of what his heart had intended all along?

**Answer for yourself:** Would Yeshua even recognize the intent behind all the hay, wood, and stubble that men have used during 1900 years of "church history" in building the house we see today?

**Answer for yourself:** Would Yeshua recognize the "church today" as the "Miqla" of G-d? No he would not!

One may reason that since church is from Ekklesia, and Ekklesia is from Miqla, and Miqla is the called out of Israel, that the church of today is the Israel of G-d.

**Answer for yourself:** Sounds good, but where is the original intent of the builder?

We are called out for the express purpose to celebrate the festivals of the Lord, not just to meet together to eat, have meetings to establish programs, to worship. All this is important, but is wasted energy if we fail to understand the original intent of the architect (Yeshua). Our purpose is to meet to celebrate the Festivals and Feasts of the Lord. Without obedience to the master builder, Yeshua, our purpose is man centered, and not G-d centered.

**Answer for yourself:** Will the church ever study and wake up to the reality that we find in G-d and His Word?

Some have, and many more will as we come to the truth of the words of the Bible.

Yeshua said "I will build my assembly of called out ones (Ekklesia) and the gates of hell shall not prevail against it." (Matt. 16:18). For a real treat, look up the real word used for "hell" in this verse. You will be really surprised to find that "hades" does not mean "hell" as you have been told. Call me when you find out and let's discuss it. Now back to the matter at hand. The Lord called His people to attend His holy feasts. Those that attended the festivals and feasts are the true "Miqla" or "Ekklesia" of G-d. To do otherwise is a poor copy of the original plans of G-d. This is the Hebraic and Jewish concept which Yeshua meant when he said, "I will build My Ekklesia." Yeshua was stating that he was going to build a gathering of people called out to celebrate God's feasts. An assembly of people were to be formed who would celebrate the revelation of Messiah in the appointed feasts of Israel.

**Answer for yourself:** But that is not news to you, or is it?

**Answer for yourself:** What has prevented your church from teaching this to you before now?

G-d never intended that His Ekklesia was to be a group of people divorced from the Hebraic and Jewish concepts of Miqla. The Miqla, or called out one, are always people who are to be linked to Israel, not to the early Catholic Church Fathers, to Luther, or to Calvin, or to the Charismatic movement of today. We are grafted into Israel, and Israel is NOT grafted into the Protestant church of today!

G-d never intended to have a Gentile church separated from the Hebraic church. Remember the first church that Yeshua said he would build was a Hebraic church and it existed for thirty years before any Gentile was admitted into the membership! That should tell you something. G-d never had two separate people. The middle wall of partition is destroyed today. G-d wants to make one holy people. This holy (separate) people resides in Israel. Rabbi Shaul (Paul) said, that the gentiles who trust in Yeshua's message are grafted into the tree of Israel (Rom. 11:17). Once grafted in, they are all, Jews and non-Jews, called together to feast on the Lord as we participate in the Festivals of the Lord.

Only when the Jewish people, together with spiritual Jews (Gentile believers), accept the call to become one Israel, will G-d's Ekklesia and Miqla be realized. Then, and only then will the "gates of hell" not be able to prevail against it!

**Answer for yourself:** Let me ask you, have you not wondered why you have not gotten more out of your church experience than you have?

Let me say that we can begin by looking at the conspicuous absence in most churches of the Feasts of the Lord.

**G-d never intended for Jews to convert to a Gentile "church", but the opposite; Gentiles converted into a Hebrew church! We have missed the mark 180 degrees! No wonder we go to church and leave asking "is that all there is"? No, there is lots more, but only when we restructure the church in the Hebraic fashion that G-d originally intended. Celebration of the festivals must be the focus of what the church is all about.**

**This truth has been hidden for centuries. Yeshua full well understood what he was saying in Matt. 16:18, it is us who have misunderstood. His audience that day were Jews who understood his message. It is we Gentiles who failed to understand. The original understanding has been lost to the Gentile church because of its blind traditions that make the Word of G-d of non effect. It is time for believing Gentiles to regain the original intention of the Word of G-d concerning Ekklesia and Miqra. This will only happen when you decide to love the Word of G-d more than your traditions, especially when you traditions conflicts with the Word of G-d.**

**Answer for yourself:** Who is right, G-d or your denomination?

**When they conflict, I will accept G-d's opinion over the church's every time. Let us never again claim we are the church if we do not accept Yeshua's definition of what the church is to both do and be.**

**Your response is desired. Study to show yourself approved!**



# THE REAL YESHUA AND THE FOUNDING OF CHRISTIANITY

In the Western world, Christians imagine Yeshua as tall, probably with blond hair and beard, blue eyes, and wearing a white robe and an other-worldly expression. When one does critical research you will find that the Jews of the first century were "black" in color as their heritage comes from Egypt as Semites who intermarried with the black races of Egypt. Almost certainly, he was short by modern standards and dark-skinned. His black beard was long and untrimmed. He undoubtedly wore earlocks, the *peyot* (Egyptians wore their hair the same way) that are displayed today not only by the ultra-Orthodox but were once worn by all Jews as a matter of course. It is legitimate to infer this from the fact that Yemenite Jews, who had been separated from the mainstream of Judaism for many centuries, turned out to be wearing the earlocks when they were brought to Israel in 1948. The practice of cutting the rest of the hair close in order to emphasize the earlocks is modern and is not followed by the Yemenites. The New Testament is silent on the point, which was doubtlessly taken for granted at the time. We know from the Gospels that he wore fringes on his garments like other Jews. Like other Jews, he wore tefillin (called "phylacteries" in the Gospels) when he prayed formally, and perhaps at other times, and he took it for granted that others would do the same. He objected only when they were ostentatious in wearing them in public, as some did in his day. He observed the feasts and fasts, and he must have gone to the ritual bath on appropriate occasions to purify himself (before each Sabbath and before celebration of festivals and feasts; totaling at least 59 times a year), for we know from archaeological findings that the ritual bath (mikvah) was in common use in Yeshua's time. He said the customary blessings when he drank wine (Kiddush) and when he ate bread (ha-motzi). He washed his hands whenever he sat down to eat (considered a type of immersion), thought apparently his disciples sometimes neglected to do so, without being reproved by him.

He personally obeyed all the commandments, ethical and ritual, and took part in the sacrificial worship of the Temple when he was in Jerusalem. Like the prophets in whose tradition he stood, he objected to these things (ethical and ritual obedience to Torah) only when they were done mechanically, without the intention toward God that made them valid, and without the social morality that G-d demanded above all.

Yeshua was a faithful and observant Jew, according to the Halachah, the interpretation of the Torah, accepted in his day. He did not regard the Jewish Law itself as mechanical and ritualistic, or those who kept it carefully as spiritually decadent. He loved the Torah and observed it with the deepest faithfulness and spiritual dedication. He lived by it until his last breath.

The "real" Jewish Yeshua was in no way like the gentle "Gentile" manifestation of Yeshua, seen always as a meek and non-offensive teacher as portrayed in the Christian tradition. While he advocated the transcendence of anger to the point of loving enemies, he evidently did not always avoid it himself (take for instance the cleaning of the Temple). His criticism of all religious phoniness is as direct and even brutal as anything to be found in religious history. In this, he was the toughest of teachers. Yet his compassion for sinners is rightly regarded as remarkable, and it is this that marked him out as the bearer of a distinctive message concerning divine compassion.

If this message aroused opposition, and it seems that it did, it was not because it was un-Jewish. It

was not. Rather, Yeshua's convictions concerning the compassion of G-d for sinners and the way human beings should imitate it went even beyond what some of the devout of his day had been able to imagine of G-d ("you have heard it said...but I say unto you"). And if Yeshua was scathing in his criticism of religious phoniness, it was not because he was opposed to Judaism, or regarded it as intrinsically defective, but because he wanted the Torah to be fulfilled by everyone as completely and perfectly as possible, from the heart.

His personal name was Yeshua, in the Aramaic he spoke, or Yehoshua in Hebrew, a very common name usually translated as Joshua. We get the form Yeshua from the Greek rendering of the Aramaic name Yeshua, which comes out as Iesous, which is Yeshua in Latin and also in English. His parents were Yossef and Mariam, or Miriam. He had brothers called Yaakov (James), Yosef, Shimon (Simon), and Yehudah (Judah). He also had sisters, but their names were not remembered.

Yeshua was probably born a few years before the date usually reckoned as the beginning of the Common or Christian era, during the reign of Herod the Great (4 B.C.E.). Unfortunately, we have no reliable means of ascertaining the exact date. The methods usually employed depend on the birth stories in Matthew & Luke, which have many obviously legendary elements, and in any case do not agree with each other (check it out for yourself). He died during the rule of the Roman governor, or Perfect, Pontius Pilatus, which lasted from 26 to 36 C.E. It seems certain that the Romans executed him because they regarded him as an insurgent, on account of his reputation as a claimant to the title of Messiah, whether or not he actually made the claim. The Gospels do tell a story of growing conflict between Yeshua and SOME of his fellow Jews {Sadducees and the Shammai Pharisees but not the Hillel Pharisees}, ending in a religious trial before the highest and most solemn court of his people, which condemns him for blasphemy on account of a claim to be the Messiah and hands him over to the Romans for execution. This is the basis of the ancient and long-standing belief that the Jews killed Christ.

**Answer for yourself:** Did the Jews kill Yeshua, believed by many to be the Messiah?

There are many stories in the Gospels that suggest that they did, but upon close examination seem exceedingly improbable. The Jews did not kill Yeshua because they had no reason to do so. He was not guilty of any religious offense. It is in the highest degree improbable that such a trial before the Sanhedrin as we read of in the Gospels of Mark and Matthew ever took place. What we read in the Gospels about the trial of Yeshua is the product of later Christian imagination, and it reflects Christian, not Jewish, views of the nature of the Messiah.

It was not the Jews but the Romans who killed Yeshua. They did it for their own political reasons; evidently, the Romans did believe him to be a claimant to the title of "The Messiah", although he made no such claim (such as promise to be the Messiah who would liberate Israel from Roman bondage). No doubt, the Romans correctly understood that from their own point of view a Messiah must be a rebel and an insurgent, since he is expected to deliver the Jewish people from pagan domination. In any case, enough people thought Yeshua was the Messiah (both Jewish and Romans) to constitute a political danger to Roman rule. No one should any longer imagine that it was the Jews who were the Christ-killers.

We cannot reconstruct the order of the events in Yeshua's life from the Gospels, because the writers of the Gospels (scholars will show you today that the apostles did not write them and many of Paul's epistles are frauds as well) did not know what it was themselves, as was already recognized in the second century. Nevertheless, it is possible to discover the kind of person Yeshua was and what he stood for, by a careful comparison of the gospel stories about him with what we know of the religious environment in which he lived (Biblical Judaism).

To imagine Yeshua in a thoroughly Jewish way is very difficult even for Jews, most of whom have been conditioned to think of him as some kind of Christian.



*Yeshua was not and never would be a Christian or adhere to traditional Christian doctrines of today.*

*For Yeshua to believe the Christian doctrine over the Jewish Apostolic doctrine of the first century would be out-right sin in many instances.*

For Christians, it takes real effort to see and understand Yeshua within the Judaism of his time. The degree of effort required reveals the anti-Jewish prejudice with which all Christians have been inflicted, including those who do not think they have such prejudices.

## DID YESHUA FOUND CHRISTIANITY?

Even as recently at the late 1970's, a justly celebrated New Testament scholar entitled one of his books The Founder of Christianity. Like almost everyone else at the time, he assumed that Yeshua had been its founder.

**Answer for yourself:** But can we really imagine the Jewish Yeshua founding Christianity?

This is the first assumption we have to call in question.

**Answer for yourself:** How could this authentic and faithful Jew, living according to the *Halachah* [accepted and orthodox interpretation], have thought of founding a new religion in opposition to the one he loved and lived? To do so would have been absurd, not to mention sin!

The Prophets of the Bible were very critical of the Jews of their day, much more critical in fact than the Gospels represent Yeshua as being, but they never dreamed of founding a new religion. They envisaged a national repentance from all the sins they reviled, followed by divine forgiveness and the full restoration of Israel to its status as G-d's beloved people.

**Answer for yourself:** Could it have been otherwise with Yeshua?

Nevertheless, no new religion was founded in the name of any of the biblical prophets, and it is a fact that a new religion did grow out of Judaism in the first century. It was called Christianity. The name of Christianity comes from the title Christ (Christos, the Greek form of the Hebrew word meshiach, our word Messiah), but not from Yeshua's personal name. By the time the movement received the name by which it has ever since been known he was already most often referred to simply as Christ, Messiah. But there was no doubt which Messiah was meant.

There were also other first-century messianic claimants. No large-scale religious movement emanated from their careers, however. In the case of Christianity, its early leaders acted "in the name of Yeshua of Nazareth," whom they proclaimed as Messiah, or Christ.

**Answer for yourself:** Were they justified in invoking his name to legitimate their action in spreading a new religion?

The very name of Christianity shows that in its earliest days it was understood by everyone to be inseparable from the belief that Yeshua was the Messiah (Christ).

## YESHUA COULD NOT HAVE FOUNDED CHRISTIANITY AS WE KNOW IT TODAY

The new religion that emerged from the events of the life and death of Yeshua contained too many

divergent movements to have been the product of a single creative mind. At any rate, if Yeshua had intended to found a new religion, he did not succeed in doing so in any coherent form. Much more probably, he had no intention of doing so. The "real" Jewish Yeshua is not likely to have founded the movements that collectively constituted early Christianity.

Historians used to suppose that early Christianity was united in the legacy left by Yeshua; only later did disunity arise, as new and unorthodox interpretations of the tradition developed. We now think it was otherwise. Early Christianity moved in several divergent directions, and it was not possible to unify them by appealing to the authoritative teaching of a founder.

*Only in the second century* did it begin to be unified around a form of Gentile Christianity, as a result of strenuous efforts by some of its leaders, most of them associated with the Church of Rome. The effort was never completely successful, and in later centuries new forms of disunity set in.

If we look back to the state of the Christian movement at the end of the first century and the beginning of the second, we find amazing variety and diversity. Scholars usually group Christianity into three main tendencies, only one of which is at all familiar to us today.

This is Gentile Christianity, sometimes called by historians Early Catholicism, since it represents the earliest form of the Catholic church of history. It is the ancestor of all modern forms. But alongside it were two other movements, equally popular at the time, and in some places certainly more so, but not destined to survive. It would not have been obvious to an observer in the year 100 that early Catholicism, at that time largely a religion of urban slaves, and the underprivileged, was the movement of the future.

One of these competing movements was Gnosticism, which has come into public attention recently as a result of new discoveries. Another, now lesser-known movement was composed of Christian Jews [Ebionism], remaining faithful to their Jewish heritage, while adding to it a belief in Yeshua as the Messiah. Scholars refer to the various movements that attempted to remain faithful to "Christianity's" original basis in Judaism as Jewish Christianity.

Obviously, there were sharp disagreements between these movements. Gentile and Jewish Christianity soon parted company. In the second century, the Gentile or early Catholic church fought a sharp, and in the end, largely successful battle to rid itself of Gnosticism and to put down the independent Gnostic communities. At the same time, it stigmatized as "heretical" all those groups that still held on to Jewish observance. In other words Jewish Christianity was considered as heretical by Early Gentile Catholicism.

## GENTILE CHRISTIANITY

Christianity (rightfully understood as Messianic Judaism) began with the preaching of the earliest Apostles of Yeshua, all of whom were Jewish. It made its appeal to Jews, and as a movement it differed from other forms of Judaism only in its belief that Yeshua was the Messiah. Soon its members began to preach to Gentiles and met with success, creating a distinct branch (Gentile) of their movement. Before long, its leadership was assumed by Paul, the great Apostle to the Gentiles. As the name the historians give it indicates, its members were Gentiles, and following the teaching of Paul, they did not consider conversion to Judaism a possible option. Under Paul's special teachings which opposed the Gospel of Messianic Judaism and the Jerusalem church, obedience to the Torah as the Word of G-d was too much for the majority of them, let alone circumcision. Such was a big mistake and would later cause the irrevocable severing of the Jews from the Gentiles as the people of G-d.

The Gentile community interpreted Paul's writings as meaning that Judaism was seriously defective.

considering that the new faith had superseded Judaism in the plan of G-d. In other words, Sinai, Moses, etc., was not sufficient because G-d had made a mistake giving them His teaching (the Torah), but all would be corrected by rescinding the Torah with Grace. Gentile Christianity soon came to think that the Jews had been rejected by G-d and lost their place as his chosen people, because of their rejection of their Messiah (read Hosea again and you will see that this is not true). They erroneously regarded those Jewish Christians who attempted to continue their membership amidst the Jewish people as neither Jews nor Christians, and they fought other Gentile Christians who wanted to retain within the later Catholic church customs practiced by Yeshua and the early Jewish-Gentile Church such as keeping the festivals of Passover, Pentecost, First-Fruits, Rosh HaShannah, Yom Kippur, and Sukkot. The Catholic church's substitution of pagan holidays for Jewish and Biblical holy days was blatant Idolatry and broke the first Two Commandments. As if that is not enough the Jewish concept of the Messiah was abandoned in favor of the "astral g-dman" from their prior mystery religions which were build around stellar and sun-worship. This community would rely on the corrupted Greek translations of the Hebrew Scriptures for their authority and rightfully so since they had been corrupted in translation by the Essenes of Alexandria, Egypt, in 200 B.C.E. when they purposefully corrupted the translation to include within it their unique understanding of this "stellar g-dman of sun-worship" (they lived in Egypt remember...sun worship flourished there).

Gentile Christianity differed from the earliest form of the new faith in more than one important way as detailed above. From the beginning Gentile Christianity had rejected the Torah, together with its commandments constituting the human side of the covenant with G-d. At the same time, it had radically reinterpreted the Jewish Bible (the book that Yeshua said that in the Law and the Prophets it was written of him), reading it as a complex web of prophecy of Christ (no longer a human Messiah but a g-dman from the heavens) & a presenting it as a systematic slander of Jews and Judaism.

Gentile Christianity soon developed beliefs concerning the role of Yeshua that differed greatly from those of the earliest Christians (Jewish as well as Early Gentile Christianity). Later Gentile Christians (following the first century) believed that Yeshua had brought forgiveness to individual sinners through his death, and they came to see him also as a cosmic redeemer, irrespective of the role or repentance in the Bible (again these concepts come from solar worship...see our website detailing this: <http://paganizingfaithofyeshua.netfirms.com>). These beliefs were largely based on the teachings of Paul, himself a Gentile convert to Judaism, who had begun the systematic adaptation of an originally Jewish message to a Gentile audience (he blended solar worship with Judaism). He, like them, must have been influenced by ideas drawn from the surrounding culture and environment which had paganism as its core.

The earliest Christians (first century Jewish believers) themselves, had not thought of Yeshua's death in this way because they knew that the Torah and the Tanakh has always taught that atonement comes through faith, repentance, prayer, alms, restitution, etc.

One has to look at sun-worship for the concepts of atonement as seen in Christianity today. Yeshua's death was something that required explanation in the light of their overriding belief that he was the Messiah; on the face of things it was incompatible with it, since it was not part of the destiny of the expected Messiah to be put to death. They believed, however, that with the resurrection of Yeshua the general resurrection of all the dead had begun. Perhaps they also saw his death as a martyrdom (the death of a righteous man "tzeddek" atoned for the sins of Israel...again this "belief" was held by the minority in Israel and only had its beginning with the great slaughter of Jews by Antiochus Epiphanies during the Maccabean war). They would not have regarded Yeshua's suffering on the cross as a unique way of obtaining forgiveness for their sins, since (like Yeshua himself) they knew that forgiveness was already freely available within the existing covenants to repentant sinners. The changes introduced by Gentile Christianity were therefore of major consequence, a fact masked from modern people due to their lack of understanding and study of the events of the first century.

**Answer for yourself:** Does it not sound preposterous to believe that Gentile pagans, once accepting the Messiah, are better interpreters of the Jewish Bible than the Jewish scholars and sages, since they had never seen it before, let alone studied it for thousands of years as had the Hebrews?

***Salvation is of the Jews, was of the Jews, and will always be of the Jews...it is not of Rome or their corrupted Bibles***

Gentile Christianity gained further momentum at a period near the end of the first century, when the original expectation of the Jewish originators of the new movement, that Christ would very shortly return and do all that had been traditionally expected of the Messiah (which was not done by Yeshua in his first coming), had died down. Instead of a literal return of Messiah Yeshua, they came to understand his Parousia as a spiritual coming or presence in 70 C.E. with the destruction of the Temple and the deliverance of the Messianic community of Jerusalem before the annihilation of the Jews by the Romans.

Yeshua had preached the imminence of the kingdom, or kingship, of G-d. After his death, his followers preached the arrival of the messianic age under his auspices. All the earliest Christians, whatever their other differences, were united in the ardent belief that the end of history had come, that it had only a few months or years to run before being utterly transformed into a new age. Such an age began after the destruction of the Temple in 70 C.E. as "the age of the Gentiles."

The Jewish Christians did not think of themselves as originators and shapers of a new religion but as those upon whom the duty had fallen of announcing this new age to their fellow Jews, in the name of Yeshua. But Yeshua did not physically return, and as the years passed, it became impossible to sustain the original tension of anticipation of his physical coming. Gradually, the new movement settled down into history to await the judgment of 70 C.E.

The expectation of a new age was too fundamental an element in the original Jewish heritage of the Church to be simply discarded by Gentile Christianity. It had to be retained in some form. In its original form, it meant very little to Gentiles, who had not learned to share the Jewish expectation that G-d would assert his sovereignty over a rebellious world and deliver his own people. And it did not seem that the expectation would not be fulfilled very soon, in any case.

**The expectation of a new age, called eschatology by scholars, was reinterpreted by the Gentile church, now assuming the shape of a new religion.** The original contrast between the present age and the new age to come, already dawning in the life of the Christian movement, became transformed into a contrast between the natural and the supernatural. Such a contrast was much easier to understand for pagans, especially the philosophically educated.

**Now the Gentile Church thought of itself as privileged to be the bearer of a new supernatural life of grace, stemming from the incarnation of G-d in Christ, a divine-human life to which the sacraments of the church gave entrance (all the Gentile sun-worshipping nations had divine births and incarnations...it all began with Isis and Osiris in Egypt). The Church could then contrast itself with Judaism, which lacked this supernatural element of grace, stemming from G-d incarnate. Thus, a Jewish contrast between two historical ages in time became transformed into a Greek contrast between two metaphysical levels, this material world and an invisible, spiritual one.**

**The new Gentile Christianity became greatly assimilated to the Graeco-Roman culture in which it lived, as it rethought the whole Jewish heritage of Christianity, stemming from the Bible, in the terms of Greek philosophy.** Soon the theology of the early Catholic Church would be expressed exclusively in Greek philosophical language, even when it was translated into Latin, and the simpler and more concrete language of the Jewish Bible reserved for popular preaching and devotion.

Greek philosophy was often monotheistic in its theology and ethical in its teaching about personal conduct, but it was pagan in origin and had no natural affinity with Jewish ways of thinking and acting. Gentile Christianity felt much more at home with this kind of pagan philosophy than with the Jewish heritage mediated to them through the original Christian preachers (Jewish), and through the Jewish Bible that had been bequeathed to them as the foundation of their faith. The Jewish Bible in Greek translation was for a long time their only Scripture, but they read and interpreted it in ways Jews would not have done (explained by the purposeful corruptions in special places as done by the Hellenistic Jews of Alexandria, Egypt in 200 B.C.E. see: <http://bennoah1.freewebsites.com>).

The reinterpretation of Jewish eschatology into Greek metaphysical terms led to extremely important changes in the pattern of religion by which the church lived. So effective and sweeping were these changes that it is now hard to imagine Christianity without them. Gentile Christianity, now developing into Early Catholicism, changed the whole pattern of religious life by its introduction of the sacramental system, to become the core of later Catholic Christianity. The sacraments are rituals (significantly called "mysteries" by Greek Christianity) believed to have a supernatural effect on the believing participant.

Like Jews themselves, which indeed they were, the earliest Christians knew nothing of sacraments. They did, of course, possess rites and rituals, especially immersion (mikvah) and the breaking of bread (ha-Motzi associated with Sabbath services), soon to be understood in a sacramental sense. Ideas that may have been the precursors of sacramental theology can be found as early as the writing of Paul. However, the rites which would become sacraments for the Gentile church were originally understood in a Jewish way. Indeed, Paul may have been the one responsible for transforming them into something Gentiles could understand and respond to, in the light of their experience of the pagan mystery religions of their own culture.

*In other words they paganized Judaism and called it Catholic Christianity!*

Greek ways of thinking in a Gentile church led to radical reinterpretation of rites originally understood with a Jewish frame of thought. It is most likely true that, as many historians have supposed, the model for the transformation was the Hellenistic mystery religions. These promised the initiate a new life through mysterious rituals of death and rebirth. Instead of understanding the words of Yeshua that a man must be "born again" in their Jewish context, they removed them from association with renewal and enhancement of one's relationship with G-d through the mikvah immersion bath, and translated the meaning to a mystical, heavenly experience patterned after the pagan mystery religions. Being "born again" was a Jewish concept that pre-dated John chapter 3 and was not created by Yeshua. G-d gave the concept as far back as the Garden of Eden and we see Adam was the first to be "born-again". Due to erroneous Gentile Christian teaching we have lost much of the truth G-d had given to his people, and we must diligently study to recover that truth for our generation.

The Jewish rites of incorporation into the community, circumcision and immersion, are not comparable in meaning to Christian baptism as it came to be understood by the Catholic church, and later by the Protestant church. They more closely resemble naturalization to citizenship of a new country. The earliest Christians must certainly have interpreted the "breaking of bread" as comparable to the Jewish common meals of religious significance, such as the meals taken together on the Sabbath (called the Lord's supper), or the Passover Seder.

Gentile Christians soon came to think of these rites as having a supernatural effect. They were supposed to transform the believer invisibly, bringing about spiritual effects humanly impossible to accomplish through the identification of the believer with Christ. Membership in a sacramental church meant participation in a supernatural or divine-human life of grace, sharing in fact the divine-



human life of Christ (this is the same concept of being "in Osiris" as handed down in sun-worship).

The center of this transformation of Jewish into Greek, or in fact pagan, ways of thinking was the new Greek doctrine of Christ, now thought of as fully divine. From the second century on, theologians became centrally interested in the relationship of Christ to G-d and preoccupied with questions about the divine nature (Osiris was a g-d and his son Horus was the first g-dman). This is not a typically Jewish concern, since Jews regard the divine nature as beyond human comprehension, and suspect attempts to explain it as idolatrous.

Now the developing Gentile Christian myth presented a problem for monotheists.

**Answer for yourself:** How could two persons be divine?

Yet Gentile Christians were convinced that their redemption had been the work of no one less than G-d. It was now axiomatic to them that Christ was nothing less than divine. Indeed, it was his human nature, originally taken for granted, that now became problematic.

The model on which the theological solution was arrived at was Platonic and Stoic. The Greek philosophers of these schools had already thought of a Logos, or creative Word, the pattern on which the whole universe had been created, its immanent rationality or logic. Since the New Testament had described Christ as the Word of G-d, it was not difficult to identify this Word with the Word or Logos already spoken of in Greek philosophy. Again this concept of "the Word" and the "Logos" finds its origin in Egypt along with the evolution of sun-worship.

**Answer for yourself:** Have you ever asked yourself if Jehovah (YHVH) wanted to share with the Jewish people a Platonic concept from Greek philosophy? Does not sound right does it?

The author of the Fourth Gospel had already done so in his prologue.

**Answer for yourself:** Would John, a Jew, familiar with Jewish religion, write a letter to Jewish believers and use Greek concepts let alone continually say "which being interpreted mean" as if Jewish concepts would not be common knowledge to a Jewish audience?

Thus the theologians came to teach that G-d had created the world through His Logos, Christ, and had then redeemed it through him also. The Word or Logos was divine, but in a derivative sense.

In the second century, we find the theologians of the Gentile church thinking of Christ primarily as the Word, or Logos, of G-d, and even as a "second G-d." The latter term was too risky and threatening to the monotheism to which the church intended to adhere, and it was soon abandoned. Eventually, though not until the fourth century, the complex theology of the Trinity, which also incorporated the Holy Spirit on the same level of divinity, was worked out. Such a Trinitarian idea goes completely against Yeshua and his declaration of the Greatest Commandment in Mark 12, where he states..."Hear of Israel, I Am the Lord G-d, I am One".

Eventually this transformed Gentile church became the state religion of the Roman Empire, dominating the world in which Jews had to live. Now there arose a remarkable synthesis between Graeco-Roman culture of classical antiquity and the beliefs of the Christian movement, already transformed by the impact upon them of Greek and pagan ways of thinking. The Catholic church of history, including its Eastern wing that later became the Orthodox church, was the bearer of the synthesis into the Middle Ages. This classical Christian civilization is in turn the basis of modern culture.

From the pagan world from which they had come, Gentile Christians had inherited many prejudices against the

**Jews, and these prejudices played in to the anti-Jewish reading of Paul to create a very anti-Jewish outlook in the Gentile church from early times. Christian anti-Semitism is not the same thing as pagan anti-Semitism, though they are often thought to be continuous with one another. The destructive energy of Christian anti-Semitism is inconceivable without the myth that the Jews killed Christ, a myth absent from pagan anti-Jewish calumnies, many of which were also leveled against the early Christians. Nevertheless, there was little or nothing in the form of Christianity that these Gentiles were receiving to rid them of their preconceived attitudes of hostility and contempt toward Jews, or to cause them to read Paul's writing otherwise than as confirmation and intensification of these existing attitudes.**

**Gentile Christianity saw itself as a new and superior religion, intended for Gentiles, and adapted to their situation. It is not surprising that very soon theologians were arguing that the Jewish Bible should be discarded, and no longer incorporated in the Christian Scriptures. Looking back, it is in fact astonishing that it was not discarded in the second century by Gentile Christianity. The reason it was not discarded was its grounding in Judaism, which was necessary to give Christianity a pedigree deriving from an ancient past that people of that day thought a religion ought to have. And of course it was already basic to Christian faith that Yeshua had been the Jewish Messiah and that he had died on the cross and thus become the Savior of the world as a result of the rejection and hostility of the Jewish people. Such ideas, un-Jewish as they are, would have been unintelligible without the Bible as their background.**

**Because Gentile, or Early Catholic, Christianity has had this immense influence on the culture in which we all live today, Jews, Christians, and secularists alike, it is hard to imagine other forms of early Christianity except in this image. Yet, other forms did exist, and at the turn of the first and second centuries they were formidable rivals to Gentile Christianity. Bet Emet ministries is devoted to recovering and returning to the "real" faith of Yeshua as it existed both before and shortly following his death before the Gentile juggernaut of Rome altered and changed it beyond recognition today. Shalom.**



## THE SECOND TRANSFIGURATION OF YESHUA... WHICH YESHUA SHOULD YOU BELIEVE IN AND FOLLOW?

The historical Yeshua is of interest for many reasons. Not least of these is his towering cultural significance in the nearly two thousand years since his death. No other figure in the history of the West has ever been accorded such extraordinary status. Within a few decades of his death, stories were told about his miraculous birth. By the end of the first century, he was extolled with the most exalted titles known within the religious tradition out of which he came: Son of G-d, one with the Father, the Word become flesh, the bread of life, the light of the world, the one who would come again as cosmic judge and Lord. Within a few centuries he had become Lord of the empire which had crucified him.

For over a thousand years thereafter, he dominated the culture of the West: its religion and devotion, its art, music, and architecture, its intellectual thought and ethical norms, even its politics. Our calendar affirms his life as a dividing point in world history. On historical grounds alone Yeshua is the most important figure in Western (and perhaps human) history. Thus, simply as a matter of intellectual or historical curiosity, it is interesting to ask, **"What was this towering cultural figure like as a historical person before his death?"** Other questions naturally follow to those of keen perception:

**Answer for yourself:** Is the message attributed to Yeshua by the Gentile church the authentic message preached by Yeshua in the first century, or has it been modified and changed by unscrupulous men who followed?

**Answer for yourself:** If the Yeshua' message was changed (and it was), to what should I focus my attention and my life if I am to imitate Yeshua?

**Answer for yourself:** Is my life adhering to the ethical and moral teachings of Yeshua or have I unwittingly allowed myself to follow another Gospel?

To these questions we must have the answers, for our very own position and reward in the world to come will be determined to the answers given to those questions.

For Christians, these questions are significant for an additional reason. Yeshua is not simply a historical person, but considered by many to be the founder and central figure of their religion. Millions of Christians confess him each Sunday to be both Lord and Christ. Moreover, within the church, Christians talk about "following Yeshua," about "the life of discipleship" (which means to follow after Yeshua), and about "imitating Yeshua."

***Thus what Yeshua was like as a historical figure would seem to be not only interesting but important, for what he was like, what his belief system consisted of, and what his priorities to life were provides the content of what following him means.***

**Answer for yourself:** If we adhere to alternate belief systems that cause us to conduct ourselves differently than him, then how can we justify that we imitate Yeshua or follow Yeshua?

***Simply, we cannot. Let me say it again for emphasis. It stands to reason that if our image, concept, and belief system concerning Yeshua is incorrect, then our "following" and "imitating" Yeshua is suspect, and quite possibly we have been led astray into disobedience instead of obedience by those who failed to discern the "real Yeshua."***

"No way" you say, then please read on.

Yet, despite the fact that "Yeshua" is a household word, and despite his importance for the Christian life, what he was like as a historical figure before his death is not widely known, either in our culture or within the church itself. Instead, what he was like is seriously obscured by two dominant images of Yeshua: the first dominates the POPULAR IMAGE OF JESUS within both the church and our culture, the second has dominated much of New Testament SCHOLARSHIP in this century. Both scholarship and popular traditions concerning Yeshua have provided their own answers to the three central questions about the historical Yeshua:

- His IDENTITY (who was he)?
- His MESSAGE (what was central to his proclamation or teaching)?
- His MISSION (what was his purpose, what did he himself hope to accomplish)?

Unfortunately the answers provided by BOTH the popular traditions about Yeshua circulating in the churches as well as the dominant scholarly images hide rather than reveal what the "real" Yeshua was truly like. In order to be able to see Yeshua afresh, and truthfully correctly for the first time for many of us, we need to become aware of the images that obscure our vision.

## THE POPULAR IMAGE OF YESHUA WITHIN THE CHURCH

The popular image is most familiar to Christian and non-Christian alike: the image of Yeshua as a divine or semi-divine figure, whose purpose was to die for the sins of the world, and whose life and death open up the possibility of eternal life. This popular image of Yeshua in the churches answers to the three questions of identity, purpose, and message. As the divinely begotten Son of G-d, he was sent into the world for the purpose of dying on the cross as a means of reconciliation between G-d and humankind, and his message consisted primarily of inviting his hearers to believe that what he said about himself and his role in salvation was true.

This popular image is widespread as attested by billboards and multiple evangelists which proclaim, "Yeshua died for your sins," suggesting that this was his purpose in a nutshell. Much of Christian preaching takes the popular image for granted. The celebration of the major Christian festivals (Easter) in our culture reinforces the image. Likewise, Christmas, with wise men and shepherds and angels, a manger and a star and a virgin, tells the story of his wondrous birth and thus calls attention to his divine identity; Easter focuses on his triumph over death.

The popular image has its roots deep in the past, indeed in the language of the New Testament itself as well as multiple pagan accounts of gods miraculously coming to earth only to die and resurrect. Among the gospels, the popular image of Yeshua finds its genesis in the Gospel of John, probably the most loved and familiar gospel. There Yeshua speaks of his identity in the most exalted terms known in his culture, especially in the magnificent series of "I am" statements: "I am the light of the world," "I am the bread of life," "I am the resurrection and the life," "I am the way, the truth, and the life," "Before Abraham was, I am." The self-proclamation of his

own identity in the "I am" statements is buttressed by other passages in John: "The Father is in me and I am in the Father," "He who has seen me has seen the Father," "I and the Father are one." In a single verse, the fourth gospel sums up Yeshua's identity, purpose, message, and the proper response to him: "For G-d so loved the world that he gave his only Son, that whoever believes in him should not perish but have everlasting life."

**The roots of the popular image also lie in the development of Christian theological thought and piety in the centuries following the composition of the New Testament.** The creeds of the church express that development. The Apostles' Creed proclaims that Yeshua was "G-d's only son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; on the third day he rose again from the dead; he ascended into heaven from which he shall come to judge the living and the dead." In the Nicene Creed, Yeshua is spoken of as "the only begotten Son of G-d, begotten of his Father before all worlds, G-d of G-d, Light of Light, very G-d of very G-d, begotten, not made [that is, not *created*]; being of one substance with the Father." There, his purpose is described very simply, "Who for us men and for our *salvation* came down from heaven . . . and was crucified for us under Pontius Pilate."

Throughout the Middle Ages and into the modern period, this image of Yeshua as divine savior and Lord dominated Western worship, thought, art, and devotion. Centuries of Christians have taken it for granted that this image depicts what he was like as a historical figure. No wonder this image is so deeply rooted in the Christian imagination, as well as in our culture generally. Christian and non-Christian alike share it; what separates them is not the image, but whether or not they believe the image to be true.

## **SADLY THE POPULAR IMAGE OF JESUS CANNOT STAND THE TEST OF SCRUTINY**

The popular image, certainly, is widely accepted. Yet as an image of the historical Jesus-of what Yeshua was like as a figure of history before his death-the popular image is not accurate. Indeed, it is seriously misleading. This statement, surprising though it is to many people (including the many unsuspecting within the church), is a bedrock conclusion of mainstream New Testament scholarship. It cannot be denied upon study and scrutiny of language, culture, and history.

Unknown to the majority within the church, "mainstream" biblical scholarship is the approach to Scripture taught in the seminaries of the mainstream churches in our country today. It is the product of using a historical method on the books of the New Testament, treating them as human documents rather than as divine documents guaranteed to be infallible by G-d. The reason being is that in depth study of the New Testament will result in discovery of fables, inaccuracies, as well as multiple contradictions that escape the attention of the casual reader of the Bible. Beginning in the seventeenth century and accelerating through the nineteenth and twentieth centuries, frank historical study and evaluation of the Bible is now the approach to Scripture taught in the theological schools of the majority of Christian churches (including, for example, Roman Catholics, Presbyterians, Methodists, United Church of Christ, Disciples of Christ, Episcopalians, the majority of Lutherans, and some Baptists). It is utterly foolish to our witness to claim infallibility and inerrancy in the light of conflicting facts and data which reveal otherwise. To do so you only deceive yourself as you have previously been deceived, as well as destroy any credibility to your message and witness.

The above conclusion flows out of the meticulous study of the New Testament documents over the past two centuries, most of it done by Christian scholars. Again this is unknown by the majority of those in the church. Of primary importance for the collapse of the inaccurate, yet popular image of Yeshua in scholarly circles is the sharp contrast between the portraits of Yeshua in John's gospel and the other three gospels (Matthew, Mark, and Luke), collectively known as the synoptic gospels (from the Greek root "seen together") because of their many similarities. John differs sufficiently that his gospel must be seen separately. If you will be honest with yourself, the portrait of Yeshua in John differs substantially from that given in the Synoptic Gospels. Which one is the "real" Yeshua? They cannot be the same man!



The contrast between the Yeshua of the Synoptic Gospels and the Yeshua of the Gospel of John was first developed by Johann Gottfried Herder in 1797. Through the influence of David Friedrich Strauss's two-volume *Life of Yeshua* (1835) the dichotomy of the conflicting images of Yeshua became one of the foundational conclusions of Yeshua scholarship. The reason for preferring Mark to John as more *historical* is quite simple. It is easier to account for a *theological development from a Yeshua who did not explicitly proclaim himself or his identity (Mark) to a portrait in which his identity is explicitly proclaimed (John) as the very essence of his message*.

**Answer for yourself:** The message of Yeshua changed, or did it?

**Answer for yourself:** Who changed his message from Mark to John? Or have we been led to focus upon the wrong message?

**Answer for yourself:** Has the popular message of Yeshua replaced the real message of Yeshua?

**Answer for yourself:** Do you know the difference?

**Answer for yourself:** If Yeshua did consistently proclaim his identity, as John reports, what motive could an early Christian author such Mark have had for saying that Yeshua did not preach about who he was? There is none.

According to the Gospel of John Yeshua spoke often and openly about his exalted identity and purpose. However, the synoptic Gospels contain a very different picture. According to Mark, still judged to the earliest gospel by most scholars, Yeshua never proclaimed his exalted identity; it did not constitute part of his public teaching or preaching. Chapter 10 of Mark records for us where Yeshua was addressed as "Good Master." Familiarity with Judaism teaches us that this is a synonym for G-d Himself. Notice that only one verse attributed to Yeshua address his identity out of a total of 52 verses in the chapter. It would seem to me that his identity was not of paramount importance to him, or deemed by him to be important to others by the lack of discourse concerning correcting the mistaken assumption by one who came running to him. Only one verse deals with who he feels he is, but notice he deals exclusively with what one must do...not what one must believe to inherit eternal life. The silence of Yeshua about his own identity is matched by a corresponding silence on the part of the others who knew and followed him in Mark's narrative. This should strike you as remarkable as you have spent the majority of your Christian experience focusing on the identity of Yeshua as the way to salvation instead of his belief system which is understood as beliefs that lead to proper conduct, behavior, and obedience that leads to salvation. Indeed, on only two occasions was there an exchange between Yeshua and those he encountered regarding who he was. Both occasions were private, not public, and both were near the end of the ministry.

**Answer for yourself:** Does it again not seem strange to you that if our salvation is to be tied to believing a set of beliefs about Yeshua for salvation, that he only reveals a little about such and only to two people out of all mankind?

**Answer for yourself:** Have we missed the real purpose, mission, and message of Yeshua?

The two occasions are reported in Mark 8:27-30 and 14:53-65. In the first instance, shortly before Yeshua and his disciples began the final journey to Jerusalem, and in a setting where his disciples were alone with him, Peter said, "Thou art the Christ" (Mark 8:29; "Christ" is the Greek word for the Hebrew "Messiah," which means roughly "the anointed one of G-d"). This, the first time that any follower of Yeshua in Mark called him by an exalted title, contrasts sharply with John 1:29-51, where already in John's opening chapter both John the Baptist and several of Yeshua's disciples applied the grandest titles to Yeshua: Lamb of G-d, Son of G-d, Messiah (Christ), King of Israel. Strikingly, Yeshua responded to Peter's affirmation by ordering the disciples to say nothing about it to anyone (8:30), a restriction that was to last until after Easter (see Mark 9:9). Thus in Mark, neither Yeshua nor his disciples proclaimed Yeshua's identity during the ministry.

The second occasion in Mark was at the secret hearing before the high priest the night before Yeshua was executed; in response to the high priest's question, "Are you the Christ, the Son of the blessed?", Yeshua said, "I am" (Mark 14:61-62). Noteworthy is the fact that the high priest virtually had to "drag" the statement out of Yeshua, plus the fact that the Greek and Aramaic phrase behind "I am" can be translated either "I am" or "Am I?" It is interesting that both Matthew and Luke interpret Yeshua's response as ambiguous (see Matthew 26:64 and Luke 22:67-68).

Regardless of how one interprets Yeshua's response, the fact remains that ***Mark nowhere portrays Yeshua proclaiming his identity as part of his message.*** It should be noted that the *spirit world* knows who Yeshua was, even during his ministry; the voice "from heaven" at his baptism and transfiguration speaks of him as G-d's "beloved Son," and evil spirits recognize him as "Son of G-d" and "holy one of G-d." But it remains true there is no human proclamation of Yeshua's identity in Mark's gospel, either by Yeshua or others.

Throughout, Mark's gospel is dominated by "the Messianic secret"; though Mark clearly believed that Yeshua was the Messiah, his Messiahship was a secret during the ministry. As difficult it is to admit by a Christian, in Mark the proclamation of Yeshua's own identity and of the saving purpose of his death was not the message of Yeshua. He did not proclaim himself.

When once this fundamental contrast between John and Mark was seen, a great historical "either/or" presented itself to scholars. Either the historical Yeshua openly proclaimed his divine identity and saving purpose (John), or he did not (Mark). To put the issue most directly, Yeshua could not *consistently* proclaim his identity and at the same time *not* do so.

**Answer for yourself:** Thus the question became, "Which image of Yeshua is more likely to be like the historical Yeshua, John's or Mark's?"

The nearly universal answer given by scholars was "Mark." With that answer, the popular image's basis as a historical image disappeared.

***The image of Yeshua as one who taught (as the essence of his message) that he was the Son of G-d who was to die for the sins of the world is not historically true.***

The historical preference for Mark, with the implication that John is not very historical, is disturbing to some Christians. Indeed, it was to me when I first encountered it. John's gospel and the image of Yeshua which derives from it seemed to be the core of what I as a Christian was supposed to believe.

**Answer for yourself:** But is this the correct image and the "real Yeshua," or, is this a image of Yeshua projected by the "Gentile church" which found its compromising belief system included in writings which later could be considered "Scripture" by the Catholic Church?

The first Bible verse I learned was the famous John 3:16: "For G-d so loved the world that he gave his only begotten Son . . ." The notion that Yeshua would not say that, and that he did not proclaim himself as a divine figure, is unsettling. Moreover, it seemed to invalidate John's gospel, implying that in many ways the Gospel of John was a "false" account of the ministry of Yeshua.

In one sense, that is true; for the most part, John's Gospel cannot be used as an infallible source of information about the historical Yeshua. But rather than invalidating John's gospel completely, that realization enables us to see more clearly what John's gospel truly is as it is immersed among accurate teachings of Yeshua as well as teachings that were never a part of Yeshua's message. John's Gospel, instead of being a picture of the historical

Yeshua, it is about the risen living Christ of Christian experience. John's gospel comes out of the experience of the Gentile Christian community in the decades after the resurrection as well as after the destruction of the Temple in 70 C.E.. In it, the historical traditions about Yeshua are thoroughly transformed by the early Christians' ongoing experience of the risen Christ. John's gospel is the church's memory transfigured.

In their own experience (like today), these Christians knew the living Christ as the light of the world who brought them out of darkness, as the bread of life who nourished them with spiritual food, as the vine whose life coursed through them, and as the way and the truth which brought them to new life. And thus John portrayed Yeshua as all of these: as light, bread, vine, the way and the truth, G-d's "Word" become flesh. The remarkable affirmations about Yeshua in John's gospel are a powerful testimony to the reality and character of the resurrected, ascended, and living Christ. Rather than being the self-proclamation of Yeshua, they flow out of the post-resurrection experience of the early church, and their truthfulness is testified to by the experience of Christians ever since. John's gospel is "the spiritual gospel," as was recognized already by the Christian writer Clement of Alexandria near the end of the second century; it speaks of the significance of Christ in the spiritual life of Christians.

What is true of John's gospel is true of the popular image in general.

*Both John's Gospel and the popular image of Yeshua are the product of projecting later Christian convictions, grounded in the experience of Christ through the centuries as a living divine reality, back into the period of the ministry itself.*

The risen living Christ does possess the qualities of divinity; one with the Father, and therefore everywhere-present, all-powerful, and all-knowing. But though these statements are true about the risen Christ, they are not true about the historical Yeshua. Clearly, Yeshua as a figure of history was not "omnipresent," but was always in some particular place-in Nazareth, on the road, in Jerusalem, or elsewhere. Also, even though remarkable powers flowed through him, he was not "omnipotent," as even the gospels recognize. Neither should we suppose that he was "omniscient." As a first century Jew who learned what he knew in the context of his own culture and experience, presumably he shared many of the beliefs of his contemporaries, including beliefs about the world which we now think of as erroneous. The risen Christ, "seated at the right hand of G-d," does share all of the qualities of G-d. But the historical Yeshua did not.

The projection of divine qualities back onto Yeshua is very ancient. Not only can we see this to some extent in the New Testament itself, but it became especially prominent in what are known as the "apocryphal" gospels. The "apocryphal" gospels were gospels written by early Christians in the first few centuries of the church which did not make it into the New Testament. There Yeshua as an infant is already portrayed as having superhuman knowledge and power. From his crib, he points at the animals and makes them talk; on his journey into Egypt as a baby, he saves his parents from a dragon by killing it; as a five year old, he makes clay birds and then turns them into real birds. Clearly, what is happening here is that the experiential knowledge that the risen Christ is divine is unreflectively projected back onto the human Yeshua.

The tendency continues in the modern world. Some years back, a well-known evangelist suggested that Yeshua would have been the world's greatest athlete, and speculated about how quickly he could have run the mile. Behind this somewhat strange suggestion is the notion that Yeshua was a divine being with superhuman powers. But the portrait of Yeshua as a divine "superhero" has nothing to do with historical reality. Indeed, to the extent that the popular image sees Yeshua as a divine being who merely seemed to be human, the popular image is not only non-historical but also was declared to be heretical by the early church. The heresy is known as "docetism," from the Greek word *dakeo*, which means "to appear" or "seem." Docetism is the notion that though Yeshua *appeared* to be human, he was really G-d. Ironically, one of the earliest heresies is still thought and believed by many people, Christians and non-Christians alike. In fact, remarkable it has become not only the popular position attributed to Yeshua, but considered to be the orthodox Christian position

regardless that at one time it was considered heresy by those who lived closer to the real historical Yeshua.

**In short, the image of the historical Yeshua as a divine or semi-divine being, who saw himself as the divine savior whose purpose was to die for the sins of the world, and whose message consisted of proclaiming that, is simply not historically true.** Rather, it is the product of a blend produced by the early Gentile church-a blending of the Gentile's church's memory of Yeshua with the church's beliefs about the risen Christ. The former was seen through the window provided by the latter. They remembered Yeshua with the "eye of faith," that is, in the light of Easter and afterward.

The blend was both natural and legitimate. It is what happens when a religious community looks back on its founder in light of their ongoing experience of him; and it is legitimate in that it speaks of what Christ is in the Christian life. Moreover, the image has nurtured the lives of millions of Christians over the centuries.

**However, if what is wanted is a reasonably clear image of the historical Yeshua, then one must use a historical method which seeks to separate out the church's later beliefs from the traditions about Yeshua found in early Christian documents. If one wants historical answers to the questions of Yeshua's identity, mission, and message, one must first set aside the answers given by the popular image.**

All of this is old news to anybody who has attended seminary or divinity school in the mainstream churches. It is also familiar to most people who have taken a religion course in a nonsectarian college. Yet it is still news to many (and perhaps most) people in our culture and in the church. In part, this is simply because of the endurance which popular images possess. But it is also because mainstream biblical scholarship has not generated a persuasive alternative image of the historical Yeshua. Instead, the image which has dominated New Testament scholarship throughout much of this century has made Yeshua seem both strange and irrelevant.

## THE DOMINANT SCHOLARLY IMAGE OF JESUS

The realization that the popular image is not historical, accurate, or truthful led to the "quest for the **historical Yeshua**" in biblical scholarship. The beginning of the theological and historical movement known as the "quest for the historical Yeshua" is typically dated in 1778 with the anonymous and posthumous publication of an essay by Hermann Samuel Reimarus (1694-1768). His work is yet available as "Concerning the Intention of Yeshua and His Disciples" in H. Reimarus, *Fragments*, edited by C. H. Talbert and translated by R. S. Frank (Philadelphia: Fortress, 1970), 59-269. For a history of the quest up to 1900, Albert Schweitzer's *The Quest of the Historical Yeshua* is the classic work.

**Answer for yourself:** If the historical Yeshua did not proclaim himself as the Messiah and the Son of G-d, the divine savior who was to die for the sins of the world-if that was not his purpose and the content of his preaching and message-what then was he like, and what was his mission and message?

Though the quest in the twentieth century produced a wide diversity of answers to these questions, two traits emerged as dominant emphases in mainstream scholarship.

## INCREASING HISTORICAL SKEPTICISM-CAN WE REALLY KNOW THE TRUTH CONCERNING JESUS?

First, there was an increasing historical skepticism about whether we can know the answers to these questions with any degree of probability. To some extent, this skepticism flowed out of the increasingly meticulous study of the origins of the gospels, especially form criticism and redaction criticism.

This century's scholarship has made it clear that not only John but also the Synoptic Gospels reflect the experience and beliefs of the early church. *Form criticism*, emerging after World War I, studied the way the traditions about Yeshua were shaped during the three or more decades that they circulated in oral form before



being written down. *Redaction criticism*, developing largely after World War II, analyzed Matthew, Mark, and Luke as individual documents, as well as carefully comparing how each handled individual texts. Correctly treating the gospels as the products of particular authors writing for particular communities, redaction criticism focused attention upon the meaning intended by the, gospel writers themselves, and not upon the history behind the gospel.

Together with form criticism, redaction criticism has made it even more clear that every story and word of Yeshua has been shaped by the eyes and hands of the early church. By making us more aware of the ways the gospel writers and the early Christians before them during the oral period shaped their material in accord with their own needs and purposes. form and redaction critics have also made us more aware of the difficulties involved in using gospel texts as sources of information about the historical Yeshua.

The historical skepticism ignited by the careful study of the texts has been fueled by the multiplicity of diverse portraits of Yeshua constructed by scholars, ranging from a fairly traditional understanding of Yeshua as the servant and Son of G-d to Yeshua as a political revolutionary, or as one who expected the immediate end of the world.

These widely divergent portraits, all claiming to be based on the use of an objective historical method, have reinforced the notion that we really cannot know much about Yeshua at all, and the corollary notion that it is possible to construct almost any portrait of Yeshua one wishes. Prudent scholars thus tended to avoid the quest for the historical Yeshua and the middle portion of this century is commonly described in the history of scholarship as the period of "no quest." All that we can know directly, it was affirmed by many of these scholars, is "the Christ proclaimed in the preaching (or *kerygma*) of the early church." *Kerygma* is a Greek word which means "preaching" and has become a technical term referring to the early church's post-Easter message about Yeshua. It is often emphasized that the purpose of the gospels is essentially kerygmatic and non-historical, and whatever history they may contain has been thoroughly overlaid by the *kerygma* of the church. Scholars during the "no quest" period affirmed both the near impossibility as well as the theological unnecessary of trying to go behind the *kerygma*. Obtaining knowledge of the historical Yeshua thus was seen as both exceedingly difficult and theologically irrelevant. They were wrong!

## THE IMAGE ITSELF: YESHUA ...THE ESCHATOLOGICAL PROPHET

This strong mood of historical skepticism was accompanied by a near consensus concerning what little can (and cannot) be known about Yeshua. Despite the diversity of portraits, there was considerable unanimity within the scholarly mainstream. This majority opinion of scholarship provides answers to the three questions of Yeshua' identity, message, and mission together comprise an image of Yeshua which became almost taken for granted in much of scholarship over the past sixty years.

Regarding Yeshua' own sense of identity, the growing historical skepticism produced a consensus. Whether Yeshua thought of himself as having any special exalted identity-as "Messiah" or "the Son of G-d"-we cannot know because of the very nature of the documents. When we do find such statements in the gospels (and they are few in our earliest sources), the careful historian (even if he or she is also a Christian) must suspect them as the post-resurrection perspective of Yeshua' followers projected back into the ministry. They may well be *theologically* true-that is, statements which appropriately describe what Yeshua had become in the life of the post-Easter church-but they may not be taken as historically accurate statements of what was said during the ministry itself. So also with the statements speaking of "dying for the sins of the world" as Yeshua' purpose or intention. Thus the image of the historical Yeshua as the divine savior who knew himself to be such, and whose mission was to complete that purpose, disappears. How Yeshua thought of himself and his purpose must be inferred from his message, not from statements of other's



**perceptions to whom he was. His message reveals his mission.**

According to the consensus, from such an examination of Yeshua' message and mission we may surmise that he was an "eschatological prophet" or perhaps even "the eschatological prophet." The phrase needs some explanation. Eschatology is that branch of theology which concerns the "end time"-the end of the world, last judgment, and the dawning of the everlasting kingdom. An eschatological prophet is one who announces the end (Matt. 24). There is some evidence that some in the Jewish tradition near the time of Yeshua anticipated such a prophet, "one like unto Moses" or perhaps even greater than Moses, who would appear immediately before the end of time. To say that Yeshua was the eschatological prophet is to say that he saw himself as the prophet of the end who proclaimed the end of the world (age) in his own time and the urgency of repentance and obedience to the commands of G-d before it was too late. That was the core of his message and mission.

The consensus image of Yeshua as "the" eschatological prophet was grounded in the claim that the "Kingdom of G-d" was at the center of Yeshua' own message. So Mark describes Yeshua' mission in his advance summary at the beginning of his gospel: "The Kingdom of G-d is at hand, therefore repent!" (Mark 1:15). These are the first words attributed to Yeshua in Mark, his "inaugural address," and presumably Mark intends them as a shorthand summary of Yeshua' message and mission. It is Mark's answer to the question, "What was the *core* of Yeshua' proclamation?"

However, the consensus image also depends upon a *particular interpretation* of the phrase "Kingdom of G-d," namely that "Kingdom of G-d" is to be understood eschatologically as referring to the "final" Kingdom which would bring an end to earthly history as we know it, the "end of the world."

This eschatological understanding of Yeshua and of the Kingdom of G-d had its re-discovery primarily in the work of Albert Schweitzer (1875-1965) at the beginning of this century. He is most familiar to us as a world-famed medical missionary, Nobel prize recipient, and a modern "saint." But as a young man Schweitzer, prior to going to Africa, wrote two brilliant books that decisively shaped Yeshua studies for the rest of the century.

Calling attention to element of crisis running throughout the gospels and the statement about the coming of the "Kingdom of G-d" and "the Son of man" who would bring all earthly history to a close, Schweitzer taught that Yeshua expected these events in the immediate future and saw his death as playing a decisive role in bringing about the end. In Schweitzer's opinion Yeshua was mistaken; the end did not come, and he died perhaps realizing his miscalculation for the new age did not materialize. For Schweitzer, however, the story of Yeshua did not end there. Instead, Schweitzer spoke movingly of the spiritual Christ who still speaks to us, concluding his treatment of Yeshua with what have been called the most famous words of twentieth-century theology: He comes to us as One unknown, without a name, as of old, by the lake-side, he came to those men who knew him not. He speaks to us the same word: "Follow thou me" and sets us to the tasks which he has to fulfill for our time. He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship, and, as an ineffable mystery, they shall learn in their own experience who he is" (Quest. 403).

For Schweitzer, the living Christ called him to Africa, even though Schweitzer's understanding of the historical Yeshua was of one who was profoundly misled by the eschatological beliefs of his day. For Schweitzer, the historical Yeshua thus became theologically irrelevant; only the Christ who still speaks to us is relevant for theology.

This, I feel, is a tragic mistake on his part, for without the correct understanding of the historical Yeshua' message and mission, it is far too easy for his message to be distorted today as a casual look at the diversity within the 2,000 different Christian denominations testify. Far too many have heard "Yeshua speak" things that contradict his historical teachings; many of which also contradict and distort his mission.

Though Schweitzer's work initially created a sensation and strikes many as outlandish when they first hear of it, his image of Yeshua as an eschatological prophet gradually became the consensus understanding among

scholars. It is this image of Yeshua that became the dominant image in German New Testament scholarship and, through the influential role played by German scholarship, in much of North American scholarship. It is found in the work of Rudolf Bultmann (1884-1976), arguably the most influential New Testament scholar throughout much of this century; in Gunther Borokamm's *Yeshua of Nazareth* (New York: Harper, 1960; originally published in German in 1956), probably the most widely read scholarly book about Yeshua written in the last thirty years; and, in various forms, in the work of such influential scholars as Joachim Jeremias, Werner Kummel, Hans Conzelmann, R. H. Fuller, and the early works of Norman Perrin.

To be sure scholars also recognized that Yeshua spoke of the Kingdom as present and not only future, but the future imminent Kingdom continue to be emphasized. The image of Yeshua as one who proclaimed the end of the world and the urgency of repentance remained. Yeshua was one who expected the end of the world in his generation and called for men everywhere to repent in preparation for its coming.

Though the scholarly image of Yeshua as eschatological prophet is known only in relatively narrow circles, it has had its effect upon the life of the church, primarily through the education provided to the clergy. In addition to learning that the popular image is not historical, students in the seminaries of mainstream churches over the past several decades have basically learned two things about Yeshua: one, we cannot know much about him; and two, what we can know is a bit shocking and largely irrelevant to the life of the church. The image of Yeshua as mistakenly expecting the end of the world in his own time and calling people to repent because the end was near does not lend itself well to Christian preaching and teaching. Never have I heard a preacher say in a sermon, "The text tells us that Yeshua expected the end of the world in his time; he was wrong, but let's see what we can make of the text anyway."

As a consequence, among mainstream clergy there is often a strange silence about what Yeshua was like as a historical figure. Christian preaching about Yeshua is left to those who still think of the popular image as historical and who can therefore proclaim that image with confidence. When mainstream clergy do preach about Yeshua, understandably they tend to emphasize the kerygma, the message of the early church ABOUT Yeshua, and not Yeshua himself. No wonder the popular image has remained so dominant, for Christians are typically not exposed to a persuasive and compelling alternative image.

What is known is an unhistorical image, believed by some, disbelieved by others. Thus the two dominant currents of twentieth-century scholarship on Jesus-historical skepticism and eschatological emphasis -have made the historical Yeshua seem irrelevant. There is a widespread impression that what the historical Yeshua was like is not only difficult to know but also of no theological consequence-that is, of no significance for us today, whether we are in the church or outside it. Schweitzer said so explicitly, and much of subsequent New Testament scholarship has essentially agreed: the historical Yeshua is irrelevant.

There is some truth to this position.

*Knowledge of the historical Yeshua is not essential but very beneficial if obedience to his message is of importance to you and your family.*

Being a Christian does not require having accurate historical information. Generations of Christians, taking the gospel portraits at "face value" as historical accounts, have had incorrect historical beliefs about Yeshua that have done (without their knowledge) harm to their faith and piety.

In fact, failure to discern and correctly understand the historical Yeshua, his historical mission, and his historical message have led multitudes of Christians to be deeply seated in idolatry, observe pagan religious festivals in Yeshua's name, as well as robbing G-d in tithes and offerings all the while their clergy assures them that they are "right with G-d" if they believe and do as they are told by their church. For after all, Christianity does not concern itself with or consist primarily of having correct beliefs about the historical Yeshua, but consists of having a relationship with the 'theology created' living Christ.

## *There is one major problem!*

Due to a mistaken image, mission, and message of the historical Yeshua and the acceptance of the erroneous popular image of Yeshua...we fool and deceive ourselves if we believe we have a good relationship with Yeshua and G-d if we (due to our misunderstanding) adhere to and practice a belief system contrary to what the historical Yeshua both believed and followed. His message was one of repentance and love for G-d and man as exhibited through a life-style that modeled ethics and morals based upon the Laws of G-d. Failure to understand correctly the historical Yeshua will guarantees you being led astray by your spiritual leaders who lack such knowledge and rely on their own inadequate understanding in presenting to you a mistaken image of the "real" Yeshua and his message. Faith without works or mistaken works is dead.

Let me stress that what the historical Yeshua was like is not irrelevant to the Christian faith, even if historical knowledge about him is not essential for salvation. Correct historical knowledge about Yeshua is necessary for blessings and rewards both in this world and the world to come. But be not mistaken any longer. Historical knowledge about Yeshua is necessary for understanding G-d's desired obedience and thereby attaining blessings from G-d. Because we lack such critical and necessary knowledge about the historical Yeshua which modeled accepted belief and obedience as a model for all today, we who have accepted the popular image of Yeshua and "faith only" have, in the lack of blessings, attributed and relegated to the blaming of Satan our lack of blessing. Sadly we fail to ask ourselves in the presence of unanswered prayer and the lack of blessings "is it I Lord?" Lacking such knowledge that would correct our belief system and our conduct, as well as our behavior, we are forced to designate Satan as our "scapegoat."

There are signs that the extreme historical skepticism that has marked most Yeshua study in this century is abating. Though it is true that the gospels are not straightforward historical documents, and though it is true that every saying and story of Yeshua has been shaped by the early church, we can in fact know as much about Yeshua as we can about any figure in the ancient world. In some respects, the quest for the historical Yeshua as a historical pursuit is no different from the quest for the historical Caesar. Though we know of these figures only in traditions preserved by their respective communities, we do not therefore conclude that we can know nothing about them. Our sources for the historical Yeshua are at least as good. To be sure, there is more of a "theological overlay" in the sources about Yeshua because of the early church's convictions regarding his ultimate stature, but this does not render historical knowledge impossible.

Though we cannot ever be certain that we have direct and exact quotations from Yeshua, we can be relatively sure of the *kinds* of things he said, and of the main themes and thrust of his teaching. We can also be relatively sure of the kinds of things he did: healings, association with outcasts, the deliberate calling of twelve disciples, a mission directed to Israel, and a final purposeful journey to Jerusalem.

Likewise, we can be relatively certain of the kind of person he was: a charismatic who was a healer, sage, prophet, and revitalization movement founder. By incorporating all of this, and not preoccupying ourselves with the question of whether Yeshua said *exactly* the particular words attributed to him, we can sketch a fairly full and historically defensible portrait of Yeshua. It is to this portrait we turn to lead a more meaningful Biblical life-style.

Sages, known in all traditional cultures, are teachers; they are "the wise" who teach a way of life. Prophets know the "mind" or "will" of the other world and announce that to their people. Finally, a revitalization movement founder stands within a tradition and either calls it to return to some earlier form or to a radicalized form. Yeshua, we shall see, was all of these.

By looking at the traditions about Yeshua we will not only be able to see him with considerable clarity as a historical figure, but we will also be able to see his extraordinary relevance for both contemporary culture and

the church.

*This relevance comes from his message and not the message about him formulated by the Gentile church long after his death.*

Yeshua provides us with a way of seeing reality that is very different from and yet more comprehensive than the modern vision, and a model of being human at sharp variance from the modern model. The church's failure to recognize his true message [centered at obeying the Laws of G-d] and their blind acceptance of the "transformation" of his message [faith in Yeshua instead of living the faith of Yeshua] has led us to the sorry state of affairs we find today: the lack of miracles, the lack of prosperity, the failure and deceit of our spiritual leaders, etc.

*When the message of Yeshua was replaced by a message about him the church lost its power, its obedience and the fear of G-d*

Thus Yeshua has an intellectual as well as spiritual relevance. Indeed, he challenges much of what we take for granted. For Christians who seek to mold their lives of discipleship around what it means to follow Yeshua, what Yeshua was like when contrasted with the distorted image of him handed down by the Gentile church should be of more than a passing interest to those who wish to follow Yeshua.

*To follow Yeshua means in some sense to be like him," to take seriously what he took seriously, to believe what he believed, to do those things which he did, and to renounce those things that are contrary to truth*

**Answer for yourself:** I challenge you to be truthful with yourself: are there things Yeshua believed and taught that you don't [such as observance of Festivals, Sabbath, righteous giving to people instead of institutions], and if so...why?

**Answer for yourself:** If you believe things that Yeshua' didn't...why do you? Finally, if Yeshua believed, taught, and modeled things you don't...what stops you from changing?

*This is the heart of the religion of Yeshua...repentance and obedience to the Law of G-d*

Though this article is primarily a historical study, it is done with the recognition that the figure of Yeshua has been significant to generations of Christians, and with the conviction that he is of continuing and indeed crucial importance to the life of both church and culture. With this conviction in mind, Bet Emet Ministry as well as other ministries like it seek to recover the vision of the "real" historical Yeshua, a vision which can provide us with an alternative vision of life that is much more pleasing to G-d than one which accepts man-made traditions and leaves undone the very issues of a life pleasing to G-d that come only from accurate historical understanding of Yeshua and his belief system. This involves literally "how" and "what" we worship as pertaining to Biblical Feast Days and Sabbaths as well as worship in our giving [correct Tithing]. We do not gain G-d's pleasure when we give erroneously by giving to churches which fail to allot your gifts to the specific places commanded by G-d in His Word. This is where we must begin before we go on to the deeper teachings of Yeshua.

*We must address the issues of the heart as manifested through correct conduct, attitude, and behavior; all the time realizing that if we contradict*

*Yeshua in our experience we are not pleasing to G-d.*

For that reason, and that reason alone, it is of paramount interest we understand the "real" historical Yeshua and his belief system and what it means to you today regardless of what you have been instructed by the traditions of your Gentile Roman church or denomination. Yeshua is the model and it is he to whom we are to identify with, and if your church or denomination blurs his image, you must seek to discover the only Yeshua which you can securely put your faith and trust in...the historical Yeshua...the Christ of history and not the Christ of faith created by an anti-Semitic Gentile church who rejected his faith and religion and does so today some 2000 years later as well. Shalom.





## DO YOU HAVE THE FAITH OF YESHUA (JESUS) OR FAITH IN YESHUA (JESUS)?

Many Christians suffer from what I call "double vision" when they behold Yeshua (Jesus). When he is referred to as "Jesus," they can vaguely envision him as a Jew. They almost never call him simply Yeshua, or "Jesus of Nazareth," or "the Nazarene," the way Jews do. They almost always refer to him as "our Lord Jesus" or as Jesus Christ. Yeshua the man may have been Jewish, but by deifying Jesus in a non-Jewish terms Christians have in essence read him out of his strictly Jewish context and distorted the real truths about him.

A related Christian problem is the inability to see Yeshua the Jew without also seeing him as the divine Christ the Jews had "rejected." This begins with the earliest documents of the Church & its sacred "scripture," the New Testament. To compound the issue, none of these scriptural writers were contemporaries of Yeshua. You might find that hard to believe but it can proven that the majority of the New Testament documents came from non-Jewish hands and not Jews, let alone the apostles. So much for "inspiration of Apostolic authority." The writers of these New Testament documents neither witnessed the events they described nor did they personally hear Yeshua say the words they quoted. This explains why so much paganism is put into the mouth of Jesus in the New Testament when any Jew knows that Judaism never taught nor believed much that comes from the mouth of Jesus in the New Testament (himself a Jew). The Four Gospels which have traditionally been regarded as the very oldest of the writings, are now almost universally understood by scholars to have actually been written after the time of Paul, or several generations after Yeshua died and by non-Jews no less! In fact no quote for a "gospel" can be found in any Christian writers' legacy until 200 A.D.! This is food for great concern! Although the Gospels sound as if they are contemporary eyewitness accounts, the Epistles of Paul were actually written closer to Yeshua's time than were the Gospels. And even they were not written during his lifetime.

Even more problematic, as Oxford scholar Geza Vermes has clearly demonstrated, is the fact that in his lifetime, Yeshua himself was most vague and evasive whenever asked whether he was indeed the Jewish Messiah. It was only after his death that first Paul, and then later, the writers of the Gospels, publicly proclaimed Yeshua as Messiah, and then developed their emerging new religion on the basis of their own perceptions of Yeshua which can easily be shown to have more in common with sun-worship and mystery religions than Biblical Judaism.

Let us concede for a moment that all of these records were not mere "hindsight" or a rewriting of Jewish religious history as a later generation of Gentile Christians saw it, but were based upon authentic oral traditions which remained faithful to the truth of past events, or of older teachings. Regardless of when or by whom they were written, what forcibly confronts a careful student of the Bible is the fact that both of them fail to deal fully with Yeshua, the man. Paul tells us very little about the life of Yeshua, and so he is hardly a good source in trying to uncover the Jewish Yeshua. From Paul we find only two references to what Jesus taught and both are "one" liners. From Paul we know only that Yeshua was crucified; that, as Paul believed, he was resurrected; that Yeshua had a brother named James; and that Yeshua taught that divorce was prohibited. As a basic architect of this new theology or as Paul became, the real founder of

Christianity, Paul was not interested in who Yeshua was as a Jew and what he believed, but rather, in what he was in his own estimation based upon his "vision" on the Damascus road...called "his" gospel by Paul: the divine, redeeming savior of mankind, whose Jewishness is only incidental to a larger universal mission. To Paul, the human career of Yeshua was seen as merely an interval in the immortal life of a divine being. For Paul the teachings and the message of Jesus was not important as determined by the lack of presentation or reference to them by Paul who is credited with writing 2/3 of the New Testament; and only 2 sentences are devoted to what Jesus taught and believed by Paul! Not only that but Paul alluded to only "one" of Yeshua's teachings in all of his writings which have become "scripture" for the Christian Church, and as stated above, that was on the issue of divorce. In other words, the life and teachings of Yeshua was secondary to Paul's theology "about Yeshua". If we only had Paul's accounts we would know absolutely nothing about Jesus and what he stood for!

A careful search of the Four Gospels reveals how difficult it is to separate the human from the divine Yeshua, even when studying these Christian sources which proclaim to be eye-witness accounts of his life, which they are not. If one reads only the Synoptic Gospels one comes away with a human "messiah" of Judaism and that is what Judaism taught. But if one reads the Gospel of John you see the Essene's G-dman that comes from the core of Egyptian sun-worship and their astral worship. Of course other Gentile nations will fall prey to these ideas as well but understand that the New Testament presents two completely different views of Jesus. Unless I knew better I would think that he had two personalities and needed psychoterapeutic drugs. Two of these Gospels, Mark and John, do not even discuss or describe his birth or boyhood. Instead, they present us with a mature Yeshua. Despite many differences and contradictions among the Four Gospels concerning certain events in Yeshua's life, all of them have one overriding interest in common: the events of his final week on earth, which center on his impending death, yet these again are full of contradictions. Concerning these events, there is some confusion: the trial and crucifixion, in John, take place on the day prior to Passover; in the other three Gospels, these events occur on the first day of Passover. The resurrected Yeshua, in Matthew, appears in Galilee; Luke identifies the location somewhere else altogether in Emmaus, near Jerusalem. Mark does not contain an account of the reappearance of the resurrected Yeshua at all. Such discrepancies are numerous in the New Testament and conflicts among the passages abound to the discriminating reader. These discrepancies and problems are so vast that no one article could begin to touch them but you need to be advised that they exist and do so abundantly.

**Answer for yourself:** What does this say for our cherished doctrines of inerrancy and infallibility, let alone authority for such documents to build one's life and trust upon for eternity? You will have to answer that for yourself but there are answers for these difficulties and none of them are reassuring.

*Inspiration is not the same as inerrancy and infallibility!*

## THE DEJUDIAZING OF JESUS IN THE NEW TESTAMENT

Infinitely more significant than these textual irregularities and inconsistencies is the fact that not only later generations of Christian theologians but the New Testament writers themselves seem much less interested in the Jewish ordinances, traditions, and message of Yeshua than they are in explaining why they regard him as their supernatural Messiah. They seem to forget that Israel and the Jews are the hope and light for the nations; even themselves. There is good historical reason for this. At first, these documents are made to look as if the writers, presumably Jewish, were addressing only their own fellow Jews, urging them to accept Yeshua as the foretold Jewish Messiah. In putting Yeshua forth in this manner to their own people, it was of little importance to convince them that he was actually one of them; that was taken for granted. When one begins a critical study of these documents the internal evidences alone in each of the 4 Gospels betrays non-Jewish authorship because errors and mistakes are common which any 5 year old Jewish

child would not make let alone the Holy Spirit if He were behind such writings. Again, this is something quite disturbing when you see these things!

The Jewish people were already aware of Yeshua' message which was the same as the many prophets which had preceded him: G-d, Torah, repentance, and Israel. Yeshua was bringing the warning that the coming of the Kingdom was near along with judgment to those who will not repent. Yeshua knew what the Christian Church today does not; namely, the Kingdom of Heaven would not come nor Israel's Messiah and King be revealed unless Israel merited the Kingdom as G-d's Royal Priesthood for the world. The spiritual climate of Israel was such that they would miss their visitation and the Messiah would not be revealed and the prophecies not fulfilled. But this was not the fault of Jesus or any other who could be considered the Messiah in waiting.

## THE FALSIFICATION OF THE CHRISTIAN'S BIBLES...BOTH OLD TESTAMENTS AND NEW TESTAMENTS

There is another problem that the Christian Church fails to understand at this point in the presentation of Jesus as the Jewish Messiah in the New Testament; namely, every Jew over the age of 5 years old knew fully well that the true Messianic Prophecies were not fulfilled before, during, or after Jesus' death. This made the selling of Jesus as Israel's Messiah hard if not possible for the Jew and does so today. This fact escapes the contemporary Christian because his "Christianized Bible" is full of false fulfillments that were created by purposeful mistranslation, misquotation, and lifting passages out of context, in order to present this Jesus of Rome's New Testament as the Messiah to the Gentile world. We must remember that the Gentiles of the world never knew what the true Jewish Scriptures really said concerning the Messiah. They knew no better and nether does 95 % of Christians today since they have never dreamed that their Bibles could be forged and are fraudulent in very important places dealing with Jesus.

It was extremely vital to writers of these New Testament documents to persuade others that Yeshua was indeed a "supernatural" Messiah. Let us not forget that conservative Biblical Judaism taught a human Messiah. One must look to the Essenes for this belief. This explains why it is that this aspect of Yeshua's divinity, rather than his humanity, unfortunately became the central concern & message of the New Testament authors or at least those who re-edited the New Testament documents at a later date. This Essenic theology from these apostate Egyptian Hellenized Jews became the theology of the later Christocentric Gentile Churches of history. Again, this was very easy for not only were the earliest Gentile Church Fathers taught by them in Alexandria, Egypt, but they, as sun-worshippers themselves, already had their dying g-dmen and Jesus was just made into "another" one. **The true Jewish Scriptures never taught this, but when they were altered in such ways by the Essenes in 200 B.C.E. then the Greek translation of the Jewish Scriptures would carry this idea and this Greek translation became the foundation for every Christian Old Testament that would come later (even the Latin of the Catholic Church would be influenced by it). As if that is not bad enough every quote in the New Testament is taken from these corrupted Greek texts. This means that many of the concepts espoused as "messianic" are in reality the fruit of sun-worship and have been applied to Jesus and few know this has occurred.**

Later, when it appeared that the Jewish community would not accept the "divine" Yeshua as its Messiah, not only because such ideas were totally foreign to normative Biblical Judaism and their religious writings, but the prophecies went without fulfillment. After the Jew's rejection of this "non-

fulfilling messiah, and after the Jew's rejection of this "divine Jesus" as Messiah instead of a human messiah anointed of G-d, then this "neo-pagan Christian message" was presented principally to the Gentiles, to whom the Jewish Bible, Jewish life, and traditions were alien, and in many ways too rigorous. To stress the Jewishness of Yeshua to a Jewish audience was totally irrelevant and even counterproductive considering the difficulties listed above. The Jewishness of Jewish fared little better when presenting him to the Gentile pagans as such Jewishness implied for them an ethical monotheism, let alone ethical and ceremonial rituals of Jewish religious teaching as given by G-d, which ironically, were given to not only the Jews but Gentiles as well as seen if one undertakes a serious study of the Torah and the Tanakh. Obedience and repentance has never been a popular message. It is not today as well! Easy believeism is the fruit of the corruption of the Christian's Bible as we literally are presented with a "get out of jail free" gospel. So not only the message of Jesus was changed but the ideas concerning the Jewish Messiah were altered in the selling of Jesus to the Gentile world as another in a long line of dying sun-g-dmen.

So instead of living the real message of Jesus the world is full of "believers" in the theology created around the identity of this man. Because of this the Kingdom of Heaven is postponed and will continually be until the truth is restored and there is a wholesale repentance within Christendom, not only concerning their idolatrous beliefs but their conduct and behavior as well since much that is sanctioned and taught by Christian Churches today is defined as sin in the Torah.

## THE SUBORDINATION OF THE RELIGION OF YESHUA TO FAITH "IN" YESHUA

So upon examination of the evidence we find that the non-Jewish New Testament authors subordinated the "religion of Yeshua" (Sinai religion-Torah-Judaism) to their new religion-in-the-making; the "religion about the identity of Yeshua", which was centered not so much on his life, message, and teachings (which it should have been) as upon his mystical death and resurrection as emphasized by Paul. What the vast majority of Christians fail to realize is that Paul's Yeshua has more in common with pagan g-ds and false pagan religions than he does with Biblical Judaism and the Torah. But one must be educated in comparative religion to see and understand the above comment. This "Pauline Jesus" would later become crystallized as we have come to understand as "Pauline Christology", wherein all of life and creation are centered in the belief in the crucified and risen Christ. This unfortunately became the "official" salvation message of the post-Constantinian church of 325 A.D. Pauline Christology, and those who preached or accepted it, transformed the "religion of Yeshua" into the "religion about Yeshua"; no longer G-d's "anointed" messenger (anointed = messiah), but the eternal Christ who died to bring salvation to the whole world through his church.

We can now understand (as we see in Paul's writings) the Jewish ethical and religious teachings, traditions, and ordinances, as contained in the Torah, its laws, and the Hebrew prophets, were viewed as transcended, replaced, outdated, even overturned, by Paul's concept of the atoning death of Christ (as Paul would have us believe).

**Answer for yourself:** Once one understands how these New Testament documents were created and the origin for many of their religious concepts, one has to ask if G-d, the G-d of the Jewish Scriptures, agrees with what is said in certain places in the New Testament concerning Jesus...does he?

If you have never had the opportunity to study an unbiased look at the New Testament let alone its canonization and want to outside of the Christian box and closed mentality I strongly suggest you study:

<http://geocities.com/faithofyeshua>

## PAUL'S MESSAGE AND YESHUA'S MESSAGE CONFLICT

**Answer for yourself:** Are you aware that [Yeshua taught a completely different gospel](#) for salvation than [Paul taught](#)? Have you ever noticed that?

**Answer for yourself:** But did Yeshua say that not one jot or tittle would ever pass away (Matt. 5:17)?

**Answer for yourself:** Who is right? Since these two different "gospels" contradict and conflict with each other in the "method" and "means" to obtain salvation then one thing is certain...only one is correct! Which one?

**Answer for yourself:** If you find out that Jesus is correct then the next biggest question to tackle is: [Are you really a follower of Jesus?](#)

The "identity" of Yeshua had become in Christian thought more important than what he stood for or the message he brought. In such a situation the Jewishness of Yeshua and his religion which was a model for all mankind was expressly rendered insignificant, as if it had never been a part of his coming. This explains why Yeshua, in Western countries, has been portrayed by artist and sculptors as if he were an Anglo-Saxon; and in other regions of the world as if he had lived and grown up in their own specific country as well. In bringing Yeshua to the world the vast majority of Christian churches have all but denied his Jewish heritage. To make this "Christ" accessible to everyone, he could no longer belong to one people in particular (Israel). His Jewishness was viewed as an impediment.

Thus, while Gentile Christianity borrowed the idea of messiah from Biblical Judaism, the pagans, whom they especially sought to convert to Christianity, were not taught about Yeshua the Jew, nor his message of salvation, only his deity and resurrection as the road to salvation. There is nothing new in this "revelation" at all; you only have to read about Osiris and Egyptian religion to see these same religious ideas, and don't forget that Egypt influenced the whole world.

This was done because the non-Jews of the world already had such prior beliefs concerning their solar-g-dmen and had to give nothing up to accept another g-dman. To teach the Jewish way of life would have ensured great difficulty in building a following. As stated, this presentation of Jesus as a sun-g-dman was not hard to do because familiar concepts tied to their pagan gods to which they were already familiar were "transformed" in a Jewish example of their g-ds. This "compromise" was an effective teaching tool and "bridge" used by Paul to reach the non-Jews and "soften" the acclimation of the Jewish faith to the non-Jews to which the concept of "Law" seemed foreign. Besides this was a personal justification to him since being rejected repeatedly by James and the Jerusalem church. I seriously doubt that Paul ever expected the results we have today because of his "hyperbole". So instead of Attis, for example, the concepts of Attis were attributed to Yeshua. In reality Yeshua became just another g-dman in the non-Jew's pantheon.

Most pagan converts to Christianity joined this universal religion of salvation because it offered each of them as individuals life everlasting. Its promises of eternal bliss for those who ONLY BELIEVED in its Savior was attractive to the multitudes of Gentiles because little commitment was needed let alone repentance. These non-Jews were "saved" by simple mental ascent to a religious doctrine



concerning someone regardless of how they lived their lives because another had died for them. Again, dear ones, this is not a new teaching among the Gentile world since the same religious concepts originated with sun-worship thousands of years before Jesus was ever born. The only requirement was to "believe in Jesus" to have eternal life. Along with this concept was the partaking in the "supper of their god" whereby believers took the "blood" and "body" of their g-d...thus rendering them like their gods...immortal. These Gentiles have been eating their "g-ds" for thousands of years before Jesus; again nothing new. The Passover was turned into Communion and we lose the message again of Jesus as found in the Passover. The bread become the body of their g-d miraculously and they drink his very essence (his blood). This is pagan to the core; you just don't know because again this New Testament presents this idea as if G-d gave it to us! Besides, what Christian Churches keep the festivals? Easter has replaced the Passover for Christianity just like the "historical Jesus" has been replaced by the "Christ of faith;" just like communion has replaced the Passover as well.

*Oh by the way...these Gentile religious concepts are totally foreign to Judaism and had been for over 4000 years!*

**Answer for yourself:** Is it not strange that we never find in the New Testament passages that show us that Yeshua ever taught such doctrines for eternal life like the ones Paul did? Can you find one instance where Jesus told anyone to believe in his death, burial, and resurrection for eternal life? If you want to see what Yeshua taught for Eternal Life try Matt. 19!

*Take time right now to read Matt. 19:16-30 and Mark 12:28-34. You should see that Yeshua's teachings contradicts the salvation messages taught by most churches today...of only "believe" in Jesus!*

Over time we find added to the salvation message of Yeshua such things added as:

- the acknowledgment of his death,
- burial,
- and resurrection,
- as well as the virgin birth
- and incarnation

as necessary elements for salvation. Belief in a set of theological doctrines began to replace and would finally replace the religion as taught by Yeshua; which was one of faith in the One G-d of Israel & repentance and obedience according to the revelation of this One G-d as found in the Torah with its ethical and ceremonial commandments imposed on followers of G-d, both Jew and non-Jew, as their Covenant stipulations and responsibilities to be in right standing with G-d!

In summary the prophet Micah gives us a thumb nail sketch of the way to eternal life when he said in Mic. 6:8

*"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy G-d."*

Today Christianity is full of pastors and teachers which advocate, not explicitly but implicitly, the

doctrine that conversion to Christ or belief in Christ involves "no spiritual commitment whatsoever". Those who hold this view of the gospel teach that Scripture promises salvation to anyone who simply believes the "facts" about Christ's identity as taught by Paul and who claims the gift of eternal life. There need be no real turning from sin, no resulting change in life-style, no commitment to G-d or the message of the Bible; not even a willingness to submit to the teachings and message of Yeshua. Obedience to the Laws of G-d are not necessary as we are no longer under such things. Those things, they say, amount to human works, which corrupt grace and have nothing to do with faith.

**HOGWASH! I DARE ANYONE TO READ THE TORAH AND THE PROPHETS AND NOT SEE FOR YOURSELF WHAT G-D'S REAL MESSAGE OF SALVATION IS...IT IS NOT THE MESSAGE OF THE CHRISTIAN CHURCH TODAY...G-D DOES NOT CHANGE...MEN DO**

**A DEFICIENT DOCTRINE OF SALVATION...**

The fallout of such thinking and Christian teaching is a deficient doctrine of salvation. It is justification without sanctification, and its impact on the church, as well as the world, has been catastrophic. The churches of today are populated with people who have bought into a system that encourages shallow and ineffectual faith. The majority of those sitting under such teachings are barren of any verifiable fruit in their lives. Most churches are dead institutions with little impact upon the world let alone their neighborhoods! Just pick up the newspaper and look at the headlines of this "supposed Christian nation" and you should ask yourself: "Where is the fruit of Christianity" on our streets of our nation? Jesus told us that we will know by the fruit. America prides itself on being a "Christian" nation...but look at the fruit of this country...if you have the honesty and courage to do so you will see that something is wrong with the message of the Christian Church that has produced such a sorry state in our country full of "Christians."

*If you teach the wrong message you get the wrong results!*

Yeshua gave this sobering warning: "Not every one who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who (believes or does?) **does** the will of my Father who is in heaven (**notice the promise is not to those who just believe in Yeshua**). Many will save to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name cast out demons, and in your name perform many miracles?' And then I will declare to them, 'I never knew you; depart from me, you who practice iniquity (lawlessness)'" (Matthew 7:21-22). **Practicing lawlessness is the same as practicing TORAHLESSNESS.**

Just consider ONE aspect of the "faith of Yeshua"; namely obedience to the festival structure G-d gave Israel. I have already demonstrated to you repeatedly in prior articles that celebration of the festivals of the Lord was not optional to the Jew as well as the Gentile G-d-Fearers who repented of his sin and became a part of the Israel of G-d. It was the pattern. There are many others to consider as well...beginning with proper obedience of the church to the Tithe for example.

2 Thess. 3:6 records Paul's command to the followers of Yeshua :

*"Now we command you, brethren, in the name of our Lord Yeshua Christ, that you withdraw yourselves from every brother that walketh disorderly, and*

*not after the tradition which he received of us."*

**Answer for yourself:** What "traditions" could Paul have been bringing to these Gentiles in Thessalonica in Greece?

Within these traditions that Paul refers that was being brought to these Gentiles (who were turning from idols to serve the living G-d) was not to be more Greek philosophy or theology; he was to bring them the religion of Yeshua (Biblical Judaism) which was centered in the "faith of Yeshua" and not a "faith in Yeshua." Paul did not always do a good job here sorry to say...but that is a whole other can of worms when we deal with the real Paul of history and not the false picture painted of him in this "one book" we call the Christian Bible.

*When we continue steadfastly in the Apostle's doctrines of Acts 2:42 we continue in the faith "of" Yeshua, not a faith "in" Yeshua.*

Faith "in" Jesus would come later by those who would take Paul's writings and build a world religion on them. They would create in Jesus' name a new religion that would eventually end up completely separated from Jesus' faith and beliefs. And the world yet today does not know or even care to know that such a Gentile creationism is not any different from what they already believed as pagan Gentiles; namely, that they were "IN OSIRIS," or "in" their g-d whom they consumed in their Eucharists as they ate the body of their g-d and drank his blood. Little has changed.

**Answer for yourself:** Are you, as a follower of Yeshua, practicing a Torah observant life-style as Yeshua would have you do? Does your church and Pastor teach this or is his gospel that of Paul?

**Answer for yourself:** Are you a "true follower" of Yeshua and could you, after reading this article, consider yourself a "true follower of Jesus" as seen in the pages of the New Testament or can you begin to see that you have been led astray? Are you open to honest inquiry into the subject?

**Answer for yourself:** Is your church teaching you to sanctify the Sabbath as did believing Gentiles in the first century, or is your church substituting Sunday (Sun Worship Day) for the Sabbath?

**Answer for yourself:** Did you celebrate the festival of Passover this year or did you substitute the paganized cultic ritual of Ishtar (Easter) in place of it without full understanding of what you did? Or does your communion take its place?

**Answer for yourself:** Didn't G-d say that the Passover is to be celebrated forever?

**Answer for yourself:** Or will you be participating in the sanctification of a day set aside for fertility rites and fornication rituals as you celebrate EASTER this year as well as the other pagan feast days that have been adopted by the church?

**Answer for yourself:** Do you not know that to do so and observe Ishtar day (Easter) is idolatry?

That is violation of the First Commandment! Remember Yeshua said "depart from me" to those who thought they would be accepted by Yeshua. They felt they were accepted. They had been taught by their leader that they were accepted. They had been reassured by their religious leaders. **BUT THEY WERE NOT ACCEPTED!**

Yeshua was not speaking about an isolated group of fringe followers. There will be "**MANY**" on that day who will stand before G-d, stunned to learn they are not included in G-d's kingdom. I fear that multitudes who fill

church pews in the mainstream of the evangelical movement will be among those turned away because they did not do the will of the Father. They have followed the "evolved Catholic theology of Paul" by the anti-Semitic early Gentile Church and are guilty today of having a "faith in Yeshua" instead of obeying "the faith of Yeshua."

**Answer for yourself:** Are you willing to risk it?

You have been conditioned to believe that because you recited a prayer, signed on a dotted line, walked an aisle, had an emotional experience, were slain in the spirit, spoke in tongues, or had some other experience, you are saved and should never question your salvation. Scripture encourages us to examine ourselves to determine if we are in the faith (2 Cor. 13:5).

**Answer for yourself:** Why the need to examine if it were not possible to be deceived?

Notice that the New Testament, even though it contains errors, also contains truth. In the Gospels, one can find the Jewish "pattern" whereby non-Jewish believers are to be taught to follow the faith of Yeshua and be united with the Jews in the Israel of G-d. The Great Commission teaches that the non-Jews are to be "taught to observe those things commanded by Yeshua".

**Answer for yourself:** Can you ever find Yeshua in the Gospels ever commanding the teachings of Paul be taught or teaching the same message of salvation the way Paul does in his literature? **[THINK]**

*One must go the the Pauline literature to find where one is taught to have faith in Yeshua for salvation. One only need to see where Paul, himself a Gentile convert, came up with that belief...try Tarsus...these doctrine were taught there where Paul grew up! Coincidence?*

Peter wrote, "give diligence to make your calling and election sure" (2 Pet 1:10). It is right to examine your lives and evaluate the fruit you bear, for "each tree is known by its own fruit" (Luke 6:44).

The Bible teaches clearly that the evidence of G-d's work in a life is the inevitable fruit of a transformed behavior (1 John 3:10). But just a change in religious routine or behavior, if it does not conform to the truths in G-d's Word, is worthless, or at best compromised. One erroneous religious practice is not better than another. Our worship is tainted and G-d is not loved properly. Such is not to be desired; either knowingly or unknowingly.

**Answer for yourself:** Has your behavior, practices, and beliefs changed since encountering the Hebraic understanding of the Yeshua of the first century as well as his Gentile followers? Have you ever investigated the Jewish Jesus for yourself?

**Answer for yourself:** Does your life pattern the the life-style of a [follower of the religion of Yeshua](#) whereby you observe the Sabbath, keep the Seven Biblical Festivals, Tithe correctly, etc.,?

Remember that faith that does not result in righteous living is dead and cannot save (James 2:14-17). Professing Christians utterly lacking the fruit of true righteousness that comes through obedience (not another Gospel of "grace only" as preached by most churches today) will find no biblical basis for assurance they are saved (1 John 2:4).

Real salvation is an ongoing process as much as it is a past event. It is the work of G-d through which you are "conformed to the image of his son" (Rom. 8:29; 13:11). It is past time to find out the truth about the historical Jesus.

***Notice we are to pattern our lives around Yeshua, and how he lived, not have a "mental religious belief system in agreement with some established Pauline or Gentile Catholic theology concerning his identity as they perceived it over 1800 years ago".***

**Answer for yourself:** Have you looked lately to see how Yeshua lived and worshipped? Are you attempting to do the same?

Genuine assurance comes from seeing the Holy Spirit's transforming work in one's life, not from clinging to the memory of some experience or your church's teachings when you discover they are incorrect. Yeshua would have you repent of your incorrect beliefs and adopt his. G-d, in his love, changes lives when one comes to him in Jesus' name, or in Mohammed's name, or even others. Such is the love of G-d for His children. It is time we love Him back in the ways He commanded, and when shown the ways we have been taught are in error, then repentance is the order of the day.

**Answer for yourself:** Are you certain that what your church has taught you is not in error in many places? Have you looked or do you have the courage to do so? Do you even know what these "ways" are, or have you assumed that because you are moved with emotion in church that you cannot be in error? Better look again! G-d desires our emotions be tied to truth and not falsehoods.

Since beginning these teachings, I have shared with you about biblical giving where 1/3 of your Tithe should go to the teaching Levite and priest, 1/3 to the poor, and 1/3 to yourself in order for your and your family to celebrate and observe not only the weekly Sabbath was the Seven Festivals of the LORD as well. This is just one example among many where the Christian Churches have made grave mistakes and taught you to do the same. Such disobedience in how the tithe is used by the church is sin!

**Answer for yourself:** How has this message affected you?

**Answer for yourself:** Are you still supporting churches that do not teach you the truth of G-d's Word as held sacred by Yeshua and taught by him from his Bible that was not corrupted as ours has as I have shown you?

One only need look at these three sites and study them in detail to see this full story unfold for yourself:

<http://bennoah1.freewebsites.com>

<http://geocities.com/faithofyeshua>

<http://paganizingfaithofyeshua.netfirms.com>

**Answer for yourself:** Is your church revealing to you the real Yeshua of the Scriptures and how can you know without your personal study?

**Answer for yourself:** Shouldn't you support only those who are teaching the uncompromising truths of G-d's Word?

***The question is "not who is your pastor, but who is your teacher?"***

**Answer for yourself:** Were you aware of what the Word of G-d says concerning how the tithe is to be used or have you assumed the way your church does it is correct? Once you learn the truth will you repent of the errors of your giving, or now will you?



**Answer for yourself:** Have you taken the grace of G-d to excuse yourself from correctly or giving at all?

**Answer for yourself:** Having seen, in our other websites, what a true believing Gentile believed and practiced in the first century, have you began to seek G-d about you and your family sanctifying the Sabbath?

**Answer for yourself:** How can you not begin to sanctify the Sabbath, or tithe correctly, once you have come to the truth?

**Answer for yourself:** Have you prayed about your commitment to celebrating the Festivals of the Lord instead of the pagan rites given to you by contemporary Christianity?

***Remember Paul's admonition to depart from brothers teaching not the traditions of the faith of Yeshua. It is a shame that we have this admonition but it seems he, or his epistles accomplish just the opposite.***

This is not a religious game! This is not something I do because I have nothing else to do. G-d has called me to seek out the "faith once delivered to the saints" and deliver it once again (reawakening to the Hebraic roots of the Christian faith is currently occurring around the world)! This really began with the discovery of the Dead Sea Scrolls and will continue until G-d comes again to gather His elect. **Not all of Israel is Israel!** I am obedient to the commands of the Lord to the best of my ability in my life have repented when I discovered I have been mistaken in my religious beliefs and practices. Study can show this to you beyond any doubt. The question is what you decide to study and unbiased sources are available.

**Answer for yourself:** Have you? Will you?

It truly disturbs me that after having taught many for the last couple of years that the ears of many saints seem to be dull to these warnings.

**Answer for yourself:** Where are the questions that should come from these teachings?

**Answer for yourself:** Are you hearing the message?

**Answer for yourself:** How can we refute what Biblical history, culture, and language can show you about the errors taught by the churches today? Have you looked into this for yourself?

**Answer for yourself:** Is your church and Pastor attempting to adhere to the original faith of Yeshua or has contemporary Gentile Christianity taken it's place?

**Answer for yourself:** Do you really care? I assure you G-d does!

Please read 2 Thess. 3:6 again. It is written to you. You should fall on your knees and thank G-d in heaven for revealing to you that you have been participating in idolatry and didn't know it. Now you do.

**Answer for yourself:** What is your response?

**Let me quote Paul, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk (most churches today), in the vanity of their minds, having their understanding darkened, being alienated from the life of G-d through the ignorance that is in them, because of the blindness of their hearts: who being past feeling ...." I pray you are not past feeling! (Eph. 4:17-19).**

**Let us be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).**

**You have been deceived long enough. Care enough to get involved in the "faith of Yeshua". I invite you to attend our get together on Internet Radio as we begin to study and practice "the faith of Yeshua." Beginning May 5th, 2001, at <http://www.crusaderadio.com/> on Saturday nights at 8 PM Central time Bet Emet will begin on a weekly basis live teachings whereby we can educate the Christian community about things necessary for them to live a life pleasing to G-d whereby they can know for sure that what they both believe and practice is pleasing to G-d. We invite you to listen and respond to this ministry.**

**Answer for yourself:** The big question: "do you really want to be like Yeshua?"

**Don't answer out loud.....G-d may hear you!**

**Help us get this message out. Please consider supporting the spread of the faith of Yeshua as Bet Emet attempts to preach faith, obedience, and repentance to a world that knows not the faith once given to the saints, nor that that the time is short before the judgment of G-d. [Help us take the real Yeshua and his message to the world.](#)**

**Shalom.**



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## WHAT HAS HAPPENED TO THE REAL "CHRISTIANITY" AS GIVEN BY JESUS?

**Answer for yourself:** Why is "Christianity" divided up into over 2,000 competing denominations and sects?

**Answer for yourself:** Why do churches calling themselves "Christian" have so many differing beliefs and practices?

**Answer for yourself:** What happened to **"THE"** (one and only) faith once given to the saints when today we have over 2,000 different "flavors" to choose from?

**Answer for yourself:** What happened to the unity of the saints? Is G-d the Author of this incredible **CONFUSION**?

**Answer for yourself:** And what about you?

***Have you ever really proved why you believe what you "believe"?***

**Answer for yourself:** Or did you just grow up in "your" church, taking its doctrines and practices for granted--without deeply studying the Bible?

**Answer for yourself:** Did you like me accept everything you were told because a man you respected stood before you and told you "what was so?"

**Answer for yourself:** Could he have been wrong and you not know it?

**Answer for yourself:** Shouldn't you PROVE what you believe by the inspired Word of G-d?

Yeshua gives you this warning:

***"For many shall come in my name, saying, I am Christ; and shall deceive many.... For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect" (Matt. 24:5, 24 KJV).***

Yeshua did not say that only a few would come in His name, but that **many** would come in his name--representing themselves as "Christian" preachers who proclaim Yeshua as the Christ--**DECEIVING MANY!**  
**In other words, there was to be a mass deception based on the false teachings of the many who would claim to come "in Yeshua's name."**

Frankly, it is easy for religious teachers to appropriate the Son of G-d's name as a cloak for their personal doctrines (just watch Christian television for a while), whether or not what they say has any relationship to Yeshua's life, teaching or message at all! Sadly most Christians are not even aware that is occurring because of their lack of knowledge and understanding of G-d's Word. That is why Paul commanded his Gentile audience:

***"PROVE all things; hold fast that which is good" (1Thess. 5:21 KJV).***

Each of you is responsible to check up on the preaching you hear or read (like this article), whatever the source. Don't make careless assumptions! Be sure you know what the Bible really says!

The Apostle Paul also admonishes,

***"For if he who comes preaches another Yeshua whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel, which you have not accepted, you may well put up with it" (2 Cor. 11:4).....[good advice!].***

**Answer for yourself:** Would you put up with "another Yeshua"?

**Answer for yourself:** Could you have been deceived into believing a false Christ and a false message purported to have come from Christ?

**Answer for yourself:** What will you do when you find out you have?

## THE REAL TEACHING OF YESHUA

Remember, the real Yeshua was a circumcised Jew. He met in the synagogue and kept the Sabbath day. He kept the Ten Commandments as a way of life:

***If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. (John 15:10).***

**Answer for yourself:** Was Yeshua's commandments the Law of Moses which His Father had given him? You bet!

He inspired Peter to write, ***"Christ ...leaving us an example, that you should follow His steps: 'Who committed no sin, nor was guile found in His mouth'" (1 Peter 2:21-22).***

Paul instructed the Christians of his day,

***"Imitate me, just as I also imitate Christ" (1 Cor. 11:1).***

Without question in the Christian Church, Yeshua is our example--the light that G-d sent into the world to show us how we ought to live. He did that by modeling the Commandments of G-d daily before the people.

The real Yeshua said,

***"Why do you call Me good? No one is good but One, that is, G-d. But if you want to enter into life, keep the commandments" (Matt. 19:17).***

He continually made clear by his life and his teachings that the way into G-d's Kingdom was not only to believe on him but to believe his message and to OBEY the laws and ways of G-d and--through the Holy Spirit--to develop godly character.

The real Yeshua based His teaching squarely on the spiritual law of G-d, the Ten Commandments. In fact, he came to "magnify the law and make it honorable" (Is. 42:21). If you will study the Sermon on the Mount in Matthew 5, 6 and 7, you will find that Yeshua did just that. He magnified the Ten Commandments, making them even more binding because Christians are to keep them in the "spirit" or intent--**NOT just the letter**. So now Yeshua's true followers must not only avoid murder, they are not to even have a hateful or demeaning attitude toward any other humans (Matt. 5:21-22).

The real Yeshua did not sanction weak marital commitments or easy, no-fault divorces (Matt. 19:1-9). He taught that not only are we to avoid committing adultery, but that a man must not even lust after a woman! **Real Christians must "LIVE by... every word of G-d" (Luke 4:4)....and that means the Laws of G-d!**

**WHICH HOLY DAYS DID YESHUA KEEP....WHOM WE ARE TO "IMITATE" ....REMEMBER?**

The biblical record states that Yeshua kept the biblical Sabbath and the biblical Holy Days [FESTIVALS] which G-d gave Israel. These are the days kept not only by Yeshua but also, according to the Greek New Testament, by his apostles for many decades after his death (Acts 2:1; 16:13; 17:1-2; 18:21).

***Yet today it is only the few who follow the example of Yeshua and his apostles.***

**Answer for yourself:** What happened? How did these biblical Holy Days get changed? You need to read Constantine's "Easter Letter" to see it for yourself!

**Answer for yourself:** Why do some say obedience to the Ten Commandments is not necessary for Christians today?

**Answer for yourself:** Why are divorces, broken homes and immorality skyrocketing in our so-called "Christian" nations?

**Answer for yourself:** Why have some of the greatest wars in human history been waged between the so-called "Christian" nations of Europe?

Notice the Apostle Paul's warning to the Ephesian elders near the end of his ministry.

***"For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears" (Acts 20:29-31).***



Writing near the end of the Apostolic Age, the Apostle Jude warned, "Beloved, while I was very diligent to write to you concerning our **common salvation (inclusion with the salvation already offered the Jews)**, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our G-d into licentiousness and deny the only Lord G-d and our Lord Yeshua Christ" (Jude 3-4).

## IS YOUR FOCUS ON THE MAN OR THE MESSAGE OF THE MAN?

Slowly but surely, clever men--inspired by the Adversary--**began to focus the minds of Christians increasingly on the person of Yeshua instead of his message**. While doing this, they subtly modified and finally did away with the real message Yeshua brought from the Father.

Many prominent church historians acknowledge this. In his excellent handbook on church history, The Story of the Christian Church, Jesse Lyman Hurlbut states, "We name the last generation of the first century, from 68 to 100 A.D., 'The Age of Shadows,' partly because the gloom of persecution was over the church; but more especially because of all periods in the history, it is the one about which we know the least. We have no longer the clear light of the Book of Acts to guide us; and no author of that age has filled the blank in the history. We would like to read the later work by such helpers of St. Paul as Timothy, Apollos and Titus, but all these and St. Paul's other friends drop out of the record at his death. For 50 years after St. Paul's life a curtain hangs over the church, through which we strive vainly to look; and when at last it rises, about 120 A.D. with the writings of the earliest church fathers, we find a church in many aspects very different from that in the days of St. Peter and St. Paul" (p. 41).

**Answer for yourself: WHY** was the church **"VERY DIFFERENT"** than when Peter and Paul were alive?

**Answer for yourself: WHO** gave its human leaders the authority to change basic doctrines and practices which were commanded to be continually taught by Yeshua in the Great Commission (teach them to observe those things I commanded you...remember they were his Father's Commandments)?

Mr. Hurlbut continues,

*"As long as the church was mainly Jewish, the Hebrew Sabbath was kept; but as it became increasingly Gentile the first day gradually took the place of the seventh day" (p. 45).*

*"The forms and ceremonies of paganism gradually crept into the worship. Some of the old heathen feasts became church festivals with a change of name and of worship. About 405 A.D. images of saints and martyrs began to appear in the churches, at first as memorials, then in succession revered, adored, and worshipped" (p. 79).*

How very clever these early false ministers were! First, the images were just "memorials." Then, after people adjusted to that little modification, the images were revered, then "adored," and finally "worshipped"!

Slowly, subtly, bit by bit, people were deceived by the word games of clever apostate strategists. The false teachers would tell the people, "We're not really changing anything. This is just a little upgrade, a clarification, just a different way of explaining the same things we have always believed."

The hapless sheep were led astray gradually--ever so gradually--**as paganism took over the name of Christianity! People eventually came to accept the idea that all you had to do was believe on the name of Yeshua**. These false religious leaders did not teach real repentance. There was no real counting the cost and dedication to obeying G-d's laws--to letting spirit of Yeshua as seen in his life and ministry live in you the same life he lived 1,900 years ago! Christians gradually accepted the teaching that the Ten Commandments

were "nailed to the cross" (instead of that "part" of the Law which was against us..the curse for disobedience..read the passage again) or in some other manner done away. Strangely, they even began to venerate the cross itself--a horrifying object of torture and execution in the pagan Roman Empire!

The true message that G-d sent from heaven about the coming Kingdom of G-d, obeying G-d's laws, overcoming the self and preparing to rule with Messiah in the coming Kingdom--all this was slowly watered down and finally eradicated. Instead, a message was preached about the person of Yeshua --his "Christmas story" birth, his loving nature, his death on the cross--though cleverly omitting the fact that Yeshua personally lived the Ten Commandments and taught them as a way of life! These false preachers especially omitted teaching the Scripturally verifiable doctrine about the biblical Holy Days of G-d and the weekly Sabbath.

The people were left without any definite standard of behavior. They were told, "Accept Christ," "Love the Lord," "Love your neighbors" and other such generalities. But the specific way of life based on the Ten Commandments was cast aside. Therefore, gradually, people lost sight of the sinfulness of lying, cheating, stealing, committing adultery and even waging WAR on their fellow "Christian" nations as occurred in Europe. They simply didn't know what sin was!

The Bible says, **"Sin is the transgression of the LAW" (1 John 3:4 KJV)**. If G-d's Law has passed away then it stands to reason that there is no more sin, but we know better than accept that. The Law is still in effect and should be our example in such things as worship, tithing, celebration of Festival days, and practical manifestations of our love for our fellow man. But the attention of "Christians" during the Dark Ages following the great apostasy became focused more and more on the worship of the virgin Mary, the veneration of idols and pleasing the local priest or bishop--whose word was often the "law."

***Over the centuries, an entirely different approach to Christianity was foisted onto the people. "Another Yeshua"--as Paul warned about--was presented to the unsuspecting public.***

## **"SOMETHING VASTLY DIFFERENT"**

In his enlightening book, The Church's Debt to Heretics, Professor Rufus M. Jones tells us, "If by any chance Christ Himself had been taken by his later followers as the model and pattern of the new way, and a serious attempt had been made to set up his life and teaching as the standard and norm for the Church, **Christianity would have been something vastly different from what it became.** Then 'heresy' would have been as it is not now, deviation from his way, his teaching, his spirit, his kingdom.... What we may properly call "Galilean Christianity" had a short life, though there have been notable attempts to revive it and make it live again, and here and there spiritual prophets have insisted that anything else other than this simple Galilean religion is 'heresy'; **but the main line of historic development has taken a different course and has marked the emphasis very differently**" (pp. 15-16).

**Answer for yourself:** Isn't that a remarkable admission from a respected scholar of church history?

***If Christianity had really followed Yeshua's life and teachings, then Christianity would have developed in a "VASTLY DIFFERENT" manner!***

As Yeshua prophesied, many false teachers came in His own name (Matt. 24:5). They talked about Yeshua. They talked about "love." **But they set forth a false Christ and a false message about His person--rather than faithfully preaching the message of the coming Kingdom of G-d, which the Father sent by Him.**

**Answer for yourself:** The result?

## CONFUSION AND DISUNITY REIGN

People are confused about true Christianity. Those who do believe in some form of Christianity are divided into hundreds and thousands of competing sects and denominations. Very few of them understand the original form of Christianity that Yeshua and his apostles taught and lived!

The "Christian" world is in a malaise. It is confused--and its moral system is impotent without the sure foundation of G-d's law. Secular forces are increasingly dictating the standards of conduct, whereas that used to be the prerogative of religious leaders.

We behold the spectacle of sexual perverts taking over more and more key posts in government, in education and even in some of the mainline churches! We behold the horrifying statistics about millions of unborn babies having their skulls crushed and being vacuumed out of their mothers' wombs! We have become numb to homosexual ministers who without shame dot the televisions of our country. We behold a society that is truly coming apart at the seams. We behold a society that will soon be directly PUNISHED by the Great G-d who gives life and breath to all.

Answer for yourself: Why?

*Because our peoples have been deceived into believing in "another Yeshua."  
Because our people have lost contact with the true G-d and His revealed way of life.*

As Yeshua said,

*"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'*

Please pay attention the this next verse and the Greek word used for "iniquity:"

*And <2532> then <5119> will I profess <3670> (5692) unto them <846>, <3754> I never <3763> knew <1097> (5627) you <5209>: depart <672> (5720) from <575> me <1700>, ye that work <2038> (5740)iniquity <458>.*

Let me say it another way:

*And then I will declare to them, 'I never knew you; depart from Me, you who practice LAWLESSNESS'" (Matt. 7:21-23)!*

The Greek word for iniquity is as follows:

BDB/Thayers # 458 458 anomia {an-om-ee'-ah} from 459; TDNT - 4:1085,646; n f AV - iniquity 12, unrighteousness 1, transgress the law + 4060 1, transgression of the law 1; 15

1. *the condition of without law*
- 2.

***because ignorant of it***

3. ***because of violating it***

4. ***contempt and violation of law, iniquity, wickedness***

**Let us look at the root word used:**

BDB/Thayers # 459 anomos {an'-om-os} from 1 (as a negative particle) and 3551; TDNT - 4:1086,646; adj

**AV - without law 4, transgressor 2, wicked 2, lawless 1, unlawful 1; 10**

1. ***destitute of (the Mosaic) law***

2. ***"of the Gentiles".....DID YOU NOTICE THE WORD  
INCLUDES GENTILES LIKE YOU AND ME??????***

3. ***departing from the law, a violator of the law, lawless, wicked***

**Answer for yourself:** Do you not see that Yeshua is referring also to Gentiles who are ignorant of and who are destitute of the Mosaic Law?

**Answer for yourself:** Are you a violator of the Mosaic Law in areas such as worship, observance of Biblical Festivals or do you practice your church's pagan holiday, and are you a violator in giving your tithe to organizations who are using the money in ways contrary to how G-d said it was to be used....as contained and delineated in His Laws?

## **WHAT YOU SHOULD DO HAVING SEEN THIS FOR YOURSELF?**

If G-d has opened your mind thus far to what I am saying, then I urge you to begin a genuine STUDY of the Holy Bible. You may wish to begin reading carefully and thoughtfully through every word of the New Testament. Look key words up in their original language. Get a Strong's Concordance and a Thayer's Greek Lexicon. Get for yourself a Stone Edition Tanakh which is a more accurate translation of the Hebrew Scriptures than your Christian Bibles. If you need help call us at Bet Emet Ministries and we will teach you how to use the study aids available.

Study the books of Matthew, Mark, Luke and John--then the book of Acts.

**Answer for yourself:** What did Yeshua say one should do to inherit eternal life (Matt. 19:17)?

**Answer for yourself:** Did he say the Ten Commandments were done away or were not important anymore (Matt. 5:17-20)?

**Answer for yourself:** Didn't G-d inspire the beloved Apostle John to say at the very end of the Bible that the true saints will keep the commandments of G-d (Rev. 12:17; 14:12)?

***Study with an open mind and find out what Yeshua said about Christianity!*** Then, pray fervently and ask G-d for genuine understanding.

The plain TRUTH is that G-d has let this world go its own way for these almost 6,000 years of recorded human history. He is allowing people--under the influence of the self and the Adversary--to do their own thing. We are writing the lessons of human experience in suffering of every kind.

The selfishness of men's hearts and their greed and hatred for the Law has got men and women so confused that they don't know which end is up.

Speaking directly of a spirit battle just a few years ahead of us now, G-d's Word says, *"So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the WHOLE WORLD; he was cast to the earth, and his angels were cast out with him"* (Rev. 12:9).

**Answer for yourself:** Could you be one who was deceived?

**Answer for yourself:** What could be more clear than that?

Again, through the Apostle Paul, G-d states,

*"But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the g-d of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of G-d, should shine on them"* (2 Cor. 4:3-4).

You need to cry out to G-d for true understanding...and that also means reading between the lines when reading Paul for often Paul teaches true Biblical faith and at other times makes great compromises toward it in reaching the non-Jews. But this becomes easy once you learn the faith of Yeshua in-depth and then read Paul. One major key to understanding you should prove to yourself is that Yeshua and the original apostles taught the full Truth.

***Carnal men in various ecclesiastical denominations, churches, and councils have NO AUTHORITY from G-d to change that teaching and that way of life!***

For instance, we read that Yeshua said,

***"If you want to enter into life, keep the commandments"*** (Matt. 19:17).

Later, He said,

***"I have kept My Father's commandments and abide in His love"*** (John 15:10).

And after his recorded resurrection Yeshua commissioned his disciples,

***"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen"*** (Matt. 28:19-20).

**Notice...Yeshua commanded them to teach others to OBSERVE THOSE THINGS THAT HE COMMANDED (remember his commandments were his Father's Commandments).**

**Answer for yourself:** So the question you need to ask yourself is: *"Who had the authority to **CHANGE** this direct command of Yeshua?"*

**Answer for yourself:** Does your preacher have the right to preach something other than the truth as read and understood in the Bible (often only found when original languages are consulted)?

**Answer for yourself:** Who had authority to teach something else? *Obviously, NO ONE.*



**Answer for yourself:** Should you trust what your preacher or teacher says if they don't know Hebrew and Greek and are therefore unable to teach you the hidden meanings of words in the Bible which often are 180 contrary to what the English translation says? **The ANSWER IS NO!!!!!!**

Again, we read that Yeshua always kept the same seventh-day Sabbath that all the Jews were keeping (Luke 4:16). No church historian ever argues that point. Then we read that the Apostle Paul,

*"as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures" (Acts 17:2).*

Later, Paul

*"reasoned in the synagogue every Sabbath, ...(Acts 18:4).*

Still later, we find James--the presiding apostle of the Mother Church at Jerusalem--telling Paul some **THIRTY YEARS after Yeshua' death....**

*"You see, brother, how many myriads of Jews there are who have believed, and they are all zealous for the law" (Acts 21:20).*

*Notice that Yeshua's church was still zealous for the Law over 30 years after his death*

And we find Paul himself helping pay the expenses for some offerings to demonstrate that--in James's words--

*"you yourself also walk orderly and keep the law" (v. 24).*

Can you even imagine the outrage among the Jewish Christians that would have occurred if Paul--who was regarded as perhaps a little liberal on a minor sacrificial part of the law--was, in fact, advocating the ABOLITION of the Holy Sabbath day: one of the Ten Commandments, which G-d gave at Mt. Sinai and which Yeshua always taught and practiced! The UPROAR that would have occurred throughout the Jewish/Christian world would have made the Acts 15 discussion over circumcision seem like a cup of spilled milk in comparison!

## **THE EXAMPLE OF THE JERUSALEM CHURCH...DID THEY GET IT WRONG?**

A vital clue to understanding the puzzle of a modern "Christianity," which directly contradicts the teachings and practices of Yeshua and the original apostles, is to study the way of life of the original Mother Church--the Church of G-d at Jerusalem.

Paul wrote the mainly Gentile church at Thessalonica (apply this to your church for you also are a Gentile church) :

*"For you, brethren, became IMITATORS of the churches of G-d which are in Judea in Christ Yeshua" (1 Thess. 2:14).*

**Answer for yourself:** Does your church imitate the Jewish doctrines and synagogues as they existed in Judea when this was written; for example in doctrines of atonement, repentance, salvation, tithing, sabbath, and Holy

Days? Not hardly. Something tragic has happened to "the" faith once given to the saints and one only need look at the anti-Semitism of the early church fathers and the latter Catholic Church of Rome for the reasons! Nearly all church historians recognize that the earliest headquarters church was at Jerusalem-- and that it set the pattern for the teaching and way of life for apostolic Christianity.

A respected and thoroughly researched history of this period is Edward Gibbon's monumental work, The Decline and Fall of the Roman Empire. Writing of the apostolic and post-apostolic period, Gibbon states,

*"The first fifteen bishops of Jerusalem were all circumcised Jews; and the congregation over which they presided united the law of Moses with the doctrine of Christ. It was natural that the primitive tradition of a church which was founded only 40 days after the death of Christ, and was governed almost as many years under the immediate inspection of his apostle, should be received as the standard of orthodoxy. The distant churches very frequently appealed to the authority of their venerable Parent" (vol. 1, p. 389).*

## **DID THE WHOLE OF THE LAW APPLY TO THE NON-JEWISH BELIEVER?**

I should point out here that "the law" which the early Gentile Christians observed was NOT the complete law of Moses. That is a mistaken idea foisted off on church historians by the misguided theologians of the Middle Ages. What the Gentile Christians did observe were those parts of the Mosaic Law which applied to them for much of it did not. Basically it consisted of the Ten Commandments, which Yeshua had always taught and commanded--the spiritual law of Almighty G-d (Rom. 7:14) along with other Laws which previously made up the Noahide Laws from the Covenant of Noah. Along with this they were to practice Isa. 56 where, because they loved G-d, they would choose "those things that pleased G-d" and incorporate them into their life as well as both belief and practice. But because these early Christians observed the biblical Sabbath, many historians persist in calling it the "law of Moses" and try to lump it in with animal sacrifices. This is absolutely WRONG and it is deceptive!

But the knowledge that the early church kept G-d's law is everywhere. Will Durant, in The Story of Civilization, said,

*"Most of the apostles, apparently spared in this persecution because they still observed the law, remained in Jerusalem with the Judaic Christians. While Peter carried the Gospel to the towns of Judea, James 'the Just,' 'the brother of the Lord,' became the head of the now reduced and impoverished church in Jerusalem. James practiced the Law in all its severity" (vol. 3, pp. 576-577).*

*It is clear that many historians recognize that even the early Gentile Christians observed the Sabbath, the biblical Holy Days and the obedient way of life taught by the original apostles*

**Answer for yourself: Who gave ANYONE authority to change all of this?**

Speaking of the decades after the destruction of Jerusalem in 70 A.D., Will Durant writes,

*"Therefore Judaic Christianity waned in number and power, and yielded the new religion to be transformed by the Greek mind.... Judaic Christianity survived for five centuries in a little group of Syriac Christians called Ebionim ('the poor'), who practiced Christian poverty and the full Jewish Law. At the end of the second century the Gentile Church condemned them as heretics" (vol. 3, p.*

577).

The truth of the matter is that Apostolic Christianity was preserved by many little groups here and there--far beyond the end of the 2nd century. That is why the Apostle John was inspired to describe a remnant of the true Church at the END of this age as those *"who keep the commandments of G-d and have the testimony of Yeshua"* (Rev. 12:17).

**Answer for yourself:** Will you be keeping the commandments of G-d which is the testimony of Yeshua when the Messiah comes?

**Answer for yourself:** Or will you continue to live in darkness and in ignorance of them, thus expecting the sure rebuke of Yeshua: depart from me ye who practice Lawlessness (not keep the Laws of Moses)?

He again identified G-d's true Church:

*"Here is the patience of the saints; here are those who keep the commandments of G-d and the faith of Yeshua"* (Rev. 14:12).

*Oh, by the way, notice that we are to KEEP THE FAITH OF JESUS...not just have faith "in" Yeshua.*

**Answer for yourself:** And what was Yeshua's faith: Gentile Christianity or Messianic Judaism? Biblical Messianic Judaism!

And at the very end of the New Testament, John was inspired to tell us,

*"Blessed are those who do His (G-d's) commandments, that they may have the right to the tree of life, and may enter through the gates into the city"*  
(Rev. 22:14).

Yeshua also said,

*"Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it"* (Matt. 7:13-14).

**Answer for yourself:** Some may ask, "Where is the remnant of that commandment-keeping Church today?"

The answer is looking you right in the face! Bet Emet Ministries, and other like us with this message, are continuing to teach that same way of life revealed in the New Testament. We are certainly the "little flock." But through these pages and other outreaches G-d is using us to proclaim to a potential audience numbering in the millions the true Gospel, which Christ and the apostles preached.

He is also using us to proclaim the end-time prophetic warnings, which G-d wants His people to receive. If you would like more information about the real Yeshua or about meeting with us as we "rightly divide" the Word of G-d, please write to us or call us. And if you are interested in a thorough historical account of where G-d's true Church has been all these years, write for past articles.

Yeshua said, "I will build My church, and the gates of Hades shall not prevail against it" (Matt. 16:18). Though scattered and persecuted down through the centuries, that true Church still exists. True Apostolic Christianity is still being taught and practiced--and you have come in contact with it. Unfortunately it is not on every street corner or in every church today.

**Answer for yourself:** Will you ACT on the Truth that G-d is now revealing to you?

As startling as it might sound...the bottom line is this...

***If you truly desire to be a follower of Yeshua you cannot be a Christian and hold to such teachings...***

1. **the Law has passed away**
2. **that we are under grace and not longer accountable for the Law (sorry Paul you missed it....<http://paulproblem.faithweb.com/>)**
3. **that the Festivals of the LORD have been replaced by pagan holidays to which Yeshua's name has been attached**
4. **that the Sabbath has been changed to Sunday**
5. **that Yeshua is part of a pagan trinity or g-dhead which has its origins in Babylonian religion and Egyptian religion, etc.**

Let us study to show ourselves approved as we learn of the corruption of the New Testament and Paul's writings by the anti-Semitic Gentile Church of the early centuries. Shalom.



# ANGELS AND THEIR ROLE IN SPIRITUAL WARFARE

Angels are an ancient element in Jewish tradition, first appearing in the earliest passages of the Hebrew Bible (The Old Testament), which date back some three thousand years. The Hebrew Bible (Tanakh) is the canonized religious literature of the Jews and was the Bible Yeshua used. It was composed and transmitted over a span of one thousand years, from about 1250 B.C.E. to about 200 B.C.E. Contained within are the books of Job and Daniel in which we find Satan making his most dramatic biblical appearances. While the date of the composition of the Book of Job is still a point of contention among scholars, the writing of the Book of Daniel can be dated almost precisely to the years 170-160 B.C.E., the period of the Maccabean Revolt against pagan Hellenism, the civilization of the Greek world.

The works comprising the Apocrypha & Pseudepigrapha were composed from 200 B.C.E. to 100 C.E. during the time of the Dead Sea Scroll people (inter-testamental period) and are literally filled with numerous accounts of angels working hand-in-hand with G-d in securing redemption for man. The word "Apocryphon" in Greek means "hidden" or "secret", referring to special teachings hidden from the common man that were only understood by the select few. The term "Apocrypha" is applied to the books of a religious nature that contained such "secret or hidden" truths, yet were not included in the Hebrew Bible. The "Pseudepigrapha" consist of books attributed by the author to great figures of past centuries, most of whom are mentioned in the Hebrew Bible. There is nothing "pseudo" about these writings except the are attributed to better or lesser known biblical personalities in hopes of getting the reader's attention. The exclusion of both the Apocrypha & Pseudepigrapha from the Hebrew canon resulted in their gradual disappearance from the Jewish scene. It is due to their translation into Greek and the preservation of many of them as an important part of the Bible of the Catholic Church that these books have survived.

## THE RABBIS CONCERN:

The books of the Apocrypha & Pseudepigrapha, although they were in some ways related to biblical style and subject matter and were thoroughly religious in nature, were viewed by the Rabbis as dangerous to the faith. Their apocalyptic hysteria was detrimental to the Jewish state of mind during the terribly troubled years following the destruction of the Holy Temple in the year 70. The physical attributes of G-d they describe were disrespectful of the idea of G-d's incorporeality, which had been for so many centuries a central pillar of the Jewish faith. But most disturbing of all to the Rabbis was the "population explosion" of angels to the point that they nearly overwhelmed the Creator Himself. To the Rabbis this threatened to inundate Judaism with a new form of idolatry like we find in Gnosticism in Christianity. A hierarchy of angels was created with names derived from pagan pantheons. The Greek and Roman pantheons assigned g-ds and g-ddesses for every major force in nature. The Rabbis felt that the Apocrypha and Pseudepigrapha, with their profusion of angelic names and functions comparable to Greek and Roman g-ds and g-ddesses, posed a threat to Judaic monotheism. So the Rabbis suppressed and condemned all of the writing in this genre. But even with such suppression the numerous accounts concerning angels in the Pseudepigrapha, their proliferation served as the foundation for the incorrect "spiritual warfare" teachings and doctrines in the church of



today.

**Answer for yourself:** Is this doctrine of spiritual warfare as practiced in the majority of Charismatic Churches correct or is it false?

**Answer for yourself:** Should more millions of dollars be given to subsidize such a fictitious war? Read on.

With the writing of the Pseudepigrapha we find the proliferation of writings concerning the angels and their confusing roles. Many seemed so close to G-d in their depiction that the Rabbis would not include such writings in the Hebraic canon for fear that they would impugn the Oneness of G-d since the angels were seen to act somewhat autonomously. The most essential Jewish credo is: "Hear, O Israel, the Lord our G-d, the Lord is One." The One G-d shares His sovereignty with no other. The One G-d needs help from no other.

**Answer for yourself:** So does such a One need angels?

The teachers of the Talmud sensed the danger inherent in the acceptance of angels: Angels could become objects of adoration, worship, and prayer, and G-d's Oneness could be seriously threatened. Over and over, Jewish teaching stresses that angels are not independent powers, rather, they are the agents of G-d. They have no independent wills of their own as does mankind. Even Satan, a fallen angel, is dependent upon the will of G-d. He couldn't touch Job without divine permission. He couldn't impose famine upon King David and his people without G-d's sanction. And Satan could not have lured Eve and Adam into sin without divine license to do so. Thus we can understand the Rabbis and their "de-emphasis" of angels to protect the Oneness & sovereignty of G-d. On the other hand, Christianity, which was born during this period, incorporated many of these writings into their version of Holy Scriptures, assuring their survival. The discovery of the Dead Sea Scroll in 1947 illuminated the period of these writings. The Scroll people (probably the Essene sect) developed their own notions of angelology apart from Scripture, thus we see similarities between the Dead Sea Scrolls and the Apocrypha and Pseudepigrapha, especially in regard to apocalyptic visions and hopes, and angels play a crucial role for both.

## THE RELATIONSHIP BETWEEN GOOD AND EVIL

It has always been difficult to speak of the One G-d as creator of evil.

**Answer for yourself:** Why would an all-powerful G-d allow evil to exist if He is also (as claimed by Jewish & Biblical tradition) all merciful?

This is the most troubling of all theological questions. The book of Job is devoted entirely to a consideration of this question. Job, a just and a good man, sustains a series of calamities, all inflicted upon him by Satan, but with G-d's permission. Job eventually questions G-d's justice, ultimately denying the premise that G-d is just and good. Though G-d finally does respond to Job, His answer falls far short of addressing why bad things happen to good people. One thing is clear, Satan is somehow involved in evil, even if he is subject to G-d's will and purposes. I personally believe the purpose of Satan as the bearer of evil to the people of G-d is to cause people to turn toward G-d in repentance, thus bringing a condition of good. Seeing such a choice of choosing good or evil, we as G-d's image in the flesh, are to fear the evil and gravitate toward the good. Having the difference between good & evil made plain for us (through the ministry of Satan) and no longer blurred, since we all have eaten from the tree of the knowledge of good and evil (good & evil are mixed within man & often indistinguishable) we can then make a choice for "good" for ourselves, which puts us in control of our lives and pleases G-d.

**In The Beginning:**

The "serpent" of Genesis is identified in the Jewish faith as:

- 1) An angel (the Angel of Death).
- 2) He is also called Satan or Samael the prince of demons.
- 3) The Yetzer ha-Ra, the inborn evil inclination of every human being.

It is this "evil nature" that is constantly in conflict with the Yetzer-tov, the inborn inclination to do good. Thus, the "serpent" is always within us tempting us to commit self-destructive acts. G-d also gave man the capacity to resist temptation, to thwart evil, and to do good. As I understand it, the tree of knowledge represents both good and evil, for knowledge can heal as well as destroy. Man was "created in G-d's image" in the sense that he was endowed with the intelligence necessary to distinguish between good and evil and thus act accordingly. But with the ingestion of "good and evil" (mixed together in the fruit of the tree) man can no longer discern right from wrong and therefore sin and evil is unavoidable. It has been said that serpents are of our own making and they poison our lives as every sin we do creates a devil or demon who hounds us at every turn. Each of our good deeds creates a guardian angel at our sides to take us through fires and storms and sickness and heartache. The more good deeds, the more guardian angels. Thus we create our own company.

## ROLE OF ANGELS AND EVIL

**Answer for yourself:** So how do we account for evil in a world created by a G-d who is all good?

It is said rebellious angels leave the divine presence and descend to earth to debase man, thereby engendering evil.

**Answer for yourself:** How can evil be overcome?

By harnessing the angelic forces for good that are always there for those who choose them.

**Answer for yourself:** What can man himself do to accelerate the eradication of evil?

He can begin to control evil by subduing his own corrupt inclinations and mastering his own satanic potential. Through all this imagery the basic Judaic theology still shines: There are both Michaels (good influences) and Azazels (evil influences) within us; Princes of Light and Princes of Darkness. And it is up to us to choose who will rule over us. As Moses said at the very outset of Israel's career as the people of G-d,

*"Behold I place before you life & good, as well as death and evil; therefore choose life!"*

The Devil [personified darkness as evil] assumes many disguises in Judaic literature as he endeavors to seduce, tempt, or entrap. In the Jewish faith it was understood that angels who do good, as well as the devil or Satan who does bad, are metaphors for aspects of our own natures. Good and evil are inherent in every human being. Life is an unending confrontation within ourselves between the best and worst of us, between the "angelic" and the "satanic."

*What will prevail in the end?*

## THE ORIGIN OF SPIRITUAL WARFARE - 160 B.C.E.

I wish us to look at the book of Daniel where we find that angels appear with names. None of the angels introduced in the Hebrew Bible up to this point has a name. When pressed by humans to reveal their names, the

angels would refuse because they were only messengers of G-d with no identity of their own. The Hebrew Bible zealously protected the idea of G-d's Oneness and was on guard against any implication that His omnipotence might be shared with another being. Then suddenly in the Book of Daniel, the angelic host (usually described as "The Holy Ones") is expanded, and two of them are even designated by name: Michael and Gabriel. Both are guardian angels who protect the people of Israel. We should remember as we study that the **Book of Daniel, composed in 164 B.C.E., [Daniel had been dead 300 plus years]** is the last of the 24 books that comprise the Hebrew Bible. It is a visionary work belonging to the genre described as **apocalyptic**. Apocalyptic writing deals with heaven and earth; revelations concerning Creation; the fall of angels and men; the origins of evil; the conflict between light and darkness; hell and heaven; resurrection; last judgment, and the end of days. Interesting stuff, ugh? Most of the books of the Apocrypha belong to this genre and most were composed from about the middle of the second pre-Christian century to about the year 100.

To understand properly the role of angels in spiritual warfare we must begin with the Babylonian empire (had captured Judah and the Jews were their captives) which was overthrown in 539 B.C.E. by Cyrus the Great of Persia, and for almost two hundred years after, most of the Jews of the world lived under the reign and influence of the Persian empire as well as their religion. In 333 B.C.E., Alexander the Great of Macedonia defeated the armies of Persia in the Battle of Issus, so Palestine came under the rule of Alexander and his successors. The Jews were now under Hellenistic rule (Greek). The limited religious tolerance that the Jews had enjoyed under both Persia and Greece came to an abrupt end with the advent of Antiochus IV to the throne of the Seleucid kings, whose dominions included Palestine in 175 B.C.E. Antiochus was bent on establishing the Greek way of life and religion throughout his realm, and insisted that all his subjects submit to the pagan practices of the state. He ordered the death penalty for the observance of such basic Jewish rituals as circumcision, the Sabbath, the dietary laws, and the worship of the One G-d of Israel. In effect, he was out to destroy Judaism. He was even helped by some upper-class Jews who embraced Hellenism, thus seeking to cast their destiny with what they perceived to be the new wave of the future. The ultimate sin and insult against the Jewish people was the placement of the statue of Zeus (the "Abomination of Desolation" of the Book of Daniel) in the very heart of the Holy Temple. That resulted in the Maccabean Revolt, which began in 168 B.C.E. and was led by the Hasmonians who were a priestly family. Ultimately, Judas Maccabee succeeded in ousting the Greek forces from Jerusalem in 164 B.C.E. The Holy Temple was cleansed and its Judaic rites were re-instituted.

**It is against this background of Antiochus IV and the chain of events listed above that the Book of Daniel was written. The unknown author wrote as if the narrative took place during the reigns of Babylonian and Persian kings. Thus the book was intended to give heart to loyal Jews struggling to overcome their continued suffering & ordeal under Antiochus.** The Book of Daniel paints a picture of the Jew surviving despite the flames of Antiochus' fury. In the third chapter we encounter the 4th man (angel of the Lord) in the fire. **As seen before, Daniel had no doubt that the guardian angel of the Jewish people would again save them from Antiochus and that Judaism and its adherents would emerge unscathed from the fires of the enemy.**

But Daniel wanted more for his people than the escape from a furnace. Deeply troubled about the future of his people, he worried about their ability to triumph over the kingdoms of paganism that successively rules over them. Daniel was moved to prayer and his dream was interpreted by Gabriel & Michael. They were the only angels designated by name in the Hebrew Bible, most likely because the Jewish people desperately needed a more concrete **vision of G-d's intervention on their behalf during such trying times. The names also brought them closed to the G-d who seemed to have distanced Himself from His people as their Holy Temple was destroyed and a succession of enemies (Babylon, Persians, Medes, and Greeks) took turns undermining the foundations of Judaic survival.** It was in this setting that Michael and Gabriel were more than simply interpreters of Daniel's visions. They also depicted the events of the future to brighten the hearts of the Jewish people during the dark Maccabean era. It would be they that would prophesy "the kingship & dominion and the grandeur of all the kingdoms under the heavens will be given to the people of the holy ones of the Most High. Their royal rule will last forever, and all the dominions will serve and obey it."

Such a pronouncement instilled great hope into a people floundering in deep despair, even many of which were beginning to believe that G-d had forsaken them. How could He?

**Answer for yourself:** What happened to the promises of the covenant of Abraham?

For the first time in the Hebrew Bible angels were forecasting a distant future. It was no accident that it occurred around 170 B.C.E. when the Jews were beginning to doubt the imminence of their redemption. The reassurances of the Archangels Michael & Gabriel as prophets possibly rescued the national morale. A pessimistic vision would once again permeate the writings of the apocalyptic texts as Imperial Rome began to choke the life out of the rebellious spirit of fiercely nationalistic Judeans, as the Jewish community of Palestine fragmented. Sects multiplied, and one of these sects set up headquarters in the Judean desert by the Dead Sea. Most likely, the Scroll people belonged to the Jewish sect known as the Essenes who were ascetics who gathered into communal groups, forsaked the quest of luxury, worked hard to eke out their livelihood, and believed that they were the elect, or the chosen of Israel. They believed that they were the only ones who adhered to the true covenant of the Lord, and by so doing, they would hasten the advent of messianic times. They prepared for the imminent apocalyptic battle between Sons of Light (themselves) and the Sons of Darkness (those who had strayed from the covenant and were led by the forces of Belial, which included all the enemies of the Jewish people). The Scrolls sect believed that the world of their day was in control of Belial and his evil forces, yet the showdown battle against Belial was near. They were confident of the approaching victory of the Sons of Light and used Daniel 12:1 as a proof text that they would be vindicated. This teaching of the Essenes was the foundation for the cosmic battle between "good" and "evil" as seen in the war between YHWH (good) and Belial (Satan-the evil one). It would be upon this foundation than another Jewish religious sect that came to be known as Christianity would emerge.

## PERSIAN OR JEWISH RELIGION: YOU CHOOSE!!!

**NOW LISTEN WELL:** The concept of the Sons of Light in mortal combat with the Sons of Darkness represented something new within Judaism and was in many ways a manifestation of the dualistic doctrine propounded by Zoroaster about the year 600 B.C.E. Zoroaster had taught that there were two spirits in the world: One, the progenitor and propagator of evil, lived in darkness, and the other, devoted to goodness, dwelled in light. The goal of humans was to escape the snares of the evil spirit, Ahriman, and to embrace the spirit of light, Ahura-Mazda. These spirits, meanwhile, were engaged in constant war for the soul of man. Zoroaster believed that in the end good would prevail over evil and light would banish darkness in these cosmic struggle.

Dead Sea Scroll scholars believe that the teaching of Zoroaster significantly influenced the Scroll people's concept of an apocalyptic war of the "Sons of Light against the Sons of Darkness." Let us never forget that it would be these Dead Sea Scroll people who would become the foundation for a later religious movement called Christianity. We accepted their theology and continue to do so for the most part today. These scroll peoples gave emphasis to one of the fundamental themes of the Hebrew Bible; namely, that the potential for both good and evil is inherent in all human beings ever since Adam and Eve ate the forbidden fruit. The expulsion of Adam and Eve from the Garden of Eden was the result of the triumph of the evil inclination, as symbolized by the Serpent, over the good impulse, the word of G-d. Moses puts the concept clearly before his people Israel in one of his farewell orations in Deuteronomy:

***"See, I set before you this day life and prosperity, death and adversity...Therefore choose life!" (Deut. 30:15)***

**NOW HEAR THIS:** In the teachings of Moses and the prophets up to the time of the destruction of the First Commonwealth and its Holy Temple in 586 B.C.E. (before the Babylonian captivity and Persian influence of

Zoroaster), **good and evil are abstract concepts.** But shortly after that, as a result of the Jew's close contact with Persian (Iranian) culture and the religion of Zoroaster (**DUE TO THEIR CAPTIVITY FOR 70 YEARS**), which prevailed during the Persian era of Jewish history (540-330 B.C.E.), **"good" and "evil" were gradually personified.** That means the concept of "evil" began to be associated with a "being" instead of the abstract concept as it had been understood since Genesis. Thus Satan becomes "bad and evil" regardless of the fact that it is accepted that he has no will of his own and is totally submitted to the sovereignty of G-d. He does only G-d's bidding.

**NOW PAY CLOSE ATTENTION:** When we look at Zech. 3:1 we see Joshua the high priest standing before the angel of the Lord, and **Satan** standing at his right hand as his **adversary** (to the angel of the Lord--thus also to Joshua). To correctly interpret this passage we must recall the times and context of the verse. The Persian King Cyrus had authorized the Jews who wished to do so to return from Babylonia to Jerusalem and to rebuild their Holy Temple. Under Zerubbabel's leadership several thousand Jews returned, but there were overwhelmed by the devastation they found and depressed by the poverty of the Jews who had remained in Jerusalem and its vicinities. The Babylonian Jews had left comfort behind because of their religious zeal soon began to think that rebuilding the Temple was an impossible task especially if it were to bear any resemblance to the magnificent Temple built by Solomon in 940 B.C.E. In spite of Zechariah's and Haggai's encouragement the people were despondent. Zechariah felt that the condition of the people (lost hope and faith) was the work of **"a" satan (adversary) born out of the people's doubts about themselves, their G-d, and their destiny. They were not operating in faith but unbelief of the flesh reinforced by negativism.**

**Zechariah called upon his people to summon forth their "better angel" (hope and optimism).** As inspiration, he relayed to us this vision of the angel of the Lord addressing satan: "The Lord rebuke you, O Satan! May the Lord who has chosen Jerusalem rebuke you". Basically Zechariah reveals to his people the **angel of the Lord as he rebukes the "flesh" or "the evil-inclination" with it's host of manifestations within his people (the evil-inclination operated as "a" satan or an adversary toward G-d's people and was obstructing them in rebuilding the Temple).** It will be this evil-inclination which Satan would influence, thus influencing them not to re-build because of discouragement, laziness, slothfulness, unbelief, procrastination, idleness, etc. This was a test for them before G-d. **Zechariah teaches us that Satan will influence our flesh or evil-inclinations to not obey the will of G-d. The choice again resides with men to obey G-d or disobey G-d. Satan only makes the choice plain and easy to distinguish (he clarifies the "good" from the "bad" and no longer is it indistinguishable or mixed as before.**

It would be these Scroll peoples who felt that they were the saving remnant of Israel. Having turned their backs on the establishment they set out to live in their own idiosyncratic ways. Though their numbers were small, their dedication to what they perceived to be the rightness of their cause was all-consuming. They had at one time a charismatic leader whom they called "The Teacher of Righteousness." What became of him is unclear, though some scholars read into a vague passage in the Scroll writings that he was murdered, and perhaps became the model for Yeshua. What is clear is that the Teacher of Righteousness was opposed by an enemy designated as the Wicked Priest, also referred to as Belial ("Son of Evil"). **The Scrolls depict a battle to the finish (spiritual warfare) between these two forces, the Sons of Light and the Sons of Darkness.** The Scroll people were certain that they would ultimately prevail over the forces of darkness that dominated the world at the time. There would be an Armageddon in which the Scroll people would be instrumental in **eradicating evil from the earth and bring the Messianic age. These Sons of Light had many angels in their armies. And the Sons of Darkness had many angels of destruction.**

In summary, within every human are two angels: the Angel of Light and the Angel of Darkness. The one tends to promote all that is good; the other, all that is evil. Every human deed strengthens the hand of one angel or the other. So personal salvation is something that can be won or lost by the works of the individual. They did not believe in "once saved always saved" as many have come to believe today. In this belief concerning what one does as a response to one's faith, the Scroll people were fully in accord with the doctrine of normal Judaism and the religion of Yeshua.



While the Scrolls repeatedly stress the will of G-d in choosing those destined to be among the blessed (Sons of Light) and those destined to be counted among the cursed Sons of Darkness, it seems clear that the Scroll people did not regard these choices as arbitrary. G-d's knowledge of everything that was, is, and is to be would determine His choices. But the individual chooses his actions. That is a fundamental Judaic doctrine that is taught in so many biblical tales: Adam & Eve, Cain & Abel, Noah's defiance of the corruption of his generation, Joseph's resistance to sexual advances, etc. The prophets of Israel, from Amos through Malachi (700-300 B.C.E.) stressed the role of human choice as decisive in the destinies of both individuals and nations.

For the Scroll people, the yearning for personal salvation was acute and to be in the company of the angels was the ultimate bliss. The life of the Scroll people was defined by an incessant longing for proximity to G-d and His blessed company of Angels. To the Scroll people the doomed doers of evil were those who followed Belial, the Angel of Darkness and destruction. Belial is mentioned no less than 33 times in portions of the Dead Sea Scrolls. The Scroll people saw their own time as the era of Belial's dominion (ruler of this world). Belial figures prominently in the books of the Apocrypha and Pseudepigrapha as well, most notably in the Book of Jubilees and the Testament of the Tribes.

## CLOSE-UP OF SATAN

"Satan has a bad reputation as the incarnation of evil, sin, temptation, even hell itself. Satan is the antagonist of G-d, who pits his hateful nature against the loving Deity, even plotting to unseat the Lord and to occupy His throne" That's a pretty incriminating picture just painted since the real Satan is a law-abiding citizen of the Angelic Host, an agent of G-d who goes about doing his job as faithfully as he knows how.

Answer for yourself: What is his job?

*Job 1:1-12 1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared G-d, and eschewed evil. 2 And there were born unto him seven sons and three daughters. 3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. 4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them. 5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed G-d in their hearts. Thus did Job continually. 6 Now there was a day when the sons of G-d came to present themselves before the LORD, and Satan came also among them. 7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. 8 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth G-d, and escheweth evil? 9 Then Satan answered the LORD, and said, Doth Job fear G-d for nought? 10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. 11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. 12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD. (KJV)*

Satan did his work thoroughly, and as a result, Job became an impoverished and childless man. But he still remained faithful to G-d. Later we see G-d taunting Satan (2:3):

*3 And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth G-d, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.*

But Satan persists, saying that as long as Job is not afflicted in his own body, he will retain his righteousness. With G-d's permission Satan then inflicts "a severe inflammation on Job from the sole of his foot to the crown of his head." Miserable Job seats himself on a pile of ashes, scratching his itching skin with a broken potsherd (3:9-10).

From the above passages, we learn some important notions as to the function of Satan in the tradition of the Hebrew Bible.

- Satan has no authority to initiate any action without the permission of G-d.
- His methods of attack is entrapment which is a legal procedure authorized by the highest court.
- Further, nothing in the text suggests that Satan takes delight in what he is doing.
- Satan's prerogative remains limited in the Hebrew Bible and even at that derives only from G-d.

*It is in the pseudepigraphic literature of proto-Essenes that we see Satan begin a transformation that cast him in the role of G-d's adversary, ultimately as His opponent. This process of transformation has its roots in the Book of Genesis 6:1-7 with the idea of the "giants"---"Nephilim"*

## THE INFLUENCE OF PAGANISM AND THE ESSENES FAILURE

The above account seems to be a fragment of a much fuller story known to the author of Genesis that was probably heavily censored. It evokes some ancient myth about divine beings who had sexual intercourse with mortal women, who in turn produced prodigies of some kind. These were in turn called giants "heroes" or "men of renown." Men has sought endlessly for the identity of the divine beings in Gen. 6.

**Answer for yourself:** If angels, since when did they come to possess a sexual drive?

**Answer for yourself:** Were their marriages to mortal women forbidden?

**Answer for yourself:** If so, why doesn't our text say so?

**Answer for yourself:** Was the "wickedness of man on earth" connected with this union of "divine beings" with human females?

**Answer for yourself:** If so, how or why?

**Answer for yourself:** If G-d is all-knowing, how could He not have anticipated all of this when He created Adam and Eve and His armies of heavenly angels?

Some feel that the author of the story in Genesis was recording an unsavory bit of his people's folklore that is inconsistent with the doctrines of Mosaic monotheism. "Divine beings," to begin with, are incompatible with the idea of One G-d. To the extent that angels were messengers of G-d, they could fit into Jewish biblical tradition. However, angels, acting upon their own initiative & succumbing to their own desires, are a foreign element in the Hebrew Bible, as has just been demonstrated even with the angel names Satan.

The word "Nephilim" in the Genesis passage is somewhat obscure. Elsewhere in the Pentateuch they seem to be

synonymous with giants. Still, the root of "Nephilim" in Hebrew means "to fall", and the concept of Fallen Angels was common to all Semitic peoples. Usually these were g-ds or demons who rebelled against a chief deity and were cast out of its presence only to reappear among mortals as malevolent incubi of one form or another (satans, devils, imps, monsters, and other evil things.)

The first full account of Fallen Angels is in the Pseudepigrapha. The people who wrote its various books were wrestling with the problems of ongoing Jewish catastrophes and were especially anxious to vindicate the G-d of Israel by disassociating Him from the evil that men do or the evil which had come upon Israel.

*Take time and think of what I just said and how these Jewish clerics tried to explain the events happening to them and at the same time protect the image of a loving G-d who had promised them more*

So they simply shifted the responsibility to other shoulders. Thy myth of the Fallen Angels suited this purpose well. This theory was reinforced by Enoch chapter 6 and other Essenes writings that now borrowed heavily from Persian religion for such concepts of dualism where two "powers" are in opposition and war. The Genesis 6 passage is illuminated in I Enoch 6! It is recorded in Enoch that a bad lot of angels are sexually aroused by ravishing human females. They know as angels (purely spiritual beings) that they cannot have intercourse with women/humans, but they commit the sinful deed anyway. They lead mankind astray and, before long, the earth with its people along with all creation are degenerate and in need of destruction. At this point, the good Archangels Michael, Uriel, Raphael, and Gabriel report this outrageous development to G-d (prosecuting attorneys in Heaven like Satan) and plead for justice and the end of evil. G-d agrees to their plea and promises to wipe injustice from the face of the earth. The rebellious and fallen angels who abandoned their high heaven would receive neither forgiveness or peace because they relished violence and reveled in murder. Ultimate triumph is assured as G-d will be the victor over evil. An invasion is launched upon the earth from heaven. The suffering of earth is due to the corruption introduced into the world by the offspring of the rebellious Fallen Angels. While sexual lust is at the root of the Fallen Angels in 1 Enoch, another version in 2 Enoch we find Satan's lust for power at the root cause of rebellion that casts Satan down from heaven. Satan, in 2 Enoch, is seen as an arrogant rebel who challenges G-d himself (2 Enoch will influence Origen in his connection of Luke 10 with Isa 14 as Satan who fights G-d for the throne-see handout). He inspires the abandonment of the service of G-d in humans. Satan sets up his own kingdom in an attempt to compete with G-d for the souls of men. We have 2 kingdoms fighting over the souls of men: G-d's and Satan's. Spiritual warfare explodes! A parallel for this is easily seen in I Kings and 2 Kings when we find the monarchs of Judah & Israel separated into two kingdoms: those like David, who did what is right in the eyes of the Lord, and those like Jeroboam, who did what was evil in G-d's eyes.

A third motive for the aberrant behavior of the Fallen Angels besides sexual lust and lust for power is found in another book in the Pseudepigrapha called the Life of Adam and Eve. Here Satan emerges as an all-too-human angel. When Adam was created, Satan refused to bow down before Adam despite the Archangel Michael's command that the entire angelic host do so. Adam had been made in the image of G-d; not the angels. Defiantly, Satan refused to worship Adam and became the ringleader of other rebellious angels who refused to bow & worship Adam. For such insubordination, Satan and his company were cast out of heaven onto the earth. Satan blamed Adam for his predicament, and sought vengeance by assuming the form of the Serpent, seducing Eve into sin, and then deriving satisfaction from seeing both Eve & Adam expelled from the Garden of Eden, much as he had been ousted from heaven.

**Answer for yourself:** If the Jewish tradition never regarded Satan as a rival of G-d or independent of His will, why does this concept exist at all?

**The Hebrew word "Satan" means "adversary" (not of G-d but of humankind). The Jewish conception of G-d's omnipotence and absolute unity allow for no adversary in His domain. But G-d created humans and granted them free will, unlike angels. G-d endowed them with the capacity for both good and evil through freedom of choice like Adam had in the garden.**

The Serpent in the Garden of Eden is the Satan within us all. He is the architect of our evil behaviors, but he can be resisted successfully. The antidote to his poison is the firm belief that his role is to put our souls through temptations in order that they choose the "good" and help restore the creation. Each Mitzvah obeyed helps repair the cracked creation. In that sense G-d intended Satan to fashion our moral character and lead us to conform and be moulded into G-dliness. Satan helps us choose to obey G-d and lay away "good", both for G-d and our accounts.

Judaism firmly believes that the precedent had been provided by biblical & Talmudic ancestors for the triumph or defeat of Satan. Abraham Isaac, Jacob, Joseph, Moses, Aaron, and David all succeeded in facing down Satan. So did all who are called "tzadikim" (the righteous), especially Yeshua. None of the above were without human frailties or invulnerable to sin. Yet all overcame their evil natures & the flesh (including Yeshua) by rising above temptations and trials. With victory over the body of flesh we are assured, as they, of a vanquished Satan-within. In doing so, they achieved greater proximity to their unchallenged Creator. That, in the eyes of the Jewish tradition is the ultimate, most desirable goal of a human life.

Lastly let me ask you a question.

**Answer for yourself:** How reliable can be the book of Revelation that was itself a disputed book in the Christian Canon for one thousand years?

**Answer for yourself:** Should this book, that is very apocalyptic in language as was the Pseudepigraphic literature (Devil, Lake of Fire, etc.) be reconsidered as to it's inclusion alongside more conservative books like the Gospels?

**Answer for yourself:** How much should we rely upon Revelation to dictate our theology and not yet weigh equally the volumes of Pseudepigraphic literature that were not accepted?

We must remember that this type of literature was not accepted in the Hebraic canon and it is here we find what many would consider a literal translation of the Devil, Hell, and fire. Let me encourage you to possibly try to understand these problem passage metaphorically as we remember that when Yeshua saw Satan "fall" from heaven, he witnessed the praise reports of the seventy who returned with testimonies that men everywhere were taking upon themselves the yoke of the Torah and the Kingdom of Heaven. Such that submitted to the rule of G-d in their lives experienced the fall of "Satan" (the flesh to a Hebrew) and their evil natures to the "good" will of G-d for their lives. **The warfare was internal, not external, and it remains so today.** Shalom.

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## WHO ARE WE FIGHTING ANYWAY?

Most Christians readily profess that they are always eager to hear and learn from their Fathers Word. Seldom do they realize, though, that the first tenant of learning is found in the willingness to alter one's mistaken religious beliefs and viewpoints if necessary in order to incorporate truths which the Holy Spirit teaches you from your personal study of G-d's Word. You should see the truth in this from your own school and life experience, for continued learning is not possible if a particular ideology is valued in spite of vast evidence to the contrary: Just as it is not sufficient for maximum enjoyment of earthly life to get only a grade-school education (particularly these days), it is not sufficient to place your belief in traditions and denominations of man above what the written Word of G-d teaches when you study it out for yourself. Too often we have heard and rehearsed lies and never knew it as you will come to see in this article.

Like a pro-Pauline writer wrote in Hebrews 5 verses 12 through 14, many of today's Christians are like 'bottle babies in diapers', and have no teeth to even chew the 'meat' of G-d's Word. They are content instead to visit their 'nursery' each time the doors are open, and drink the same formula they have been fed all their spiritual lives. The Christian Church has failed to teach their people "HOW TO STUDY" the Bible; fearing that such knowledge will liberate them from the "passive mind control" practiced in Jesus' name Sunday after Sunday.

This paper is dedicated to raiding the denominational nurseries and just perhaps finding a few who are willing to put on the armor described in Eph 6:10-18 so that they may STAND in the battle that will comes on a daily basis to us all. With this introduction, let us truthfully understand Spiritual Warfare as taught by G-d, the original language of the Bible, culture, and history; and not by men who have failed to rightly divide the Word of G-d.

## WE ARE AT WAR...BUT WHO WITH?

"Spiritual Warfare," one of the hottest topics preached in the pulpits of our land at present, is the new rallying cry in the church today. We are being told that taking the offensive against Satan and "binding" the various "evil spirits" that dominate this earth is the secret to world evangelization and personal victory and prosperity. Besides this, the preaching of spiritual warfare is a good way to sell "war bonds" as one cannot fight a war without financing it.

**Answer for yourself:** What better way to separate you from your money by having you give your tithe to finance an imaginary war instead of putting it in places commanded by the Bible where G-d has placed His Name? In other words we rob G-d to fight an imaginary war and widows and orphans go hungry in order to shoot cosmic bullets at at imaginary foe.

What an awesome power we wield! How appealing it is! Yes, Paul declared that we wrestle *"against principalities [Archons in Greek], against powers, against the rulers of the darkness of this world" (Eph. 6:12).*



**Answer for yourself:** But what did Paul mean?

He urged us to STAND against the wiles of **[not attack]** the devil and promised that with the "shield of faith" we could quench Satan's fiery darts **[not shoot darts at him]**. Paul said nothing about "binding" Satan or demons. Much less did he suggest that once the territorial spirit "controlling a city" was "bound," it could be taken "for G-d" and its inhabitants all converted.

**Answer for yourself:** With a church on every corner have you looked around your city lately for this victory over evil in our cities? Just look at the newspaper and ask yourself an honest question: Why are we not getting more results...is G-d impotent?

**Answer for yourself:** Did Paul intend we stand at attention and "curse endlessly the spirits in the heavens," send continuous commands of limitations directed toward "this and that" into the heavens or even worse, stomp our feet on the ground as a type of "binding the devil?"

**If you will be truthful the vast majority of those who practice such Christian calisthenics get little more than hoarseness or sore feet!** Yet a Charisma magazine cover pictures Youth With A Mission's John Dawson declaring: "Battles against evil spiritual forces controlling our cities can be waged and won." Dawson's book, Taking Our Cities for G-d: How to Break Spiritual Strongholds, is, according to Fuller Theological Seminary professor C. Peter Wagner, "the most important book on the subject ever written."

**Answer for yourself:** Is it really? In the foreword, Pastor Jack Hayford writes: This is a book of Holy Spirit insight... [into] the toughest problems we face on this planet today...." Let us investigate and see if this rhetoric can stand the test of scrutiny.

**Sadly, as you will quickly see, such "most important insights ever written to control spirits supposedly controlling our cities" are NOT BIBLICAL!**

## **LEANING NOT ON OUR OWN UNDERSTANDING...OR IS IT OK?**

Dawson's book and the Charisma article give some impressive **EXPERIENCES, which then become the basis for interpreting Scripture** to mean what it clearly doesn't. **We are never to interpret Scripture based upon our emotion, but by the original language, culture, and history as applied to the text.** Listen well...**our experiences should never interpret the Bible, rather, the Bible should interpret our experiences!**

The major verse to justify the "territorial spirit" theory is Dan. 10:13. There it says that "the prince of the kingdom of Persia" withstood the angel Gabriel, preventing him for 21 days from reaching Daniel. **However, Daniel was not praying for the conversion of Persia,** but for prophetic insight concerning the last days! That insight (being brought by Gabriel) was what this "prince" opposed. **Neither Daniel nor Gabriel "bound" this demon (if that's what this "prince" was); nor is there any hint that to do so would have resulted in some spiritual breakthrough for Persia.** Yet this delusion is rampant today and leading many astray, and worse yet, cause multitudes and multitudes to sink their "finances," "offerings," and "tithes" in the purchase of "War Bonds" to finance an imaginary war in the fight with the Devil!

Consider, for example, a Charisma feature that promoted Larry Lea's "explosive 3-day Prayer Breakthrough" that was upcoming in Anaheim Convention Center several years ago. It promised that attendees would "take captive demonic strongholds over L.A. and the nation and make her one nation under G-d once more." Similarly inspired, 1300 pastors met in prayer to wage "spiritual warfare" for the "deliverance" of Los Angeles. Similar "prayer warfare" was conducted in many cities as I should know as I was an ordained Pastor for this church. Such zeal for souls is admirable, but any Berean (knowledgeable Bible student) would know that the method and goal are unbiblical. A full-page ad in Charisma pictured Larry Lea, the "Apostle of

Prayer," in combat fatigues calling for 300,000 "prayer warriors" to join him in taking America for G-d and when this was achieved our "land was to be healed." Mr. Lea told millions in America, and the congregation in Rockwall, Texas, that G-d had told him to gather this "300,000 man prayer army," whereupon G-d was then to "hear from heaven and heal our land." This was to be the salvation of America! Little did I know at the time, but such false hopes contradicts the Bible and undermines the gospel and the purposes of Yahweh.

**Salvation requires an individual response by a sinners not mass denunciation of demons by Christians.** Several years ago Lea announced : "[Through] militant warfare in the spirit realm ... demonic strongholds keeping !he greater Los Angeles area and our country in bondage will be ... pulled down." **YOU WILL KNOW THEM BY THEIR FRUITS!**

Instead, America continues its accelerating slide into moral and spiritual chaos as foretold for the last days. The Miami Arena rang with the songs, prayers, and victory shouts of 10,000 enthusiastic Christians. They'd been promised a spiritual breakthrough by Larry Lea, who conducts "Prayer Break-throughs" across the country. The crusade was backed by 430 well- meaning local pastors. Identifying specific spirits-of violence, drugs, witchcraft, greed etc. that ruled Miami, Lea declared, "these spirits will not dominate this area." G-d, said Lea, had shown him "The Strongman of Greed" holding back the wealth of the wicked that belonged to Christians. "If we bind the Strongman of Greed, the wealth of the nations will be given to the Church!" Anticipating financial reward, the excited audience joined Lea in wielding an "imaginary sword" and hacking this demon and his cohorts to pieces. **In the ensuing years since such endeavors there has been neither a reduction in violence, drugs, etc. in the Miami area, nor a transfer of the "wealth of the wicked" to Christians. Nor has there been any dramatic drop in homosexuality in San Francisco since Lea led Christians there to bind that demon. Nor have any cities anywhere been "taken for G-d," in spite of the many seminars and millions of dollars collected, such as those held at Jack Hayford's Church on the Way in Southern California, teaching a "take-over" that Scripture doesn't promise.**

**Answer for yourself:** Does it bother none of the thousands of evangelical pastors involved that such "spiritual warfare" was never waged by Paul?

**Answer for yourself:** Why did this greatest evangelist of all time, who "turned the world upside down," never got the believers together to bind the evil spirits dominating Corinth, Ephesus, etc.; and let me tell you they were abounding with such false worship?

Think of what it could have meant to the church for the past 1900 years if Paul had only realized that a "spirit of greed" was keeping the wealth of the wicked from needy Christians and had given instruction in his epistles on "binding" this demon! But he didn't - and a Berean, searching the Scriptures, would conclude that this kind of "spiritual warfare" wastes valuable time and money. Such "false warfare" benefits only the "generals" (pastors) who collect the funds to finance such wars in the heavens. **If you read the prior article on Angels and their role in Spiritual Warfare then you saw how this whole concept of cosmic warfare is pagan and originated in the Persian captivity and the fringe movement within Judaism. It is these Essenes who bought heavily into Persian religion in their apostasy from normative Judaism. We as Christians follow in their footsteps today shouting down imaginary foes yet fighting the imaginary war of the Persians in our Churches today.**

Many say "the gospel has lost its power to convert modern man and needs help not only from "signs and wonders," but demons must be bound as well." John Dawson writes: "We need to overcome the enemy [Satan] before we employ other methods of ministry...." One of the most tragic examples of how this teaching corrupts the gospel is exemplified by Jack Deere, for 12 years on the faculty of Dallas Theological Seminary and once a leading theologian in Wimber's Vineyard movement. He was interviewed by Graham Banister in Sydney, Australia, at a Spiritual Warfare Conference taught by Wimber and his team to 5,500 church leaders who each paid \$150 to attend. Banister asked Deere how he would define the gospel, and was told, "I'm not sure." Banister goes on to relate: Somewhat stunned, Bannister said, "I find that quite surprising-that you're not sure what the gospel is," to which Deere replied "I used to be just like you... thinking the gospel was simply

justification by faith." Bannister again replied "Are you saying it's more than that?... What would you add to it?" "Deliverance" Deere said, "... things like demons and healing." Deere would add as an essential part of the gospel... the exorcising of demons and healing! Again the comment came from Bannister "But you're not sure exactly what should be included?" "No," Deere said, "not yet." "Would it be fair to say," concluded Bannister, "that you're in a state of flux since you joined the Wimber thing?" He responded, "We're always in a state of flux...." But on the gospel message? That means that he couldn't go back into that pavilion and tell those people the gospel without confusion!

He was also asked "When do you think you could do it?" And he said, "Maybe five years, maybe ten.... You, like me, sit probably stunned that one of the leading minds, if not the leading theological mind in the Signs and Wonders Movement, did not know what the gospel was!

Yet the gospel is the key to new life and victory! Believing the Scriptures and obeying them bring G-d's blessing and sets us free from all that once bound us. That problems in a Christian's life are due to inherited influence from ancestors who were involved in the occult or due to attacks of spirits that are in open rebellion to Yahweh, and since you are created in His image, you are objects of their wrath as well are not Biblical. When we receive the message of G-d and are baptized... we are grafted into Israel and made new creatures through G-d, and all the sins of the past are forgiven as baptism attests to prior repentance in our lives. Yes, we still face the enemies the Bible warns us about: the world and the flesh (the flesh is often called metaphorically Satan in the New Testament). Worldly-mindedness and fleshly lusts are mentioned far more often than the Devil or demons in Scripture. "Deliverance ministries" and "spiritual warfare" put far too much emphasis upon Satan as an entity and substitute misinterpreted experiences for truth. We are to "stand" and "resist," not attack, rebuke or bind Satan. We have no fear of him for greater is He (the LORD GOD) who is in us than he (Satan) who is in the world. Because we as children of G-d have died to our fleshly lusts and because of that Satan and his demons have no power over us "if we walk not after the flesh (remember that "Satan" in Judaism refers to the flesh and the evil nature within man), but after the Spirit" (Rom. 8:1).

Answer for yourself: Did you hear that?

Rom. 8:1 is conditional! This is no condemnation or punishment meted out to those who are "in" Christ Jesus (living in obedience to and in relationship with G-d through Yeshua's example). Being "in Christ" means we choose not to walk (live) after the flesh but after the Spirit.

How devastating it is to the faith of those in a church where week after week the pastor and elders, in the Name of Yeshua, COMMAND healings that don't occur! I watched Richard Roberts and his wife last week COMMAND the Word of G-d to go out and heal all illness and financial lack in their audience. No one seriously thought it would happen, nor did it. Such empty bravado makes a mockery of G-d's Word! Yes, G-d still heals in answer to prayer, as He wills, but what audacity to command Him to do so! How quickly we forget Isaiah who writes "command ye me?" This is Yahweh questioning the audacity of His people (the clay) to command their Maker (potter) to do their bidding! How preposterous that we could command G-d to do our bidding.

It is equally harmful to attempt to overcome sin with unbiblical "spiritual warfare" techniques. Of course, it's easier on the flesh, and the "in thing", to blame a demon rather than oneself who must repent. What the Bible calls the "works of the flesh" is sadly being blamed on demons instead of man! The true rebellion is on the heart, and not of the demons! The "demon of lust" or the "demon of sex" or the "demon of pride" has been cast out literally thousands of times from thousands of Christians, yet they continue to practice these sins for their situations changed little. This grievous error of focusing on demons and spiritual warfare instead of "rending our hearts and not our garments" denies G-d's indwelling, denies the advocacy of repentance, and relieves the Christian of his own responsibility to repent and pursue spiritual pursuits, and robs him of G-d's remedy! Yes, impressive experiences seem to

support the belief that Christians can be demonized and that victory over sin requires exorcism, but Scripture denies it. Contextually when we read of Jesus "casting out spirits" we need to remember that this is first century terminology for "healings" of various diseases like epilepsy which they did not understand in their day.

To those who "believe on him," Yeshua said, *"If ye continue in my WORD, then are ye my disciples indeed; and ye shall know the TRUTH, and the KNOWLEDGE OF THE TRUTH SHALL MAKE YOU FREE" (Jn 8:31-2).* Instead, they resisted the truth and tried to stone Him! They "believed" that Yeshua was the Messiah - but they had an unbiblical concept of a Messiah who would conquer the Romans and let them live in peace and prosperity. They would not accept him as their deliverer from the real enemy - self and sin within. Exorcising demons from Christians offers a false solution and leaves self untouched! A.W. Pink wrote: By nature our hearts are so filled with self-love and self-pity that there is no room for Christ. Many are willing to receive him for his benefits who have no love for his person and no resolution to bow to his Lordship.... G-d's truth alone sets free. What we believe determines how we live. G-d's Word gives light and life. Many times Bet Emet Ministries has noted how Roman Catholicism added to the gospel and thus destroyed it in large part. Contrary to many beliefs today, the salvation as taught in the Gospel is reinforced through rituals and sacraments. Modern "spiritual warfare" and "deliverance" ministries (like "Christian psychology") are sacramental rituals that have replaced Biblical Rituals and thus added to the gospel; such undermine G-d's Word and rob us of His real remedy that comes only from repentance and holiness. Spurgeon declared: Truly forgiven sinners dread the appearance of evil as burnt children dread the fire. Superficial repentance always leads to careless living. Pray earnestly for a broken heart.

Amazingly, as another example of contemporary error, John Wimber's "Power Evangelism" requires "signs and wonders" for sinners to believe the gospel, yet, Romans 1:16 assures us that *"the GOSPEL [itself] is the power of G-d unto salvation to everyone who BELIEVES [it]."* Paul declared, *"It pleased G-d BY THE FOOLISHNESS OF PREACHING to save them that BELIEVE" (1 Cor. 1:21).* Signs and wonders are not required for salvation according to the Bible, nor are they to be a prerequisite to belief and faith!

No matter how well intentioned, C. Peter Wagner and fellow Fuller Seminary professor Charles Kraft advocate "authoritative prayer." Instead of asking, "According to thy will," this kind of prayer COMMANDS G-d to do certain things. Satan and his minions are also COMMANDED; for example, to loose their hold upon a city, church, person or situation. Satan laughs at our foolish efforts since we have not rightly divided (interpreted) the Word. He's been "rebuked" and "bound" thousands of times, yet he carries on. That should make your wonder or ask some severe questions.

## BUT WHAT ABOUT THE MILLENNIUM...WILL SIN CEASE?

Multitudes teach that Satan will not be bound until Christ's millennial reign (Rev. 20:1-9). Several problems are involved in these verses.

*Rev 20:2 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, (KJV)*

**Answer for yourself:** The word "thousand" is plural in the Greek and not singular (thus meanings thousands). Since Christianity teaches that Yeshua has been coronated as King Messiah for almost two thousand years at present, and since the Messiah will reign for "thousands of years," is it not proper to correctly understand his ruling and reigning as having been occurring for at least two thousand years, and we likewise ruling and reigning with him...in our hearts? No greater example of an "allegorical" understanding of a passage can be given as this is not intended to be understood "literally" as we have been taught.

**Answer for yourself:** If we submit to G-d's rule and reign over our life, are we not submissively subject to the



rule and reign of the Word of G-d in our lives as exemplified by Jesus as well?

**Answer for yourself:** If we are submitted to his rule over our hearts, then has not our "satan" (Hebraically understood as the flesh) been bound (metaphorically)? Such a Hebraic interpretation is the only one possible for the text unless we do a grave injustice to the text as so many others have.

No longer should it be surprising to you to correctly understand spiritual warfare, remembering that the word "thousand" is plural and Satan, known in Hebrew as "the flesh" has been bound already for almost two thousand years as you yield your members not as instruments of unrighteousness but unto righteousness under the leading of the Spirit and His anointing in your lives.

**Answer for yourself:** Since "Satan" was metaphorically interpreted in Judaism and by Yeshua as "the flesh," [we saw that in the last article] can you not see that many of the New Testament passages have radically different interpretations than we supposed having we were taught to interpret them literally instead of allegorically and metaphorically?

*The enemy to overcome is ourselves, not another apart from us.*

If you submit to Yeshua as your King, then you become his ambassadors and you rule and reign with him NOW in your hearts. At the appearing of the Messiah, one will come and will rule physically-literally, but that is not yet. To pretend to bind Satan or demons before that time, and avoid rightly dividing the Scriptures where there are mentioned, is folly.

Satan is defeated in our lives through our commitment to Christ, love for G-d and obedience to His Word. Yes, demons are to be cast out of non-Christians when the situation requires it -be healed - but neither Christ nor His Apostles went on the offensive looking for demons to cast out. (See Acts 16:16-18, for example.) Let us never forget that Demonic involvement was usually understood as punishment for sin.

**Answer for yourself:** What about the "strongholds" that we are to pull down through spiritual warfare?

These are not demon fortresses, but rebellious false religious teachings and imaginations that exalt self above G-d's Word and which are overcome by "bringing into captivity every thought to the obedience of Christ" (2 Cor 10:3-6). Such religious imaginations cause us to disobey the LORD and substitute man's teachings for the commandments of Yahweh. 'Scripture declares, "RESIST the devil (resist your lusts and evil desires of your flesh which will destroy you) and he (adversary) will flee from you."

**Answer for yourself:** How again?

Through drawing close to and obeying G-d (James 4:7-8). Yes, Satan [flesh] "goes about as a roaring lion, seeking whom he may devour, " but we RESIST him by being humble and "steadfast in the faith" (1 Pet. 5:6-9). Job overcame Satan by submitting to G-d's will: "Though he slay me, yet will I trust him" (Job 13:15). Jude 9 tells us that Michael, the mightiest of angels, dares not rebuke Satan (the entity), but says "the Lord rebuke thee." We, too, in standing against Satan, take refuge in G-d's strength, wisdom and love. Consider Benny Hinn's exhortation: "If you want a healing tonight for your finances you get to that phone now and say I want to make a pledge and I want Benny Hinn to pray that G-d will break the "Devil of poverty" over my life ... get to the phones now... the quicker you do it the quicker your miracle comes.... In the mighty Name of Yeshua we come against the 'devil of poverty' in your life...! It truly is sad that we are made to think we can "buy" our prosperity from G-d or our deliverance from our own lusts and flesh that fights G-d on a daily basis.

A lesser-known TV evangelist promises, "the power of the 'spirit of debt' will be broken in your life ... a supernatural power to get wealth will be loosed into your hands." Neither diligence, prudence, a new job nor any other practical solution is needed. One needs simply to rebuke and bind the right demon and money will flow into one's pockets. Sadly, only the TV preachers get richer, while their followers are spiritually impoverished. A recent letter read over Christian television laments: "Dave, I have backslidden.... I told G-d to



put up or shut up. If He was really who these men said He was, then why hasn't He blessed me with an overabundance in my bank accounts? ... I railed and cursed G-d ... My magical words and fetishes from ministries [didn't work]. Then it dawned on me. I had been raped!" That is the proper assessment. Spiritually raped by "name it and claim it religion," that takes advantage of the ignorance and lack of Biblical knowledge of the masses in Yeshua's name to gather riches for the "generals" as we wage war against a false enemy.

***"We have found the enemy...and it is us"..not angels, but flesh.***

Now I pray for discernment for the body of Messiah .

As a believer, you must trust Yahweh to live His life through you as you obey His Word! Christ neither "rebuked" nor "bound" Satan when tempted by him. Neither did Paul! He resisted him with the Sword of the Spirit - "it is written." As a Hebrew, and understanding "Satan" as an angelic entity and also understanding "satan" as the evil inclination (flesh), we like Yeshua, must rethink the wilderness temptation accounts in the Scriptures. We must do the same as Yeshua when he submitted his will to the will of his Father as he spoke the Scriptures over his life as his rule for life! Only through submission to the Word of G-d was he able to win the victory over his flesh that craved, bread, power and wealth.

**Answer for yourself:** Sound familiar?

The Word of G-d doesn't become effective in our lives by merely speaking it forth as a "positive confession." It must be understood correctly, believed and obeyed in the power of the Spirit. It is the truth ("Thy Word is truth") that sets us free and keeps us free from the world, the flesh and "satan." The real devil (destroyer) is our flesh that separates us from G-d and His blessings.

**Answer for yourself:** Are you free? Have you become "free" in your understanding of whom we are really fighting since reading this article? I truly hope so! Shalom.



# THE REAL MEANING OF "BINDING AND LOOSING" IN THE BIBLE

**Matthew 16:19**

*"I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."*

**Matthew 18:18-20**

*"I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them."*

These two passages have caused considerable discussion in every era of the church. However, in recent years some have applied a new way of thinking about these passages that had not previously existed in the church

**Answer For Yourself:** Which way of thinking is correct?

It seems to me that applying a Hebraic way of understanding these terms would bring the maximum amount of light to the subject.

The Torah which God gave on Mt. Sinai formed the basis of relationship with Israel. It was both a simple and complex relationship. On the one hand the Torah was simple. Yet in daily life it often became complex. In the earliest days, Moshe himself both instructed the people in the Torah and decided complicated matters of law for them. Moshe said, "Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of G-d's decrees and laws." In time this became too much for Moshe alone and he appointed assistants. His father-in-law, Jethro, gave this advice: But select capable men from all the people-- men who fear G-d, trustworthy men who hate dishonest gain-- and appoint them as officials over thousands, hundreds, fifties and tens. Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter, because they will share it with you.

In time, this group of assistants in the Torah became an institution in their own right. Authority soon rested among the rabbi's to interpret the meaning of the Torah. They would consider the principles of the Torah, and decide issues. The decisions which they made had the force of the original Torah itself. Over the centuries, Rabbinical expansion of the principles of the Torah took place in all areas of community life.

The Rabbis were constantly called upon by their community to interpret scriptural commands.

**Answer For Yourself:** Was such-and-such an action permitted?

**Answer For Yourself:** Was such-and such a thing or person ritually clean?

The Bible, for example, forbids working on Saturday., but it does not define "work." As a result, the Rabbis were called upon to declare what an individual was and was not permitted to do on the Sabbath. They "bound" (prohibited) certain activities, and "loosened" (allowed) other activities.

In the Hebrew way of thinking, binding and Loosing is the interpretation of the Torah. Anyone who acted in this capacity was sitting in the seat of Moshe. It is easy to see why they used that term. Since Moshe had acted in this way when he was alive, interpreting the Torah, and since they were carrying on that tradition, they were sitting in his seat.

Yeshua himself acknowledged the authority that resided in the teachers of the Torah and among the Pharisees. Then Yeshua said to the crowds and to his disciples: "The teachers of the Torah and the Pharisees sit in Moshe's seat. So you must obey them and do everything they tell you. But do not do what they do, for they do not practice what they preach.

The early church recognized this authority and what it meant. Cyril of Jerusalem, writing in the mid-fourth century said, "The Scribes and Pharisees sit in Moses' seat; for it signifies not his wooden seat, but the authority of his teaching."

This authority found its highest expression in the Sanhedrin. Yet it existed down to the local town and synagogue level. Outside the gates of the excavated ruins of ancient Dan, I have had the opportunity to sit in a seat where once such decisions were made. There, the city elders gathered to "sit in Moshe's seat." Proverbs 31:23 gives us a sense for this: "Her husband is respected at the city gate, where he takes his seat among the elders of the land."

I believe it is in this context, and with this meaning, that Yeshua spoke the words which Matthew records. "I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

This is an important moment in the history of Judaism and the Church. Here is Yeshua, the Son of G-d, investing the power of Moshe into the hands of his disciples. They now become the ones responsible for interpreting the Torah. This is decisive for it represents the imposition of spiritual authority. It places within the context of the church the authority held by those who sit in the seat of Moshe.

Once the Church was established by Yeshua, we find that this authority continued on. In the beginning of the Church, it was the Apostles themselves who sat in the Seat of Moshe for the Church. The Church which took shape had a foundation.

He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit. Consequently, you are no longer foreigners and aliens, but fellow citizens with G-d's people and members of G-d's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord.

G-d gave the Levites as a gift to the Tabernacle.

I myself have selected your fellow Levites from among the Israelites as a gift to you, dedicated to the LORD to do the work at the Tent of Meeting. But only you and your sons may serve as priests in connection with everything at the altar and inside the curtain. I am giving you the service of the priesthood as a gift. Anyone else who comes near the sanctuary must be put to death.

When Paul wrote Ephesians, he drew upon this concept for the various roles in the Church. He described these workers in the Church as gifts. To them, a primary role was assigned.

**It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare G-d's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of G-d and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.**

**The Apostles stepped into their role and took charge of the Church. We see their authority in the instructions to Titus especially, and also to Timothy. Paul told Titus to "straighten out what was left unfinished". Then he proceeded to instruct Titus on what to say to the older men, the older women, the younger women and the young men. He told Titus to "remind the people" of certain truths, which of course sets that truth on a higher priority level than some other truth.**

**We also see Apostolic authority being exercised in the Acts 15 Council. On that occasion, they met to discuss the requirements for Gentiles. The question was, how was the Torah to be applied to them.**

**Answer For Yourself:** What was necessary for their salvation?

**After hearing various sides of the question, James said, "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to G-d.**

**Answer For Yourself:** What gave James the right to have a "judgment" in the first place?

**He was exercising the authority of the seat of Moshe. Indeed, this was clearly more than just their opinions, for when they sent the letter out it was under the authority of what "seemed good to the Holy Spirit and to us.." They were laying claim to divine authority as well as their own. Tertullian summarized the events of Acts 15: When first the Gospel thundered and shook the old system to its base, when dispute was being held on the question of retaining or not the Law; this is the first rule which the apostles, on the authority of the Holy Spirit, sent out to those who were already beginning to be gathered to their side out of the nations: "It has seemed (good)," say they, "to the Holy Spirit and to us to cast upon you no ampler weight than (that) of those (things) from which it is necessary that abstinence be observed; from sacrifices, and from fornications, and from blood: by abstaining from which ye act rightly, the Holy Spirit carrying you.**

**In making the Acts 15 decision, the Apostles and elders were sitting in the seat of Moshe, using the power of binding and loosing. If they did not have this power, then what different would their opinions make. However the Church has always recognized this authority. Once again, we turn to Tertullian, the Father of Latin Christianity, for his commentary on the authority of the Apostles and elders to make this decision.**

**Moreover, in that dispute about the observance or non-observance of the Law, Peter was the first of all to be endued with the Spirit, and, after making preface touching the calling of the nations, to say, " And now why are ye tempting the Lord, concerning the imposition upon the brethren of a yoke which neither we nor our fathers were able to support? But however, through the grace of Yeshua we believe that we shall be saved in the same way as the:." This sentence both "loosed" those parts of the law which were "abandoned, and "bound" those which were reserved. Thus the power of loosing and of binding committed to Peter had nothing to do with the capital sins of believers; and if the Lord had given him a precept that he must grant pardon to a brother sinning against him even "seventy time sevenfold," of course He would have commanded him to "bind" -- that is, to "retain" -- nothing subsequently, unless perchance such (sins) committed against the Lord, not against a brother. For the forgiveness of (sins) committed in the case of a man is a prejudgment against the remission of sins against G-d.**

**For Tertullian, this is evidence of binding and loosing. Again and again, we find the Apostles and elders acting in the authority of Moshe. In effect, the New Testament is the Apostolic application of the principles found in the Torah. The Church has always accepted the right of the Twelve Apostles to do this and gave to their**

writings the same force as what we call the Old Testament Scripture. In the same sense that Torah formed the basis of the Covenant with G-d, so the New Testament now forms the basis of our Covenant with G-d and we are thereby formed into the People of G-d.

Has this authority ceased in the Church. We say that the Church today has the right to apply the Scripture to issues that are not mentioned directly in Scripture, following the practices of "binding and loosing", and sitting in the seat of Moshe. That this power can be abused is evident in twenty centuries of church history. We have seen what happens when this authority is assumed by ever narrower aspects of the church. The term "ex cathedra" means "from the chair." Using this expression is an attempt by Roman Catholics to claim that the Church is infallible when it speaks "ex cathedra" because it is speaking from the "Seat of Moshe." But the "Seat of Moshe" was not for purposes of adding to the Scripture, but to give an official interpretation on areas that were not clearly spelled out.

In modern evangelical understanding, binding and loosing has nothing to do with the authority of the Church except as it might relate to spiritual warfare. This error in thinking springs from a fundamental error in understanding about the Gospel of Matthew. What many today do not understand is that the Gospel of Matthew was written in Hebrew. That Matthew was originally written in Hebrew is the unanimous view of the Church Fathers. Papias said, "Matthew put together the oracles of the Lord in the Hebrew language." Irenaeus said Matthew was written to the Jews: "The Gospel according to Matthew was written to the Jews. For they laid particular stress upon the fact that Christ (should be) of the seed of David." Cyril of Jerusalem also noted: "Matthew, who wrote the gospel, wrote it in the Hebrew tongue." These are not obscure figures. Rather, they form the mainstream of the early church.

At present, no original copy of Matthew has ever been found in the Hebrew. However, if these early fathers are correct, what exists in Greek is a translation of the Hebrew. As such, it is subject to certain weaknesses. Translations of this period often did not translate the sense of a passage, rather they tended to follow the actual or literal words.

In particular, Hebrew idioms did not always make the transition intact. We know when someone says "his eyes fell to the floor," not to take that literally. But consider the problem of a translator.

**Answer For Yourself:** What is an idiom, and what should be taken literally?

We see this weakness reflected in the translation of the term "good eyes" in Matthew. This is a Hebrew idiom for a generous person. But that is not particularly clear in the Greek.

**Answer For Yourself:** What about "binding and loosing" as spiritual warfare?

The idea of "binding" and "loosing" has risen to the forefront in some current teaching on spiritual warfare. What is interesting is the absence of these two ideas in the spiritual warfare that is mentioned in the Bible. If it were to be such an important part of warfare, one would expect to find it more prominently mentioned in the Scripture. In fact, it is most noticeable for its absence. In my opinion, far more emphasis is given to this idea than is warranted from the Scripture. At best, it is only a minor weapon among many weapons. More likely, it doesn't even exist as a weapon of spiritual warfare.

**Answer For Yourself:** Why do some believe that "binding and loosing" are aspects of our spiritual warfare?

Surprisingly, this is a new concept that has almost no history in the church.

The Belief that demons can be "bound" or that angels can be "loosed" is based upon a new interpretation of Matthew 16:10 and Matthew 18:18. These passages are interpreted to apply to spirit beings because of the phrases "bound in heaven" or "loosed in heaven." As the logic goes, since spirit beings exist in heaven, this passage must apply to them. (It is not clear how the passage could apply to demons which are not generally associated with heaven.)



What I call the "bind-loose theology" is heavily based upon a special interpretation of the "strong man" passages in Matthew 12:29, Mark 3:27, and Luke 11. In these passages, Yeshua is showing that only a superior power can drive out demons. He then uses the example of a well armed strong man who defends his house until someone stronger "attacks and overpowers" him, robbing him of his goods.

Luke's account emphasizes that the strong man is "attacked and overpowered," not mentioning anything about tying him up (binding). Matthew says the strong man must first be tied up before his house can be robbed. Mark, like Matthew, mentions that the strong man must first be tied up before the attacker can rob the house.

If Yeshua meant to give this story as an illustration of "binding," Luke missed the point entirely and is leading us astray from the message. Luke's failure to mention "binding" is not misleading, however, because the point of the passage is not about "binding," but about the effect of superior power.

This is the emphasis which Tertullian gave to it. Notice that Tertullian, following Luke, retains the concept of superior power without getting into "binding:" "Well, therefore, did He connect with the parable of "the strong man armed," whom "a stronger man still overcame," the prince of the demons, whom He had already called Beelzebub and Satan; signifying that it was he who was overcome by the finger of G-d, and not that the Creator had been subdued by another G-d."

Unfortunately, "binding the strongman" has become dogma in some circles. Many books in my library, whose authors I respect highly for their service in missions, builds their whole spiritual warfare concept around an improper interpretation of this passage. A better understanding is found in the historic interpretation of "binding."

I think caution regarding "binding and loosing" as spiritual warfare is in order. There are several reasons why I take this view:

First, no group or denomination in Christianity has ever interpreted these passages in this way before the last part of the 20th century. Of course, being a new doctrine or understanding does not necessarily mean the new doctrine is untrue. However, new doctrines need to be examined very carefully to see how they fit with the whole counsel of the Bible, and with the interpretation of that same Scripture over the centuries.

Second, over the centuries, the "binding" and "loosing" passages have been interpreted along the lines of the authority of the disciples to "sit in the seat of Moshe." This means interpreting Scripture and conducting the affairs of the Church. The Catholic Encyclopedia expresses this idea when it says, "These powers, consisting of a "binding" and a "loosing" in the spiritual order on earth, that is, all powers necessary to the well-being of the kingdom, were recognized by the apostles from the rabbinical terms for "binding," that is, of granting or forbidding, as contained in the Torah. The Catholic view, which is shared by the other branches of the historic Christian church, has always been that binding and loosing were part of the authority granted to the Church, and are expressed in the idea of the "power of the keys."

Third, only Matthew records this idea, probably because he was the only one, according to Eusebius and the others we have cited, to write his original text of the Gospel in Hebrew. The passage regarding "binding" and "loosing" is a Jewish idiom translated word for word from the Hebrew into the Greek.

Unfortunately, even though the words of the idiom were translated correctly, the meaning was clouded in such a literal translation.

Vine's Dictionary says "the application of the Rabbinical sense of forbidding is questionable." However, prior to expressing that conclusion, Vine does give this passage its classical "spiritual authority" slant when he says, "The Lord's words to the Apostle Peter in Matthew 16:19, as to binding, and to all the disciples in 18:18, signify, in the former case, that the Apostle, by his ministry of the Word of Life, would keep unbelievers outside the kingdom of G-d, and admit those who believed. So with regard to 18:18, including the exercise of disciplinary measures in the sphere of the local church; the application of the Rabbinical sense of forbidding is questionable."

Notwithstanding the questions raised by Vine, Dr. Roy Blizzard takes the historic view held by Catholics and Orthodox, but for a different reason. He cites Jewish texts to show that "binding" and "loosing" were the terms applied to the work of the rabbi's in interpreting Scripture, allowing some things but denying other based on their interpretation of the meaning of the Torah. So if the rabbi said you were not allowed to walk more than a few hundred yards on the Sabbath, he was "binding" certain behavior. Although Yeshua criticized the Pharisees for their hypocrisy, he did require his disciples to obey their interpretations. We have already shown Yeshua saying, "The teachers of the Torah and the Pharisees sit in Moshe's seat. So you must obey them and do everything they tell you."

Fourth, of the many passages dealing with spiritual warfare, there is a noticeable absence of any teaching regarding "binding and loosing." In my book, Hedges, I demonstrated that there is a great deal in the Bible about spiritual warfare, examining every passage in the Bible on the topic of the relationship between humans and spiritual entities.

**Answer For Yourself:** In light of the extensive Bible passages, why does Paul omit "binding and loosing" in his classic passage in Ephesians 6?

**Answer For Yourself:** Why does James only talk about resisting the devil, stopping far short of the idea of "binding"?

**Answer For Yourself:** Why only resist, when you could "bind"?

**Answer For Yourself:** Indeed, why is there no plain statement linking "binding" and "loosing" with any part of spiritual warfare?

The answer is that "binding and loosing," the way it is being taught in some quarters of the Church, is not adequately rooted in Biblical teachings on spiritual warfare.

What the Bible does say is that Satan will be "bound" and "loosed." However, the reference is to Satan being bound in the future. No one is binding him today.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

This future tense is the only proper application of this concept to spiritual warfare.

Fifth, if Satan is being "bound" as often as people are saying the words, their "binding" certainly does not last very long. If the "bind the devil" people are indeed "binding" the devil" somebody needs to figure out how long their "binding" of the devil lasts. Then, they could line up people all over the world on a "24-hour Bind Chain" to keep "binding" Satan, so he never gets loose again.

Some might suggest that only demons are being bound, not Satan himself.

**Answer For Yourself:** Is it possible, then, that we might eventually come to a point where all the demons are bound in chains of darkness and none are free to roam the earth?

**Answer For Yourself:** Would this leave only Satan alone to do all the evil work?

One problem with using "binding" and "loosing," as if it were a new aspect of spiritual warfare, is we are totally without support for just what it means to "bind" the devil. Who knows what it means.

**Answer For Yourself:** What can Satan do when he is "bound"? Unlike G-d, Satan is not omni-present. There is

**only one of him, and he is limited to one place at a time.**

**Answer For Yourself:** According to this new interpretation of "binding," when one person has "bound" Satan, is he prohibited from doing anything to anyone else?

The further one probes this new idea of "binding," the more questions are raised. I am suggesting the reason all this becomes so imprecise when the details are exposed, is because the whole notion is without Biblical foundation. Yeshua had many contacts with the devil and demons, but He is never described as "binding" the demons. No New Testament writer ever describes anyone ever "binding" the devil.

In Luke 13, the sick woman was freed from her infirmity. It is plain enough that Yeshua was involved in a physical healing because he laid his hands upon her, something which is never done with someone under the power of a demon. It is unfortunate that the old King James uses the phrase "spirit of infirmity" because some have suggested this was a demon of infirmity.

**Answer For Yourself:** However, would Yeshua "loose" a demon?

**Answer For Yourself:** Would not "bind-loose" theology say the demon should have been "bound" rather than "loosed"?

The Luke 13 passage would not support the "bind-loose" theology. Indeed, this passage would have to be explained away because of Yeshua "loosing" the women from her infirmity.

In some respects, I am reluctant to speak against the current usage of "binding" because I hesitate to undermine anyone engaging in spiritual warfare. However, if there is no authority in the Scripture for this "binding," it is better to stop now than to continue building on sand. It is better to get back to biblical warfare than to continue on in a fools paradise. In war, firing blanks doesn't kill the enemy. We need effective warfare with live ammunition.

On the other hand, I believe G-d is able to understand our hearts rather than our precise words. I think G-d knows when we "bind" the devil that we are really praying "deliver us from evil," and He takes appropriate action, in spite of our theology or our words!



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# UNDERSTANDING ISRAEL AND PAUL'S CONCEPT OF SPIRITUAL WARFARE CORRECTLY

## ISRAEL: THE MEANING OF THE NAME

The first mention of the name Israel was made by the angelic being who wrestled with Jacob. During their unusual encounter, Jacob asked the angel to bless him. In response, the angel called him Israel. The blessing is becoming "Israel."

**Answer for yourself:** Is being "Israel" a blessing? Yes.

**Answer for yourself:** What does the name "Israel" mean?

**Answer For Yourself:** How is being called "Israel" a blessing?

The answers to these questions provide a picture of, or at the very least, a standard for the children of Israel as well as every believer, for as Christians we are grafted into Israel and are a partaker of the root and fatness of the olive tree of Israel.

Jacob's name is derived from the root word a'kov, meaning to grab the heel, to overreach, to supplant. Jacob grabbed hold of his twin brother's heel during their birth and, fulfilling his name, ultimately acquired his first-born blessings by overreaching (taking matters into his own hands) supplanting. Such is the operation of the flesh of mankind.

God dealt with Jacob's nature during their confrontation in the wilderness. There Jacob met the Lord in repentance, for he "wrestled with the angel and prevailed; he wept and sought His favor" (Hosea 12:4). He confessed his name as his sin; literally to be Jacob (supplanter). After his repentant confession and after prevailing G-d gave Jacob the name of Israel. Please notice that Jacob did not

At Bethel, G-d appeared to Jacob and said: "You shall no longer be called Jacob, but Israel shall be your name" (Genesis 35:10). Hosea said of Jacob's encounter with G-d: "He found Him at Bethel, and there He spoke with us, even the Lord, (G-d of hosts; the Lord is His name...Hosea 12:4-5).

G-d gave Jacob the name Israel, and at the same time, then G-d spoke with us. Through Jacob's blessing, G-d also spoke to the seed of Jacob: all who were in Jacob's loins when G-d called him Israel. He spoke to all who were to become Israel through Jacob. G-d spoke with us as believers today through Jacob.

His message is that through repentance, through perseverance, in the power and strength of the Almighty, people like "Jacob" can be given a new name (Israel) and a new character which can be pleasing to G-d.

**Answer For Yourself:** What does the name "Israel" mean? Let us investigate the matter.

**Yisrael (Israel) comes from two words: sarah, a root word meaning to fight, to prevail, to have power as a prince; and el, meaning strength, might, especially as in the Almighty.**

**The Gesenius Hebrew Lexicon says Israel means "contender, soldier of G-d." Strong's Exhaustive Concordance says it means one who "will rule as G-d." The New Brown-Briggs Lexicon says that to be Israel is "to persist, to persevere."**

**Answer For Yourself:** Do you see the connection of Israel meaning "a soldier of G-d who fights in the strength of G-d to prevail against something? I hope so for this will be the foundation for correctly understanding Paul and his message of spiritual warfare.

**The Word tells us Jacob "wrestled with the angel" and that he had "striven with G-d." "Wrestled" and "striven" are both translated from the word sarah. In Jacob's encounter with the angelic being, he demonstrated an ability to stand as, prince. The Theological Wordbook explains: "Jacob's struggle was spiritual, in prayer, as well as physical. And in it the patriarch prevailed! Not that Jacob defeated G-d, but that he finally attained G-d's covenantal requirement of yielded submission to G-d and His will....and he persisted in refusing to let the angel of G-d go until he had blessed him" (until he was changed!).**

**We see the ultimate character change of mankind when he surrenders his heart unto G-d and his will for his life.**

**For these reasons Jacob's name was changed to Israel, meaning...A POWERFUL, PREVAILING PRINCE, A SOLDIER OF GOD; ONE WHO RULES WITH THE ALMIGHTY.**

**Answer For Yourself:** Where Is Israel To Prevail?

**Jacob's call to be Israel was issued to him as a man. It was a call to prevail. To prevail means to be able, to be strong, to gain mastery, to triumph over, to be victorious. That Israel (Jacob as a man) is called to gain mastery in this world is evident because we know that in Heaven there is nothing to triumph over; all things are already in order in Heaven. Therefore, Israel's triumph, Israel's prevailing, must happen here-in the earth.**

**Answer For Yourself:** As Israel, is the Christian who is grafted into Israel to prevail in this life or the next? This life.

**Israel must struggle against and gain mastery over spiritual wickedness in the earth. Such mastery must begin with "SELF" before we can have mastery over our environment and the things of which we exert influence.**

**The Apostle Paul said it more eloquently when he said "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places" (Ephesians 6:12).**

**Answer For Yourself:** Was Paul referring to spiritual warfare in the heavenlies where angels and demons are supposed to dwell, or did he have a more "down to earth" intention?

**Answer For Yourself:** How can we be sure of our answer?

**Before you go off and start "binding" demons and devils, let us understand what Paul had in mind EXACTLY by understanding the original Greek words used in our Bibles and their proper meanings and interpretation as understood by both the writer and his hearers in the first century, which, unfortunately, have not been translated or interpreted correctly when rendered into the English language today.**

**In order to prove my point I present both the Strong's Concordance numbers for the Greek words as they are translated in our English Bibles for our consideration..**

**12 For <3754> we <2254> wrestle <3823> not <3756> against <2076> (5748) <4314> flesh <4561> and <2532>**



blood <129>, but <235> against <4314> principalities <746>, against <4314> powers <1849>, against <4314> the rulers <2888> of the darkness <4655> of this <5127> world <165>, against <4314> spiritual <4152> wickedness <4189> in <1722> high <2032> [places]. {flesh...: Gr. blood and flesh} {spiritual...: or, wicked spirits} {high: or, heavenly}

Paul tells us that we as believers wrestle against "principalities."

**Answer For Yourself:** How are we to correctly understand the meaning that Paul intended for us to have concerning this concept of "principalities"? That is easy for we only have to examine the original meaning of the word and the understanding it conveys. Such follows for your study.

The Greek word for "principalities" is as follows:

Lexicon Greek 746 746 arche {ar-khay'} from 756; TDNT - 1:479,81; n f AV - beginning 40, principality 8, corner 2, first 2, misc 6; 58

- 1) beginning, origin
- 2) the person or thing that commences, the first person or thing in a series, the leader
- 3) that by which anything begins to be, the origin, the active cause
- 4) the extremity of a thing
- 4a) of the corners of a sail
- 5) the first place, principality, rule, magistracy
- 5a) of angels and demons

**Answer For Yourself:** In the Bible is the word for "arche" more often translated as "beginning" or "principality?" It is more often translated as "beginning;" for over 40 times it is rendered as "beginning" and only 8 times it is rendered as "principality."

**Answer For Yourself:** Is Paul saying that we are wrestling against the "beginning, the origin, and active cause of spiritual wickedness? Yes.

**Answer For Yourself:** Is Sin revealed in the Bible as the cause for the Fall and all Spiritual wickedness? Most assuredly.

The Greek word for "powers" is as follows:

Lexicon Greek 1849 1849 exousia {ex-oo-see'-ah} from 1832 (in the sense of ability); TDNT - 2:562,238; n f AV - power 69, authority 29, right 2, liberty 1, jurisdiction 1, strength 1; 103

- 1) power of choice, liberty of doing as one pleases
- 1a) leave or permission
- 2) physical and mental power
- 2a) the ability or strength with which one is endued, which he either possesses or exercises
- 3) the power of authority (influence) and of right (privilege)
- 4) the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)
- 4a) universally
- 4a1) authority over mankind
- 4b) specifically
- 4b1) the power of judicial decisions
- 4b2) of authority to manage domestic affairs
- 4c) metonymically
- 4c1) a thing subject to authority or rule
- 4c1a) jurisdiction

- 4c2) one who possesses authority
- 4c2a) a ruler, a human magistrate
- 4c2b) the leading and more powerful among created beings superior to man, spiritual potentates
- 4d) a sign of the husband's authority over his wife
- 4d1) the veil with which propriety required a women to cover herself
- 4e) the sign of regal authority, a crown

**Answer For Yourself:** Having understood we are battling the beginnings of spiritual wickedness which we have discovered to be sin, then do you further see that Paul is telling us that we are battling the power we have of choice and the liberty we have of doing as we please which is often contrary to the will of G-d, thus leading us into spiritual wickedness and sin? Most assuredly.

**Answer For Yourself:** Having understood we are battling the beginnings of spiritual wickedness which we have discovered to be sin, then do you further see that Paul is telling us that we are battling both the mental and physical powers of the body over our spirit man? I hope so.

**Answer For Yourself:** Having understood we are battling the beginnings of spiritual wickedness which we have discovered to be sin, then do you further see that Paul is telling us that we are battling the authority we exert over ourselves to influence ourselves toward spiritual wickedness or godliness? I hope so.

**Answer For Yourself:** Having understood we are battling the beginnings of spiritual wickedness which we have discovered to be sin, then do you further see that Paul is telling us that we are battling the power of rule or government we exert over ourselves as well as the power of others who exert their will and commands over us which they hope we will obey? Yes. This today is called "peer" pressure.

**Answer For Yourself:** Does Paul tell us that we are wrestling against the powers of choice (human choice)? Yes

**Answer For Yourself:** Does Paul tell us that we are wrestling against our liberty of doing as we please instead of what pleases G-d? Yes.

**Answer For Yourself:** Does Paul tell us that we are wrestling against physical and mental powers of the mind and body which could cause us not to submit our members unto G-d as instruments of righteousness? Yes.

**Answer For Yourself:** Does Paul tell us that we are wrestling against the power of rule or governmental rule (of G-d in this case) since His will and commands must be submitted to? Yes

The Greek word for "darkness" is as follows:

Lexicon Greek 4655

4655 skotos {skot'-os} from the base of 4639; TDNT - 7:423,1049; n n AV - darkness 32; 32

- 1) darkness
- 1a) of night darkness
- 1b) of darkened eyesight or blindness
- 2) metaph.
- 2a) of ignorance respecting divine things and human duties, and the accompanying ungodliness and immorality, together with their consequent misery in hell
- 2b) persons in whom darkness becomes visible and holds sway

**Answer For Yourself:** Having understood we are battling the beginnings of spiritual wickedness which we have discovered to be sin, then do you further see that Paul is telling us that we are battling literally the ignorance of divine things which result in the knowledge of our responsibilities and duties not only to G-d but our fellow man

as the Great Commandments attests? He sure does.

**Answer For Yourself:** Having understood we are battling the beginnings of spiritual wickedness which we have discovered to be sin, then do you further see that Paul is telling us that we are battling the lack of spiritual knowledge of G-d and His ways which only can come from study of G-d's Word? I hope so.

**Answer For Yourself:** Having understood we are battling the beginnings of spiritual wickedness which we have discovered to be sin, then do you further see that Paul is telling us that we are battling our own ignorance of G-d and His Word which culminates in conduct and behavior that G-d considers as sin? I hope so.

**Answer For Yourself:** Does Paul tell us that we are wrestling against ignorance of divine things on our part and thus our improper conduct that often results in immorality and ungodliness? Yes

The Greek word for "spiritual" is as follows:

Lexicon Greek 4152 pneumatikos {pnyoo-mat-ik-os'} from 4151; TDNT - 6:332,876; adj AV - spiritual 26; 26

- 1) relating to the human spirit, or rational soul, as part of the man which is akin to G-d and serves as his instrument or organ
- 1a) that which possesses the nature of the rational soul
- 2) belonging to the Divine Spirit
- 2a) of G-d the Holy Spirit
- 2b) one who is filled with and governed by the Spirit of G-d
- 3) pertaining to the wind or breath; windy, exposed to the wind, blowing

**Answer For Yourself:** Having understood we are battling the beginnings of spiritual wickedness which we have discovered to be sin, then do you further see that Paul is telling us that we are battling the human spirit and soul which, although is made in the image of G-d, often chooses his own way which is not G-d's way and lives in spiritual wickedness due to the lust of his flesh and soul? I hope so.

**Answer For Yourself:** Having understood we are battling the beginnings of spiritual wickedness which we have discovered to be sin, then do you further see that Paul is telling us that we are battling the rational and human soul and not angels and demons in an imaginary fight against G-d in the heavens? I hope so.

**Answer For Yourself:** Having understood we are battling the beginnings of spiritual wickedness which we have discovered to be sin, then do you further see that Paul is telling us that we are not battling Satan, imps from hell, or demons, but rather are battling ourselves to see if we will submit our members and body unto G-d as instruments of righteousness and not unrighteousness? I hope so.

**Answer For Yourself:** Does Paul say that we are battling our own human spirits and our rational souls, which are a part of man, in order to bring them into submission to the will of G-d? Yes.

**Answer For Yourself:** Is a battle involving Satan against G-d anywhere mentioned in the thoughts of Paul? No.

**Answer For Yourself:** Then if this passage had no bearing or meaning for the Apostle Paul regarding Satan and his demons, then why should I force such an interpretation upon the verse which explicitly you can see for yourself that nowhere is such an interpretation intended? We should not!

Lexicon Greek 2032 epouranios {ep-oo-ran'-ee-os} from 1909 and 3772; TDNT - 5:538,736; adj AV - heavenly 16, celestial 2, in heaven 1, high 1; 20

- 1) existing in heaven
- 1a) things that take place in heaven
- 1b) the heavenly regions

- **1b1) heaven itself, the abode of G-d and angels**
- **1b2) the lower heavens, of the stars**
- **1b3) the heavens, of the clouds**
- **1c) the heavenly temple or sanctuary**
- **2) of heavenly origin or nature**

**Answer For Yourself:** Did you see anywhere Paul was saying we are to bind demons and devils? No.

**Answer For Yourself:** Then why do you do it and will you continue? The real enemy is mankind who rebels against G-d, and not Satan, for in the Book of Job, we find that Satan can do NOTHING of his own without the expressed permission of G-d. Where is the warfare there?

**Answer For Yourself:** Do you see that the whole of Paul's focus was on the soul (mind) of man which is in rebellion to G-d? I hope so..

**Answer For Yourself:** Do you see that we have been misled our whole lives into thinking we are to shoot prayers into the heavens to blind bad angels and loose good angels, when Paul originally intended that we yield not our members as instruments of unrighteousness? I believe you are beginning to see the light of correct Biblical exegesis.

**Answer For Yourself:** Does Paul give us another example that corroborates the above teaching? Yes. G-d's people are directed to destroy "arguments and every pretension that sets itself up against the knowledge of G-d" (2 Corinthians 10:5).

2 Cor. 10:5 Casting down <2507> (5723) imaginations <3053>, and <2532> every <3956> high thing <5313> that exalteth itself <1869> (5734) against <2596> the knowledge <1108> of G-d <2316>, and <2532> bringing into captivity <163> (5723) every <3956> thought <3540> to <1519> the obedience <5218> of Christ <5547>; {imaginations: or, reasonings}

Lexicon Greek 2507 2507 kathaíreo {kath-ahee-reh'-o} from 2596 and 138 (including its alternate); TDNT - 3:411,380; v AV - take down 4, destroy 2, put down 1, pull down 1, cast down 1; 9

- **1) to take down**
- **1a) without the notion of violence: to detach from the cross, one crucified**
- **1b) with the use of force: to throw down, cast down**
- **2) to pull down, demolish**
- **2a) the subtle reasonings (of opponents) likened to a fortress, i.e. to refute, to destroy**

Lexicon Greek 5313 5313 hupsoma {hoop'-so-mah} from 5312; TDNT - 8:613,1241; n n AV - height 1, high thing 1; 2

- **1) thing elevated, height**
- **1a) of space**
- **1b) elevated structure i.e. barrier, rampart, bulwark**

Lexicon Greek 3540

3540 noema {no'-ay-mah} from 3539; TDNT - 4:960,636; n n AV - mind 4, device 1, thought 1; 6

- **1) a mental perception, thought**
- **2) an evil purpose**
- **3) that which thinks, the mind, thoughts or purposes**

**Answer For Yourself:** Did Paul say that we are to take down, destroy, put down, pull down, cast down every

mental perception or thought which has for its agenda an evil purpose? Yes.

Lexicon Greek 5218 5218 hupakoe {hoop-ak-o-ay'} from 5219; TDNT - 1:224,34; n f AV - obedience 11, obedient 1, to make obedient + 1519 1, to obey + 1519 1, obeying 1; 15

- **1) obedience, compliance, submission**
- **2) obedience rendered to anyone's counsels, an obedience shown in observing the requirements of the faith of Yeshua (Messianic Christianity).**

**Answer For Yourself:** Did Paul say that we are to take down, destroy, put down, pull down, cast down every mental perception or thought which has for its agenda an evil purpose, and replace those evil thoughts with thoughts of obedience, submission, and compliance to the will of G-d as expressed in His Word? Yes.

**Answer For Yourself:** Did Paul say we are to obey our church, pastor, or Messiah? Messiah.

**Answer For Yourself:** What are you to do when you find a teaching in the Bible that is contrary to what you have been taught by your church? You should repent and follow Yeshua and not man whose traditions have made the Word of G-d of none effect.

## **AND SO IT IS FOR THE HEIRS OF ISRAEL**

As Israel, the people of G-d are called to fight (as representatives of G-d) while on this earth. They are to fight a strong fight of faith and they are to prevail against the flesh of mankind which desires to exalt itself above the Spirit of G-d!

This understanding, however, must be tempered with the fact that, "flesh and blood cannot inherit the kingdom of G-d" (1 Corinthians 15:50). G-d is Spirit. Therefore, to inherit His Kingdom, which is the Kingdom of Israel, one must be a spiritual being. The call to be Israel begins here, with people who are living in flesh-and-blood bodies. With G-d the seed is first sown in a natural body; then it is raised in a spiritual body (1 Corinthians 15:36-50). So it is for Israel: the call is twofold...it begins the physical realm and it is culminated in the spiritual.

For this reason we must question the concept of separating Israel into physical and spiritual camps because...ISRAELITES ARE PHYSICAL PEOPLE WHO ARE CALLED TO A SPIRIT-LED LIFE.

Jacob was called to be Israel (a powerful, prevail): prince-a warring prince who was to fight the spiritual battle of the Spirit G-d of Israel. Let us now examine how G-d said He would bless this one who was called to rule with Him. Shalom.





## WHAT'S ALL THIS FUSS OVER LUCIFER?

This may be a surprise to you but the word "Lucifer" appears only one time in the King James translation of the Bible. Also surprising is the fact that in other translations it does not appear even one time! The verse in which the King James Bible uses the word "Lucifer" is Isa. 14:12, which states: "How art thou fallen from heaven, O Lucifer, son of the morning! How are thou cut down to the ground, which did weaken the nations!"

Now if you spoke or studied in Hebrew (let us not forget that is the language originally used in the Bible) you would find that the Hebraic translation of the verse reads differently: "How you have fallen from the heavens, shining star, son of the morning! You who weakens the nations are cut down to the ground." Notice that the word "Lucifer" is not in the original text of the Bible at all!

In fact, Isa. 14:12 is the only place in the entire King James Bible that the word "Lucifer" appears. The word "Lucifer" never appears in the Hebrew text.

**Answer for yourself:** Then why is it in your and my Bible?

It should not be.

**Answer for yourself:** What about the inerrancy and infallibility question?

**Answer for yourself:** Are our Bibles correct or have then been tampered with?

**Answer for yourself:** And if we can prove that doctrines were "created" for selfish ends, then can we recognize them?

**Answer for yourself:** And after recognizing them will we continue to play into the hands of those who created these man-made doctrines by adhering to them in our churches?

I want you to read the context of the verses that surround these verses in Isaiah. After you have read them you should notice that the name "shining star, son of the morning" refers to the king of Babylon, and not the Devil.

Now I must ask you:

**Answer for yourself:** Why did the translators of the King James Bible of 1611 A.D. insert the word "Lucifer: in Isa. 14:12?

**Answer for yourself:** How did the words "Lucifer" and "Satan" become to mean the same individual?

**Answer for yourself:** If we can prove in this instance that words were added to our Bible to create or perpetuate a man-made doctrine, then has it occurred at other places in our Bibles and can we know where it occurs?

**Answer for yourself:** What are we currently practicing in our churches as part of our worship of God is directly attributed to "additions" to the text by men with "hidden agendas?"

**Answer for yourself:** When we locate such man-made traditions and doctrines, do we continue to follow such fables & false doctrines in our worship of G-d?

**Answer for yourself:** Are we truly worshipping our G-d in "Spirit and in truth?"

**The word "Lucifer" is Latin for:**

- 1) Phosphorous
- 2) Venus as the morning star
- 3) The light-bringer which announces the dawn

The name "Lucifer" is sometimes applied to the planet Venus as the evening star as well. Interestingly enough, the passage in Luke 10:18 ("I saw Satan fall like lightning from heaven") was thought by some to refer to the Isa. 14:12 passage in which the star was used metaphorically for the king of Babylon. According to the Funk and Wagnalls Dictionary of Folklore, Mythology, and Legends of 1984 this "Lucifer" would become the chief of fallen angels and the name for Satan before his rebellion. "Lucifer", as a name given to the devil, comes from this passage, which the early Catholic Church Fathers interpreted, without any corroborating evidence, as relating to the apostasy & punishment of angelic leaders. Such an application was tied to the King of Babel according to Keil & Delitzsch in their Commentary on the Old Testament. Thus we now find that the Devil is become the chief of the fallen angels or evil spirits. Thus we find in Christian theology today that his personal name was originally Lucifer or light-bearer (Isa. 14:12) and is the term applied for the king of Babylon. "Lucifer", in religion, is a name that was thus given to Satan by early Christians and was adopted without question in the middle ages because no one sought to study the Scriptures in Hebrew.

Let's summarize:

- 1) The words "Lucifer" and "Satan" have been connected by the erroneous association of Isa. 14:12 with Luke 10:18.
- 2) This association was made by Roman Catholic Church Fathers after the deaths of the Apostles.
- 3) The association of the "Devil" as "Satan" is a fabrication of Christian theology.
- 4) This is not the only religious fabrication in the Christian faith today.

**Answer for yourself:** Do you know the others?

One of the church fathers who was the leading proponent in creating this man-made theology which connected "Satan" with "Lucifer" was Origen. He is known for writing "The prophet says, 'How is Lucifer, who used to arise in the morning, fallen from heaven! He who assailed all nations is broken & beaten to the ground...' Most evidently by these words he is shown to have fallen from heaven, who formerly was Lucifer, and who used to arise in the morning...Nay, even the Saviour Himself teaches us, saying of the devil, 'Behold, I see Satan fallen from heaven like lightning...'"

It is Origen who established for us today the link between Isa. 14:12 & Luke 10:18. Origen took two verses completely out of their original context and created a new doctrine for the church. From the time of Origen onward Lucifer & Satan become synonymous.

Hebrew scholars of the Jewish faith never associated Satan with the verse found in Isaiah. It would be the early Greek Catholic Fathers who would re-define the meaning of these two scriptures and create a new identity for Satan. This error in Christian theology became part of Christian beliefs around 210-225 A.D. This concept has been in place for over 1700 years and is rarely questioned today. But it should be. I don't want to shock you but you better be seated for this. There are many who see in these verses materials derived from a Canaanite myth concerning Helal, the Day Star or Lightgiver, son of Shahar the Dawn. Many connect with this myth the ultimate conflict of good versus bad as manifested on earth. We know today that there was a god Shahar in Canaanite (Ugaritic) mythology who was the god of dawn or the morning star. Connected to this myth is Helal

the son of Shahaar. Connected again to both is the mythological concept of the "mount of assembly of the gods in the far north" which is also the point around which all the constellations turned. It was here, also, where the summit of the heavenly mountain & throne of the Most High was located. The passage in Isa. 14:12 preserves for us the Canaanite for a nature myth, which tells of the attempt of the morning star to scale the heights of heaven, thus surpassing all other stars only to be cast down to the earth by the victorious sun. Thus we see in this myth the story of the aspiring of a minor deity to reach the highest heaven where the supreme god dwelt. The goal of such was to replace the supreme ruler with the minor ruler. Such later was borrowed to describe the king of Babylon and his ambition for prominence which tragically ended in his downfall.

Let me ask you:

**Answer for yourself:** Did early Christian theologians substitute the name of "G-d" in the place of "the Canaanite most High god"?

**Answer for yourself:** Did early Christian theologians substitute the name "Lucifer" or "Satan" in the place of "Helal, son of Shahaar?"

**Answer for yourself:** Have you heard this Canaanite account preached in your churches before but with new characters and identities?

Think of the numerous commentaries that have been written, sermons that have been preached, and prayers that have been prayed, which assume that Lucifer and Satan are one and the same.

**Answer for yourself:** Why is this false-doctrine perpetuated by Protestant denominations, seminaries, pastors & teachers of churches, and the Catholic Church?

**Answer for yourself:** Why have few discovered this error? Do they not have the resources to discover this lie?

You may be surprised to find out that they are aware of the error because many of their books document it.

**Answer for yourself:** Then why don't they preach the truth about this addition to the scriptures?

This is not only a matter of ignorance, but deception. Once this false-doctrine became part of the Christian Belief System there was no limit to the innovative teachings which would be built around it.

According to the Bible, except for I Chron. 21:1, Satan is not a proper name referring to a particular being and a demoniac one who is the antagonist or rival of G-d. It is, in its original application, understood as a common noun meaning an adversary who opposes and obstructs. It is applied to human adversaries in I Sam. 29:4 where the Philistine questioned David's loyalty to them in battle and were fearful that David would become a "satan" against them in battle. In II Sam. 19:22 David accused the sons of Zeruiah of being "satans" to his restoration to the throne of Israel. In I Kings 11:14 the Lord raised up "a satan" against Solomon in the person of Hadad the Edomite who stood against Solomon in his idolatries. In I Kings 11:23 & 25 we see G-d raised up another "satan" against Solomon as an adversary to his rule.

Satan (meaning adversary) as a verb is used of prosecution in a law court (Psm. 109:6) and the role of an antagonist in general (Psm. 38:20-21; 109:4,20,29). The angel of the Lord who was sent to obstruct Baalam in Num. 22:31 was chosen by G-d to fulfill the role of "a satan" in order to oppose and obstruct Baalam. G-d sent "satan" to Baalam. This angel was accomplishing good for G-d but was a "satan". The will of G-d would be done because of the testing and trial of Baalam. There is nothing in the Hebrew to suggest that this "opposition" presented to Baalam was the permanent function of that or any other particular angel. "The Satan" as a role or function of a particular angel first appears around 520 B.C. in Zech. 3 and then in Job 1-2.

In I Chron. 21:1 it states that "Satan stood up against Israel and moved David to number Israel". Notice there is no article before the noun, thus more than likely Satan seems to be a real proper name. In Zech 3, Satan acts as a prosecutor in a celestial court. In Job 1-2 Satan questions Job's integrity and suggests to the Lord that Job

be tested to prove his love and commitment to G-d. In all these accounts "Satan" or "satans" are clearly in subjection & subordinate to G-d. In neither of the accounts listed are there "warfare" occurring between The G-d and His Satan or satans. The only warfare going on is between men's flesh in it's submission to the will and purposes of G-d. Satan, the angel, is clearly obedient to all of G-d's commands is unable to act of his own free will and cannot do anything without G-d's permission. Nowhere is he in any sense a rival of G-d. In I Chron. 21:1, it states that Satan is said to have incited David to take a census of Israel, which resulted in the death of 70,000 Israelites (21:14). If we contrast that with 2 Sam. 24:1 it states "the anger of the Lord was aroused against Israel, and He (G-d) moved David against them to say, 'Go number Israel and Judah'". G-d caused David to take the census. Notice that one scripture blames the census on Satan and the other on G-d.

**Answer for yourself:** How do we reconcile?

It is rather simple. G-d is David's adversary (satan-small "s") since David is relying on the flesh for the defense and protection of Israel instead of G-d. G-d being angered in David's rejection of Him and His protection and provision, dispatched an adversary (satan) to David. It happens that the adversary (satan) dispatched happened to be "the" Satan, himself. Satan obeys G-d's wishes and judges David and Israel for the king's transgression and sin.

**Answer for yourself:** Did Satan fight G-d or David?

**Answer for yourself:** Who disobeyed G-d?

**Answer for yourself:** Who needed to repent here; Satan or David?

You be the judge. Next month, we will talk about Persian dualism and the concepts that have birthed the erroneous teachings concerning spiritual warfare in today's churches. G-d is not fighting Satan but the "satans" (men-as adversaries to the will of G-d in the earth) created in the image of G-d. You got it! G-d fights the flesh of men to submit to the Spirit of G-d, thus accomplishing His purposes, and not ours.

**Answer for yourself:** It's exciting to finally know the truth, isn't?



# THE BINDING OF DEMONS OR THE HEALING OF DISEASE?

As to the nature of the six thousand devils supposed to be referred to in Mark, I hardly know what answer to give in light of what you have heard preached from the pulpits of your churches most likely. The reason being that most who read this article will be highly skeptical of the views expressed therein having up to this time done little research into the areas addressed in this article. However, that does not alter the truth of the matter. The vast majority of the readers of this article have little or no training in Hebrew or Greek studies which are of utmost importance in assuring that we come to the correct interpretations when reading our English translations of the Bible. That disadvantage has relegated the vast majority of Christians today to the limitation of interpretation of the Bible in English only. If we do not have the correct meaning of the words originally spoken and written which are contained in our Bibles, then we do not have the correct meaning of what God intended for us to know. Not only that, but the vast majority of those who teach the Bible in Bible schools as well as the vast majority of Pastors and Teachers in the Churches of this land lack such necessary skills to interpret the Bible correctly in its original language. Thus the majority, having to lean on their own understanding as well as their own personal experiences, are limited to interpretations that lend well to their experience and their limited knowledge, in other words, they use the English meanings of words which are shaped by their culture to teach the eternal truths of the Bible which are only understood correctly when viewed through a Greek or Hebraic interpretation. The result is that we as Christians are taught incorrectly and do not receive God's truths. This should not be so!

This is a major problem in our Gentile churches today. More often than not, without the original meanings of the words originally selected by the Holy Spirit for our instruction, we fail to grasp the CORRECT meaning of the WORDS and the resultant MESSAGE that God is conveying to us, His people. The fruit of such misinterpretation is the sad fact that the vast majority of Bible believers today are often led into beliefs and conducts that are diametrically opposed to what God desires and commanded for His people. Again, such is, in the final analysis, sin and we should repent when shown the errors of our ways. Such is the way of Godliness and Holiness; the paths to which we are destined to walk.

So far most of you can agree with what I have said, but get ready for the shock of your life as I will show you that a great majority of Christianity today is founded upon an imaginary spiritual warfare where we have this supposed "counter god of this world" fighting God Omnipotent for the souls of men. If you have not read our previous article "The Role of Angels In Spiritual Warfare" please request one for in this article I chronicle in order the development of this hideous false doctrine of dualism and spiritual warfare that has for too long taken man's attention away from God and refocused it upon Satan, His disciplining Angel. You may not be aware, but such was the same error that affected the early church in such heresies called "Gnosticism" which focused upon Angels more than God. Today, we only put a "different spin" upon it, but the very core of spiritual warfare message as preached in the vast majority of Christian churches today has its roots in Gnosticism (a doctrine which many of the New Testament books refute!).

Still, without such information that is revealed in this article, we often fall prey to erroneous teachings that come from the personal persuasion of whoever is speaking. What I present for you in this article should be conclusive proof for you in helping you arrive at a better understanding of terms in the Bible too long



misunderstood by the vast majority of Christian Pastors and teachers; such terms as "demons" and "devils."

I write this article not to just inform you only, but to let you know that such "imaginary warfare" that floods our televisions upon the religious channels of television and radio media, as well as our service and worship times, only replaces the time that should be devoted to the worship of God only. Not only that, but it also robs God and His Kingdom of His finances entrusted to you which should be given correctly through your Tithe which has been diverted by such false teachings on spiritual warfare in the efforts of Pastors to have you purchase their "war bonds" in order to defeat Satan in this imaginary war. The simple problem is that we have misunderstood the message of Paul as well as many of the English words in our Bibles which come from Greek and Hebrew sources which, in their original meanings, do not carry the connotations we have given to the English words. Thus, our religious beliefs are often in error as well as our conduct and behavior which is based off of such an erroneous understanding. Let the following arguments presented here concerning "devils" and "demons" bring you to repentance in your religious belief system as well as your resultant conduct where you are no longer tossed by every wind of doctrine that man can create to lead you astray, and most often, structured to have you do what the speaker desires.

## **RIGHTLY DIVIDING AND INTERPRETING THE WORD OF GOD**

If by "devils" are meant the ugly imps and hobgoblins supposed to be the "angels" of the great Devil of Gentile theologies such as Latin, Greek, Protestant, and Pagan theologies, I have to confess that I know nothing about their nature, having no acquaintance with them personally, and finding nothing upon the subject in the Bible when Biblical words are correctly interpreted according to the Laws of interpretation.

For such "religious fiction" you had better turn to Roman Catholic Priests or Charismatic clergy behind their pulpits or on the television who deal in theological mysteries such as these, and have devoted so much of their time in dueling with "devils" and "demons." They, of course, can tell you all about their nature, which must be extraordinary, seeing that they can live in fire and brimstone for five thousand years or more, without being consumed, or manifesting the least repentance for their wickedness and unmitigated cruelty upon mankind.

I rather think, that the nature of the priests who profess to hold the keys of purgatory, as well as their Charismatic sooth-saying offspring is more devilish than the imps or hobgoblins themselves; for these supposed religious leaders seldom lead their flocks to obedience to the commandments of God, which according to the Apostle Paul in I Corinthians 7:19 where he states "Circumcision is nothing and un-circumcision is nothing, but the keeping of the commandments of God;" implying that the observance of the Commands of God is EVERYTHING! These unqualified ministers add hypocrisy to their Biblical error by further enslaving their flocks by building the walls of Biblical ignorance higher and higher each Sunday by gorging themselves on the wealth of the living in pursuit of building their earthly kingdoms, ministries, and church buildings instead of building-up the people of God and leading them to repentance and greater obedience in their lives. Such is the Gentile system of religious today masquerading as the religion of Yeshua, mis-called Christianity which Jesus (Yeshua in Hebrew) never taught or propagated.

**Answer for yourself:** Don't you want to believe like Yeshua' believed about the spirit world?

Back to the subject at hand...the correct understanding of "demons" and "devils" as understood by a first century Rabbi named Yeshua, for after all, do you not want the "mind of Christ?" If so, we need to understand and believe about all things presented by God in the same manner as did our redeeming Messiah. To do otherwise guarantees our error and often our sin. The subject there presented is intricate, but not inexplicable. It has a solution; but whether that which is about to be presented be the right one, you the reader must decide for himself as you compare the facts presented with the stories and myths you heard preached. I only ask that you believe nothing I present here, but let it only lead you to your own in-depth study of the sources to see if what I shared with you is true. To God be the glory for His Word is not bound, except to those who will not look into it for themselves.

# CORRECTED TRANSLATION OF MARK 5:120

Before entering upon an exposition of this subject, it is necessary to have before us a corrected translation of the text obtainable only in the GREEK ORIGINAL LANGUAGE. This becomes indispensable, because **the words "devils" and "the Devil" do not appear in the original Greek** from which our English Bibles and translations derive; but are given and **inserted by the translators** of our English Bibles as their current interpretations and opinions in the case. This means that those who translate from Hebrew and Greek to English often render in our English Bibles "words" which reflect their PREVIOUS PERSONAL RELIGIOUS INTERPRETATIONS upon a matter which is INFLUENCED BY THEIR PAST RELIGIOUS DENOMINATIONAL PERSUASION AND DOCTRINE instead of being rigorously literal in the translation from the Greek and Hebrew. In other words, we receive "as the Word of God" nothing more than their PERSONAL OPINION!

**Answer for yourself:** Do you grasp the magnitude of what I have just revealed to you?

For most of my life, I like you, believed that I could trust and believe every word in my Bible as "God breathed." That my dear brother and sister in Christ is not the case as I quickly found out in my Seminary training. The difference between myself and others, I suppose, is that I believe such changes matter to God, and should matter to us, because often such changes in the text lead the believer to a behavior or conduct that often opposes what God commanded we do. Even though Christ died for us and made grace available to all, that gives us not a license to turn our heads to such things which when evaluated correct our religious beliefs and conducts. If you cannot agree with such a statement, let me invite you to commit murder or adultery for it also should not matter if you use that type of reasoning. Having proved my point, let us proceed with out study in Mark.

Mark 5:1 (KJS) And they came over unto the other side of the sea, into the country of the Gadarenes. 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 Who had [his] dwelling among the tombs; and no man could bind him, no, not with chains: 4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any [man] tame him. 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6 But when he saw Yeshua afar off, he ran and worshipped him, 7 And cried with a loud voice, and said, What have I to do with thee, Yeshua, [thou] Son of the most high God? I adjure thee by God, that thou torment me not. 8 For he said unto him, Come out of the man, [thou] unclean spirit. 9 And he asked him, What [is] thy name? And he answered, saying, My name [is] Legion: for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And **all the devils** besought him, saying, Send us into the swine, that we may. enter into them. 13 And forthwith Yeshua gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. 14 And they that fed the swine fled, and told [it] in the city, and in the country. And they went out to see what it was that was done. 15 And they come to Yeshua, and see him that was possessed with the **devil, (demonized, better understood as "the malignantly affected one")** and had the legion, sitting, and clothed, and in his right mind: and they were afraid. 16 And they that saw [it] told them how it befell to him that was possessed with the devil, and [also] concerning the swine. 17 And they began to pray him to depart out of their coasts. 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 19 Howbeit Yeshua suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. 20 And he departed, and began to publish in Decapolis how great things Yeshua had done for him: and all [men] did marvel.

**"(Pantes hoi daimones" in Greek, rendered "all the devils", is "a reading," says the best Biblical authorities, "which should properly be omitted from the text, (although there is not sufficient evidence to justify its removal from the text.)"**

# REMARKS UPON THE PASSAGE IN MARK

Mark in the foregoing text speaks of only "one man" as issuing forth to meet Yeshua. We learn, however, from Matthew that "two demonized ones met him." Both accounts are correct; for if there were two, there must have been one; and as the conversation of Yeshua was held with but one of them, and Mark's purpose was to record the dialogue as well as the wonderful cure, he confined his narrative to the one who replied, with only an incidental allusion to the other.

Having directed the reader's attention to one in particular, he tells him what was the matter with him. He says in Luke 8:29 that he was "a man in/with a vicious spirit," or as we should express it in English, "a man 'of, a vicious/unclean spirit." Let us examine the words used by Luke in their original language by observing their original meanings from the Greek:

Luke 8:29 (For <1063> he had commanded c3853> (5707) (5625) <3853> (5656) the unclean <169> spirit <4151> to come c1831> (5629) out of <575> the man <444>. For <1063> oftentimes <4183> <5550> it had caught <4884> (5715) him <846>; and <2532> he was kept <5442> (5746) bound <1196> (5712) with chains <254> and <2532> in fetters <3976>; and <2532> he brake <1284> (5723) the bands <1199>, and was driven <1643> (5712) of <5259> the devil <1142> into <1519> the wilderness <2048>.)

The Greek word used for "unclean" is as follows:

Lexicon Greek 169 169 akathartos {akath'artos} from 1 (as a negative particle) and a presumed derivative of 2508 (meaning cleansed); TDNT 3:427,381; adj

AV unclean 28, foul 2; 30

- 1) not cleansed, unclean
- la) in a ceremonial sense: that which must be abstained from according to the levitical law (usually connected to sin or the results of sin.....ie. disease)
- lb) in a moral sense: unclean in thought and life

The Greek word used for "spirit" is as follows:

Lexicon Greek 4151 4151 pneuma {pnyoo'mah} from 4154; TDNT 6:332,876, n n AV Spirit 111, Holy Ghost 89, Spirit (of God) 13, Spirit (of the Lord) 5, (My) Spirit 3, Spirit (of truth) 3, Spirit (of Christ) 2, human (spirit) 49, (evil) spirit 47, spirit (general) 26, spirit 8, (Yeshua's own) spirit 6, (Yeshua's own) ghost 2, misc 21; 385

- 1) a movement of air (a gentle blast
- 1 a) of the wind, hence the wind itself
- l b) breath of nostrils or mouth
- 2) the spirit, i.e. the vital principal by which the body is animated
- 2a) the rational spirit, the power by which the human being feels, thinks, decides
- 2b) the soul
- 3) the disposition or influence which fills and governs the soul of any one
- 3a) the efficient source of any power, affection, emotion, desire, etc.

The Greek word for devil is as follows:

Lexicon Greek 1142

1142 daimon {dah'eemown} from daio (to distribute fortunes); TDNT 2:1,137; n mlf AV devils 4, devil 1; 5

- 1) in the NT, an evil spirit

Please notice before continuing that the references to "spirit" refer not to air or wind, but the "spirit" or vital

principal by which the "BODY" is animated, ie. the soul (the mind, will, and emotions) of man which causes a disposition or influence by which the person is governed, thus culminating in emotions and desires that literally energize his conduct and behavior. NOWHERE, let me say again, NOWHERE in the reference to an "unclean spirit" is there any reference to "heavenly angels that rebels against God such as Satan or Satanic possession, but literally refers to the human element in man ALONE" which often rebels against God and incurs God's punishment....in this case physical and emotional disease as we shall see.

Just for your information, according to the Laws of Noah and the Mosaic Laws, when one acknowledges a force outside of God which is opposed to God (dualism...good forces fighting bad forces which are in a cosmic struggle) or in conflict with God, such as the erroneous teachings being espoused by many concerning spiritual warfare today, one commits blasphemy! This should be alarming to you for when one was proven guilty of blasphemy the court system of the Bible demanded one's death! That means those who ascribe to the spiritual warfare message today in the Church of Yeshua, where Satan is fighting God for the souls of men, are guilty in God's eyes of blasphemy and are worthy of death! Many Christians teachers and preachers will not agree with such a statement, but they only have to study harder to find the facts of the above statement are true. May God forgive us.

Please notice that in conjunction of the definitions presented above, the reference in the same verse to "the devil" is Hebraic parallelism referring to the "unclean spirit" mentioned previously in the same verse which we have seen in reality refers to the human mind, will, and emotions of man which often lives contrary to God and His Law. Now listen closely. Such a spirit is truly "the devil" as defined in the New Testament as "an EVIL spirit" of man which rebels against God. In other words it is not Satan the Angel fighting God, but man fighting God! Such is truly evil would you not say yourself?

Luke says, he was a man "who had demons/devils" [please remember the above context as determined by the very words from the Bible when we saw the reference was to the flesh of man is fighting God....for this must define our understanding of the verse]; which he afterwards expresses in the singular number by "the unclean spirit" (Luke 8:29) and "the demon/devil" (Luke 8:29). In other words Luke calls the flesh of man in opposition to God as unclean spirit or a demon/devil. Again Luke's reference is not to angelic creatures.

First of all, please notice the loose construction between "PLURAL" ("many demons/devils" in verse 30) and "SINGULAR" use (the unclean spirit/the devil in verse 29 )as used by the writer in describing the condition affecting this man. This is our first "tipoff" in further coming to a correct understanding of the passage, for something cannot be both singular and plural in "number." Yet, the use of the "plural" can in Hebrew (remember that the Bible is a Hebrew document) refer to INTENSITY. More on that later, just don't forget it.

Matthew then comes in, and in effect tells us why Luke uses the plural first, and then the singular. First, he informs us what "a demon" is; that is, such demons as afflicted the people whom Yeshua cured. Please bear in mind in our study from this point on this major distinction: Is Yeshua fighting and binding Satan in the Heavens in Spiritual Warfare as we have been taught today, or is Yeshua doing something entirely different from what we have been told or led to practice yourself ?

## NOW LETS LOOK A LITTLE DEEPER

In his 17th chapter, verses 14 -23, he says, that a certain man brought his son to Yeshua to be cured; and in telling him what sort of disease he was troubled with, says, that his boy is "moonized" (if I may be permitted to explain in Greek terms the supposed influence of the moon upon the human brain), or as in the common version, "lunatic"; and "badly affected".

Matt. 17:14 And <2532> when they were come <2064> (5631) to <4314> the multitude <3793>, there came <4334> (5627) to him <846> a [certain] man <444>, kneeling down <1120> (S723) to him <846>, and <2532>

saying <3004> (5723), 15 Lord <2962>, have mercy <1653> (5657) on my <3450> son <5207>: for <3754> he is **lunatick <4583>** (5736), and <2532> sore <2560> **vexed <3958> (5719)**: for <1063> oftentimes <4178> he falleth <4098> (5719) into <1519> the fire <4442>, and <2532> oft <4178> into <1519> the water <5204>.

The Greek word for "lunatick" is as follows: Lexicon Greek 4583

4583 seleniazomai {selayneead'zomahee} middle voice or passive from a presumed derivative of 4582;; v

AV be lunatick 2; 2

- **1) to be moonstruck or lunatic 2) to be epileptic**
- **2a) epilepsy being supposed to return and increase with the increase of the moon. This meaning is doubtful as the Greeks knew nothing of epilepsy.**

**Answer for yourself:** Does this malady refer, to a physical malfunction of the body, in other words, a physical sickness such as epilepsy or emotion sickness? It sure does!

**Answer for yourself:** Did this young man suffer from a disease of the central nervous system called epilepsy? He sure did.

**Answer for yourself:** Is there any mention of Satan as an angel or demon possessing this young man in defiance to God? None whatsoever!

The Greek word for "sore" is as follows:

Lexicon Greek 2560 2560 kakos {kakoce'} from 2556; TDNT 4:1091,\*; adv

AV be sick + 2192 7, be diseased + 2192 2, evil 2, grievously 1, sore 1, miserable 1, amiss 1, sick people + 2192 1; 16

- **1) miserable, to be ill**
- **2) improperly, wrongly**
- **3) to speak ill of, revile, one**

**Answer for yourself:** Again, does it appear that this young man had a miserable physical and emotional disease which was evil in the eyes of mankind? Sure does.

The Greek word for "vexed" is as follows:

Lexicon Greek 3958

3958 pascho {pas'kho} including the forms (patho {path'o} and pentho {pen'tho}), used only in certain tenses for it apparently a root word; TDNT 5:904,798; v AV suffer 39, be vexed 1, passion + 3588 1, feel 1; 42

- **1) to be affected or have been affected, to feel, have a sensible experience, to undergo**
- **la) in a good sense, to be well off, in good case**
- **lb) in a bad sense, to suffer sadly, be in a bad plight**
- **lbl) of a sick person**

**Answer for yourself:** Can you now see the overwhelming evidence that the references have absolutely nothing to do with cosmic warfare between God and His Angels, even Satan, but only the results of sin in the world; namely...sickness and disease as seen in this very sick young man who had epilepsy?

Before we continue, please understand that we have established we are speaking about physical diseases and that in verse 18 it is recorded for us that Yeshua, in dealing with this physical or emotional malady such as epilepsy "rebuked the devil" from this young man.



**Answer for yourself:** Did Yeshua rebuke the Devil in verse 18? Yes.

**Answer for yourself:** Was sickness and disease seen by Yeshua to be the manifestation of destruction toward the body, the temple of the Holy Spirit; in other words did Yeshua see disease as the "adversary" which is the definition of the word for the "devil"? Yes

**Answer for yourself:** Do you see that Yeshua was not rebuking an angel, but rebuking physical or emotion disease which was to him the "devil" and an "adversary" of man? I hope so.

**Answer for yourself:** Are you beginning to see more clearly just who and what was the devil was in the understanding of Yeshua?

**Answer for yourself:** Should we not accept the same "religious belief system" concerning Satan that Yeshua held? Think about this for a minute.

**Answer for yourself:** Should we not have the mind of Christ and understand the devil as Yeshua understood him which in this instance referred to a physical or emotion sickness? You should say "yes" to this one.

**Answer for yourself:** Who puts disease and sickness upon man? That old Devil who is fighting God...right? You may be surprised to find out differently.

Please notice Exodus 15:26, all the time understanding that this is the first mention of diseases in the Bible. According to the Law of First Mention as a rule of Biblical Hermeneutics (interpretation) let us correctly understand how man receives diseases:

*And said, if thou wilt diligently heartier' to the voice of the LORD thy God, and wilt do that which is right in his sight, arid wilt give ear to his commandments, and keep all his statutes, I (GOD) will put none of these diseases upon thee which I have brought upon the Egyptians: for I am the LORD that healeth thee.*

**Answer for yourself:** Who puts disease upon man God or Satan? God said he does.

**Answer for yourself:** Does God use Satan to put disease upon man? Yes, but more on that later.

**Answer for yourself:** As hard as it will be for you to grasp this since you have been taught religious errors regarding this most of your life, can you now see how Satan and God work together to influence mankind to come to repentance and Godliness by creating conditions that force men back to God?

This bad effect of the moon was referred to earlier in this article (which planet is styled "Serene" by the Greeks); hence the verb in the text is rendered "moonized" in a succeeding verse where Matthew styles it as "the demon". In other words with the limited medical understanding of the first century, we have an account of a man trying to convey to us today his view of disease as understood in his day and time which is crude by our measure. Often we see superstitions mixed with truth as we today have greater understanding than our predecessors concerning disease today.

I am sure you are familiar yourself with the often used expression "it must be a full moon" in describing things that go unnaturally in your own life. Little has changed since then.

## SO WHAT HAVE WE DISCOVERED SO FAR?

One sense of the word "demon", therefore, is to be understood as the "morbid affection of the brain and nervous system", from whatever cause, and is to be understood as characterized by different physiological effects.

In the case before us it was mistakenly attributed to the influence of "the moon"; and because of the disease and its manifestations it was understood to paralyze the organs of speech, thus it is called in Mark 9: 17, "a dumb spirit".

Such are the pathological terms by which the people of those days designated their corporeal afflictions, which the gracious and benevolent physician of their time, who "bore their infirmities," took upon himself. They were as ignorant of the real cause of disorder and disease as the most learned pathologists of our day possess. They called their diseases "demons," dumb, lunatic, etc.; also "unclean spirits," or spirits of uncleanness, unhealthy conditions of the affected; and, therefore, they were rendered Mosaically unclean. The terms are not so "scientific" as ours are supposed to be; but certainly as expressive of the real cause of disease as our more descriptive terms such as "Chorea Sancti Viti", the Dance of St. Vitus, which describes muscular "twitchings which pass by that name.

To say of a doctor in treating such disease, that he had cast "St. Vitus" out of a person, would neither prove the indwelling nor existence of such a "saint," "ghost," "angel," or "spirit" possessing such a one; when in reality the reference made is to a physical malady that affects the body. But in reality, St. Vitus has really as much to do with sickness as six thousand "devils" have to do with intense madness and mental illness, or a dumb disembodied ghost with lunacy and epilepsy which are diseases of the nervous system. The existence of "devils" or "demons" affecting people as agents of spiritual warfare, thus opposing God, can no more be proved from the nomenclature of Hebrew pathology, than St. Vitus' from our fanciful designation of diseases.

Please hear me, the New Testament writers expressed themselves on the subject of disease "in the language of the people" of their day, without undertaking to reveal to them more precise knowledge concerning it than they already possessed. They just didn't possess the sophisticated knowledge available today. The Jewish notion concerning "disease and demons" is admittedly practically ignored by all others to this day. Such a Bible based belief grounded in the Hebrew is sadly rejected and unheard of today; namely "that all diseases are laid upon mankind by the hand of God as corrections for their transgressions of his law". Today, most in Christianity lack that these Hebraic understandings as they have been taught incorrectly concerning spiritual warfare and have therefore come to blame a "third party" at war with God as the culprit for disease instead of ourselves. In doing so, how convenient that we remove all responsibility from mankind for the conditions of sickness we have received which is ultimately traced to man's sin and disobedience toward God.

*As it is written in their law, "If thou wilt diligently hearken to the, voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, "I will put" none of those diseases upon thee which "I have brought" upon the Egyptians; for I am the Lord that healeth thee. "*

From this, it is clear, that it is NOT disembodied ghosts of wicked men, or devils from hell, or "the Devil" himself who has such hatred toward God that he vindictively destroy a creation made in the image of God. It should by now becoming more clear to you that the causes of lunacy, dumbness, madness, and so forth, which are referred to as "demons" in the Bible are ultimately only the manifestation of mankind's mortality manifested in various sicknesses that attack his mind and body as a result of sin and transgression of commandments. But be not mistaken, it is Yahweh that puts diseases on both Jews and Gentiles and not a "pseudoimp" from hell who is fighting God. The sad reality of the matter is that it is "man himself," not Satan, demons, or devils, who is fighting God, but man by not submitting to the complete rule and reign of God for his life. Such conduct receives the chastisement of God for His love for us is such that He cannot allow us to live in such a condition, but lovingly brings correction, much of which we falsely interpret as "evil." Thus not wishing to attribute anything "evil" to God, we created entities to carry the burden of such evil (bringers of sickness), thus protecting the character of God. Such is the current concept of Satan as understood in the Christian churches of our land.

*"If thou wilt not observe to do all the words of this law, O. Israel, then the Lord, " says Moses, "will*

*make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses of long continuance. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee. Also every sickness, and every plague, which are not written in the book of this law, them will the Lord cause to ascend upon thee, until thou be destroyed. "*

Physical or natural evil is chastisement and punishment for sin; and because the Serpent was the cause of its introduction into the world (which God used to test Adam and Eve), he stands today as the symbol of what is "adverse" to human happiness. Hence, that system of evil within the flesh and in the world, which he originated, adverse to God, to righteousness, and to health, is surnamed "Satan," or Adversary, "that old Serpent." This is **Sin's symbol**: so that the Israelites dying from serpent bites, because of transgression, looked to the Serpent lifted up by Moses for their cure. The serpent there lifted up and exalted by Moses before the people represented "sin" which was to be condemned in the flesh of a crucified Messiah, for this is the cure for all believers who looked to God for His remedy prepared before the wound (Messiah crucified before the foundation of the world). **Hence, Serpent-sin, or Satan, and disease, are as cause and effect.** Thus, the woman incurably diseased is said to have been bound of Satan (disease understood as an adversary to mankind and his quality of life as the result of sin) for eighteen years. This is the case with Israel and the rest of the world to this day. They are bound of Satan, correctly understood as the principal of sin of man working out its rebellion thought our flesh and our lives in rebellion to God which brings the curse of God through disease and death. **This is the true understanding in Biblical Judaism for Satan and should be ours as well as Christians if we truly want the mind of Messiah to be ours as well.** Such a bondage to sin that operates as our Adversary and Satan, from which none can free themselves, is overcome by our repentance and obedience to the loving commands of God. The eternal penalty of which was only overcome by "the Son of man at Yahweh's right hand, for it is God through His Messiah that paid the price "it is he that healeth thee," O World, as the Lord hath said. It was natural, then, that diseases were generally referred to as "Satan," "demons," and "devils;" thus representing particular afflictions that should be designated by the word "demon taken in an evil sense," instead of a good one, in which also it is sometimes used.

Having then been taught that we are to understand by a pathological demon "a man whose brain and nervous system are morbidly affected", we can now correctly understand what Luke means by a man having "demons". Luke says that the man [Legion] "had demons a long time"; and which demons, as I said before, he styles as a "unclean spirit," and a "demon." Matthew phrase, parallel and expletive of Luke's, is "demonized exceedingly fierce".

**Answer for yourself:** Do you see that the reference to "demons" in the New Testament, as used by both Luke and Matthew meant only that people had received illness and punishments from God as chastisement for their sin?

**Answer for yourself:** Do you see that what was described as "demons" which people "had," were nothing more than the manifestations of physical illness that currently afflicted the people?

**Answer for yourself:** Do you better understand now, that the diseases [referred to as "devils" and "demons" by the Gospel writers of the New Testament] were originally sent by God and delivered by Satan and his angels, but that they [Satan and his angels] were no longer present with the individual, only the results of their mission which was to bring God's redemptive judgment in the form of sickness to those requiring it?

**Answer for yourself:** Where in any of this is the theology of dual spirits in the heavens fighting it out for the souls of men as we hear today in the traditional spiritual warfare message of the Charismatic church?

**Answer for yourself:** Where in any of this do we find God battling Satan or demons in heavenly realms?

**Answer for yourself:** Where in any of this do we find the need to "bind the devil" or "cast the Angel Satan out of someone?"

**Answer for yourself:** Since Satan obeys God as we find in the Book of Job, and brings disease and punishment upon mankind only as God directs, does it not make more sense to "cast out the leaven" of sin from our lives and our fleshly members instead of the "agent who brings to us from God's hand what we deserve?"

**Answer for yourself:** Since God sends Satan, do you see how futile it is to "bind Satan" for in reality we are trying to bind or block God's will for our lives which is often seen in the bringing of the punishment we deserve for sin or sickness intended to cause us to seek God?

**Answer for yourself:** Since God sends Satan, to you see how futile it is to "bind Satan" for in reality we are trying to bind God Himself?

## CAN WE COUNT CORRECTLY?

The plural, "demons," is not then a plurality of persons or beings as in being possessed of multitudes of demons or devils [Legion]; but in Hebrew a plurality is reflective of the concept indicating "intensity". An editor uses the plural "we", though speaking of himself only. Majesty does the same as "we the King" or as in "our image." These are plurals of intensity that the Hebrew language is so familiar for and for which the English language does not know or make allowance. In other words, we should understand that the one who had "demons/devils" was "severely sick;" not just slightly affected, but possibly so sick that he nears death. A man demonized so as to be exceedingly fierce, is to have demons [in this instance referring to mental illness, even a legion of them {intensity} thus not slightly affected, but severely demented]; and to be "in" or of "a vicious spirit," temper, or disposition; and where even incurable, or to be untamable. For those who are unaware, mental illness often manifests itself in violent behavior, not only to others but to the sick party himself. Having expressed the intensity and the maliciousness of the madness by using the plural of "demons," Luke returns to the singular number, and says, "It" seized him many times, and bursting the bonds, he was driven by the demon into solitary places" (Luke 8:29). This is his way of telling us that not only was the demonized man not always so fierce; but that his madness came upon him by paroxysms (recurrent spells), when nothing could bind him. Also included in this plurality of usage of "demons" is the thought that he is afflicted with only one malady or sickness, yet it is one sickness which is very severe in nature.

Men may be mad, mentally ill, and uncontrollably ferocious, and yet retain their memory, and the rational use of many of their cerebral faculties. The country of the Gadarenes was "over against Galilee," where Yeshua began to make proclamation of the gospel of the Kingdom, and to perform his wonderful cures. "And his fame," says Matthew, "went throughout all Syria; and they brought unto him all sick people, taken with diverse diseases and torments, and the **"demonized", and "moonized",and paralytic: and he healed them. [Again, please understand and don't force your current charismatic interpretation upon the text where what is meant in a Hebraic sense is that the people were afflicted physically with various diseases and illnesses many of which were of an emotional nature].** And there followed him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and the farther side of the Jordan."

The man whose name was Legion was an inhabitant of the region of Decapolis, beyond the Jordan. It cannot therefore be supposed that, when all this stir about Yeshua existed in his country, he was unacquainted with the cause. On the contrary, he was doubtless cognizant of all that had been said and done by the "Great Light" that had shone forth so extraordinarily in the surrounding darkness; and being a Jew, **was not ignorant that when Christ (Messiah) appeared he would punish the wicked as well as reward the righteous. Let us never forget his condition is directly attributable to his sin and his unrighteousness. Remember Yeshua headed a blind man, and after the healing warned him to "sin no more or a worse thing would come unto him."** This "demonized" (mentally ill) man had a habit also of running at people to attack them, "so that," says Matthew, "no person was able to pass by through that way." Let the reader bear these things in mind, and he will understand how this son of Abraham, "When he saw Yeshua at a distance," came to "run towards him."

Though mad, and exceedingly fierce, he was not destitute of apprehension of evil. He recollected that Yeshua

was called "the Son of God the Most High," and that he possessed wonderful power. As he ran up, that power encountered him in the words, "Unclean spirit, from the man begone!"

**Answer for yourself:** From what you have learned in this article so far, was Yeshua casting an angel, a hellish imp or demon spirit from the pit of hell from the man or only healing him physically and emotionally? You should by now say "healing him physically and mentally."

The pronouncement of Yeshua laid him prostrate before the Lord. He fell down before him. He was afraid now, lest this power within Yeshua should be exerted against him as a sinner, as the power of his neighbors had been, to bind him with fetters and chains, which had no doubt proved very tormenting. He, therefore fearing punishment from the Messiah of God, exclaimed with a loud voice, "What hast thou to do with me, O Yeshua, Son of God the Most High? I conjure thee by God not to torment me!"

In this encounter between sinner and Yeshua, "the time" was not come for "the judgment". Yeshua's mission was one of mercy, which rejoiced against judgment; and of that mercy there was an abundance for him and his associate in woe (there were two). Yeshua then kindly asked him, "What is thy name?" But not yet in his right mind since suffering from some form of mental illness, he called himself "Legion" [meaning intensity again]; and gave as a reason, that he, and what Luke terms "demons," the intense affections which he lived with were many; that is, equal to many. "My name is Legion, for "we" are many" (remember plurality means intensity), or as Luke says, "because many demons (manifestations of his sickness) were with him." In other words, It is Legion (severely, severely sick); for I am demonized exceedingly fierce (very sick).

Still prostrate before him, and uncertain what was to become of him, "he" entreated Yeshua earnestly that he would not send "them" away from the country." Let us not misunderstand the context here, for here the man of unsound mind is the speaker. Under the impression that he was not alone, but in company with many, he says, "Pray do not send "us" out of the country! But send us unto the swine, that we may break in upon them." These two madmen had been accustomed to fall upon all that came in their way; and being still delirious, they wanted to likewise fall upon the swine and thereby drive the swine into the lake, thus choking them. These were the ravings of delirium as fruits of mental illness; and as the man called himself "many demons," Mark attributes these ravings to "all the demons" [the ravings of this madman was due to his mental illness], if indeed the reading is to be accepted, which is equivalent to attributing them to the man himself bearing that name.

At the crisis of the cure of these men, Yeshua concluded to adopt the suggestion to send the sickness and emotional disease into the swine.

**Answer for yourself:** Why does Yeshua follow the suggestion of the madman?

It was contrary to the law of God for men to raise swine for food since being classified by God and the Bible as "unclean" food. It was off-limits to mankind. It would be a vindication, therefore, of God's law, to destroy the whole herd as the judgment on sin; and Yeshua determined to do it. He undemonized the men [healed them mentally and physically], and demonized the swine [afflicted them with the same mental illness]. Matthew says that Yeshua ordered the unclean spirits of the men to "Begone!" that is, Be healed; and let your madness seize upon the swine. The result immediately followed. The men were forthwith restored to soundness of mind, while the maddened swine rushed violently into the lake, and perished in its waters.

## FINAL THOUGHTS ON SATAN

The concept of Satan, as found in the earliest books of the Bible, reveal little concerning him, but of that which is revealed it portrays him as an obedient creature. The reason we have different ideas concerning his obedience is that passages in the Old Testament referring to rebellious men and Kings have been mistakenly interpreted as if they referred to Satan which they do not. In Hebrew, and let us not forget that Yeshua is a Hebrew and believe the Hebrew doctrine of the Bible, the "Satan" is merely a servant of God who performs his service unto God by causing men to choose between "good and evil," thus causing man to reveal to both God and themselves what is really in their hearts. He acts as an adversary to man, but always on God's behalf. It was, for instance,



**Satan who stood in the path of Balaam's ass in order to prevent Balaam going where God did not want him to go. Through newer translations of this episode we see the writer referring to Satan as an "angel of the Lord", thus erasing the traces of the devil's honest youth.**

**This original Satan did admittedly have a tricky side to him, which is perhaps not surprising given his line of work is to test men and try to deceive them into disobedience. In "Job" it was he who suggested putting the old man to the test. Yet he did so strictly within the limits approved by the boss (God). The evil archrebel found in Christian and some limited later Jewish writers such as the Essenes was as yet nowhere in sight.**

**Even before the perversion of "dualism" [good god versus bad god] crept into Biblical Judaism in the return from Babylon captivity, the real rebelliousness attributed to Satan began to set in around the 7th century BC, when some Jewish scribes gave Satan a more sinister role in order to explain divisions in the house of Israel. How could David, the rightful king of the Jews, have imposed his unpopular polltax upon God's people? He must, it was said, have been under the influence of a mischievous being.**

**Similarly, writers who described the strife among Jews after the Maccabean revolt in the 2nd century BC cited an enemy of God who had fomented apostasy. Again we have the creation of an "evil" Satan in order to explain away the evilness of the human heart. This explained how even Jews could go badly wrong. Just blame it on another...namely Satan. Remove human responsibility for the results and effects of sin. Thus a few limited Jewish groups used the figure of Satan to recast their sectarian conflicts as battles between good and evil; that is, to demonize their opponents. Christians, which were in the beginning part of Judaism, then inherited a Satan whose name could be invoked to make demons of their adversaries: pagans, heretics and, perhaps most consequentially for European history, the Jews who had invented such a "role" for him in the first place. When Satan is seen in the setting of an evolving religion, his development from servant to fiend becomes comprehensible.**

**In the turmoil of 1st century Palestine, the gospels must be seen as a species of campaigning propaganda. St. Mark, for example, wanted to let the Romans off the hook in order to redirect the blame for Yeshua's death on to the unconverted Jews; it was they and not the Romans who were the immediate ideological rivals of the first Christians. The later gospel writers, particularly the gentile St. Luke, warmed to this theme. St. John went so far as to make Yeshua himself condemn the Jews as Satan's offspring. St. Matthew was more eager to establish Yeshua's claim to be the prophesied king of the Jews, so he tended to demonize not all of the nation of Israel but just recalcitrant factions of it.**

**By the 2nd century it was no longer the case that most Christians were converted Jews. For the Gentile Christian Church after the second century, in the absence of the Jewish authorities as Torah and Bible interpreters since the destruction of the Temple and the enforced dispersion from Jerusalem, the true understanding for the oral traditions concerning "demons" and "devils" was lost for the Gentile church and such traditions before the canonization of the New Testament lapsed back into the pagan backgrounds and superstitions. The challenge was no longer unconverted Judaism but paganism. It was the spirits pagans worshipped who had to be identified as the creatures of Satan. These "daimones" became for Christian writers "vile demons". The notion of the demonic developed the unambiguous connotation of evil that it bears today and which the vast majority of Christians world-wide accept out of a lack of understanding of its true Hebraic understanding.**

**There has always been much more to evil than the political dimension. But that dimension is far from being just history. Consider the words of a preacher at a Republican Party caucus in Louisiana on February 6th: "We knew Pat [Buchanan] could not lose, because God is looking for a man who will stand up...against the Devil's man now in the White House." Such vilification of a foe is not, as the liberalminded may think, an absurd misuse of the notion of Satan. It is, as we have shown largely what the new "role" of Satan was invented for.**

**I hope this article has been both enlightening and stimulating as we at Bet Emet Ministries endeavor to help you return to "the faith once given to the saints" which unfortunately we do not possess today without much study and repentance. May God bless your efforts to please Him! Let me leave you with a concluding**

though....according to the Laws of Noah as referenced by James in Acts 15 and Acts 21 as "necessary" and which "seemed good to us and the Holy Spirit" any belief in any form of dualism or cosmic duality of powers in cosmic conflict is considered blasphemy. Let us repent and return to the truth and the faith once given to the saints. Amen. Shalom.

*Want to know the truth about God and the Bible instead of your denomination's rhetoric? Contact Bet Emet Ministries for we do not want your money, only your attention for let us quote Yeshua: "how can you say you love me and not obey me?"*



## WHAT WAS THE JEWISH BELIEF ABOUT THE MESSIAH IN THE FIRST CENTURY?

*"I believe with complete faith in the coming of the messiah" (from Rambam's Thirteen Principles of Faith).*

**Answer for yourself:** What did Judaism teach about the Messianic Age in the first century?

**Answer for yourself:** What does Judaism have to say about the messianic age today and has its teachings changed?

**Answer for yourself:** What sort of person will the messiah be?

**Answer for yourself:** What is the purpose of a "messianic age"?

**Answer for yourself:** Would G-d allow belief in a false messiah?

Many people, both Jew and non-Jew, ask these and other questions about the Jewish belief concerning the coming of the messiah.

## WHAT ARE SOME OF THE SPECIFIC PROPHECIES THAT THE MESSIAH THAT THE JEWS EXPECTED WOULD FULFILL?

- Jews will lead in Spiritual Guidance (Zechariah 8:23)
- World Peace (Isaiah 2:4)
- The Nile River in Egypt will run dry (Isaiah 11:5)
- World Knowledge of G-d (Isaiah 11:9)
- No more Death (Isaiah 25:8)
- Resurrection of Ancestry (Isaiah 26:19)
- Ingathering of all Jews in Israel (Isaiah 43:5)
- Joy and Gladness to the Jews (Isa. 51:11)
- Non-Jews will help Jews materially (Isaiah 60:5)
- Each tribe will receive its inheritance (Ezekiel 37:14)
- Building of the 3rd Temple in Jerusalem (Ezekiel 37:46)
- No More Weapons of War (Ezekiel 39:9)

**Answer for yourself:** Did the above Messianic prophecies become fulfilled in and Yeshua or his ministry?

# WHAT CHRISTIANS NEED TO HEAR...WHAT JUDAISM BELIEVED ABOUT THE MESSIAH IN THE FIRST CENTURY

**The answer for the above question as to if Jesus fulfilled the Messianic prophecies in the first century is "NO"!**

The noun "prophecy" describes a "prediction of the future, made under divine inspiration" or a "revelation of G-d." The act of making a prophecy is the verb, prophesy. As you might be aware there is a great difference of opinion as to if the Messianic prophecies of the Bible have been fulfilled yet or not depending to whom you ask...a Jew or a Gentile Christian.

**Answer for yourself:** Why is that?

Simply said as you have been reading in our ministry's articles is that the Christian Bibles we have inherited as Christians and followers of Jesus are corrupted and falsified when compared with the Hebrew Bibles from which they were supposed to come. The prophecies concerning the Messiah have been altered in our Christian Bibles in many, many places and changed; many are created out of thin air or by the manipulation of the Hebrew Scriptures to create a "fulfillment" when in reality there were none. The Gentile world in the first century who knew not Hebrew nor the Hebrew Scriptures in their original state had no idea that the "corrupted versions" of them that they were presented later were not true to the original Hebrew. This can be said for the quotes of these falsified translations we find in the New Testament as well as many are nothing more than further quotes from the purposefully corrupted Greek translation by the Essenes that made their way into the Gentile's Old Testament.

This explains why the Jews look to the coming of their Messiah and do not consider Jesus as a serious Messianic contender since the Hebrew Scriptures were unfulfilled. You can change these Hebrew Scriptures all day long but the Jewish people who know Hebrew and their Hebrew Bibles know better. It is we uneducated Gentiles who do not! Yet when these same Hebrew Scriptures are forged and corrupted and adulterated almost beyond recognition by the Essenes and later the Early Church Fathers in producing their versions of the Sun-g-dman from the Jewish "human" Messiah then we have find that these literary falsifiers found the necessity to "create" fulfilled prophecies to give validity to their Solar creation...the Christ of Faith. The historical Jesus and the Jesus of history vanishes and the Christ of Cosmic faith moves to the forefront. As Christians and followers of Jesus who have never seriously studied their faith and the corruption of their Christian Bibles (both Old and New Testaments) then this information is startling to say the least. It is a horrible experience to learn as a Christian adult that your Christian Bible is forged in many, many places and that the "picture" presented to you concerning Jesus is a lie and because of this "skewed" picture of Jesus that your religious beliefs up to this point in your life has caused you to live in idolatry and blasphemy and you never knew it. This corruption of the true Hebrew Scriptures and their presentation as such in the Christian's Bible explains why the Jews don't accept this "Roman Gentile Jesus" of the New Testament; they are looking for a Jewish human Messiah that Moses and the Prophets spoke and not a Cosmic personification of the Sun transformed into an incarnational-virgin born Sun-g-dman who fails to fulfill the Hebrew Scriptures as stated above.

This might seem perplexing and almost impossible to believe to the normative Christian but I assure you is not to the Jew who knows his Hebrew Bible and the prophecies within it that has remained unchanged through the thousands of years that the Jewish people have died to preserve these precious Divine truths. The reason for such a dichotomy as found in Judaism and Christianity today concerning "fulfilled" vs "nonfulfilled" Messianic prophecy is simply because the Old Testaments of the Jews and Christians disagree extensively in the readings of the Prophets and the Writings from which many of these Messianic prophecies originate. **If one undertakes an unbiased study of such discrepancies, as I have which consumed me over 5 years, he will find that the Jewish Bible was purposefully corrupted when translated into Greek and many pagan astral and solar/sun-worship religious beliefs were mixed in the Greek translation by Hellenized Essene Jews of Alexandria, Egypt, which had long departed from normative Biblical faith. These Egyptian**

Hellenized Jews needed a divine book that give their group religious clout in Alexandria so they simply came up with one which did that would challenge the Jew's own book; but at the same time the Divine Revelation of YHWH was altered and few know of this today....that is unless you undertake critical and tedious study into these areas. Let me assure you that many have and their lives are never the same following such a study.

**Answer for yourself:** But how can that be...we both have the SAME Old Testament? **No we don't. As an ordained Christian Pastor I found out over years of intensive study and comparison of manuscript evidences that my Christian Bible and Old Testament was not accurate in hundreds of places when compared to the Jewish Hebrew Scriptures.**

**After such study I had to admit that in reality I did not really know what the true Messianic prophecies really were as I found out that my Christian Bible was full of many man-made created "fulfilled" prophecies that made it look as if Yeshua was fulfilling prophecy after prophecy, when in reality they were not Messianic prophecies in the first place. What is totally amazing is that many of these "fulfilled" prophecies that were later applied to Jesus were originally written concerning a sun-g-dman/savior of the Gentiles which had it's origin all the way back in Egypt and beyond. Rome just continued with what they already had...one more sun-g-dman was no problem for Rome which was into sun-worship anyway and let us not forget that ROMAN CHRISTIANITY gave us the New Testament. Your study has to begin here to find out the truth about the Messiah of Israel and the "sun-g-dman/savior of the Gentiles."**

So we must begin our study by coming to the realization that there is a major difference between a Messianic prophecy and a man-made non-messianic prophecy which is presented as such in the New Testament. We have to deal with each text in our Christian Bibles and compare it to the Hebrew first then trace it's translation into the Greek and later the English in order to verify to our own satisfaction that the Hebrew Scriptures have been translated correctly in our Christian Bibles. When we find those that are not then understand we have found not the truth but lies and these passages and the doctrines that they espouse must be rejected and in their place the truth of Biblical Judaism be inserted since it was to the Jews that G-d gave His Divine revelation and not the Gentile world.

***Eph 2:12 12 That at that time ye [Gentile world] were without Christ [Messiah], being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without G-d in the world: (KJV)***

**It is time to listen to the Jewish people as the light of the World and recover their truth; not only from them but their Bible as well.**

- What does Judaism have to say about the messianic age?
- What sort of person will the messiah be?
- What is the purpose of a "messianic age"?
- Why did G-d allow the belief in false messiahs to spread?

**Following this article will be an exhaustive examination of text after text to verify that we as follower of Jesus and as Christians we have the Divine truth that G-d intended we receive from Israel and their Bible. See these articles for yourself and the evidence will overwhelm you by what you learn and see for yourself. You only have to read!**

**IN CLOSING**



Many people, both Jew and non-Jew, ask these and other questions about the Jewish belief concerning the coming of the messiah. While an article of this size cannot possibly address such an important topic with the thoroughness that it deserves, it can present the basic points in the hope that it will lead to further study of the subject.

In his monumental work Mishneh Torah, Maimonides (1135-1204) spelled out the fundamental Jewish concept of the messiah as it was handed down by the Jewish people and their scholars, from generation to generation, from the time of the prophets. In his concise and lucid manner, the great Jewish philosopher and jurist herewith presents us with a clear picture of the promise which G-d made to the Jewish people.

## **MISHNEH TORAH, HILCHOS MELACHIM XI-XII**

"The King Messiah will in some future time come, restore the kingdom of David to its former power, build the Temple, bring together the scattered of Israel, and all the ancient laws will again be in force. Sacrifices will be offered, and years of release and Jubilees will be kept as prescribed in the Torah. Whoever does not believe in him, or does not hope for his coming, shows a lack of faith not only in the prophets, but also in the Torah. For the Torah testifies concerning him in the words: "And the Lord your G-d will again bring back your captivity, and show mercy unto you, and again gather you from all the nations. If your outcasts be at the ends of the heavens, from there will the Lord gather you, and the L-rd will bring you into the land which your fathers possessed" (Deuteronomy 30:3-5).

You must not imagine that the messiah must prove his messianity by signs and miracles, doing something unexpected, bringing the dead to life, or similar things. The principle thing is this: the statutes and precepts of our Torah remain forever, and nothing can be added to them or taken from them.

If, therefore, a descendant of David earnestly studies the Torah, observes what the written and oral Torah enjoins, causes all Israelites to act similarly, exhorts those who are lax in the performance of the commandments, and fights the wars of the Lord, he may possibly be the messiah. If he does not succeed, or is killed in war, it is certain that he is not the messiah promised in the Torah. He is like all the other noble and good kings of the House of David who have died, and G-d only caused him to rise in order to try us thereby, as it is said, "And of the wise some will stumble, and through them the people will be tested, purified, and made white, till the time of the end comes; for there is yet a vision for an appointed time" (Daniel 11:35).

Also, Jesus the Nazarene, who imagined that he would be messiah and was killed, is alluded to in the book of Daniel, as it is said, "And the sons of the transgressors among thy people will rise, in order to establish a vision, and will stumble" (Daniel 11:14). Can there be a greater stumbling then this? All the prophets said that messiah will be a redeemer and a savior to the Israelites, will bring together their outcasts, and will strengthen their obedience to the Divine precepts, but he (Jesus) caused destruction by the sword to Israel, the dispersion of those left, and their humiliation. He changed the law, and misled many people to worship a being beside G-d.

But the thoughts of the Creator of the universe cannot be understood by any human being, for the ways of men are not His ways, nor their thoughts His thoughts. For all the events connected with Jesus, and with Mohammed that rose after him, served only to pave the way for the King Messiah, who will reform all mankind and lead them to the unanimous service of G-d, as it is said, "For then will I turn to the peoples a pure language, that all may call by the name of G-d, and serve him unanimously" (Zephaniah 3:9).

How can this be done? Almost all people have, through them (Jesus and Mohammed) become acquainted with the idea of messiah, with the words of the Torah and the Divine precepts. Through them the knowledge of the Bible spread even unto the remotest islands and unto many nations 'uncircumcised' in heart and uncircumcised in flesh. These nations seek to justify their disobedience to the precepts of the Torah. Some of them say that these precepts are Divine, but are not in force at present, and were never intended to be permanent laws.

Others maintain that they must not be taken literally, as they are mere symbols, the meaning of which has already been explained by their 'messiah'. But when the true King Messiah will rise, he will prosper, be high and exalted. All will then at once know that it was falsehood what their fathers have inherited, and that their prophets and their teachers have misled them.

It is not because they desired to have dominion over all lands and nations and be honored by all people, or because they desired to have plenty to eat and drink and other pleasures, that the wise men and the prophets longed for the days of the messiah, but because they would then be at leisure to study the Torah and its teachings without being interrupted by any oppressor, and would thus make themselves worthy of life in the World to Come.

There will not be in those days any famine, war, jealousy, or quarrel, because the good things will be in plenty and even luxuries will be found everywhere. All people will busy themselves with trying to know the Lord. Therefore, the Israelites will be great sages, knowing things which are at present hidden. They will obtain a knowledge of their Creator as far as possible by human understanding; "For the earth shall be full with the knowledge of the Lord as the waters cover the sea" (Isaiah 11:9).

## **SPECIFIC PROPHECIES THE MESSIAH WILL ACHIEVE.....LET US NOT FORGET THIS WHEN READING OUR NEW TESTAMENTS AND ABOUT JESUS**

- Jews will lead in Spiritual Guidance (Zechariah 8:23)
- World Peace (Isaiah 2:4)
- The Nile River in Egypt will run dry (Isaiah 11:5)
- World Knowledge of G-d (Isaiah 11:9)
- No more Death (Isaiah 25:8)
- Resurrection of Ancestry (Isaiah 26:19)
- Ingathering of all Jews in Israel (Isaiah 43:5)
- Joy and Gladness to the Jews (Isaiah 51:11)
- Non-Jews will help Jews materially (Isaiah 60:5)
- Each tribe will receive its inheritance (Ezekiel 37:14)
- Building of the 3rd Temple in Jerusalem (Ezekiel 37:46)
- No More Weapons of War (Ezekiel 39:9)

*Remember: "A person lacking instruction cannot be truly pious, nor can a timid person learn. (Talmud, Avot 2:6)*

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# THE ORIGIN OF THE MESSIANIC IDEA IN JUDAISM

*The oppression of the Jews by the foreigner aroused in them thoughts of a Messiah and the need for a Redeemer!*

Though the Christian idea of the Messiah, or in Greek parlance, the Christ, is one of a divine redeemer, it is quite different from the older, Jewish conception of a Messiah, a warrior who would free them from their enemies and institute the kingdom of G-d on earth in which the Jews would be the elite.

The Messiah is perfectly described in the Book of Daniel written about 200 years before Yeshua [notice the real Daniel did not write it] when the Jewish state was oppressed by the Greeks. Even then Jews were seeking a Saviour.

*...and, behold, one like unto the son of man came with the clouds of Heaven, and came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Daniel 7:13 -14*

The description above should be familiar to most Christians as it parallels the description of the expected Messiah from the Gospel of John where we find more of a "super-human" Messiah than a "human" Messiah.

In the non-canonical **Psalms of Solomon**, written not by Solomon, the king, but by unknown authors between 70 and 40 BC - only about 70 years before Yeshua, we get a detailed description (edited here for brevity) of what Israel expected and looked forward toward in their Messiah. **In this book [The Psalms of Solomon] which is unfortunately not in our Bibles, the Messiah of the house of David shall gather the nation together and evict the foreigners from Jerusalem.**

- O G-d, raise up unto them their king, the Son of David that he may reign over Israel thy servant. And gird him with strength that he may shatter unrighteous rulers, and that he may purge Jerusalem from nations that trample her down to destruction. He shall destroy the godless nations with the word of his mouth. At his rebuke the nations shall flee before him. All nations shall be in fear before him.*
- Wisely, righteously he shall thrust out sinners from the inheritance. He shall destroy the pride of the sinner as a potter's vessel. With a rod of iron he shall break in pieces all their substance and he shall reprove the sinners for the thoughts of their hearts. And he shall purge Jerusalem making it holy as of old.*
- And he shall gather together a holy people whom he shall lead in righteousness. And he shall divide them according to their tribes upon the land, and neither visitor nor stranger shall remain with them any more.*
- And he shall judge the tribes of his people which has been sanctified by the Lord. And he shall not suffer*

- unrighteousness to lodge any more in their midst, nor shall there dwell with them any man that knoweth wickedness, for he shall know them that they are all sons of G-d.*
- And he shall be a righteous king, taught of G-d, over them, and there shall be no unrighteousness in his days in their midst, for all shall be holy and their king the anointed of the Lord. The Lord himself is king, the hope of him that is mighty is through his hope in G-d.*
  - He will bless the people of the Lord with wisdom and gladness, and he himself will be pure from sin, so that he may rule a great people and relying on his G-d throughout his days he will not stumble; for G-d will make him mighty by means of his holy spirit, and wise by means of the spirit of understanding, with strength and righteousness.*
  - His hope will be in the Lord: who then can prevail over him? He will be mighty in his works and strong in the fear of G-d; he will be shepherding the flock of the Lord faithfully and righteously and will suffer none among them to stumble in their pasture. He will lead them all aright, and there will be no pride among them that any among them should be oppressed.*
  - He shall judge peoples and nations in the wisdom of his righteousness. And he shall have the heathen nations to serve under his yoke.*

Take time and re-read the above description of the expected Messiah of Israel. You will note that a pacifist preaching goodwill to all men was not the Jews' best idea of a leader suitable to free them from the yoke of their oppressors. The chief heathen nation was, by the time of Yeshua in the first century AD, the Romans. The political position of the Jews under the Romans seemed hopeless. **Consequently popular Jewish hopes were of this imminent redeemer, this warrior king, born in the image of and of the line of King David, a supernatural being sent by G-d who would overthrow the foreigners, impose Jewish authority over the world and institute a kingdom of G-d on earth which he would rule assisted by the Jews as the elite. The Messiah had become a fervent belief.**

These visions of G-d giving dominion of a kingdom to his Messiah, an everlasting kingdom which encompassed all peoples and nations, ignited the torch of Jewish nationalism for several centuries. Leaders of varying degrees of credibility were to step forward from the death of Herod to the defeat of Bar Kosiba claiming to be the Messiah of G-d.

**Both the Hebrew word, Messiah, and the Greek word, Christos, mean one who is anointed, or rather it is always given as meaning one who is anointed. Actually Messiah is made up of the Egyptian root MS, as in Moses, meaning a child or, if the child is male, a son, and the Hebrew word, iah which is G-d. Thus Messiah means literally "Son of G-d".** The Christian gospel writer Matthew identified Jesus Christ with Moses, whose name is also of course "a son".

**Answer For Yourself:** If Moses is the Egyptian word for a son who was he a son of? If you know anything about Egypt and their religion Moses was the "son of G-d" or the "son of Ra."

**Answer For Yourself:** Was Moses also a Messiah? He was! Moses was adopted by Pharaoh's daughter who found him in the bulrushes. And a Pharaoh was a god (according to Egyptian religion).

Moses's brother, the priest Aaron, died and was buried at a place called Moseroth, Moserah or Mosera, the site of the Israelite camp near Mount Hor. Curiously Mosera can be read as Egyptian for Son of Ra or Son of G-d, Ra being the Egyptian word for god. The father of Moses and Aaron, according to the *Old Testament*, was Amram interpreted as the Hebrew for exalted people when it is plainly a corruption of the Egyptian Amun-Ra. Amun-Ra was the high G-d - Amun meaning the Hidden One - of the Egyptians. From the time of the pyramid builder, Cephren in the IVth dynasty all Pharaohs were considered to have been Ra's son, in other words they were Sons of G-d or Messiahs. Mosera is the purely Egyptian word from which the compound word Messiah was constructed. It is the same word, with roots in a different order, as Rameses, the name of several Pharaohs - Sons of G-d. One of the inscriptions of Rameses the Great records Amun-Ra addressing the Pharaoh with words familiar to a modern Christian:

*I am thy father. I have begotten thee like a god.*

The Pharaoh replies:

*I am thy son. Thou hast given me the power of a god.*

Thus both Moses and his brother were considered Sons of G-d, both were literally Messiahs. Moses and Aaron combine the roles of king, priest and prophet. Later David was identified as the Great King and Moses took the single role of the prophet, but it is plain that, in leading the Israelites out of Egypt, his role was that of king as well as prophet.

Jochebed, Amram's wife was also his Aunt. This ties in with the practice of the Pharaohs whose title came through the female line. Thus they usually married their sisters to become king but could marry their mother's sister - their maternal aunt - or even their mother - to succeed to the throne. Plainly the Israelites led away from Egypt by Moses, a Messiah, were thoroughly Egyptianised and ruled by a Pharaoh-like king, if not an actual dissident Pharaoh. It seems the word Messiah, a Son of G-d, came into the Jewish religion from Egypt.

## THE EVOLUTION OF THE MESSIAH CONCEPT

From the time of exile in Babylonia the word messiah took on the meaning of a G-d-sent saviour or deliverer. The Jewish concept was not of a divine Messiah: as the extract from the *Psalms of Solomon* makes clear, he was entirely human, though possessing G-d-given supernatural powers. Judaism had become strictly monotheistic - it had only one god and it was a heresy for Jews to think otherwise - even their Messiah could not be regarded as divine. A Jew proclaiming a Messiah as a god at the time of Yeshua would have been stoned for blasphemy. But it was no blasphemy to claim to be a Messiah, a man. Under the Romans most Jews felt they had suffered enough and were expecting a man of power backed by the supernatural might of G-d to lead the people to freedom. The idea of a saviour Messiah spurred Jewish nationalism. From 4 BC to 135 AD several Messiahs were proclaimed as the Jews yearned for an end to the trials and indignities of Roman rule. Each led an unsuccessful revolt and died.

## PARADOX: SUFFERING SERVANT VS A WARRIOR KING

Failure fertilized the growth of another concept, the suffering servant. The despised and rejected servant of G-d in *Isaiah* would suffer to redeem the world in a spiritual rather than physical sense. The suffering servant was a personification of the sufferings of the Jewish people rather than a model for their Messiah. But the Messiah had to be demonstrably of the highest morals as the moral judge of mankind. Possibly some Jews thought that suffering ensured great virtue and gave supernatural power. A suffering Messiah could have been part of G-d's plan to save the people. They expected the Messiah to suffer as the Jewish nation had. There is evidence of this in the Dead Sea Scrolls.

The contradiction of *Daniel* which pictured a glorious Messiah was resolved by the Messiah's glorious second coming when the world would end and the faithful would be saved. From this probably came the Christian idea of Christos meaning a divine redeemer, an incarnate G-d Yeshua who deliberately suffers, dies and is resurrected to atone for the inherent sins of mankind. Certainly the importance of the suffering Messiah concept largely emerged out of the events of the intertestamental years rather than before - many scholars believe it only reached prominence as a justification of Christianity.

Most ordinary Jews, though, were fed up with suffering. They had incessantly been humiliated by foreign rulers with only the Maccabees providing any hope. Submission had got them nowhere. Gentle Yeshua could not have fitted their preferred image - a warrior, a king David, a superman on the lines described in *Daniel*.





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## ORDER OF EVENTS IN THE MESSIANIC ERA

**Answer for yourself:** In spite of the failure of the Messianic prophecies to be fulfilled Christianity continually teaches that the Messiah has come in the person of Jesus/Yeshua. The Jewish people today do not recognize Yeshua as Messiah because of this failure of the Messianic prophecies to be fulfilled. Who is right?

The following is taken from Faith Strengthened by Isaac Troki, from pp32-38, and are paraphrased by me for the most part. These are signs that signal the coming of Messiah. When these things occur and are visible for all to see then and only then look up for your redemption draws nigh. You be the judge if these things occurred or were accomplished by Jesus during his earthly ministry or has happened since. Shalom.

- The ingathering of the Ten Tribes, and their union with Judah and Benjamin under the dominion of one king of the house of Judah (see Ezek. 37:16-22)
- The rise of Gog from Magog [Magog = from Gog], and their incursions into the territory of Israel (Ezek 38 and 39, also Zech 14:12)...
- The Mount of Olives shall be rent asunder (see Zech 14:4), "And his feet shall stand on that day on the mount of Olives, which is before Jerusalem, and the mount of Olives shall be rent asunder in the midst of the east and the west, so as to become a very extended valley"
- The river of Egypt dry up, and the Euphrates divided into 7 wadis, so that the exiles can cross them dry-shod prior to the gathering of the exiles of Judah (see Isaiah 11:15,16).
- Ezekiel 47 "...The waters issued out from under the threshold of the house eastward.... And by the river shall grow all trees for meat, whose leaf shall not fade, nor the fruit thereof be consumed. It shall bring forth new fruit according to his month. Because their waters they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine." See Zechariah 14:8, "And it shall be in that day that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea, in summer and in winter shall it be." Joel 4:18, "It shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters [many of the rivers of Judah are dry wadis, that flow only on occasion when there is a lot of rain]; and a fountain shall come forth of the

- house of the L-rd, and shall water the valley of Sheetim."
- The fulfillment of Zech. 8:23 "They will say (to the Jews), we will go with you, for we have heard that G-d is with you."
  - The annual pilgrimage of the remnant [after the war of Gog] of all nations to Jerusalem "to bow down to ... the L-rd of Hosts," etc. see Zech 14:17
  - The celebration of Shabbat, and the new moons by all the Gentiles.
  - The total extinction of idolatry. See Isaiah 2:18, "And the idol he will consume completely;"
  - Unity of faith shall prevail throughout the world. See Isaiah 45:23. "I have sworn by myself, a word of righteousness is gone out of my mouth, and shall not be reversed, That to me every knee shall bow, every tongue shall swear." Zech 14:9, "And the L-rd shall be a King over the whole earth; on that day shall the L-rd be one and His name one" ["i.e. the L-rd alone shall be worshipped and shall be invoked by His true name."--note from JPS Tanakh]

There are 10 more events to occur. This is only half of the list. NONE of them have occurred, so the messiah has not yet come in the opinion of the Jews, and let us remember it was to them he was promised. They, of all people, should know what to expect. If Yeshua is the Messiah these events were not accomplished by him or his followers following his resurrection. They yet await fulfillment. To those who say a second coming provides the platform for such fulfillments need look into what prompted the origin of such a teaching of a "second coming." After finding out that the original teaching of a "second coming" applied to the Essenes' Teacher of Righteousness originally, then we are hard pressed to say that such a teaching was a Divine revelation concerning Jesus. But yet not knowing the future only time will tell, but to say that Yeshua is "the" Messiah, when these Messianic events go lacking, must find the reason for such a declaration out of emotion only as the facts of history and the Jewish Bible do not lend support to such a belief. David Flusser, a very well known Jewish scholar today, says it best when asked if he thinks Jesus is the Messiah: "I will approach him and ask: 'been here before?'" Time will tell will it not?



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# WHAT DID G-D PROMISE US: A JEWISH MESSIAH OR A CHRISTIAN MESSIAH? #1

## THE JEWISH IDEA OF MESSIAH IN BIBLICAL TIMES

It is crucially important to make something very clear: The great Hebrew prophets were not seers, crystal-ball gazers, or magical diviners. "To prophesy," as the Hebrew language itself indicates, is "to give utterance" to great moral truths, not to deal in end-of-the world scenarios. These towering Jewish teachers spoke to their own generations, to men of high or low position without the least regard for power or rank—to all who flouted or perverted the moral law of G-d. They frequently risked their lives, and often suffered rebuke and privation.

But a strange fate was to overtake the words and pronouncements which these and other Hebrew prophets brought to bear on the events of their own time. Later generations, living under changed and dramatically different circumstances, turned back to these "prophecies" meant for their own time and endowed them with the magical powers of foretelling and prediction. To later generations, these prophecies were quoted as intended not only to foretell distant, unknown future events, but to be "signs" of the wonders G-d would perform against all manner of evil at the very end of time itself!

A few examples from Isaiah can help us understand how prophets came to be seen as "foretellers" of the distant future, rather than serving as moral prods to the corrupt rulers of their own day. In the eighth pre-Christian century, a prophet known as Isaiah, a native of Jerusalem, was pondering the question of how to save his beloved city, and with her, the entire kingdom of Judah. Isaiah had analyzed the efforts of King Pekah of Israel (in the north) and King Rezin of Aram to force his own kingdom of Judah into a coalition against the expanding Assyrian empire (Isaiah 7-8). He urged his own government not to enter any such alliance, warning that neither Israel nor its Aramean ally would succeed, and both would surely be defeated. Behold, he said, "a young woman shall conceive and bear a son, and shall call his name Immanuel . . . For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted" (7:14ff).

Jewish scholars are of one mind concerning what it was that Isaiah was trying to achieve. The historical context makes it abundantly clear that he was essentially analyzing the moral and political forces of the world in which he lived, hoping to convince his compatriots to accept his own analysis of the situation, as he understood it. Of course, the prophets used parables, similes, and metaphors; these helped to endow their eloquent public orations with drama and clarity.

Orlinsky describes the moment in this fashion:

Read in this light [Isaiah's parable] the reference to the young woman and her child becomes nothing more than a dramatic measure of time, a warning that before the unborn child will be old enough to know the difference between good and evil, the Lord will bring devastation on Judah's enemies. [Later Gentile Christian generations introduced an additional error, namely, that the pregnant young woman in question was a virgin. The Hebrew word in Isaiah 7:14, almah, means "young woman"—even one recently married

**—not Virgin.] A similar statement was made by Isaiah in this very connection about his own wife and child, whom he called symbolically Maher-shalal-hash-baz, literally, The spoil speeds, the prey hastes," the double name referring to the two kingdoms of Aram and Israel (Isaiah 8:1-4). Yet when passages of this sort were read in a later and wholly different set of conditions, as Christianity has done, they laid the basis for the common belief that the prophets were foretellers and that their gift was based not merely on their power of analysis of an immediate situation, but that it derived from divine inspiration and implied distant and mystical promises (Harry Orlinsky, Ancient Israel (Ithaca, New York: Cornell University Press, 1954), p. 157).**

Nowhere is such reading of the Prophets led to gross deception as when dealing with the "anointed" of G-d. Our term is in the English translated as "Messiah". Let us continue our investigation.

## THE ANOINTED ONE

**The biblical idea of the messiah is, nevertheless, rooted in the primary meaning given to it in the message and teachings of several Hebrew prophets. In' the Bible, a "messiah," literally "the anointed one," was the product of the prophetic belief that after the destruction of the Temple of Solomon (586 B.C.E.), G-d would restore his people to the land, under the rule of a descendant of the house of David. But the word "messiah" must be understood from its original biblical context. Anyone who was selected by G-d through his prophets to be the ruler of his people was regarded as "his messiah"—the anointed one.**

In this way, Saul, Israel's first king, was called "the Lord's anointed," and so were other kings like David and Zedekiah. Even King Cyrus of Persia, whom the Second Isaiah regarded as G-d's agent for destroying Babylonia and restoring Israel to its land, is called "G-d's anointed ones (45:1). **Always, and in every biblical case, the "anointed one" is a human, not a divine being. This is something the Christian Church has failed to realize!** And as for the connection to King David, Bible readers will remember that when the first Babylonian exile was indeed terminated and the people restored to their land, it was Zerubbabel, of the house of David, who led the restoration.

**Clearly, from the Hebrew Bible itself, there is no warrant whatever to consider the Jewish idea of a messiah in superhuman terms, or to endow "the anointed one" called "mashiach" with any of the miracle-making attributes which his first Jewish disciples had ascribed to Yeshua of Nazareth. Not a single word in the Hebrew Bible, Jewish scholars maintain, can be brought forward as proof that Yeshua as Messiah was already pointed to, in Hebrew Scripture, long before his own arrival in time. To arrive at that kind of messiah—a messiah with a capital "M"—who would become the Christian Christ, we have to look elsewhere. This is where it gets interesting.**

Having understood now, in general terms, what G-d promised the Jewish people concerning their "Messiah" to come, let us focus on how a Jewish Messiah became a completely different entity...a Gentile Messiah for the Christian Church.

**Answer for yourself:** Where, then, shall we look to find clues explaining the metamorphosis of a Jewish Messiah into a Gentile Christian Messiah?

## HOW THE MESSIANIC IDEA CHANGED IN RABBINIC TIMES

**The idea of a superhuman, anointed leader is the product of a much later time, and the result of changed circumstances. The view that G-d would send a Messiah (with a capital "M") at some early or distant future time to intervene directly in defending Israel against its oppressors—or for that matter, to protect all of the righteous against the wicked—is a development that occurs only in later**

rabbinic times, many centuries after the older Hebrew prophets. The trigger for these new views was, in fact, the oppressive, imperial rule of Rome. Seeking desperately to find some comfort and national hope in this difficult time of Roman oppression, Jews began to look for new answers that might mitigate their dark feelings of entrapment in the meshes of an all-powerful, arrogant, and pagan empire of Rome.

In these circumstances, which occurred only a few decades before the beginning of the Christian Era, a number of sects began to sprout within the Jewish community, each with a "formula" intended to serve as a way out of national despair. Many of these "sects" had their own rendition of Messianic salvation for Israel. One thing was common to all these Jewish sects; namely, they all needed and cried out for an imminent salvation from Roman oppression. Until recently, what we knew about the nature of some of these Jewish sects derived principally from the pen of the leading Jewish reporter of his times, the historian Josephus. From him we learn of the existence of at least four such groups: Pharisees, Sadducees, Essenes, and "the Fourth Philosophy." This last sect got its unusual name because Josephus described the first three sects as "philosophies," and lacking a name for the last, he merely gave it a number. It should be noted that since Josephus, although a Jew, was writing for Greek readers and often indulged in propaganda rather than straightforward reportage—we should read him with many grains of salt. For example, we must be very skeptical of his description of the Pharisees as Stoics and the Essenes as Pythagoreans. Moreover, it will soon become clear why we must not—indeed we can not—assume that these four groups of Josephus accounted for all the sects that may have existed. Of them, only two, the Pharisees and Sadducees, are mentioned in the New Testament, or in the Talmud of the rabbis.

Briefly, we can say that the Pharisees comprised the main rabbinical party. They asserted that henceforward, lay teachers, not only the priests, by reason of their learning and piety, could interpret Scripture. The second of these parties was the Sadducees, a priestly sect whose literal interpretation of the Torah-law the Pharisee-rabbis regarded as much too rigid. The latter were liberal, broad-constructionists, when it came to applying the traditional laws to their own times. The Sadducees, according to Talmudic sources, were a conservative, upper-class party of priestly aristocrats who, it is believed, derived their name from that of Zadok, the High Priest in the days of King David. Pharisees, called "perushim," in Hebrew, meaning the "people who set themselves apart from the rest of the community," and therefore since out of the mainstream of society, became the name given to these forerunners of rabbinic Judaism by the Sadducees. This epithet was intended derisively to suggest that the Pharisees were "schismatic," "deviationist," and "separatist." The Pharisees themselves usually referred to their own group as "haverim," or "members of the fellowship"; as "hahamim," the sages or teachers of Israel; or, as scribes, "soferim." From the Sadducees, we have inherited no literature at all, while the Talmud, that vast repository of law and learning which was accumulated from the first century B.C.E. to the sixth century C.E., is the product of the ruling Pharisee-party. As for Josephus' "Fourth Philosophy," we should understand it not as a "philosophy" at all, but as a band of activist "guerrillas," sporadic and loosely organized, whose answer to the oppressiveness of the Romans was more militaristic than spiritual.

But it is the Pharisees who set the stage for two separate, conflicting, and amazing phenomena. They first ensured Jewish survival after the fall of Jerusalem in 70 C.E. by expanding Judaism into a world religion, capable of and interested in receiving new converts into the fold. At the same time the "oral law," their Talmudic reinterpretations of biblical laws, created the conditions necessary for a national religion like Judaism to live on, even when its people were dispersed throughout the world, exiled from their beloved Jerusalem and its central sanctuary, the Temple.

It is within the matrix of these Pharisaic teachings that the rabbinic idea of the Messiah emerges, connected in spirit to the older expectations of the prophets, yet altered to a great extent to suit their view of the national crisis facing Israel under Rome. While the biblical prophets stressed the nature of the age called "the End of Days," the Pharisees focused, as well, on the person of their Messiah, who gives The Messianic age its very name. In their view, although the Messiah may be endowed with special powers, as the future King of Israel, he is a human being; only an agent of G-d, and never an atoning Savior as Christians later believed. He is expected to attain for Israel the idyllic



blessings of the prophets. He is a comforter of his suffering people, Israel. Never is he seen as a suffering, or atoning Messiah. He was to defeat the enemies of Israel, restore his people to the land, reconcile them with G-d, and introduce a period of universal, spiritual, and physical bliss. He was, indeed, to be many things in one: prophet, comforter, warrior, judge, king, and teacher of Torah! He would appear as the successor of the house of David, to rule his people "at the end of days." Then, at the climax of human history, the Messiah together with his people was to serve as the instrument by which the sovereignty of G-d was established on earth.

It would be a serious mistake and a grievous misreading of the Pharisees to conclude that they were seized by mystical leaps of faith, or that they had concentrated their spiritual energies on Forcing G-d's hand" to send a Messiah forthwith, quickly, to put an end to their earthly miseries under Rome. They were much more preoccupied with life on this earth, and in the process, centered their attention on performing mitzvot, divine commandments, here on earth, as prescribed in the Torah-law of Moses. It was in this essential way that they transformed Judaism into a system of monotheistic ethics. The Talmud, the recorded result of their efforts in this direction, is ample testimony of their dedication to the perfection of man and the building of a just society in this world.

Having understood the above, and understanding that Christianity accepts and teaches a completely different Messiah than the one G-d promised the Jews, as seen in the Old Testament.

The Christian, in order to uncover the origin of Messianic concepts he accepts today, has to look beyond the Pharisees to the various apocalyptic sects to find the roots for his Messianic beliefs. The Pharisees were indeed innovators, but still in the center of the conservative community life of Second Temple Judaism. The latter apocalyptic sects were on the fringe of Judaism. This is all the more revealing when we understand that Yeshua was a Pharisee and not an apocalypticists that advocated military uprising to bring in the Kingdom of G-d. To believe as Yeshua believed about the Messiah, one has to separate the beliefs of the Pharisees as over against the Essene apocalypticists concerning the Messiah.

## APOCALYPTICS: THE ESSENES AND THE "DEAD SEA SECT" AND THEIR INFLUENCE ON THE CONCEPT OF THE MESSIAH

The greatest archaeological excitement of the century, sometimes bordering on commotion, has been about the Essenes, who for so long had been regarded as a quaint and unique Jewish sect, but about whom very little was known. Like the Sadducees, the Essenes, it appeared until a few decades ago, had left the world without a trace; they had no known literature or written record. All of this changed with the discovery in the late 1940s of the now famous "Dead Sea Scrolls."

The Essenes, like other Jewish apocalyptic sects of the time, rooted their basic doctrine in their fervent expectation of the imminence of "the end of days." With its advent, according to Essene writings, evil was to be destroyed and Israel would finally be freed from the "yoke of the nations"—freed from its political and military subjugation by Gentile powers. In varying degrees of intensity, all of these sects shared a common belief: either preceding the great event, or during the "final era," G-d would raise up (some even believed had already raised up) for himself a community of "elect" who were destined to be saved, as a nucleus of the future Israel. For two hundred years, beginning with the first century B.C.E. until the fall of the Temple in 70 C.E., this relatively small but deeply pious sect had split off into a variety of highly organized communities—not unlike monastic orders—who had dedicated themselves to living in a state of religious purity to await the great day coming which they believed was soon to occur during their lifetimes.

For decades now, some scholars have been suggesting that since the dominant theme of early Christianity is the "renunciation of life," as part of its messianic expectancy, its connecting link to Judaism, if not its very origin,

was to be found in the Essene sect or some variant of it. Indeed, some like Heinrich Graetz, the great nineteenth century Jewish historian, believed that John the Baptist was himself an Essene—or at least deeply influenced by this unusual Jewish sect. He and other similarly minded scholars felt that if we could somehow know more about their beliefs and practices than Josephus had sketchily detailed, we might also find the "missing link" between Pharisaic Judaism and early Christianity. Then, in 1947, ancient Hebrew scrolls, dating to a time very close to the era of John the Baptist and Yeshua, were discovered near the Dead Sea. It was later determined that they were the work of a Jewish sect that dwelled nearby along the shore of the sea at a place called Qumran. Ever since, the sect of the scrolls was called the "Qumran or Dead Sea Sect," and to this quaint group the attention of a host of Jewish and Christian scholars around the world now turned. In their initial excitement, some were even sure that this was the very apocalyptic sect to which John the Baptist belonged, and from whose sectarian teachings he had drawn his repetitive refrain: "Repent now, for the Kingdom of heaven is at hand!"

This is not the place to delve deeply into the vast new scholarly literature that has been developing around these important archaeological finds. I believe, however, that it will simply no longer do for anyone seriously interested in understanding the origins of the Jewish-Christian schism to mouth old sayings about "the blindness of the Jews" in "rejecting" Yeshua. Let me explain in detail.

## A SUBSTITUTE JUDAISM...THE GIFT FROM THE APOCALYPTICS

We now discover that the models for the first Christians had pre-dated John the Baptist and Yeshua by over a century. These were Jews who lived as a small sectarian community at Qumran, presided over by their chief ruler and priest, their Teacher of Righteousness (or "Righteous Teacher"). They practiced a religious way of life that was already, one hundred and more years before the time of Yeshua, at the farthest fringes of the organized community. It was the sectarian Jews who had "rejected" current Judaism in whole by fleeing to the desert. It was they who established a "substitute" Judaism, not the organized community. It was they who established a "substitute" Messiah; the Messiah that the Christians hold sacred today instead of the Jewish Messiah of the Jewish Scriptures as found in normative Judaism.

## WHAT KIND OF A "SUBSTITUTE" JUDAISM WERE THEY PROMOTING?

They, the Essenes, lived an ascetic life, set apart from other Jews in their Judean desert habitat near the Dead Sea. According to one of their scrolls, "The Manual of Discipline," as scholars now call it, they were apocalyptic who had left the evil priests (Sadducees) in Jerusalem, to dwell together in ritual and ethical purity in the desert, there to await the coming of the Jewish messiah who would "right" all wrongs. Many investigators believe that these Essenes anticipated the arrival of three separate and distinctive messiahs within Dead Sea writings: a priest-messiah, a king-messiah, and a prophet-messiah. They ardently believed in the Torah-law of Moses, regarding themselves as its most pious and pure fulfillers, in contrast to the "wicked priests"—the Sadducees—who administered the cultic ritual in the Jerusalem Temple. As a community, they regarded themselves as constituting "G-d's elect" who had entered into a "new covenant" to help all of Israel return in purity to the first covenant, the law G-d gave them at the hand of Moses at Sinai. It was never their intention to do away with the Law or replace the Law of G-d with grace as we have been told today. The key personality of the sect was their Teacher-Priest. It was he who had led his followers into this new Mosaic covenant, formed them into this religious order, and instructed them in the meaning of the scriptures, adding his own teachings and prophecies. He remained the martyred leader of the order, adored, venerated, and expected to play a part in the messianic age of the future.

Some of the commotion created by the discovery of the sect's scrolls was centered in the mistaken conclusion some scholars had jumped to: they were sure that, at long last, direct evidence had been unearthed of Yeshua, and they loudly trumpeted their belief that Qumran's Teacher of Righteousness was none other than Yeshua himself! When all the clamoring had died down, and especially after dating tests of the documents were made, it became clear that Qumran's Teacher of Righteousness had lived almost a century before the time of Yeshua.

By now, many believe that this teacher may have been Onias the Righteous, who, according to Josephus, was stoned to death in 65 B.C.E. The scrolls refer to the "Wicked Priest" and to the "Man of the Lie," and it is suggested that the "Wicked Priest" referred to the leader of the Sadducees, and the "Man of Lies" to the head of the Pharisees. Both of these larger parties were opposed to Onias, and both seem to have blamed his death on the other. In any event, while other apocalyptic sects had stressed either the kingly or the prophetic attributes of the messiah they anticipated, the Qumranites were essentially geared to the ideal type of the messiah-priest, their Teacher of Righteousness, and believed that either he or one of his progeny would soon lead Israel in the imminent "end of days."

## THE DEAD SEA SCROLLS DEBUNK THE NOTION THAT THE JEWS REJECTED YESHUA...THE MISSING LINK HAS BEEN FOUND FOR THE JEWISH REJECTION OF YESHUA

What actually emerges from a careful study of this Dead Sea sect is a clear refutation of the claims of Christianity concerning Israel's "rejection" of Yeshua—not to speak of the recurrent physical and mortal terror which have been inflicted on generations of Jews in the name of those claims. It is wrong to use loaded words like "rejection" when describing the relationship of a far-out messianic sect like the Qumranites to the central Jewish community led by the Pharisees. The Pharisees did not accept the Essene theology. It is as simple as that. Since the people followed the Pharisees, they would neither accept Essene theology in mass. However, neither "totally" rejected the other or read them out of Jewish life. Theirs were simply different religious approaches to the overwhelming Jewish problem of their time: how to survive the Roman oppressor. The Sadducees had remained static, drawing their religious program and inspiration principally from the Temple, which they controlled. The Essene groups, of which the Qumranites, we now know, were an integral part, turned their minds away from this world, and sought to override and transcend the Roman problem, by relying on messianic intervention: peace and well-being for Israel would be achieved with the imminent "end of days." The Pharisees, or scribes, comprised the only party with an essentially pragmatic, this-world view, with a program that was compatible with the looming possibility of a broad and protracted dispersion of the Jews without the imminent intervention of a Messiah who would personally correct Israel's plight.

It was the Pharisees who gave meaning to the synagogue, as a "small sanctuary"—one that could survive anywhere in the world, even should the Temple fall or Jerusalem be destroyed. In their academies of Torah-learning, where they assiduously searched and re-searched the enduring and universal applications of Scripture, they set the stage for Judaism as a world religion. There, scholars, later to be known as Rabbis," sought to enlarge the meaning of the older biblical religion of cult and sacrificial altar, and to apply with new and creative spiritual energies the teachings of Moses and of the other Hebrew prophets. Although these Pharisees, like all other religious people, could not live only as rational men—they too, were deeply pious, and sometimes mystical—they did not eschew the rational. The Pharisees held to a patient messianism: they were unwilling to force G-d's hand, then and there, to bring an immediate end to human history. This, perhaps, is why the Pharisees regarded fellow Jews—the mystical Essenes and their like as persons unwilling or incapable of submitting to the day-to-day rational, human quest to overthrow evil and to build by just and ethical means the better world G-d had commanded as their Jewish duty. For the Pharisees, total and other-worldly absorption into the mystical realms of messianic speculation seemed to be an evasion of religious responsibility. Man needs G-d, they believed; but G-d, those Pharisees were bold to proclaim, needed man, as co-creator of the present and future human community. So now you understand the opposing theological conflicts between the Pharisees and the Essenes. It was a conflict over methodology more than it was over substance. Both believed in the coming of a Messiah, but how salvation and redemption was to be achieved lied at the core of the opposition.

*What is important for our study is the fact that Christianity adopted the Essenic view of the Messiah over that of the Pharisee position. Such is the division between Judaism and Christianity today.*

So now we have it, the "hard" archaeological evidence of the Qumran literature, and are thus able to open up the long-shut book of Essene history and religious thought. As a result, we also have a better fix on the question of the Jewish "rejection" of Yeshua and his Jewish followers, the sect of the "Nazarenes," who may be regarded as proto-Christians. Judaism did not reject Yeshua as Messiah, but as an Essene Messiah...as a Solar G-dman. Since this was Gentile Christianity's position, it had to be rejected as well. And we also have the so-called "missing link" between Judaism and Christianity, inscribed in the scrolls of that Essene-like sect, the Qumranites.

Upon analysis, however, the long-sought missing link turns out to be much more than a link; it is also our earliest source of radical Christian departure. Which is to say that several generations before the birth of Yeshua the Essene-Jewish movement which had served as a model, spiritual paradigm, and hope for Israel had already departed far out of the mainstream of Pharisaic Jewish life concerning the Messiah and the methodology of Messianic redemption. Had there been no Pharisees, Judaism would probably have died with the death of the Temple and the loss of Jerusalem. Pharisaic, or more properly, rabbinic Judaism, saved biblical religion for all men, and for all time. It saved the Jews from despair in exile, and from spiritual dehydration in their wide and vast dispersions. If it were not for rabbinic Judaism, the biblical books, prophets, teachings, laws—indeed, the monotheistic inspiration itself—would probably have become as strange, remote, and unknown to us as all the forgotten religions of the ancient world.

The scroll-discovery is also important as a reminder that the Jews of Qumran, like their fellow Essenes, had opted for a Judaism of another style, one that was not destined to survive within the Jewish world, but which, in effect, did become the cornerstone of the future Christian church. To the majority of Jews in their day, the Essenes and their various off-shoots seemed to have strayed very far from the biblically correct Judaism they were taught by their Pharisee teachers. It turns out, then, that the earliest forerunners of Yeshua and the Nazarenes were themselves fringe sectarian Jews whose philosophy and practice of religion was already regarded as unacceptable by the principal Jewish community, long before Yeshua even arrived on the scene.

With this new knowledge now at hand, it strikes me as willful and prejudiced for many Christians to continue to maintain even today, as they have steadfastly done for almost twenty centuries, that the Jews rejected Yeshua. It was not Yeshua, as such, they refused to follow, but also virtually thousands of their fellow Jews, members of one or another Essene-type sect whose apocalyptic fixations seemed to them excessive, non-rational, and thus unattractive. Yet were it not for Paul, it is possible that the Nazarenes would have remained within the Jewish fold, despite their minority status and their radical messianic claims. After all, there were other small Jewish splinter sects who had also made claims in behalf of a messiah of their own.

Continued in article #2



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# WHAT DID G-D PROMISE US: A JEWISH MESSIAH OR A CHRISTIAN MESSIAH? #2

## THE JEWISH IDEA OF MESSIAH IN BIBLICAL TIMES

In the previous article I shared with you the dynamics for how the Biblical Messiah and concepts concerning with him were altered by apocalyptic sects within Second Temple Judaism. As you saw for yourself you now understand how the apocalyptic Essenic believers in Messiah attached their beliefs to Yeshua in hopes of deliverance and salvation from the Roman yoke of bondage. Up to this time we have only theological diversity within Judaism. Notice I said "within Judaism". Now let us focus on how the Messianic Ideal, as taken from Jewish Scriptures, broke from Judaism and literally created for itself a new religion patterned after pagan mystery religions. Let us proceed.

## THE FOUNDING OF A NEW RELIGION...NO LONGER A VARIANT FORM OR SECT OF JUDAISM...BUT A PAGAN MANIFESTATION OF JUDAISM...THANKS PAUL.....

But with the coming of Paul, a generation after the time of Yeshua, the Nazarenes would wholly adopt his views—a theology so far removed from the strict monotheism Jews had nurtured that it would be obvious that Paul was, in fact, founding a new religion. Indeed, he himself understood this, for he had successfully held out against James, the brother of Yeshua, who had urged a "mission" only to their fellow Jews, while Paul turned his attention to the pagan, gentile world as the major target for his Christianizing. Paul's religion used Judaism as its base, but it was equally indebted to the pagan and Greek mystery cults he had known in his native town of Tarsus, in Asia Minor, while still known by his Hebrew name of Saul. Pauline religion was thus no longer only a variant form of Judaism and to expect Jews to accept his paganized reinterpretation of their own ancestral heritage as the "real Judaism" is not merely wrong; it is nothing less than far-fetched, wishful thinking.

**Answer for yourself:** In what way did Paul's new religion, which constitutes the basic Christian theology that has endured through the centuries, differ from, and even appear to subvert, the meaning of Judaism itself?

## PAUL THE THE PAGAN CULTS

The New Testament, as a result of Paul's radical revamping of Jewish doctrines and his borrowings from pagan cults, differs fundamentally in major respects from all Jewish literature, including the apocalyptic, messianic writings of some small sects; or the Dead Sea scrolls; or any rabbinic works. "The New Testament," writes one Jewish scholar, Tells us about the death of a god who was resurrected on the third day. Unless the death of a divine figure marks the end of an outworn religious cult, like the death of Pan, it can be given meaning only in terms of a scheme of salvation: and this is how the New Testament interprets it.



The death of Yeshua atones for the sins of mankind, who can escape damnation only by sharing in his death and resurrection.

**Answer for yourself:** Where in Jewish literature is the concept of the death of G-d to be found?

The answer is simple: nowhere.

Such a concept as the death of a g-d, associated everywhere in the ancient world with the renewal of nature in the spring, was banished forever from Judaism by its theology of a G-d superior to nature.

Hyam Maccoby, "Christianity's Break with Judaism," *Commentary*, August, 1984, p. 39, states: "Maccoby, correctly in my view, links Paul with the pagan Gnostic sects. Earlier, he wrote: 'It used to be thought that the Gnostic sects, of which there were many, were all heresies derived from Christianity, but it seems probable that Gnostic sects existed before Christianity began, and it may be closer to the facts to explain Pauline Christianity in terms of Gnosticism rather than the reverse . . . In Gnosticism there was a Savior (in Greek, 'Soter') who was one of a Trinity of divine beings . . . He redeemed mankind by his suffering and then ascended to Heaven to sit by the side of the Father in glory. An interesting and significant fact is that the Gnostic writings, even before the birth of Christianity, were bitterly anti-Jewish.' Accordingly, Maccoby pointedly concludes: The bulk of Paul's adherents certainly had a pagan Hellenistic background which enabled them to respond to the Gnostic aspects of his teaching" (*Revolution in Judaea* (New York: Taplinger, 1981), p. 88.

The above information is available to the reader from hundred of sources that exist today. This I assure you is not an isolated example or some weird idea I cooked up. The reason most are not aware is that they have never know that such materials exposing the falsehood of their Messianic beliefs exist. I found them by accident when looking and studying in-depth. Others who never study or look never find them.

**Answer for yourself:** But if this is the Jewish view, are there no Christians who see these matters in a similar vein?

Unfortunately, the answer is mostly negative.

**Answer for yourself:** What of Christian scholars? Are they not also committed to "objective research," and do they not also seek to reconstruct the past through true scholarship?

Again, the reply is hardly positive. Very few of them are willing to open up a wide and ranging discussion of these topics with laymen; and even within their own circles, a certain conservative reticence reigns—this because many academic Christians are also ordained clergymen, whose intention is to preserve the older tradition, not amend it. Their paychecks depend upon it. They continue to hold to the "consensus" of church tradition, for the most part. Few indeed have written for general consumption and discussion what A. Powell Davies has done so compellingly in his popular book on the scrolls:

*"The traditional view of the founding of Christianity taken by the typical layman is that Yeshua preached its gospel, died as Messiah and Redeemer, arose from the dead and founded the Christian church, which spread out through the world, beginning with the work of the apostles. Or, if he does not believe in the Resurrection, he supposes that the apostles, moved by the spirit of Yeshua, founded the church upon his gospel . . .*

*. . . In any case, he assumes the originality of Christian doctrine, and it does not occur to him that much of it existed previously (except perhaps as it was foreshadowed by Moses and the prophets), or that a great deal of it is indebted to sources that do not appear in the Bible.*

*What the layman does not know, and the scholar does, is that there were many Pagan deities for whom quite similar claims were made and in whose names were preached quite similar doctrines. Mithras was a Redeemer of mankind; so were Tammuz, Adonis, and Osiris. The view eventually taken of Yeshua as a Redeemer was not a Judaic*

*concept; nor was it held by the first Christians in Palestine. The Messiah the Jews and the Judaic Christians expected was not the Son of G-d but a messenger from G-d, not one who saved by blood-atonement but one whose salvation came from his rule of the earth in a Messianic kingdom....*

*... It was when Christianity spread out into the Pagan world that the idea of Yeshua as a Savior G-d emerged. This idea was patterned on those already existing, especially upon Mithras. It was the birthday of Mithras, the 25th of December (the winter solstice) that was taken over by the Pagan Christians to be the birthday of Yeshua. Even Sabbath, the Jewish seventh day appointed by G-d in the Mosaic Law and hallowed by his own resting on this day after the work of Creation, had to be abandoned in favor of the Mithraic first day, the Day of the Conquering Sun...*

*... In the Mediterranean area during the time of Christian expansion, nowhere was there absent the image of the Virgin Mother and her Dying Son. Originally, it was the earth itself that was the goddess, virginal again with every spring. Her son was the fruit of the earth, born only to die, and in dying, to be implanted once more in the earth, as the seed that would renew the cycle. This was the "vegetation myth" from which the drama of the "Savior-God" and the "Mater Dolorosa" was drawn, soon to be elaborated ...*

*... These examples are but the barest indications of what must be encountered in the quest for historicity in the New Testament scriptures ...*

*... This obviously does mean ... that when there are new suggestions, such as those arising from the discovery of the (Dead Sea) Scrolls, it is entirely appropriate to give them full consideration. If they are disturbing to the consensus, or quasi-historical field of reference, formerly arrived at by scholars, it may be because we need a new consensus (A. Powell Davies, The Meaning of the Dead Sea Scrolls (New York: New American Library, 1961), pp. 89-92).*

## DO YOU HAVE THE COURAGE TO RESEARCH WHAT YOU ARE SEEING FOR YOURSELF?

Several truths now emerge. In the first instance, there can be no doubt that in its origins what we now call Christianity was a Jewish sect. The first followers of Yeshua, we have seen, were sectarian Jews—not yet full-blown Christians—who differed from other Jews principally in believing that their messiah-claimant had not died but would soon return to resume his interrupted mission of liberating his people from Roman rule. It was Paul, as we have seen, tilting toward the pagans after the days of Yeshua, whose missionary zeal latched onto ideas anchored in the Greek and pagan mystery cults. In so doing, he denationalized Judaism, divided faith from Biblical facts, and transformed the meaning of the death of Yeshua into a world-wide invitation to share in the salvation offered by his atoning sacrifice. One would hardly expect the mass of Palestinian Jews, with their undiluted loyalties to their own people, to accept his bidding. But as the eminent classicist Michael Grant has shown, even "the Jews of Asia Minor [who were acculturated to Greek ideas] mostly rejected Paul because they regarded his doctrine of the divinity of Yeshua Christ as a blasphemous betrayal of their tradition of monotheism.

So Paul turned to the Gentiles instead, infusing his reinterpretation of Yeshua's message, at times, with some degree of Hellenism in order to make it more palatable" (Michael Grant, From Alexander to Cleopatra: The Hellenist World (New York: Charles Scribner's Sons, 1982), p. 79). In the process of becoming the Apostle to the Gentiles, Paul also became the "arch-apostate" of the Jews.

Indeed, Grant suggests that Paul not only **changed** but also **subverted** the teachings of Yeshua. "Comparisons," he notes, "between the instruction ascribed to Yeshua and to Paul scarcely even touch on the most vital difference between them. The faith which Paul himself came to hold, and desired others to hold with him, was faith in the Crucifixion and Resurrection of Yeshua Christ and in the consequences of those events for mankind. This was by far the most important part of his beliefs

and his preachings and teachings, and it means that they can scarcely be compared at all with those of Yeshua. For, even if Yeshua in his last days came to foresee his own violent death as in some way redemptive, this idea had manifestly not stood in the forefront of his ministry which, throughout his career, had centered instead upon the dawning and shortly to be consummated Kingdom of G-d. It was scarcely surprising, then, that Paul showed so little interest in Yeshua's life. What the two men preached was quite different, and the Christianity that we have today is largely Paul's creation" (Michael Grant, Saint Paul (New York: Charles Scribner's Sons, 1976), p. 194).

How Paul won the day in his desire to attract new converts has been pithily described by one acute observer:

The infant Church was split in twain on the issue of the validity of Mosaic precepts for Gentile proselytes. The Gentile converts brought with them into Christianity their own legalist and cultural system; they viewed with abhorrence the civilization and law of Jewry, both on theological and national grounds. Peter and the so-called "Judaizing" group championed the opinion that no Gentile could enter Christianity except through the gate of Judaism; Paul on the other hand urged the admittance of Gentiles without circumcision and observance of Jewish food-laws. The Council of Jerusalem discussed these problems and attempted to fix rules for future action. The Gentile group in the Christian communion triumphed; Paul, though at moments he relapsed into adherence to the Old Law, rejected its authority and literal validity for Christian believers (Louis I. Newman, Jewish Influence on Christian Reform Movements (New York: Columbia University Press, 1925), p. 9).

Paul, however, could never fully resolve the internal Jewish contradictions of his Christianizing theology, which, as I have been seeking to demonstrate, has remained at the heart of the continuing Christian problem. Paul needed to retain his ties to his Jewish heritage in order to validate Yeshua as the true Messiah. This is why some regard him as a Jewish "loyalist" who was still able to think of himself as a committed Pharisee even after his conversion. "Brethren," he said, I am a Pharisee, a son of Pharisees." (Acts 23:6.) Yet Paul also needed to discard the Jewish nation—his very own—as a living organism, since it was the essential vehicle of the ongoing expression of the fullness of the Jewish faith he was rejecting, as surpassed by Christ. It thus turns out that Paul needed the Jews for their past—but as for their future, as a "real-life" people, I believe that he needed them not at all. He was preoccupied as the Apostle to the Gentiles. The future he foresaw for Jews was only as a Christianized "Israel"—either converted in this life, or restored to Christ in the world to come.

Even when Paul referred to "Israel" as the "old stock whom G-d will not forever reject and which could flower again," which Israel did he really mean? "Paul takes Israel seriously," a Jewish writer correctly observed, "but it is an Israel in which no Jew believed. The Israel of Paul is a theological construction and a theological necessity; it is an intermediate device which must be employed [by him] that the pagan world be redeemed in Christ—at which point, hopefully in the spirit of Romans (11:1-24), G-d might return to graft on once more the broken shoots of the old stock of Israel. Israel is for Paul and for the Christian the first thought and the last [in the end of days] but the middle is all of Christ. Such a use of the presence of Israel cannot be less than a falsehood in our Jewish] sight."

In my view, I also see him as guilt-ridden, ambivalent, and, at times even a self-hating Jew, whose relationship to his Pharisaic roots after his "conversion to Yeshua" on the road to Damascus bears all the marks of the love-hate mechanism of many another apostate. To prove the zeal of their new love, they often go to odd lengths to reject their old one. Following what sociologist Lewis Coser has said about the nature of social conflict—"the closer the relationship, the more intense the conflict"—Paul's volatile and often contradictory views about the destiny of a Christless Jewry may perhaps be traced to his obsessive remorse and his wrenching, inner conflicts as an apostate Jew.

Finally, to conclude this discussion of what the generations after Paul had made of Yeshua as the Christ, I rely on the historical record to substantiate my claim that Christians have a moral, psychological, and spiritual

problem, not only with Jews and Judaism, but also with themselves. To that record I would also add this personal, admittedly, subjective, intuition: I continue to ask myself whether Christians— unwittingly, and even unconsciously—have perhaps often understood (as did Paul, on many introspective, mystical occasions) that it was *they* who were the renegades—from *Judaism*. It has been said that the renegade is one whose "attack on the values of his previous group does not cease with his departure, but continues long after the rupture has been completed." It strikes me that this psychological side of The Christian problem"—its "protesting too much" against Judaism for long centuries after the initial rupture took place—has not been sufficiently probed or discussed.

The position which sees Christianity as the religious heir of Judaism is a rather extravagant view, as we have seen. It should be clear that Yeshua himself could never repudiate, deny, revile, or wish to expunge his own people from the annals of history and of human hope. Even if, in the confusion or insecurity of their own hearts, some Christians still feel that they "owe" Jews nothing, they surely *owe Yeshua* this much: to resolve this Pauline-Christian problem they have made of the Jews, in his name. Shalom.



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# ANCIENT TRADITIONS OF THE MESSIAH...& THE BORROWING OF PAGAN CONCEPTS

**We have a hard task ahead of us.** Since growing up in Christianity, as did most of this ministry's readership, we grew up the the traditional Christian teachings concerning Israel's Messiah. We heard week after week the passages contained in the New Testament as applied to Jesus which in our minds convinced us that he is the Messiah of Israel. Over and over we heard the "oral traditions" concerning Jesus as recorded for us in the New Testament and over time the picture of Israel's Messiah was permanently fixed in our minds. Before Fortunately for me before Seminary I had begun to read books on the "Jewish perspectives" of Christianity and continued to do so after graduation. I knew the "Gentile Christian" stance on Jesus but was deficient on the "Jewish understanding" of Biblical Messiah. At that time I figured that there would be little difference between the two because I had been told my whole life by my spiritual authorities that the reason the Jews don't see in Jesus what I do is that G-d had chosen to "blind" them to this fact in order that I, an non-Jew, could see Jesus as the Messiah. But somewhere in my heart and mind I realized that this just did not make sense in light of the fact that G-d also had called Israel to be a light to the Gentile nations [you and me] concerning all things spiritual, and that included their Messiah.

**Answer for yourself:** How do we reconcile the picture of the Christian Messiah and the Jewish Messiah which are opposite in so many different theological positions?

Well there is a way of course but it is slow and tedious let alone expensive as one must equip himself with the necessary materials to engage in such a comprehensive study. Over the years of my Christian Pastorate I continued to read about a Jewish Jesus and contrast that with what I had been taught by my Gentile teachers. Slowly I began to see a different picture than the one presented in the New Testament concerning Jesus. As book after book was researched, as history was examined from hundreds of sources, and as I patiently prayed through these difficult times of reconciling my "Gentile beliefs about the Messiah" as over against the "Jewish beliefs about their Messiah" I came to the very troubling conclusions and it all began with the FACT that my Christian Book [The Christian Old Testament] was a forgery when compared with the Jewish Scriptures. This of course opened a can of worms of unlimited proportions. Since Seminary I was equipped to do the kind of studies that the normal Christian is not and I began to set out diligently to find the truth of the matter because I believed it mattered to G-d, Jesus, and should matter to me, what we believe since our actions or lack of them are related to our "religious beliefs." Along the way I discovered I had learned about a "Gentile Messiah" in the disguise of solar-g-dmen and what I thought was the "Jewish Messiah called Jesus" as pictured in the New Testament had little to do with Judaism. In fact such a "Christian Messiah" never lived because the Jesus of the Bible was a Jew who never departed from his faith nor ever displaced it in order to create a new religion like we have today in his name.

**Answer for yourself:** Need I remind you that he was a Jew and not a Catholic, Baptist, Methodist, 7th Day Adventist, let alone a Gentile?

Along the way I learned that my Gentile beliefs concerning Israel's Messiah had been contaminated with sun-worship and was aghast to find so. Then the horrible realization struck me; I was an idolator and never knew



it! That about killed me and through many profuse tears and prayers I begged G-d for forgiveness for allowing myself to be deceived in this most important part of my life. I realized that if I had loved G-d more than I did earlier in my life then I would have drawn closer to Him and in so doing my errors of religious belief would have been exposed sooner. I am a firm believer that the closer you draw to G-d in "truth and obedience" the light of His revelation expels the darkness in all parts of one's life; whether in conduct or beliefs. Today I live with the regret of lost time when my love for G-d was seen by Him, but not me, as an abomination. I hope to help multitudes reconsider these very important issues in their lives by making available the necessary information whereby they can not only become aware of the truth that has been held back from them by the anti-Semitic Gentile Christian establishments for almost two millennia, but be so challenged to begin such a through study on their own to see for themselves that the things I researched out and share with them are indeed the truths from G-d long kept from them. Having the ability to see both "sides" of the Messianic coin "so to speak" will the the reader be able to make an intelligent decision concerning these very difficult issues.

To begin such a study we must begin at the beginning. That means we must start with the Messianic idea of Israel and what G-d had taught them and what Israel was prepared to both know and recognize in their soon coming King.

## THE ANOINTED ONE

In Israel the term "anointed," from which we draw the term "messiah," was related to three different classes of people.

### The High Priest

**"Remarkably and characteristically, the term *Mashiah* - of which 'Messiah' is the Anglicized form - had preceded the Messianic concept by many centuries. Originally, in Biblical usage, it simply meant 'anointed', and referred to Aaron and his sons, who were anointed with oil and thereby consecrated to the service of G-d." - Raphael Patai, The Messiah Texts**

"And you shall put them upon Aaron your brother, and upon his sons with him, and shall anoint them and ordain them and consecrate them, that they may serve me as priests." - Exodus 28:41

"The legitimacy of the priesthood...was supposed to descend lineally from Aaron through the Tribe of Levi. Thus, throughout the Old Testament, the priesthood is the unique preserve of the Levites. The Levite high priests who attend David and Solomon are referred to as 'Zadok'- though it is not clear whether this is a personal name or an hereditary title." - Baigent, Leigh & Lincoln, The Messianic Legacy

"The High Priest, in particular, was termed 'the Anointed [*Mashiah*] of God'.

### The King

With the establishment of the monarchy, the same term was applied to the king: he was 'the Anointed of the Lord' because he was installed in the high office by receiving the sacrament of anointment." - Raphael Patai, The Messiah Texts

"The adversaries of the LORD shall be broken to pieces; against them he will thunder in heaven. The LORD will judge the ends of the earth; he will give strength to his king, and exalt the power of his anointed." - 1 Samuel 2:10

Solomon is anointed by Zadok, thereby becoming 'the Anointed One', the 'Messiah' - '*ha-mashi'ah*' in Hebrew." - Baigent, Leigh & Lincoln, The Messianic Legacy

"Your throne, O G-d, endures for ever and ever. Your royal scepter is a scepter of equity; You love

righteousness and hate wickedness. Therefore G-d, your G-d has anointed you [in the Greek of the Septuagint, *enchrisen se*, has made you Christ] with the oil of gladness above your fellows." - Psalm 45:6-7

## The Prophet

"A third type of the divinely elected, the prophet, could also undergo the ceremony of anointing: Elizah, we read, was commanded by G-d to anoint Jehu as king over Israel, and Elisha as prophet in his own place." - Raphael Patai, The Messiah Texts

"And Jehu the son of Nimshi you shall anoint to be king over Israel; and Eli'sha the son of Shaphat of A'bel-meho'lah you shall anoint to be prophet in your place." - 1 Kings 19:16

"Still in early monarchic days the person of 'the Anointed of the Lord' came to be considered sacrosanct: to harm him or even to curse him, was a capital offense." - Raphael Patai, The Messiah Texts

"But David said, 'What have I to do with you, you sons of Zeru'iah, that you should this day be as an adversary to me? Shall any one be put to death in Israel this day? For do I not know that I am this day king over Israel?'" - 2 Samuel 19:22

"A further development of this concept can be seen in the belief that G-d provided special protection to His anointed king. The Psalms contain several references to the idea of divine intervention for 'the Anointed of the Lord', the idealized Davidic king:" - Raphael Patai, The Messiah Texts

"Now I know that the Lord saveth His Anointed [*Mashiah*], He will answer him from His holy heaven With the mighty acts of His saving right hand." - Psalms 20:7

"While David was king of Israel (tenth century B.C.E.), the belief developed that his House would rule forever, not only over Israel but also over all the nations:" - Raphael Patai, The Messiah Texts

"The G-d who giveth me vengeance, And bringeth down peoples under me.... Therefore I praise Thee, O Lord, among the nations. And will sing unto Thy name, Who increaseth the victories of His king And dealeth graciously with His Anointed, With David and his seed for evermore." - 2 Samuel 22:48-52, Psalms 18:42-52

In the seventh century B.C.E., Judah and its capital were besieged by the Assyrians. Micah prophesied deliverance by someone from Bethlehem, the home village of the house of David, in terms that are resonant with Messianic expectations centuries later:

"Now you are walled about with a wall; siege is laid against us; with a rod they strike upon the cheek the ruler of Israel. But you, O Bethlehem Eph'rathah, who are little to be among the clans [or rulers] of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin [Hebrew 'goings out' ] is from of old, from ancient days [*olam* or from days of eternity]. Therefore he shall give them up until the time when she who is in travail has brought forth; then the rest of his brethren shall return to the people of Israel. And he shall stand and feed his flock in the strength of the Lord, in the majesty of the name of the Lord his G-d. And they shall dwell secure, for now he shall be great to the ends of the earth." - Micah 5:1-5

"The word '*olam*' is derived from the primitive root *alam*, meaning to veil from sight, to conceal. An analysis of the passages where *olam* appears shows clearly that the word does not express 'eternity' or 'everlasting' as it has been frequently translated in the King James Version. Rather, it simply expresses a duration, a time during which a person, thing, or state of a thing exists - literally an age of time which has a definite beginning and conclusion. the duration of an age in scripture is sometimes defined and sometimes undefined." - Dallas E. James, "Putting the Sword to Churchianity"

## ZOROASTRIAN PRECEDENTS FOR THE MESSIANIC IDEA

## The "Spirit of G-d" and the "Evil One"

"After the Exile of the Jewish people and later through contacts with Jews of the Diaspora in many parts of the Mediterranean world, Zoroastrian concepts influenced Jewish thought. Certain ideas about last things, salvation, and Satan (the Evil One) stem from Zoroastrianism." - Ninian Smart, The Religious Experience of Mankind

"...The Persian Mazda worshippers looked for the birth of a Savior from a virgin mother." - Frederick Thomas Elworthy, The Evil Eye

"We worship the guardian spirit of the holy maid Esetât-Jedhri, who is called the all-conquering, for she will bring him forth who will destroy the malice of the demons and of men." - Sacred book of Zoroaster

"The old Persian faith was an abstract and subtle religion, offering many new ways of looking at divinity and the idea of the holy. Its influence upon the minds of Jewish scribes and rulers, men like Nehemiah and Ezra, was probably greater than surviving evidence can show. There are, however, numerous hints of this influence in the Old Testament. The 'Spirit of G-d', for example, that moves on the face of the waters in the opening of Genesis is a most remarkable idea...Yet in surviving Persian writings the idea of a 'spirit of god' is a common one." - John Romer, Testament

"The Spirit of the Lord G-d is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed..." - Isaiah 61:1 (Deutero-Isaiah 5th C. B.C.E.)

"The Babylonian Captivity had exposed the Jews to the Zoroastrian pantheon, with its good gods headed by Ahura Mazda ('G-d of Light') and its bad god headed by Ahura Manah or Ahriman ('G-d of Darkness'). This led to the belief that the prolonged overlordship that outlasted the captivity was the fault of the bad gods, rebel messengers who has refused to obey Yahweh's orders.

"Alternative versions of the seraphs' original disobedience were postulated, the most popular being that they were the sons of the gods who had sired the giants by illegally recreating with mortal women. Such rebels had to have a leader, and since the concept of a divine antagonist, a Jewish Ahriman, had been assimilated before there was any speculation as to the antagonist's identity, he was simply styled the Enemy (*ha-satan*). The first reference to the Enemy as a male in Jewish mythology was made by Zechariah in 520 B.C.E." - William Harwood, Mythologies Last G-ds: Yahweh and Yeshua

"And the Lord said to Satan, 'The Lord rebuke you, O Satan! The Lord who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?'" - Zechariah 3:2

## Death and Resurrection

"Similarly, some of the optimistic Persian notions of the afterlife seem to have entered into the later *Books of the Prophets* in the Bible. A rare view of the traditional Israelite afterlife (the afterlife is not often mentioned in older biblical writings) is briefly glimpsed in the tale of Saul's meeting with the dead Prophet Samuel, who is 'called up' by the Witch of Endor (1 Samuel 28:7-21) from a kind of Hades; it is a shadowy survival." - John Romer, Testament

"The king said to her, 'Have no fear; what do you see?' And the woman said to Saul, 'I see a god coming up out of the earth.' He said to her, 'What is his appearance?' And she said, 'An old man is coming up; and he is wrapped in a robe.' And Saul knew that it was Samuel, and he bowed with his face to the ground, and did obeisance." - 1 Samuel 28:13-14

"But in the *Book of Isaiah*, which was certainly compiled after the Babylonian exile, a full-blown theory of death and resurrection is implicit throughout, a forerunner of one of the major themes of the New Testament." - John Romer, Testament

"Thy dead shall live, My corpses shall arise, Awake and sing Ye dwellers of the dust, For a dew of light is thy dew And the earth shall bring forth the shades." - Isaiah 26:19

"Greek *geenna* represents Aramaic *gehinnam*, which in turn represents Hebrew *ge-hinnom*, an abbreviation of the full title, 'valley of the son of Hinnom'. The name probably is that of the original Jebusite owner of the property. In the Old Testament this is a geographical term which divides ancient Jerusalem (Zion) from the hills to the south and west. It is the modern Wadi er Rababi, which joins the Wadi en Nar (the Kidron) at the southern extremity of the hill of Zion.

"The valley was a point on the boundary between Judah and Benjamin (Joshua 15:8, 18:16). This usage is reflected in Nehemiah 11:30. The valley had an unholy reputation in later Old Testament books because it was the site of Tophet, a cultic shrine where human sacrifice was offered (2 Kings 23:10; 2 Chronicles 28:3, 33:6; Jeremiah 7:31, 19:2 ff, 32:35). It is called simply 'the valley' (Jeremiah 2:23). Because of this cult Jeremiah cursed the place and predicted that it would be a place of death and corruption (7:32, 19:6 ff). The valley is referred to, not by name in Isaiah 66:14, as a place where the dead bodies of the rebels against Yahweh shall lie. Their worm shall not die nor shall their fire be quenched..." - John L. McKenzie in Endtime: The Doomsday Catalogue

"The authors of Enoch (150 B.C.E) [adapted] the physical Gehenna to the mythology of Zarathustra to produce an Essene/Pharisee purgatory, identical with the Christian Hell except for the lack of permanence. Prior to Yeshua, the Essenes had pictured Gehenna as a monstrous torture chamber that sinners needed to endure as the only method of cleansing them of their sins and making them fit for the afterlife of the saints. It was not...the suffering through which a sinner was purified, but rather exposure to the sacred power of Fire. Zarathustra did not quite deify Fire, but he saw it as an aspect of the divinity of Ahura Mazda." - William Harwood, Mythologies Last G-ds: Yahweh and Jesus.

"Their spirits are going to be thrown into a blazing furnace. They are going to be wretched in their immense agony, and into darkness and chains and burning flames...you will have no peace....We have been tortured and destroyed and not hoped to see life from day to day." - 1 Enoch 98:3, 103:7-10

The author of Revelation, over 200 years later, would write of how Hades itself would be consumed by fire: "Then death and Hades were thrown into the lake of fire. The lake of fire is the second death." - Revelation 20:14

## MESSIANIC PROPHECIES FROM THE AGE OF EXILE

### Cyrus the Great

"...After the period of exile, other major themes of both Judaism and Christianity also begin to appear in the Bible, not the least import of which is the idea of the Messiah - the 'Anointed One'. Cyrus the Great is the first biblical person to be given this title." - John Romer, Testament

(All books from Deuteronomy to 2 Kings were constructed from various texts, such as the court narrative of King David, by D, the Deuteronomist, most probably a single author living in the age of exile - c. 550-540 B.C.E. Deutero-Isaiah, who wrote about Cyrus, lived c. 530 B.C.E.)

"Thus saith the Lord...that hath said of Cyrus: 'He is My shepherd, and shall perform all My pleasure, even saying of Jerusalem, 'She shall be built', and to the Temple, 'Thy foundation shall be laid'."

"Thus saith the Lord to His Anointed [Messiah] to Cyrus whose right hand I have holden to subdue nations

before him....'I will go before thee and make the crooked places straight...' - Isaiah 44:28-45:2

"The Greek historian Herodotus claimed to know many different stories of Cyrus's death, but pointedly, he tells the version in which the king is berated by a queen of the barbaric Scyths. Far away beyond the River Oxus, Cyrus invades the Central Asian steppes, only to be told that he is thoroughly aggressive and 'insatiate of blood'. The Scyths then kill him in the ensuing battle and their queen fills a wine-skin with human blood, she seeks out Cyrus's corpse and stuffs the head of the 'Lord's Anointed' into the wine-skin to take the revenge which this man of war deserves." -Robin Lane Fox, The Unauthorized Version

"Later, biblical scribes redefined the term [Messiah] so that it came to mean, quite specifically, a son of the House of David, a defender of the Children of Israel who will establish a new era on earth and a new kingdom with its capital in Jerusalem." -John Romer, Testament

## Victory Over Gog and Magog

"The word of the Lord came to me: 'Son of man, set your face toward Gog, of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him and say, Thus says the Lord G-d: Behold, I am against you, O Gog, chief prince of Meshech and Tubal; and I will turn you about, and put hooks into your jaws, and I will bring you forth, and all your army, horses and horsemen, all of them clothed in full armor, a great company, all of them with buckler and shield, wielding swords; Persia, Cush, and Put are with them, all of them with shield and helmet; Gomer and all his hordes; Beth-togar'mah from the uttermost parts of the north with all his hordes--many peoples are with you'." -Ezekiel 38:1-6

"The shape of the future occupies a prominent place in the prophecies of Ezekiel, who lived in Babylonia....Among his prophecies are two which subsequently became the basic building blocks of the Messianic myth. One is that of the great apocalyptic war of Gog and Magog, and the other his famous vision of the dry bones." -Raphael Patai, The Messiah Texts

"And I saw, and behold, there were upon them sinews, and flesh came up, and skin stretched upon them on the top, but spirit was not in them. And He said to me: Prophecy to the spirit, prophesy Son of Man, and say to the spirit: Thus saith the Lord G-d: From the four winds come, O spirit, and breathe into these slain ones so that they may live! And I prophesied as He commanded me, and the spirit came into them and they live, and they stood upon their feet, an army, very, very great. And he said to me: Son of Man! These bones are all the House of Israel." -Ezekiel 37 7-14

## SON OF ADAM?

"In the Hebrew Bible, the phrase 'son of Adam' is used in three different senses.

1. The phrase is employed to refer to the human species as insignificant creatures in the presence of G-d."

"How then can a man be righteous before G-d? How can one born of woman be pure? If even the moon is not bright and the stars are not pure in his eyes, how much less man, who is but a maggot - a son of man, who is only a worm!" - Job 25:4-6

2. "The phrase was also used to identify human beings as next to G-d in the order of creation."

"When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the heavenly beings [or 'than G-d'] and crowned him with glory and honor. You made him ruler over the works of your hands; you put everything under his feet..." - Psalms 8:3-6

3. "The Jewish scriptures portray the human being as the agent to exercise control over every living creature



**(Genesis 1:28). This ideal decisively shaped Jewish visions of the end of history." - Robert W. Funk, Roy W. Hoover, and the Jesus Seminar, The Five Gospels**

**"G-d blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'" - Genesis 1:28**

**"Ezekiel claimed, in chapter after chapter (2:1, 3:1, 4:1), that Yahweh habitually addressed him as Ben Adam. This salutation, usually translated 'son of man', is more accurately rendered 'descendant of Adam', or simply 'human'. Because the title *ben Adam* carried the implication that the person so styled was the second Adam it came to be viewed as a title for the messiah, once the concept of a messiah was invented in post-exilic days. Both the Book of Daniel (7:13) and the Book of Enoch (46) referred to Ben Adam in terms that persons with a messiah-belief were bound to view as messianic." -William Harwood, Mythologies Last G-ds: Yahweh and Jesus**

**"Ever since Ezekiel, 'Son of Man' has been a designation signifying special nearness to G-d of the person so called."**

**Ezekiel's "prophecy of Resurrection in contemporary with the destruction of the First Temple of Jerusalem (586 B.C.E.). Ezekiel, however, had no Messianic idea in mind; the purpose of his prophecy was theological-political-psychological: he wanted to implant the belief in a speedy return to their own land into the hearts of the despairing Judean exiles in Babylonia."**

**"Just as Moses had brought the Children of Israel to the threshold of the Promised Land and then died, so the Messiah leads them to victory over Gog and Magog, culminating in the elimination of Armilus [their Satanic master], and then fades away, disappears from the scene." -Raphael Patai, The Messiah Texts**

**"As for you, son of man, thus says the Lord G-d: Speak to the birds of every sort and to all beasts of the field, 'Assemble and come, gather from all sides to the sacrificial feast which I am preparing for you, a great sacrificial feast upon the mountains of Israel, and you shall eat flesh and drink blood. You shall eat the flesh of the mighty, and drink the blood of the princes of the earth--of rams, of lambs, and of goats, of bulls, all of them fatlings of Bashan. And you shall eat fat till you are filled, and drink blood till you are drunk, at the sacrificial feast which I am preparing for you. And you shall be filled at my table with horses and riders, with mighty men and all kinds of warriors,' says the Lord G-d." -Ezekiel 39:17-20**

**"It is G-d who resurrects the dead, who judges the pious and the wicked, who sits with the saintly at the great feast, who pours wine into their cups, who entertains them by dancing before them, who teaches them the new Torah, and who receives the homage of the entire rejuvenated, and sanctified world. Where is the Messiah in all this? We are told nothing of him, and were it not that in the earlier phases of the Messianic myth we were assured that he would, after the ultimate victory, reign in Jerusalem as the Prince of Peace, we would not even suspect that he is present."**

**"Thus, and in this primarily, the Messiah proves to be essentially a Moses figure, and Moses to be the accurate prefiguration of the Messiah. Both are Redeemers, but neither of them has a part in the great era to whose threshold they lead their people at the price of their lifeblood." -Raphael Patai, The Messiah Texts**

**"In Christian tradition, where so much in the Old Testament is taken as a symbolic prefiguring of the events of the New, Moses is - inevitably, one might almost say - taken to prefigure Jesus, who was the superior and culminating figure." -David Daiches, Moses - Man in the Wilderness**

**"For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is G-d. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." -Hebrews 3:3-6**

## MESSIAH BEN JOSEPH AND MESSIAH BEN DAVID...IS JESUS IN ANY OF THIS?

"About half a century after Ezekiel, there lived in Babylonia the anonymous prophet of consolation and Israel's national restoration, usually referred to a Deutero-Isaiah. This great poet-prophet spoke repeatedly about the 'Servant of the Lord', describing the call, mission, sufferings, death and resurrection of this mysterious individual." -Raphael Patai, The Messiah Texts

"Behold, My Servant whom I uphold, My Elect whom My soul wanteth: I have put My spirit upon him; he shall send out justice to the nations." -Isaiah 42:1

"As to the identification of the 'Servant', there is no scholarly consensus to this day. The debate is divided into 2 camps: those who understand the "Servant" as the corporate nation of Israel and those few who believe in the the Aggadah, the Talmudic legend, and identify the "Servant" with the Messiah, and understands especially the descriptions of his sufferings as referring to Messiah ben Joseph."

"Messiah ben Joseph, also called Messiah ben Ephraim, referring to his ancestor Ephraim, the son of Joseph, is imagined as the first commander of the army of Israel in the Messianic wars. He will achieve many signal victories, but his fate is to die at the hands of Armilus in a great battle in which Israel is defeated by Gog and Magog. His corpse is left unburied in the streets of Jerusalem for forty days, but neither beast nor bird of prey dares to touch it. Then Messiah ben David comes, and his first act is to bring about the resurrection of his tragic forerunner." -Raphael Patai, The Messiah Texts

*After reading these short summary quotes it would seem that my Christian ideas concerning Messiah ben Joseph are completely wrong!*

"Wondrously show thy steadfast love, O savior of those who seek refuge from their adversaries at thy right hand. Keep me as the apple of the eye; hide me in the shadow of thy wings, from the wicked who despoil me, my deadly enemies who surround me. They close their hearts to pity; with their mouths they speak arrogantly. They track me down; now they surround me; they set their eyes to cast me to the ground. They are like a lion eager to tear, as a young lion lurking in ambush. Arise, O Lord! confront them, overthrow them! Deliver my life from the wicked by thy sword, from men by thy hand, O Lord, from men whose portion in life is of the world." - Psalm 17:7-14

"The tremendous cruelties of the age [of exile] were rejected in visions of a Second Coming leading to a new Heaven and new Earth. This vision, that had first been seen and recorded by prophets in Babylon, was now celebrated in the *Book of Psalms*, that wonderful collection of hymns ancient and modern designed for use in the new Temple that Zerubbabel built in Jerusalem [between 520 and 515 B.C.E.]. All illness, all wickedness will be banished from the earth, they tell us; Jehovah's Law will be written not on papyrus not on scrolls of vellum but on men's hearts, so that they will grow in understanding of their G-d. It was a dream of paradise, a paradise prepared for the nation that kept Jehovah's Law." - John Romer, Testament

"The Lord swore to David a sure oath from which he will not turn back: 'One of the sons of your body I will set on your throne. If your sons keep my covenant and my testimonies which I shall teach them, their sons also for ever shall sit upon your throne.' For the Lord has chosen Zion; he has desired it for his habitation: 'This is my resting place for ever; here I will dwell, for I have desired it. I will abundantly bless her provisions; I will satisfy her poor with bread. Her priests I will clothe with salvation, and her saints will shout for joy. There I will make a horn to sprout for David; I have prepared a lamp for my anointed. His enemies I will clothe with shame, but upon himself his crown will shed its luster'." - Psalms 132:11-18

"...The author of 4 Ezra [350 B.C.E.] unmistakably refers to the Messiah...when he puts words in the mouth of

G-d to the effect that after four hundred years (counted from when?) My son the Messiah shall die." - Raphael Patai, The Messiah Texts

"And whosoever is delivered from the predicted evil shall see My wonders. For My son, the Messiah, shall be revealed, together with those who are with him, and shall gladden the survivors four hundred years. And it shall be, after those years, that My son, the Messiah, shall die, and all in whom there is human breath. Then shall the world be turned into the primeval silence seven days, as it was at the first beginnings..." -4 Ezra 7:27-30

## THE THIRD SIBYLLINE ORACLE

"How beautiful on the mountains are the feet of him who brings the news, announcing peace, bringing good news, announcing salvation, saying to Zion, 'Your G-d reigns as king!'" - Isaiah 52:7

"The *Sibylline Oracles* comprise various Jewish and Christian poems, written in Greek and purporting to be the (often political and minatory) prophecies of various famous prophetesses of the ancient world."

The Third Sibylline Oracle, "written around the middle of the 2nd century BC in Egypt...tells how G-d sends a savior king who puts an end to all war and grants deliverance to the Jews. The reference is to some Hellenistic Egyptian ruler, either Ptolemy VI Philometor or his successor. The concluding section of the oracle prophesies a kingdom that G-d will raise up. The hopes of Isaiah are echoed as the Jerusalem temple becomes the goal of pilgrimage for all the nations, the conditions of paradise return, and universal peace prevails....All this is done by G-d, who is referred to throughout the oracle as 'the great King'. Additions were made to the Third Oracle in the 1st century BC. They prophesy the coming of a 'holy prince' who will rule over a universal kingdom, inaugurated by the fiery judgment of 'the great king, immortal G-d.' Again all this takes place on Earth." - John P. Meier, A Marginal Jew - Rethinking the Historical Jesus, Vol. 2.

"The Egyptian Sibylline tradition is remarkable for its lack of the otherworldly dimension so characteristic of the apocalyptic literature. There is no talk of angels and no expectation of resurrection." - John J. Collins, "The Kingdom of G-d in the Apocrypha and Pseudepigrapha"

## CONCLUSION

If you are somewhat acquainted with the history of Israel you are familiar with the captivity of Israel by Babylon. You might think that assimilation of "pagan-ideas" into Jewish beliefs only began with the Babylon captivity but I can assure you that is not true. Ever since Israel became a nation following the Egyptian experience and the Exodus we find the assimilation of neighboring Gentile country's religious beliefs in with the Jew's religious beliefs. It might be best said that the Jewish people were not against "borrowing religious beliefs" from those in which they had contact; either through travel, trade, war, etc. I realize that this is not comforting especially in light of the traditional Christian teaching that Israel was G-d's chosen people but the facts of archeology, Biblical history, linguistics, textual analysis, etc., all tell the same story. What is important for our study is the fact that the multitude of various religious concept concerning "the" Jewish Messiah were not an original idea with them. Many of these "beliefs" concerning the Messiah were picked up along the history of the nation by the various methods described above.

So as I have shown you the concepts of the Messiah are drawn from many ancient beliefs...some of which were pagan concepts.

**Answer for yourself:** Does this fact destroy the whole of the "Messianic concept" of Israel? No!

**This does not discount the reality of the coming redeemer promised by Samuel to David.** But we need to be aware that the picture of the Messiah we have inherited from our churches and synagogues

are build upon many different manifestations of "redeemer" type figures. What should concern both the Jew and the Christian is the ability to "filter out" those aspects of solar-myths which have become attached to the Jewish concept of the Messianic Redeemer over time. To this effort Bet Emet Ministries has devoted itself and continues to present such information to our valued readership. More in other articles in this series. Shalom.



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## WHAT WAS TO BE THE ROLE OF THE MESSIAH?

There were as you say many DIFFERENT beliefs regarding the Messiah among various groups of Jews in the BCE period.

To me it seems highly probable that the first-century Jewish Nazarenes in the time of Yeshua had a rather different understanding of "Messiah" from that of pagan converts later in the century. These pagan converts added a new ingredient, namely the notion of a divine Son of a divine Father and earthly mother, who can bring salvation -- a concept that looks far more akin to the divine son of a union between a god and a woman, prominent in so many first century Hellenistic religions of the pagan cultures from which the early Gentile converts came, than to the JEWISH understanding of Messiah son of DAVID as the anointed Crown Prince eligible to ascend the throne of Judah.

We do have two HEB/OT texts that point to the concept or symbol of an eschatological Messiah. One is Daniel 9:25-26, which appears to refer to a Jewish-style Messiah, the "anointed" one of David's line, who will rebuild Jerusalem (and presumably lay claim to the throne?). That idea seems par for the course, especially in light of the earlier text in Deutero-Isaiah (ch. 45:1) where the prophet identifies as "G-d's anointed" Cyrus (!), who, as Isaiah's listeners certainly knew, was not a biological son of David at all. This very fact points strongly to what has consistently been the primary Jewish view of the messianic role, i.e., that the Messiah will get the Jews and their land back together --either (as Cyrus in fact did) by sending Jewish exiles back to their land, or (as Yeshua's followers probably expected of him) by restoring Jewish hegemony over the land by kicking out the Roman rulers and restoring the Davidic throne.

Certainly (as someone pointed out earlier) that's what the Romans seem to have thought the Nazarenes were claiming about Yeshua - since this seems to be why they crucified him. As for a Messiah who can bring personal salvation and help people into the afterlife, I don't see where this was ever a Jewish view of the Messiah's task -- he was to be a Redeemer of the people and the land, but only G-d Himself had the power of individual salvation.

## WHAT'S THE PRACTICAL RELEVANCE OF THESE DISTINCTIONS?

It's surely significant that this separation between a redeeming Messiah and a saving G-d was perceived as so important by those who created the early Jewish liturgy, that they put it right at the beginning of the central Amidah prayer (recited three times daily by traditionally observant Jews). No doubt whoever composed it wanted to underscore at the outset the difference between a purely human Redeemer and a Divine Saviour, which Jews perceived as two entirely distinct concepts that had somehow become conflicted in Christianity. Year after year, I'm amazed at how few (Jewish, Christian, or other) have any awareness of these rather crucial differences between Jewish and Christian understandings of Messiah.



We need to be able to differentiate between an apocalyptic, eschatological messiah and the more mundane "anointed leader," who could be a king or a high priest.



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## WHAT ARE THE REQUIREMENTS FOR BEING “THE” MESSIAH?

- The revelation of his identity must be announced by Eliyahu haNavi (Mal. 3:1, 23-24).
- He must be a human being, born in the natural manner of natural parents (Isaiah 11:1).
- He must be a Jew (Num. 24:17, Deut. 17:15).
- He must be a member of the tribe of Judah (Gen. 49:10).
- He must be a proven direct descendant (natural son of natural son of natural son) of King David (II Sam. 7:12-16, Is. 11:10, Jer. 33:17, Ps. 89:29-38, I Chron. 17:11).
- He must be a descendant of Solomon and no other son of David (I Chron. 22:10, II Chron. 7:18).
- The Jewish people must be gathered from exile to their Holy Land (Is. 11:12, 27:12-13).
- The third Temple must be rebuilt, as will Jerusalem (Michah 4:1).
- There must be global peace (Is. 2:4, 11:5-9, Michah 4:3-4).
- He must prevail upon all his fellow Jews to :Torah observance with a complete heart and unfair commitment (Is. 10:20-22). Assumed as secondary evidence, or indications, under both this and the next criteria are linguistic proficiency, charisma, use of mass media, being a Torah-true Jew himself, and thus guiding his fellow Jews in G-d's ways.
- He must influence the entire world -- every individual of every nation-- to abandon and be ashamed of their former idolatry/paganism/atheism, and acknowledge and serve only the One True G-d of Israel (Is. 11:9-10, 40:5, Zeph. 3:9).
- He must execute justice (Is. 11:3-6).
- World leaders will honor him and send him gifts, for his right to rule Israel will be undisputed the world over (Is. 11:10, 42:1-4, 49:7-8, 23).

Most of the above are summed up nicely in Ezekiel 37:24-28. Note as well that nobody fulfilling even any 12 of the 13 above cannot have been or be the real Moshiach. Many groups of people, even learned Jews, have been fooled through history, not only by Christianity's founder and others (Bar Chochba, Shabtai Tzvi, bar Kochva,

etc.). May the "real Messiah" be revealed soon, speedily, and in our days. An honest assessment of the "true" Messianic prophecies in the Jewish Bible will reveal that Yeshua did not fulfill all of the above. This allows for the coming of Messiah for these to be accomplished. If it is a resurrected Yeshua or a "returning" Yeshua, so be it. But with the non-fulfillment of the "true" Messianic Prophecies then the identity of "the" Messiah remains a mystery. Only time will tell who the "real" Messiah is to be and if he has been here before. Arguing "emotional" sentiments does very little good, if not harm. Let the facts of the Jewish Scriptures speak for themselves and let this criteria, and this criteria alone, determine whom the Jewish Messiah is to be . The Spirit and the Bride say come.



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# WHAT KIND OF A MESSIAH DOES THE JEWISH BIBLE TEACH US TO LOOK FOR?

In the Hebrew Bible, G-d declared to Abraham, Isaac and Jacob that their descendants would inherit a land of their own. In later biblical history, Scripture foretells of a future redemption which will be brought about through an anointed agent of the Lord. Such a kingly figure, the early prophets maintained, would be a descendant of David and that his throne would be secure for all time. Eventually there arose the view that the house of David would rule over both the Northern and Southern Kingdoms as well as neighboring peoples. Later the eighth-century prophets such as Amos and Hosea predicted the destruction of the nation because of its iniquity, yet in accordance with the divine promise they prophesied that there would be an ingathering of the exiles and the dominance of the Israelites over surrounding nations. Such suffering was to serve as a means of moral reform: Israel is to endure devastation before such redemption can take place. Then the Lord will have compassion upon his chosen people and return them to their former glory. This message of destruction and restoration continued in the ministries of later pre-exilic prophets: for such figures as Isaiah, Micah, Zephaniah and Jeremiah G-d would in time deliver the Israelites - they would not be cut off forever. A new redemption, they proclaimed, would bring about a new spiritual life. In the post-exilic period, the message of hope and consolation was a predominant theme: again the prophets reassured the nation that G-d would be reunited with his people and Zion would undergo future glory. The theme of a future redemption was echoed in the Psalms: there, too, the promise of a future king became a predominant theme. Finally, the Book of Daniel predicts the coming of a divinely appointed deliverer-the Son of Man is to be given dominion over all the earth.

## FROM THE PATRIARCHS TO PRE-EXILIC PROPHECY

The term 'Messiah' is an adaptation of the Hebrew HaMashiah ('the Anointed'); in time it came to refer to the redeemer at the End of Days. **Although there are no explicit references to such a figure in the Torah, the notion of the redemption of the Jewish nation is alluded to in the promises made to the patriarchs.** Thus, in the Book of Genesis, Abraham is told that he will be the father of a multitude:

*And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves. (Genesis 12:2-3)*

Again, in Genesis 26:3-4 Abraham's son Isaac is told that his descendants will be as numerous as the stars and that through them all nations will be blessed:

*I will give all these lands, and I will fulfill the oath which I swore to Abraham your father. I will multiply your descendants as the stars of heaven, and will give to your descendants all these lands; and by your descendants all the nations of the earth shall bless themselves.*

**Finally, Isaac's son Jacob is reassured in a dream that his offspring will be as the dust of the earth, the source of G-d's blessing to all peoples:**

*And he (Jacob) dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of G-d were ascending and descending on it! And behold, the Lord stood above it and said, 'I am the Lord, the G-d of Abraham your father and the G-d of Isaac; the land on which you lie I will give to you and to your descendants; and your descendants shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and by you and your descendants shall all the families of the earth bless themselves.' (Genesis 28:12-14)*

**Although these verses do not express a clear conception of the Messiah, they form the background to the evolution of the doctrine of the deliverance of the nation.**

**In the Book of Samuel the notion of redemption through a divinely appointed agent was explicitly expressed: here Scripture asserts that the Lord had chosen David and his descendants to reign over Israel to the end of time.** Thus 2 Samuel 23 proclaims:

*Now these are the last words of David: The oracle of David, the son of Jesse, ... the anointed of the G-d of Jacob ... The G-d of Israel has spoken, the Rock of Israel has said to me: When one rules justly over men, ruling in the fear of G-d .... Yea, does not my house stand so with G-d? For he has made with me an everlasting covenant, ordered in all things and secure. (2 Samuel 23:1, 3, 5)*

**In this passage David is depicted as the anointed in the sense that he was consecrated for a divine purpose.**

**Of similar significance are the verses in 2 Samuel and 1 Chronicles where Nathan the prophet assured the king that his throne would be established for all time and that his throne would be secure forever.** Speaking to David about the construction of the Temple, he declared:

*Thus says the Lord of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel; and I have been with you wherever you went, and have cut off all your enemies from before you; and I will make for you a great name, like the name of the great ones of the earth. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place ...(2 Samuel 7:8-10)*

**This early biblical doctrine assumed that David's position would endure through his lifetime and would be inherited by a series of successors who would carry out G-d's providential plan. With the fall of the Davidic empire after the death of King Solomon, there arose the view that the house of David would eventually rule over the two divided kingdoms as well as neighboring peoples.** In the words of the eighth-century prophet Amos:

*'In that day I will raise up the booth of David that is fallen and repair its breaches, and raise up its ruins, and rebuild it as in the days of old; that they possess the remnant of Edom and all the nations who are called by my name,' says the Lord who does this. (Amos 9:11-12)*

**Yet despite such a hopeful vision of Israel's future, the pre-exilic prophets were convinced that the nation would be punished for its iniquity. Warning the people of impending disaster, Amos spoke of the Day of the Lord when G-d would unleash his fury against those who had rebelled against Him. This would not be a time of deliverance, but of destruction:**

*'Woe to you who desire the day of the Lord!', he declared. 'Why would you have the day of the Lord? It is darkness, and not light' (Amos 5:18).*

**Here the prophet portrayed such a day in the most negative terms:**

*Therefore thus says the Lord, the G-d of hosts, the Lord: 'In all the squares there shall be wailing; and in all the*



*streets they shall say, "Alas! alas!" They shall call the farmers to mourning and to wailing those who are skilled in lamentation, and in all vineyards there shall be wailing; for I will pass through the midst of you'. (Amos 5:16-17)*

For Amos the Day of the Lord will be bitter - feasts will be turned into mourning and songs to lamentation (Amos 8:10). Those who are secure in Samaria will go into captivity, and Israel will be driven into exile (Amos 6:7; 7:17).

For Amos, then, the Day of the Lord is the necessary result of sin: this fearful prediction serves as the backdrop to deliverance. Before Israel can be redeemed, the nation is to suffer exile, destruction and slaughter. Only after such terrible events will the house of David be restored to its former glory and the kings of the house of David rule over the ten tribes. At the time of salvation there will be an ingathering of the exiles and Israel will rule over all foreign powers.

Like Amos, Hosea believed that G-d would punish his people for their sinfulness. Predicting the end of the Northern Kingdom, he prophesied that the people will be exiled to Assyria and Egypt:

*They shall not remain in the land of the Lord; but Ephraim shall return to Egypt, and they shall eat unclean food in Assyria. (Hosea 9:3)*

Such suffering, however, is to serve as the means to moral reform. Israel is to endure the pangs of childbirth before redemption can come (Hosea 13:13). Such chastisement is to bring about repentance and dedication to the covenant. Then the Lord will have mercy on his chosen people and exalt them among the nations:

Hosea 6:1-3 1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. 3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. (KJV)

There is thus a direct link between destruction and redemption. According to Hosea, although the people shall be deprived of their king this situation will change once the Israelites mend their ways and return to the Lord:

*For the children of Israel shall dwell many days without king or prince, without sacrifice or pillar, without ephod or teraphim. Afterward the children of Israel shall return and seek the Lord their G-d, and David their king; and they shall come in fear to the Lord and to his goodness in the latter days. (Hosea 3:4-5)*

Echoing Amos, Hosea predicted that the Day of the Lord will be great and abundant: it will result in earthly prosperity and bliss:

*I will be as the dew to Israel; he shall blossom as the lily, he shall strike root as the poplar; his shoots shall spread out; his beauty shall be like the olive, and his fragrance like Lebanon. They shall return and dwell beneath my shadow, they shall flourish as a garden. (Hosea 14:5-7)*

The captives and the exiles shall return to their own land, and in another passage Hosea prophesied that the order of nature will be fundamentally altered:

*'And I will make for you a covenant on that day with the beasts of the field, the birds of the air, and the creeping things of the ground; and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety, (Hosea 2:18).*

Here in embryonic form is the concept of perfect peace in the end of days. Drawing faith from the closing chapters in the history of Northern Israel, both Amos and Hosea predicted a future age in which the glories of the Lord would be manifest in the land.

## FROM ISAIAH TO THE FALL OF THE SOUTHERN KINGDOM

The Book of Isaiah begins by explaining that what follows is an account of the prophecies of Isaiah concerning Judah and Jerusalem. In the first prophetic oracle the prophet presents G-d as disappointed with his people because of their iniquity. Nonetheless he predicted the eventual triumph of G-d's kingdom on earth:

*It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised above the hills; and all the nations shall flow to it, and many peoples shall come, and say: 'Come, let us go up to the mountain of the Lord, to the house of the G-d of Jacob; that he may teach us his ways and that we may walk in his paths.' For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. (Isaiah 2:2-4)*

This future vision, however, is overshadowed by calamity. In chapter 2 Isaiah levelled criticism against idolatry, foretelling that such rebellion against G-d will bring about the destruction of the Temple. After discussing the place of Assyria in G-d's providential plan of devastation, Isaiah returned to the promise of salvation. A child will be born, he stated, who will be the Prince of Peace yet this promise is placed into the context of G-d's dissatisfaction with his people. According to the prophet, G-d will use Assyria as an instrument of punishment. Only a faithful remnant will remain, from which a redeemer will issue forth to bring about a new epoch in the nation's history:

*There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him ... He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; ... The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together. (Isaiah 11:1-2, 3-4, 6)*

In another passage, the prophet presented a song of praise which is to be sung on the day of Israel's redemption:

*In that day this song will be sung in the land of Judah: 'We have a strong city; he sets up salvation as walls and bulwarks. Open the gates, that the righteous nation which keeps faith may enter in. Thou doth keep him in perfect peace, whose mind is stayed on thee Trust in the Lord for ever, for the Lord G-d is an everlasting rock.' (Isaiah 26:1-4)*

A contemporary of Isaiah, the prophet Micah prophesied in the Southern Kingdom from 750 to 686 B.C.E. Condemning both Samaria and Judah for their wickedness, he declared that G-d will bring about judgment of the people: Samaria will be reunited and the places of idolatry destroyed. Yet despite this dire prediction, the prophet wished to reassure the nation that it would not be utterly cut off. G-d, he stated, has a purpose for them in the future:

*I will surely gather all of you, O Jacob, I will gather the remnant of Israel; I will set them together like sheep in a fold, like a flock in its pasture, a noisy multitude of men. (Micah 2:12)*

Confident in the restoration of the people, he looked forward to an age of prosperity and fulfillment. Like Isaiah he predicted a time of messianic redemption. **All nations, he declared, will go to the mountain of the Lord and dwell together in peace;** in those days swords will be turned into ploughshares and each man will sit under his vine and fig tree:

*For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between many peoples, and shall decide for strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree, and none shall make them afraid. (Micah 4:2-4)*

The prophet Zephaniah was active in Judah during the reign of Josiah in about 625 B.C.E. Like the prophetic figures who preceded him, he warned against the nation's unfaithfulness: in his view, impending destruction would be the result of sinfulness. The great Day of the Lord is at hand, the prophet announced - it will be a time not of fulfillment but of calamity:

*a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements. (Zephaniah 1:15-16)*

Nothing will be able to prevent this outpouring of G-d's wrath; nonetheless, such devastation will not totally overwhelm the people. In the final part of his book, Zephaniah called on the Israelites to wait for G-d's vindication: he will gather the nations and pour out the heat of his anger. But at that time he will change the speech of all nations so that they will call on the name of the Lord and serve him with one accord. Knowing that their chastening is over, the people can exult. Certain of G-d's loving kindness, the nation can look forward to restoration and renewal.

*'Sing aloud, O daughter of Zion,' he declared. 'Shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem' (Zephaniah 3:14).* Confident of the future, the prophet declared in G-d's name:

*'Behold, at the time I will deal with all your oppressors. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth. At that time I will bring you home, at the time when I gather you together; yea, I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes,' says the Lord. (Zephaniah 3:19-20)*

In 626 B.C.E. Jeremiah was commissioned as a prophet during the reign of Josiah - his ministry continued until the destruction of Judah. Jeremiah's earliest prophecies date from the time of Josiah: Judah, he stated, had forsaken G-d and in consequence will be punished. What is now required is repentance: if the inhabitants refuse, G-d will send forth an invader to subdue the country:

*Flee for safety, O people of Benjamin, from the midst of Jerusalem! Blow the trumpet in Tekoa and raise a signal on Beth-hac-cherem; for evil looms out of the north. (Jeremiah 6:1)*

Although persuaded that the country was doomed, Jeremiah was certain that the Lord will not completely destroy his people: a remnant will return with a new king at its head:

*Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. (Jeremiah 23:5-6)*

In his view, this new redemption will bring a new spiritual life for the Israelites. The Lord will create a new heart for his people and pour out a new spirit upon them:

*Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says the Lord. But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their G-d, and they shall be my people. (Jeremiah 31:31-33)*

For Jeremiah, in this blissful time a noble king filled with fear of the Lord will rule over the people:

*Behold, the days are coming, says the Lord, when I will fulfill the promise I made to the house of Israel and the house of Judah. In those days and at that time I will cause a righteous Branch to spring forth for David; and he shall execute justice and righteousness in the land. In those days Judah will be saved and Jerusalem will dwell securely. And this is the name by which it will be called: 'The Lord is our righteousness.' (Jeremiah 33:14-16)*

## POST-EXILIC PROPHECY

Dwelling in Babylon, the prophet Ezekiel began his ministry seven years before the conquest of Jerusalem. Like the earlier prophets, he castigated the Jewish people for their iniquity - because they had turned away from G-d further punishment will be inflicted upon them. Yet, despite the departure of G-d's glory from the Temple, Ezekiel reassured the nation that it will not be abandoned:

*'Thus says the Lord G-d: I will gather you from the peoples, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel' (Ezekiel 11:17).*

In this spirit the prophet offered words of comfort and hope after the fall of Judah. In his view, G-d takes no pleasure in the death of sinners; what he requires instead is a contrite heart. Using the image of a shepherd and his flock, Ezekiel reassuringly declared that G-d will gather his people from exile and return them to the Promised Land:

*For thus says the Lord G-d: Behold, I, I myself will search for my sheep, and will seek them out. As a shepherd seeks out his flock when some of his sheep have been scattered abroad, so will I seek out my sheep; and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. (Ezekiel 34: 11-12).*

This prophecy is followed by a further vision of restoration - the Lord promises that cities will be reinhabited and their ruins rebuilt. Such national restoration, the prophet continued, will be accompanied by personal dedication to the law. This reassurance was reinforced by Ezekiel's vision of dry bones: although the nation had been devastated, it will be renewed in a further deliverance:

*As I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. And as I looked, there were sinews on them, and flesh had come upon them, and skin had covered them ... Then he said to me, 'Son of man, these bones are the whole house of Israel. Behold, they say, "Our bones are dried up, and our hope is lost; we are clean cut off." Therefore prophesy, and say to them, Thus says the Lord Cod: Behold, I will open your graves, and raise you from your graves, O my people; and I will bring you home into the land of Israel . . . And I will put my Spirit within you, and you shall live, and I will place you in your own land ...' (Ezekiel 37:7-8,11, 14)*

This vision is followed by a description of a future king who will rule over his people. Under his dominion Jerusalem will benefit from the promises of the covenant:

*My servant David shall be king over them; and they shall all have one shepherd. They shall follow my ordinances and be careful to observe my statutes. They shall dwell in the land where your fathers dwelt that I gave to my servant Jacob; they and their children and their children's children shall dwell there for ever; and David my servant shall be their prince for ever. (Ezekiel 37:24-25)*

Like Ezekiel, Second Isaiah was anxious to offer words of consolation to those who had experienced the destruction of Judah. In place of oracles of denunciation, the prophet offered the promise of hope and restoration. According to Second Isaiah, the Lord will return in triumph to Jerusalem as a shepherd leading his flock:

*'He will feed his flock like a shepherd, he will gather the lambs in his arms, he will carry them in his bosom, and gently lead those that are with young' (Isaiah 40: 11).*

All the world will witness this act of deliverance and declare that the G-d of Israel is Lord.

In chapter 49 the prophet depicted the servant of the Lord through whom salvation will be brought to the ends of the earth - he (singular pronoun referring to the whole of the nation) will be mocked and despised. This



theme is further developed in chapter 53:

He (singular pronoun referring to the nation) was despised and rejected by men; a man (singular pronoun again referring to the nation) of sorrows, and acquainted with grief, and as one from whom men hide their faces he was despised, and we (Gentile kings are speaking) esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by G-d, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed. (Isaiah 53:3-5)

Second Isaiah concluded with a vision of the future glory of Zion: G-d will be reunited with his people, and all will be fulfilled.

Echoing the predictions about the restoration of Zion in Second Isaiah, Third Isaiah emphasized the role of the Jewish people in G-d's providential plan. Through Israel's redemption all nations will be blessed, and the Temple will become a focus of worship for all peoples. Chapter 60 continues with a description of the glory of Zion. Jerusalem will be honored throughout the world because of G-d's greatness. This theme is developed in the next chapter which speaks of a figure on whom the Spirit of G-d will rest; he will liberate all captives, bring tidings to the afflicted, and rebuild Zion:

*The Spirit of the Lord G-d is upon me, because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; ... They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations. (Isaiah 61:1, 4)*

At this time Jerusalem will be acknowledged as the place where the Lord's redeemed dwell. Although G-d will judge those who have been unfaithful, the promise of restoration is offered to all who are loyal to him. Here Third Isaiah spoke of a new heaven and a new earth that will be created at the end of days:

*'For behold, I create new heavens and a new earth; and the former things shall not be remembered or come into mind. But be glad and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy . . . The wolf and the lamb shall feed together, the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt or destroy in all my holy mountain.'* (Isaiah 65: 17-18,25)

The prophet Haggai, together with Zerubbabel, engaged in the rebuilding of the Temple. In a series of discourses he described the glories of the rebuilt Temple. G-d, he declared, is with his people. No longer is he determined that they should be punished because of their iniquities as he was when he used the Assyrians and Babylonians to accomplish his purposes. G-d, he stated, will be victorious over Israel's enemies. In this context, he emphasized that the Lord has chosen Zerubbabel as his servant- he is to be G-d's signet ring:

*The word of the Lord came a second time to Haggai on the twenty-fourth day of the month, 'Speak to Zerubbabel, governor of Judah, saying, I am about to shake the heavens and the earth, and to overthrow the throne of kingdoms; I am about to destroy the strength of the kingdoms of the nations, and overthrow the chariots and their riders; and the horses and their riders shall go down, every one by the sword of his fellow. On that day, says the Lord of hosts, I will take you, O Zerubbabel my servant, the son of She-alti-el, says the Lord, and make you like a signet ring; for I have chosen you, says the Lord of hosts.'* (Haggai 2:20-23)

Zechariah, a contemporary of Haggai, also focused on the importance of rebuilding the Temple. Although the Lord had punished Judah by sending its inhabitants into exile for seventy years, the nation has suffered sufficiently. Now G-d's mercies will be made known to his chosen people - the land will prosper and G-d's dwelling will be established in Jerusalem. Prophesying about such a glorious future, Zechariah foretold that a king will come who will reign over the people. In a vision of hope, the prophet described this messianic figure who will be a descendant of David. He shall enter the city in triumph riding upon an ass:

*'Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your king comes to you;*



*triumphant and victorious is he, humble and riding on an ass, on a colt the foal of an ass' (Zechariah 9:9).*

According to Zechariah, G-d will redeem his people - he will strengthen them and bring them back to Zion; the inhabitants of Jerusalem shall be as though they had never been rejected:

*I will signal for them and gather them in, for I have redeemed them, and they shall be as many as of old. Though I scattered them among the nations, yet in far countries they shall remember me, and with their children they shall live and return. (Zechariah 10:8-9)*

Like Haggai and Zechariah, the prophet Malachi was a post-exilic prophet who was active after the exiles returned from Babylonia. In his view, Israel's sinfulness caused the Lord great distress. In order to remedy such transgression, G-d resolved to send his messenger to prepare the way for the Lord's entry into his Temple:

*'Behold I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight; behold he is coming, says the Lord of hosts' (Malachi 3:1).*

However, because of their iniquity the people will not be able to deal with such a message - the coming of the Lord will thus not bring about Israel's redemption. Rather, it will be like a refiner's fire which will purify the nation.

The prophet insists that the promise of G-d's forgiveness and restoration will be fulfilled. Even though Israel has been iniquitous, G-d will return to his people if they seek him. In a final section of the book, Malachi described the Day of the Lord: it will be a time of destruction for the wicked and reward for those who fear his name. In conclusion Malachi announced that **G-d will send the prophet Elijah before the Day of the Lord so that the nation will be reconciled:**

*Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes. And he will turn the hearts of the fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse. (Malachi 4:5-6)*

## THE PSALMS AND DANIEL

In addition to predictions about a future redemption of Israel found in the prophetic writings, the Book of Psalms contains numerous references to divine deliverance. The first of the messianic psalms begins with tumult. The world is in agitation - kings and princes have rebelled against G-d and his anointed. Yet, the Lord will prevail:

*He who sits in the heavens laughs; the Lord has them in derision. Then he will speak to them in his wrath, and terrify them in his fury, saying, 'I have set my king on Zion, my holy hill.' I will tell of the decree of the Lord: He said to me, 'You are my son, today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.' (Psalm 2:4-5)*

The allusion to the **enthronement of the king** is echoed in Psalm 110; here there is the same promise of victory over the enemies of the Lord:

*The Lord says to my lord: 'Sit at my right hand, till I make your enemies your footstool.' The Lord sends forth from Zion your mighty sceptre. Rule in the midst of your foes! (Psalm 110:1-2)*

**The subsequent verses promise defeat of Israel's enemies:**

*He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth. (Psalm 110:6)*

**Other Psalms, traditionally attributed to King Solomon, present a different picture of this future king: he is the righteous ruler and the guarantee of the nation's prosperity:**

*Give the king thy justice, O G-d, and thy righteousness to the royal son! May he judge thy people with righteousness, and thy poor with justice! Let the mountains bear prosperity for the people, and the hills, in righteousness! May he defend the cause of the poor of the people, give deliverance to the needy, and crush the oppressor! (Psalm 72:1-4)*

**For the Psalmist there is a fundamental link between the righteousness of the king and the fruitfulness of the land. Repeatedly the moral character of his rule is expressed:**

*For he delivers the needy when he calls, the poor and him who has no helper. He has pity on the weak and the needy, and saves the lives of the needy. From oppression and violence he redeems their life; and precious is their blood in his sight. (Psalm 72:11-14)*

**Continuing the theme of kingly rule, Psalm 21 states that the king is G-d's beloved whom he has given long life, victory, glory and majesty:**

*Thou has given him his heart's desire, and has not withheld the request of his lips. For thou doth meet him with goodly blessings; thou doth set a crown of fine gold upon his head. He asked life of thee; thou gavest it to him, length of days for ever and ever. His glory is great through thy help; splendor and majesty thou doth bestow upon him. Yea, thou doth make him most blessed for ever; thou doth make him glad with the joy of thy presence. (Psalm 21:2-6)*

**Connected with this notion of kingly rule, Psalm 132 contains G-d's promise to David that a scion of his dynasty will always reign in Israel:**

**The Lord swore to David a sure oath from which he will not turn back: 'One of the sons of your body I will set on your throne. If your sons keep my covenant and my testimonies which I shall teach them, their sons also for ever shall sit upon your throne.'** (Psalm 132:11-12)

**In summary then the Book of Psalms depicts the king as the Anointed of the Lord; he is placed by the Lord on his throne, proclaimed as his son, and appointed to maintain righteousness and justice throughout the land. Through his actions he conveys divine blessing to his people, fertility to the soil, and victory over foreign powers. Ruling over the entire world, his throne is established for all time.**

**Turning from the Psalms to the Book of Daniel, a different picture is given of such a divinely anointed deliverer. According to tradition, Daniel lived in Babylonia in the sixth century B.C.E. during the final days of the Babylonian empire; most scholars, however, contend that the book was written in the second century B.C.E. Chapters 7 to 12 consist of a series of dreams foretelling future events. The first was a vision of beasts - a lion, a bear, a leopard and another creature terrifying in appearance. Each of these beasts symbolizes an empire: the lion corresponds to Babylonia; the bear the Medo-Persian empire; the leopard that of Alexander the Great; the fourth Rome. The theme is that Babylonia will be succeeded by these other empires until G-d's everlasting reign will be established. Here Daniel referred to one like the Son of Man who will be given dominion over all the earth:**

*I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed. (Daniel 7:13-14)*

**In the next vision a ram representing the Medo-Persian kings is succeeded by a goat-this denotes the king of the empire established by Alexander the Great. According to some scholars Daniel 8:23-25 refers to the coming of**

**the Syrian King Antiochus IV, an enemy of the Jews:**

*'And at the latter end of their rule, when the transgressors have reached their full measure, a king of bold countenance, one who understands riddles, shall arise. His power shall be great, and he shall cause fearful destruction, and shall succeed in what he does, and destroy mighty men and the people of the saints.'*

These visions are followed by Daniel's prayer for deliverance despite the Israelites' sinfulness. Here Daniel appealed to G-d's mercy to deliver his people from their plight. In a response, Daniel was assured concerning the future of Jerusalem and the coming of the Anointed One:

*Seventy weeks of years are decreed concerning your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. Know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. (Daniel 9:24-25)*

This supplication is followed in chapter 10 by a vision of the last days. On the twenty-fourth day of the first months a man clothed in linen whose loins were girded with rich gold of Uphaz appeared on the Tigris. In a series of speeches, he strengthened and encouraged Daniel, revealing to him later kings who would reign during the period of Greek rule. This passage is followed by prophecies concerning an unknown king, and a final assurance that the Lord will remain faithful to his people:

*And there shall be a time of trouble, such as never has been since there was a nation till that time; but at that time your people shall be delivered, every one whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness, like the stars for ever and ever. (Daniel 12:1-3)*

**There you have it...a composite picture of what the Jewish people expected. This again is the same picture the non-Jewish believer must examine to find the truths about the coming Messiah. Shalom**



# WHAT WERE THE JEWS TOLD BY G-D TO EXPECT IN THEIR MESSIAH AND IN MESSIANIC TIMES?

One only has to be familiar with the Old Testament in order to understand what the Jews were told by G-d to expect in Messianic times. The selected passages are representative of the very many which are in the Bible. Of course, the Messiah has the function of presiding over the Messianic world, and his role as ruler is alone the reason for his being G-d's anointed! Therefore, the Messiah cannot be contemplated apart from the Messianic Era and the Old Testament Scriptures which define both him and what he is to both do and accomplish.

First, let's explain the word "Messiah." The Hebrew word "moshiach" is simply a word meaning "anointed one." Messiah or Moshiach is a title of honor which was given to ancient Hebrew kings. The Hebrew Messiah is to be a divinely appointed human being, with an earthly mission from G-d for the Chosen People and, through them, all mankind.

It is of interest to learn that the Bible does not always tell of a personality being the Messiah. Sometimes only Messianic occurrences are described, with G-d being the redeemer who brings about His people's rescue. At other times, the collective house of David, the whole people of Israel, is meant when expressing Messianic powers. It should be grasped that the Messiah is not described as the redeemer, but as the head of the redeemed people. G-d is the Redeemer of His people. The Lord's spirit and strength will be upon His anointed, yet, there is no merging of identity indicated. In other words, "the Messiah is not G-d"!

When the Messiah is mentioned as a person, however, he is certainly of lofty spiritual stature. He has wisdom, discernment and righteousness. He obeys G-d. He administers justice and judgment successfully as a perfect leader in the kingdom of G-d on earth, a kingdom which will exist eternally.

## A SNAPSHOT OF WHAT THE MESSIANIC KINGDOM...LED BY THE MESSIAH...WAS TO BE LIKE

The Chosen People will reside in G-d's kingdom in Zion forever. Israel's enemies will be destroyed. The Hebrew people will have material abundance and spiritual excellence! There will be full joy, fruitfulness, tranquility, safety, and well-being. The Torah will be perfectly followed in a new, profound way. G-d's laws will be written on the hearts of the people so they cannot be broken or neglected. The people will be spiritually perfect, free from transgression, and sin will be overcome. G-d's spirit will be in the midst of the people and the Temple will be rebuilt permanently.

Moreover, all nations will look to Israel's spirituality, praise it, submit to it, and through Israel's light be guided to G-d and religious excellence! Idol worship will end. Peace will cover the earth, with oppression, suffering, and war at an end. What a glorious vision of earthly bliss and spiritual perfection for the Hebrews and Gentiles

in Judaism's Messianics! It would be too mild to call it the supreme golden age of mankind, but that is, in essence, the vision.

It is plain that the promises of the Messianic times did not flower when a portion of the Hebrew people returned from exile in Babylon to Jerusalem. The Second Temple was not the Messianic Temple. No Messiah had built it. It was missing the Ark of the Covenant and essential holiness. Moreover, it was destroyed, which cannot be the fate of the Messianic Temple. Nothing which occurred during the time of the Second Temple approximates the Messianic expectations. Indeed, the consequences of captivity continued even in the return from Babylon. G-d promised all tribes would be returned and gathered, but they were not. And so, the Messiah is awaited and still awaited.

The people of Israel have been brought into great misery, almost total destruction, due to sinfulness through disobedience to G-d's Torah. But, G-d wants to bring His people back to righteousness, not to punish them only. Therefore, although harshly treated by G-d, the remnant will repent and return to G-d, be given His help, and receive great blessing in the latter days. This blessing is the redemption. At the time of the redemption the Jewish people will all be gathered from exile throughout the earth into the Promised Land. With Israel's enemies destroyed, the Chosen People will build the land to which they have returned and prosper there for eternity. As a light to the Gentiles, Israel will bring all the world to worship G-d and have spiritual perfection, all this while material abundance is the Jew's happy lot.

As a Christian Pastor for over 15 years I noticed that in the contemporary Christian Church that there is a profound ignorance of the Old Testament. That being so there is a profound ignorance as well as what the real Messianic promises made to Jewish people really are. When accustomed to reading the New Testament almost exclusively one is continually reinforced with prophecies being fulfilled on almost every page by Jesus. After many years of investigative research into manuscript evidence I came to the conclusion that there was just one major problem that the normative Christian was not aware. Namely, the many presented "fulfilled prophecies" in the New Testament suffered from several problems that the Christian would never be aware of; that being that these "fulfilled" prophecies as applied to Jesus thereby making him to be "the" Messiah were fraudulent when compared with the Jewish Bible from which they were supposedly translated!

- Jewish texts and phrases are lifted out of their places in the Hebrew Scriptures and given meanings in the New Testament which, at best, are forced as applied in the New Testament
- Preceding many of the prophetic verses which are quoted is the assertion, "What was said through the prophet was thus fulfilled." in this way the writers of the Christian Scriptures endeavored to show that the Tanakh anticipated and predicted the events recorded in the New Testament, when a close inspection of the Jewish Bible shows the clear adulteration of the passage as presented in the New Testament
- Those happenings, then, are presented as the fulfillment of the Hebrew Scriptures and are considered proof texts when again close examination of the Jewish Bible, when compared with these New Testament "fulfillments" will prove otherwise
- The techniques employed to establish proof include citation of verses out of context, mistranslation, and misquotation.
- Sometimes a figurative or poetic phrase is mistaken for a straightforward statement and vice versa.
- Sometimes sayings of different writers, living in different places, and in different centuries are run together.
- Often two or more of these methods are used in a single quotation.

Since the above has occurred on the pages of your New Testaments, and you are not aware, and coupled with that the lack of in-depth understanding of the Old Testament and the true "Messianic prophecies" I think it is well past time that the followers of Yeshua, as well as those who call themselves "Christians" become familiar with what the real Messianic prophecies are which were given to the Jewish people throughout their history by



the Prophets.

## THE SORROW...BUT YET THE PROMISE

**Leviticus 26:15-17,31,38,44, "And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant:. . . I will. . . appoint over you terror. . . and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you: and ye shall flee when none pursueth you. And I will make your cities waste, and bring your sanctuaries unto desolation,. . . And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands;. . . (If they confess). . . I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for Jam the Lord their G-d."**

**Isaiah 64:7,10-11, Isaiah 65:8-9, 19, ". . . for thou hast hid thy face from us, and hast consumed us, because of our iniquities. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste for my servants' sakes. . . I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her. . ."**

**Jeremiah 30:7-11,17, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will. . . burst thy bonds, and strangers shall no more serve themselves of him: But they shall serve the Lord their G-d, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will**

**save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, . . . and none shall make him afraid.**

**though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: . . . For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord. . ."**

**Jeremiah 32:42, "For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."**

**Hosea 3:4-5, "For the children of Israel shall abide many days without a king. . . and without a sacrifice. . . Afterward shall the children of Israel return, and seek the Lord their G-d, and David their king; and shall fear the Lord and his goodness in the latter days."**

**Amos 8:10, Amos 9:8,14-15, "And I will turn your feasts into mourning and all your songs into lamentation;. . . and I will make it**

**as the mourning of an only son, and the end thereof as a bitter day. Behold, the eyes of the Lord G-d are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. And I will bring again the captivity (gathering) of my people of Israel (to Zion), and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof, they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy G-d."**

**Nahum 1:12, "Thus saith the Lord;. . . Though I have afflicted I thee, I will afflict thee no more."**

**Zephaniah 3:19, "Behold, at that time I will undo all that afflict thee: and I will save her that halteth . . ."**

## VERSES THAT TELL G-D WILL COMPASSIONATELY GATHER

## **HIS CHOSEN PEOPLE FROM ALL THE WORLD INTO THE PROMISED LAND**

**Deuteronomy 30:3, 5, "... the Lord thy G-d will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy G-d hath scattered thee. And. . . bring thee into the land which thy fathers possessed, and thou shalt possess it. . ."**

**Isaiah 11:12, "And he shall. . . assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."**

**Jeremiah 12:15, "... after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land."**

**Ezekiel 34:13, "And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country."**

**Zechariah 8:7-8, "... I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: . . ."**

## **VERSES THAT TELL ISRAEL WILL BE FRUITFUL AND PROSPEROUS**

**Deuteronomy 28:11, "And the Lord shall make thee plenteous in goods, in the fruit of thy body, (cattle), (ground), in the land which the Lord sware unto thy fathers to give thee."**

**Isaiah 65:21, "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."**

**Jeremiah 23:3, "And I will gather the remnant of my flock out of the countries whither I have driven them, and will bring them again to**

**their folds; and they shall be fruitful and increase."**

**Joel 2:24, 26, "And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And ye shall eat in plenty, and be satisfied. . ."**

**Zechariah 8:12, "For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things."**

## **VERSES THAT TELL THERE WILL BE EVERLASTING HAPPINESS FOR THE HEBREW PEOPLE**

**Isaiah 25:8, "... and the Lord G-d will wipe away tears from off all faces; and the rebuke of his people shall he take away. . ."**

**Isaiah 35:10, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."**

**Isaiah 55:12, "For ye shall go out with joy, and be led forth with peace. . ."**

**Isaiah 61:3, "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness . ."**

**Jeremiah 31:4,13, ". . . (Thou) shalt go forth in the dances of them that make merry. . . . Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow."**

## **VERSES THAT TELL ILLNESSES WILL CEASE AND LONG LIFE BE GIVEN TO THE ISRAEL PEOPLE**

**Deuteronomy 7:15, "And the Lord will take from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee. ."**

**Job 5:26, "Thou shalt come to thy grave in a full age, like a shock of corn cometh in his season."**

**Isaiah 29:18, Isaiah 33:24, "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. And the inhabitant shall not say, I am sick . ."**

**Isaiah 65:20, "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old. . ."**

**Zechariah 8:4, ". . . There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age."**

## **VERSES THAT TELL THERE WILL BE SAFETY AND NO FEAR IN THE PROMISED LAND FOR THE CHOSEN PEOPLE**

**Isaiah 54:13-14,17, ". . . great shall be the peace of thy children. Thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. No weapon that is formed against thee shall prosper. ."**

**Jeremiah 46:27, "But fear not thou, O my servant Jacob, and be not dismayed, O Israel:. . . Jacob shall return, and be in rest and at ease, and none shall make him afraid."**

**Ezekiel 38:8,11, ". . . and they shall dwell safely all of them. And thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest that dwell safely, all of them dwelling without walls, and having neither bars nor gates,"**

**Zephaniah 3:13,15, ". . . for they shall feed and lie down, and none shall make them afraid. . . . thou shalt not see evil any more."**

**Zechariah 14:11, "And men shall dwell in it, . . . Jerusalem shall be safely inhabited."**

## **VERSES THAT TELL OF WORLDWIDE PEACE**

**Psalms 72:7, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."**

**Isaiah 32:18, "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;"**

**Ezekiel 39:9, "And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the**

**weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears. . ."**

**Hosea 2:18, ". . . and I will break the bow and the sword and the battle out of the earth, and will make them to lie down softly,"**

**Micah 4:3-4 (Isaiah 2:4), ". . . and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid. . ."**

## **VERSES THAT TELL OF WILD ANIMALS CAUSING NO HARM**

**Isaiah 11:6,9, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together;. . . They shall not hurt nor destroy in all my holy mountain. ."**

**Isaiah 65:25, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."**

**Ezekiel 34:25, "And I will. . . cause the evil beasts to cease out of the land: and they shall dwell softly in the wilderness, and sleep in the woods."**

**Hosea 2:18, "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground:. . . and will make them to lie down safely."**

## **VERSES THAT TELL THE ENEMIES OF G-D'S CHOSEN WILL BE DESTROYED**

**Isaiah 14:2, Isaiah 41:11, "... and the house of Israel. . . shall take them captives, whose captives they were; and they shall rule over their oppressors. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish."**

**Jeremiah 30:16, "Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey."**

**Daniel 2:44, "And in the days of these kings shall the G-d of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms. . ."**

**Joel 3:19-20, "Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever. . ."**

**Micah 5:9, "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off"**

## **VERSES THAT TELL ISRAEL WILL RECEIVE HER FORMER ENEMIES' WEALTH AND SERVICE**

**Psalms 2:8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."**

**Isaiah 60:5-6,10,12,14, ". . . the Gentiles shall come unto thee. they shall bring gold and incense;. . . And the sons of strangers shall build up thy walls, and their kings shall minister unto thee:. For the nation and kingdom that will not serve thee shall perish;. The sons also of them that afflicted thee shall come bending unto thee; and**

**all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel."**

**Isaiah 61:5-6, "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. . . . ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."**

**Zephaniah 2:9, ". . . the residue of my people shall spoil them, and the remnant of my people shall possess them."**

**Zechariah 14:14, "And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance."**

## **ISRAEL'S REDEEMER IS THE LORD G-D OF ISRAEL**

**Job 19:25, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth;"**

**Psalms 19:14, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."**

**Isaiah 48:20, ". . . The Lord hath redeemed his servant Jacob."**

**Isaiah 49:7, "Thus saith the Lord, the Redeemer of Israel. .**

**Isaiah 49:26, ". . . and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty One of Jacob.?"**

## **VERSES THAT TELL THE CHOSEN PEOPLE WILL BE PRAISED AND CALLED GREAT BY THE NATIONS BECAUSE OF ISRAEL'S SPIRITUAL EXCELLENCE, WHICH IN TURN WILL BLESS THE WORLD**

**Genesis 12:2-3, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; in thee shall all families of the earth be blessed."**

**Genesis 18:18, "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him."**

**Isaiah 61:6,9, Isaiah 62:12, "But ye shall be named the Priests of the Lord: men shall call you the Ministers of our G-d: . . . And their seed shall be known among the Gentiles, . . . all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called Sought out, A city not forsaken."**

**Malachi 3:12, "And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."**

**Zephaniah 3:19-20, ". . . I will get them praise and fame in every land where they have been put to shame. . . for I will make you a name and a praise among all people of the earth. . ."**

## **VERSES THAT TELL ISRAEL WILL BE FREE OF SIN**

**Isaiah 60:21, "Thy people also shall be all righteous: they shall inherit the land for ever, . . . that I may be**



glorified."

**Jeremiah 3:17, Jeremiah 50:20, ". . . neither shall they walk any more after the imagination of their evil heart. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."**

**Ezekiel 3 7:23, "Neither shall they defile themselves anymore with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their G-d."**

**Zephaniah 3:13, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth**

**Zechariah 8:16-17, "These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbor; and love no false oath. ."**

## **VERSES THAT TELL IDOL WORSHIP WILL CEASE**

**Isaiah 2:18, "And the idols he shall utterly abolish."**

**Isaiah 2:20, "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;"**

**Ezekiel 36:25, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."**

**Micah 5:13, "Thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands."**

**Zechariah 13:2, ". . . in that day, saith the Lord of hosts,. . . I will cut off the names of the idols out of the land, and they shall no more be remembered. .**

## **VERSES THAT TELL A NEW MANNER OF KNOWING THE COVENANT WILL REPLACE THE OLD MANNER, WHEN THE LAWS WILL BE INGRAINED ON THE HEART**

**Deuteronomy 30:6, "And the Lord thy G-d will circumcise thine heart, and the heart of thy seed, to love the Lord thy G-d with all thine heart, and with all thy soul, that thou mayest live."**

**Jeremiah 31:31,33-34, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: But this shall be the covenant. . . I will put my law in their inward parts, and write it in their hearts; . . . they shall teach no more every man his neighbor (brother), saying, Know the Lord: for they shall all know me. . ."**

**Jeremiah 32:40, "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."**

**Ezekiel 36:26, "And a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."**

**Zephaniah 3:9, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."**

## **VERSES THAT TELL THE TORAH'S LAWS WILL BE OBSERVED ETERNALLY**

**Deuteronomy 4:6, "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."**

**Deuteronomy 29:29, "... those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."**

**Isaiah 2:3 (Micah 4:2), Isaiah 52:1, "And many people shall... go up to the mountain of the Lord, . . . and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. . . 0 Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean."**

**Isaiah 59:21, "... My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed. . . from henceforth and for ever."**

**Ezekiel 36:2 7, "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."**

## **VERSES THAT TELL ISRAEL WILL BE A LIGHT TO THE NATIONS, WHEREBY THE KNOWLEDGE OF G-D WILL FILL THE EARTH**

**Isaiah 42:1,6, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. I the Lord have called thee in righteousness, . . . and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;"**

**Isaiah 49:3,6, "And (He) said to me, Thou art my servant, 0 Israel, in whom I will be glorified. . . . I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."**

**Isaiah 55:5, "... nations that knew not thee shall run unto thee because of the Lord thy G-d, and for the Holy One of Israel; for He hath glorified thee."**

**Isaiah 60:3-4, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . thy sons shall come from far, and thy daughters shall be nursed at thy side."**

**Habakkuk 2:14, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."**

## **VERSES THAT TELL JUDAISM WILL BE THE ONE WORLDWIDE RELIGION, JERUSALEM WILL BE THE CENTRAL HOLY PLACE FOR ALL PEOPLE, AND GENTILES WILL CONVERT TO THE LORD G-D OF ISRAEL AND SERVE HIM**

**Psalms 22:27, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee."**

**Psalm 102:15,22, "So the heathen shall frar the name of the Lord, and all the kings of the earth thy glory. When the people are gathered together, and the kingdoms, to serve the Lord."**

**Isaiah 2:2, ". . . the mountain of the Lord's house shall be established. . . and all nations shall flow unto it."**

**Isaiah 14:1, ". . . and the strangers shall be joined with them, and they shall cleave to the house of Jacob."**

**Isaiah 19:21, ". . . and the Egyptians. . . shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it."**

**Isaiah 45:23, ". . . unto me every knee shall bow, every tongue shall swear (to G-d)."**

**Isaiah 54:5, "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The G-d of the whole earth shall he be called."**

**Isaiah 56:6-7, "Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."**

**Isaiah 66:18,20,23, ". . . it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And they shall bring all your brethren for an offering unto the Lord out of all nations. . . to my holy mountain Jerusalem,. . . from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."**

**Jeremiah 3:17, "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem. . ."**

**Jeremiah 16:19, "O Lord. . . the Gentiles shall come unto thee**

**from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit."**

**Zephaniah 2:11, "The Lord. . . will famish all the G-ds of the earth; and men shall worship him, every one from his place, even all the isles of the heathen."**

**Zechariah 2:11, "And many nations shall be joined to the Lord in that day, and shall be my people. .**

**Zechariah 8:22, "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."**

**Zechariah 8:23, "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that G-d is with you."**

**Zechariah 14:9, "And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."**

**Zechariah 14:16, "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the frost of tabernacles."**

## **VERSES THAT TELL ISRAEL EXALTS, GLORIFIES, AND**

## **SANCTIFIES G-D**

**Isaiah 2:11, "The lofty looks of man shall be humbled, . . . and the Lord alone shall be exalted in that day."**

**Isaiah 17:7, "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel."**

**Isaiah 40:5, "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."**

**Isaiah 49:3, "And (the Lord) said unto me, Thou art my servant, O Israel, in whom I will be glorified."**

**Ezekiel 28:25, "Thus saith the Lord G-d; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob."**

## **VERSES THAT TELL THE REDEMPTION OF G-D'S CHOSEN WILL BE FOREVER**

**Isaiah 45:17, "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end."**

**Ezekiel 37:26, "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them and multiply them, and will set my sanctuary in the midst of them for evermore."**

**Ezekiel 43:7, ". . . the place of my throne. . . where I will dwell in the midst of the children of Israel for ever. . ."**

**Joel 3:20-21, "But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion."**

**Micah 4:7, ". . . and the Lord shall reign over them in mount Zion from henceforth, even for ever."**

## **VERSES THAT TELL G-D'S SPIRIT, THE SHEKINAH OF G-D, WILL DWELL IN THE MIDST OF THE PEOPLE OF ISRAEL**

**Isaiah 44:3, ". . . I will pour my spirit upon thy seed, and my blessing upon thine offspring:"**

**Ezekiel 39:29, "Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord G-d."**

**Joel 2:27-28, "And ye shall know that I am in the midst of Israel, I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:"**

**Zephaniah 3:15,17, ". . . the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. The Lord thy G-d in the midst of thee is mighty; he will save, he will rejoice over thee with joy. . ."**

**Zechariah 2:10-11, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee. . ."**

## **VERSES THAT TELL THE TEMPLE OF JERUSALEM WILL BE REBUILT AND WILL LAST FOREVER**

**Ezekiel 3 7:26-28, ". . . and (I) will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them. . . And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."**

**Hosea 3:4-5, "For the children of Israel shall abide many days without a sacrifice, and without an image, and without an ephod, and without terephim: Afterward shall the children of Israel return"**

**Amos 9:11, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old:"**

**Zechariah 1:16, "Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it. . ."**

**Zechariah 6:12, "Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord:"**

## **VERSES THAT TELL THROUGH REPENTANCE WE EXPRESS SORROW FOR WRONG-DOING AND RETURN TO G-D WHO FORGIVES OUR SINS AND GIVES US REDEMPTION**

**Deuteronomy 30:9-10, ". . . for the Lord will again rejoice over thee for good,. . . If thou shalt harken unto the voice of the Lord thy G-d, to keep his commandments and his statutes. . . and if thou turn unto the Lord thy G-d with all thine heart, and with all thy soul."**

**Isaiah 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our G-d, for he will abundantly pardon."**

**Jeremiah 3:12, Jeremiah 36:3, ". . . Return, thou backsliding Israel, saith the Lord;. . . for Jam merciful, saith the Lord, and I will not keep anger for ever. . . that they may return every man from his evil way; that I may forgive their iniquity and their sin."**

**Ezekiel 33:11,19, ". . . I have no pleasure in the death of the wicked; but that the wicked turn from his way and live:. . . But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby."**

**Hosea 14:1-2,4, "O Israel, return unto the Lord thy G-d; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: I will heal their backsliding, I will love them freely; for mine anger is turned away from him."**

## **VERSE WHICH TELLS THAT BEFORE JUDGMENT DAY ELIJAH THE PROPHET WILL APPEAR TO CALL PEOPLE TO REPENT, SO THAT MORE ARE WORTHY AND RIGHTEOUS BEFORE G-D**

**Malachi 4:5-6, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers. . ."**



## **VERSES THAT TELL OF STRANGE HAPPENINGS**

**Isaiah 11:15, "And the Lord shall utterly destroy the tongue of the Egyptian sea;. . . and shall smite it in the seven streams, and make men go over dryshod."**

**Ezekiel 47:12, "And by the river upon the bank thereof, . . . shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months . . ."**

**Joel 3:18, "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and a fountain shall come forth of the house of the Lord. . ."**

**Zechariah 14:4, ". . . and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."**

**Zechariah 14:8, "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea."**

## **VERSES THAT TELL OF A DAY OF JUDGMENT, THE DAY OF THE LORD, WHICH IS TO COME. IT WILL BE TERRIBLE ON THAT DAY WHEN G-D WILL DESTROY SINNERS AND SAVE THE RIGHTEOUS. A NEW HEAVEN AND EARTH WILL BE CREATED WHERE ISRAEL WILL BE WITH THE LORD**

**Joel 2:1,10,32, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh,. . . The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."**

**Joel 3:14,16, ". . . for the day of the Lord is near in the valley of decision. The Lord also shall roar out of Zion. . . and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel."**

**Isaiah 13:9, Isaiah 65:17, Isaiah 66:22, "Behold, the day of the Lord cometh, . . . to lay the land desolate: and he shall destroy the sinners thereof out of it. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."**

**Zechariah 14:1-3, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."**

## **VERSES THAT TELL OF THE WAR AGAINST ISRAEL BY GOG AND MAGOG, WHEN G-D WILL INTERVENE TO SAVE ISRAEL**

**Ezekiel 38:18-23, "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord G-d, that my fury shall come up in my face. . . . Surely in that day there shall be a great shaking**

in the land of Israel:. . . and the mountains shall be thrown down. . . And I will call for a sword against him throughout my mountains,. . . And I will plead against him with pestilence and with blood;. . . Thus will I magnify myself, and sanctify myself and I will be known in the eyes of many nations, and they shall know that I am the Lord."

Ezekiel 39:4,6,11,13, "Thou shalt fall upon the mountains of Israel, thou, and all thy bands. . . And I will send a fire on Magog, and among them that dwell carelessly in the isles: . . . And. . . I will give unto Gog a place there of graves in Israel, . . . and it shall be to them a renown the day that I shall be glorified, saith the Lord G-d."

## **VERSES THAT TELL THE MESSIANIC EXPECTATIONS ARE TO OCCUR IN THE "LATTER DAYS"**

Deuteronomy 4:30, "... even in the latter days, if thou turn to the Lord thy G-d. . ."

Isaiah 2:2, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it."

Ezekiel 38:8, "After many days thou shalt be visited: in the latter years thou shalt come into the land. . ."

Daniel 2:28, "But there is a G-d in heaven that revealeth secrets, and maketh known to the king. . . what shall be in the latter days. . ."

Hosea 3:5, "Afterward shall the children of Israel return, and seek the Lord their G-d, and David their king; and shall fear the Lord and his goodness in the latter days."

***I HAVE PRESENTED PASSAGES OF MESSIANIC EXPECTATIONS WHICH ARE CLEARLY UNFULFILLED. THEREFORE, WITH COMPLETE CERTAINTY, JUDAISM KNOWS THE MESSIAH HAS NOT YET COME***

Let's list in review all the Messianic expectations which are Biblically prophesied and are awaited in Judaism. These expected happenings must arise at the time of the Messiah. The Scriptures tell us this.

In those days, the Messiah is to preside over the land which has the Messianic expectations happening or fulfilled. We have the material prosperity expectations:-the Promised Land-fruitfulness-happiness-well-being-safety and no fear-peace-animals harmless-enemies destroyed-enemies wealth and service. In addition, we have the spiritual expectations: -We know Israel's Redeemer is the Lord G-d of Israel-His Chosen People will be made great-Israel will be free from sin-Idol worship will end-A new heart will perfect human righteousness in Jews-The Torah will be everlastingly observed-Israel's righteous conduct will be a spiritual light to the nations-Judaism will be the one worldwide religion-G-d will be exalted, glorified, and sanctified by His Chosen People-The redemption will be forever-G-d's spirit will be in the midst of Israel-The Temple will be permanently and perfectly rebuilt-Repentance is the means of returning to G-d for His forgiveness-Finally, we are to have Elijah the prophet, some strange happenings, the Day of Judgment, the war of Gog and Magog, and the designation of "latter days."

**Answer for yourself:** Can you find Jesus Christ in any of this or any of this in the Jewish History since the first century A.D.?

The answer is that "no" you cannot.

But the reason for the failure of these "Biblical prophecies" to be fulfilled, either by Jesus or another

"anointed" of G-d, can be easily understood when one become a little more familiar with what was "REQUIRED" by the people in order that they "merit" the Kingdom and her King. Failing their role and calling as a "Holy Nation" and "Royal Priesthood," and after seeing such requirements from the Biblical Text for the manifestation of the Kingdom and her King, and being familiar with the history of the period, both spiritually and morally, one is not hard pressed to understand why these momentous promises of G-d were not fulfilled through the life of G-d's anointed. Again I stress the failure was not with the messenger or the message both preached and taught, but the conditions of the hearts of much of the religious leadership of Israel in the first century as well as many of the people of first century Israel. That is why when Yeshua had sent the seventy out and upon the return of his men with their testimonies, upon hearing the conspicuous absence of any mention of "repentance, or sorrow for sin, and the lack of turning from sin" Yeshua made the next gesture which is rather unfitting for such a successful outing....he said basically "I am going to die." It simply would not happen and he knew it.

So in conclusion, the above were the prophecies that the Jewish people had been given by G-d and told to expect to occur when the "anointed" of the Lord comes. These events did not happen.

There are two points that need to be said in closing.

- **No wonder the Jewish people, when reading the New Testament, don't see in Jesus their Messiah...the events prophesied and connected with such a Messiah did not and have not yet since occurred and can be connected with no man.**
- **Lastly, when one understand the true Messianic prophecies as delineated above, and then when one looks at the New Testament where "fulfilled prophecies" are occurring on every page, it should make one wonder why what you just read above is not occurring in the New Testament as associated with Jesus. Instead, what we sadly find upon in-depth examination, are multiple misquotations of the Jewish Bible, multiple misapplication of Scriptural passages, numerous verses completely taken out of context, completely fabricated passages that never existed in the Jewish Bible, verses given Prophetic authority to which they never gave, many pagan myths recorded and applied to Jesus as if confirmation that he is the "Messiah," and many verses where bits and pieces have been "welded" together to make prophecies and all these have been cleverly applied to Jesus and events in his life and are called "Messianic fulfillments" when almost all of them were never such. This is a very deep and difficult study; make no mistake about it.**

But if you are like myself, and desire truth over religion, and want the truth about Yeshua and who he truly was, what he was to do, and how G-d used him, then that requires a ruthless reevaluation not only of redactive Biblical history but a ruthless investigation of the Jewish Bible and how its translation was corrupted whereby ultimately the true Messianic passages above were completely not addressed in the New Testament and "falsified prophecies" used in their place. Simply said there has been a great deception foisted upon millions of people and had it not been for the Jewish people who often failed G-d, to their credit is the fact that they, unlike our Gentile anti-Semitic Fathers, never changed the revelation of G-d. Possessing such a revelation to this day, and being familiar with the true Messianic passages, the Jewish people stand unconvinced that Jesus was their Messiah. Knowledge is the key, but of course implied is knowledge of the truth and the real Messianic prophecies.

I believe that one day "the" Messiah will come. Who knows who it will be? What if it just happened to be Jesus? What would you do? What if not? The real issue is that we are to be honest with the Jewish Text and the Messianic prophecies in it, as well as the alterations of it when translated into Greek, as well as the corruption of the Christian Old Testament as taken from the Greek, and by default all of the corrupted quotes thereby used from it in the New Testament, and if we know the truth about the history of the period both before and following the times of Jesus, it is hard to say he is the Messiah. One might lean upon emotion to verify a cherished belief but the facts remain. So for me, knowing what I have uncovered, the jury is out. But salvation with G-d was never based on "if" you believe so and so is the Messiah. Such is just tradition we find in the

**Christian Church again lined to bogus passages in the New Testament, especially the Fourth Gospel. So we have no recourse other than to await the coming of G-d's Messiah and maybe, just maybe when asked "who are you" we just could hear "Yeshua." But then maybe again we will not. Time will tell.**

**Shalom.**



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# MAIMONIDES....HIS THOUGHTS ON THE MESSIAH

***"I Believe With Complete Faith In The Coming Of The Messiah...."***

**(from the Thirteen Principles of Faith)**

**Answer for yourself:** What does Judaism teach about the Messianic Age?

**Answer for yourself:** What does Judaism have to say about the messianic age?

**Answer for yourself:** What sort of person will the Messiah be?

**Answer for yourself:** What is the purpose of a "messianic age"?

**Answer for yourself:** Why did G-D allow the belief in false messiahs to spread?

Many people, both Jews and non-Jews, ask these and other questions about the Jewish belief in the coming of the messiah. While a short paper of this size cannot possibly address such an important topic with the thoroughness that it deserves, it can present the basic points in the hope that it will lead to further study of the subject.

**In his monumental work Mishneh Torah, Maimonides (1135-1204) spelled out the fundamental Jewish concept of the messiah as it was handed down to us, generation after generation, from the time of the prophets. In his concise and lucid manner, the great Jewish philosopher and jurist herewith presents us with a clear picture of the promise which G-D made to the Jewish people.**

## **Mishneh Torah, Hilchot Melachim XI - XII.**

The King Messiah will in some future time come, restore the kingdom of David to its former power, build the Temple, bring together the scattered of Israel, and all the ancient laws will again be in force. Sacrifices will be offered, and years of release and Jubilees will be kept as prescribed in the Torah. Whoever does not believe in him, or does not hope for his coming, shows a lack of faith not only in the prophets, but also in the Torah. For the Torah testifies concerning him in the words: 'And the L-rd your G-D will again bring back your captivity, and show mercy unto you, and again gather you from all the nations...If your outcasts be at the ends of the heavens, from there will the L-rd gather you...and the L-rd will bring you into the land which your fathers possessed...' (Deut. 30:3-5)

**You must not imagine that the messiah must prove his messianity by signs and miracles, doing something**



unexpected, bringing the dead to life, or similar things. The principle thing is this: the statutes and precepts of our Torah remain forever, and nothing can be added to them or taken from them.

If, therefore, a descendant of David earnestly studies the Torah, observes what the written and oral Torah enjoins, causes all Israelites to act similarly, exhorts those who are lax in the performance of the commandments, and fights the wars of the L-rd, he may possibly be the messiah. If he does not succeed, or is killed in war, it is certain that he is not the messiah promised in the Torah. He is like all the other noble and good kings of the House of David who have died, and G-D only caused him to rise in order to try us thereby, as it is said, 'And of the wise some will stumble, and through them the people will be tested, purified, and made white, till the time of the end comes; for there is yet a vision for an appointed time.' (Dan. 11:35).

Also, Yeshua the Nazarene, who imagined that he would be messiah and was killed, is alluded to in the book of Daniel, as it is said, 'And the sons of the transgressors among thy people will rise, in order to establish a vision, and will stumble' (Dan. 11:14). Can there be a greater stumbling then this? All the prophets said that messiah will be a redeemer and a savior to the Israelites, will bring together their outcasts, and will strengthen their obedience to the Divine precepts, but he (Yeshua) caused destruction by the sword to Israel, the dispersion of those left, and their humiliation. He changed the law, and misled many people to worship a being beside G-D.

[Craig's Commentary...it saddens me to read the above about Maimonides' views on Yeshua for his attitude and perspective is in response to the oral traditions and legends both fictionalized, created and attached to the memory of Yeshua through Christian theology. What we find in Maimonides' views is a "renegade Jew." Such charges as "changing the law" and "idolatry" laid at the feet of Yeshua is possibly the saddest fruit of Christian doctrine and theology and has discolored the true perspective of such a righteous preacher of repentance for almost all Jews since]

But the thoughts of the Creator of the universe cannot be understood by any human being, for the ways of men are not His ways, nor their thoughts His thoughts. For all the events connected with Yeshua, and with Mohammed that rose after him, served only to pave the way for the King Messiah, who will reform all mankind and lead them to the unanimous service of G-D, as it is said, 'For then will I turn to the peoples a pure language, that all may call by the name of G-D, and serve him unanimously' (Zeph. 3:9).

How can this be done? Almost all people have through them (Yeshua and Mohammed) become acquainted with the idea of messiah, with the words of the Torah and the Divine precepts. Through them the knowledge of the Bible spread even unto the remotest islands and unto many nations 'uncircumcised' in heart and uncircumcised in flesh. These nations seek to justify their disobedience to the precepts of the Torah. Some of them say that these precepts are Divine, but are not in force at present, and were never intended to be permanent laws. Others maintain that they must not be taken literally, as they are mere symbols, the meaning of which has already been explained by their 'messiah'. But when the true King Messiah will rise, he will prosper, be high and exalted. All will then at once know that it was falsehood what their fathers have inherited, and that their prophets and their teachers have misled them.

It is not because they desired to have dominion over all lands and nations and be honored by all people, or because they desired to have plenty to eat and drink and other pleasures, that the wise men and the prophets longed for the days of the messiah, but because they would then be at leisure to study the Torah and its teachings without being interrupted by any oppressor, and would thus make themselves worthy of life in the World to Come.

There will not be in those days any famine, war, jealousy, or quarrel, because the good things will be in plenty and even luxuries will be found everywhere. All people will busy themselves with trying to know the L-rd. Therefore, the Israelites will be great sages, knowing things which are at present hidden. They will obtain a knowledge of their Creator as far as possible by human understanding; 'For the earth shall be full with the knowledge of the L-rd as the waters cover the sea.' (Isaiah 11:9).

**Answer for yourself:** Can we say that Isaiah 11:9 is fulfilled today because of Yeshua or his ministry?





## WHO ARE WE TO BELIEVE IN? THE HEBREW MESSIAH OR THE CHRISTIAN MESSIAH?

Christian missionaries to the Jews don't want to shock the Jew by handing out leaflets which proclaim Jesus is God. This belief is kept in the background, waiting for the potential convert to become interested by the declaration of Jesus being our own Hebrew Messiah. After all, if Jews are waiting for the Messiah (the Moshiach), maybe Jesus is he. But, Jews are not waiting for God. Consequently, the missionaries merely declare Jeshua ben Joseph is the Moshiach. His being God the Son of the Christian Trinity is advanced to the potential convert later. The full-page ads of the so-called "Jews for Jesus" organizations don't say a word about the Trinity, not a single word. Well, Jews need not contemplate this non-Jewish concept of a triune God.

If you are a regular reader of Bet Emet Ministries you know that we teach and have shown on many occasions that Jesus did not claim to be God incarnate and that he believed in the God of unity of the Hebrew Scriptures. The concept of the Trinity does not affect Jews, because it has no basis in the Hebrew Bible. Because of that it should not affect the Christian either, but sadly it does.

## IS CHRISTIANITY'S CHRIST THE JEWISH MESSIAH?

However, Jews are deeply concerned about the Hebrew Messiah. Christians don't seem to be concerned about the Hebrew Messiah because they have one of their own; namely the Christian Messiah. The both are not the same! The Jewish Scriptures are filled with words of Messianic expectation. Both Jews and Christians wait for him daily. The question which is of interest to us is whether Christianity's Christ is the Hebrew Messiah.

**Answer for yourself:** Have Jews neglected to recognize that Jesus is their Messiah, because Christianity has claimed him as God the Son?

**Answer for yourself:** If it were possible to separate the Christologic Christ from the Jewish Jesus, would we then be able to find the truth about the Moshiach of the Hebrews? In other words, let's put aside the claims of Christianity and discover if Jesus fits the role of the Hebrew Messiah, as Judaism understands him from our own Scriptures. Let's first look at the attributes of the Messiah and the Messianic Era expectations as presented in the Hebrew Bible. Then we can ascertain if Jesus fulfilled the Messianic requirements and if he, indeed, is the Moshiach of the Jewish people.

Clearly, if his role was not that of the Messiah, as expressed in the written word of God, the Hebrew Scriptures, what Christianity has made of the Messiah is not Judaism's concern. Instead, if such can be proved then it become a nightmare of unimaginable proportions to the Christian believer. However, it certainly would be of very great concern and importance to the Jews if it could be shown from the Jewish Scriptures that Yeshua's life and accomplishments were that of the expected Messiah.

**Answer for yourself:** Has the Hebrew Messiah already come? We must use traditional interpretation of Biblical

Messianic passages to find our answer. What do you think we will discover?

**Answer for yourself:** Have the Jews been in error through the centuries in their refusal to accept Yeshua as the Hebrew Messiah?

**Answer for yourself:** When they refused to succumb to conversion, and instead suffered martyrdom for Kiddush Ha-Shem (sanctification of God's name), were they wrong?

**Answer for yourself:** When persecution, torture, and death could be avoided, were the Jewish leaders and people mistaken to remain with their Judaism? How easy it would have been to accept conversion to Christianity. They could have prospered socially, and economically, and obtained peace in a diaspora of disdain and degradation for Jews. Actually, it is surprising that so few were lost to Judaism due to conversion. It seems surely a "sign" that Judaism's remnant in dispersion remained steadfast, even when offered the choice of the Christian cross or the Christian curse!

## WHAT I UNCOVERED WHEN I STUDIED THIS OUT FOR MYSELF...THE GREEK TRANSLATION OF THE JEWISH BIBLE AND THE MESSIANIC PROPHECIES ARE CORRUPTED!

We shall find in the following articles that Jews have rejected Jesus as the Hebrew Messiah because of their intimate and profound knowledge of the Jewish Holy Scriptures, together with their devotion to the God of Israel! Scriptural passages are the basis of Judaism's understanding of the Messiah and Messianic expectations. Much must be fulfilled. Much must be established. The Messiah's tasks are still to be accomplished according to the Jewish Masoretic Text.

But this is not the case with the Greek translation of the Jewish Scriptures? Why?

I can honestly say that one of the greatest revelations that I have had over the last 20 years of Bible study is the revelation that the Greek translation of the Jewish Bible is an abomination before G-d. Hundreds of Jewish Scriptures were butchered and purposefully altered by the Essene translators of Alexandria, Egypt, with the expressed purpose of giving "Scriptural authority" to the previously existing religious beliefs which can be shown upon study to be a mixture of Judaism and Egyptian Sun-worship. The Messiah of the Jewish Scriptures was cleverly altered in the Greek translation to where he is almost unrecognizable by traditional Judaism. This is why the Jews who knew the Hebrew Scriptures could and would not accept the Greek translation of the Jewish Bible back then as well as now. They know what billions of good Christians were never told; namely, that the Word of G-d was "added and taken away from" in an attempt to restructure the Jewish Messiah into a form more palatable to the Gentile nations of the world. Simply said, such destruction of Divine Revelation concerning the Jewish Messiah and the substitute of a man-made solar g-dman as the personification of Sun-Worship is the reason today that we have both a Hebrew Messiah and a Gentile Christian Messiah. If you take the Jewish Masoretic Bible and compare the "Messianic prophecies" within it with the Greek translation of them done in 200 B.C.E. or the later Christian Old Testaments in English which came from it, or the Christian New Testaments which came from the corresponding Christian Old Testaments which came from the Greek, you will be simply horrified at what you see. Hundreds of very important and critical passages in the Hebrew are purposely mistranslated, misquoted, and lifted out of context in order to give a sense of "fulfillment" to events that are connected with the life of Jesus in one way or the other. Other "fulfilled" New Testament Scriptures are simply just made up and given prophetic authority in order to pass them off to the unsuspecting Gentile audience of their day. Guess what? It still works today!

What you need to understand and do is two things:

- **Having never read into this matter for yourself you should not believe anything I have**

- said...without your personal intense study into this matter to verify what I have said is true.
- You need to begin today.

This explains why the Jews of yesterday and today continually tell the Christian that there remains unfulfilled Jewish Scriptures that must be fulfilled before he can believe in anyone as "their Messiah." Christianity has tried to avoid the unfulfilled Messianic hopes by either minimizing them or changing them to fit their Christology. What I chronicled for you above was the "changing" of them to fit a pattern of sun-g-dmen both by the Essenes of 200 B.C.E. as well as Greek and Latin Church Fathers much later once they had possession of the documents from which the New Testament was to emerge.

## WHAT DID THE CHRISTIAN CHURCH DO WHEN SUCH DECEPTION WAS NOTICED BY OTHERS?

When this could not be done, they advanced the time of fulfillment to a "second coming." Well, it must be understood that the Biblical foundation of Messianic hope cannot be disregarded or changed to suit Christianity's circumstances. It must be understood that belief that Jesus is the Messiah has to measure up to verses as written in the Hebrew Scriptures and not the forged and fraudulent Greek Septuagint (or the later Christian Old Testaments and New Testaments which quoted only from them). Expectations must be satisfied as written in the Hebrew and not the Greek (or English). After all, this is where the hope of the Messiah originated. If we find Messianic expectations unfulfilled in traditional terms, other terms will not do! What God says will occur is exactly what will occur. God said it clearly and repeatedly in His Holy Book and the Jews not only had it 2000 years ago but do so as well today. It is the Christian Community who has never read or seen this Jewish Holy Book. Literally, and I don't want to hurt anyone, but the Christian has never read the Word of G-d yet until he lays down his King James Bible (or other Christian translations that are tied to the abominable Greek translation) and buys and reads the Jewish Masoretic Text (called the Tanakh).

Moreover, what is to occur is to occur when expected, which is at the arrival of the Messiah. The Messiah's achievements cannot legitimately be placed forward to a future time, a "second coming," unless this is explicitly described in these holy verses. By now, it should be of no surprise to you to learn that no such double arrival, in order to accomplish the Messianic Era, is written in the Jewish Bible. The Scriptures do not describe a Messiah coming, dying, not achieving, leaving, returning, and then making the Messianic times a reality. Nowhere is it said that the Messiah is to return after having once failed in doing what the Messiah is to do. A "second coming" as well as Christologies, both, have absolutely no foundation in Judaism's Bible! Such a "second coming" is anticipated only in the New Testament, and we shall examine this error later in future articles.

Consequently, if the Scriptural expectations for the Messiah are unfulfilled and no "second coming" is propounded, it would appear that the Christian Messiah (Christ) and Hebrew Messiah (Moshiach) are two different entities! What I propose to do in this series of articles is present the Scripture as it was written in the Jewish Bible and understood by traditional Judaism as over against how it was later changed or altered and later viewed by the Greeks and later Gentile Christians. In so doing we can see together how the Messianic concepts once given to the Jews were altered and changed over time whereby we have ended up with a Hebrew Messiah (Moshiach) and a Christian Messiah (Christ).

## BUT THERE IS ONE THING YET TO SAY...AND BOTH MY JEWISH AND CHRISTIAN FRIENDS NEED TO HEAR IT

I have not casually approached this subject. In fact the hours of study into these areas amaze me, let alone my wife and friends. Having taken this subject very seriously I am fully persuaded today on points that both the Jews and Christians will gladly accept and reject. I would ask you patience as you read the entire website and



pertinent articles in these selected areas to fully understand both sides of this very delicate issue. So I will close with the reiteration of facts and not hypothesis. **The facts are:**

**The Jewish Scriptures were altered in very important and sensitive spots by the Alexandrian Essenes in order to produce a "translation" that had G-dly authority which just so happened to agree with their existing religious belief system which was not normative Biblical Judaism, but a mixture of Judaism and Egyptian Sun-Worship whereby the human messiah of Judaism became the personified solar G-dman of the Greek Old Testament.**

**All subsequent translations of Christian Bibles, except the Latin, come from this corrupted Greek translation. Jerome could not use it because of it contained so many errors of which I speak when compared with the Hebrew. This means that among the pages of your English Old Testament [since taken from this corrupted Greek Old Testament] you are reading passages which you think G-d gave holy men of old concerning His Messiah which in reality G-d never did, and when these are compared line upon line with the Jewish Bible either do not exist as written in your English Bible or exist in a completely different wording or context. In fact Egyptian Sun-Worship has been personified in the form of a man with supernatural features and he is passed off by Alexandrian Essenes, the the Greek Fathers which were schooled under them in Alexandria, Egypt, as a Divine Revelation under various names of important Jewish Prophets and you, never suspecting this, read your English Old Testament as if inspired, infallible, and inerrant. The Jewish prophets never said much of which they are quoted for in the Greek Old Testament. I suggest you begin such a study to see this for yourself.**

**When reading your Christian Old Testament you read these "altered" passages and prophecies concerning this "anointed one" and they are burned into you mind and you recall them at a second's notice when asked about the Jewish Messiah; all the while not knowing that such was never written about the Jewish Messiah in the first place because you have never known of this corruption in the translations you both use in your personal life as well as in your church.**

**To compound matters you read the New Testament which quotes from your corrupted Christian Old Testament and again you never know what you are reading in Paul's name or in the various Gospels are nothing more than the rehash of forged, fabricated, misquoted, mistranslated, fraudulent and corrupted Jewish passages in the first place. The result of this whole deception is that you attribute to Jesus ideas and concepts that to you make him "your" Messiah but all the while the Jew who knows his own Jewish Tanakh stands in bewilderment at what you believe about Jesus and refused to accept such "good news" about Jesus. Any wonder now why?**

**But here is where it gets sticky and this is my personal interpretation after doing all the hard homework for 16 years. There are many reasons why the prophecies of the Jewish Bible COULD NOT HAVE BEEN FULFILLED in the first century no matter who might have been the Messiah in waiting. The failure of their fulfillment cannot be blamed on the failure of any one man, let alone Jesus. The failure of the Jewish Prophecies to be fulfilled lays at the feet of a holy nation and a royal priesthood who failed their calling. Failing such a calling guaranteed the Kingdom would not come and with it no King! Yeshua knew that and accepted the fate of his nation after the rejection of his Kingdom message which he had preached there for 3 years in Galilee. The Olive Tree had borne no fruit and Yeshua knew quite well that judgment was to come not only on the messenger but the nation as well.**

**That sure muddled everything now did it not? Here is a guy who tells you that you cannot believe your Christian Bibles and that Jesus is not the Jewish Messiah but the Christian Messiah as based off fraudulent and forged Jewish Scriptures which make him so at the expense of truth as found in the Jewish Bible. But what both the Jews and Christians need to know is that the Messiah could not have been revealed in the first century in the first place. That means that there is just no way to know if Jesus/Yeshua was or could have been, or was not to be "the" Messiah in the first century. Funny**

though is that through his name 1/3 of the world has come to the knowledge of G-d and saving faith; although much of the teaching and theology connected with Jesus is wrong. For me personally this is something I still ponder and the thoughtful result is simply this: When Messiah appears I hope to ask him this: "Been here before" because it just might be Yeshua. But if not, I will gladly greet and welcome whoever comes in the name of the Lord. Please don't get mad at me straddling the fence on this one; it is a hard subject as I told you. I refer to a Hebrew scholar named David Pflusser who said he will ask the Messiah when he comes the very same question. I feel I am in good company especially if you know of and have read any of Mr. Pflusser's writings.

For me I don't know who the Messiah will be but I BELIEVE that there was a good chance, if everything had happened according to schedule, that the anointed of the Lord could have emerged in the first century and it just might have been Yeshua. But it did not happen that way. There is simply no way to tell who might have been the "anointed of the Lord" because the Jewish Scriptures were not fulfilled. Only through that way was the identify of the "servant" to be known. What I resent is that the Holy Word of G-d was altered and made to look like a sun-g-dman was written among the scriptures to validate the mixture of Judaism and Sun-Worship of the Essenes of 200B.C.E. and that these "solar" corruptions were later applied to Jesus in the New Testament as if they were "fulfilled Messianic prophecies" when they are not. There is a big difference saying "thus being fulfilled by the prophet" in the New Testament and the truthful prophet and what he said in the Hebrew! Trust me on that!

Giving millions of people, if not billions, a false belief about Jesus whereby many fall into idolatry because the religious documents that they trust are forged and they don't know it, is a crime of unimaginable proportions. But such has been done. Either Jesus fulfilled the Jewish Scriptures or he did not. But you have to know what they are and what they say before any belief about Jesus should be attached to any idea of Messiahship. To take the false and fraudulent corrupted passages in the Christian OT and NT and accept a belief about the Messiah and attach such a personal belief to Jesus is foolhardy to say the least; especially now since you have been altered to the fact of such a corruption of the Jewish texts. You have no other option but to study to find out the truth for yourself then no man can lie to you any longer; whether on purpose or by accident.

Just for your information it would be this very same "solar theology" which will be cherished by these Essenes some 200 years later and also later applied to Jesus following his death. Such oral traditions were soon fixed to his life and death and we have not been able to shake ourselves free from them some 2000 years later. Many of these "oral tradition" from astral-worship will find their way onto the pages of your "inspired New Testament." This is why when reading of Jesus in the New Testament you have a Hebrew Messiah and a Christian Messiah and both are at odds. Said another way that is why you have a human messiah and a G-dman Messiah. The Essene religious solar belief system permeates the New Testament as Acts 6 states:

*Acts 6:7 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. (KJV)*

It would be these Essenes "priests" who would bring their corrupted Judaism, their Greek LXX and its adulterated passages into the Jesus Movement following his death since now identifying his death with that of their prior martyred Teacher of Righteousness.

Now, in the articles that follow I will attempt to study out the various passages and prophecies that are applied to Jesus as qualification and guarantee of his Messiahship. We must remember that if it can be shown that the Jewish passages never said such things then to build a belief that Jesus as the Messiah, or G-d no less, is not only wasted energy but an affront to G-d who alone deserves our worship. I firmly

**believe G-d is pleased when His children have and know the truth. I firmly believe that any lie that is cherished by overzealous and emotionally led individuals, when exposed as such, must be cast down since the knowledge of the truth has set them free from sin and destruction brought on by deceit and lies. G-d, and Jesus no less, receives no honor when we believer or propagate lies in their names. Baruch HaShem.**

**Let us begin.**



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# THE TRANSFORMATION OF A JEWISH MESSIAH TO A CHRISTIAN CHRIST...THE PAGANIZATION OF THE JEWISH MESSIAH

Belief in the coming of the Messiah has always been a fundamental part of Judaism. Thus, for example, Maimonides counts the belief in the Messiah as one of the thirteen cardinal principles of Judaism. It is a concept that is repeated again and again throughout the length and breadth of Jewish literature.

There have been many people in Jewish history who have claimed to be this Messiah. The most famous, of course, was Jesus. His followers therefore gave him the title Christ. *Mashiach* — the Hebrew word for Messiah — literally means the "anointed." The Greek word for "anointed" is Christos, and thus, Christ is really just another word for Messiah.

Although Christians claim that Jesus was the Messiah of the Jews, there are a number of important differences between the way the Jew looks at the Messiah, and the way the Christian does. It is most important to know these differences.

## THE JEWISH MESSIAH

The Jewish concept of the Messiah is that which is clearly developed by the prophets of the Bible. He is a leader of the Jews, strong in wisdom, power and spirit. It is he who will bring complete redemption to the Jewish people, both spiritually and physically. Along with this, he will bring eternal peace, love, prosperity, and moral perfection to the entire world.

The Jewish Messiah is truly human in origin. He is born of ordinary human parents, and is of flesh and blood like all mortals.

As described by the Prophet (*Isaiah* 11:2), the Messiah is "full of wisdom and understanding, counsel and might, knowledge and the fear of G-d." He has a special feeling for justice, or, as the Talmud put it (*Sanhedrin* 93b), he "smells and judges." He can virtually sense a man's innocence or guilt.

The Prophet (*Isaiah* 11:4) goes on to say that the Messiah will "smite the tyrant with the rod of his mouth, and slay the wicked with the breath of his lips." Evil and tyranny will not be able to stand up before the Messiah.

Still, the Messiah is primarily a king of peace. Jewish Sages therefore teach (*Derech Eretz Zuta* : 1): "When the Messiah is revealed to Israel, he will only open his mouth for peace. It is thus written (*Isaiah* 52:7), 'How beautiful upon the mountains are the feet of the messenger who announces peace.' "

The first task of the Messiah is to redeem Israel from exile and servitude. In doing so, he will also redeem the entire world from evil. Oppression, suffering, war and all forms of godlessness will be abolished. Mankind will thus be perfected, and man's sins against G-d, as well as his transgression against fellow man, will be eliminated. All forms of warfare and strife between nations will also vanish in the Messianic age.

Most important, the Jewish Messiah will bring all peoples to G-d. This is expressed most clearly in the [Alenu](#) prayer, which concludes all three daily services:

**"May the world be perfected under the kingdom of the Almighty. Let all humans call upon Your Name and turn all the world's evildoers to You. Let everyone on earth know that every knee must bow to You . . . and let them all accept the yoke of Your kingdom."**

We find a very similar thought in the High Holy Day [Amidah](#), where we pray, "Let all creatures bow before You. May they form a single band and do Your will with a perfect heart."

**The Jewish Messiah will thus have the task of perfecting the world. He will redeem man from servitude, oppression and his own evil. There will be great material prosperity in the world, and man will be restored to an Eden-like existence, where he can enjoy the fruits of the earth without toil.**

In the Messianic age, the Jewish people will dwell freely in their land. There will be an "ingathering of the exiles," when all Jews return to Israel. This will eventually bring all nations to acknowledge the G-d of Israel and accept the truth of His teachings. The Messiah will thus not only be king over Israel, but, in a sense, ruler over all nations.

**Ultimately, redemption comes from G-d alone, and the Messiah is only an instrument in His hands. He is a human being, consisting of flesh and blood like all mortals. He is, however, the finest of the human race, and as such, must be crowned with the highest virtues that mortal man can attain.**

Although the Messiah may achieve the upper limit of human perfection, he is still human. The kingdom of the Jewish Messiah is definitely "of this world."

Judaism is a religion based on a people serving G-d. It is from the Jew that G-d's teachings emanate to all humanity. The redemption of Israel must therefore precede that of the rest of mankind. Before G-d redeems the world, He must redeem His oppressed, suffering, exiled and persecuted people, returning them to their own land and restoring their status.

The ultimate promise, however, is not limited to Israel alone. The redemption of the Jew is closely linked to the emancipation of all humanity as well as the destruction of evil and tyranny. It is the first step in man's return to G-d, where all mankind will be united into a "single band" to fulfill G-d's purpose. This is the "Kingdom of the Almighty" in the Messianic Age.

**Although the Messiah may occupy a central place in this "Kingdom of Heaven," he is still not the primary figure. This position can only belong to G-d Himself.**

This, in brief, is the concept of the Jewish Messiah.

## THE CHRISTIAN CHRIST

The primary figure in Christianity is its Messiah. Its very name indicates that Christianity is completely based on the personality of the Messiah. As mentioned in earlier articles, the name "Christ" comes from *Christos*, the Greek word for Messiah. The Christians are thus those who make the person of the Messiah central to their teachings.



The first major difference between the Jews and the early Christians was that the Christians believed that the Messiah had already come, while the Jews believed that he was yet to come. At first, this was the main point of controversy.

The Jews had one minor objection to the Christian Messiah, and that was the fact that he had been unsuccessful. Judaism had always taught that the Messiah would redeem Israel in a political sense, and Yeshua had failed to accomplish this. Instead, he had been scourged and humiliated like a common rebel, and finally crucified along with two ordinary thieves.

**Answer for yourself:** How could the career of Yeshua be reconciled with the glorious picture of the Messiah as taught by the Prophets of Israel?

*The early Christians faced this dilemma, and, in justifying Yeshua as the Messiah, readily altered the entire concept. These new Messianic ideas were developed in by the writer of the Gospel of John, and even more so in the Epistles of Paul.*

## THE TRANSFORMATION OF A JEWISH MESSIAH INTO A CHRISTIAN CHRIST

If we look in these sources, we find a gradual transition. The Messiah of the Jew progressively becomes transformed into the Christ of the Christian. This can be traced in a series of logical steps.

- Yeshua was totally unsuccessful in redeeming the Jews politically, and therefore the early Christians could no longer look upon this as the task of the Messiah. His redemption had to be given a new meaning. They therefore taught that his mission was not to redeem man from political oppression, but only to redeem him from spiritual evil.
- Once the Messiah's mission was redefined, it could also be expanded. Political oppression was a special problem of the Jews, but spiritual evil is worldwide. The early Christians therefore began to teach that Yeshua had come to redeem the whole world (universal perspective). They rejected the view that he would come to redeem the Jewish people and their land first, and only then redeem the rest of the world. The Messiah's reign is therefore universal, but only spiritual. The kingdom of Yeshua is thus "not of this world."
- Yeshua had been scourged and humiliated like a common rebel. His followers felt, however, that he had only preached repentance and good works, and therefore could not be a common rebel. They were then faced with an important and difficult question. If Yeshua was the true Messiah, then why did G-d allow him to undergo such frightful suffering? Why was he subjected to crucifixion, the most painful and shameful death of all? Why did G-d not save him from all this?

For his followers, there could only be one answer. The fact that Yeshua was scourged, humiliated and crucified had to be the will of G-d. But still, another question remained. If Yeshua did not sin, what purpose could

there be in his suffering and death?

For this, the early Christians found a most ingenious solution. The only answer could be that he suffered and died because of the sins of mankind.

**Answer for yourself:** But the question was still not completely answered. Had there not been suffering and death before this? Why did Christ himself have to suffer and die? What sin was so great that it required his sacrifice?

- The early Christians answered that this was required to atone for the sin of Adam. All mankind is descended from Adam, and therefore, all inherit his sin. This "original sin" cannot be erased with good works, or even with ordinary human suffering. The only thing that could eliminate it was the death of Yeshua.

The Messiah of the Christians therefore willingly went to a disgraceful and painful death in order that humanity might be redeemed from this "original sin." Mankind is therefore redeemed from evil, sin, suffering, death and the powers of Satan only by the blood of Christ.

Support for this belief was found in the 53rd chapter of Isaiah, where the Prophet speaks of G-d's suffering servant, who "bore the sin of many." But take special note of what I say next. Such concepts cannot be found in the Jewish Tanakh but only in the altered Greek translations of it! Those who taught such concepts had to look outside the Jewish Bible to find such "twisted Scriptures" that would allow such a belief. Instead of interpreting it to refer to the persecuted people, Israel, the early Christians claimed that it referred to Yeshua (read our articles on [Essene corruption of the Jewish Scriptures](#) when they were translated as well as our series on [Isaiah 53](#) for proof of what I say).

**Answer for yourself:** But still the question remained, how could the career of the Redeemer end in such a shameful death?

The story had to be given a sequel. Such an epilogue was found in another traditional Jewish belief, namely, that of the Resurrection of the Dead. The early Christians therefore taught that Yeshua had risen from the dead, and furthermore, that he was the first one to do so. Therefore Yeshua was not mortal like other men.

- Yeshua' followers could not bring themselves to say that G-d had forced this suffering and death upon His Messiah. Therefore, they had to say that the will of the Messiah was exactly the same as the will of G-d, even when it came to his crucifixion. But how could a mere mortal undertake such suffering? The early Christians replied that Yeshua was not a mere mortal. Since his will was so uniquely related to that of G-d, he had to be related to G-d in some special way.
- During his lifetime, Yeshua often spoke of G-d as "my Father in Heaven." For the Jews, this was a common poetic expression, and one that is still used in Jewish prayers. For the pagan gentiles, however, it had a much more literal connotation. The Greeks already had legends about men who had been fathered by gods who had visited mortal human women. Legends like these had even sprung up about such eminent men as Plato, Pythagoras, and Alexander the Great. Why should Yeshua be any less? They therefore interpreted his poetic expression quite literally, to mean that he had an actual genetic relationship with G-d. Yeshua therefore became the "son of G-d," conceived when the Holy Ghost visited Mary. As the "son of G-d," Yeshua was not susceptible to sin or even death.

The death of Yeshua was therefore only temporary. The only reason why it was needed at all was to atone for the sin of Adam. His followers taught that Yeshua was resurrected for eternity and ascended to heaven. There he sits at the "right hand of G-d," even higher than the angels.

This was the first step toward the deification of Yeshua, and it was not very difficult for the pagan world to take the second step. Yeshua was credited with such statements as (*John* 10:30), "I and the Father are one." He had also spoken of (*Matthew* 28:19), "The Father, the Son, and the Holy Ghost." It was easy for the paganized Christians to identify Yeshua with the "Son."

Yeshua therefore became G-d-man—one person with two natures. He is G-d and man at the same time. This is the Essene's Messiah but not the Messiah of the traditional Jews! Christians therefore soon found themselves speaking of Mary as the "mother of G-d."

- Still, there were many Messianic prophecies that Yeshua had failed to fulfill. The early Christians therefore taught that he would return to the world again in a "second coming." The Day of Judgment will then occur, and Yeshua, having taken his seat at the "right hand of his Father," will judge every man who has ever lived. Those who believed in him will be delivered, while those who did not will be eternally damned to hell.

It is only after this judgment that Satan will be conquered. Evil will then end, sin will vanish, and death will pass away. The powers of darkness will thus be eliminated, and the kingdom of heaven established.

- In this world, meanwhile, all prayer must be addressed to Yeshua. The Christian therefore concludes every prayer "in the name of Yeshua Christ our Lord." In this sense, Yeshua is the mediator between G-d and man.

This, in essence, is what the early Christians did to the Jewish concept of the Messiah. The Messiah ceased to be a mere man, and passed beyond the limits of mortality. They taught that man cannot redeem himself from sin, and therefore G-d, clothed in the form of the Messiah, had to freely shed his own blood to redeem mankind. Since Yeshua did not fulfill the most important Messianic prophecies, they expected him to return to complete this task in a "second coming."

At first, Christians expected that this "second coming" would come very shortly, and prayed that they would see it in their lifetime. When their prayer was not answered, they began to hope that it would come a thousand years after Yeshua's death. This was the millennium or "thousand year kingdom." Finally, after a thousand years passed and Yeshua still had not returned, they postponed his "second coming" to an indefinite time.

*We therefore see that the early Christians were forced to radically alter the Jewish concept of the Messiah in order to explain Yeshua's failure. This, compounded with the pagan influence in the early church, gave birth to a Messianic concept totally alien to Judaism.*

## NO WONDER THE JEWS REJECTED A PAGANIZED MESSIAH

Therefore it is not very difficult to understand why the Jews totally rejected the contentions of Christianity.

First of all, the Jews had a tradition, well supported in the teachings of the Prophets, that the Messiah would bring about major changes in the world. The "spiritual kingdom" did not in any way fulfill these prophecies. The Jews were furthermore unconvinced by the answer of the "second coming" since it was not even hinted at in Biblical literature, but was later written "backwards" into the Gentile Church's New

## Testament as an attempt to explain the failure of Yeshua to manifest himself as the Messiah of the Jewish Bible.

Thus, first of all, the Jew found absolutely no evidence to support Yeshua's claim to having been the Messiah. On the other hand, Yeshua's lack of success appeared to repudiate it.

Even more important, however, was the fact that the Christians had logically developed their belief in Yeshua in such a manner that they radically altered many of the most basic Jewish beliefs. Even such a basic concept as G-d's unity was threatened by their teachings. Even if the evidence of Yeshua's Messiahship was more concrete, its logical consequences would have to be rejected.

## THE ALTERATION OF G-D'S WORD AS CONTAINED IN THE NEW TESTAMENT...AN ATTEMPT TO TRY TO SUBSTANTIATE CHRISTIAN BELIEFS THAT OPPOSED WHAT THE PROPHETS TAUGHT

The early Christians tried to justify their contention by finding hints of it in the Jewish scriptures. They went over the entire Bible with a fine tooth comb, looking for any evidence, however flimsy, to prove that Yeshua was the Messiah, and that their entire logical structure was in accord with ancient Jewish teachings. In many cases, they were not above using verses out of context, changing texts, and even purposely mistranslating them, in order to prove their point and their "unique" interpretation of the Scriptures. One today would call such actions by this group a "cult." One needs no further evidence than the fact that most modern Christian Bible scholars totally reject almost all the "proofs" of the early Christians. Indeed, some of the best refutations of these "proofs" may be found in contemporary Christian Bible commentaries.

Most important, Christianity tried to set itself up as the new "Israel," and looked upon the Jews as utterly rejected by G-d. It therefore taught that Judaism was a corrupt and dying religion, with little hope of growth or success.

The Jews, on the other hand, did much more than argue this point with words. They refuted it by embarking upon one of the most creative periods in their history. The entire scope of Talmudic literature was developed essentially during early post-Christian times.

Thus, to the Jews, the strongest refutation of Christianity was the fact that Judaism itself remained alive and vital. The Jew has found that he can both exist and flourish without accepting Christian beliefs. He believes that the Messiah is yet to come, and that at that time, the truth will become known and the Jew will be justified before all the world. To this I concur wholeheartedly. Shalom



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# THE PERSIAN INFLUENCE UPON THE JEWISH MESSIANIC BELIEF (INFLUENCE UPON THE ESSENES)

Among no people was the longing for redemption so lively and the expectation of a speedy end of the world so strong as among the Jews. Since the Babylonian captivity (586/536 B.C.) the former Jewish outlook upon the world had undergone a great change. Fifty years had been spent by the Israelites in the land of the stranger. For two hundred years after their return to their own land the Jewish people were under Persian overlordship and religious influence. As a consequence of this they were in close connection politically and economically with the Achaemenidean Empire, and this did not cease when Alexander overthrew the Persian power and brought the whole Eastern world under Greek influence. During this lengthy period Persian modes of thinking and Persian religious views had influenced in many ways the old Jewish opinions, and had introduced a large number of new ideas.

- First of all the extreme dualism of the Persians had impressed a distinctly dual character upon Jewish Monotheism. G-d and the world, which in the old ideas had often mingled with one another, were separated and made to stand in opposition to each other.
- Following the same train of thought, the old national G-d YHWH, in imitation of the Persian Ahuramazda (Ormuzd), had developed from a G-d of fire, light, and sky into a G-d of supernatural purity and holiness. Surrounded by light and enthroned in the Beyond, like Ahuramazda, the source of all life, the living G-d held intercourse with his creatures upon the earth only through the instrumentality of a court of angels. These messengers of G-d or intermediate beings in countless numbers moved between heaven and earth upon his service.
- And just as Angromainyu (Ahriman), the evil, was opposed to Ahuramazda, the good, and the struggle between darkness and light, truth and falsehood, life and death, was, according to Persian ideas, reproduced in the course of earthly events, so many Jews too ascribed to Satan the role of an adversary of G-d, a corrupter of the divine creation, and made him, as Prince of this world and leader of the forces of hell, measure his strength with the King of Heaven.

It is certain that the old Israelite YHWH only attained that spiritualized character for which he is nowadays extolled under the influence of the Persians imageless worship of G-d.

In the struggle of the two opposing worlds, according to Persian ideas, Mithras stood in the foreground, the spirit of light, truth, and justice, the divine “friend” of men, the “mediator,” “deliverer,” and “saviour” of the world. He shared his office with Honover, Ahuramazdas Word of creation and revelation; and indeed in most things their attributes were mingled. An incarnation of fire or the sun, above all of the struggling, suffering, triumphant light, which presses victoriously through night and darkness, Mithras was also connected with death and immortality, and passed as guide of souls and Judge in the under-world. He was the “divine son,” of whom it was said that Ahuramazda had fashioned him as great and worthy of reverence as his own self. Indeed, he was in essence Ahuramazda himself, proceeding from his supernatural light, and given a concrete individuality. As companion in creation and “protector” of the world he kept the



universe standing in its struggle against its enemies. At the head of the heavenly host he fought for G-d, and with his sword of flame he drove the Daemons of Darkness in terror back into the shadows. To take part in this combat on the side of G-d, to build up the future kingdom of G-d by the work of a life-giving civilization, by the rendering fruitful of sterile wastes, the extinction of noxious animals, and by moral self-education, seemed the proper end of human existence. But when the time should have been fulfilled and the present epoch come to an end, according to Persian belief, Ahuramazda was then to raise up from the seed of Zarathustra, the founder of this religion, the "virgins son," Saoshyant (Sraosha, Sosiosch, which signifies the Saviour), or, as it ran according to another rendering, Mithras himself should descend upon the earth and in a last fierce struggle overwhelm Angromainyu and his hosts, and cast them down into the Nether World. He would then raise the dead in bodily shape, and after a General Judgment of the whole world, in which the wicked should be condemned to the punishments of hell and the good raised to heavenly glory, establish the "millennial Kingdom of Peace." Hell itself was not to last for ever, for a great reconciliation was to be finally held out even to the damned. Then Angromainyn also would make peace with Ahuramazda, and upon a new earth beneath a new heaven all were to be united to one another in everlasting blessedness. Please understand that these "religious ideas" persisted long before the Jewish people were ever captives of the Persians and were only later introduced into these concepts following the Persian conquering of Babylon and the acquisition of the previous Babylonian Jewish captives.

*These ideas entered the circle of Jewish thought and there brought about a complete transformation of the former belief in a Messiah.*

## THE JEWISH CONCEPT OF THEIR MESSIAH BEFORE THE PERSIAN INFLUENCE

Messiah-that is, the Anointed (in Greek, Christos) originally signified the king as representative of YHWH before the people and of the people before YHWH. According to 2 Sam. 7:13 he was placed in the same relation of an obedient "son" to his "father," in which the whole people was conscious of standing (Ex. 4:22; Deut. 32:6; Hosea 11:1). Then the opposition between the holy dignity of the "Anointed" of G-d and the humanly imperfect personality of the Jewish kings and their failures led to the ideal of the Messiah being transferred to the future and the complete realization of the rule of YHWH over his people being expected only then. In this sense the ancient prophets had already celebrated the Messiah as an ideal King of the future, who would experience in the fullest sense the high assurances of YHWH'S favor, of which David had been deemed worthy, since he would be completely worthy of them. They had described this future Messiah as the Hero, who would be more than Moses and Joshua, who would establish the promised glory of Israel, dispose the people anew, and bring YHWH'S religion even to the heathen. They had glorified him in that he would span the heavens afresh, establish a new earth, and make Israel Lord over all Gentile nations. In this they had at first understood the Messiah only as a human being, as a new David or of his seed-theocratic king, divinely favored prince of peace and just ruler over his people, just as the Persian Saoshyant was to be a man of the seed of Zarathustra. This "anointed" Messiah was always to be a man and not a G-dman or sun-g-dman. Thus in this sense a Cyrus, only a human being, the deliverer of the people from the Babylonian captivity, the rescuer and overlord of Israel, had been acclaimed Messiah (Isa. 44:28; 45:1).

## THE FURTHER DEVELOPMENT OF THE CONCEPT OF THE HUMAN MESSIAH INTO SOMETHING MORE THAN A MAN

But over time, just as Saoshyant had been undesignedly transfigured in the imagination of the people into a divine being and made one with the figure of Mithras, so also among the prophets the Messiah was more and more assigned the part of a divine king. He was called “divine hero,” “Father of Eternity,” and the prophet Isaiah indulged in a description of his kingdom of peace, in which the wolf would lie down by the lamb, men would no longer die before their time, and would enjoy the fruit of their fields without tithe, while right and justice would reign upon earth under this king of a golden age as it had never done before. Secret and supernatural, as was his nature, so should the birth of the Messiah be. Though a divine child, he was to be born in lowly state (Isa. 9:6; Micah 5:1). The personality of the Messiah mingled with that of YHWH himself, as though it were G-d himself of whose ascending the throne and journey heavenwards the Psalmists sing (Psm. 47:6,9; 62:12).

## THE INFLUENCE OF APOCALYPTIC LITERATURE

Up to now we only see just a handful of examples where the Jewish prophets ascribed "Divine" attributes to the expected deliverer; their Messiah. It is one thing to say that the Messiah is "G-dly" and a whole other to say the Messiah "is G-d." But now with the advent of apocalyptic literature the concept of the human Messiah who is anointed by G-d will drastically change and become literally G-d. These alternations of the Messiah between a human and a divine nature appear still more clearly in the Jewish apocalypics of the last century before and the first century after Christ. Thus the Apocalypse of Daniel (about 165 B.C.) speaks of one who as Son of Man will descend upon the clouds of heaven and will be brought before the “Ancient of Days.” The whole tone of the passage leaves no doubt that the Son of Man (barnasa) is a superhuman being representing the Deity. Owing to the fact that the book of Daniel was written around 165 B.C. yet the historical Daniel lived two centuries earlier one is not hard pressed to understand that this is a form of literature is a perfect example of "Pseudepigrapha" or false authorship of a supposed "divine" writ where one also easily sees the blending of prior Persian religious thought mixed with Jewish prophetic thought. Please understand that at this time in Israel the "canon" of accepted "Divine" literature was basically closed but many who wished to promote their own unique understanding of "prophecy" would draft and author documents in the names of long dead "heroes" and claim that such was "found" in order to slip in their documents under the disguise of being written by recognized Biblical heroes or prophets of the ancient past. This is why the book of Daniel is included in the historical books of the Jewish Bible today and not the prophetic books where one might expect to find it. Such is a major example of most apocalyptic literature owing primarily to the Essene's influence where they departed long ago from normative Judaism and gravitated toward a more apocalyptic understanding of social-political-religious events where they blended Persian/Zoroastrian, Buddhist, and Pythagorean beliefs with Judaism and passed it off as "Divine."

To this new "divine/human" Messiah the majesty and kingdom of G-d have been entrusted in order that, at the end of the existing epoch, he should descend upon the clouds of heaven, surrounded by a troop of angels, and establish an everlasting power, a Kingdom of Heaven. In the picture-language of the Essene Enoch (in the last decade before Christ) the Messiah, the “Chosen One,” the “Son of Man,” appears as a supernatural pro-existing being, who was hidden in G-d before the world was created, whose glory continues from eternity to eternity and his might from generation to generation, in whom the spirit of wisdom and power dwells, who judges hidden things, punishes the wicked, but will save the holy and just (Enoch. xlv.-li). Indeed, the Apocalypse of Esdras (the so-called fourth Book of Esdras) expressly combats the opinion that the judgment of the world will come through another than G-d, and likewise describes the Messiah as a kind of “second G-d,” as the “Son of G-d,” as the human incarnation of the G-dhead (4th Esdras chap vi.1 sqq).

In all of this the influence of Persian beliefs is unmistakable, whether these arose in Iran itself

directly, or whether the idea of a G-d-appointed king and deliverer of the world was borrowed by the Persians from the circle of Babylonian ideas. Here this conception had taken deep root and was applied at different times now to this king.

- Just as in the Persian religion the image of Saoshyant, so also in the Jewish view the picture of the Messiah wavered between a human king of the race of David and a supernatural being of divine nature descended from heaven.
- And just as in the Persian representation of the coming of Saoshyant and the final victory of the Kingdom of Light there would be a preceding period during which threatening signs would appear in the heavens, the whole of nature would find itself in upheaval and mankind would be scourged with fearful plagues, so also the Jewish Apocalypse speaks of the “woes” of the Messiah and describes a period of terror which would precede the coming of the Messiah.

The coming of the power of G-d was looked upon as a miraculous catastrophe suddenly breaking in from on high, as a conflagration of the world followed by a new creation. The Jewish agreed with the Persian view in this also, that it made a heavenly kingdom of undisturbed bliss “in the light of the everlasting life and in likeness of the angels” follow the earthly world-wide empire of the Messiah. This they imagined on exactly the same lines as the Persian Paradise. There would the holy drink of the “Water of Life” and nourish themselves on the fruit which hang upon the “Tree of Life.” The wicked, on the other hand, would be cast into hell and suffer in fearful torments the just punishment of their sins.

The conception of a resurrection of the dead and a last judgment had hitherto been strange to the Jews. In pre-exilic days they allowed the body to die and the soul after death to go down as a shadow without feeling into Hades (Sheol), without disturbing themselves further about its fate. Now, however, with the doctrine of the destruction of the world by fire and the general judgment, the idea of personal immortality entered the world of Jewish thought. Thus it is said by Daniel that on the day of judgment the dead will rise again, some waking to everlasting life, others to everlasting perdition. “But the teachers will shine as the brightness of heaven, and those who led the multitude to justice as the stars for ever and ever.” With the acceptance of personal immortality the whole tone of religious thought was deepened and enriched in the direction of thought for the individual. Former Jewish morality had been essentially of a collective kind. It was not so much the individual as the people viewed collectively that was looked upon as the object of divine solicitude. At this point the position, the road to which had been already prepared by the prophets, was definitely established, that the individual hoped for a personal religious salvation and as a consequence felt in direct personal relationship with YHWH. G-d indeed remained, as the Persians had taught them to understand him, the superhuman lord of heaven enthroned in pure light, the source of all life, the living G-d. His metaphysical qualities, however, his dazzling glory and unconquerable might were ever more and more overshadowed by his moral attributes: goodness, grace, and mercy appeared as the most prominent features in the character of YHWH. G-d seemed a loving father who leads his children through life with kindly care, and without whose consent not a hair of one of his creatures could be touched. The strong tendency within Judaism, represented by the upper currents of pharisaic rabbinism, continually drew the national boundaries closer, and was ever more anxiously occupied with a painfully strict observance of the letter of the law and a conscientious observance of ritualistic ordinances. Ethics threatened to be extinguished under a system of conventional rules of an essentially juristic nature. Yet all the while a more human and natural morality was arising, an inward piety, warm-hearted, popular, and sound, which broke through the narrow limits of Jewish nationalism, and sent a fresh current into the heavy atmosphere of official legality. It was then that the groundwork of later Christian ethics was laid in the purified morality of the psalms, aphorisms, and other edificatory writings of a Job, Baruch, Jesus son of Sirach, etc. It was then that the Jewish Monotheism set itself to extend its sway beyond the boundaries of its own land and to enter into competition with the other religions of antiquity, from which it was to draw back vanquished only before a matured Christianity.



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# THE TWO MESSIAH THEORY

There are two basic versions of the two Messiah theory:

- The "rabbinic" two Messiah theory which held to a Messiah the son of Joseph, sometimes called "Ephraim." who would come and suffer to redeem his brothers (like the patriarch Joseph); and a Messiah the son of David who would come and rule from David's throne forever.
- The "Qumran" two Messiah theory which held to a Priestly Aaronic Messiah and a Kingly Messiah.

In order to understand the Messianic theory of the Nazarenes and Ebionites it is important to understand these two theories. I will first document each version of the two Messiah theory, then I will show evidence that both theories existed in the first century. I will also show that the two versions of the theory are related to each other. Finally I will show that the NT shows an awareness of the two Messiah theory and relates to it.

## A RABBINIC THEORY

The first of the two Messiah theories is the "Rabbinic" theory. The Rabbi's have always recognized an apparent conflict between certain Messianic passages. For example: R. Alexandri said: Rabbi Joshua opposed two verses: It is written:

- And behold, one like the son of man came with the clouds of heaven. (Dan. 7:13)
- Whilst it is written: [behold, your king comes to you...] lowly, and riding upon an ass! (Zech. 9:9) (b.San. 98a)

The Rabbinic "two Messiah" theory was one of several answers that the Rabbis found for these contradictions. It delegated the lowly, suffering servant passages to Messiah the son of Joseph (sometimes called Ephraim); and the Kingly passages to Messiah the son of David. A good example of the Ephraim Messiah in Rabbinic literature is a Midrash in which the Messiah is being warned by G-d of what awaits him:

Their sins will be upon you like a yoke of iron. They will choke your spirit. Because of their sins, Your tongue will cleave to the roof of your mouth. Do you accept this? If not, I will remove the decree from you. The Messiah replies: "Master of the worlds, how long will this last? G-d replies: "Ephraim, my true Messiah, ever since the six days of creation you have taken this ordeal upon yourself. At this moment, your pain is my pain". Messiah replies: "Master of the worlds, I accept this with gladness in my soul, and joy in my heart, so that not a single one of the House of Israel should perish. Not only for those alive, but also the dead. It is enough that the servant be like the Master. (Midrash Pesqita Rabbah 36)

Rabbi Dosa (who lived around 250 CE) was a chief advocate of the two Messiah theory. The Talmud records that he taught regarding Zech. 12:10: What is the cause of the mourning [of Zech. 12:12]--... It is well according

to him who explains that the cause is the slaying of Messiah the son of Joseph, since that well agrees with the Scriptural verse: And they shall look upon me whom they have pierced, And they shall mourn for him as one mourns for his only son. (Zech. 12:10) (b. Sukkot 52a)

## THE APOCALYPTIC-ESSENE VIEW

### Now the Qumran community also believed in two Messiahs:

They shall govern themselves using the original precepts by which the men of the Yahad began to be instructed, doing so until there come the Prophet and the Messiahs of Aaron and Israel. (Manual of Discipline/Community rule 1Qs Col. 9 lines 10-11; from The Dead Sea Scrolls A New Translation by Wise; Abegg and Cook p. 139)

Two Messiahs are also evident in 1QSa, 1Q28a where the two Messiahs are pictured at a future Messianic banquet table. Now it has been stated in recent years that the two Messiah theory did not exist in the first century. These theorists claim that a "suffering servant" Messiah who dies was invented to get Bar Kokhba off the hook. However the Talmud tells us that Bar Kokhba failed, not because he was a suffering servant Messiah, but because he was not a Messiah of any kind whatsoever. Moreover First century sources attest to both the idea of a suffering servant Messiah and the two Messiah theory. The earliest sources for the two Messiah theory are the Dead Sea Scrolls and Targum Jonathan. Targum Jonathan identifies the pierced one of Zech. 12:10 as the "Messiah son of Ephraim." Targum Jonathan was supposed to have been written in the first century by Jonathan ben Uziel the student of Hillel.

**Answer for yourself:** Another question that arises is, can the priestly Messiah of the Qumran community be identified with the suffering servant Messiah?

The answer is, I believe, yes. The critical clue lies in the way that the Dead Sea Scrolls use Is. 61:1-4.

One document among the scrolls (11Q13) applies Is. 61:1-3 to a priestly eschatological figure who is called "Melchisedek" the document then speaks of a "Messiah" who is called the one "anointed of the spirit" (Is. 61:1) and to whom Is. 62:2 is also applied. This "Messiah" is identified as the figure spoken of in Is. 52:7 and as the Messiah who is "cut-off" in Dan. 9:26. This implies a connection to the suffering servant in Is. 53 who is also cut-off. A final clue is found in 4Q521 which also applies Is. 61:1 to the Messiah and which closely parallels Mt. 11:5 (which will become important later).

**Answer for yourself:** Finally, was there to be two Messiahs or one Messiah?

There does seem to have been confusion on this issue. While 1QS 9:10-11 refers to the "Messiahs of Levi and Israel," the Damascus Document three times refers to the "Messiah of Levi and Israel" (12:23; 14:19; 19:10).

**Answer for yourself:** Was there a question as to whether these would be two Messiahs or one?

***A tradition found in Midrash Rabbah may provide the answer: Like Moses, Messiah will be revealed, then hidden, then revealed again. (Bamidbar Rabbah 11:2)***

**Now as for how these concepts were perceived by the Nazarenes:** Mt. 11:2-3 And when John had heard in prison about the works of Messiah, he sent two of his students and said to him: "Are you the coming ONE or do we expect ANOTHER?"

Yeshua responds by quoting from Is. 35:5-6; 26:14 and (get this) Is. 61:1. This statement (In Mt. 11:5) parallels 4Q521 so closely that both contain "raise the dead" which is NOT in Isaiah. Yeshua is clearly referring to a key known list of criteria for the Kingly Messiah (John already knew Yeshua was the suffering one) and which cited Is. 61:1 the critical material which ties all of the Messiah's together in the Qumran literature (remember, very good evidence indicates that John had broken off from the Qumran community.)



LK. 17:25 but first he must suffer many things and be rejected by this generation. Clearly this verse shows that the suffering Messiah first concept existed in the first century and was being cited by Yeshua.

In Heb. 5-7 the writer characterizes Yeshua as a priestly Messiah and as an antitype of Melchisedek. Like 11Q13 Paul uses a high Christology (Heb. 1; 11Q13 calls Melchisedek El and Elohim and replaces YHVH with Melchisedek in quoting from Is. 61). Both tie the work of Melchisedek to the Day of Atonement (11Q13 2:7; Heb. 8-10) Clearly Paul sees Yeshua as the Priestly Messiah characterized by the Qumran community as well as a suffering servant Messiah and Kingly Messiah.

*Time will tell if he was right in light of so many unfilled Prophetic Messianic Scriptures awaiting fulfillment by the true Messiah.*

**Answer for yourself:** Is it possible that, although the Messianic prophecies were not fulfilled in the first century, that Yeshua was "revealed" to some in the first century as "Messiah ben Yosef" but then hidden to be revealed another day as "Messiah ben David" and at that time the Messianic prophecies will be fulfilled?

It is impossible to say for sure but the scenario is worthy of consideration and we cannot rule it out completely.



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# THE DESCENT OF THE MESSIAH FROM DAVID

The greatest hope of the religious Jews throughout the ages has been the hope of the Messiah, a Jewish man who is to bring peace on earth and set Israel at the head of the nations. In the Talmud, a collection of traditions and commentaries from the Post-Biblical period (from about 300 B.C.E. until about 500 C.E.), there are two messiahs mentioned--one who suffers and is rejected by his people and another who reigns gloriously. The Suffering Messiah is called Messiah Son of Joseph (Mashiach Ben-Yosef) because, like Joseph, he is rejected by his brothers. Thus, this Messiah is rejected by Israel. The Glorious Messiah is called Messiah Son of David (Mashiach Ben-David) for two reasons. First of all, like David he will reign gloriously over Israel and subjugate the other nations under Israel. The second reason that he is called Messiah Son of David is that he must be a physical descendant of David, according to the Tenach (Old Testament). For the purposes of this study, we are going to talk about the descent of the Messiah Son of David.

The first mention that the Glorious Messiah must come from David is found in II Samuel 7:12-16:

*When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom will endure forever before me; your throne will be established forever (NIV).*

In this Biblical passage, G-d is promising that the Davidic dynasty would be eternal. If the Davidic king were to commit sin, he would be punished in things of this world, but the dynasty would never be cut off. Beginning with this promise, Israel's Messianic expectation was to have the blessing of G-d by living under the "Lord's Anointed" (Messiah comes from the Hebrew Mashiach, which means "anointed one"). This expectation increased under Solomon, the king who built the First Temple. Every king of Israel was the Messiah for his generation, including even Saul (I Sam. 24:9-10, etc.). Also, the High Priest was called "*the priest that is anointed*" (Heb. Haccohen Hammashiach, Lev. 4:3,5,16). Sometimes, even a prophet was anointed to begin his ministry (I Kings 19:16).

After the reign of Solomon, with all the peace and prosperity that accompanied it, the hopes of the people for a lasting peace were dashed by the division of the kingdom into Israel (the 10 northern tribes) and Judah (the kingdom of the South, with Judah and Benjamin, the Temple, the Levites from the whole country, and Rehoboam, the Davidic King; cf. II Chronicles 11:5-14). For all the years up to the Babylonian captivity, the Messianic hope was that the Davidic King would eventually reunite the two kingdoms and restore the glory that existed in the days of Solomon.

By the time of Isaiah, it was obvious that there was going to be a great punishment from G-d, instead of the awaited glory. The kings of Judah became worse and worse, in spite of the strong warning of seeing Israel taken captive by Assyria in 722 B.C.E. Since the reign of Manasseh (II Kings 21:1-18), it was certain that the captivity of Judah would occur, as threatened by G-d in Deuteronomy 28:36-48. For this reason, in chapters 40-66, Isaiah stops exhorting Judah to repent (because they wouldn't listen), and focuses on the Suffering Messiah, the Glorious Messiah, and the glorious future for Israel way beyond the coming captivity (see chapters 42,53,60,61,65,66).

Some believe, but not all, that Isaiah 40-66 is not the work of another author, but rather of the same author in other circumstances. The sins are similar, but worse: perverting the case of widows and orphans (10:1-2, cf. 59:4-9), religious hypocrisy (29:13, cf. 58:2-4), etc. The idolatry condemned is worse than in the first part of the book. In 57:4-5, Isaiah condemns idolatry in high places, religious prostitution, and the sacrifice of infants to Molech, practices common in the reign of Manasseh (II Kings 21:6; II Chronicles 33:6). In 57:7 Isaiah condemns worship in high places (Hebrew, bamot), a practice common before, but not during the captivity. During the captivity it was not possible because Babylon is flat and has no mountains. In fact, none of the above condemned practices existed during the exile in Babylon. Thus we see that Isaiah 40-66 refers to the period of Manasseh.

After Manasseh there was an almost continuous chain of bad kings up until the Babylonian captivity: Amon (II Kings 21:19-26), Jehoahaz (23:31-35), Jehoiakim (23:36--24:7), Jehoiachin (24:8-16), and Zedekiah (an uncle of Jehoiachin, not in the royal line, 24:18-25:7). The only exception was Josiah (22:1--23:30), a good king who took away idolatry (23:24-27). However, the sin of Manasseh had been definitive in bringing on Judah the exile (23:26) in spite of these reforms.

In the times of Jeremiah, just as Israel was going into exile, G-d made two declarations that appeared contradictory about the last Davidic King over Judah, Jehoiachin (or Coniah). The first declaration was that, of his physical descendants, no one would ever sit upon the throne of David, in spite of the fact that they would continue to inherit the rights to sit on it. In Jeremiah 22:28-30 G-d says:

*Is this man Jehoiachin a despised, broken pot, an object no one wants? Why will he and his children be hurled out, cast into a land they do not know? O land, land, land, hear the word of the Lord! This is what the Lord says: "Record this man as if childless, a man who will not prosper in his lifetime, for none of his offspring will prosper, none will sit on the throne of David or rule anymore in Judah (NIV)."*

Nebuchadnezzar took Jehoiachin to Babylon, where Shealtiel was born and continued the royal line, but no one from this line ever sat on the throne of David again because of this curse -- even Shealtiel's son Zerubbabel, who was a prominent leader of the return from exile.

The second declaration by G-d through Jeremiah, which appears to contradict the first, is in chapter 33:14-17:

*"In those days and at that time I will make a righteous Branch sprout from David's line; he will do what is just and right in the land. In those days Judah will be saved and Jerusalem will live in safety. This is the name by which he will be called: The Lord Our Righteousness." For this is what the Lord says, "David will never fail to have a man to sit on the throne of the house of Israel (NIV)."*

As we put together the two declarations, we note that, from Jehoiachin onward, the heirs of the Throne of David cannot sit on it, but that the line will not lack a man to sit upon the throne. There was also promised a "Righteous Branch," a man who would raise up the Throne of David and who would also sit upon it. Beginning, then, with the deportation into Babylon, the expectation of the Messiah, Son of David, became a longing for the appearance of a future figure. The Israelites could see the descendant of David in each generation, but he was not anointed (Messiah for his generation) nor did he reign, because of the curse of Jehoiachin.

**Answer for yourself:** How could this dilemma be resolved? How could one be born in the royal line of David and inherit the rights to the Throne of David without being a descendant of Jehoiachin and inheriting the curse

**also?**

**Many creative attempts to explain this prophecy can be found throughout Church History as well as answers written within the New Testament. Such answers run the gamut from the creation of a virgin birth scenario to remove the Christ-child from human lineage as well as convoluted and conflicting genealogies in the Gospel of Matthew and Luke where are pure nonsense if one tackles such a study. In reality these genealogies are but rubbish and poor attempts to get "Yeshua" out of the cursed lineage.**

**Answer for yourself:** Is there an answer to this Jehoiachin problem? Stay tuned.



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## MESSIAH TO DESCEND FROM JEHOIACHIN & ZERUBBABEL-HOW CAN THAT BE?

Many Jewish authorities teach that Yeshua (Jesus) cannot be the Messiah and persuade many to forsake their belief in him as a contender for the future Messiah. Admittedly this is a very difficult subject for Christians to honestly evaluate but I contend that although the evidence is strongly against proving Yeshua could be the Messiah because of the failure of the fulfillment of the Messianic prophecies, it is yet not possible to say dogmatically that he could not have been the Messiah "in waiting" in the first century. Events beyond his control were responsible for the prophecies not being fulfilled and both the Jewish people and their scholars as well as Christians need to see both sides of this problem clearly. But to say dogmatically that the curse of Jeconiah precludes any consideration of Yeshua possibly being the Messiah is not accurate. What I maintain is that we just cannot know for certain. Let me explain this "Jeconiah" problem.

Often Jewish authors prey upon the lack of Biblical understanding of the masses of Christianity today. Sadly, when the whole of the matter is presented we often get a different picture than the one first presented by such men like Rabbi Singer (at least in some aspects as most of what he presents is fool-proof and his scholarship is impeccable).

Let me preface this article by saying I support wholeheartedly Rabbi Singer's agenda: to prevent the assimilation of his Jewish people into Christianity whereby they accepted a paganized rendition of Sinai faith and a neo-paganized rendition of the Jewish Messiah. But in the process, in order to fully prevent such an occurrence which only destroys G-d's "chosen people" as they learn the ways of heathen mixed with "selected righteousness," he distorts or withholds pertinent data that keeps open the door for consideration of Yeshua as even a possible candidate for being the Messiah. Understandably Yeshua did not fulfill by any means the Messianic prophecies pertaining to the Jewish people, but without a doubt the coming of Messiah to us was for the "lost sheep of the House of Israel" which today are the Gentile peoples of the world. It is the views of Bet Emet that in the return of Ha Meschiah he comes for his people; the Jewish people to fulfill the promises of Torah and Prophets. Many feel Yeshua is disqualified for such consideration because of the curse on Jeconiah and his lineage. This simply is not accurate and I will share with you why this "curse" does not preclude consideration of Yeshua as being the "possible" Messiah of Israel.

Rabbi Singer and others have proven the disability of the virgin birth through changes in the translations from Hebrew to Greek and we have inherited such corruptions in Christianity unawares today. However, because of a curse in the genealogy of Yeshua, it is presumed that the seed of Jeconiah (which happens to be Yeshua) cannot reign upon David's throne, thus disqualifying Yeshua for any possibility of being Messiah (admittedly not the Messiah the Jewish people were promised).

**Answer for yourself:** However, have many lacked the pertinent Biblical information that would allow for Yeshua possibly being considered as yet a possible candidate for the coming Messiah? Let me state again, I understand why Rabbi Singer has "slanted" his teaching, but does the "end justify the means?" G-d will have



to be the judge of the matter. Let us investigate this startling prophecy in depth, for if we cannot disprove Rabbi Singer and others, and fail to find answers for the curse, then we have no other recourse than to accept the virgin birth in order to allow any possibility of his potential Messiahship and that is impossible once you know the facts.

## COMING TO TERMS WITH THE JECONIAH CURSE

Jehoiachin is the grand-father of Zerubbabel who was a descendant within the Messianic lineage through Solomon. Both Jehoiachin and Zerubbabel are listed within Yeshua's ancestry in the Brit Hadasha (New Covenant) in the book of Mattiteyahu (Matthew 1:12 ). Zerubbabel also appears in the genealogy of Yeshua written by the physician Luke (Luke 3:27).

Mattiteyahu's genealogy traces Yeshua through his father, Joseph; Luke's genealogy traces Yeshua's ancestry through his mother Miriam's side.

There is a problem which does occur in lineage as regarding Jehoiachin, who is also known as Jeconiah (or Coniah). The prophet Jeremiah records a denunciation of him:

*Thus saith the Lord, Write this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah. Jeremiah 22:30).*

The scripture appears to pronounce a threefold "curse" upon Jehoiachin :

- He would be childless
- He would not prosper
- His offspring would not prosper on the throne of David.

In light of this "curse" there appears to be a great obstacle regarding the Messianic line, and especially Jehoiachin's inclusion within it. There is widespread opinion that the denunciation of Jehoiachin through G-d's prophet was irrevocable. This would effectively preclude him from being within the messianic lineage. That means that Jesus could not be the Messiah. Before jumping hastily to this opinion, it is well to examine some arguments against this view.

The first "curse," that Jehoiachin would remain childless, was definitely lifted. The Tenach makes it clear that Jehoiachin was, in fact, prolific and sired Shealtiel, Malchiram, Pedaiah, Shenazar, Jekamiah, Hoshama, and Nedabiah, and Asir (I Chronicles 3:17-18).

Jehoiachin was king of Judah when the children of Israel were taken captive into Babylon, and was imprisoned there. The second "curse," that Jehoiachin would be 'a man that shall not prosper in his days,' was also lifted by G-d, for we read: And it came to pass in the ... year of captivity... [the] king of Babylon ... did liberate Jehoiachin... from prison; And he ... set his throne above the throne of the kings that were with him in Babylon...(II Kings 25:27-28).

**Answer for yourself:** Thereby, if G-d could forgive Jehoiachin, to the extent of lifting the first two "curses" against him, it is plausible that the third one could be lifted as well; otherwise, Messiah could not descend from Solomon through Jehoiachin? This problem was resolved in the following manner:

Nebuchadnezzar took [Jehoiachin] and put him in prison. ... The Jewish religious Council gathered to consider the matter for they feared that the Davidic kingdom would come to an end, of which it is written, 'His throne shall endure before me as long as the sun' (Psalm 82:36). What can we do in order to help that the Scriptures might be fulfilled? We will go and plead with the governess, and the governess will plead with the queen and the queen with the king. ... Rabbi Shabatai said that [Jehoiachin] did not leave prison until he repented fully and G-

d forgave his sins and ... his wife got pregnant as it is written, 'Shealtiel his son, Asir his son.'

Shealtiel means, "I asked of G-d." Asir means "prisoner." Hence, the rabbis understand that Jehoiachin asked G-d to forgive him while in prison and that G-d indicated his forgiveness by giving him sons.

The returning exiles from Babylon in 539 B.C.E. appointed Zerubbabel to be their prince.

Answer for yourself: Why?

They obviously did not think that the "curse" was still in effect since Zerubbabel was a direct descendant of Jehoiachin. Moreover, the post-exilic prophets exalt Zerubbabel, and place their hope for Israel in him. Hence, for example the prophet Zechariah exclaims:

Who are thou, O great mountain? Before Zerubbabel thou shalt become a plain; & he shall bring forth the headstone of it with shoutings... . The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it.. . For they shall rejoice, and see the plummet in the hand of Zerubbabel...(Zechariah 4:7, 9-10).

It is fair, then, to assume that whatever the denunciation against Jehoiachin, it was pardoned by G-d, even as the king of Babylon pardoned Jehoiachin and released him from prison? I believe it is; thus the Messiah would not be prevented genealogically from being of the seed of David, Solomon and Hezekiah through Jehoiachin to whom the Messianic promises were given.

Some may not be satisfied with the rationale presented in favor of the removal of the "curse" from Jehoiachin, thus permitting the Messiah to descend directly from him. This position would appear to effectively preclude Yeshua from being the Messiah. Yet, by some intermarriage within the Davidic family, Zerubbabel, the grandson of Jehoiachin, through Nathan, the son of David, was Yeshua's ancestor on his mother, Miriam's side. Hence, even should Jehoiachin present a stumbling stone, still Yeshua traces his ancestry back through David on his mother's side. But such a possibility of "intermarriage" is not known for sure, but I find comfort in the two examples of G-d's forgiveness and restoration. The "pattern" allows for Yeshua to still be in the "running" for being the "possible" Messiah. Yet the problem remains that few, if any, real Messianic prophecies were fulfilled by Yeshua and this is how one was to determine if the Messiah had come.

Concerning the selection of the One who shall inherit the throne of David, it is well to remember the word of the Lord to Zerubbabel that it is "not by might nor by power, but by my Spirit" (Zechariah 4:6). The Messiah would be a descendant of David, but his claim would not be enhanced by might." (This "might" could refer to the usual transfer of the kingdom to the firstborn ("Reuben, thou art my first born, my might, and the beginning of my strength. Genesis 49:3 Genesis Rabbah). Neither would his selection be enhanced by "power" as, for example, when mighty kings exercised their powers and bestowed their rights on whatever descendants they pleased. Instead, the selection would be by the Holy Spirit - the Ruach Hakodesh.

I believe that this sufficiently answers the presumed difficulty in excluding Yeshua as Messiah because of our inadequate understanding of the curse on Jeconiah. Yet other difficulties remain and with these we must wrestle.



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# DID JESUS FULFILL THE MESSIANIC PROPHECIES IN THE JEWISH BIBLE...OR JUST THE CHRISTIAN BIBLE?

We said in an earlier article that the Christian Messiah (Christ) and Hebrew Messiah (Moshiach) are two different entities! Now, let's read carefully the Hebrew Bible passages about the Messiah and see if Jesus fits these Messianic expectations. At a later time, and already on another website, the "man-made 'fulfilled' prophecies" have been addressed and it is not my intention to address them in this article. What I do wish to do, however, is to acquaint the Christian reader with what the Jew was told to expect from the Messiah, because until they know this in detail then they do not possess understanding why the Jews reject their "Christian" Jesus.

## TAKE YOUR PICK...BUT YOU CANNOT HAVE BOTH

**Daniel 7:13-14, ". . . one like the Son of man came with the clouds of heaven, and came to the Ancient of days, . . . And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."**

**Zechariah 9:9-10, ". . . thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, . . . and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."**

It seems, curiously, two very different appearances of the Messiah are depicted in the Bible, as interpreted by Christianity. But actually, Daniel describes the Messiah's arrival before God in heaven, not on earth. Read it again and see. The arrival can be described fancifully, as in Zechariah, because it lacks relevance to the Messianic expectations. What is completely relevant is what he achieves. And both Daniel and Zechariah agree that the Messiah is to have an earthly kingdom, whose dominion shall be throughout the world. It shall be a non-ending kingdom, teaching peace. The Messiah will have great honor and service from all people, and he will save the people of Israel from earthly troubles. These are the descriptions of the Messiah and his rule.

**I we can be honest we must admit that Jesus does not fit these descriptions because of several reasons:**

- He did not rule a kingdom on earth.
- Nothing is said about coming one way (on an ass), leaving (dying), and returning another way.
- Christianity's interpretation notwithstanding, there is no Christologic other-worldly kingdom spoken of here in either verse. The Messianic kingdom is depicted as earthly and interpreted as

such in Judaism. It is so interpreted because that is precisely what is written as seen below:

- Daniel 2:44, "... the God of heaven (shall) set up a kingdom, which shall never be destroyed: . . . and it shall stand for ever."
- Daniel 7:18, "But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."
- Psalm 89:3-4, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah."
- II Samuel 7:8,12-13,16 (I Chronicles 17:7,11-12,14), "... say unto my servant David, ... I took thee. . . to be ruler over my people, over Israel: . . . I will set up thy seed after thee, . . . and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

God will create a kingdom which will last for all time. In it the Messiah and those after him will rule His Chosen People, Israel. The Messiah is to build a Temple for God which will be everlasting, as the kingdom will be everlasting.

If it somehow escaped you let me be the first to tell you that there is no such kingdom created. There is no such Temple built. Jesus did not make this happen. Also, note that the Messiah himself is not to exist forever. It is his kingdom which will last forever, not he. And it is given that the saints of the most High, which are the Israel People, will eventually self-rule. That is what these passages impart.

- Numbers 24:17, 19, "... there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, ... Out of Jacob shall come he that shall have dominion. . ."
- Psalm 72:8, 11, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him: all nations shall serve him."
- Isaiah 11:10, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."
- Daniel 7:2 7, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

All countries and people will look to the Messiah of the Hebrew people and serve him. Again we must be honest with the facts and admit that besides Jesus' lack of rule over an earthly kingdom, he never had dominions under him, serving and obeying him. Moslems, Hindus, and Buddhists, etc., certainly are not under his rule, in this world or any other. In fact, not only was he not served by nations, but the Romans put him to death. Not only was he not obeyed and glorious, but Jesus' death was apparently against his own desires and certainly inglorious, hanging between two thieves.

- Isaiah 11:1-2,4-5, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;. . . with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."
- Jeremiah 33:15, "in those days, and at that time, will I cause the Branch of righteousness to

grow up unto David; and he shall execute judgment and righteousness in the land."

The Hebrew Messiah will properly administer God's desires for human beings' goodness and virtue. He will, with excellence, judge, rebuke, and punish the evil-doers in this world. He will perform justice and righteousness for the poor and meek. Notice that the designation of his rule is "the earth" and "in the land." This eliminates Christianity's interpretation of heavenly judgment. And plainly, Jesus was not then, and is not now, in the land righteously judging in the Messianic kingdom on earth as described.

**Answer for yourself:** In addition, can it be said in any rational manner that God the Son of the Trinity possesses "the fear of the Lord," when he is supposed to be the selfsame in a unity?

- Psalm 72:7, "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."
- Isaiah 52:7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"
- Isaiah 9:6-7, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. ."

In the thriving kingdom of the Messiah, there will be endless peace and justice. He will have a government ruling over righteous people who flourish and know the God of Israel, who is their rescuer. Again it must be said that Jesus did not establish peace on earth or rule over a kingdom of righteous people. Note also, the "child" is not Christianity's Christ child at all, who had no government.

- Psalm 28:8, "The Lord is their strength, and he is the saving strength of his anointed."
- Jeremiah 30:9, "But they shall serve the Lord their God, and David their king, whom I will raise up unto them."

These verses are presented to show that there is a clear differentiation between the Lord God and the Messiah. Please take note that Christianity has joined the two and made their Messiah God himself. Such is idolatry of the highest magnitude!

- Psalm 89:3, ". . . I have sworn unto David my servant."
- II Samuel 7:8 (I Chronicles 17:7), ". . . say unto my servant David, Thus saith the Lord of hosts, I took thee. . ."
- Ezekiel 34:23-24, "And I will set up one shepherd over them, and he shall feed them, even my servant David;. . . And I the Lord will be their God, and my servant David a prince among them. . ."

The Messiah is to function as the servant of God. He will be God's shepherd. Again please take notice that God and His servant are separate entities, with God bringing the Messiah into his position. Nothing is said here, or elsewhere in the Hebrew Scriptures, about the Messiah being the substance of the Lord God, which Christianity believes. Even the New Testament similarly makes a clear differentiation between God and Jesus Christ, but in practice accepted Christian doctrine and dogma does not. Nevertheless, Christianity has blended the two.

- Isaiah 19:20, ". . . for they shall cry unto the Lord because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them."
- Isaiah 55:3-4, ". . . I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people."



**Psalm 18:50, "Great deliverance giveth he to his king; and showeth mercy to his anointed, to David, and to his seed for evermore."**

**The Messiah of the Hebrew people is sent by God to rescue God's Chosen People. Jews will have deliverance through the Messiah. What is unfortunate, but true, is that Christianity's Messiah has been made the cause of great troubles for the people of Israel, rather than the opposite. God promised deliverance, not further oppression.**

- **Ezekiel 37:24-25, "And David my servant shall be king over them; . . . they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be prince for ever."**

With the Messiah as king, the Jewish people are to inherit the Promised Land forever. The Davidic dynasty of the Messiah is established as God's royalty for all time. And the people will follow the laws of God and do them in this Messianic kingdom. Please take time to notice that for two thousand years after Jesus there has not been any Jewish kingdom in the Promised Land with the Messiah and those following ruling.

- **Psalm 132:9-12,15,17, "Let thy priests be clothed with righteousness; and let thy saints shout for joy. For thy servant David's sake turn not away the face of thine anointed. The Lord hath sworn in truth unto David;. . . If thy children will keep my covenant. . . their children shall also sit upon thy throne for evermore. I will abundantly bless her provision. . . There will I make the horn of David to bud. . ."**
- **Jeremiah 23:4-6, "And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. . . . I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely. . ."**
- **Jeremiah 33:14, 16, "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and the house of Judah. In those days shall Judah be saved, and Jerusalem shall dwell safely. . ."**

In the time to come, the Messiah and his Davidic descendants will rule forever over the people of Israel who will have kept God's Covenant. The Messiah will supervise and dispense justice and judgment in the earth. It says, "in the earth."

People will have plenty and live in abundance, with no fear. They will be rescued and live in safety. Please take time to notice these questions:

- **Does Jesus fit this picture?**
- **Either then or now, have the Jewish people dwelt in safety and plenty?**

The quotes of the passages above state that in the time of the Messiah the people of Israel "shall dwell safely." As this is the description of the Messianic age for the Hebrew people, it is obvious that it has not arrived! As Jesus does not fit this outline of Messianic achievement, it is similarly obvious that he is not the Hebrew Messiah! **The Hebrew Messiah has not come as of yet. The Holy Bible is our source and we must never forget that we are speaking of the Jewish Masoretic Text and not the corrupted versions which we find in the Christian Old Testaments which provide the quotes for the Christian New Testaments. Whatever else he may be in Christianity, Jesus is not the Messiah of the Hebrew Scriptures awaited in Judaism.**

**In summary, from the Biblical passages about the Messiah as taken from the Jewish Tanakh, it is evident that Jews reject Jesus as the Messiah because they know he did not perform the role or**

accomplish the tasks of the Messiah, as written. We are not in the Messianic Era. We do not have the Messianic expectations fulfilled. Neither Jews nor the earth has peace, abundance, safety, and happiness.

## THE REALLY HARD QUESTION THAT THE CHRISTIAN MUST ANSWER

The real question is not why Jews do not believe Jesus was the Hebrew Messiah but why Christians do, when the Messianic times did not unfold as prophesied in the Jewish Book of God! There is really no answer they can offer which can satisfy this simple question. It is clear that the Christian Christ has a supposed function which differs from the one given in the Hebrew Bible for the Messiah. Christ's mission, as explained in Christianity, is to offer personal salvation through vicarious atonement. The Messiah's mission of earthly redemption is changed by Christianity into heavenly salvation. But, their belief does not concern us here. We just want to make it understood that Judaism's Messiah and Christianity's Messiah are not the same in essence or function.

The Hebrew Scriptures' Messiah is Judaic. The early followers of Jesus did hope he was this Messiah. His Jewish followers fully understood the need for the Messiah to accomplish his mission of being the ruler in God's earthly Messianic kingdom. This was their hope. When he died without the Messianic hopes being achieved, they must have been very disappointed. But, instead of complete discouragement at his execution by the Romans, they were somehow prompted to expect his imminent return. In this return, he would fulfill the expectations. Needless to say, Jesus did not return in their lifetime as they had expected and the New Testament reported was to occur.

The early Church had to minimize Messianic expectations and orientation and postulate that Jesus would return at some future unknown time. They still await his second coming. The trouble with this is that, although Christians can await his return to earth, they have absolutely no basis for this happening in any of the Hebrew Bible's prophecies! Nothing at all is written about a second coming to complete what a first coming left undone. Their await is Christologic, not Messianic.

With great hope and reason, Jews also await. But, as non-Jews also await what God has promised in the Hebrew Scriptures. The Messiah is to come to fulfill all the marvelous expectations as written. Judaism is permeated with the faith of his coming, and though he tarry, he shall surely appear. If it turns out that the Messiah, when he appears is "Jesus" then I shall be very happy that it is so because the identity of the person is not nearly as important as what he will accomplish. However, if it turns out to be another "so be it," for after all G-d is behind it and not man. I think we can intelligently live with this. The only thing that saddens me is the corrupted Sun-Worship of the Essenes contained in the New Testament and applied to Jesus which the unsuspecting and unknowledgeable reader accepts without question and thus is erroneously led to believe that such personified events of solar-worship are "fulfilled prophecies" that proves the Messiahship and identity of Jesus as G-d. Such is blatant idolatry and millions never know...that is until they die and are told face to face by YHWH.

If you have both the desire and courage for such a difficult study into how Sun-Worship became "fulfilled prophecies" in the Greek Old Testament and later became the very substance for the Christian's Old Testament and quotes in the New Testament then you only have to begin a methodical study of one of this ministry's websites.

<http://paganizingfaithofyeshua.netfirms.com>

This is such a difficult subject for the Christian to embark upon I strongly suggest you be armed with prayer and love for G-d whereby you fully understand that with every lie exposed and cast down and replaced with "truth" then your relationship with G-d and the Creator is strengthened and not weakened. Baruch

**HaHaShemshem.**

***Shalom and blessings to you..as we return to the faith once given to the  
Saints***



## BUT MY NEW TESTAMENT SAYS IT'S A FULFILLED PROPHECY...YOU MEAN ITS NOT?

I can remember my shock the first time a friend of mine, whom I respect very much, mentioned to me that almost all of the many prophecies in the New Testament which are believed to be "fulfilled prophecies by Jesus" were in reality not fulfilled at all! He went on to say that in the Gospel of Matthew, for instance, that the prophecies that are believed by Christians to be "fulfilled" are really not "fulfilled" prophecies after all in spite of what the New Testament and the writer of the Book of Matthew said. At first I could not believe it; surely he was mistaken for at that time in my life my scholarship concerning the Bible was only at an infant state. All I could say was that I had been taught and heard preached that Jesus had fulfilled "what was written" because it said so and that my preacher had said so. After all when reading the New Testament these "thus being fulfilled what the prophet said" passages sure sounded like they had Divine authority and I cold remember reading something like that in the Old Testament before. After being challenged in this way the first thing I did was to look at my center reference in my study Bible and began to look for an Old Testament Scriptural references which would surely prove my friend wrong and my Christian religious belief system correct. As I was looking up my reference my friend said something that would change the course of my life: "But Craig, your Christian Bible is a fraudulent translation of the Jewish Hebrew Scriptures...the Jewish Masoretic Text (the Jewish Old Testament) does not read the same way your Christian Old Testament reads. I remember saying to myself: "Surely he is mistaken or even crazy." For after all as a Christian Jesus was my "Messiah." But that was then and now, some sixteen years later after years of hard-nosed dedicated scholarly study, I can no longer say and believe what I did then. I now realize that my friend was right; my Christian Bible was a fraud in many places and I never knew it. But I do now and I wish to inform you of this sad plight in hopes your worship of G-d be no longer be contaminated with idolatry because you own and believe in a forged translation of the Jewish Bible.

As you can imagine this information presented to me by my friend stopped me on a dime. I thought to myself "What evidence does he have to back up such a claim". Surely, I thought to myself, he could not be correct.

After "growing up in the LORD" for these last 16 years I can say without a doubt that my friend was 100% correct in his assessment of the Christian Bible and its mistranslations. I had be led to believe that my Christian Bible was inspired and infallible since I was a child. I had lived my whole life, up to then, with the notion that my Christian KJV was inspired, infallible, and inerrant. I can remember my shock, my devastation, and my anger as it all settled in over the next few days and years. After a considerable time of intense study into this subject I came to the undeniable conclusion that I had a book that even my Pastors don't know is altered in hundreds of places. If they did know then never told me. Now understand after 16 years of intense Bible study and after being awakened to this matter I cannot look at my Christian Bible and believe it without searching out the truths for myself. I had to begin a serious investigation of every line and ever precept. It has taken my 16 years to do this, and such results finally led to my resignation as a Pastor of a mega-church in Dallas. I had not been teaching the "truth" and had been associated with the greatest cover-up in the history of mankind. My repentance and tears flowed continually throughout the years as I tried to justify keeping my position as a Pastor. Finally my shame and my knowledge would have me

"come out of the unclean thing." No longer could I justify with my presence a Replacement Religion that opposes the very things that Yeshua both loved, lived, and taught. I have today been able to master from the Jewish Masoretic Texts the problem passages which confront us in the Christian Bible. The rub comes for the Christian in the fact that the vast majority of these "corrupted and falsified and purposefully mistranslated passages" are Messianic in perspective.

Let me say up front that even though I can and will share with you how the Torah, Prophets, and Writings have been literally butchered over the centuries by various Bible translations, and even thought many of these when viewed from the Jewish text, turn out to be non-Messianic prophecies, I still hold a faith and belief that when Messiah comes it most likely will be Yeshua. But I could be wrong. It really does not matter but I am moved by 2000 years of history where this man, for better or worse, has been the center figure in the faith of over 2 billion people. Where there is smoke there is fire. I deal with this issue on this and other websites of this ministry where we look into why the prophecies, the real and true Jewish prophecies, were not fulfilled in the first century. No matter whom the Messiah was to be, they would not have been fulfilled and any Messianic movement was doomed to failure. But at the same time I refuse to "take away or add to the Word of G-d," the Jewish Masoretic text, in order to create "fulfilled scripture" which makes it look as if Yeshua is the Messiah when the original texts never said the things the New Testament says they did. Many people have "beliefs" about Yeshua, and many varieties of them exist in the world today. Regardless, I want the truth and only the truth about this man. Falsification of Christian Bibles in order to create "fulfillments" about Yeshua that were never true in the first place does neither G-d nor me, or even you , any good.

## I HAVE HEARD THIS MY WHOLE LIFE...WHAT ABOUT YOU?

"What are the mathematical odds of any one person fulfilling all of the messianic prophecy?  
Obviously the scriptures could only have been talking about Jesus."

On the face of it, this sounds like a good argument. And if you read all of the Christian scriptures, there are lots and lots of "prophecies" that needed to be fulfilled, and, according to your New Testament, Jesus fulfilled every one of those "prophecies" as they appear in the Christian bible. You need to understand that the reason that I put "prophecies" in quotes is that nearly every "prophecy" quoted in the book of Matthew is non-Messianic! Some of them are even made up. Many are "quotes" of non-existing Jewish Scriptures. And the one or two prophecies that are Messianic have been butchered to such a degree that they are untrue to the originals in the Masoretic text or taken out or purposefully taken out of context by the authors of the Christian bible.

Answer for yourself: Why was this done?

Simply said, since the original prophecies in the Jewish Tanakh were not fulfilled by anyone in the first century, then in the selling of Jesus as "the" Messiah to the Gentile nations, who never knew the prophecies in the first place, it was necessary to alter them in order that Jesus of the Gentile Church could "fulfill" them. The unsuspecting and Tanakh deficient Gentiles would never know the difference. This would work for the Biblically ignorant Gentiles but it is an entirely different story with the Jews who were familiar with the Jewish Palestinian Text and could spot the forgery! That is why the LXX (Septuagint) was never accepted by those who could read Hebrew in the first century; they knew better. With the dying out of Hebrew and the Jews only able later to speak Greek then the Greek LXX had to be used. The errors and the purposefully alterations, over time, were not noticed any longer. For those who knew Hebrew and the Palestinian Masoretic Text in the first century it was impossible to believe in any Jewish Messianic pretender who did not fulfill the prophecies that they had both cherished and looked forward to for over hundreds and thousands of years.

## WHAT TECHNIQUES WERE USED BY GENTILE CHRISTIANS TO



# FALSIFY THE JEWISH TEXTS IN THE CHRISTIAN BIBLES?

There is a specific structure that is used in the Christian bible that manipulates (sentences) in the *Tanakh* (Yeshua's Bible). I will provide an example using contemporary terms.

Let me give you again the mechanics involved in textual manipulation whereby we end up with something different in meaning that the original author intended.

1. Jewish texts and phrases are lifted out of their places in the Hebrew Scriptures and given meanings which, at best, are forced.
2. Preceding many of the prophetic verses which are quoted is the assertion, "What was said through the prophet was thus fulfilled." In this way the writers of the Christian Scriptures endeavored to show that the Tanakh anticipated and predicted the events recorded in the New Testament and associated with the life of Jesus. In other words, events in his life were back-written and given prophetic authority as it they had been "prophesied."
3. Those happenings, then, are presented as the fulfillment of the Hebrew Scriptures and are considered proof texts.
4. The techniques employed to establish proof include citation of verses out of context, mistranslation, and misquotation.
5. Sometimes a figurative or poetic phrase is mistaken for a straightforward statement and vice versa.
6. Sometimes sayings of different writers, living in different places, and in different centuries are run together.
7. Often two or more of these methods are used in a single quotation.
8. Often there was never such a prophecy and the reference to one is "made up". Even if it was a prophecy, it has nothing to do with the Messiah.

*There are a dozen "prophecies" in the book of Matthew. In the examples that follow, will see that they all fall into one or more of these none deceptive categories above.*

# BUT WHY WAS THE NEW TESTAMENT WRITTEN IN THIS MANNER?

The answer is simple. When you have a result that you want to prove, it's a lot easier to start from the end and go backwards. Having a religious belief then you proof text to find passages that support your position, and not finding them or enough of them, then you create them! Again we must understand the Jews will know the difference, but if you are targeting another group, like the non-Jews often hundreds and thousands of miles away, a little deception with the texts will be noticed by no one; except G-d who knows better!

**Answer for yourself:** Do you know what the Jewish Masoretic Text/Palestinian Text is, and do you have one or have you ever read it? Have you ever compared it line upon line whereby the "Messianic passages" are compared to see if they read the same?

Before you say "yes," since your Christian Bible often says that it is taken from the Masoretic text, you must realize how Bibles are put together. Your Christian Bible is an eclectic text. This is a fancy word meaning the "best manuscripts" were consulted and some were taken from here and others from there. It is more like a collage or a mixture of "best" texts, at least in the mind of the Bible committee which put it together and decided what was "best" depending on their existing denominational religious belief system. Of what I am speaking is the Jewish Tanakh which is faithful to the Jewish Masoretic text from start to finish. The Christian OT cannot make that claim since a knowledgeable comparison will reveal the alterations of which I speak. **This is important for this reason: Since every New Testament quote in the New Testament is taken from the corresponding Christian Old Testament, then it is of major importance to the Christian if it can be shown that the Christian Old Testament is not faithful to the Jewish Scriptures!**

So when you read or hear a passage from the New Testament and identify it as a "Messianic fulfillment" since you have never owned or read the true uncorrupted Jewish Palestinian Canon or the Jewish Masoretic Text, you are unable to recognize a "misquote, or a mistranslation, or a verse taken completely out of the context intended by the original author! **Since lacking such a text that is faithful to the Jewish Masoretic text, the Bible Yeshua both knew and used, and since most Christians today do not have the skills to read Hebrew, then you would never know of these purposeful mistranslations, misquotations, and verses which have been twisted out of their original context.**

Since not possessing this knowledge then it is easy to be misled by one who comes to you and shows you a Christian translation of the Jewish Bible or quotes passages in the New Testament supposedly taken accurately from the Jewish Bible or says: "What are the mathematical odds of any one person fulfilling all of the messianic prophecy? Obviously the scriptures could only have been talking about Jesus."

***Hosea 4:6 6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, ... (KJV)***

The unprepared Christian, not knowing any different, is led astray every time. And the other side of this coin is that when you provide the refuting evidence for the supposed "fulfilled prophecy", most will discount it as "impossible" and fewer still will take the challenge and procure a Jewish Tanakh (Jewish Masoretic Text) and compare the wordings between the Jewish Texts and their Christian Bible to see who's correct and who's in error.

***Isa 28:10 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: (KJV)***

**If we but followed the admonition of Isaiah the Prophet you would not have this problem, but few study like this. If they only knew the great need for such disciplined study.**

So the purpose of these articles that follow is to inform you of this sad situations that exists in Christianity which so few know or understand has happened. We will begin to elaborate on this point by presenting the "prophecies" in the order in which they occur in the book of Matthew along with the evidence which will either prove them to be "fulfilled" or "fraudulent". You can be the judge and make an intelligent decision once you know the facts from fiction.

Shalom.



# FALSE PROPHECIES OR FULFILLED MESSIANIC PROPHECIES...WHICH IS IT?

## TWO THINGS THE NORMAL CHRISTIAN ALMOST NEVER LEARNS:

Most Christians I know and come in contact never heard that their Christian Bibles are full of "forged Messianic prophecies" that were crafted to sell Jesus to the Gentile nations as the "Jewish Messiah."

What you most likely fail to understand is that many of these non-Jewish nations themselves looked for incarnations of their sun-g-ds as such false solar myths had previously prepared the Gentile nations of the world to expect (the solar men had come and were to come again). Such g-dmen had come in the histories of the non-Jews throughout the whole world and were destined to reappear as promised in the varieties of sun-worship. By the crafty manipulation of particular texts by the Essenes of Alexandria, Egypt, a whole "theology" was created originally about this "sun-g-dman" and only later applied to and elaborated upon when applied to those believed to be this "re-incarnation" of the sun-g-d. Later the same corrupted texts from the Greek Bible were applied to the Jesus of history. This clever solar-theology which we find in the Greek Old Testament, since a terrible mistranslation and corruption of the Jewish Bible, served as the pattern for further solar-g-dmen as well as Jesus. Simply said If you were like me I grew up hearing repeatedly that my Christian Bible (Old Testament) and the New Testament, were "inspired, infallible, and inerrant" my whole life. It never dawned on me that this might not be the case; not until I went to Seminary and did follow up studies in this regard for ten years following my graduation and my Master's degree. When this "fact" is brought to the attention of a typical Christian emotion always responds with disbelief that such a condition exists or that they have fallen victim to such a deception.

Some attempt to explain these discrepancies by claiming that the Hebrew Bible was altered after the New Testament was written. But a supplement to The Revised Standard Version, a Protestant Bible, states otherwise. Such falsification of the Messianic prophecies in the Christian Bible happened a long time ago and it paved the way for the later publication of a corrupted and adulterated Christian Bible that contains such falsifications (and seldom do Christians stumble onto this fact).

*Not possessing this knowledge, they like I, are relegated to quoting and memorizing and attributing such passages in our Christian Old Testaments and New Testaments to Jesus as if they are "Divinely fulfilled" prophecies that prove he is the long awaited Jewish Messiah.*

But there is just one problem. The Jews, who have the Jewish Masoretic Text, from which our Christian Bibles should have been translated without errors, do not believe what we do about Jesus and the Messiah.

**Answer for yourself:** The only way we, as well as the Jews, were told to recognize the Messiah is if the prophecies were "fulfilled" and if they were altered and read completely different, and if we don't know it, then how can it be said for sure that Yeshua is the Messiah or that he fulfilled what was necessary to be the Messiah of Israel? **Surely this is a difficult subject and emotion does not guarantee that you arrive at the truth of the matter.**

**Answer for yourself:** Can it be demonstrated that the Jewish Masoretic Text, the Jewish Bible, reads completely different in these crucial Messianic prophecies than what the Greek and all Christians translations have led the Christian to believe?

**Let me save you the trouble of scratching your head for an answer because the Jewish Bible reads completely different in these crucial Messianic passages.** It is for us, the concerning Christians of the world as well as the followers of Yeshua to find out why and where these "frauds" are among the passages of our Bible. This means that we must separate, if possible, what are Divine revelations from corrupted mistranslations. This is a difficult and time consuming study but necessary. **It is like looking for the "needle in the haystack;" but in this situation we are looking for "fraudulent and purposefully mistranslated, misquoted, and lifted out of context passages" that are NOT faithful to the original and have been "twisted" to present a set of beliefs about Jesus which simply are not true.** This is not a quick nor easy study as it will pull at your heart and your head till you get mad or even cry. I did both quite often as I undertook such a serious study years ago. All the while I had to remember that G-d never intended we believe a lie or an untruth about Him or Yeshua. Let us never forget that it is not "truth" that sets anyone free, but it is the "knowledge" of the truth that does. Our only fault is that we were not given "truthful knowledge" by our spiritual peers in the Christian church; either because of their failure to possess it or their duplicity to go on with the "program." Neither satisfies the hungry hearts of G-d's children who want to both know Him and worship Him in Spirit and in Truth.

Now let us return to this "Christian Problem."

**The Hebrew Old Testament was translated into Greek at Alexandria (285--246 B.C.) in order to provide a copy for the library there, and as a service to the many Greek--speaking Jews. It is known as the Septuagint, a word that suggests the seventy--two scholars whom it is thought were engaged to make the translation, but this is nothing more than engrossing fiction to persuade the masses that such a translation had Divine blessing (you only have to read the introduction to the Septuagint to see what the scholars have to say about it...it is anything but Divine ..and has been called "the worst translated book in the history or mankind"...but yet it became the foundation for all subsequent Christian Bibles no less). The Greek translation of the Hebrew Bible was known to the world 246 years before the birth of Jesus. Therefore, it could not have been altered after the emergence of Christianity. The sad truth of the matter is that the Greek translation of the Jewish Scriptures was altered in many places BEFORE the New Testament to render it closer to the theology of the Essenes of Alexandria, Egypt, who were promoting their own brand of sun-worship and solar myths and sun-g-dman in the form of an already credible book known to many as the Jewish Masoretic Text (Tanakh). Sadly those Jews, as well as Gentile Greeks, who could not read Hebrew, were relegated to reading the Greek translation and never knowing that "key selected passages were altered" to come in line with existing Essene solar belief already inherited in Egypt concerning their sun-g-dmen. Egypt, if you remember, was the center of sun-worship for the world anyway. In order to fortify their theological positions in Alexandria, the religious mecca of the world in their day, the dishonest Essenes now crafted a corrupt translation, whose "corruptness" was known only to those who could read Hebrew and compare the two versions (the Greek translation with the Hebrew translation). This appalling translation was done in order to give "Divine Authority" to the the Essene theological positions as against their theological opponents of the day. The Essenes now were equipped with a Divine Book that said "their religious belief system" was not only the correct one but from G-d no less! Besides this, the New Testament writers drew all their quotes from this "corrupted Greek**

translation of the Jewish Scriptures" which means that many of the supposed "Messianic prophecies" believed to be fulfilled by Jesus are nothing more than the personified actions of the sun-g-ds and sun-g-d men of the world. But let us not be too hard on the Greek Fathers for most were educated in Alexandria, Egypt, and fell prey to the same theological deception as you and I. Not being able to read Greek, let alone Hebrew, the comparisons of these corrupted passages was beyond their capability. Can you relate? But thank HaShem that in the age in which we live such drawbacks no longer stop the honest seeker of truth from coming to this knowledge as many good books and honest people have done this study long before me and the results of such comparative study is today made available to all.

As if these errors were not enough, we have the testimony of the early Church Fathers where they admit that much of the New Testament was later altered and "fixed" in order to justify and strengthen their already existing theological positions concerning this solar g-dmen which, knowing or unknowingly, they both inherited and promoted through the soon to be established organized Catholic Christian Church which controlled the religion of the world and the minds of their followers for almost 1500 years.

**Answer for yourself:** But can you believe me? Should you? Simply said you have not done the homework in this branch of study and you should not believe anything I say. Only let these studies propel you to your own study where you can personally verify what I have said is the "gospel truth." Since now understanding these facts it is paramount that the intelligent Christian look personally into these "myths" about the Christ and compare them with the true Jewish Masoretic Text to see if each of these Messianic prophecies have been distorted, altered, purposefully mistranslated and misquoted, and taken out of context for some theological agenda to which they have fallen prey.

## **HAVE YOU HEARD THE SCHOLARS AND THE EARLY CHURCH FATHERS SPEAK? WELL I HAVE AND IT IS TIME YOU DO!**

The statements by Church leaders and pioneer researchers speak for themselves:

**Dr. Herbert Marsh, Nineteenth--Century English Bishop:**

**It is a certain fact that several readings in our common printed text are nothing more than alterations made by Origen, whose authority was so great in the Christian Church (A.D. 230) that emendations which he proposed, though, as he himself acknowledged, they were supported by the evidence of no manuscript, were very generally received (. Michaelis, Introduction to the New Testament, ed. Dr. Herbert Marsh (London, 1828), vol. 2, p. 368).**

**Johann Lorenz Von Mosheim, Eighteenth--Century Ecclesiastical Historian:**

**Not long after Christ's ascension into heaven, several histories of his life and doctrines, full of pious frauds and fabulous wonders, were composed by persons whose intentions perhaps were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all; productions appeared which were imposed upon the world by fraudulent men, [such] as the writings of the holy apostles" (Von Mosheim, Ecclesiastical History (London, 1810), vol. 1, p. 109).**

**Johann Salomo Semler, Eighteenth--Century Theologian:**

**The Christian doctors never brought their sacred books before the common people; although people in general have been wont to think otherwise, during the first ages, they were in the hands of the clergy only (Rev. Robert Taylor, The Diegesis (Boston, 1873), p. 48).**

**William Wake, Eighteenth--Century Archbishop of Canterbury:**



**It would be useless to insist on all the spurious pieces which were attributed to St. Paul alone, in the primitive ages of Christianity** (Wake, Genuine Epistles of the Apostolical Fathers (London, 1719), p. 98).

**Lucius Coelius Firmianes Lactantius, Third--Century Church Father:**

**Among those who seek power and gain from their religion, there will never be wanting an inclination to forge and lie for it** (Conyers Middleton, D.D., Letters from Rome (London, 1752), vol. 1, p. 51).

**St. Gregory, Fourth--Century Bishop of Nazianzus, writing to St. Jerome:**

**A little jargon is all that is necessary to impose on the people. The less they comprehend, the more they admire. Our forefathers and doctors have often said not what they thought, but what circumstances and necessity dictated** (C. F. Volney, The Ruins (Boston, 1872), p. 177).

**Dr. Conyers Middleton, Eighteenth Century:**

**There never was any period of time in all ecclesiastical history in which so many rank heresies were publicly professed nor in which so many spurious books were forged and published by the Christians, under the names of Christ, and the apostles, and the apostolic writers, as in those primitive ages. Several of these forged books are frequently cited, and applied [in] defense of Christianity, by the most eminent fathers of the same ages, as true and genuine pieces** (Middleton, vol. 1, p. 59).

**Dr. I. Hooykaas, Nineteenth--Century Reverend:**

**Not one of these five books (four Gospels and Acts) [was] really written by the person whose name it bears, and they are all of more recent date than the heading would lead us to suppose** (Drs. H. Oort, I. Hooykaas, and A. Kuneh, The Bible for Learners, trans. Philip A. Wicksteed (Boston, 1878), vol. 3, p. 24).

**St. Faustus, Fifth--Century French Bishop:**

**Many things have been inserted by our ancestors in the speeches of our Lord which, though put forth under his name, agree not with his faith; especially since—as already it has been often proved—these things were written not by Christ, nor [by] his apostles, but a long while after their assumption, by I know not what sort of half Jews, not even agreeing with themselves, who made up their tale out of reports and opinions merely, and yet, fathering the whole upon the names of the apostles of the Lord or on those who were supposed to follow the apostles, they maliciously pretended that they had written their lies and conceits according to them** (Taylor, Diegesis, p. 66).

**It is certain that the New Testament was not written by Christ himself, nor by his apostles, but a long while after them, by some unknown persons, who, lest they should not be credited when they wrote of affairs they were little acquainted with, affixed to their works the names of the apostles, or of such as were supposed to have been their companions, asserting that what they had written themselves was written according to these persons to whom they ascribed it** (Ibid., p. 114).

**To strengthen belief in the resurrection of Jesus, St. Irenaeus invented many stories of others being raised from the dead** (Doane, Bible Myths And Parallels In World Religions, p. 231).

**As Jeremiah Jones, an eighteenth--century reverend, comments:**

**Such pious frauds were very common among Christians even in the first three centuries; and a forgery of this nature, with the view above mentioned, seems natural and probable** (Ibid).

**The following statement illustrates the attitude of the early Church fathers towards truthful reporting and the gullibility of the masses:**

**St. Augustine, Fifth--Century Bishop:**

**I was already Bishop of Hippo when I went into Ethiopia with some servants of Christ there to preach the Gospel. In this country, we saw many men and women without heads, who had two great eyes in their breasts; and in countries still more southly, we saw people who had but one eye in their foreheads (Taylor, Syntagma of the Evidences of the Christian Religion (Boston, 1828), p. 33).**

**The earliest Church officials saw nothing wrong with fooling the ignorant masses, reasoning that they were ultimately saving a populace steeped in unrighteousness, as the New Testament testifies:**

**I Peter 4:3**

**Let the time that is past suffice for doing what the Gentiles like to do, living in licentiousness, passions, drunkenness, revels, carousing, and lawless idolatry.**

**BETTER RETHINK AND STUDY TO FIND THE TRUTH ABOUT PAUL AND "HIS GOSPEL" AS HE CALLS IT IN THE NEW TESTAMENT**

**The authors of the New Testament had a powerful personality to emulate in Saul of Tarsus (Paul), who openly advocated "pious fraud" and "lying"**

**Answer for yourself: Read the following quotes taken from what you and I were told was an "inspired, infallible, and inerrant" document and tell me that G-d put his stamp of approval on such lying..if you can. Can you?**

**Romans 3:7--8**

***But if through my falsehood G--d's truthfulness abounds to His glory, why am I still being condemned as a sinner? And why not do evil that good may come, as some people slanderously charge us with saying? Their condemnation is just.***

**I Corinthians 9:20--23**

***To the Jews I [Paul] became a Jew, in order to win Jews; to those under the law, I became as one under the law, that I might win those under the law. To those outside the law I became as one outside the law...that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings.***

**II Corinthians 12:16**

***But granting that I myself did not burden you, I was crafty, you say, and got the better of you by guile.***

**Philippians 1:18**

***What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice.***

**The veracity of the New Testament accounts is called all the more into question considering that Paul wrote more than one half of it!**

## **BUT PAUL IS NOT THE ONLY ONE GUILTY OF PURPOSEFULLY MISREPRESENTING THE JEWISH SCRIPTURES IN THE NEW TESTAMENT**

Besides deliberately deceiving the people, the authors of the New Testament, if honestly unfamiliar with the Hebrew Bible, regardless distorted many facts. **As you read the following understand these are not all used as "Messianic fulfillments" but only given to you to show you how prolific such misrepresenting of the truth actually is in the New Testament.**

**Answer for yourself:** Where is the handiwork of the Holy Spirit in what follows?

**II Chronicles 24:20--21**

Then the spirit of G--d took possession of Zechariah the son of Jehoiada the priest;...and they conspired against him, and by the command of the king they stoned him with stones in the court of the House of the L--rd.

**New Testament Distortion** Matthew 23:35 ...that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the Sanctuary and the altar. Zechariah was the son of Jehoiada, not Barachiah.

**I Samuel 21:2**

Then David came to Nob, to **Ahimelech** the priest, and Ahimelech came to meet David trembling, and said to him: "Why are you alone, and no man with you?"

**New Testament Distortion** Mark 2:25--26 And he [Jesus] said to them: "Have you never read what David did, when he was in need and was hungry, he and those who were with him; how he entered the House of G--d, when **Abiathar** was high priest,..."

**Ahimelech was high priest at that time.** Only after his death (I Samuel 22:18) did his son, Abiathar, succeed him:

**I Samuel 30:7** And David said to **Abiathar** the priest, the son of Ahimelech

**II Samuel 5:6--7** And the king and his men went to Jerusalem against the Jebusites....David took the stronghold of Zion, the same is the city of David.

**New Testament Distortion** Luke 2:4--5 And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed wife who was with child. Jerusalem, not Bethlehem, is called the "city of David."

**Genesis 11:26** When Terah had lived seventy years he became the father of Abram....

**Genesis 12:4** ...Abram was seventy--five years old when he departed from Haran.

**Genesis 11:32** The days of Terah were 205 years and Terah died in Haran.

**New Testament Distortion** Acts 7:4 Then he [Abraham] departed from the land of the Chaldeans, and lived in Haran. And after his father died, G--d removed him from there into the land [in which] you are now living. Abraham left Haran when Terah was 145 (70+75), which was sixty years before Terah died (205 – 145).

Genesis 46:27 And the sons of Joseph, who were born to him in Egypt, were two souls; all the souls of the house of Jacob that came into Egypt were seventy.

**New Testament Distortion** Acts 7:14 And Joseph sent and called to him Jacob his father and his kindred; seventy--five souls.

Joshua 24:32 The bones of Joseph, which the children of Israel brought up from Egypt, were buried in Shechem, in the portion of ground that Jacob bought from the sons of Hamor, the father of Shechem, for one hundred pieces of money; and they became the inheritance of the children of Joseph.

**New Testament Distortion** Acts 7:15--16 And Jacob went down into Egypt, and he died, he and our fathers, and they were carried over to Shechem and laid in the tomb that Abraham had bought for the sum of money from the sons of Hamor of Shechem. Only Joseph was buried in Shechem, and Jacob bought the plot, not Abraham.

Exodus 14:22 And the children of Israel went into the midst of the sea on dry land; the waters were a wall to them on their right side and on their left.

**New Testament Distortion** I Corinthians 10:1 I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea, and all were baptized to Moses in the cloud and in the sea.... One is baptized in water, not under a cloud, and the Jews stood on dry land, not in the sea itself.

Numbers 25:9 And those that died by the plague were 24,000.

**New Testament Distortion** I Corinthians 10:8 We must not indulge in fornication as some of them did, and 23,000 fell in a single day.

Galatians 3:16 Now the promises were made to Abraham and to his **seed**. **It does not say, “and to his seeds,”** referring to many, but, referring to one, “and to your seed,” which is Christ.

**The Hebrew word zera (seed) is invariably used in the singular when referring to progeny,** whether one person or many are meant **[again Paul misleads his readers due to "his gospel" and for theological advantage...by claiming prophetic authority for his unique doctrines which were never held by those he quotes ....and his readership, being non-Jews, surely did not know the difference...do you?].** For example, wherever G--d promised to bless Abraham's “seed,” his descendants were intended:

Genesis 13:16 I will make your seed as the dust of the earth; so that if one could count the dust of the earth, then your seed would also be counted.

Genesis 15:13 Then the L--rd said to Abram: “Know for sure that your seed will be sojourners in a land that is not theirs, and they will be slaves there, and they will be oppressed for four hundred years.” Genesis 26:4 ...and I will multiply your seed as the stars of heaven, and will give to your seed all these lands...

Genesis 22:17 ...I will surely bless you, and I will surely multiply your seed as the stars of heaven, and as the sand upon the seashore; and your seed shall possess the gate of their enemies; and through your seed shall all the nations of the earth be blessed, because you have hearkened to My voice.

Exodus 24:6--8 And Moses took half the blood and put it in basins; and half the blood he sprinkled on the altar. Then he took the Book of the Covenant and read in the hearing of the people; and they said: “All that the L--rd has spoken we will do and obey.” And Moses took the blood and sprinkled it upon the people, and said: “Behold, the blood of the covenant that the L--rd has made with you in accordance with all these words.”

**New Testament Distortion** Hebrews 9:19--20 For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled on both the book itself and all the people, saying: "This is the blood of the covenant which G--d commanded you." The Book of the Covenant was not sprinkled with blood.

Genesis 47:31 And he [Jacob] said: "Swear to me." And he [Joseph] swore to him. Then Israel [Jacob] bowed himself upon the head of his bed.

**New Testament Distortion** Hebrews 11:21 By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff. Joseph bowed upon the head of his bed, not his staff.

## GETTING PREPARED FOR THE MOST IMPORTANT STUDY OF YOUR LIFE

Some attempt to explain these discrepancies by claiming that the Hebrew Bible was altered after the New Testament was written. But a supplement to The Revised Standard Version, a Protestant Bible, states otherwise. I alluded to the following "facts" earlier in this article. **After having read the above examples of quotes of scholars and Church Fathers, as well as the conflicting passages, the following is presented again to make a lingering impression because it is FACT and can be proven upon serious investigation of the corruption of the Jewish Scriptures; the Bible Yeshua used!**

**The Hebrew Old Testament was translated into Greek at Alexandria (285--246 B.C.) in order to provide a copy for the library there, and as a service to the many Greek--speaking Jews. It is known as the Septuagint, a word that suggests the seventy--two scholars whom it is thought were engaged to make the translation. The Greek translation of the Hebrew Bible was known to the world 246 years before the birth of Jesus. Therefore, it could not have been altered after the emergence of Christianity. The sad truth of the matter is that the Greek translation of the Jewish Scriptures was altered in many places BEFORE the New Testament to render it closer to the theology of the Essenes of Alexandria, Egypt, who were promoting their own brand of sun-worship and solar myths and sun-g-dman in the form of an already credible book known to many as the Jewish Masoretic Text. Sadly those Jews, as well as Gentile Greeks, who could not read Hebrew, were relegated to reading the Greek translation and never knowing that "key selected passages were altered" to come in line with existing Essene solar belief already inherited in Egypt, the center of sun-worship for the world anyway. In order to fortify their theological positions in Alexandria, the religious mecca of the world in their day, the dishonest Essenes now crafted a corrupt translation, which was known only to those who could read Hebrew, in order to give "Divine Authority" to their theological positions as against their theological opponents of the day. Besides this, the New Testament writers drew all their quotes from this "corrupted translation of the Jewish Scriptures" which means that many of the supposed "Messianic prophecies" believed to be fulfilled by Jesus are nothing more than the personified actions of the sun-g-ds and sun-g-d men of the world.**

**As if these errors were not enough, we have the testimony of the early Church Fathers as well than much of the New Testament was altered and "fixed" in order to justify and strengthen their already existing theological positions concerning this solar g-dmen which, knowing or unknowingly, they both inherited and promoted through the soon to be established organized Catholic Christian Church which would come to control the religion of the world for almost 1500 years.**

***Since now understanding these facts it is paramount that the intelligent Christian look into these "myths" about the Christ and compare them with the true Jewish Masoretic Text to see if each of these Messianic prophecies have been distorted, altered, purposefully mistranslated and misquoted, and taken out of context for some theological agenda to which we have fallen prey.***



**This is not an easy study...it is a sad study!** It was not easy for me as an ordained Pastor no less and it will not be for you. All that I can say is G-d is not the author of lies and deceptions. Mankind has that dubious honor so without further delay let us see if we really have "the faith once given to the Saints" by the Jerusalem Church or if we are immersed in pagan sun-worship dressed up to make it look as it is a Divine revelation from G-d about Jesus. Either the true Jewish Messianic prophecies were fulfilled by Jesus or they were not. Once seeing the facts and both sides of the two conflicting Bibles, then you can make an intelligent decision. However, lacking such knowledge and as of yet not making a personal comparison of the forgery of the Jewish Bible, you fall prey to "faith alone" and though sincere it is without question, once seeing the evidence, "sincerely wrong." You might not know this yet but I assure you the Jewish Rabbis and Jewish people, as well as Yeshua and G-d know how good minded Christians have fallen for the "lie." It is time we come to the knowledge of the truth and then what you do is up to you....you can either discount what you learn or you can repent of the idolatry that you and I have followed [without knowing] and adjust your worship of the Father in order that from now on your worship of the Creator not be tainted with idolatry but be done in both Spirit and in Truth. Shalom.



# SINCE THE PROPHECIES WERE NOT FULFILLED THEN WHO WAS JESUS....MESSIAH OR PROPHET?

We have shown, in the previous articles, that Jesus did not preside in the Messianic kingdom and did not achieve what the Messiah is to do on this earth (according to the Jewish Scriptures). Consequently, he was not the Hebrew Messiah described in the Bible.

## DICHOTOMY: JEWISH OR CHRISTIAN MESSIAH?

Christianity has assigned him a function as the "Christian Messiah," but make no mistake about it....he is not the Messiah as awaited in Judaism. What Jesus is in Christianity is not of concern to Judaism because the prophecies were not fulfilled by him. This will be hard for Christians to hear let alone even investigate, but for those who interpret Scripture within the traditional meanings, and who are familiar with the corruption of the Jewish Masoretic text by the Essenes of Alexandria, Egypt, as well as how these "solar myths" were later applied to Jesus Christ, then it is very obvious to those "learned in such areas" that the Jesus of history and the Moshiach that the Jews were told by the Prophets to expect are obviously different figures.

## SOME THINGS NEED TO BE UNDERSTOOD BEFORE WE PROCEED

Not everyone is at the same level of understanding and knowledge, thus it is hard to "walk together" until such information is obtained. When dealing with the subject of Jesus and the Messianic promises there are those who respond angrily when their core beliefs are challenged. Others will say "he is not a historical figure because nothing outside the New Testament alludes to his existence." One thing is for certain; namely, that there is nothing outside of the New Testament that explicitly speaks of his existence. To say that this is problematic is an understatement. But that is not our study for today.

But in these series of articles Bet Emet wishes to deal with the "Messianic texts" both in the Tanakh as well as the corrupted Christian's Old Testaments, and thus by default the equally corrupted quotes as found from this Christian Old Testament as found in the New Testament. In order to do so we have to make some assumptions; namely, that the man described as Jesus in the New Testament is "a historical person." So for those further advanced in your studies I would ask for some grace here as we attempt to educate our vast readership to what the "true" Messianic promises really were in the first place and their fulfillment, or lack of, as well as their relationship to the Jesus of the New Testament. For there is one thing is for certain, and I testify from experience as an ordained Pastor who at one time knew no better, the vast majority of the Christian Church never are taught correctly concerning the "true" Messianic prophecies. For this to be done we have to assume

and come from the perspective that the Jesus as found in the New Testament was a "real person."

Also it must be said that in such a quest for truth we chosen not to deal with the "paganized Gentile accounts of false g-ds" as applied to Jesus in the New Testament. We wish to deal strictly from a **Jewish viewpoint of Jesus as found in the New Testament**. We will read and approach the New Testament as if we were Jews in the first century and walked with Jesus and pick from among the New Testament it's "Jewish parts" which give us a more correct picture of the "historical Jesus." Only in this way, and understanding the Jewish hopes and Scriptures, can one make a credible analysis of the Messianic hope of Israel and see if anyone fulfilled those hopes and Scriptures. Again, for this to be done one has to be familiar with the true Jewish Bible, its Messianic prophecies, as well as how they are carried over correctly, or not carried over correctly in the New Testament. In this way then we shall be able to evaluate accurately if the Jesus of the New Testament fulfilled the Jewish Scriptures and prophecies or if "false prophecies" and "false fulfillments" of fraudulent prophecies and corrupted translations of the "true Messianic prophecies" have been applied to him and events in his life as to make it look to those not familiar with the Jewish Bible as if he had fulfilled the Messianic hope. Simply, this is the selling of the "Jesus of the New Testament" as the Messiah to those who don't know the Jewish Bible and what the true Messianic prophecies really are in the first place. Such was the Gentile world of the first century and we are little better off today since the Jewish Bible was corrupted and few, if any Christians, are aware of such facts or have seen these corruptions when comparing the Jewish Tanakh with their Old and New Testaments.

### **When we are finished we should be able to accomplish several things:**

- Obtain a greater knowledge of "what is" and "what is not" a true Messianic prophecy
- Recognize how, what ways, and in what places the Jewish Masoretic Text has been altered when translated into the Greek. Once seeing this it is easy to trace such "corruptions of the Jewish text" as it become the Christian Old Testament and the further quotes taken from it as found in the New Testament today.
- Realize which of the Messianic prophecies, if any, have been fulfilled and those which remain unfulfilled and yet today await the coming of the Messiah for their fulfillment.
- A greater understanding why the true Messianic prophecies were not fulfilled in the first century and understanding where the failure lay for their unfulfillment.
- And finally come to the truth of the matter if Jesus, or anyone as of yet, can truly be called "the Messiah" of Israel.

Here, in this article, I wish to share with you how the New Testament associates Jesus and the Messianic hopes when in reality such a scenario, in the strictest sense, does not exist. When one possesses the above knowledge [the corruption of the Masoretic Jewish Text when translated into Greek, the falsification of Jewish prophecies to mimic sun-worship by the Essenes of Alexandria, Egypt, and their later association with Jesus in the New Testament by these same Essenes] then Jesus the Jew and Messianic hopes will be separated from the Messiah-Christ of Christianity! We do this because it is of interest and it is a reasonable question to ask in light of the above information: "Who was Jesus"? Again it is necessary to say that many make the charge that since the Jesus of the New Testament cannot be found outside of the New Testament that such a "character" is not a historical person. Be that as it may, it is not my attention to get into this sticky subject in this article, but rather approach the texts as if he were. That is a study for another day....believe me!

## **FACTS ABOUT THE JESUS OF HISTORY...THE JEWISH JESUS OF THE FIRST CENTURY**

First, let's get a little background into Jesus' world. Jesus grew up in the beautiful Galilee, which unfortunately

was under an unhappy political situation. There was oppressive Roman occupation. The Jewish people longed to rid their land of the unjust foreign rulers. There was great unhappiness over burdensome taxes, poverty, and disease. Devoutly religious people fervently prayed for the appearance of the Messiah to take away their worldly tribulations and bring to them the glorious Messianic promises. Pseudo-Messiahs were known to have appeared. The world of Jesus was psychologically prepared for the day of the Messiah's coming, the day of political, material and spiritual redemption. The words, "Repent, for the kingdom of G-d is at hand," were easily listened to and believed.

Now, let us submit a short summary of what Jesus' association with the Messianic expectations may have been. This story is possible from the Jewish viewpoint. True, it cannot be proved. However, it is just as true that it cannot be disproved.

As we have said, Jesus' world was religiously emotional, waiting for the Messiah to appear. He was, and would have been, caught up in this Messianic passion. Mentally he was able, in some way, to accept himself as G-d's messenger. In some mystical way, he saw himself as part of the vision of hope. He was a leader and a charismatic preacher and personality. The Jews who followed him throughout the Holy Land were gripped by his zeal and the aura surrounding him. Jesus preached repentance in order to enter into the Messianic kingdom of G-d. His message was right! He performed miracles, or should I say G-d performed miracles through him, in order to attract multitudes to his Judaic message. He said he was sent by G-d to do G-d's will. He said his message was for the Jewish people only. Others would convert to Judaism, and join his people.

He performed miracles and had a successful ministry. G-d was glorified by the miracles he performed, not Jesus. People who had faith G-d could cure them were cured by Jesus. But, miracles were not a sign Jesus had any God-like or Messiah-like power, for evil people, Jesus' disciples, and even natural processes could perform miracles also. Of course, the Hebrew Bible abounds with G-d's miracles performed through human beings. In fact, both Jesus and his disciples did not believe miracles were a sign of his being special. If anything, Jesus tried to hide the fact he performed cures, cast out devils, raised the dead, etc., by asking those he helped not to tell about it to others.

Jesus preached about the necessity for repentance. He advised the multitudes that the kingdom was coming soon, so they should get back to doing what G-d has asked them to do through the Scriptures. Never did he preach to the multitudes a message that belief in his future death and resurrection would make vicarious atonement for their sins!

*Read that again.*

He never preached about his supposed vicarious atonement. His message of repentance was the traditional one of Judaism.

Some may have thought he was a prophet, and he said so himself. The people who followed him were confused about the mysteries of the kingdom as well as about who Jesus was. Very strangely, his own disciples were not made aware of his Messianic claim, according to the New Testament, until a certain time. Then, again to the writers of the New Testament, when Jesus did say he believed he was the Messiah, he asked for secrecy. Adding to this amazing situation, even after he openly laid claim to being the Messiah his disciples "doubted" him. Even after his disciples supposedly heard G-d call him His Son, they still doubted him. Indeed, some even doubted after viewing him supposedly risen from the dead. Jesus' disciples, again according to the New Testament, lacked faith in him and his power, lacked understanding of his religious teaching, and, most surprisingly, lacked even the slightest comprehension of his alleged role as a vicarious atoning savior.

When he was killed by the Romans as a political danger, a presumed king of the Jews, those who believed he was the Messiah must have been aghast because the Messiah was not to die but triumph over Israel's enemies.

In desperation, with no Biblical basis, but with a clinging to hope, they stretched his activities into a "second coming" in hopes the prophecies could yet be fulfilled by Jesus. Jesus' followers deemed necessary his return to fulfill the function of Messiah, as Biblically indicated (of course the Bible to which I refer is the traditional Jewish Palestinian text..the real Masoretic Text). The generation around Jesus waited for his return during their lifetime, as stated in the New Testament. Those after his generation, disappointed that the expectation of his second coming came to naught, advanced his return to an unknown future time. And so, the non-Jewish environment in which Christianity thrived, after the parting from its Judaic roots, accepted the Messiah in terms of an indefinite and far in the future (two thousand years now) return. There is no Hebrew Scriptural foundation for this belief of Christianity.

Jesus' Jewish followers, who believed in repentance and the kingdom of G-d on earth, and who were attracted to his message by the miracles he performed, left him as recorded in the New Testament. History records the same thing. Why?

**Answer for yourself:** Was it because his mission as Messiah was seen false at his execution and only magnified at the failure of his return where his followers had hoped the prophecies would then be fulfilled? But time rolled on and the prophecies were never fulfilled, and now we find ourselves 2000 years later waiting their fulfillment as well! You need to know that the Messianic identity is not to be found in miracles because many did them. The proof is in the "pudding" they say and these people expected the hopes of the Prophets to be fulfilled. They were not.

Let us now continue now with the Scriptural verification of the Judaic understanding of the life of Jesus as well as questions as to who he was and what his mission was as presented in the pages of the New Testament (as seen from a Jewish perspective).

## JESUS WAS SENT TO DO G-D'S WILL

John 5:30, "... I seek not mine own will, but the will of the Father, which hath sent me."

John 7:16-17, "... My doctrine is not mine, but his that sent me. If any man do his will, he shall know of the doctrine, whether it be of G-d, or. . . of myself"

John 8:26-29, "... I speak to the world those things which I have heard of him. . . . I do nothing of myself but as my Father hath taught me, . . . And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

John 12:49, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."

Jesus believed he had a special mission from G-d and a special relationship with G-d. He believed he knew G-d's will in a unique way. His mission was to do G-d's will, which is expressed in G-d's doctrine written in the Scriptures and known to Jews. His actions were derived from his feelings about G-d's desires, not his own. In reading these verses, we readily see, using unbiased judgment, that Jesus' mystical feelings about his special relationship with G-d did not impinge on G-d's sovereignty.

## JESUS CAME TO JEWS ONLY...NOT THE GENTILES

Matthew 15:24, "But he answered and said, I am not sent but unto the lost sheep of the house of Israel."

Mark 1:38, "And he said unto them, Let us go into the next towns, that I may preach there also; for therefore came I forth."

Matthew 10:5-7, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the



Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."

Matthew 7:6, Mark 7:27, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, . . . Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs."

Jesus said his mission was for Jews only and told his disciples also to preach only to the people of Israel, Jews alone. His mission was to teach in the towns of Israel. His message was the message of Judaism concerning the coming of the kingdom of G-d, the Messianic earthly kingdom of G-d. He preached repentance so that those separated from G-d would be accepted by G-d into the Messianic kingdom.

## GENTILES WERE EXPECTED TO CONVERT TO JUDAISM-BUT NOT AS PAUL BELIEVED TO CHRISTIANITY

Romans 9:24-26, (Paul) "Even us,. . . not of the Jews only, but also of the Gentiles. . . As he saith, . . . I will call them my people, which were not my people; . . . And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living G-d."

Answer for yourself: What is wrong in the above verse?

*Paul took this from Hosea 1:10, in which it is quite clear that the "people of Israel" are meant, not Gentiles...Paul applied it to Gentiles when the original intent of the Prophet was different...this is wrong!*

Jews will be returned to G-d through repentance and become beloved.

John 10:16, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

Now before you go reading into the passage that Jesus was referring to Gentiles in Christianity we need to read Isaiah 56:6,8, "Also the sons of the stranger, that join themselves to the Lord. . . every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; The Lord G-d which gathered the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him."

Also read Ezekiel 34:23-24, *"And I will set up one shepherd over them,. . . even my servant David;. . . And I the Lord will be their G-d. . . "*

These two passages are the background. In reading them we see that they depict the gathering of the Gentiles to Judaism through the light of Israel in the time of the Messiah and not the creation of a new Gentile religion which replaces Biblical Judaism! The non-Jew was expected by G-d to become part of His people and not create a separate religion which persecutes His people. I guess G-d did not see it coming! The Hebrew Bible does not describe the Messiah getting a "second people," but that the Gentiles convert to Judaism (either full conversion or part-conversion). Furthermore, it is G-d's voice which will be heard and obeyed. The Davidic Messiah will be the leader of the people of Israel, not their G-d. Through this Davidic Messiah those who have ears to hear will know that G-d is speaking through His anointed.

## BUT MIRACLES PROVE JESUS IS THE MESSIAH ...DON'T THEY?

At this point, it would be interesting to discover what meaning the performance of miracles had in the ministry of Jesus. In spite of all the anti-Judaism sentiment in the New Testament, it is said repeatedly that the Jewish masses followed Jesus in his preaching activities throughout the Holy Land.

**Answer for yourself:** How did he attract people?

Let's look into the enormous excitement he created when he did miraculous things. Apparently, G-d performed miracles through Jesus, in large part, in order to attract the multitudes to his message. The miracles were not a sign of his having G-d's power, but of functioning for G-d. It was G-d's miracles. We know this because it was G-d who was praised, and G-d whom the people glorified, and G-d in whom they had faith. Furthermore, we see in the Bible that miracles are not of themselves a sign of holy power, but can be performed by the ungodly also. We should know, too, that miracles can be accomplished by nature's process itself. Jesus' followers were supposedly capable of performing miracles also. Therefore, this further strengthens the argument against miracles being a sign Jesus had the power of G-d in a unique manner, as his followers were assuredly not special like Jesus is claimed to be in Christianity. Now, we'll quote Scripture for all of the above.

## **JESUS WAS FOLLOWED BY THE MULTITUDES BECAUSE OF THE MIRACLES OF HEALING THE SICK, CASTING OUT DEVILS, RAISING THE DEAD, ETC.**

Matthew 12:15, Matthew 14:14,36, "... and great multitudes followed him, and he healed them all;. . . And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole."

Mark 3:7-8 (Matthew 4:24-25) (Luke 6:17), "... and a great multitude from Galilee followed him, and from Judea, And from Jerusalem,. . . when they had heard what great things he did, came unto him."

Luke 5:15, Luke 6:18-19, Luke 7:21, "But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went a virtue out of him, and healed them all. . . he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight."

John 6:2, John 12:9,11, "And a great multitude followed him, because they saw his miracles which he did on them that were diseased. Much people of the Jews. . . came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. . . by reason of him (Lazarus) many of the Jews. . . believed on Jesus."

## **JESUS PERFORMED MIRACLES IN G-D'S NAME TO GLORIFY G-D**

Matthew 15:30-31, "And great multitudes came unto him, and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the G-d of Israel."

Mark 2:12, Mark 5:19, "And immediately he arose, took up the bed, and went. . . they were all amazed, and glorified G-d. Jesus. . . saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee. . ."

Luke 9:43, Luke 17:15, Luke 18:43, Luke 19:3 7, "And they were all amazed at the mighty power of G-d,. . .

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified G-d, And immediately he received his sight, and followed him, glorifying G-d: and all the people, when they saw it, gave praise unto G-d. . . the whole multitude of the disciples began to rejoice and praise G-d with a loud voice for all the mighty works that they had seen."

## **FAITH IN G-D CAUSED HEALING...NOT FAITH IN JESUS!!!**

Luke 8:48, Luke 17:19, Luke 18:42 (Matthew 9:22) (Mark 5:34) (Mark 10:52), "And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole;. . . And he said unto him, Arise, go thy way: thy faith hath made thee whole. And Jesus said unto him, Receive thy sight: thy faith hath saved thee."

## **THE UNG-DLY ALSO CAN PERFORM MIRACLES**

Matthew 7:22-23 (Luke 13:2 7), "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Matthew 24:24, "For there shall arise false Christs, (Messiahs), and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Acts 8:9-11 (author) "But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of G-d. And to him they had regard, because of the long time he had bewitched them with sorceries."

## **JESUS' FOLLOWERS ALSO CAN PERFORM MIRACLES**

Mark 3:14-15 (Matthew 10:1), "And he ordained twelve, . . . to have power to heal sicknesses, and to cast out devils:"

Mark 16:17-18, "And these signs shall follow them that believe; In my name shall they cast out devils;. . . they shall lay hands on the sick, and they shall recover."

## **THE HEBREW SCRIPTURES DESCRIBE G-D'S MIRACLES WHICH HUMAN BEINGS PERFORMED**

Exodus 17:5-6, "And the Lord said unto Moses. . . thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so. . ."

Numbers 11:2, "And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched."

Numbers 21:8-9, "And the Lord said unto Moses, . . . And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

Joshua 10:12-14, "Then spake Joshua to the Lord. . . and he said in the sight of Israel, Sun, stand thou still. . . and thou, Moon. And the sun stood still, and the moon stayed. . . And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man. . ."

I Kings 17:1,16, "And Elijah. . . said. . . As the Lord G-d of Israel liveth, . . . there shall not be dew nor rain these years, but according to my word. And the barrel of meal wasted not, neither did the cruse of oil fail,

according to the word of the Lord, which he spake by Elijah."

II Kings 1:10, "And Elijah answered and said to the captain of fifty, If I be a man of G-d, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty."

II Kings 2:8, "And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground."

II Kings 2 :21-22, "And he (Elisha) went forth unto the spring of the waters, . . . and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake."

II Kings 5:10,14, "And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. Then went he down, . . . according to the saying of the man of G-d: and his flesh came again like unto the flesh of a little child, and he was clean."

## HEBREW SCRIPTURES & MIRACLES OF REVIVING THE DEAD

I Kings 17:20-22,24, "And he (Elijah) cried unto the Lord, and said, O Lord my G-d, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son" And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my G-d, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And the woman said to Elijah, Now by this I know that thou art a man of G-d, and that the word of the Lord in thy mouth is truth."

II Kings 4:32-35,3 7, "And when Elisha was come into the house, behold the child was dead, and laid upon his bed. He went. . . and prayed unto the Lord. . . . and he stretched himself upon the child; and the flesh of the child waxed warm. . . . and the child opened his eyes. Then she went in, and fell at his feet,. . . and took up her son, and went out."

II Kings 13:20-21, "And Elisha died, and they buried him. . . . as they were burying a man, . . . they cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."

We have just observed that the performance of miracles was not the identifying mark that one was or was not the Messiah for many were used by G-d to heal others. Observe also that the credit for the miracles performed is given to the Lord G-d. No one, not Moses, nor Joshua, nor Elijah, nor Elisha, whose miracles are reported, claimed special powers for himself. They merely are said to be men of G-d through whom G-d performed the miracles. They functioned for G-d. If we supposed Jesus to be a "good" Jew then there would be no difference; especially in light that Judaism NEVER taught that the Messiah was to be G-d! So any miracles, if done by Messiah (whether in the past or future) are not to glorify him but only the Creator G-d.

## HEBREW SCRIPTURES & MIRACLES OF ASCENDING TO HEAVEN

Genesis 5:24, "And Enoch walked with G-d: and he was not; for G-d took him."

II Kings 2:11, ". . . and Elijah went up by a whirlwind into heaven."

This special happening to Elijah can be compared to the account of Jesus allegedly ascending to heaven in Luke 24:51, ". . . he was parted from them, and carried up into heaven." Both Enoch and Elijah had special ascents. Our conclusion on this point is that no matter what Christianity makes of Jesus' supposed

ascent, he could not be called unique in this occurrence reported in the New Testament.

## MIRACLES ARE NOT A SIGN OF JESUS' SPECIAL HEAVENLY NATURE

Luke 17:5, "And the apostles said unto the Lord (Jesus), Increase our faith."

If the miracles Jesus performed were to prove he had God-like power, as Christianity believes, or that he was the Messiah, which is also their belief, the miracles proved no such thing to his own disciples. This verse relates that all the disciples, whom he taught and who witnessed his miracles, needed more faith in him and his message (think).

Mark 8:11 -12 (Matthew 12:38-39) (Matthew 16:1-4) (Luke 11:29), "And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, . . . Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation."

Obviously, the people as well as Jesus himself did not believe that the miracles he performed were a sign of his special nature. For a "sign from heaven" is requested and denied, apart from the miracles Jesus had been performing. They knew what few Christians today know; namely, that the performance of miracles attested not to the Messiah but only the fulfillment of expected promises and prophecies made by the Holy men of old.

## JESUS PREACHED REPENTANCE FOR THE KINGDOM, NOT VICARIOUS ATONEMENT

Matthew 6:10,13, (Luke 11:2), "Thy kingdom come, Thy will be done in earth, as it is in heaven. . . . For thine is the kingdom, and the power, and the glory, for ever. Amen."

It is G-d's earthly kingdom which Jesus preached.

Luke 4:18-19, ". . . he hath anointed me to preach the gospel to the poor; . . . heal the brokenhearted, to preach deliverance to the captives, . . . sight to the blind, . . . liberty (to) them. . . bruised, To preach the acceptable year of the Lord."

*Please notice that nothing is said about belief in Jesus' dying for mankind's sins in order to make vicarious atonement. The word "gospel" here is associated with Judaism's teachings. And it is Judaism that the historical Jesus always taught.*

Luke 8:1 (Luke 10:9), ". . . he went throughout every city and village, preaching and showing the glad tidings of the kingdom of G-d..."

Mark 1:14 (Matthew 4:23) (Matthew 9:35) (Matthew 10:7), ". preaching the gospel of the kingdom of G-d."

Luke 4:43 (Luke 9:2,11) (Luke 12:31), ". . . I must preach the kingdom of G-d to other cities also: for therefore am I sent."

Jesus' mission was to preach the good news, the glad tidings, the gospel of the kingdom of G-d. These terms, which Christianity has taken for its meaning of Christology, actually refer to Jesus'



preaching of the earthly kingdom of G-d, the Messianic kingdom. There is not one word said about his message being vicarious atonement, because it was not.

Mark 1:15, Mark 6:12, "... the kingdom of G-d is at hand: repent ye, and believe the gospel. And they went out, and preached that men should repent."

Luke 5:32 (Matthew 9:13) (Mark 2:17), "I came not to call the righteous, but sinners to repentance."

Matthew 4:17, Matthew 6:33, Matthew 10:7, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. But seek ye first the kingdom of G-d, and his righteousness;... And as ye go, preach, saying, The kingdom of heaven is at hand."

What most Christians fail to realize is that the many of the promises and prophecies of G-d are "conditional." The Messianic Kingdom was not going to "just" happen; Israel had to merit it as well as her King by rising to her calling as a Holy Nation and a Royal Priesthood. If Israel failed in this regard the Kingdom on Earth would not appear; nor would her King be revealed to the world. Therefore you now better understand the priority of "repentance" in the Kingdom message as found taught by Jesus, John the Immerser, and Peter. Without repentance and a return to obedience to the Commandments of G-d the promises and prophecies of G-d would not be realized by that generation and they were responsible as not only a light to the nations but they were to be the "first fruits" for the others nations of the world in this regard. If Israel failed, all mankind will be deprived of the benefits of the Kingdom of Heaven on this earth.

Answer for yourself: What was Jesus' message? Was it the same as being taught by the vast majority of Christian Churches today who go by his name? Is repentance the heart of the Gospel message you hear or is it just part of a "new member's" class?

The real Kingdom message taught by Jesus was that Jews should repent and return to obedience of the Commandments of G-d, for the Messianic kingdom was coming soon and return to G-d was necessary for acceptance into the kingdom. Basically the Jews, through repentance, was to merit the Kingdom of Heaven, not only for themselves, but by being a Royal Priesthood of such a Kingdom they were to be mediators for the non-Jews coming to G-d. This message is totally within the framework of Judaism as revealed in the Holy Bible.

Jesus did not preach Christology. As surprising as this fact may be, Jesus' preaching was within the confines of Biblical Judaism, as Jews interpret the Jewish religion. Jesus did not preach or teach anything close to the salvation messages taught by the Gentile Churches of today. Once understood, and seen for yourself, this is very problematic for the Christian who is a "thinking believer."

## JESUS CONSIDERED HIMSELF A PROPHET AS DID THE MULTITUDES

Mark 6:4 (Matthew 13:57) (Luke 4:24) (John 4:44), "But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house."

Matthew 21:11,46, "And the multitude said, This is Jesus the prophet of Nazareth of Galilee. . . . they feared the multitude, because they took him for a prophet."

Luke 7:16, Luke 13:32-33, Luke 24:19, "... they glorified G-d, saying, That a great prophet is risen among us; And he said unto them,. . . for it cannot be that a prophet perish out of Jerusalem....Jesus of Nazareth, which was a prophet mighty in deed and word before G-d and all the people:?"

John 6:14, John 7:40, "... when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. Many of the people. . . said, Of a truth this is the Prophet. . ."

The above passages state that Jesus, as well as his followers, considered that he was in the category of a prophet.

**Answer for yourself:** Can you envision the person who considers himself sent by G-d to be the Messiah calling himself merely a prophet?

Although both are holy, they are worlds apart in function. And as for G-d the Son of the Trinity calling himself a prophet-well, you contemplate it.

Acts 3:22 (Acts 7:3 7) (RE: Deuteronomy 18:15,18), "For Moses truly said unto the fathers, A prophet shall the Lord your G-d raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

So Jesus, according to the New Testament, is supposed to be the special prophet Moses asserted would arise for the people.

**Answer for yourself:** But is he? Is Jesus the fulfillment of Deut. 18?

**Answer for yourself:** First, what are the attributes of a prophet?

## APPROACHING A RATHER DIFFICULT SUBJECT...WHAT IS TRUTH?

As we begin to tackle this difficult issue we must be reminded that the New Testament is not infallible history; in fact it is anything but that. The New Testament is written for theological purposes and has an agenda to present a "belief system" about Jesus. In so doing we find the exaltation of Jesus in the New Testament way beyond what any Messiah was ever to be. Such a depiction of course is false when bearing in mind what the Jewish Scriptures promised about the Messiah. That being so, we cannot believe everything we read in the New Testament concerning Jesus needless to say. The only way to be assured what we read about Jesus is true, or might be true, is to know both what Biblical Judaism teaches and then compare this knowledge with the picture we find of Jesus in the New Testament. Only in this way can we come close to the truth about the Jesus of the New Testament because both Jesus and the Messiah were to be Jews. When we find "un-Jewish" depictions of Jesus or even the concept of the Messiah in the New Testament then we can rest assured that we have found falsehoods and theological inventions that do not find their origin in G-d.

Jesus like the prophets, chastised the Hebrew people for not doing G-d's will, for turning from G-d's laws. But, the prophets justified their pronouncements on G-d's Torah, never on their own authority and it is common place that the Jesus of the New Testament often refers to his own authority for what he teaches. The Prophets always gave to G-d His supremacy and to G-d's laws their immutability. Jesus, however, as presented in the New Testament anyway, did not follow this tradition of the prophets. His justification seemed to be on his own authority. But, once one sees for himself the exaltation of both Jesus and the Messiah as contained in the New Testament far beyond what the Old Testament taught concerning G-d's anointed, it is rather easy to see how Jesus was "crafted" to become one greater than Moses and if not greater, definitely equal to G-d himself by some of the writers of the New Testament. It was natural with literary creationism by the writers of the New Testament to separate Jesus from the crowd and an easy way to do such a thing was to exalt the authority of Jesus above all others.

Also, see here that the special prophet announced by Moses would be "like" Moses, not greater, but just like

him. Certainly, this is not Christianity's view of Jesus Christ. One must take into account in this issue that with so much error as found in the New Testament and with the abundance of purposefully misrepresented "facts" to the contrary, it is not certain that the historical Jesus actually presented himself in such a manner as if he spoke or came in his own authority, or if he considered himself greater than Moses. Such could easily be the work of the writers of the New Testament to separate Jesus from those other "anointed ones of G-d" and make Jesus the icon of a new religion.

## THERE WAS GENERAL CONFUSION ABOUT WHO JESUS WAS

Matthew 13:10-11,13 (Mark 4:11-12) (Luke 8:10), "And the disciples came, and said unto him, Why speakest thou unto them in parables" He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. . . . they seeing see not; and hearing they hear not, neither do they understand."

Matthew 16:13-16 (Mark 8:27-29) (Luke 9:18-20) (Mark 6:14-15) (Luke 9:7-8), ". . . Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elijah; and others, Jeremiah, or one of the prophets. . But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ (Messiah), the Son of the living G-d."

There was confusion and difference of opinion among the people as to who Jesus was. Actually, Jesus said he spoke in parables and this often left the people bewildered and lacking knowledge of the mysteries of the kingdom. On the other hand, Jesus said he gave his disciples knowledge of the Messianic kingdom. Understanding this they should have known he was the Messiah, if he believed he was. Yet the picture in the New Testament is contradictory on this issue. This important information would have been part of the mysteries of the kingdom. Yet, the disciples are portrayed by the New Testament writers as if they did not know this supposed fact. Peter had to venture an opinion when asked by Jesus who he thought Jesus was. If Jesus had divulged that he was the Messiah, Peter would not have had to be asked to give an opinion as to his identity.

Clearly, Christianity has a choice here. Either Jesus lied, and did not give his disciples the mysteries of the kingdom, as he said he did, or Jesus did not believe himself to be the Messiah. If you read what Jesus said in Matthew 16:17, and take as truthful the picture we find of Jesus in the New Testament, then when we consider passages like the following...". . . (my Father) hath. . . revealed it (that Jesus is the Christ) unto thee (Peter)," the conclusion which must be drawn is that Jesus did not include his being the Messiah in his revelation of the secrets of the kingdom. The conundrum is Christianity's.

## THERE WERE DIFFERENT OPINIONS ABOUT WHO JESUS WAS, INCLUDING THE MESSIAH

John 3:2, ". . . Rabbi, we know that thou art a teacher come from G-d: for no man can do these miracles that thou doest, except G-d be with him."

Here Jesus is seen as a holy teacher, addressed as "Rabbi." The miracles he performed are seen as evidence of his being close to G-d.

John 6:68-69, "Then Simon Peter answered him,. . . And we believe and are sure that thou art that Christ, the Son of the living G-d."

Yet, right after this assurance of belief comes the revelation that Judas Iscariot, one of the disciples, will betray Jesus. There is evidently something missing in the sureness of the disciples' belief.

John 7:41, "Others said, This is the Christ. . ."

We read before that many said he was a prophet. Here, others said he was the Messiah. Opinions did vary. They yet vary still today.

Mark 11:9-10 (Matthew 21:9) (Luke 19:37-38), "And they cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord. .

Some people ventured to think Jesus was the Messiah. However, others believed him to be John the Baptist, Elijah, Jeremiah, a prophet, a teacher-rabbi, a miracle worker of G-d, or even a mad man.

John 1:49, ". . . Rabbi, thou art the Son of G-d: thou art the King of Israel."

A man here expressed his belief that Jesus was the expected Messiah because of the great things he did. This, of course, was one of the differing opinions about Jesus before the expectation of his Messianic fulfillment collapsed when he was executed by the Romans.

## YET...AT TIMES JESUS SEEMED TO BELIEVE HE WAS THE MESSIAH

Matthew 18:11 (Luke 19:10), "For the Son of man is come to save that which was lost."

John 4:25-26, "The woman saith unto him, I know that Messiah cometh. . . Jesus saith unto her, I that speak unto thee am he."

Matthew 26:63-64, ". . . tell us whether thou be the Christ, the Son of G-d. Jesus saith unto him, Thou hast said. . ."

John 18:3 7, ". . . Thou sayest that I am a king. To this end was I born, and for this cause came I into the world. . ."

Luke 7:20,22 (Matthew 11:2-4), ". . . they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard. . ."

Unlike the confusion and uncertainty about the identity of Jesus as seen in the above texts, Jesus, in these passages, seems to avow that he believed he was the Messiah of the Jewish people. In the usage of the term "Son of man" the Messiah could be interpreted, even though in many other passages this term simply means "man."

**Answer for yourself:** What can be made of this?

It is not unimaginable that a man caught up in the extreme Messianism of the times could go one step further and believe he was the man with the Messianic mission from G-d. He, it seems, had a strong spiritual relationship with G-d. Others have thought themselves to be the Messiah, why not Jesus? At his immersion he had a Word from G-d that set the course of his life. He definitely had a call on his life and his compassion and vision propelled his life to its ultimate conclusion. He was unique, however, in that a new religion was built around him as Messiah. But his was not his doing but is attributable to Paul and other non-Jews who would ultimately reject Judaism and dress their pagan beliefs in Jewish and Biblical "dress." His assertion (or perhaps hope) of being the Messiah, nevertheless, as seen today, is just as invalid as other false Messiahs' claims in light of the Messianic prophecies not being fulfilled.

## JESUS INFERRED HE WAS NOT THE MESSIAH

**Matthew 20:28, "... the Son of man came not to be ministered unto, but to minister. ."**

**Remember that it is written that the Messiah is to be ministered unto. For example, read Psalm 72:11, "Yea, all kings shall fall down before him: all nations shall serve him." Jesus's Messianic status, therefore, at least as described by this New Testament writer, is doubtful due to his description of Jesus (Son of man) in this verse.**

## **JESUS' DISCIPLES DID NOT HAVE FAITH AND DID NOT UNDERSTAND**

**Mark 7:18 (Matthew 15:17), "... Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into a man, it cannot defile him;"**

**Matthew 16:8-9, "... O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?"**

**Matthew 14:31, "(to Peter). . . Jesus stretched forth his hand, and caught him... O thou of little faith, wherefore didst thou doubt?"**

**Matthew 17:19-20, "Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief. . ."**

**Matthew 21:21 (Luke 17:6), "(to disciples).. . If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree.. ."**

**Mark 4:39-40 (Matthew 8:25-26) (Luke 8:24-25), "And he. . . said unto the sea, Peace, be still. . . . And the wind ceased, . . . And he said unto them, Why are ye so fearful? how is it that ye have no faith?"**

**Proximity to Jesus, being those in his chosen group, and being taught by him still left the disciples with doubts about Jesus' power, ignorance of his claimed mission, and general lack of faith.**

**Mark 8:31-33, Mark 9:31 -32 (Matthew 16:21 -23) (Matthew 17:22-23) (Luke 9:44-45), "And he began to teach them, that the Son of man must suffer many things, . . . and be killed, and after three days rise again. And Peter. . . began to rebuke him. . But. . . he rebuked Peter, saying, . . . thou savorest not the things that be of G-d, . . . For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him: and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him."**

**The above should be read very carefully. The supposed vicarious atonement of the Messiah-Christ is newly taught to the disciples by Jesus. This occurred after the disciples had been with Jesus for quite a while. The Hebrew Messiah they expect is not of this teaching, and they do not comprehend Jesus' description of what is supposed to happen to him. We know this because Jesus is reprimanded by Peter who says Jesus should not say he will die. Peter was shocked to be told that Jesus, who he believed was the Messiah and, therefore, should have success and world dominion, instead was to die. Peter was not ignorant of his Old Testament was was fully aware of Messianic expectations and this was news to him. Further on, we find that all the disciples are confounded by this new teaching. And well they should have been, for Messianic vicarious atonement has no place in Hebraic Biblical revelation.**

**John 21:12, "... And none of the disciples durst ask him, Who art thou? knowing it was the Lord."**



This is a perfect example of non-reasoning within a verse. Why would they "not dare to ask him" unless there was doubt involved. And then it says "knowing it was" which is unbefittingly planted on the first part. Yes, doubt existed even at seeing Jesus after his alleged resurrection.

Matthew 28:16-17, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted."

You have just read another extraordinary passage. At the end of Matthew's writings, some of Jesus' disciples are said to doubt. They saw Jesus after his supposed rising from the dead and did not believe in it. They doubted the resurrection in the same way they could not understand when Jesus told them that he would be killed and rise on the third day. Remember, Jesus said the disciples were given the mysteries of the kingdom. We are left wondering what Jesus' revelations included, if the disciples knew nothing about Christologies. It appears that Jesus' kingdom of G-d mysteries were not those of Christianity. Even assuming that only then, at the end, were they allowed to know the mysteries, Christianity still has explanation difficulties. For, if they were given the mysteries, why didn't they understand the mysteries given to them?

## **DISCIPLES EXPECTED A SECOND COMING OF JESUS SO THAT THE MESSIANIC HOPES WOULD BE FULFILLED**

Matthew 24:3, "... the disciples. . . saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Acts 1:6-7, "... they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."

Acts 3:20-21, "And he shall send Jesus Christ, . . . Whom the heaven must receive until the times of restitution of all things, which G-d hath spoken by the mouth of all his holy prophets. . ."

From these verses, we grasp the fact that Jesus had not performed as his disciples anticipated he should in the role of the Messiah. Biblical revelation remained unfulfilled. As Jews, the disciples knew that the Messiah must be in an earthly kingdom of G-d. The Christologies of death-resurrection-vicarious atonement-did not correspond to or satisfy the Messianic expectations. Therefore, in desperation, they reflected on, and took needed comfort from, Jesus returning to earth to complete what must be done.

## **EXPECTATIONS OF A SECOND COMING ARE UNFULFILLED**

Matthew 16:28 (Mark 9:1) (Luke 9:2 7), "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom (kingdom of G-d with power)."

Luke 21:31-32 (Matthew 24:33-34) (Mark 13:29-30), "So likewise ye, when ye see these things come to pass, know ye that the kingdom of G-d is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled (done)."

Matthew 10:23, "... for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

Luke 12:37,40 (Matthew 24:44), "Blessed are those servants, whom the lord when he cometh shall find watching:. . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

Luke 19:11, "... they thought that the kingdom of G-d should immediately appear."

Acts 1:4, "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me."

Romans 16:20, "And the G-d of peace shall bruise Satan under your feet shortly. . ."

I Corinthians 7:29, "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none. . ."

I Thessalonians 4:15, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord..."

Hebrews 1:2, Hebrews 10:37, "(G-d) Hath in these last days spoken unto us by his Son, . . . For yet a little while, and he that shall come will come, and will not tarry."

James 5:8, "Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh."

I Peter 4:7,17, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer. For the time is come that judgment must begin. . ."

I John 2:18, "Little children, it is the last time: . . . even now are there many antichrists; whereby we know that it is the last time."

Revelation 22: (7)12,20, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. He which testifieth these things saith, Surely I come quickly. . ."

These quotations say it clearly. The second coming was at hand, coming quickly, within the lifetime of the generation standing then. Despite II Peter 3:8, "... one day is with the Lord as a thousand years . . ." the promise was to come within the lifetime of the living generation at that time, two thousand years ago. This, according to the "inspired and inerrant New Testament" was Jesus' promise and the understanding and belief of the early followers of Jesus. But, it did not occur as promised in the New Testament, did it? Something is wrong and the failure is not with Jesus but the "theological agenda of the New Testament." The promise, however, did create a spark in the early Church which must have helped make it dynamic and successful.

## SOME JEWS LEFT JESUS AT HIS DEATH-SOME DID NOT

Faithful Jews returned to mainstream Judaism after the hopes of Jesus being the Messiah collapsed when he was put to death by the Romans. These Jews gradually gave up apocalyptic hopes and dreams following the failure of the Messianic hope of the first century, the failure of the prophecies to be fulfilled, the failure of "the" anointed man of G-d to emerge to accomplish such things, and the two wars of 70 A.D. and 135 A.D. These Jews who returned to basic Judaism, it is interesting to observe, were the only authentic "Jews for Jesus" who ever lived. For they were truly observant Jews who hoped that Jesus was the Messiah as prophesied in the Hebrew Bible. Hoping was not wrong. Neither is today. As a former Christian I tell others that G-d used Jesus, although a counterfeit Jesus, to get me to him. The only Rabbi that came knocking on my door as my "light" was a mixed up theological Rabbi that had both mixture of Judaism and pagan Gentile religions. I wish I had learned the truth about Jesus in the beginning, but that was not to be. Emotionally I can identify with Christians to look to Jesus as "their" Messiah because in a rather unique way he is responsible for my knowledge of G-d because it was in and around him, and his legacy, both right and wrong, that I came to the saving knowledge of G-d. But that does not make him the fulfiller of Messianic prophecies. I wish that they had been and Jesus would have been the one to do it; but it was not to be. It is our hope that the Christian, when he encounters such truthful teachings as given by Bet Emet as well as other ministries, he will be able to intelligently evaluate the evidence presented and when found to be mistaken, like the Jews of the first couple of centuries, he will then return to the faith of the historical Jesus, to basic Judaism where as a non-Jew a place waits for him. It is here, in the real faith of Jesus we wait for the Jewish Messiah.

Sadly, some misdirected Jews continued in the Pauline-Christologic belief and were the first converts to the new religion of Christianity. For these converts, a new interpretation of Jesus' life took precedence over traditional Biblical Messianic expectations. This was wrong however as history attests. Hebrew Messianism became Christologic, with expectations delayed, distorted, and demoted in importance. Such is the hidden leaven of Sun-Worship as filtered through sects of Judaism as they strayed from center.

Jesus' followers believed Jesus and his teaching of repentance for the kingdom of G-d. Repentance, turning back to G-d, was part of their Jewish heritage. The Scriptures taught them of the earthly kingdom of G-d and the Day of the Lord, Judgment Day. Jesus, through his miracles, attracted Jews and awakened them to the righteousness required by G-d for entrance into the kingdom and the nearness of it! All this his followers could and did accept, as believing Jews.

I have tried to show you in this article that Jesus' message was Judaism's and that the miracles he performed were not indicative of any G-d-like or Messiah-like stature. He did have a special closeness with G-d. He did G-d's will in urging Jews to repent, return to G-d's requirements of us, and be ready for the coming kingdom. His miracles drew people to him and his Judaic message. Hopes that he was the Hebrew Messiah terminated at his death by Roman execution. Christianity takes it from there.

## WHAT COULD HAVE BEEN...BUT WAS NOT?

One's hope or belief in Jesus as the Messiah of the Jewish Bible is unfounded in light of the fact that the Messianic prophecies were not fulfilled by him in the first century. Be that as it may we must try to divorce our emotion from such study and ruthlessly consider the possibility that even if the Messiah was present in the first century he could not be revealed to the masses owing to the lack of the spiritual maturity of G-d's Holy Nation and Royal Priesthood. Considering the poor spiritual state of the religious leaders as well as the nation, the Messianic Kingdom could NOT have appeared along with her King without the necessary repentance as was preached in the Kingdom message. The repentance did not come and the fruit of Israel was inspected and found wanting. All that I am saying is that regardless if the Messiah walked among first century Israel the Messianic Kingdom could not have appeared given the spiritual state of that "Holy Nation and Royal Priesthood" of the first century, and by default neither could her King. The Messianic Kingdom was aborted.

If you understand what I just said, and if you have read our series of articles on "Why The Messianic Prophecies Were Not Fulfilled" then there is something that must be said to be honest to both truth and to both sides of this Messianic question.

- If the conditions that were necessary for the unveiling of the Messiah were not present in first century Israel then it is impossible to say "so and so" is not the Messiah.
- Equally true is the fact that in the failure of the Messianic prophecies to be fulfilled it is impossible to say "so and so" is the Messiah.

We have a problem for both Judaism and Christianity in these simple statements. Too much energy is lost in angry debates of "who is" or "who is not" the Messiah. I believe time is better spent in properly understanding what the true Messianic prophecies are so that when they begin to be fulfilled we can at that time look up for our redemption draws night.

Understanding the above dichotomy allows for one to believe as he chooses regarding the "anointed of G-d." The identity of the Messiah is yet in doubt and will be so until the true Jewish prophecies are fulfilled. Once the Christian's Old and New Testaments are investigated as to their reliability in the faithful translation of the Jewish Bible then one sees exactly why I am saying what I am saying. This is something I hope both our Jewish readers as well as our Christian readers can understand. This means that in spite of such comments in the New Testament that are attributed to Jesus concerning his "Messianic status" we really cannot know for sure if he,

or anyone, was truly the Messiah in the first century because of the events and conditions just described. We just cannot be sure either way! So today we have two camps; those who deny Jesus is the Messiah and those who do not. Considering the situation as just described neither camp can be sure! With G-d all things are possible so when we begin to think we can "out-think" G-d we are set up to fail. What the Jews need to hear as well as the Christians is that the failure of the Messianic promises to be fulfilled does not negate the possibility that the Messiah walked among them "unrevealed." Only time will tell in this regard if he did. I am sure when we meet G-d face to face we will know for sure. Without such fulfillments it is foolish to say "so and so" is or "is not" "the" Messiah. We simply cannot tell given all the facts.

Needless to say, the New Testament is Christianity's Holy Book and is filled with passages of Christologic import: Jesus Christ's death is the vicarious atonement-Belief in his resurrection is the Christian hope for salvation-Eternal life is offered only through belief in Jesus as Savior-Jesus has G-d's power and glory. This is incompatible not only with Judaism, but with contradictory passages in the selfsame New Testament. In this article I have attempted to return Jesus to his faith...to Biblical Judaism! Christianity can present their "Christ," but they cannot deny their Jeshua ben Joseph:

- He taught Jewish ethics
- He believed the law of Moses should be observed eternally
- His G-d is Judaism's G-d of unity, not the Trinity
- Personal salvation is obtained through "Judaism"

Judaism presents G-d and His Chosen People and the Hebrew Messiah of G-d's earthly kingdom. When we ask who Jesus was, this should be your answer.



# THE JEWISH REFUSAL TO ACCEPT JESUS AS THE MESSIAH

**Answer for yourself:** Have you ever wondered why the Jews refuse to believe that Jesus Christ was the Messiah when it seems so "evident" to the New Testament reader that Jesus "fulfilled" the prophecies expected of "the" Messiah?

The answer to such a question is best answered by "knowledgeable" Jews who know well their Jewish Bibles. When asking such a Jew who has a close relationship both with G-d and the Jewish bible his typical response would be: "How is it possible for us to believe that he was the Messiah, as we do not see any actual proof of his Messiahship throughout the prophetic writings?" If probed a little deeper a typical "knowledgeable" Jew would further respond: " There are many incontrovertible proofs in support of our conviction that Jesus was by no means the Messiah."

*This always bothered me as a child, young man, and a Seminary student when it seemed so simple to me when I read my Bible; but that was before I discovered how my Christian Bible had been so terribly forged from the Hebrew Scriptures from which it was supposedly faithfully translated....but was not*

**Answer for yourself:** What are some of these "incontrovertible proofs" that would prove that Jesus was not the Hebrew Messiah?

The Messiahship of Jesus rests or falls on many facts; yet there are reasons why the Messianic prophecies were not fulfilled by him or anyone during the first century. But before we look at that let us examine some of these "proofs" that the Jewish people have that discount Jesus from being their Messiah. Let us look at them first in summary form and then in "commentary."

## JESUS IS NOT THE HEBREW MESSIAH BECAUSE OF:

- His pedigree
- His actions or lack of actions
- The period in which he lived
- The fact that, during his existence, the promises were not fulfilled which are to be realized on the advent of the expected Messiah, whereas the fulfillment of the conditions alone can warrant a belief in the identity of the Messiah.



## JESUS' PEDIGREE ACCORDING TO THE NEW TESTAMENT

Let me say at first that after 15 plus years of in-depth study that the Jewish people as well as all of Christendom have much to learn and "unlearn" concerning Jesus and the possibility of him being the Messiah. After all is said and done the Jewish people are unwarranted in discounting the Messiahship of Jesus even though the prophecies were not fulfilled one they come to the knowledge of "why" these expected Messianic prophecies were not fulfilled in the first century. Yet at the same time the Christian must upon presentation of the facts concerning the forgery of his Christian texts in order to "sell" Jesus to the Gentile world in the wake of the failure of the Messianic prophecies being fulfilled repent of his false beliefs connected with Jesus and accept the Jewish Bible and like the Jews await the unveiling of the Messiah. It may just turn out to be Jesus; but if not, we will surely both accept whomever who "comes in the name of the L-rd." Now let us both Jew and Gentile learn through unbiased study.

The New Testament presents a lot of problems to the Jew who reads it. Many of these problems are overlooked by Gentile Christians because of the Gentile Christian's failure to grow up with knowledge of the Old Testament as well as the continued teaching from the New Testament almost exclusively in the Gentile Churches. But the problems with this New Testament abound as you shall now see.

As to the pedigree of Jesus as taught in the New Testament then it was impossible for Jesus to be a descendant of David which is necessary to be the Jewish Messiah, being merely affiliated to him through Joseph, as is testified in the Gospel. For in Matthew, chap. 1 it is written, that Jesus was born of Mary during her virginity, and that Joseph knew her not until she had given birth to Jesus. According to this statement, the pedigree of Joseph can be of no avail to Jesus since the blood line (to David through Joseph's since the blood line comes physiologically through the male), and at the same time it is quite evident that the ancestry of Mary was unknown to the authors of the Gospel. But even the relationship of Joseph to David is wanting in proof, there being a discrepancy between Matthew and Luke in their account of his pedigree, which appears clearly when we compare the Gospel of Matthew, chapter 1 with that of Luke, at the end of chapter 3. Here we see conflicting testimonies; and where that is the case no belief can be attached to either statement. Surely the Holy Spirit is not confused on the issue like the authors of these New Testament accounts. The prophets, on the contrary, predicted that the expected Messiah should be no other than a descendant of David and any "virginal" birth (conception) destroys the blood lineage.

## THE WORKS OF JESUS ...OR...THE LACK THERE OF

As to the works of Jesus, we find that he says of himself, Matthew 10:34. *"Think not that I am come to make peace on earth; I came not to send peace but the sword, and to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."* Now mind you this is recorded in a book believed by the vast majority of Christians to be "inspired, infallible, and inerrant." Taking such by faith then we have to believe that such a statement was indicative of the mission of Jesus as recorded in the New Testament. On the other hand, we find Holy Writ attributing to the true and expected Messiah actions contrary to those of Jesus as recorded in this New Testament. We see here that Jesus says of himself, he is not come to make peace on earth, whereas Scripture says of the true and expected Messiah, in Zechariah 9:10, "And he shall speak peace unto the heathen," etc. Jesus says he came in order "to send the sword on earth," but Scripture says, Isaiah 2:4: "And they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more." Jesus says he came "to put father and son at variance," etc, but Malachi says (at the end of his book) that "before the coming of the true Messiah the prophet Elijah shall appear, and turn the heart of the fathers to their children,

*and the heart of the children to their fathers."* Jesus says, concerning himself, Matthew 20:28, that he is not come to be served by the son of man, but to serve others. Concerning the true Messiah, however, Scripture says, Psalms 78:11 *"Yea, all kings shall prostrate themselves before him; all nations shall serve him."* And Zech. 9:10, *"His dominion shall be from sea even to sea, and from the river even to the end of the earth."* Thus states also Daniel, 7:27, *"And all rulers shall serve him and obey him."*

## THE TIME PERIOD IN WHICH JESUS LIVED

A couple of things needs to be said before we read the following. The identity of the Jewish Messiah is not known for sure today because the events of the Messianic age never occurred and there was no "anointed" of the L-rd to lead such a world-wide revolution. The time period that Daniel has prophesied had come and gone and at 70 A.D. the Kingdom of G-d did not materialize as had been expected. Jesus was murdered a generation earlier than when the Messianic Kingdom was to appear and did not live out his life as normally expected where he could have been alive at that time and yet available to be "anointed above measure" which would be expected of Israel's Messiah. Jesus' untimely death made it impossible for him to fulfill Daniel 9 correctly; unless of course he was raised from the dead or returned in some supernatural way...which of course never happened. It is my belief that if the Messiah was expected to be revealed by this 70 A.D. and since none came forth then if such Messianic prophecy is of G-d then he was among us but yet was never revealed for reasons discussed elsewhere. That means Jesus could easily have been "the" Messiah in waiting; but of course this is an assumption as it could possibly been another as well. We have to make certain that emotion does not take the place of literal facts in looking at this most difficult issue. But he was killed. Now what? So we are left with the Hebrew Bible and the Greek forgeries which unfortunately were perpetuated in later Latin and English Old Testaments and New Testaments. It is to these we look now with an attempt to discern truth from among them.

As to the period of his existence, it is evident that Jesus did not come at the time foretold by the prophets; for they predicted the advent of the Messiah to happen at the latter days, see Isaiah 2:2, *"And it shall come to pass in the latter days, that the mountain of the Lord's house shall be established on the top of the mountains,"* etc. Further we read there, verse 4, concerning the king Messiah, *"And he shall judge among the nations and arbitrate among many people, and they shall beat their swords into ploughshares, and their spears into pruninghooks,"* etc. This has not happened even yet!

Thus is also recorded in Scripture concerning the wars of Gog and Magog, which are to take place in the time of the king Messiah. Ezekiel 28:8 says *"After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword."* Not only that but the Messiah is to have a triumphant entry into Jerusalem AFTER this Gog and Magog war and Jesus never did this although attempts are made to make it seem as if this was fulfilled.

The same is evident from Hosea, 3:5, *"Afterward shall the children of Israel return, and seek the Lord their G-d, and David their king, and shall revere the Lord and His goodness in the latter days."* Following the days of Jesus instead of the Jewish people being "gathered" history records that they were "scattered."

So we read also in Daniel 2:28 *"And (G-d) maketh known to the king Nebuchadnezzar what shall be in the latter days."* Which passage refers to the subsequent prophecy in verse 44, *"And in the days of these kings shall the G-d of heaven set up a kingdom which shall never be destroyed; and the sovereignty shall not be left to other people,"* etc. This kingdom has not be set up yet! Hence we see clearly that the prophets predicted that the coming of the true Messiah would happen at the "latter days," and not before. So this is very problematic I must say owing to the failure of G-d to raise Jesus or send him back in some fashion or send another in is place. The Word of G-d makes such "religious beliefs" about Jesus very difficult owing to

the fact that what was expected never materialized.

## THE PROMISES OF THE JEWISH PROPHETS

We have to consider the promises contained in the words of the prophets, which were not fulfilled in the time of Jesus, but are to be realized in future at the time of the true Messiah, who is still expected. They may be classed under the following headings

- (a.) At the time of the king Messiah there is to be only one kingdom and one king, namely, the true king Messiah. But the other empires and their rulers shall cease at that period, as we read in Daniel 2:44, *"And in the days of these kings shall the G-d of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."* Whereas, we now actually see that many empires, different in their laws and habits, are still in existence; and that in each empire a different king is ruling; consequently the Messiah is not yet come.
- (b.) At the time of the king Messiah, there is to be in the world but one creed and one religion, and that is the religion of Israel, as is proved by Isaiah 52:1, *"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."* And further (chap. 66:17), *"Who sanctify themselves and purify themselves [we prefer the literal translation of this obscure passage to the unwarranted and still more obscure translation of the Authorized Version] in the gardens, behind one in the midst of them who eat the flesh of the swine, and the abomination, and the mouse, shall be consumed together saith the Lord."* "And (ver. 23) it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come and worship before me, saith the Lord." Moreover, it is written in Zechariah (14:16), *"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."* In the same book (chap. 8:23) we read, *"Thus saith the Lord of hosts, In those days it shall come to pass, that ten men of nations of diverse languages shall take hold, even shall take hold of the skirt of a Jew [Authorized Version renders it 'of him that is a Jew'], saying, We will go with you; for we have heard that G-d is with you."* There are many other passages in that book to the same effect. Honest evaluation of the world's religious situation shows that this "one creed and one religion," better known as Biblical Judaism where the non-Jew finds his place "engrafted" into the Israel of G-d, is not a reality as of yet. Instead of Christianity converting all mankind to Biblical Judaism the reverse is actually true; namely, converting Christianity attempting to convert all mankind to a paganized form of Biblical Judaism where all within it are tainted by idolatry and blasphemy. Few Christians experience or understand the true grafting into the Israel of G-d (THINK!).
- (c.) At the time of the Messiah, the idolatrous images and their memorial, as also the false prophets and the spirit of profanity are to vanish from the earth, as may be seen in Zechariah 13:2, *"And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols from the earth, and they shall no more be remembered, also I will cause the prophets and the unclean spirit [literally 'the spirit of uncleanness'] to pass away from the earth."* So also it is written in Isaiah 2:18. *"And the idols he shall utterly abolish."* So it is also said in Zephaniah 2:11, *"The Lord will be terrible unto them, for he will cause all the G-ds of the earth to waste away, and men shall worship Him, every one from his place, even all the isles of the heathen."*

Needless to say one only needs to look to 1.5 billion Roman Catholics on this planet to know that

this has not happened yet and therefore to say Messiah has come is foolish in the wake of the failure of this to have occurred.

(d.) At the time of the Messiah, there will be no sins and iniquities in the world, particularly not among the Israelitish nation. Thus we find in the law (Deuteronomy 30:6), *"And the Lord thy G-d will circumcise thine heart and the heart of thy seed to love the Lord thy G-d with all thine heart and with all thy soul, that thou mayest live."* Again, in Zephaniah 3:13. *"The remnant of Israel shall not do iniquity, nor speak lies, neither shall a deceitful tongue be found in their mouth."* Again, in Jeremiah 3:13. *"At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem, neither shall they walk any more after the imagination of their evil heart."* Again, in Ezekiel 36:25. *"And I will sprinkle clean water upon you: from all your impurity, and from all your idols, will I cleanse you. And I will give unto you a new heart, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."* Moreover, see Ezekiel 37: 23. *"Neither shall they defile themselves any more with the idols nor with their abominations, nor with their transgressions, and I will save them out of all their dwelling-places wherein they have sinned, and I will cleanse them, and they shall be my people, and I will be their G-d, and David my servant shall be king over them, and they shall have one shepherd, and they shall walk in my judgments and observe my statutes and do them."*

Again this did not occur with Jesus and therefore until this occurs then we cannot be certain who the Messiah actually is to be.

(e.) At the time of the king Messiah and after the war with Gog and Magog there will be peace and tranquillity throughout the world, and men will no longer require any weapons of war. So it is written in Isaiah 2:4, *"And they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."* Also Ezekiel 39:9, states, *"And they that dwell in the cities of Israel shall go forth and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves and the spears, and they shall burn them with fire seven years (ver. 10.) so that they shall take no wood out of the field, neither cut down any out of the forests, for with the weapons shall they kindle the fire."* With these words agrees the prophecy of Hosea 2:20, according to the division of chapters in the Hebrew Bibles, (in the English version it is chap. 2 ver. 18.) *"and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely."* So says also Zechariah 9:10, *"And the battlebow shall be cut off, and he shall speak peace unto the heathen,"* etc.

(f) At the time of the king Messiah there will be peace in the Holy Land between the ferocious and domestic animals, so that they will, not injure each other, and much less injure a human being, as is evident from the following prophecies of Isaiah 11: 6, *"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together, and a little child shall lead them."* (Ver. 7) *"And the cow and the bear shall feed together; their young ones shall lie down together, and the lion shall eat straw like the ox."* (Ver. 8) *"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den."* (Ver. 9) *"They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord,"* etc. and (65:25) *"And the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."* Also Ezekiel 36:25, *"And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods."* (Ver. 28.) *"And they shall no more be a prey to the heathen, neither shall the beast of the land devour them,"* etc. Also Hosea 2:20, or in the English version, 18) *"And in that day will I*



*make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground," etc. Needless to say again the laws of nature have not changed and the Messiah has not come to fulfill these prophecies...so we await the unveiling of the Messiah today.*

(g.) At the time of the Messiah there will be no troubles, cares, and anxieties, among the restored Israelites, who will then be blessed with a prolonged and more happy life, as is foretold in the following passages of Isaiah (65:16). *"He who blesseth himself in the earth shall bless himself in the G-d of truth, and he that sweareth in the earth shall swear by the G-d of truth, because the former troubles are forgotten, and because they are hid from mine eyes." (Ver. 19) "And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying." (Ver. 20) "There shall be no more thence an infant of days, nor an old man that bath not filled his days, for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed." (Ver. 21) "And they shall build houses arid inhabit them, and they shall plant vineyards and eat the fruit of thein." (Ver. 22) "They shall not build and another inhabit, they shall riot plant and another eat, for as the days of a tree shall be the days of my people, and mine elect shall long enjoy the work of their hands."* One only needs to pick up the daily newspapers which are filled daily with the terrorism done to Israel to know that the Jewish Messiah has not come and the true Messianic prophecies remain unfulfilled and again I caution you to understand that it is in the fulfillment of these true Messianic prophecies that we learn the identity of the Jewish Messiah and false fulfillments do no good in determining the identity of the Jewish Messiah.

(h.) At the time of the Messiah the Shechinah (effulgency of divine presence) shall return to Israel as in former days, and the people of Israel increase in prophecy, wisdom, and knowledge, as may be seen by the following quotations from the prophets. Ezek. 37:26 states: *"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will establish and multiply them, and set my sanctuary in the midst of them for evermore." (Ver. 27) "My residence also shall he among them. Yea, I will be their G-d, and they shall be my people." (Ver. 28) "And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore." (lb 39:29) "Neither will I hide my face any more from them, for I have poured out my Spirit upon the house of Israel, saith the Lord G-d." (lb. 43:7) "And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet where I will dwell in the midst of the children of Israel for ever," etc. (lb. 48: 35) "And the name of the city from that day shall be, 'The Lord is there'" (Joel 2:27) "And ye shall know that I am in the midst of Israel, and that I am the Lord your G-d, and there is none else; and my people shall never be ashamed." (lb. 3:1; in the English Version 2:28) "And it shall come to pass afterwards, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (lb. 3:17) "So ye shall know that I am the Lord your G-d dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through it any more." (lb. 3:21) "For I will avenge their blood that I had not avenged, for the Lord dwelleth in Zion." (Zec. 2:14; in the English Version, 2:10) "Sing and rejoice, O daughter of Zion, for, lo! I come and dwell in the midst of thee, saith the Lord." (Isa. 11:9) "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Jer. 31:34) "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the lowest of them to the highest, saith the Lord: for I will forgive their iniquity, and remember their sin no more." As stated repeatedly we await the fulfillment of this as well as the unveiling of the Jewish Messiah who will accomplish this.*

**Answer for yourself:** Are we capable of honest evaluation of the evidence and the facts surrounding the



**promises made by the Hebrew prophets?**

The above indications pointed out by the prophets as indispensable attributes of the true Messiah, have not been fulfilled in Jesus the Nazarene. Nor have we hitherto seen realized the prophetic assurances already named, or others that we have omitted, to avoid verbosity. And we therefore arrive at the just conclusion, that the true and expected Messiah has not yet come. We simply cannot in all truthfulness point to anyone as the Jewish Messiah until these events and prophecies be fulfilled. In him alone all the predicted attributes undoubtedly will be manifested, and through him alone and in no other way, the scriptural promises will be accomplished.

So we wait and wait we must.

*I believe with perfect faith in the coming of the Messiah. No matter how long it takes, I will await his coming every day.*



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## CAN WE TRUTHFULLY SAY YESHUA IS THE MESSIAH "FOR SURE"?

When the "True" Moshiach comes there will be no doubt. It is said, "His arrival will be as evident as the hand on your arm." Asking then if the Moshiach has come in those days will be the same as asking is "Is this my hand?" His arrival will be accompanied by the following:

- **Universal peace and freedom.**
- **Resurrection of the of G-d's people.**
- **Regathering of the clans of Israel.**
- **The Torah will go forth from Jerusalem.**
- **Rebuilding of the Temple**
- **Resumption of animal sacrifices in the Temple, and**
- **All nations will come to the land of Israel to observe Succoth.**

With the historical Yeshua came:

- **Instead of universal peace came the wars...of 66 c.e. and 135 c.e.**
- **Instead of a resurrection, over a million Jews were killed and thousands sold in to slavery.**
- **Instead of a regathering, there was diaspora.**
- **Instead of the Torah going forth from Jerusalem, the Torah was declared dead.**
- **Instead of a Temple being rebuild, one was destroyed.**
- **Instead of the continuation of animal sacrifices, they ceased.**
- **Instead of all nations observing Succoth in Jerusalem, the Holy day was prevented from being observed in Jerusalem.**

All of these signs are found in Ezekiel 37, plus, more. **Biblically, then Yeshua could not possibly be the Moshiach of Israel...at least not yet.** Furthermore, no where in the Tanach is there found a prophecy that the Moshiach will come on two occasions. None...zero. But again we cannot rule that out in light of what is taught in the Daniel 9 prophecy. More on that later.

I am positive that Yeshua existed. I do not doubt he was of King David's lineage, but not of the bogus lineages found in Matthew and Luke. Those linages come from the hands of Gentiles, as does practically all of the "New Testament." **If a Christian can pull away from all the pagan concepts of Christianity for but a moment, they will realize that first and foremost, the Messiah is to be a man, a king like David, not a "G-d" as was Buddah, Mithra or Krishna.** His purpose is to unify all Israel, not just Judah and to remove all the foreign influence found within it's borders. The Moshiach will return Israel to the holiness and the glory found in the days of David and Solomon.

I am sure that Yeshua believed himself to be the Moshiach as events occurred in his life that reinforced his belief, and that he, Yeshua, attempted to honor the messianic goals to remove the Romans, the Herodians and the corrupt priesthood. Unfortunately for him, the Romans, the Herodians and the Sadducean priesthood objected. They captured Yeshua and at least two of his lieutenants and summarily executed them for treason by crucifixion as was the custom of the Romans.

Paul, a gentile convert to Judaism probably from Mithraism of the city of Tarsus, had a gnostic experience on the way to Damascus and will preach the "gnostic savior" and we, not knowing this, believe this to be "christian doctrine" today. Mithraism entered the Roman Empire through the port of Tarsus from Persia in 60-70 B.C.E. He, Paul, then used Judaism as a basis of legitimacy and his pagan experiences as a basis of a new religion which eventually became known as Christianity. Conceptually, Christianity is much closer to Mithraism or Krishnaism than it is to Judaism. If you find this hard to believe, the you need to read some of the many good books on this subject that exists today. We at Bet Emet have several websites whereby this information can be accessed. Krishna alone has some 385 similarities with Yeshua of Nazareth. The evidence is staggering. Take the time to investigate these following sites to find such information yourself and pay special note to the bibliography of books that will detail for you such "plagiarism" of paganism by the early Christians.

## PREREQUISITES TO RECOGNIZING THE MESSIAH

The Bible is transparent on the subject of the role of the messiah. It should be noted that although there are many sections throughout the Jewish scriptures that vividly describe how the world will be forever transformed with the arrival of the messiah, very few are about the messiah personally. The vast quantity of messianic scripture in Tanakh depicts the state of perfection that the world will achieve at the end of days. It is quite clear from the vantage point of Tanakh that the significance of the messiah himself pales in comparison to the utopian age that his arrival will usher in.

The reason Judaism does not accept the Christian messiah is because Yeshua fulfilled few if any of the messianic prophecies clearly foretold in the Jewish scriptures (Torah, Prophets, Writing). On this web site, as well as others, I have devoted considerable space to exposing all the New Testament's misquotations, mistranslations, and misapplications of the Jewish Holy Scriptures in an effort to create a new religion...a religion of Rome that used Yeshua as the "glue" to hold their political and military empire together. On your study trail and after you have seen the seventy or so examples presented for your evaluation, there will be little doubt in your mind of the conspiracy and deception by the New Testament writers who literally have written "another gospel" and caused 2.5 billion people on this planet to fall away from "the faith once given to the saints". Let me remind you that it is "this faith", "the" faith of Yeshua which once went into all the world for non-Jews. Today that faith no longer exists outside the Jewish community. Such is the tragic loss for the non-Jewish believe in G-d.

## OVERVIEW OF CENTRAL MESSIANIC PROPHECIES WITHIN THE JEWISH BIBLE

The following is an overview of the central messianic prophecies outlined in the Jewish scriptures that all Christians and Jews agree are messianic. To these we should have the courage to ask this question: "Were these prophecies fulfilled or conditions achieved through Yeshua's ministry"?

End To Evil And Sin

## **The Messianic era will mark the end of evil and sin:**

- Ezekiel 37:23: "They shall not defile themselves anymore with their idols and with their abominations and with all their transgressions.. "
- Zephaniah 3:13: "The remnant of Israel will not do any wrong, and they will not speak lies nor shall a deceitful tongue be found in their mouth."
- Zechariah 13:2: "It shall be in that day .. that I shall cut off the names of the idols from the earth and they shall no longer be remembered; and I shall also remove from the earth the [false] prophets and the spirit of impurity."
- Malachi 3:19: "For behold the day comes burning like a furnace, and all the wanton sinners and everyone that does wickedness shall be stubble .. that to them shall not be left root and branch."
- Isaiah 60:21: "Your people shall all be righteous, they shall inherit the land forever.."
- Jeremiah 50:20: "In those days and in that time, says G-d, the iniquity of Israel shall be searched for but it will not be, and the sins of Judah - but they shall not be found.." [Sukah 52a; Eliyahu Rabba ch. 4; Bereisht Rabba 48:11; Pesikta Rabat 33:4; and Yalkut Shimoni, I: 133, on Genesis 33:13, p. 42a.]

## **Universal Worship Of G-d**

Mashiach shall mend the whole world so that all shall serve G-d in unity [Hilchot Melachim 11:4].

- Zephaniah 3:9: "For then I shall turn to the peoples a pure tongue that all shall call upon the Name of G-d to serve Him with one consent."
- Isaiah 2:2-3 and Michah 4:1-2: "..The mountain of G-d's House shall be established at the top of the mountains and it shall be raised above the hills, and all the nations shall stream to it. Many peoples shall go and say, 'Come, let us go up to the mountain of G-d, to the House of the G-d of Jacob, and let him [Mashiach] teach us of His ways and we shall go in His paths;' for from Zion shall go forth Torah, and the word of G-d from Jerusalem" [Isaiah 60:14; and Zechariah 8:23].
- Zechariah 9:16: "..every one that is left of all the nations that came against Jerusalem shall go up from year to year to bow before the King, G-d.."
- Zechariah 14:9: "G-d shall be King over the entire earth. In that day G-d shall be One and His Name One."

## **Restoration of the Bet Hamikdash...The Temple**

Mashiach shall restore the Bet Hamikdash in Jerusalem (the Temple) [From the sources it appears that Mashiach will build the third Bet Hamikdash...Vayikra Rabba 9:6; Bamidbar Rabba 13:2; Shir Rabba end of ch. 4 etc.; followed by Rambam, Hilchot Melachim 11:1 and 4. From other sources it follows that the third Bet Hamikdash is built by the Almighty Himself (Zohar I:28a, 114a, 183b and III:221, Zohar II:240b!); followed by Rashi and Tossafot on Sukah 41a, Rosh Hashanah 30a, and Shevu'ot 15b]. Secondary sources include Torah Shelemah, Beshalach 15:17 (especially note 211); and Sha'aret Zohar on Sukah 41a (see there; and R. Menachem M. Schneerson shalita, Likkutei Sichot Vol. XI, p. 98 note 61; Vol. XVII, p. 418; and Vol. XXVII, p. 204f; for ways to reconcile the two views).

- "...and I will set My sanctuary in the midst of them for evermore. My temple also shall be with them. Yes, I will be their G-d and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore. -- Ezekiel 37:26-28 (See also Ez. 40-48; Is. 33:20; Isa 2:2ff)

## **World Peace?**

The awareness and knowledge of G-d will remove the narrow-minded dispositions that lead to strife and war. It will be an era of peace and harmony - in the Holy Land, and throughout the world [Leviticus 25:18-19 and 26:5; Jeremiah 23:6 and 33:16; Ezekiel 28:26 and 34:25-28; Joel 4:17].

- Isaiah 2:4 and Michah 4:3: "...they shall beat their swords into plowshares and their spears into pruning-hooks. Nation shall not lift a sword against nation, nor shall they learn war any more." [Michah 4:4 continues: "Each man shall sit under his vine and under his fig-tree, and none shall make them afraid.."]
- Hosea 2:20: "...I shall break from the earth the bow, the sword and warfare, and I shall make them lie down securely."
- Zechariah 9:10: "...the bow of war shall be cut off, and [Mashiach] shall speak peace unto the nations.. "

This new attitude of mankind will also be reflected in the animal world:

- Isaiah 11:6-9: "The wolf shall dwell with the lamb and the leopard shall lie with the kid, and a calf with a lion's cub and a fatling together, and a small child shall lead them. The cow and the bear shall graze, their young ones shall lie down together, and the lion shall eat straw like cattle. An infant shall play over the hole of an asp, and the weaned child shall put out his hand over the eyeball of an adder. They will not harm or destroy on all My holy mountain, for the earth shall be full of the knowledge of G-d as the waters cover the sea."
- Isaiah 65:25: "The wolf and the lamb shall feed together, and the lion shall eat straw like cattle, dust shall be the serpent's food. They shall not harm nor destroy in all My holy mountain, says G-d" [Hosea 2:20].
- "And he [Messiah] shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." -- Isaiah 2:4
- "He [Messiah] will destroy death forever." -- Isaiah 25:8
- "Then the inhabitants of the cities of Israel will go out and make fires and feed them with the weapons -- shields and bucklers, bows and arrows, clubs and spears; they shall use them as fuel for seven years." -- Ezekiel 39:9

## Universal Knowledge of G-d?

The Messianic era will be a time of universal awareness, perception and knowledge of G-d:

- Isaiah 11:9: (cf: Habakuk 2:14): "...the earth shall be full of knowledge of G-d as the waters cover the sea."
- Isaiah 40:5: "The glory of G-d shall be revealed, and all flesh shall see together that the mouth of G-d has spoken."

"In the present world, the Shechinah manifests Itself only to certain individuals (prophets); in the time to come, however, 'the glory of G-d shall be revealed and all flesh shall see together..' [Vayikra Rabba 1:14]. The Messianic era will thus witness a manifestation of Divinity even as occurred with the revelation at Sinai; [Tanchuma, Bamidbar: end of par. 17; and Tanya, ch. 36. Cf: Sha'ar Ha'emunah, ch. 25; and see note following].

- Isaiah 52:8: "...for eye to eye they shall see as G-d returns to Zion."
- Jeremiah 31:32-33: "...I shall put My teaching in their inward parts and write it in their heart, and I shall be to them for G-d and they shall be to Me for a people. They shall no longer teach one another, and a man his brother, saying 'Know G-d,' for they shall all know Me - from the least of them to the greatest of them.."

The Divine spirit will be upon the people, endowing them with the power of prophecy and vision:

- Joel 3:1-2: "...I shall pour out My spirit upon all flesh, and your sons and your daughters shall prophesy, your elders shall dream dreams, your young shall see visions. In those days I shall pour out My spirit also upon the servants and handmaids ["The Holy One, blessed is He, said: 'In the present world [only] certain individuals prophesied; in the world to come, however, all Israel will be made prophets, as it is said, 'It shall come to pass afterwards that I shall pour out My spirit upon all flesh, and your sons and your daughters shall prophesy..'"; Tanchuma, Beha'alotecha: end of par. 16. Cf: Tikunei Zohar 18:36b; and



above, note 10a].

- Note Igeret Teyman, end of ch. 3, that there will be a restoration of prophecy even before the actual manifestation of Mashiach. Cf Likkutei Sichot, vol. II: Balak, p. 588f.]
- "All who survive of all those nations that came up against Jerusalem shall make a pilgrimage year by year to bow low to the King Lord of Hosts and to observe the feasts." -- Zechariah 14:16
- "And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." -- Zechariah 14:9
- "Thus said the Lord of Hosts: In those days, ten men from nations of every tongue will take hold -- they will take hold of every Jew by a corner of his cloak and say, "Let us go with you, for we have heard that G-d is with you." -- Zechariah 8:23

## Resurrection of the Dead?

- "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." -- Isaiah 26:19
- "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." -- Daniel 12:2
- "Behold I will open your graves and raise you from your graves, My people; and I will bring you into the Land of Israel. You shall know that I am G-d when I open your graves and when I revive you from your graves, My people. I shall put My spirit into you and you will live, and I will place you upon your land, and you will know that I, G-d, have spoken and done, says G-d." (Ezekiel 37: 12-14)

Resurrection of the Dead is another of the 13 fundamental Principles of the Faith (Rambam, Article 13), distinct from that of the Messianic redemption. It will occur after the redemption, the very last event of the Messianic era (see Zohar I:139a), thus in a way distinct from it. Even so, there are various stages in the process of resurrection itself, with some individuals rising before all others. Moses and Aaron, for example, will be present already in the very early period, when the Bet Hamikdash will be re-established, in order to guide the order and procedures of the Temple-service (see Tossafat on Pesachtm 114b; and cf. Devarim Rabba 3:17 and similar passages). A number of other saints, too, will be revived at various stages prior to the general resurrection of the dead (see R. Joseph Albo, Ikkarim IV:35; R. David ibn Zimra, Teshavot Radvaz III:no. 644; R. Daniel Tirani, Ikret Hadat (Ikret Dtntm), vol. II: Yoreh De'ah 36:66; Sdei Chemed, Kuntres Hakelalim, s.v. mem:klal 218; and the sources cited there).

For the whole subject of the resurrection, see especially Sanhedrin 90a-92b; Pirket deR Eliezer ch. 33-34; R. Saadiah Gaon, Emunot Vedet'ot, sect. VII; Rambam, Ma'amar Techtyat Hametim; Ramban, Sha'ar Hagemul; R. Chasdai Crescas, Or Hashem III:4, ch. 1-4; and R. Menachem M. Schneerson shalita, Teshuvot Ubi'urim, ch. 8 and 11 (offering a comprehensive and systematic analysis of this subject).

## Ingathering of Israel?

- "I will bring thy seed from the east, and gather you from the west. I will say to the north, "Give up," and to the south, "Keep not back, bring My sons from far, and My daughter from the ends of the earth. -- Isaiah 43:5-6. (See also Jer. 16:15; 23:3; Is. 11:12; Zech. 10:6; Ez. 37:21-22)
- Through Mashiach shall be effected the ingathering of all the exiles of Israel (Bereishit Rabba 98:9; Midrash Hagadol on Genesis 49: 11.7).
- Deuteronomy 30:3-4: "G-d, your G-d, shall bring back your captivity ...and He will return and gather you from all the nations whither G-d, your G-d, has scattered you. If your banished shall be at the utmost end of the heavens, G-d, your G-d, shall gather you from there, and He shall take you from there."
- Isaiah 11:11-12,16: "It shall be on that day that G-d shall again set His hand for a second time to acquire the remnant of His people that shall remain from Assyria and from Egypt, from Pathros and from Cush and from Elam, from Shinar and from Chamat and from the islands of the sea.. There shall be a highway for the remnant of His people that shall remain from Assyria, as there was for Israel on the day they went up from the land of Egypt."

- Isaiah 43:5-6: "Fear not, for I am with you; I will bring your seed from the east and gather you from the west. I shall say to the north, 'Give up,' and to the south, 'Do not hold back, bring My sons from far and My daughters from the end of the earth.'"
- Amos 9:14-15: "I shall return the captivity of My people Israel and they shall build the waste cities and settle .. I shall plant them upon their land, and they shall no more be plucked out of their land that I have given them, says G-d, your G-d."
  - Jeremiah 23:7-8: "Therefore behold, days shall come, says G-d, that they shall no longer say, 'As G-d lives who has taken up the children of Israel from the land of Egypt;' but 'As G-d lives who has taken up and brought the seed of the House of Israel from the north country and from all the countries where He had banished them,' and they shall dwell in their land."
  - Ezekiel 39:25, 27-29: "..Now I shall bring back the captivity of Jacob and I shall have compassion on the whole House of Israel, and I shall be zealous for My holy Name .. When I shall have returned them from the nations and gathered them from the lands of their enemies.. They shall know that I am G-d, their G-d, in that I exiled them to the nations and gathered them unto their land and I will not leave any one of them there. I will no more hide My face from them, as I will pour out My spirit upon the House of Israel.. "
  - Additional sources for the ingathering of the exiles are: Isaiah 27:12, 49:8-9, and 60:4; Jeremiah 30:2 and 31:7; Ezekiel 34:11-13 and 37:21; Zechariah 8:7-8; etc.

The Ten Tribes of the Northern Kingdom of Israel, exiled by the Assyrians before the destruction of the first Bet Hamikdash (II-Kings, ch. 17), and dispersed beyond the river Sambation and the 'Mountains of Darkness,' will also return [Sanhedrin 110b; Bamidbar Rabba 16:25; Tanchuma, ed. Buber, Shlach-Hossafot:6; Pesikta Rabaty 32:10 (ed. Friedmann, ch. 31). Cf Ramban, Sefer Hage'ulah, sha'ar I.

This Divine promise of the return and restoration of Israel is unconditional. It will occur even if the people should not want to return:

- "That which arises in your mind shall not come to pass, namely that which you say, 'We shall be like the nations, like the families of the countries, to serve wood and stone.' As I live, says the Lord G-d, I shall surely rule over them with a mighty hand and with an outstretched arm and with fury poured out. I shall take you out from the nations and gather you from the lands in which you were scattered, with a mighty hand, an outstretched arm and with fury poured out.. I shall pass you under the rod and bring you into the covenant.. For on My holy mountain, on the mountain of the height of Israel, says the Lord G-d, there shall all of the whole House of Israel serve Me .. when I bring you out from the nations and gather you from the lands where you were scattered, and I shall be sanctified in you in the eyes of the nations. You shall know that I am G-d when I bring you to the earth of Israel, to the land about which I raised My hand to give it to your fathers." (Ezekiel 20:32-37, 40-42)
- "Therefore say to the House of Israel, Thus said the Lord G-d: I am not doing (this) for your sake, House of Israel, but for My holy Name which you profaned among the nations wither you came. I shall sanctify My great Name that was profaned among the nations, that you profaned in their midst, and the nations shall know that I am G-d, says the Lord G-d, when I shall be sanctified in you before their eyes. I shall take you from the nations, and I shall gather you from all the lands, and I shall bring you to your land. I shall sprinkle pure waters upon you and you shall be purified from all your sins, and I will purify you from all your idols.." (Ezekiel 36:22-25)

## Blissful Utopia: The End Of Disease And The Death It Produces

- The Messianic era will witness ultimate physical and spiritual bliss. All will be healed [Beretshit Rabba 20:5]. The blind, the deaf and the dumb, the lame, whosoever has any blemish or disability, shall be healed from all their disabilities: "The eyes of the blind shall be clearsighted, and the ears of the deaf shall be opened.. the lame shall leap as a hart and the tongue of the dumb shall sing.." (Isaiah 35:5-6). [Beretshit Rabba 95:1; Tanchuma, Vayigash: 8 and Metzora: 2 (and see ed. Buber, Vayigash:9 and Metzora:7)].
- Death itself shall cease, as it is said, "Death shall be swallowed up forever and G-d shall wipe the tears from every face.." (Isaiah 25:8) [Pesachim 68a; Shemot Rabba 30:2. See also Midrash Tehilim 145:1].

- There will be a life of ease [Eliyahu Rabba ch. 4]. Our physical needs will be taken care of by others, as it is said, "Strangers shall stand and feed your flocks and aliens shall be your plowmen and your vinedressers (Isaiah 61:5)" [Isaiah 49:23 and 60:10-12].
- The earth will manifest extraordinary fertility, yielding an overabundance of every kind of produce, and trees growing ripe fruits every day. Zion's wilderness will be made "to be like Eden, and her desert like the garden of G-d" (Isaiah 51:3). "I will call for the grain and increase it .. and I will increase the fruit of the tree and the produce of the field.." (Ezekiel 36:29-30) ".. The plowman shall overtake the reaper, and the treader of grapes him who sows seed; and the mountains shall drip sweet wine, and all the hills shall melt" (Amos 9:13) [Leviticus 26:5; and Joel 4:18, and see Vayikra Rabba 17:4, and Pesikta deR Kabana, ch. VII, p. 65cf, and the notes there. See also Hosea 2:23f].
- "At that time there will be neither famine nor war, neither envy nor strife. All good things will be bestowed in abundance, and all delicacies will be accessible like dust" [Hilchot Melachim 12:5. Cf: Midrash Tehilim 87:3 ("gold and silver will be like dust")].
- The wondrous events and conditions of the Messianic era will completely overshadow all and any miracles that happened before then, even those associated with the exodus from Egypt (Jeremiah 23:7-8; Berachot 12cf.).
- In Rambam's view the Messianic era will not see a setting aside of the laws of nature, but "the world will follow its normal course. The only difference between the present world and the Messianic days is delivery from servitude to foreign powers (Berachot 34b)." The prophecies of supernatural events and conditions are to be understood figuratively. (Hilchot Melachim 12:1-2; and cf. Hilchot Teshuvah 9:2). Even so, Rambam himself qualifies this view as a personal opinion and interpretation, allowing for the possibility that everything may be quite literal. (Ma'amar Tachiyat Hametim, sect. 6. Cf. Hilchot Melachim 12:2 that no one is in a position to know the details of the events to occur until they have come to pass etc.).
- As noted by the commentaries on Hilchot Melachim, Rambam's view is fraught with many difficulties, as even he himself enumerates events and conditions (not the least of which would be the resurrection of the dead) which are clearly beyond the normal course of the laws of nature (cf. notes 22, 41; 51 and 68). One resolution to this problem is by distinguishing between two general periods in the Messianic era: a first stage following an essentially natural order, and a later stage marked by supernatural events and conditions. [R. Yitzchak Abarbanel, Yeshu'ot Meshicho, Iyun Hashlishich. 7. For a comprehensive analysis of this subject, see Likkutei Sichot, Vol. XXVII, pp. 191-206. Cf. also Or Hachayim on Exodus 21:11 and Numbers 24:17].

Even so, these Divine blessings are not an end in themselves. They are but a means towards a higher goal: Our longing for the Messianic era is not for the sake of dominating the world, to rule over the heathens, or to be exalted by the nations. Nor is it that we might eat, drink and rejoice,;. "have much produce and wealth, ride horses and indulge in wine and song, as thought by some confused people" [Rambam, Perush HaMishnah, Introduction to Sanhedrin ch. 10).

It is, rather, to have relief from the powers that presently do not allow us to be preoccupied with Torah and mitzvot properly [Hilchot Teshuvah 9:2].

Our aspirations are to be free to devote ourselves to Torah and its wisdom, with no one to oppress and disturb us. We long for that time because there will be an assembly of the righteous, an era dominated by goodness, wisdom, knowledge and truth. It will be a time when the commandments of the Torah shall be observed without inertia, laziness or compulsion (other version: "worries, fear or compulsion").

The sole preoccupation of the whole world will be to know G-d. The Israelites will be great sages: they will know things that are presently concealed, and will achieve knowledge of their Creator to the utmost capacity of human beings, as it is said, "The earth shall be full of the knowledge of G-d as the waters cover the sea." (Isaiah 11:9) [Hilchot Melachim 12:5 Cf. Netzach Yisrael, ch. 42].

**Answer for yourself:** Now, has this happened yet, and has the Messiah come?

## DO YOU WANT THE HONEST TRUTH?

Looking back at all of these prophecies, we can clearly see Yeshua has not fulfilled these necessary prophecies that would give him the distinction of being called "the" Messiah. Possibly a Second Coming will provide the opportunity needed for these to be fulfilled either by Yeshua or whoever comes as Messiah. But such an idea is pure speculation. Without a doubt, if we look at the Bible as our point of reference, Yeshua fell short of fulfilling any of the major messianic prophecies; he was never anointed as King, he never ruled Israel, and the world was certainly not perfected in his time. In addition, he was not preceded by the return of the prophet Elijah. This is not meant to denigrate Yeshua in anyway or to say he was not "a" Messiah or that his ministry to the world is not of ultimate importance. But the text is the text and we must not develop religious beliefs based on emotion especially when the text proves otherwise. We must be faithful to the Word of G-d and let the chips lie where they fall. To suggest Yeshua is the Jewish Messiah is, in effect, saying that G-d was lying to the Jewish people when he promised a Messiah from the house of David who would fulfill all of the prophecies. G-d does not lie. Shalom.



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# IS JESUS THE MESSIAH?....LET US EXAMINE THE FACTS

I begin this article with my conclusion and not my introduction. I do this in order that the readers won't "turn me off" before they finish reading the article, for much of which they will disagree with follows. But truth is truth and facts are facts. It is those who are not aware of truth and facts who are deceived. Now my conclusion.

I guess what I disprove of so much at Bet Emet Ministries, is attributing to Jesus "fulfillments" of Scripture which are in reality not fulfillments. Because of the hundreds of errors, mistranslations, and misquotations in the New Testament, it is impossible to say for sure that Yeshua is "the" Messiah. And this does not take into account the unfulfilled prophecies in the Old Testament, nor the constant reassurance to Yeshua's followers that he was to return in their lifetime as the New Testament attests. Guess what? He did not do it as it says.

**Answer for yourself:** So where are we left in our belief in Yeshua as the Messiah?

I have chosen to adopt the position of a famous Jewish scholar in Jerusalem today...David Flusser. When asked if he believes Yeshua is the Messiah he said..."when Messiah comes, if it be in my lifetime, I will walk up to him and ask: "Is your name 'Yeshua'" and "have you been here before"? I think that when Messiah comes then, and only then, can we know for sure if it is in reality Yeshua, and if not, I am sure no one will reject him because it disagrees with their prior theologies. Now on with the article as I substantiate why a knowledgeable believer will have a hard time saying for certain that Yeshua is the Messiah (at least at this time).

If Christians merely believed that Yeshua was *their* messiah, this belief would be of little concern to the Jews. Their claim, however, is not that Yeshua is the Christian Messiah, but the *Jewish* Messiah, the Messiah of the Jews, the Messiah foretold by the Jewish Prophets. Christians then attempt to prove this belief by quoting a book that they cannot read in the original language, the Hebrew Bible.

Certain Christian missionary groups have now set up a front organization called "Jews for Jesus," through which they entice naive Jews to Christianity with an old and discredited argument. "Don't become a Christian," they will argue, "remain a Jew, — however, while you remain a loyal Jew, accept Yeshua as your 'Messiah.' "

In view of the confusion created by the many false claims of missionary groups, Jews, as well as Christians, must be armed with the facts to substantiate the conviction that almost everything Christians claim for Yeshua as the *Jewish* Messiah is false. This rather startling conclusion can be easily substantiated if one is diligent to study on this web site [and others: <http://faithofyeshua.faithweb.com>] the seventy or so articles whereby I expose how the New Testament writers have repeatedly taken Jewish Scriptures out of the Old Testament and purposefully mistranslated them, misapplied them, misquoted them, and taken them completely out of context from what the original Prophet intended in his message. This was done in order to present a case to the non-Jewish believers in G-d that Yeshua had fulfilled these passages and was the



intended "fulfiller" of such prophecies. This was an easy hoax to pull upon the non-Jewish masses who were unfamiliar with the Old Testament Scriptures. It is just as easy today as the vast majority of Christians have since the beginning had a very shallow understanding of the Old Testament Scriptures and continue to do so today as well. They they just don't know when reading the New Testament that the context of the original writer had nothing to do what so ever with Yeshua.

## PROBLEMS ABOUND FOR THE CHRISTIAN POSITION...BUT FEW RECOGNIZE THEY EXIST

The following few "problems" will point out some of the glaring discrepancies and inconsistencies in the missionaries' arguments:—

**Problem:** The Jewish Messiah is to be a human being born naturally to husband and wife. He is not to be a god, nor a man born of supernatural or virgin birth, as Christianity claims.

Nowhere does the Jewish Bible or Prophets say that the Messiah would be a god or G-d-like. The very idea that G-d would take on human form is repulsive to Jews because it contradicts the concept of G-d as being above and beyond the limitations of the human body and situation. Jews believe, according to the Jewish Scriptures, that G-d *alone* is to be worshipped, not a being who is His creation, be he angel, saint, or even the Messiah himself.

Nowhere does the Bible predict that the Messiah will be born to a virgin. In fact, virgins never give birth anywhere in the Bible. This idea is to be found only in pagan mythology. To the Jewish mind, the very idea that G-d would plant a seed in a woman is unnecessary and unnatural.

**Answer for yourself:** After all — what is accomplished by this claim?

**Answer for yourself:** What positive purpose does it serve?

The claim that Mary did not have natural relations with her husband must have made the Jews of that time suspect her of wrongdoing. The New Testament (the Christian Bible) admits as much when it says (Matthew 1:19), "Then Joseph her (Mary's) husband, being a just man, and not willing to shame her in public, decided to divorce her quietly." The whole idea of virgin birth serves no purpose, except to attract pagans to Christianity.

**Problem:** The Jewish Messiah is expected to return the Jews to their land. Yeshua was born while the Jews still lived in their land, before they had gone into exile. He could not restore them to their land because they were still living in it!

**Problem:** The true Messiah is to rebuild the Temple in Jerusalem — but Yeshua lived while the Temple was still standing.

**Problem:** The Jewish Bible says that the Messiah will redeem Israel. In the case of Yeshua, the very opposite took place. Not long after his death, the Holy Temple in Jerusalem was destroyed, Jerusalem was laid to waste, and the Jews went into exile to begin a 1900-year-long night of persecution—largely at the hands of the followers of this self-styled "Messiah!"

**Problem:** The Prophets in the Bible foretold (Isaiah 45) that when the Messiah comes, all the nations of the world will unite to acknowledge and worship the one true G-d. "The knowledge of G-d will fill the earth. The world will be filled with the knowledge of G-d as the waters cover the seas" (Isaiah 11:9). Nothing of this nature took place following the death of Yeshua. On the contrary, Islam developed and became the religion of the Arabs and many other nations, Christianity broke up into many conflicting sects which were constantly at war with each other, and a large part of the world continued to worship idols. Even today the world is far from the worship of one G-d.

**Problem:** When the true Messiah comes, his influence will extend over all peoples who will worship G-d at the Temple in Jerusalem. The Prophet says, "For My House will become the House of Prayer for all the Nations." This has obviously not yet taken place, and, therefore, the Messiah has not yet come.

**Problem:** During the time of the Messiah a new spirit will rule the world, and man will cease committing sins and crimes; this will especially apply to the Jews. The Torah (in Deuteronomy 30:6) says that "G-d will circumcise your heart and the heart of your children to love G-d." The Prophets taught: "And your people are all righteous, they will inherit the earth forever" (Isaiah 60:21); "In that day I will seek the sins of Israel and there will be none" (Jeremiah 50:20); "I will give you a new heart and a new spirit—and you will obey My laws and commandments and do them" (Ezekiel 36:26,27). Soon after the time of Yeshua, ignorance of G-d and even ignorance of science and philosophy filled the earth, as the "Dark Ages" overtook the world.

**Problem:** The true Messiah is to reign as King of the Jews. Yeshua's career as described in the New Testament lasted all of three years, at the end of which he was crucified by the Romans as a common criminal. He never functioned as anything but a wandering preacher and "faith healer"; certainly, he held no official position or exercised any rule of any kind.

**Problem:** During the time of the Messiah, prophecy will return to the Jewish people and the presence of G-d will dwell amongst us. (Joel 3,1) "And after that I will pour my spirit on all of mankind and your sons and daughters will prophesy." These predictions, too, are yet to be fulfilled.

**Problem:** One of the Messiah's major tasks is to bring peace to the entire world. In the time of the Messiah, there are to be no more wars, and the manufacture of arms will cease. The Prophet Isaiah (2:4) says, "And they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Yet, Christian nations are continually at war and wars have been going on almost non-stop since the time of Yeshua up to and including today.

**Problem:** The New Testament itself claims that the prophecies concerning the Messiah were to be realized in Yeshua's own generation. Mark (13:30) clearly says, "truthfully I say unto you that this generation shall not pass until all these things be done." In Matthew 4, Yeshua is quoted saying that "The Kingdom of Heaven is at hand." Almost 2,000 years have passed and still nothing has been accomplished.

**Problem:** Nowhere does the Jewish Bible teach the Messiah would come once, be killed, and be return once, be killed, and return again in a "second coming." The idea of a second coming is a pure rationalization of Yeshua's failure to function in any way as a Messiah, or to fulfill any of the prophecies of the Torah or the Prophets. The idea is purely a Christian invention, with no foundation in the Bible, and created only to explain away why Yeshua did not return in the generation of his followers as the New Testament attests.

**Problem:** The Bible says that the Messiah would be descended in a direct line from King David. However, if G-d was Yeshua's "father," is it not somewhat ridiculous to claim that he is descended from King David on his father's side?

**Problem:** Why do some missionaries insist on distorting the meaning of the words of the prophets in order to substantiate their claims? (An example: The Hebrew term in Isaiah "almah" which means a "young woman" is mistranslated as "virgin." Honest Christian scholars now acknowledge that this is a pious fraud and now (see the new Protestant "Revised Standard Version" of the Bible) translate the word correctly. This is but one of many mistranslations or forced translations)

**Problem:** While on the cross Yeshua is quoted as saying, "Forgive them, Father, for they (the Jews) know not what they do." Why do some Christians insist on persecuting the Jews if Yeshua himself gave instructions to forgive them?

**Problem:** If his rising from the dead was so crucial to demonstrate who he was, why did this take place in secret and not in the presence of his "thousands" of devotees?

**Problem:** Yeshua claimed that he did not intend to change the Laws of Moses—"Think not that I have come to abolish the Law (Torah) and the Prophets, I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. Whoever then breaks one of the least of these commandments and teaches men so, shall be called least in the Kingdom of Heaven" (Matthew 5). Later on, the New Testament attests that he himself abrogated some of the laws, while his followers eventually abolished or changed nearly all of them. Personally I believe the New Testament to be less than credible in describing events where Yeshua supposedly broke the Law or changed the Law.

**Problem:** However, the Torah itself clearly states in many places that its laws are eternal, never to be abolished. And even the Christians acknowledge that the Jewish Bible is the word of G-d. If the Torah is eternal and Yeshua himself claims to have no intention of abolishing or changing it, why do the Christians celebrate the Sabbath on Sunday when G-d clearly calls the Saturday-Sabbath an Eternal Covenant? Why do Christians eat pig when the Torah forbids it? What reason can Christians give for not celebrating Rosh Hashana and Yom Kippur which are clearly spelled out in the Torah? This same argument applies to hundreds of other Torah laws that are ignored by Christians.

On the other hand, Christmas and Easter are not mentioned in either the Jewish Bible or the Christian "New Testament"—these festivals are pagan in origin, adapted for Christian use. But Pesach, Sukkos and Shavuot are clearly spoken of in the Bible. On top of which, Yeshua nowhere requests that the Biblical festivals no longer be observed.

**Problem:** Christians teach the philosophy of "turning the other cheek" and "loving your enemy." Do you know of any Christian nations that live by this impractical ethic, or even take it seriously?

**Problem:** The many Christian statements about G-d being "Love" have been borrowed from the Jewish Bible and the Jewish religion. Among many such quotations from our Torah are: "Love thy neighbor as thyself"; "Love the stranger, for you were strangers in the land of Egypt"; "And you shall love the L-rd thy G-d with all your heart and with all your soul and with all your might."

If G-d is "Love," how can Christians explain the silence and indifference of the Church and most Christian nations while six million Jews were being gassed and burned by the Germans? Why the stone-like silence during the Six Day War? Where was Christian love during the Spanish Inquisition and the hundreds of pogroms inspired by priests and monks?

**Problem:** Judaism believes that G-d is eternal, above and beyond time. G-d cannot be born, He cannot die, He cannot suffer, He can not "become flesh," nor can He be divided into sections ("Father, Son, and Holy Ghost"). These are pagan notions. Certainly no "G-d" or "Son of G-d" could have called out on the cross, as Yeshua is supposed to have said, "My G-d, my G-d, why have you abandoned me?" If he was G-d's son, he would at least have said, "My father. . ."

**Problem:** If Yeshua was really the Messiah, why does the New Testament admit that all the rabbis of the time, without one exception, rejected his claim? Why was there not one man of learning, nor one prominent leader who accepted him?

**Problem:** If Yeshua was the Messiah, why did the overwhelming majority of his own people, the Jews living at that time, reject him? Why did his followers consist of a handful of people, almost all of whom were poorly educated? Why did his own family turn against him?

**Problem:** Who was in a position to judge if he was or was not the Messiah—his own people, who anxiously awaited the arrival of the Messiah, or pagan peoples who had no understanding of what the concept really meant?

**Problem:** Yeshua commanded his disciples to preach to the Jews only and not to the gentiles (Matthew 10), yet his disciples disobeyed him and did just the opposite. He clearly thought of himself as the Messiah of the Jews and of no one else. Yet, he was accepted by foreign nations and not by the Jews. Why?

**Problem:** If G-d has "rejected" the Jews for not "accepting Yeshua" as Christians claim, why have the Jewish People managed to survive 2,000 years of Christian persecution? How do Christians explain the miracle of Jewish survival? Why has G-d restored the city of Jerusalem and the Land of Israel to His "rejected" people?

How do they explain the fact that the Jewish people has re-established its national life in its ancient homeland, and is in possession of the City of Jerusalem? These are living historic facts without parallel.

Must not the Christians now acknowledge that the re-emergence of a Jewish State is indeed an unfolding and realization of Bible prophecy in our day? Does this not demonstrate that the many Biblical prophecies that speak of the return of the Jew to his land refer to the Jews and not to anyone else? (The Christians often refer to themselves as the "real Jews"—the "New Israel," i.e. G-d chose them because the Jews rejected Yeshua.)

Isn't this theological "slap in the face" the reason for the Pope's refusal to recognize Israel, and for Christian silence during the Six Day War?

**Problem:** The Prophets contain many prophecies concerning the end of days and the time of the Messiah that have not yet taken place. These *will* all take place when the Messiah comes.

Why do we need a Messiah in the first place? In order to teach the Torah to the world and to establish "The Kingdom of G-d on Earth." If the Christians have done away with the laws of the Torah, if they no longer regard the Torah as valid, what is left to teach mankind? Nowhere does the Torah suggest that it is to be abolished by the Messiah. On the contrary, the Torah is eternal, and the purpose of the Messiah is to bring us to the day when all of the Jewish people will observe the Torah and all of mankind will acknowledge its truths.

**Problem:** Nowhere does the Torah state that someone else's death can bring forgiveness to a person's sins. On the contrary, each man will be punished for his sins, and each man must repent for his sins alone. "The soul that sinneth, it shall die"; "Sons will not be punished for the sins of their fathers." The idea that someone else's death 1,900 years ago can somehow bring forgiveness from G-d for my sins is absurd and unfounded. Each person must return to G-d, each sinner must change his own ways and seek G-d's forgiveness.

Jews firmly believe that the Messiah will come. I, like the Jewish people, believe that man will not self-destruct, that we will not disappear in a gigantic atomic blast. Man is basically good, and G-d's Kingdom will be established. However, it is not enough to believe in G-d. Faith alone is not adequate—G-d demands deeds and action. G-d's revelation on Mount Sinai demands obedience to the 613 commandments spelled out in the written and unwritten Torah. G-d wants discipline, loyalty, and practice; not pious statements and magical formulas. Jews wait for the day when "G-d will be King over all the earth and on that day He will be One and His name One" (Zechariah 14:9).

Maimonides put Jewish belief into words—and I firmly stand by these words, "I firmly believe, in complete faith, in the coming of the Messiah, and although he may tarry, I daily wait for his coming." Such is my stance as well. Indeed, the Messiah is coming ... we can almost hear his footsteps. Will it be Yeshua?

Shalom.



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# LET US NOT BE DECEIVED BY "FALSE" MESSIAHS

*"I believe with perfect faith in the coming of the Messiah, and though he tarry, nevertheless do I believe." -- Maimonides.*

The concept of *Messiah*, the "Anointed One" of G-d who would one day come to redeem his people from oppression at the beginning of an era of World Peace has been the sustaining hope of the Jewish people for more generations than most other nations have even existed. The details about what this Messiah would do and when he would arise, however, have always been somewhat vague. Among the expectations of Messiah which seem universal are the following:

- [Restoration of the Kingdom of David \(see, for example, Jer. 23:5, Jer 30:9, Ezek. 34:23\)](#)
- [Restoration of the Temple \(Isaiah 2:2, Micah 4:1, Zech. 6:13\)](#)
- [Regathering of the exiles, as described in Isaiah 11:12.](#)

[Beyond these "basics", conceptions of Messiah vary.](#) Maimonides said Messiah would live long, but eventually die. He would be tested as a Warrior King, whom the world would follow into the ideal political state. He would be wiser than all men, and greater than all the prophets since Moses. There would be no change in the laws of nature, but society would be perfected.

Others saw Messiah as a miracle worker, who would reestablish Israel by supernatural power, and that his kingdom would be indestructible.

The ultimate source of all doctrines of Messiah is the Tanakh, especially the prophets and the book of Daniel, which in the Hebrew canon is classified as *Ketubim* or "writings." However, virtually every Biblical book is called upon by one sage or another to provide some insight about the Messiah. The Psalms and even Genesis, Numbers and Job are seen by some commentators as containing Messianic material. Distilling a clear, consistent picture out all of this material is a difficult task. On the one hand, Daniel 7:13 portrays Messiah as coming in great triumph "in the clouds," on the other hand, Zechariah 9:9 says he comes riding a donkey. In Daniel 7:14, he comes with power, in Isaiah 42:3 he does not even break a bruised reed. Sometimes it seems that Messiah is destined to rule the nations (Daniel 7:14), at other times it seems that G-d himself will rule (as in Isaiah 24:23). In one place he is presented as a man of peace, in another as a man of war.

[Perhaps in attempt to make sense of such apparently contradictory Messianic images, the sages developed a "dual Messiah" concept. In this view there would be two Messiahs:](#)

- [Messiah ben Joseph and](#)
- [Messiah ben David.](#)



The prophets spoke of a time of great trouble before the final Redemption. This time of trouble became known as "birth pangs of the Messiah," or *heylei Meshi'ach*. **Before the triumphant Messiah ben David could come, the Messiah "ben Joseph" or "Son of Joseph," would lead the Jews in war and be killed in battle. Only after this would the Messiah ben David arise and take his place as ruler of Israel and the world.**

**Answer for yourself:** Why have you not been told as a Christian that the Jewish concept of the "suffering Messiah" contains a belief that this "Messiah ben Joseph" would be killed in a military battle and not some other way; like a cross?

**Answer for yourself:** Should not our Christian doctrines and beliefs be true to the Jewish teachings about the Messiah?

**Answer for yourself:** What does this small omission and "oversight" affect one's beliefs in Yeshua being the "suffering Messiah of Joseph?"

## MESSIANIC CONTENDERS AND PRETENDERS

At about the time of Herod the Great, Messianic expectations were running high. Not only was the nation oppressed by a foreign power, but according to Abba Hillel Silver, there was a widely held belief that the days of Messiah were at hand. Silver reports that, according to the popular chronology of that time, the world had attained the age of 5,000 years. As it was also widely believed the world would last only 6,000 years (1,000 years for each day of creation), and that the Messiah would reign for 1,000 years before the end of the world, it was evident that he was due at any minute. It was into this Messiah-hungry environment that Yeshua came with his version of Redemption, but before and after him were many others with their own ideas about deliverance. Some seem to have been well-meaning nationalists who were hailed as Messiahs by ardent admirers. Others may have been charlatans, fools, or mentally ill.

**Judah the Galilean**, about 10 BCE, is known to us from Josephus, who identifies him as Pharisaical in overall orientation, but with a strong emphasis on allegiance to *G-d alone*. He claimed it was shameful to pay tribute to Romans, and founded the movement known as the Zealots to oppose Roman domination. Josephus notes with admiration their determination and bravery, which indeed is legendary, yet it is evident from history that they did not usher in the Messianic age. [Jos., Ant. 18:23].

**Theudas** led a group of people to the Jordan River, claiming that he would miraculously part the waters before them. The group was intercepted by Roman authorities, and Theudas was beheaded. [Jos. Ant. 20-97ff]. A religious impostor of this name is also mentioned in the New Testament as an example of cult leaders who come and go. [Acts 5:35-39].

Josephus also mentions a **Jew from Egypt** who led 30,000 men to the Mount of Olives, with the intent of forcibly taking Jerusalem from the Romans. He was intercepted by the forces of the Roman procurator, and Josephus reports that the Egyptian fled, leaving many of his unfortunate followers to be killed in battle. [Jos. Wars, 2:261ff]. [See also Acts 5:35-39].

Around 133 CE, Simon Bar-Kosiba arose as a champion of Jewish nationalism, and was heralded by Rabbi Akiva as the Messiah, who renamed him **Simon Bar-Kochba**, "Simon Son of the Star." Bar-Kochba led the Jews in a revolt against Rome after Hadrian forbade circumcision, Torah study and observance of the Sabbath and Jewish holidays. The 3½ year rebellion cost many lives, and the Romans eventually won only by cutting off supplies to one stronghold after another until the Jews could no longer hold out. Bar-Kochba himself was finally taken with the last stronghold and Roman suspicion of the Jews and their religion was intensified, so the end result was a worsening of the Jewish condition.

**Moses of Crete** is a later figure who claimed he would lead the Jews of his island to the Holy Land without

need of ships. A large number followed him to a cliff on the coast of Crete, where he commanded them to dive into the water, which was supposed to miraculously part before them. The sea was apparently not impressed by Moses, and refused to part. As a consequence a great many trusting souls met their death.

In the early middle ages, with the rise of Islam, (about 700 CE) one **Abu 'Isa** proclaimed himself Messiah and began to preach his own brand of Judaism, with a relaxation of the dietary laws, and the recognition of both Mohammed and Yeshua as prophets. He led his followers into a fateful battle in which he was killed, although some of his followers claimed he had merely disappeared into a hole in the side of the mountain. In any case he was never heard from again, and the lot of the Jews was not in any appreciable way improved.

In the later middle ages a new threat arose in the form of the Crusades. Ironically, the Crusades themselves were brought on at least in part by Messianic fervor within the church, which believed that with the coming of the new millennium on their calendar, the coming of Antichrist and the return of Christ must be imminent, and that it was therefore contingent upon Christ to seize control of the Holy Land, which had by that time been taken by the Muslims. In their zeal against the "infidels," the Crusaders also increased their persecution of the Jews, thereby intensifying Jewish yearning for a Messiah to deliver them from oppression.

Among the Messiah-mongers to come forth to "encourage" the people at this time was **Moses Al-Dar'i**. So certain was he that Messiah would come at Passover of the year 1127, that he encouraged the Jews of Morocco to heap up debts to their Muslim neighbors by agreeing to buy things at many times their actual value. When Messiah did not appear, Al-Dar'i's followers were left destitute.

During the Second Crusade, in the early 12th century, a magician/adventurer named **David Alroy** began an extensive propaganda campaign to rally a revolt against the King of Persia. He proclaimed himself Messiah to Babylonian Jewry, awing them with miraculous "signs." Legend has it that two Jews forged a letter from Alroy and sent it to the community of Baghdad, telling them to wait on the rooftops to be flown to Eretz Israel on the wings of angels. What ultimately became of Alroy is hard to say with certainty, owing to the lack of reliable documentation, but one report claims he was eventually assassinated by his father-in-law. In any event, Alroy, too, failed to usher in the "Messianic Age."

Maimonides reports that in 1172 a "**Messiah**" **arose in Yemen**. He told his followers to give all their wealth to the poor. When captured by the Arabs, who demanded he prove his claim, he told them that if they cut off his head, he would immediately come to life. The captors obliged, but the would-be Messiah failed to live up (so to speak) to his claims.

In the late 13th century, a Sicilian Kabbalist named **Abulafia**, or Abraham ben Samuel, began circulating apocalyptic literature. He prophesied Messiah would come in 1295, and considered himself either the Messiah or his messenger. He went as far as to call himself the Son of G-d (!), and in 1280 approached the Pope to ask his cooperation in restoring the Jews to their land. The Pope sentenced him to death instead. As the Pope died before the execution took place, Abulafia went free, but did Messiah come?

The fall of Constantinople in 1453 was taken by many to be an eschatological portent, and many rumors of Messiah began to circulate.

Around 1500, **Asher LŠmmlin** became the first Ashkenazic Messianic claimant. He supposedly showed "many signs and proofs" and won a large following, even among the learned. Men are reported to have smashed their matzo ovens in the firm conviction that they would be "next year in Jerusalem." When Messiah failed to appear by the end of 1502, many were so disillusioned they abandoned Judaism altogether.

**David Reubeni** was a man of charisma who believed he had a mission to restore the Jews to Eretz Israel. He denied that he was "the Messiah," but was nevertheless hailed as such by many admirers. Among his admirers was a proselyte who took the name **Solomon Molko**. These two joined forces, but were eventually arrested by the Inquisition. Molko was executed and Reubeni imprisoned.

The year 1666 was considered a Messianic Year by many at the time, and so the time was ripe for the most successful (in terms of followers) pseudo-Messiah to date. **Shabbetai Tsevi** was born in Smyrna in 1626. It so happened he was born on the 9th of Av, the anniversary of the destruction of the temple, which one tradition held should be the birth date of the Messiah. Shabbetai is reported to have been a brilliant student, but subject to extreme mood swings. Gershom Scholem believes he suffered from manic-depression. Shabbetai finished his studies at Yeshiva at the age of 15. From there he went on to study Kabballah. At one point, (apparently during one of his "manic" episodes), he claimed to have heard a voice declaring him Messiah. Shabbetai shocked many of his correligionists by uttering the Holy Name of G-d, as tradition said the Messiah would speak it again. Nevertheless, Tsevi gained a following, including Nathan of Gaza, who became his "Elijah." With Nathan's help, his following increased more and more, and many who at first had opposed him were eventually won over. In the climatic year 1666, the would-be-Messiah marched boldly into Constantinople, expecting the Turkish Sultan to be so overwhelmed by his presence that he would surrender the throne to him on sight. Instead, Shabbetai was arrested and detained in a fortress. Undaunted, he made his prison his castle, even holding court there for his still-loyal Jewish subjects. When audience was finally granted, the Sultan gave him an ultimatum: either prove his extravagant claim or die. Shabbetai not only backed down, but even consented to convert to Islam! The Jewish world was shocked. Many relinquished Shabbetianism at this point, but others accepted the explanation offered by Shabbetai's "court:" that the time was not right for redemption, and that in order for Shabbetai to save his people he must descend into the realm of *Kelippah* by accepting Islam! Shabbetai died on Yom Kippur, 1676, but there were still believers who had "kept the faith." Shabbateans who had followed their leader even into Islam were the forebears of the D  nmeh sect, which survives in Turkey to modern times.

**Jacob Frank** was one of several who claimed to be the reincarnation of Shabbetai Tsevi. He preached that the Redemption had not come in 1666 because the Jews were not fully repentant. Frank reasoned (if you can call it reason), that the people had not been repentant because their sinful appetites were not yet satisfied! Frank's "solution" was to indulge every impulse until it was no longer attractive; only then would men be ready to repent! This bizarre theology attracted many followers, but did not convince the Rabbis, who excommunicated Frank in 1765.

In modern times, **the Lubavitcher Rabbi Menachem Mendel Schneersohn** has been proclaimed Messiah by certain members of the Chabad movement. Schneersohn was born in 1902, and later married the daughter of the Lubavitcher Rabbi at the time. He emigrated from Berlin to New York in 1941, narrowly escaping the Holocaust, in which most of the rest of his family was killed. When his father-in-law died in 1951, Schneersohn became the new Lubavitcher Rabbi. Under his direction, Chabad rabbis have gone out trying to reach non-Orthodox Jews to bring them back into Jewish tradition. This active outreach mentality seems to be a key in ascribing Messiahship to Schneersohn, yet it is only a minority within Chabad that actively proclaim him. According to Allen S. Maller, most orthodox Jews would not commit to him unless he succeeds in rebuilding the Temple in Jerusalem. (Zech 6:13)

We have seen that Messianic hopes can sustain a people through times of trouble, but false hopes can lead to disillusionment, and misdirected faith can lead to disaster. Attempts to calculate the time of Messiah are apt to lead to disillusionment. Rabbi Jonathan saw the danger of raising false hopes as early as the second century, when he warned "Perish all those who calculate the end, for men will say, since the predicted end is here and the Messiah has not come, he will never come." [Sanhedrin 97b]. Maimonides similarly warned, "Nor should a man calculate the end. He should wait and believe in the essential fact (of his coming, alone)."

**Let us be careful not be deceived by Messiahs who are not Messiahs.** Let us pray that G-d will send him when the time is right, and that if that time is our own may we recognize him, and until then may we work to give the world a taste of that Day, until it comes in fullness.

**Answer for yourself:** Are there any other past contenders for the role of Messiah worthy of a second look?

According to the *Brit haHadasha*, there arose in the days of the Second Temple a certain teacher called **Yeshua** -- of the Line of David but raised in the Galilee. **This man accepted the title of Messiah, but did not emphasize the term in presenting himself to the public. Perhaps this was because he realized the**

disparity between his own idea of what Messiah must do and popular expectations associated with "the Messiah." Yeshua apparently understood the "dying Messiah" passages alluded to earlier as referring not to an abortive Messiah who would be killed in battle, but to one who would die with divine purpose. He believed his death would in itself be somehow essential in effecting the spiritual salvation of Man as a prerequisite to the political and material redemption of Israel and the world. Although the number of Jews who believed in him was significant, the larger part of Jewry, noting that the Nazarene had not initiated the "Messianic Age" as painted by the prophets, wrote him off as an impostor. He was betrayed by one of his own circle and given up for execution by the Roman government on trumped-up charges of insurrection.

**Answer for yourself: Was this man "the" Messiah? What about the unfulfillment of the Jewish prophecies? Can we said with certainty that he "was" or "was not" the Messiah in light of the failure of such prophecies to be fulfilled?**

Really we cannot use this criteria alone to justify if one was or was not the Messiah in waiting who was forbidden by G-d to assume such a role due to the spiritual failure of Israel to merit the Kingdom of Heaven and her King in the first century. Simply said Israel failed her calling to be a Royal Priesthood and a Holy Nation and therefore abdicated her ability to be a light to all other nations. This disqualified here from bringing the Kingdom to bear upon the world and withheld her King as well. Thus nothing certain can be said as to the identity of Yeshua, or anyone else for that matter, regarding the identity of the Messiah.

**When the "True" Moshiach comes there will be no doubt. It is said, "His arrival will be as evident as the hand on your arm." Asking then if the Moshiach has come in those days will be the same as asking is "Is this my hand?" His arrival will be accompanied by the following:**

- Universal peace and freedom.
- Resurrection of the of G-d's people.
- Regathering of the clans of Israel.
- The Torah will go forth from Jerusalem.
- Rebuilding of the Temple
- Resumption of animal sacrifices in the Temple, and
- All nations will come to the land of Israel to observe Succoth.

**With the historical Yeshua came:**

1. Instead of universal peace came the wars...of 66 c.e. and 135 c.e.
2. Instead of a resurrection, over a million Jews were killed and thousands sold in to slavery.
3. Instead of a regathering, there was diaspora.
4. Instead of the Torah going forth from Jerusalem, the Torah was declared dead.
5. Instead of a Temple being rebuild, one was destroyed.
6. Instead of the continuation of animal sacrifices, they ceased.
7. Instead of all nations observing Succoth in Jerusalem, the Holy day was prevented from being observed in Jerusalem.

All of these signs are found in Ezekiel 37, plus, more. **Biblically, then Yeshua could not possibly be the Moshiach of Israel...at least not yet.** Furthermore, no where in the Tanach is there found a prophecy that the Moshiach will come on two occasions. None...zero. But again we cannot rule that out in light of what is taught in the Daniel 9 prophecy. More on that later.

I am positive that Yeshua existed. I do not doubt he was of King David's lineage, but not of the bogus linages found in Matthew and Luke. Those linages come from the hands of Gentiles, as does practically all of the "New Testament." If a Christian can pull away from all the pagan concepts of Christianity for but a moment, they will realize that first and foremost, the Messiah is to be a man, a king like David, not a "G-d" as was Buddah, Mithra or Krishna. His purpose is to unify all Israel, not just Judah and to remove all the foreign influence found within it's borders. The Moshiach will return Israel to the holiness and the glory found in the days of David and Solomon.

I am sure that Yeshua believed himself to be the Moshiach and he, Yeshua, attempted to honor the messianic goals to remove the Romans, the Herodians and the corrupt priesthood. Unfortunately for him, the Romans, the Herodians and the Sadducean priesthood objected. They captured Yeshua and at least two of his lieutenants and summarily executed them for treason by crucifixion as was the custom of the Romans.

Paul, a gentile convert to Judaism probably from Mithraism of the city of Tarsus, had a gnostic experience on the way to Damascus. Mithraism entered the Roman Empire through the port of Tarsus from Persia in 60-70 B.C.E. He, Paul, then used Judaism as a basis of legitimacy and his pagan experiences as a basis of a new religion which eventually became known as Christianity. Conceptually, Christianity is much closer to Mithraism or Krishnaism than it is to Judaism. If you find this hard to believe, the you need to read "The World's Sixteen Crucified Saviors" or find Mithraism on the Internet. Chrishna alone has some 385 similarities with Yeshua of Nazareth. The evidence is staggering.

With most "Messiahs" that would have been the end of the story, but the great teacher's students claimed that he had *risen from the dead*, and that they had seen him alive and well on numerous occasions, that he had spoken with them and even eaten with them. They were sufficiently emboldened by this experience that they endured great persecution in order to proclaim the good news that G-d was indeed working a miracle of redemption not only for Israel but for all the world.

**Answer for yourself:** So...the final question: Can we today be certain that Yeshua is the Messiah?

Well....personally I believe, having seen all the evidence "for" as well as all the evidence "against", along with the hundreds of misquoted, mistranslated, and Jewish Old Testament Scriptures taken out of context as used by the New Testament writers...that for me time will tell. But I cannot discount 2000 years of history and how the world has literally been centered on this man from Galilee. So if I had to make a choice I would say that he was to be the intended Messiah of Israel but at that time Israel did not warrent the Kingdom and thus her King. But I don't know for sure and no one does. But we need to know these events that shaped and withheld the Kingdom of G-d being materialized on this planet. Time will tell for sure, but an honest evaluation of the facts dictate that dogmatism is not warranted in such a consideration. The jury is still out but we are all entitled to our faith. For me, I personally pray for the coming of Messiah and will not be surprised at all that when he arrives it will be Yeshua of Nazareth. But then again if it be another he will be welcomed by me as well. The Spirit and the Bride say "come". Shalom.





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## HOW TO HASTEN THE COMING OF MESSIAH

Most Jews agree that to just wait around for the Messiah to come is fruitless. We have to wait actively, and here are a few suggestions which we have picked up from various sources as to how to wait actively:

**1) Beat your swords into plowshares.** This idea is taken from Isaiah 2:4. where all the nations shall follow suit. By starting the process, you make the job easier to do. This act leads onto the next idea:

**2) Plant a tree.** "If you are planting a tree and somebody tells you the Messiah has come, plant the tree and then go and welcome the Messiah". To plant a tree is a good deed in itself, but to plant a tree, hoping for the Messiah to come while you do so is more positive. It also makes the place look nicer!

**3) Practice Mitzvot and Gemilut Chasidim.** Charity and acts of loving kindness are essential to the life of a child of G-d. However, no person can practice every single mitzvah or always do good, so therefore we try to change just one thing at a time. Perform a mitzvah so often that it becomes habit, and then start on a new one.

**4) Study.** How can the Jews be used as spiritual guides when the Messiah comes if they don't know anything (Zech 8:23). Fair enough, they shall be endowed with knowledge of G-d, but to get a head start can only be beneficial. Therefore, study of the Bible, particularly sections pertaining to the Messiah, must surely bring him closer; not only for the Jew but the non-Jewish believers as well.

There are other ways, I'm sure, to bring about the Messiah, most of which are positive not just towards ourselves, but to others as well. This is the key to the Messianic ideal - by working towards a better world we create a better world.



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# A TRUTHFUL ANALYSIS OF MESSIANIC PROPHECIES IN THE JEWISH BIBLE...DID JESUS FULFILL THEM?

If you have been a faithful reader and student of Bet Emet Ministries for any length of time you have come to see for yourself the facts concerning the falsification and purposeful alteration and mistranslation of the Hebrew Scriptures by the apostate and Hellenized Essenes of Alexandria, Egypt, in the Second Century B.C.E. Such forgery and falsification of the Hebrew Scriptures was done in order that the Essenes' concept of their Astro-Theological "Angel-Messiah" be written in among the various Hebrew Texts when these Essenes translated the Hebrew Scriptures into Greek. To make matters worse it would be these Essenes which would instruct and train the majority of the Greek Church Fathers in Alexandria, Egypt, and these purposeful mistranslations and misquotations and multiple verses taken out of context on purpose became the foundation for the later English texts which would become the Christian's Old and New Testaments. That being said the result of such forgery to promote one's own religious agenda means that much of what we read in our Christian Old Testaments and New Testaments are outright lies and misrepresentations done on purpose in order to replace the human Messiah of the Jewish people with a Solar G-dman that finds its origin in the personification of forces found in the Heavens and Nature. This is but different manifestations of Sun worship and we find this since the beginning of time. What we should not find however are such concepts cleverly intermingled within the Hebrew Scriptures and then later applied to Jesus as we find in our New Testaments which quote these forged texts. This however is not known by 95% of Christianity today because their leaders simply have never studied these texts for themselves and accept without question the religious texts handed down to us by Rome which carry such forgeries.

More to the point in this replacement of the human Messiah of Judaism with the Astro/Solar-Messiah of the Essenes it was necessary to alter the prophecies concerning the Jewish Messiah in order to present this Essene Messiah to the Gentile world. If one were to know the true Messianic prophecies as written in the Hebrew Scriptures and in the wake of Jesus' death know that they remained unfulfilled as all the Jews and Israel did then it would be very hard to convince anyone that Jesus was the Messiah; unless of course they did not have access to the Hebrew Scriptures and could not read Hebrew. Well this is exactly the conditions that prevailed in the Gentile speaking world to which the Gentile Church would spread its own unique understanding of the Jewish Messiah as taken from these forged texts. To accomplish this the Messianic prophecies found in the Torah, the Prophets, and the Writings were purposefully altered, distorted, twisted, misquoted, mistranslated, and lifted and taken out of context in order to create supposedly "fulfilled" prophecies which in reality were anything but that at all. The writers of the New Testament often resorted to phrases like "thus being fulfilled" and other catch phrases that set the reader up to falsely believe what he was reading was an actual fulfillment of something written by holy men of old in the Old Testament when in fact close examination of the Hebrew texts revealed otherwise. This is something the Jews and their scholars have known over 2000 years and it is we Christians and followers of Jesus who are not privileged to this information.

I can remember my shock the first time I found in reading a Hebrew book one day that the author pointed out that the many prophecies in the Gospels and Epistles of the New Testament are really not "fulfilled" prophecies

after all in spite of what the New Testament writers said. At first I could not believe it; surely he was mistaken for at that time in my life I vaguely remembered that I had thought I had read something about them in the Old Testament before. After all I was in Seminary and how could I be wrong? After being challenged in this way the first thing I did was to look at my center reference in my study Bible and began to look for an Old Testament Scriptural reference which would surely prove this challenging author wrong and my Christian religious belief system correct. My Old Testament references compared quite well to the New Testament quotes. Then I quickly realized that I had to have a copy of the Hebrew Scriptures if I was to make a line by line and precept by precept comparison in order to substantiate that such a charge made by the author had any validity so I bought a JPS Tanakh and a Stone Edition Tanakh so I could make such comparisons for myself. If all we do is compare forged Christian Old Testament texts to the again copies of such forgeries in the New Testament we learn nothing. We have to use the Bible Jesus used and that means you have to purchase a Hebrew/English Old Testament which I quickly did and I was shaken to the core by what I found. This "challenging" author was right and my Christian Old Testament read differently in hundreds of places. I always thought I had a faithful translation of the Hebrew texts; now I realized I as a Christian did not. It was time for more serious study.

After months of scrupulous comparisons of key "Messianic passages" I came to the stark realization that my Christian Bible is a fraudulent translation of the Jewish Hebrew Scriptures...the Jewish Masoretic Text does not read the way my Christian Bible translates them. **Something is tragically wrong with my Christian Bible for a translation is one thing but a fictional creationism another!** That means that the true Messianic prophecies in the Hebrew Bible were twisted and misquoted, and mistranslated on purpose when we as Christians get them in our Christian Bibles. If you read these passages in the Hebrew/English Jewish Bibles, either the JPS or the Stone Edition, and then compare them in the Greek translation of them and the English Old Testament versions taken from these Greek passages then you are horrified at what you see. There is a theological agenda at work here and many years of in-depth study has shown me that the culprit is the Hellenized Essenes of Alexandria, Egypt, who wrote their Solar/G-dman into the texts when they gave the world the Greek translation of the Hebrew Scriptures. What is equally tragic is the fact that the New Testament quotes come from our Christian Old Testaments and the Greek translations which are purposefully mistranslated and misquoted as well. Understand as well that Rome would later pick up where these Essenes left off and only add to the corruption of the Hebrew texts. **This means that what we are reading in the New and Old Testaments is NOT A FAITHFUL REPRESENTATION OR TRANSLATION OF THE HEBREW SCRIPTURES JESUS USED.**

Such corruptions of the Hebrew Scriptures were accomplished in many different way:

- 1. Jewish texts and phrases are lifted out of their places in the Hebrew Scriptures and given meanings which, at best, are forced and little if anything in common with the Hebrew writer or the thought he was trying to convey.
- 2. Preceding many of the falsified prophetic verses in the New Testament which are supposedly quoted is the assertion, "What was said through the prophet was thus fulfilled." in this way the writers of the Christian Scriptures endeavored to show that the Tanakh anticipated and predicted the events recorded in the New Testament.
- 3. Those happenings, then, are presented as the fulfillment of the Hebrew Scriptures and are considered proof texts.
- 4. The techniques employed to establish proof include purposeful citation of verses out of context, mistranslation, and misquotation.
- 5. Sometimes a figurative or poetic phrase is mistaken for a straightforward statement and vice versa and taken literally when the intention of the Hebrew writer was allegory only.
- 6. Sometimes sayings of different writers, living in different places, and in different centuries are run together and presented to the uniformed reader as if one cohesive prophecy which it is not.
- 7. Often two or more of these methods are used in a single quotation.
- 8. There was never such a prophecy and the reference to one is often "made up" bit recorded in

**such a way that it seems "Biblical."**

- **9. Even if it was a prophecy, it has nothing to do with the Messiah.**

Of course such a charge is almost unbelievable if not ludicrous to the typical Christian who has been told his whole life like myself that our Christian Bibles are infallible, inerrant, and inspired. I can remember my shock, my devastation, and my anger over the months when I saw passage after passage altered. **The horror of the tragic fact hit me between the eyes: I did not have the Bible Jesus used and believed in all his life...I had a counterfeit!** Understand few men let alone Pastors undertake such exhaustive study as I and many others have and therefore they don't know the Bibles they preach from is altered in hundreds of places. Therefore they believe and spread lies about Jesus which simply are not true. Many such religious beliefs render us idolators and blasphemers. I have today been able to master from the Hebrew and Jewish Masoretic Texts the problem passages which confront us in the Christian Bible. Most of these problem passages are Messianic in perspective but many are simply not yet made to look as if they are Messianic when in fact they are not.

Let me say up front that even though I can and will share with you how the Torah, Prophets, and Writings have been literally butchered over the centuries by various Bible translations, and even thought many of these when viewed from the Jewish text, turn out to be non-Messianic prophecies, I still hold a faith and belief that when Messiah comes it will most likely be Yeshua but time will tell in this matter. But I refuse to "take away or add to the Word of G-d" in order to have "beliefs" about Yeshua. I want the truth and only the truth about this man. Falsification of Christian Bibles in order to create "fulfillments" about Yeshua does neither G-d nor me any good and surely tarnished the legacy and memory of Jesus. Jesus is not honored that we believe and spread lies in his name.

**And if you read all of the Christian scriptures that are either Messianic or supposedly "fulfilled prophecies" and compare them with the Hebrew Scriptures and their contexts, then you will see for yourself that we have been deceived by those who gave us a counterfeit Bible.** Now this will be hard for you to believe until you study it out like I did but nearly every "prophecy" quoted in the book of Matthew is non-Messianic! Some of them are even made up. Many are "quotes" of non-existing Jewish Scriptures. And the one or two prophecies that are Messianic have been butchered up or taken out of context by the authors of the Christian bible. This was necessary so that Jesus could "fulfill" them so he could be passed off as the Messiah to the Gentile world in order to bring unity to the Roman state and religion. Karl Marx said "Religion is the opiate of the masses" and since Judaism was a world religion in that day and a threat to Rome we find that Rome cleverly remade the Jewish Messiah into a Sun-godman like their other sungods and sungodmen in order to bring a unity to their empire to fight their many boarder wars thereby assuring that all peoples of the Roman state could come together and find unity in both politics and religion. The unsuspecting Gentiles would never know the difference since they could not read Hebrew or had access to the Hebrew Scriptures; it is a different story with the Jews who were familiar with the Jewish Palestinian Text for they knew of the terrible corruption of their Sacred Texts in the Greek Septuagint and refused to use it.

The unprepared and uninformed Christian, not knowing any different, is led astray every time when he reads his corrupted and fraudulent Christian Bibles and only rehearses and memorized lies and error. And the other side of this coin is that when you provide the refuting evidence for one "prophecy", most will discount it as "impossible" and fewer still will take the challenge and procure a Jewish Tanakh (Jewish Masoretic Text) and compare the wordings between the Jewish Texts and their Christian Bible to see who's correct and who's in error. I as a Pastor was challenged to my very core in my studies and had to do this exact thing and study these things out to make sure I was not deceived. I sadly found out that I had been deceived and had been teaching error about Jesus most of my life. The results of my study brought me to my knees and eventually led to my resignation from a very successful pastorate as I realized that I was misrepresenting G-d and Jesus and my calling to serve G-d was to be in Spirit and in Truth and the truth was not in my Christian Bible in many places. Understand that there is much good in the Christian Bible but like eating fish there is "bones" and "meat" and it takes much study to be able to separate the meat from the bone...truth from error.

One last thing. My purpose it to honor the name and memory of Yeshua by teaching the truth about him and

not misrepresenting him to others for gain. The truth hurts only because we have previously been taught lies to which we attach our emotions. Understand that if what we consider "truth" can be shown to be a "lie" then G-d never gave it to you in the first place and He surely does not wish that you remain in darkness and deception any longer. It is time to repent of the idolatry and blasphemy which comes with such false teachings and false prophecies which we have accepted "by faith" without critical examination on our parts to see if these things "be so." It is with a spirit of humility and repentance that we recover the truth concerning Jesus/Yeshua as we look critically into the prophecies concerning the Messiah that are supposedly fulfilled by Yeshua/Jesus in the New Testament. This without a doubt is hard stuff and I recommend that such study be taken with much prayer as you see the things that await your study in this area. Shalom and blessings from Craig Lyons M.Div.

I direct you now to another website where we tackle this most difficult problem head on and I will allow the evidence and facts presented to lead the reader to his own conclusions in this matter:

- [The Truth About The Jewish Messiah vs The Christian Messiah: Why Cannot The Jews And Christians Agree On The Jewish Messiah?](#)
- [A Truthful Analysis Of Messianic Prophecies In The Christian Bible When Contrasted With The Hebrew Scriptures...Did Jesus Fulfill Them?](#)

Shalom.....Pastor Craig Lyons M.Div.

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*call us...we would love to help you with your studies...Shalom...and Baruch Hashem*





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# BET EMET MINISTRIES

Hebrew For "The House Of Truth"

Craig M. Lyons Ms.D, D.D., M.Div.

## BET EMET MINISTRIES.....OUR VARIOUS WEBSITES FOR YOUR STUDY

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If one undertakes the study of Bet Emet Ministries' Websites, and understand it is a life's work, then one is prepared to understand what has truly happened to Christianity down through the centuries and how **Divine Spiritual Truths, once expressed through allegory, metaphor, Spiritual myth and simile by the Ancients who first received the Revelations of God, has been suppressed, altered, and tragically lost for the most part today through the "literalization" of such Spiritual revelations given to us by the Ancients.** This is a tragic story to say the least and renders us today as "believers" and "followers of the New Testament Jesus" as basically "idolators" as defined by this same Bible and we never know it because our Bibles inherited from Rome are "forged" in key "theological places" and this assures we inherit "untruth" never aware that we are doing so. That is until you study to see these issues! If you are diligent to study and learn from what is shared on these multiple sites then over time you will come to see and understand how it is possible to follow the "New Testament Jesus" and his teachings and examples in one way which ends with idolatry and blasphemy and in another way which ends in holiness and righteousness. The decision is yours; but such a decision must be based upon knowledge and not "emotion". This is the mystery that is tied up in understanding and interpreting the "Christ Story", or should I say the "Jesus Story" the way it was originally intended to be understood and not the way it was later "radically reinterpreted" by Rome during the 2nd through the 5th centuries. The key to all of this rest in the true identity of "the Christ," "the Logos", and "Christ Jesus". We are all familiar with these terms but we will soon come to see that there is a big difference between what we have been taught about these terms today and what they meant to the original "Chrestians" and "Christians" before Rome's rise to supremacy. Rome's has played a key role in the loss of these Divine truths and in their place the substitution of falsehoods and this will become all the more plain to see very soon. "Surely that is not possible I hear you say" but I only wish it weren't so. For your study and thought these websites were developed and revised over the years as Bet Emet Ministries' have progressed and deepened in its studies and more parts of the "theological puzzle" of Christianity became apparent to myself and others associated with Bet Emet.

**These websites by Bet Emet Ministries are intended to be "a step by step" process in your pilgrimage of learning the truth regarding "the Christ".** It has been rightly said: *"It is all about the texts"* and rightly so. We therefore begin by looking at the surface of the texts and their examination as to accuracy of translation which involves any possible purposeful mistranslation, misquotation, and lifting of such verses out of context in order to change the intended meaning desired by the original writers. We trace such changes when found from their inception all the way from their corruption when they were mistranslated moving from the Hebrew to the Greek and follow then through the Latin and later English Old Testament quotes as well as New Testament quotes. Only in this way can we be assured that what we have inherited in our Bibles is "God's Truth" and "God's Word". Then moving deeper as the websites progress we look often at the hidden and esoteric meanings that lie beneath these same texts and their later alterations as well. In other words we begin our websites with a "literal-historical" interpretation of "the Christ" and "Jesus Christ" and after having covered these many comparisons of Judaism vs Christianity do we then move deeper to look at the "Mystical Christ" and finally to the "Mythical Jesus Christ". If you followed all of this then you see that we will look at "the Christ" from three vantage points; beginning with the inherited "literal historical Jesus" we will take and examine all texts and explain them "literally" as we have been taught to "believe" since growing up since childhood in the Christian faith that we inherited. In so doing it is my intent to show separate for you the "Jewish Messiah and Judaism's Spiritual Truths" from a "non-Jewish Messiah and untruths" given us by Rome. There are two different "Messiahs" exemplified for us in the Rome's New Testament; a "Jewish Messiah" and a later "Roman Messiah" and only one can be true. Here is where the authenticity and reliability of the Scriptural Texts is of utmost importance because the reliability of the texts must determine for us which "Christ/Messiah" is the real one in the New Testament. This is why Bet Emet spends so much time in comparing the Hebrew to the later "purposeful alterations" for such alteration of the Hebrew Scriptures has a direct and disastrous implication for the truthfulness of the depiction of the New Testament Jesus as he has been represented to us in our New Testament. As you see these Hebrew passages, "line upon line and precept upon precept" being corrupted one after another as apply to a "Jesus Christ" of Rome's making this should stir your mind as to what then really stands behind this "supposed historical and literal person" who has been passed off to mankind as the "fulfillment of the Hebrew Scriptures" in spite of the Jewish people's denials now for 2,000 years. **As your studies progress it is my hope that you will come to see the depiction of this "Jesus" in the New Testament in a deeper light; not as some "supposed historical-literal person" due to the forgery of the Hebrew Scriptures as well as pure Scriptural invention but the "personification of Divine truth" that was entrusted to the Jewish nation for the person who was ever to be born in the Gentile world. As these websites progress I am confident that you will come to see just whom this "Divine Christ within" really is and how this concept of the "Indwelling Christ in all humanity" has tragically be changed and altered by Rome and given a "literal-historical life" of its own which was limited to but one person who only exists through the forgery of the Hebrew Scriptures and pure inventionism.** It is a real shame that the only Jew to ever come to you and me was this New Testament Rabbi and model for humanity came dressed up like Constantine and bearing literalized sunworship concepts which simply are not true in their "literal sense" since they bring the stain idolatry with them. This is another "big key"; literalized Sunworship is wrong. But when the Sun is seen allegorically for the "visible representation" of the "invisible God" and "Soul" then the reader will come to see that the Creator put this Orb in the Sky to teach us of the progressive growth of "Spirit/Soul" in the bosom of man. When understanding this "key" then the Sun is the example given man for the growth and Spiritual progression of his Soul as the Sun moves through the Sky and the Zodiac. This knowledge well come in time as your studies advance but know that Matthew, chapter 1 through Matthew chapter 28, follows this "Path of the Sun" through the Sky perfectly. We should expect our "Jesus Story" to do the same and it does! Of course it would because Paul states in Rom 1:20: *"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:"*.

Over time as your studies advance you will come to see the Higher Divine Truths and how the ancients expressed then in Spiritual Allegories, myths, legends, metaphors and did not express them as we mistakenly think today as "literal" or "historical" stories. They understood what we have forgotten: God is not a man and God exists in a Metaphysical realm and they had to turn to and utilize pictures and symbols to capture such

High Spiritual Truths which we have lost the "keys" to understand today thereby taking them all "literally" not knowing how grievously we err. Their Divine Truths were expressed as Spiritual allegories and they were intended for all and easily remembered over some deep theological treatise. Simply said there exists an "unbroken chord" between this ancient Spiritual Wisdom from the beginning of mankind that remains unbroken down through time until the 2nd century with the rise Romanism and the beginning creation of the Roman Bible. During the next 3 centuries Rome will expend all effort and money possible to "radically reinterpret" the ancient Spiritual Wisdom of mankind and in so doing alter almost all, if not all, the Spiritual concepts cherished by mankind since the beginning of time. **The study of the Roman forgery of the earlier Sacred Wisdom and the Hebrew Scriptures, themselves the legacy of the Great ancient Egyptian Religion, is the beginning of our awakening to this great loss of Spiritual veracity to humankind.**

In closing it is my intent as a yet ordained Pastor who desired to serve the Creator and help His children do the same that once this information came to light over the years of my studies I realized that someone has to share and tell others of this deception in order that our worship of the Creator be in "Spirit and in Truth. **We can say we worship in "Spirit and in Truth" all day long but that does not mean we are doing it.** Bet Emet, Hebrew for "House Of Truth", has done as best it can to present these truths to other "truth seekers" in hopes that your love for and worship of God be likewise.

**Now lets discuss the study. The order of our study is very important.** If you start from the beginning and work your way through these websites as if you are reading the "best of many books" (which you are) then you will end your study with few unanswered questions and you will have arrived as the truth you sought and have a very clear picture of whom God is and what He requires of you as the non-Jewish believer in Christianity today. But above all your journey ends with the awakening of yourself to your True Identity and the Divinity that resides in you. You will discover beyond any doubt that the "Jesus Story" is YOUR STORY. That you are the "indwelling Christ/Sophia" in "matter" by which God is progressively evolving Himself and you are His Temple for his own progressive Self-awareness of Himself. You and God are truly "co-laborers". This is the very goal and purpose of your incarnation.

Sure the trip is hard, long, and time consuming and filled with both tears and joy as you deal with what has happened at the hands of men who served themselves rather than God. But the goal must be kept squarely before you in order for you to come to the Truth once known about God by these Ancients who framed many of the very same religious doctrines that sadly have come down to us altered and redefined today which sadly cover the pages of our Bibles of which we are not aware. You will come to see that there is a very big difference from the Jewish Bible and the corrupted Gentile Christian Bible we inherited from Rome and this corruption has blinded you to your true Self and Infinite Being. This is Rome's doing! All of this is dealt with on our websites and you will get to it in time if you are diligent in your study.

Let us end with one passage from the Hebrew Scriptures:

***14 Then the LORD said unto me: 'The prophets prophesy lies in My name; I sent them not, neither have I commanded them, neither spoke I unto them; they prophesy unto you a lying vision, and divination, and a thing of nought, and the deceit of their own heart.'***

It is time that we do diligent study in order to overcome these "lies" which we have inherited from Rome during the 2nd through the 5th century and beyond and it is equally time that repent of such errors of "belief" that as well are in our life. It is time we search out and return to the faith of our Fathers who carry the Ancients traditions and truths with them. Today we find that best expressed in my opinion in Judaism because not only are they the "children" and legacy of Ancient Egypt but carry the hope for the whole of the Western hemisphere that they might yet, as Paul said in Eph 5:14: ***"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light"*** as well in Col 1:27: ***"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:"***.

Few know of these truths because of lack of study but the beginning study has been done for you. **It is time you accept the mantle of study which in first century Israel taught was "the highest form of worship".**

*Lev 20:77 Sanctify yourselves therefore, and be ye holy; for I am the LORD your God (the Jewish Tanakh)*

Now let us look more deeply into the websites that follow and read their descriptions.

### Recommended Book List

*Recover "The Faith Once Given To The Saints" Which Has Been Perverted By Gentile Christianity And Their "Literal" and "Historical" Interpretation of the Sacred Texts...Click On The Link Below.*

## **WEBSITES #2 TO HELP IN YOUR STUDY AND RECOVERY OF LOST TRUTH**

If you so desire Bet Emet Ministries offers a comprehensive CD of all of our Websites. with a "study plan" to assure your proper Spiritual progress in such in-depth studies...just click on this link for the details.

In our CD of all out websites contained on one disk we provide a "study plan" for the student and give detailed instructions as how to study these websites "in order" to facilitate one's study. Please inquire for the CD for such through study will take you some time if you ever hope of cracking the "Jesus Puzzle" and coming to the answer of the question: "Who do men say I am?".

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# RETURNING TO GOD'S TRUE SALVATION MESSAGE FOR THE SOUL AS SEEN IN THE EQUINOXES AND SOLSTICES: THE BIBLICAL FESTIVALS

It is not my attention in this article to get involved in the comic and astronomical meanings of the Equinoxes and Solstices and their relationship to the Sun as the visible representation of God and this Living Energy within the cosmos whom we also call "God" because to do so would involve more than my focus in this one article. For those interested we have done this extensively on our ["Jesus-Astrotheology" website](#). For our purposes we will look at the Spiritual message behind these Equinoxes and Solstices as understood by the Jewish nation and in particular to how these Equinoxes and Solstices, otherwise known in the Bible as the "Festivals", impact in a metaphysical manner the Soul of mankind as it relates to both Judaism and the personified Jesus of the New Testament which represents the "logia" or the teachings of "the Christ". But one thing needs to be said up front. The Sun, being the cosmic catalyst of energy for Mother Nature which was the very life-source for mankind, was always understood by the ancients to be a sign or symbol for the Invisible Living Intelligent Energy of the cosmos whom we call God. The ancients recognized that the path of the Sun through the Heavens and Sky was cyclical and in so doing imaged a "pattern" that was associated with a corresponding cycles or a "pattern" of events that impacted Earth and Nature. The seasons, more correctly termed the Equinoxes and Solstices, all of which were "triggered" by the Sun and its energy, produced and sustained all life on the planet. This "cycle" of seasons which followed the "cosmic eternal pattern" of "birth, life, death, and rebirth" was not only recognized to occur in Heaven above but in Earth below. This the core of all ancient religions: [So Above, So Below](#). Of concern for us is how this solar pattern of cyclic energy that oscillated between "birth, life, death, and rebirth" affects Nature and the growing seasons and their impact upon mankind and the Jewish nation and how this was understood to have a Spiritual impart at its very core. The Jewish nation saw the correspondence between Heaven and Earth and as God provided for their physical salvation as a species through Nature they recognized that the Sun and this cycle of "life" also provided the "keys" necessary to instruct them about their Spiritual life since they were made in the image of this God and that this same "Divine Spark" of an internal Sun resided in them. That is why the agriculture and vegetation cycles of Nature were so important to the ancient man; they were pictures and parallels of a similar cycle of "salvation" on a deeper level; ancient mankind understanding that Nature was but picture of a Spiritual salvation for the Soul of mankind as well. This "Divine Truth" was understood and related in religious rites that taught this Divine Message concerning the Soul of mankind in various ways by various ancient nations. Our focus will be upon Israel and the Festivals of Israel where we can learn this "path" of Salvation for mankind and his Soul. Unknown to most Christians is that this cycle of "salvation" in Nature was recognized by other nations that long preceded Israel and they likewise saw a deeper Spiritual meaning attached to this same cycle of "birth, life, and death, and rebirth" that they witnessed in Nature. Now let us continue.

It has always been God's intention to break down the middle wall of partition separating Jew and Gentile, thus uniting both Jew and Gentile as one with Him. It is God who is to be the Savior of the Gentiles (Isaiah 11:10,



42:6; Acts 2:39; Ephesians 2:11-18).

*Isa. 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the **Gentiles seek**; and his rest shall be glorious. {glorious: Heb. glory}*

*Isa. 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a **light of the Gentiles**;*

*Acts 2: 39 For the promise is unto you, and to your children, **and to all that are afar off**, [even] as many as the Lord our God shall call.*

*Eph 2:11 (KJV) Wherefore remember, that ye [being] **in time past Gentiles in the flesh**, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who **hath made both one**, and hath broken down the middle wall of partition [between us]; 15 Having abolished in his flesh the enmity, [even] the law of commandments [contained] in ordinances; for to make in himself of twain one new man, [so] making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: {thereby: or, in himself} 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father.*

In the Old Testament (Hebrew Scriptures) God provides a written record of the both "Jews" and "non-Jews" as they not only relate to each other but to God as well; and often that relationship involves worshipping God according to the same "Pattern". This "Pattern" of Worship of God can be demonstrated to have existed as far back as Ancient Egypt and carried on down through history in the Jewish people and Judaism today. This "Pattern of Worship" not only concerns the worship of God but there is a "hidden" message from God in how we worship Him that involves the path given mankind for his salvation. The New Testament has a very important statement that needs our attention:

*John 4:22 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. (KJV)*

This is of major importance for in this statement is all we ever need to know concerning God, His proper worship according to this "Pattern" and the path given by God to all mankind that "they might be saved". The Apostle Paul teaches us **that Gentiles, who turn from idols to serve the living God, are grafted into Israel by faith; thereby becoming "fellow-citizens" with the saints.**

Speaking to "non-Jews" in Ephesus Paul says something else that needs our attention and of great importance, and mind you this is "said" long after the New Testament's depiction of Jesus' death. This is of major importance to us, the "non-Jew", Christian, and follower of "the Christ" today.

*Eph 4:4-6 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, **one faith**, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all. (KJV)*

**Answer for yourself:** What is this "one faith"? Let me cut to the chase. Scrutiny of the New Testament Biblical texts, when consulting the Greek, show without a doubt that the "non-Jews" in the first century in Jerusalem and in Asia, Minor, came to the understanding of God under the "wings" of Biblical Judaism. James gives us a

**dramatic picture of Gods' will in this matter:**

*Acts 15:15-21 15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: 17 That the residue of men (non-Jews, Gentiles) might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. 18 Known unto God are all his works from the beginning of the world. 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)*

Of course most likely by now you know from previous studies that James alludes in this passage to the Covenant of Noah and the Laws of Noah in these 4 "summary statements" in Acts 15:20. Unknown to you is that these "non-Jews", "who doeth all these things", by revelation also kept the "Appointed Times" of God long before the Jews were ever a people. These "special times" with God were recognized by the Ancient to be connected with the Equinoxes and Solstices since the beginning of recorded time and we find in almost every nation the worship of the God of the Cosmos at these times; these times by the way which coincide with the Jewish Biblical Festivals and Feasts. What I discovered in my studies over the years is that beneath the "external rites" of these celebrations and observations of mankind at this special "Appointed Times with God" is a deeper message given by God that affects and shows the path for the salvation of the Soul of mankind. In nation after nation these "non-Jew", long before there were every a Jewish nation, saw in the stories, myths, and legends of their "personified sungods" this descent of the Soul, its birth, life, evolution, and maturation, death and its final resurrection" which goes hidden in the flesh of mankind. Events in the lives of these "personified sungods" that occurred at these different times of these Equinoxes and Solstices were markers for this development of the Soul within mankind. All of these "Divine Truths" were handed down through time by these Ancient Spiritual masters in the "Hidden Mysteries" of various world religions and when we look at Egypt we can understand how Moses, being reared in Pharaoh's house, would be privy to such knowledge.

*Acts 7:22 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. (KJV)*

This Moses possessed this "Message of God" and this "Pattern for the worship of God" and we find it duplicated in the Laws of Moses and the examples given us in the Old Testament where we find this "mixed multitude" of both "Jews" and "non-Jews" worshipping together in the Sinai according to this same "Pattern" and "one faith". This "one faith" is the "same" faith shared in the New Testament by both "Jew" and "non-Jew"; the same faith with the same religious doctrines concerning not only this "Pattern for the worship of God", but the same doctrines concerning Faith, Baptism, Repentance, Good Works, Covenants, Atonement, Salvation, Eternal Life, Eternal Judgment, Resurrection, etc. Our focus in this article is how the "Jew" and the "non-Jew" understood this "Salvation Message" of God hidden in the worship of God; in particular the observation of the Biblical Festivals and Feasts.

## THE GREAT SEPARATION BETWEEN JEW AND NON-JEW

Following the destruction of the Temple in 70 C.E., the assembly of Gentile Messianic Believers (Church) became more "Gentilized" under the influence of Rome and lost much if not all of the "Jewish Roots". Thus Jews and Christians began to go their separate ways. It wasn't long before the fruit of the Jerusalem Church in Asia, Minor, was flooded with Gentile unbelievers who embraced the "Messianic-Christian faith" as best they could but never had a background in the Jewish faith. It is these Gentile "converts" who lacked the foundations of Torah and who would, under the influence and teachings of others who separated from the mandates of the Jerusalem Church, would not accept the Jewish customs and began to drift from this

"Pattern of Worship". These Gentile "converts" would forget one important thing: **Jewish often meant BIBLICAL!** Because of this lack of understanding of the Jewish faith, and distrusting things that are often different from their prior religious customs, these Gentile "converts" brought their hatred and bigotry against the Jews with them into this new Jewish faith. **About the same time, some of the genuine Gentile Christian leaders developed a faulty theology that created an anti-Semitic mentality in the Gentile Church that further divided the Christian world from the Jews.** These early anti-Jewish declarations laid the foundation for the tragic future of Jewish Christian relations that would see the Gentile Church lose sight of its Jewish roots and persecute the Jews down through the centuries.

## **GOD IS DOING A NEW THING IN OUR DAY....SHALL WE NOT SEE IT?**

But in these last days, God is doing a marvelous thing. He is breaking down the walls of hate and misunderstanding that have divided the Jews and Gentile believers. He is sovereignty pouring out His Spirit on thousands of Jews and at the same time, God is stirring in the hearts of Christians a holy love for the Jewish people and awakening them to the Jewish roots of their Christian faith and all the "truths" that go with that which reveal Western antisemitic Constantinian Christianity for what it really is.

Many Christians are realizing that the origin of our faith is Jerusalem, not Athens, Rome, Geneva, Wittenberg, Aldersgate, Azusa Street, Springfield, Nashville, Tulsa, etc.

As a result, Christian Churches around the world are reaching out to the Jewish people in their communities, singing songs from the Old Testament, rediscovering their Jewish roots and celebrating the Jewish Feasts and Festivals and Sabbaths. It is clearly God's appointed time to reconcile Jew and Gentile, binding us together by His Spirit.

## **THE CELEBRATION OF THE BIBLICAL FESTIVALS BY THE NON-JEWISH BELIEVER**

Because of the prophetic season in which we are living, many Christian Churches are realizing that it is proper, good and pleasing to the Lord to celebrate the Jewish Feasts of Passover, Pentecost and Tabernacles (Romans 14:5-6).

*Rom 14:5-6 5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. (KJV)*

**Not only that but when we study the original languages of the Bible, both Greek and Hebrew, we find that these Festivals are not merely suggested for the Gentiles to observe, but expected and commanded!**

## **THERE A NUMEROUS BENEFITS THAT ARE BEING EXPERIENCE BY CHURCHES WHO KEEP THE FESTIVALS**

Some of these are:

- **1. Better understanding of the Bible**
- **2. Rediscovery of the Jewish roots of Christianity**

- **3. Fuller comprehension of God's plan of redemption**
- **4. Deeper revelation of the work of "the Christ" within us all**
- **5. Greater insights into God's prophetic seasons**
- **6. Clearer and more powerful teachings through visual aids**
- **7. Discovery of the Biblical Church calendar.**

**Answer for yourself:** What Church that desires more of God would not want these benefits!

You can realize them in your own congregation by celebrating the Feasts.

## GETTING STARTED WITH THE PASSOVER

Historically, Passover marks the national liberation of the Hebrews from Egyptian slavery. Pesach, the Hebrew name of the feast literally means "the lamb". God instructed each family to take an unblemished year-old male lamb to their home on the tenth day of the first month, Nisan. This corresponds to the months of March and April. They were to examine the lamb for four days to see that it was perfect. On the fourth day at twilight (the beginning of the fifth day), they were to kill the lamb and take some of the lamb's blood and place it on the two doorposts and the lintel of their house. On the first Passover, the avenging angel of God killed every first born male throughout the land, from Pharaoh, to slave, to camel. The angel would "Passover" those homes that protected themselves by placing the blood of a lamb on their doorposts and lintels.

Today the Feast of Passover is celebrated by Jewish people and many Christian churches around the world with a Passover Seder which commemorates the liberation from Egyptian slavery which is a picture of God's salvation. The Feast of Passover, properly understood, is a picture of the salvation provided by God to those who believe His Word and respond to it in proper faith and proper works. The Passover Seder is a meal with special foods, practices and Scripture readings. The Passover Seder commemorates the liberation from Egyptian slavery, in accordance with God's instructions (Lev. 23:1,4, Exodus 12:14,24-27).

*Lev. 23:1 And the LORD spake unto Moses, saying, ....*

*Lev. 23:4 These [are] the feasts of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.*

*Exod. 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.*

*Exod. 12:24 (KJV) And ye shall observe this thing for an ordinance to thee and to thy sons for ever. 25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. 26 And it shall come to pass, when your children shall say unto you, What mean ye by this service? 27 That ye shall say, It [is] the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.*

## UNLEAVENED BREAD

Hag ha-Matsot, the Festival of Unleavened Bread is described in Ex. 12: 15.

*Exod 12:15 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. (KJV)*

This stems from the commandment to eat unleavened bread (Matsah) and the prohibition against eating "hamets" or leavened food, in commemoration of the Israelites' hasty exodus from Egypt when they had time to prepare only unleavened bread. While the prohibition against hametz applies to the entire festival, the commandment to eat matsah applies, strictly speaking, to the first night only.

**Answer for yourself:** What is the connection between the "Passover" and "Unleavened Bread"?

One needs to understand that after one receives the gift of salvation from HaShem which is by birthed by God's love of mankind and sent to us by His grace, then as God's redeemed children we are obligated to "cast out the leaven" from our lives. Repentance from sin is the heart of the issue "after we are saved" as we slowly sanctify our lives by "casting out the leaven" as our Souls mature within us. Leaven is used as a metaphor for "sin" in the Bible and it is understandable that after one comes to God then God expects us to clean up our lives in response to God's gracious gift of salvation. Thus the observation of "unleavened bread" by a Child of God is an immense lesson and necessary as the next step in our sanctification and Salvation since God's Salvation is a "process" that is accomplished over time by our due diligence to continually "seek out" and "cast out the leaven" in our lives.

*Rom 12:2 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (KJV)*

## THE FEAST OF PENTECOST

The Feast of Pentecost is celebrated on the sixth day of the Hebrew month of Sivan. This corresponds to the months of May and June on the Gentile calendar.

Historically, the main activity on the Feast of Pentecost was the presentation of a wave offering to the Lord, two loaves of baked bread with leaven (Lev. 23:15-21). The wave offering expressed the Hebrews' dependence on God for the harvest and their daily bread. This was a thanksgiving offering. Not only that but it is a picture of the people of God; two loaves representing the two "peoples of God"; the Jew and the non-Jew as the peoples of God (the two olive branches in Joseph's hand).

Later when the Jews were dispersed among the nations, the Feast of Pentecost lost its primary significance as a harvest festival and the Feast of Shavuot, Pentecost, was celebrated as a memorial to the time when God gave the law at Sinai. It is this "Law" which is given to both the Jew and the non-Jew through the various Covenant's of God. This is because the Jews have traditionally believed that God gave the law to Moses on the Day of Pentecost (Ex. 19:1,11).

*Exod. 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they [into] the wilderness of Sinai.*

*Exod 19:11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.*

**Answer for yourself:** Why is this giving of the Laws of God contained in the Torah so important for our salvation? Simply said it is by the knowledge of and the obedience to these Laws and Commandments of God that our Souls grow as we elevate them Spiritually and in so doing suppress our carnal and animal natures in our bodies. This is the very same Salvation Message of the Jewish Jesus in the New Testament which we have seen and studied before. This is the path of progressive sanctification that leads to Eternal Life.

Salvation is achievable to all mankind by their faithfulness to the Torah of God. The fruit of the Torah lived out in one's life is a total reorientation of one's life: a repentance in terms of turning to God. Such is love of God. A potent form of anti-Judaism still remains in Christian theology today as seen in its exclusivist concepts of salvation. Exclusivist forms of salvation affect the Christian approach to mission; i.e. if the Christian Jesus



Christ is the only way for salvation, then Christians have an obligation to preach the Gospel and convert all people - including Jews. Within this traditional thinking, if salvation is only available through Jesus Christ, then the Jewish tradition is incapable of securing salvation for the Jewish people let alone "non-Jews". This ultimately leads to denigration and anti-Judaism because Judaism is deemed to be inferior, it has insufficient power for salvation, it is ineffective, and perhaps demonic in some Christian teaching seen with Augustine and Luther. This has happened continuously throughout the ages in Christian preaching and the teachings of the Church Fathers. The most potent forms of anti-Judaism and the persecution of Jews can be traced back to mission and behind that an underlying assumption that salvation is only available through Christ.

Christianity maintains that all men are doomed to sin, and everyone will go to everlasting hell unless they accept this New Testament Jesus as their savior. Judaism has always held, and has for thousands of years, that we do not need that sort of salvation, for we are not doomed or damned at birth. We are not doomed or fated to sin. Quite the contrary. The Torah says: *"If you do good, won't there be special privilege? And if you do not do good, sin waits at the door. It lusts after you, but you can dominate it."* (Genesis 4:7) In other words, you can do good, and if you do, things will be better for you. If you do not do good, sin wants to be partners with you. But you can control sin, you can control your evil desires, and you can be good. So we have free will, and that is what Judaism has always believed, because that is what the Torah teaches. The Torah does not teach -- or even mention -- that we are "born in sin," or that we are fated to sin. Just the opposite. We have the ability to choose. Which means that we can be good, or we can be evil. It's up to us. And if can be good, that means we can be righteous. I cannot understand how or why Christians like to say that no one can be righteous in the eyes of God. The Torah says otherwise.

*"All your nation is righteous, they will inherit the earth eternally; the shoot that I have planted, the work of My hands, something to be proud of" (Isaiah 60:21).*

So we are righteous, and HaShem is proud of us. And it says, *"Open the gates, so that the righteous nation that keeps the faith may enter" (Isaiah 26:2).* We Children of the Israel, both Jew and "non-Jew" are righteous "if" we keep God's Laws and Commandments like Jesus says in his Salvation Message in the New Testament. For the Torah of the Jews says so and always has since the beginning. Before that Egypt said the same things. God laid all this out believe in or not in the Sky and Heavens above in His Laws that operate in the Cosmos and in Nature and the Ancient sages and Spiritual Masters saw and knew this and taught these Divine Concepts to mankind since the beginning of time. For us today, walking in tis same revelation and knowledge, we see that we must uphold the Torah, or otherwise we might cease to be righteous. But as long as we keep the Torah, we are righteous.

The Prophets of the Torah warned us about this many times. They often called man wicked.

**Answer for yourself:** When is man called "wicked"? When he did not obey the Commandments of the Torah.

**Answer for yourself:** Are you aware that not once, not once, did anyone in the Old Testament warn the Jews or any man for that example to not fail to "believe in Jesus" or the Salvation Message that will one day connected by Rome to this man called Jesus?

The problem is that Christians do not understand the meaning of the concept "righteousness." They think it means that one has never sinned. Never sinning is almost impossible. The Torah says that *"There is no person on earth so righteous that he does only good and never sins" (Eccl. 7:20)* Rather, the definition of a righteous person is as taught in *Proverbs 24:16: "The righteous fall even seven times and still get up, but the wicked stumble in evil."* Being righteous does not mean that one never sins. It means that after you sin you get back up again, repent, and try again. You keep on trying. That is being righteous. This is again progressive sanctification and the path to Eternal Life and the true Salvation Message of God.

Not only that, but even if you keep on trying, and you don't succeed very well, and you have many sins, you can still be forgiven and go to Heaven. In the Book of Job (33:23) it says that if someone has even only one merit and

1000 sins, he is rescued from hell. So we are not doomed to hell. **That's what Judaism teaches concerning Eternal Life and Salvation, as we see from the Torah.**

**The Christian bible, on the other hand, teaches that there is no repentance after sinning.** Here is what it says in the Christian bible: *For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it would have been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. -- 2 Peter 2:20-21* In other words, if anyone accepted Jesus as savior, and then sins, they are in worse trouble than they were before they accepted Jesus.

**Answer for yourself:** So what then is the advantage of accepting Jesus? It seems better to stay with HaShem! HaShem accepts repentance, and loves all those who turn away from sin, no matter how many times they have sinned and repented. *"For the righteous stumble even seven times, but they get up again!"* **And they are still called righteous!**

And the wicked who repent are no longer called wicked. *Even when I have told the wicked that he will die, but then he repents, and he does justice and righteousness; he returns the collateral when he is supposed to, he repays what he stole, he begins to live by the Laws of Life, and does not do evil, he will live, and he will not die. All the sins that he committed will not be held against him, for he has begun to do judgment and righteousness; he shall surely live. -- Ezekiel 33:14-16*

We see, therefore another fallacy of the Christians, who argue that "sin has separated us from a perfectly holy God." We are not separated from HaShem at all. All we need to do is repent.

But no, say the Christians. Repentance won't work, for some reason that we cannot understand. They claim that "no one can be close to God without Jesus." This is completely wrong. *The righteous live by their own faith. (Habbakuk 2:4)* We do not gain life or atonement by the faith or righteousness of someone else like this Jesus. We are masters of our own fate, because the choice to do good or bad is our own. In Judaism, it is entirely up to you. If you do good, you will get good. If you "choose life" you "get life".

**I suggest that if Christians wish to combat anti-Judaism, Christians must now re-examine their concepts of salvation and Biblical Atonement and recognize Judaism as God's legitimate path of salvation for Jews and "non-Jews" without any belief in the Christian doctrines connect to the "Roman Christ".** Understand that some of these "doctrines" are correct and so tragically wrong. If Judaism has salvific power (to use Christian language), then there is no necessity for a mission to Jews or anyone for that matter whereby we teach a false atonement and the wrong Salvation Message from God as Christianity teaches today due to its indoctrination and forged texts.

**Answer for yourself:** But what are we to do with the New Testament examples of Moses being taught to the "non-Jews" in "every city" as seen in Acts 15:21 21?

*For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)*

**Answer for yourself:** What are we to do with the many, many examples in the New Testament where we find that both Jews and "non-Jews" observed together the Sabbath, Passover, Unleavened Bread, First Fruits, Shavuot (Pentecost), Rosh HaShanah, Yom Kippur, Tabernacles, as well as Paul's example of him teaching the "non-Jews" in Asia to keep the Sabbath Havdalah service, etc.?

**Answer for yourself:** What of the **examples were we find in the New Testament "non-Jews" keeping the Torah along with the Jews after this death of Jesus as depicted in the New Testament?** Did these early "non-Jewish"

believers know something that today as Christians we don't; namely, that it was in keeping this Jewish Torah that they had discovered the "Salvation Message of God" and that is why they kept it? Do you think that they viewed this as a "curse" or "death" of the highest expression of Love of God for them, to show them the way to Him when they die?

Without a doubt in this Torah we find not only the true Salvation Message of God for all mankind but as well this "Pattern of Worship of God" given all mankind in the beginning of time. Accompanying this "Pattern of Worship" in this Torah and Old Testament we also find a distinct and unique message from God as well concerning our Souls and how they are to grow and inherit Eternal Life in this plane of existence. **This "Plan of Worship" and "Plan of Salvation" is laid out in the Biblical Feasts and Festivals of the Jews and their Sabbaths.** These Jewish people and their Rabbis, of all peoples today, have preserved this Ancient Message of God concerning His Salvation for mankind in its purest form which can be seen when comparing this "Message" with the same earlier "Message of Ancient Egypt" and the later altered "Message" of Rome.

So it was at Shavuot, the Day of Pentecost, when God gave the roadmap of "How to be Saved" at Sinai when He gave Moses the Laws and Commandments which comprise the respective Covenants of the Jew and "non-Jew". The Day of Pentecost did not originate with Christianity as many Christians maintain and would like you to believe, but it is the day when the Jews and all Gentile converts traveled to be in Jerusalem to **celebrate the Feast and the giving of God's Law and Salvation Message to all mankind along with this Pattern for His Worship. These Laws given in the Torah were understood by both the Jew and the "non-Jew" as their Covenant responsibilities to God.**

From Luke's account in Acts 2 we see the marvelous timing of God. Thousands of Jews had journeyed to Jerusalem to celebrate the Feast of Pentecost. It was then that the followers of "the Christ" were waiting in the upper room and were filled with the Holy Spirit. There was such a loud noise accompanying this experience, that it attracted the attention of the Jewish visitors who went to see what the commotion was all about. Peter then stood up and preached a bold sermon to this Jewish crowd. This outpouring of the Holy Spirit was taking place on the very day when the **Jews were offering the two wave loaves to God (symbolizing the two peoples of God, the Jew and the "non-Jew") and celebrating the Law symbolizing their dependence on God. One wave loaf symbolized the Jews and the other the Gentiles who would also receive the Holy Spirit in like manner as recorded in Acts 10.**

The Middle Wall of partition between these two peoples were crumbling and would do so until Constantine in the 3rd century when it would be rebuilt and sadly it remains upright today.

**It is this Spirit of the Lord which is given to empower the child of God, now saved as his "personal Passover" through faith, and "cleaned up from his sin through repentance from sin through his observance of his "personal unleavened bread" and resultant obedience to the Law and Commands of God" given him at "his personal Sinai", is now equipped to live throughout his life a victorious life over sin.**

Answer for yourself: What are we to learn from this?

We see from this that we all are to experience in our lives our very own personal Passover, our very own personal Unleavened Bread, and our very own personal Pentecost/Shavuot for this is God's "Salvation Message" for our Souls and in it is the very "Pattern for Worship" of the Creator in both our bodies and Souls. We as Christians were not commanded in the Laws of Noah to keep these Appointed Times with God that occur at these Equinoxes and Solstices but according to Isaiah 56 "we get to" if we "choose those things that please God". I choose to. By examples in the Old Testament we are shown other "non-Jews", long before the Jewish nation, observe and keep these Holy Days, these Appointed Times with God, learning the lessons concerning their Souls and Eternal Life buried deep in these Equinoxes and Solstices. Ancient mankind read God's blackboard of the Sky and Spiritually discerned by observing the motion of the orbs of Heaven, His Sun, Moon, and Constellations, that in Gods' Heaven lies a Salvation Message of God for all mankind that was

brought to earth by the Spiritual Masters of antiquity: ["So Above, So Beneath"](#). This "Message of Salvation" and "Pattern for Worship" of God, first recognized in the Heavens "above" and in Nature "below" the Spiritual Masters of antiquity shared God's Divine Message with mankind and it lies there for your receiving yet today.

It is God's Spirit in us, this "anointing", which empowers the child of God to live the mitzvah and the commands of God in his life. Even Jesus said his yoke was easy. God made it so easy for us if we will lean upon Him and His power in us that enables us to live a Torah obedience and love filled life.

## ROSH HA-SHANNAH, YOM KIPPUR, AND THE FEAST OF TABERNACLES (SUKKOT)

On Rosh HaShanah, God gives us a picture of the "future judgment" of mankind. Judaism teaches, just like Egypt before them, that everyone is judged by God based on his or her actions during the previous year. The resulting judgment is inscribed by God and a person's future is determined for the following year. [Don't lose sight of the over all picture of man being judged by his "deeds" and "actions" and not by his "creeds" as the Romanized Paul teaches us in the New Testament.](#) Though that judgment is inscribed, it is not yet sealed and can still be changed at least for another ten days. For the "non-Jew" the next passage is very important.

*Acts 11:18 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. (KJV)*

God waits until Yom Kippur to seal the book for the year.

**Answer for yourself:** How can a person change their judgment for the better?

**"Repentance, Prayer, and Charity can remove the bad decree."** Notice if you will we are speaking of "deeds" again and not "creeds". This is very important. God looks especially at three areas during the time between Rosh HaShanah and Yom Kippur, the Ten Days of Repentance. By doing teshuvah with true regret for the past and commitment for the future, a person can erase his misdeeds and hence improve his judgment before it is sealed on Yom Kippur. Similarly, by praying with greater concentration before God, and by giving charity with the proper spirit, one can also upgrade one's status. This is how we atone for our sins, through righteous deeds that are the fruits of our obedience of the Commandments and Laws of God as taught by the "Gospel of Jesus" in the New Testament. This is how we prepare our lives to be judged by God at our deaths. We next come to Yom Kippur when our atonement accomplished during our lives is weighted in the balance and judged by God.

As I noted in [Days of Awe](#), by S. Y. Agnon, **Yom Kippur atones only for sins between man and God, not for sins against another person (the Second Tablet of the Law)**. Now you see the importance of repentance and the Second Tablet of the Law and its various Commandments between mankind.

**Answer for yourself:** Now, do you understand [Jesus' answer on Eternal Life asked him by the lawyer where he mentioned only the Second Tablet of the Law](#)?

To atone for sins against another person, you must first seek reconciliation with that person, righting the wrongs you committed against them if possible. That must all be done before Yom Kippur. By Yom Kippur the 40 days of repentance, that begin with the first of Elul, have passed. On Rosh HaShanah God has judged most of mankind and has recorded his judgement in the Book of Life. But he has given a 10 day reprieve. On Yom Kippur the Book of Life is closed and sealed. Those that have repented for their sins are granted a good and happy New Year. Since Yom Kippur is the day to ask forgiveness for promises broken to God, the day before is reserved for asking forgiveness for broken promises between people, as God cannot forgive broken promises between people. Since Yom Kippur is the day to ask forgiveness for promises broken to God, the day before is reserved for asking forgiveness for broken promises between people, as God cannot forgive broken promises



between people. Yom Kippur is a day of "NOT" doing. There is no blowing of the Shofar and Jews may not eat or drink, as fasting is the rule. It is believed that to fast on Yom Kippur is to emulate the angels in heaven, who do not eat, drink, or wash. An important part of the Yom Kippur service is the "Vidui" (Viduy) or confession. The confessions serve to help reflect on one's misdeeds and to confess them verbally is part of the formal repentance in asking God's forgiveness. Because community and unity are an important part of Jewish Life, the confessions are said in the plural (We are guilty). As Yom Kippur ends, at the last hour a service called "Ne'ila" (Neilah) offers a final opportunity for repentance. It is the only service of the year during which the doors to the Ark (where the Torah scrolls are stored) remain open from the beginning to end of the service, signifying that the gates of Heaven are open at this time.

Answer for yourself: What should we learn from this? That repentance from sin, confession, and obedience to the Laws and Commandments of God, just like "the Christ" taught in his Gospel in the New Testament, is the way to Eternal Life and Salvation. All that we do on Yom Kippur is but a picture of the reality that awaits us all at the end of our physical existence.

The last major feast on the Jewish calendar is Tabernacles. It is celebrated in the Fall in the Jewish month of Tishri, which corresponds to the month of September/October on the Gentile calendar.

The Feast of Tabernacles came at the final ingathering of the harvest season. The fruit of the land had been reaped so the people could rest from their labors. It was a time of great rejoicing and was celebrated from the fifteenth to the twenty-first. Then on the twenty-second (the eighth day), there was a special Sabbath which was a day of rest characterized by further rejoicing (Lev. 23:33-41).

*Levi 23:33 (KJV) And the LORD spake unto Moses, saying, 34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month [shall be] the feast of tabernacles [for] seven days unto the LORD. 35 On the first day [shall be] an holy convocation: ye shall do no servile work [therein]. 36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it [is] a solemn assembly; [and] ye shall do no servile work [therein]. {solemn....: Heb. day of restraint} 37 These [are] the feasts of the LORD, which ye shall proclaim [to be] holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: 38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. 39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a Sabbath, and on the eighth day [shall be] a Sabbath. 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. {boughs of goodly trees: Heb. fruit of, etc} 41 And ye shall keep it a feast unto the LORD seven days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the seventh month.*

The primary activity during this feast is the building of booths or shelters (Sukkah). God commanded the Hebrews to build shelters to live in during the Feast as a reminder of how He cared for them during their wilderness wanderings and the fact that they were pilgrims passing through this life (Lev. 23:42-44).

*Levi 23:42 (KJV) Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: 43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your God. 44 And Moses declared unto the children of Israel the feasts of the LORD.*

The shelters were loosely constructed and decorated and the roof covered with branches. This allowed the



Hebrews to see through the roof into heaven and be reminded of an even greater rest and rejoicing when God's hoped for Messiah would rule on the earth. Thus, the Feast of Tabernacles symbolizes the Messianic age.

The Feast of Tabernacles has such universal significance in God's redemptive program, that He requires all nations to go to Jerusalem to celebrate this feast in the world to come (Zech. 14:16).

*Zech. 14:16 And it shall come to pass, [that] every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.*

I, as well as the untold multitudes in the various Messianic Ministries of the world, rejoice to see the many thousands of Gentile believers which are returning to the Biblical Roots of their faith in this day and time as a sign of the prophetic season in which we are living.

## WHAT SHOULD THE BIBLICAL FESTIVALS MEAN TO THE CHRISTIAN?

I am aware that many teach that the Festivals were fulfilled in the life and ministry of the Jesus of the New Testament. Much of that understanding is taken from the Gospel of John and other passages in the New Testament. It is not my intent here to discuss such a matter, but when one undergoes a serious and intensive study of the New Testament and its "forged texts" as compared with the Hebrew Old Testament for accuracy one is saddened by the purposeful gross misapplication of Old Testament passages, purposeful mistranslation of Old Testament passages, and the hundreds of Old Testament passages purposefully taken out of context in the New Testament which are purposefully manipulated to provide "false proofs" that make it appear as if this New Testament Jesus fulfilled the Old Testament prophetic passages and the Biblical Feasts. I used to believe that as well from reading "only" the New Testament, but after years of serious study, where I compared line upon line of Hebrew Old Testament and true Masoretic text from the Jewish Scriptures and not the "altered" Christian Old Testaments with New Testament text, I came to see the error of my previous religious belief system. I had put my faith in the wrong document. Along with that I had the "Wrong Salvation Message" and the "Wrong Pattern of Worship". In light of such a study and the convincing results from it then the bottom line is that we cannot be certain that this Jesus of Rome's New Testament was the Messiah or even historically existed in the first place.

If you find it hard to believe what I just said, then I suggest you purchase only one book and be awakened to the serious flaws in the Christian Bible and the New Testament which has so severely been "added to and taken from" by the Roman Church over the centuries: Antisemitism In The New Testament by Lillian Freudmann. What a book! What a book! What a book! Read it and you will never be the same again and not sorry that you did and then you will not be able to question what I say or write for when you take her challenge and compare the Hebrew texts, line upon line, and precept upon precept with the later Greek and English Christian Old Testaments and New Testament you will see how doctrine after doctrine was altered and changed from the Hebrew; in so doing you will see "another Gospel" created, "another Pattern of Worship" was instituted by Rome, and "another Salvation Message" replaced the only one mankind had known since the beginning of time!!!

## IN SUMMARY...GOD'S TRUE PLAN OF SALVATION

Having said that, then let me explain God's true plan of salvation as seen in the Biblical Festivals as taught in the Bible that a Jew like this Jesus used and believed in the first century...the Holy Tanakh:

- **God makes His salvation available through faith as pictured in the physical salvation of Israel from Egypt at the Passover where God passed over those who responded to Him in faith and**

**obedience. Works accompany such belief for if the Israelites had not responded accurately to their faith and failed to apply the blood to their door then they would likewise had died.**

- **Once we are saved at Passover one comes to Unleavened Bread as it is time to get the "leaven" (picture of sin in the Bible) or sin out of our lives. This is a sanctification whereby we make ourselves through repentance and obedience to the Word of God acceptable vessels for God's Spirit to inhabit. God's Spirit comes to such a one in the fulfillment of Pentecost.**
- **We then leave the first harvest season during the year and encounter the dry period as symbolized by the whole of life of mankind. Once we are saved, cleansed, and filled with God's Spirit, we are equipped to live out our lives where we must deal with the good and the bad as we encounter them in life. Sometimes life is hard as seen in the dry season following Pentecost; yet we have the Spirit of HaShem to comfort and sustain us.**
- **The next Festival is Rosh HaShanah which symbolizes our death at the end of our life. It is appointed for man to once die and then the judgment which is also a second part of Rosh HaShanah.**
- **After the resurrection at Rosh HaShanah and the judgment and reward for believers as well as non-believers, then one awaits final atonement at Yom Kippur.**
- **The only thing lacking is the eternal dwelling of the Spirit of God with mankind at the Festival of Tabernacles. This is the eternal Sabbath where God and man are one.**

**Answer for yourself:** Did you notice that not only did the above plan of YHVH'S salvation make sense, but Yeshua's name was not mentioned once?

**This is only a summary to say the least of what the Biblical Festivals reveal...the Plan of Salvation of God. And if you noticed, this plan is very understandable to the Jew and non-Jew without trying to "force" Jesus to fulfill passages that yet remain unfulfilled. Sadly the Christian Church has not heard this message and yet it is the very core of the whole of the Bible a Jew like Jesus would have! So sad! I thank God above that He put into my heart the love for Him and the desire to study as I have to find these truths and be able to share them with other Christian brothers and sisters who are in Churches that teach them wrong and in so doing likewise teach incorrectly the Salvation Message of God let alone the wrong Pattern of Worship of God.**

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## BET EMET MINISTRIES

*"Hebrew for 'House of Truth'"*

*Craig Lyons M.Div.*

The following is the recommended reading list for students of Bet Emet Ministries. Each of these following books is very important in your study of the origins of the Christian Faith for one or more reasons. If I had it to do all over again instead of the several hundred or so books collected and read over 20 yrs these would be the only books I needed to read to get the total picture of the corruption of "the faith once given the saints". From my viewpoint looking backward I consider each of these books mandatory for ones understanding of the difficult problems which confront us once we begin to study the origin and corruption of early Christianity. I make few promises but I will make an exception at this time: If one undertakes to read as many of these books in the following categories then there will be little that will escape him in his quest for truth concerning the Christian faith, the "Jesus Story", as well as Messianisms within Judaism which originated with Egypt in the beginning of time. This is all the more important when one gets down to the difficult task of trying to reconcile the Jewish Messiah as taught by Judaism and the blurred image of him as found in our depiction of the "Jesus Christ" in the Second New Testament which Rome gave us in refutation of the earliest Gnostic First New Testament which has been so tragically altered today and which so few tragically are aware. Blessings to all in your search for God's truth. These books will reveal to you the different "karast/Christ", or should I say "Jesus" which is found down throughout recorded history: the Mystical, the Mythical, and the Historical. Only two are "true" and one is an absolute falsity due to the tragic loss of the "gnosis" and knowledge of the previous two. Can you guess which one is false?

*A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, the study of Gnosticism as well as Comparative Religions, Astronomy and Astrology, and Archeology, must in the Spirit of Truth and Repentance, be flexible enough to change.*

Blessings.....Craig Lyons M.Div. 2004

### THE PAGAN JESUS:

- The Christ Conspiracy by Acharya S **SIMPLY GREAT**
- Bible Myths and Parallels In Other Religions by T. W. Doane **SIMPLY GREAT**
- Aryan Sun-Myths The Origin of Religion (1899) by Charles Morris **SIMPLY GREAT**
- The Jesus Mysteries by Freke and Gandy **SIMPLY GREAT**
- The Woman's Dictionary of Symbols and Sacred Objects by Barbara Walker **SIMPLY GREAT**
- Jesus: God, Man, Or Myth? by Herbert Cutner **SIMPLY GREAT**
- The Book Your Church Does Not Want You To Read by Tim C Leedom **SIMPLY GREAT**
- The World's Sixteen Crucified Saviors by Kersey Graves
- Pagan Christs by J. M. Robertson

- **The Christ Myth** by Arthur Drews
- **The Astrological Foundation Of The Christ Myth** by Malik H. Jabbar
- **Jesus: Pagan Christ Or Jewish Messiah? A Skeptic's Search For The Historical Jesus** by Lawrence E. Dalton and Shirley S. Dalton
- **The Christ: A Critical Review And Analysis Of The Evidence Of His Existence** by John Remsberg
- **The Jesus Puzzle: Did Christianity Begin With A Mythical Christ?** by Earl Doherty **SIMPLY GREAT**

## **THE BEST PICTURE OF THE JEWISH FAITH & IMPLICATIONS FOR THE NON-JEW (GENTILE CHRISTIANS TODAY)**

- **Where Judaism Differs** by Abba Hillel Silver **SIMPLY GREAT**
- **Understanding Judaism: The Basics of Deed And Creed** by Benjamin Blech **SIMPLY GREAT**
- two volumes by George Foote Moore...**Judaism I and II**
- **To Be A Jew** by Rabbi H. Donin
- **The Aryeh Kaplan Anthology** vol. 1 and II
- **Celebrate: The Complete Jewish Holidays Handbook** by Leslie Koppelman Ross
- **Living Jewish Life: Jewish Traditions, Customs, and Values For Today's Families** by Anita Diamant and Howard Cooper

## **MANSCRIPTS....CORRUPTIONS...THE ORIGIN OF THE BIBLE AND THE CHRISTIAN CORRUPTION OF IT..BOTH OLD AND NEW TESTAMENTS**

- **Let's Get Biblical (plus tape series)** by Rabbi Tovi Singer (<http://www.outreachjudaism.org/>) **SIMPLY GREAT**
- **Antisemitism in the New Testament** by Lillian Freudmann **SIMPLY GREAT**
- **Who Wrote The Bible** by Richard Friedman **SIMPLY GREAT**
- **Faith Strengthened** by Isaac Troki **SIMPLY GREAT**
- **Judaism's Truth Answers the Missionaries** by Beth Moshe **SIMPLY GREAT**
- **History Of The Christian Religion To The Year Two Hundred** by Charles Waite **SIMPLY GREAT**
- **You Take Jesus I'll Take God** by Samuel Levine
- **Is It God's Word** by George Wheless
- **Forgery In Christianity** by Joseph Wheless
- **The Canon Of The New Testament** by Bruce Metzger
- **Putting Away Childish Things** by Uta Ranke-Heinemann

## **THE ESSENE PROBLEM CULMINATING IN THEIR APOSTATE JUDAISM CALLED CHRISTIANITY TODAY**

- **The Essene Christian Faith** by Martin Larson **SIMPLY GREAT**
- **The Essene Heritage** by Martin Larson **SIMPLY GREAT**
- **The Story of Christian Origins** by Martin Larson **SIMPLY GREAT**
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**Answer for yourself:** What will these books teach me?

**These books will help the reader confront the many challenges regarding the orthodox approach to the inherited "Jesus Story" and the history of Christianity and its true origins. These books point their critical finger at many of the rigid dogmas of Christianity as well as the LITERAL interpretation of the "Jesus Story" which has sadly created not only mental servitude with attendant idolatry but at the same time stifled the real understanding of the original Christian message that goes all the way back to the beginning of time in Egypt. If you read these books you will come to see beyond any doubt that the true meaning of Christianity is to be found in the Mystical and Mythological Teachings. These books will help you see through the false traditions inherited in our day and will show you the need for a revival of the effort to discover the esoteric significance of the Christian heritage, to understand the ALLEGORICAL method of Biblical interpretation, and to find behind the myths, legends, dramas, symbols, and allegories, the spiritual vision which they embody as understood by the Ancients. Only in this way will there ever be a new birth for Christianity and an new enlightenment which is no desperately needed in the Christian world comprising over 3 billion people in the world today.**

**I CONSIDER ALL OF THESE BOOKS A MUST....YOUR LIBRARY NEEDS EACH OF THEM OR AT LEAST REPRESENTATIVE FROM EACH CATEGORY.....IF YOU READ THESE BOOKS OR AS LEAST THE "GREAT ONES" THEN YOU WILL KNOW ALL THAT NEEDS TO BE KNOWN...(ALMOST)..BUT YOU GET THE POINT....MOST PROBLEMS WITH CHRISTIANITY ARE DEALT WITH IN THESE BOOKS AND FEW THINGS ESCAPE EXPOSURE IN THESE BOOKS...THEY COVER IT ALL..... needless to say I have many more books that I could recommend...but this is the best of crop.. you might can get some of them inexpensively at <http://www.bibliofind.com> under the "used" book searches.**

**Blessings...**

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- Craig Lyons M.Div

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*Hebrew For "The House of Truth"*



## SO YOU THOUGHT YOU WERE A FOLLOWER OF YESHUA.....YOU MIGHT NEED TO RECONSIDER

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**Disclaimer:** It is important for the reader to understand that in this website, in comparing first century Judaism and their Messiah with later Christianity and their presentation of the Jewish Messiah along with the unveiling of the historical truths concerning the non-Jewish "believer" in the first century, I will use a "literal-historical" approach to the "Jesus Story". If you have studied our other websites then you know that "the Christ" can be interpreted from 3 different perspectives down through recorded history: **"mystical", "mythological", and "literal-historical"**. Only after one has spent a considerable time in dedicated and scholarly studies in such areas as Biblical Judaism, the Jewish Messiah and true Messianic prophecy as taken from the Hebrew Scriptures and not the later forged texts of Rome, manuscript evidences, the history and origin of the Roman New Testament, the Gnostic Paul vs the Roman Paul, the Essenes and their "literal godman", Gnosticism, Egyptian religion and the ancient "Jesus Story", Comparative religion, and Astrotheology can he understand and be certain which two of the above three methods of interpretation of "the Christ" are accurate and factual. Again for purposes of comparing Judaism vs Christianity and the implications that this holds for the non-Jew and "Godfearer" we adopt in this website and for all studies in this website a **supposed "literal-historical" interpretation of "the Christ" as well as the Jesus of the New Testament.** Only in so doing can we adequately contrast the truths of Judaism vs Christianity theology and by so doing follow the train of these Divine Truths back down the corridors of history to the earlier Divine revelations given to mankind by the Creator which were intended for both "Gentiles" and "Jews" as well. I will let you be the judge of the results of such studies and leave to the reader to draw the necessary conclusions as we attempt to

compare Jewish and Christian theological perspectives all the while dealing with the New Testament Jesus in a "literal-historical" manner in order for such an accurate comparison to be done effectively. I will leave the conclusion you draw concerning the Jesus of the New Testament up to you and your personal study of the materials available to us today. Craig Lyons M.Div.

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Let me begin with a quote from the New Testament...from an epistle written to non-Jews like most of our readers.

2 Cor. 13:5

*Examine yourselves, whether ye be in the faith; prove your ownelves.....*

I think that this is a very good idea to prove to ourselves that what we believe is true; in fact I have practiced self-examination of such religious beliefs in light of the facts regarding the "real historical Jesus" for over a decade. Because of such self-examination in light of my discoveries as I combed through 2000 years of Biblical history, culture, as well as in-depth analysis of Biblical language, I have been forced to change much of my religious belief system along the way. It is my desire that this article challenge you to scrutinize your religious beliefs as I have been challenged over the years. May God witness truth to your soul.

**Answer for yourself:** Was Jesus a Christian and would he ascribe today to the vast majority of doctrines taught in his name in churches which go by his name as well?

Well let us investigate. But first we need to set the stage for what is coming next. Try and be as honest with yourself as possible in answering these next questions.

## TO WHICH RELIGION WOULD A PERSON BE A MEMBER IF HE DID THE FOLLOWING?

- Was circumcised on the eighth day.
- Kept Sabbath from Friday sundown to Saturday sundown.
- Attended a synagogue regularly.
- Kept the Biblical Festivals such as Passover, Hag Ha Matzah (Unleavened Bread), Shavuot (Pentecost), Rosh HaShannah, Yom Kippur (Day of Atonement), Sukkoth (Tabernacles) and Hanukkah.
- Was a citizen and friend of Israel and believed Israel is the example for all non-Jewish people in the world
- His Bible contained the Torah, the Prophets and the Writings ONLY!
- Quoted passages as authoritative from the Mishnah (the Oral Law).
- Taught that Deuteronomy 6:4 was the most important commandment.
- Wore a tallith and phylacteries in religious services
- Did not eat unclean foods
- Taught the eternalness of God's Covenants and His Laws
- Taught that faith without works is no faith at all
- Taught that salvation is more concerned with events in the here and now than what occurs beyond the grave

I suppose that most of you came up with the same answer.....you don't have to be a scholar to recognize that one that practiced such a faith does not practice Christianity.....he holds to the teachings of Judaism.

## NOW, LET'S TAKE A LOOK AT ANOTHER PERSON. SEE IF YOU

## CAN IDENTIFY THE RELIGION OF THIS PERSON

- Keeps the Sabbath on Sunday which is the legacy of Sun worship today.
- Attends a church which most likely rejects most things Jewish.
- Keeps Easter and Christmas which were pagan festivals made to look religious to those who don't know the difference.
- Carries a Bible containing an Old Testament and a New Testament which ironically contradicts the Old.
- Stresses a person's beliefs over his actions.
- Teaches that people had to be "saved" by acknowledging a creed or an established set of beliefs in order to go to heaven.
- Teaches that they are not under the law and that the Law has passed away and they are under grace.
- Teaches that the church had replaced Israel as God's people and sees itself as the fulfillment of prophecies given to Israel.
- Teaches that you can eat anything...even Biblically unclean foods
- Attaches no special significance to circumcision

I bet you got the right answer again – a Christian.

## GOING DEEPER THAN YOU POSSIBLY HAVE EVEN GONE BEFORE

Now let's take this discussion one more step by answering this question.

**Answer for yourself:** If a Jew wanted to become a member of a Christian religion could he continue practicing Judaism in the church?

The answer is so simple. You would only have to ask your Pastor that one question to get the answer. Probably in the 99.9% of the cases the answer would be - NO!

## TURN ABOUT IS FAIR PLAY

**Answer for yourself:** If a Christian wanted to become a convert to Judaism could he continue practicing Christianity and the items listed above? Again the answer is rather obvious.

Now, the percentage moves upwards, probably in 100% of the cases the answer would be - NO!

It is very apparent that not only are Judaism and Christianity different religions, they are exclusive in many ways. This reveals an amazing fact which can be seen by asking one very simple question –

## WHICH RELIGION DID JESUS BELONG TO...CHRISTIANITY OR JUDAISM?

- Was circumcised on the eighth day.
- Kept Sabbath from Friday sundown to Saturday sundown.
- Attended a synagogue regularly.
- Kept the Biblical Festivals such as Passover, Hag Ha Matzah (Unleavened Bread), Shavuot (Pentecost), Rosh HaShannah, Yom Kippur (Day of Atonement), Sukkoth (Tabernacles) and



### **Hanukkah.**

- **Was a citizen and friend of Israel and believed Israel is the example for all non-Jewish people in the world**
- **His Bible contained the Torah, the Prophets and the Writings ONLY!**
- **Quoted passages as authoritative from the Mishnah (the Oral Law).**
- **Taught that Deuteronomy 6:4 was the most important commandment.**
- **Wore a tallith and phylacteries in religious services**
- **Did not eat unclean foods**
- **Taught the eternalness of God's Covenants and His Laws**
- **Taught that faith without works is no faith at all**
- **Taught that salvation is more concerned with events in the here and now than what occurs beyond the grave**

Now for the easy part. The answer to the above question is a matter of historical record which is easily attested to by the New Testament itself-- Jesus was a Jew, not a Christian and he was certainly not both. It is clear that Jesus was a practicing Jew who lived a very observant Jewish life-style.

**In fact we cannot find any instance whatsoever where Jesus ever:** Kept the Sabbath on Sunday, attended or affiliated with any group which rejected things Jewish, kept the pagan festival of Ishtar/Easter or the sun god's birthday (Saturnalia...December 25th....Christmas) which were pagan festivals made to look religious to us today, ever taught anything that contradicted the Old Testament as does much in the New Testament, ever stressed a person's beliefs over his actions, ever taught that people had to be "saved" by acknowledging a creed or an established set of beliefs in order to go to heaven, ever taught that people are not under the law or that the Law had passed away and they were under grace alone, ever taught that the church had replaced Israel as God's people, and ever taught that you can eat anything...even Biblically unclean foods.

## **JESUS NEVER RENOUNCED JUDAISM OR QUIT BEING A JEW**

An amazing discovery for any Christian is the fact that there is simply no evidence that Jesus ever renounced Judaism and quit being a Jew. Also, his teachings do not indicate that he ever wanted any Jew to renounce their Judaism and join a new religion. If this revelation every breaks into your conscious mind then you will have to confront Gentile Christianity for what it has actually become despite Jesus's wishes or example set for us.

**Answer for yourself:** How then, did Jesus get credited with the distinct label that he was the person responsible for creating a new religion?

**Answer for yourself:** How did Jesus get credit for creating another religion which opposed the religion and way of life he continued to live...even up to his death?

Let us try to answer questions raised by such an assumption:

## **LOOKING THROUGH THE EYES OF A JEWISH RABBI NAMED JESUS**

**Answer for yourself:** Would a rabbi prohibit circumcision or downplay its significance?

**Answer for yourself:** Would a rabbi change the Sabbath to another day...let alone to the day set aside for sun worship by the pagans?

**Answer for yourself:** Would a rabbi create a replacement for the synagogue?

**Answer for yourself:** Would a rabbi substitute a pagan feast which was clearly idolatrous, Ishtar (Easter), for

**Passover?**

**Answer for yourself:** Would a rabbi want his followers to celebrate the birth of a Roman god (Saturnalia -- December 25)?

**Answer for yourself:** Would a rabbi teach his students to not keep the biblical commandments or that they no longer applied when God already said they were forever?

**Answer for yourself:** Would a rabbi teach Gentiles to hate Jews?

**Answer for yourself:** Would a rabbi add books to the Torah in spite of the warning in Deuteronomy forbidding the changing or adding to the Word of God?

**Answer for yourself:** Would a rabbi replace Deuteronomy 6:4 as the most important commandment?

**Answer for yourself:** Would a rabbi teach Gentiles that it is permissible to eat unclean food when Noah, himself a non-Jew separated animals based on the principle of clean/unclean long before there were any Jews?

*The answer to all the above questions is that a rabbi wouldn't, and that includes a rabbi named Jesus!*

## TOUGH - THOUGHT PROVOKING QUESTIONS YOU NEED TO ANSWER FOR YOURSELF

**Answer for yourself:** If Jesus didn't create a new anti-Jewish religion, who did?

**Answer for yourself:** Who is responsible and what were their motives in [replacing the faith of Jesus with a faith about Jesus](#)?

**Answer for yourself:** Was it the men who acquired leadership after Jesus' departure and the death of the Apostles who did such a thing ?

**Answer for yourself:** Were those responsible for changing the faith of Jesus actually Jews or Non-Jews and were their motives in changing Jewish doctrines consistent with anti-Semitism?

**Answer for yourself:** Did they continue teaching Jesus's message and his gospel or did they change Jesus's message in places, and are you, at the present not yet aware of it at your present level of knowledge?

## THE BOOK OF ACTS PAINTS US A PICTURE WE WOULD DO WELL TO EXAMINE CLOSELY

The book of Acts provides us with some very valuable information too long overlooked by most Christians. Acts 21:17-25 records Paul's return to Jerusalem and his meeting with the leaders of the "church." Keep in mind that these were the men who had been personally taught by and lived with Jesus. Their words provide us with some very enlightening information. The translation given below is based on a cultural and historical methodology. Your translation most probably reflects the doctrines of the Roman church and therefore may differ.

*"You see, brother (referring to the Apostle Paul), how many thousands of Jews have become faithful (observant). All of them are zealous for the Torah (Law). They have been informed that you have taught the Jews of the Diaspora to not keep the Torah, that they should not circumcise their children*

*or live according to the Jewish religion.... Take these men and do the following... so that everybody will know that there is no truth in these reports about your teachings, but that you yourself are living an observant life-style and keeping the Torah."*

## REMEMBERING THAT THIS IS A PICTURE OF JESUS' CHURCH

A quick summary provides us with some very significant information. Understanding that this passage reflects events which occurred long after Jesus's death then I ask you to be truthful to the text as well as yourself in asking yourself this: Is your church producing the same results?

- **Jews who believe in Jesus are becoming more faithful (observant to the Law) because of the message taught by Jesus's followers.**
- **The message of Jesus's church caused adherents to become zealous for the Torah (Law).**
- **The members of Jesus's church kept the Laws of Moses (the Torah).**
- **The members of Jesus's church circumcised their children.**
- **The members of Jesus's church lived according to the traditions of the elders of Judaism (the Jewish religion).**

Notice that Paul did as he was requested - Paul example, at least while he was in Jerusalem under the watchful eyes of the Apostles, wasn't teaching the Jews to abandon their religion. On the contrary, Paul's behavior and example was one as "under the law" and as one who lived an observant Jewish life-style.

**Answer for yourself:** How then could he have been the author of a doctrine that advocated rejecting the law as is ascribed to him by most Christians today?

**Answer for yourself:** Not meaning to over-stress this point, but are you really getting the importance of this message as taught by Jesus's church in Palestine?

## IS YOUR CHURCH PREACHING THE SAME GOSPEL AND MESSAGE AS YESHUA'S CHURCH?

Again looking at Acts 21 for our information.....let us examine what we are taught by this New Testament picture:

- **The message of the apostles caused Jews to repent and become observant Jews who practiced Judaism faithfully.**
- **The apostles were causing Jews to become eager for the Torah and to pursue it with fervor. It is clear that they were not teaching them that "they were under grace and no longer under the law" or that "the law has passed away after Jesus's death" as we have been told today. This one point is in complete opposition to most fundamental teaching of every modern Christian doctrine.**
- **The Jewish members of the early church continued to circumcise their children. In other words, they continued to see themselves as participant's in the Abrahamic Covenant, just as every practicing Jew does today. Their children were Jews, not members of some new mystical religion that replaced Judaism.**
- **The Jewish members of the early church continued to practice Judaism. They did not switch to a new religion.**

## HOW ARE WE TO INTERPRET PAUL'S ACTIONS?

When we look at Paul's actions, after being ordered by James to take several men with him to the Temple, thereby paying for their animal sacrifices in order to prove that he was an observant Jew by bringing blood sacrifices and sin offerings necessary in finishing his Nazarite vow, we are faced with two possibilities: (A) Paul intentionally deceived the apostles and the Jews in Jerusalem; or, (B) Paul's image and/or the teachings attributed Paul may have been altered by the Roman Church a hundred or more years later.

**Answer for yourself:** Did Paul intentionally deceive the apostles by faking his true beliefs when bringing sacrifices in the Temple after Jesus's death?

**Answer for yourself:** If Paul did deceive them, could you put much confidence in his teachings at other places in the New Testament? Remember he already has said that he can become anything to anyone to prove his argument and accomplish his goals.

**Answer for yourself:** On the other hand, if Paul's words were changed by the Roman Church could we base our foundational beliefs on forged documents?

Christianity, almost universally, requires a Jew to convert to Christianity before he can become a member of the church or be saved. This conversion process forces the Jew to renounce his or her Judaism and terminate or redefine many Biblical and Jewish practices.

Having read this article so far, please think deeply while answering these next questions:

**Answer for yourself:** Would your church require a Jew to renounce or stop practicing Judaism if he or she wanted to become a member?

**Answer for yourself:** How many circumcisions have you attended for the children of Jewish members of your church?

**Answer for yourself:** How many of your church's members are Jewish and are zealous for the Torah and are pursuing it with fervor?

**Answer for yourself:** Does your church conduct at least one Torah study per week?

**Answer for yourself:** How many of your church's Jewish members are observant Jews?

**Answer for yourself:** When was the last time you attended a Passover Seder, or a Rosh HaShannah or Yom Kippur service at your church?

**Answer for yourself:** Do you have a rabbi or a minister well educated in the Hebraic Roots of Christianity leading your church?

Your answers to the above questions are probably -- Yes, None, None, No, None, Never and Minister.

I want you take some time to think about the next question before you answer it.

**Answer for yourself:** What would your church require a rabbi to do if he applied for membership?

**Answer for yourself:** Would they allow him to continue to be a rabbi, practice Judaism, teach the Torah, wear his prayer shawl, observe all the Jewish festivals and teach the members that they were under the Law?

**Answer for yourself:** What if that rabbi was Jesus?

Are you beginning to see the truth?

Without a great deal of effort it becomes glaringly apparent that neither Rabbi Jesus, the apostles nor the Paul of Acts 21, would be allowed to join a Christian Church the likes of which we see today. On the other hand, it is

also clear that Rabbi Jesus would not participate in any religion that not only opposes, but is actively dedicated to destroying his Father's religion!

Gentile Christianity has for centuries felt it was given a mandate from God to "save the world." This is the goal and stated mission of Christianity.

## THE SILENT SLAUGHTER OF TRUTH

**Answer for yourself:** How is this mission to "save the world" to be accomplished?

Just ask the Southern Baptist Convention who just last year vowed to win every Jew to Jesus by the year 2000. To put it very simply, the goal is to convert every Jew (non-Christian) to Christianity. The Jewish convert must renounce his Judaism (or any non-Christian religion he may hold), agree to accept the doctrines of Gentile Christianity and oppose any religion that opposes Gentile Christianity.

Instead of a physical holy war (Jihad), Gentile Christianity has engaged in a doctrinal holy war. As I stated above, Christianity is an exclusive religion. Christians are not allowed to simultaneously practice Islam, Buddhism, Judaism or any other religion. Therefore, if Christianity was to attain its goal of "getting every person on the face of the earth to believe in Jesus," including all the Jews, Judaism would be totally destroyed and cease to exist. If this were ever to happen, and I pray it does not, then Christianity would have the dubious honor which Hitler in vain tried to achieve; namely the eradication of not only the Jewish people from the face of this planet, but the total destruction of the true faith of Jesus...Biblical Judaism.

This would accomplish something that the crusaders, the inquisition, Hitler and a number of others have failed to accomplish.

**Answer for yourself:** How do you think a Jewish Jesus would react to the idea that such a mission was being carried out in his name?

This really gets weird when you think about it! Christians base their proof for their ultimate salvation on a Jewish rabbi named Jesus (Jesus), who was an observant Jew who faithfully practiced Judaism. On the one hand, his religion would most probably not allow him to practice modern Christianity. On the other hand, modern Christianity would not allow him to practice its religion without first renouncing his religion -- Judaism!

This should present a very important challenge to every Christian:

*If a Jewish Jesus could not, and would not, practice a religion dedicated to destroying his religion, how can anyone who bases their salvation on Rabbi Jesus participate in and perpetuate it?*

**Answer for yourself:** Would Rabbi Jesus agree with the church's salvation message which is based on such a system? Are you getting the drift of this discussion?

**Answer for yourself:** How did the religion that Rabbi Jesus and his followers practice evolve into what it is today? To begin to unravel this problem lets ask how a religion whose foundational position focused on teaching its members "to keep the Law" became a religion whose main message was that "members are no longer under the Law."

Early Christian writers taught that the Law had been fulfilled with the coming of Jesus. Fulfilled, as they defined it, meant that it had been canceled and therefore was of no importance to Christians. However, to Rabbi Jesus, "fulfilled" meant (1) to keep the Law; and (2) to correctly interpret the teachings of the Bible. There is absolutely nothing said by Rabbi Jesus that would support modern Christianity's doctrine of grace.

Next, the Roman Christian leaders focused on the story of God's unconditional and unending support. However,



they claimed that this was something new and was created when God made a new covenant of grace. Again, this was unknown to Rabbi Jesus and his apostles. Early Gentile Christian leaders and theologians continued to develop their new doctrines from the mid-second century on through the seventh century. As they refined their arguments they became much more antagonistic toward Judaism.

This Gentile anti-Judaic movement spanned almost all of Christianity -- from the Roman African communities represented by Tertullian (160-220 C.E.), to the Iranian monk Aphrahat (300-350 C.E.) of the eastern Syriac Christian tradition, and to Bishop John Chrysostom (349-400 C.E.) in Antioch.

Studies have clearly shown the extent to which leaders of the early church attacked Judaism for its position on the law, calling Jews "slavish adherents to the letter of the law." They claimed that Judaism was allowed to continue to exist primarily as an example of degradation.

**Answer for yourself:** What do you think that rabbi Jesus would have thought about that position?

Origin, the third-century leader of the Christian community in Caesarea, summed up the difference between Judaism's and Roman Christianity's approaches to Scripture:

*"It seems necessary also to explain how certain people by failing to read or understand Scripture correctly have given themselves up to a great many errors, since the way one ought to approach the understanding of divine letters is unknown to a great many people. And so, the Jews, through the hardness of their heart and because they wish to seem wise in themselves, have not believed in our Lord and Savior....*

*Now the reason that those we have just mentioned [Jews and heretical Christians] have a false understanding of these matters is quite simply that they understand Scripture not according to the spiritual meaning but according to the sound of the letter....*

*[But] a person ought to describe threefold in his soul the meaning of divine letters, that is, so that the simple may be edified by, so to speak, the body of the Scriptures; for that is what we call the ordinary and narrative meaning. But if any have begun to make some progress and can contemplate something more fully, they should be edified by the soul of Scripture. And those who are perfect... should be edified by that spiritual Law (Rom. 7:14) which has a shadow of the good things to come (Heb. 10:1), edified by the spirit of Scripture. Thus, just as a human being is said to be made up of body, soul, and spirit, so also is sacred Scripture, which has been granted by God's gracious dispensation for man's salvation."*

This new scheme for reading Scripture, and the charge that Jews miss all but the literal meaning, made for powerful arguments. Origin's dichotomy between "letter" and "spirit," or in other words, between reading biblical materials either at their face value for norms of behavior and as a more generalized stance toward the world, set the stage throughout history for Christians to increase the fervor of the charge of legalism. Legalism became synonymous with Jewish, and therefore was viewed in a negative light. However, the word "legalism" simply means someone that "lives in accordance with or adheres to a legal system."

**Answer for yourself:** What would you call someone who "did not adhere to or live in accordance with a legal system"-- a Christian? The products of this anti-Jewish tradition still shapes the thoughts of over 1.6 billion Christians regarding Judaic law.

I am challenging every Christian to make a decision to return to the religion, teachings and life-style expounded by Rabbi Jesus. **Don't misunderstand what I am saying; I am not advocating adopting and accepting the current "theology or faith" about Jesus; rather, return to the real faith of Jesus and the place within it for the Gentile Godfearer.** As I stated above, according to the book of Acts, your conversion

experience to the faith of the Apostolic church of Jesus as seen in Acts 21 should have made you zealous for the Torah and brought you back to an observant Biblical life-style as defined by the commandments of God.

**Answer for yourself:** Has it?

Becoming a member of Rabbi Jesus's movement should have caused you to become a serious student of the Torah. You should be teaching the Torah to others, especially the flood of Gentiles who are coming to you to be taught.

**Answer for yourself:** Has it?

**Answer for yourself:** Is there any other way for you to be a "light to the Gentiles?"

If you are a Gentile, you will also need to take a very close look at Acts 15. Gentiles who were coming to the movement originated by Rabbi Jesus were given very special instructions. First they were to place themselves under specific laws. For all practical purposes those laws were the Ten Commandments. Of special importance was their keeping the Jewish Sabbath and studying the Torah at the synagogue with the Jews.

Keeping the Jewish Sabbath is something that you can do immediately, however; many of you may find it difficult to locate a synagogue where you will be allowed to study the Torah. For very good reasons, after thousands of years of persecutions, the Jewish community is very cautious. I believe that as Christian Jews return to the synagogue, because of the teachings of Rabbi Jesus, the doors will be opened wider to Gentiles desiring to know the God of Rabbi Jesus.

Two things must be kept in mind as both Jews and Gentile Christians choose to return to the teachings of Rabbi Jesus. First, almost two thousand years of conflict between Judaism and Christianity has left many scars. Both religions have developed reactionary doctrines and theologies. A reactionary doctrine created as a reaction to the another religion's actions or doctrines.

An example would be the Jewish position concerning kneeling for prayer. Because Christians knelt for prayer, the Jews took the position that they should no longer kneel but stand for prayers. Judaism altered its form of worship because of this practice of Christianity. There have been many reactionary doctrines created both between and within both religions. This is an area of research that deserves much attention. I would challenge my readers to consider such a research project.

It must be kept in mind that the Judaism of Jesus is not exactly the same as the Judaism of today. Also, the movement attributed to Jesus is not the same as modern Christianity. Obviously, many things have taken place since the time of Jesus which resulted in the separation and numerous differences between the two religions.

It is of the utmost importance for both Christians and Jews to understand these changes. You must know when the changes were made, identify the people who were responsible for making the changes, and discover why they made them. You must come to an understanding which changes were motivated by inspiration, which were produced by the hunger for power and wealth and which were the results of human frailties such as anger, rejection, fear and hatred.

As you embark on this journey you will quickly come to realize that you have stumbled upon the greatest cover-ups in history.

As you become more acquainted with the truth upon your study you will realize two very important things:

- Leaders, especially scholars, have always been aware of this information and have deliberately chosen to ignore it.
- This information has been virtually within the grasp of every American. In many cases it is as close as an encyclopedia or attainable today through the Internet.

**Today, there are over 2.5 billion Christians on the face of the earth – the vast majority who believe in their heart they are true followers of Jesus, but as I have shown you, are practicing a different religion from which Jesus practiced. If they all returned to the teachings and life-style taught in Acts, we would see a moral and ethical revolution that would literally rock the foundations of the world and no longer would America, touted to be the most Christian nation in the world, be recognized as the world's most violent and law-breaking nation of the world. That should make you wonder what it would be like if Christians really followed the faith of Jesus and if your church would really allow you to be like Jesus.**

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# ISAIAH 56...GOING BEYOND THE LAWS OF NOAH & CHOOSING THOSE THINGS THAT PLEASE GOD...BUT ARE WE?

Often I am asked why as a Christian I keep the Biblical Festivals and the weekly Sabbath. The reason is so simple once you read and correctly understand the whole Bible.

First as Christians we must become aware of the Laws of Noah and the Covenant of Noah as referred to in Acts 15.

This Covenant of Noah is referred to in Acts 15 by James as "necessary" for Gentiles who are becoming grafted into Israel/Church WITHOUT formal conversion to Judaism which had, up to that time, been required for ANY fellowship between Gentiles and Jews religiously, etc. Due to bigotry and hatred by Jews toward Gentiles in the first century, the Jews had enforced and put upon Gentiles what God never did.....the requirement to keep the laws of God which had never been given to them as a people....such as circumcision. Such approach to the non-Jews by bigoted Jewry of the first century was intended to keep the Gentiles separate from the Jews. Circumcision often, for an adult male, meant death due to infection and disease in the first century and this was an effective way to keep these “dogs” as arms length. It worked. God wanted to change this and did so through the effective ministry of the followers of Jesus as seen in the Acts 15 account and the epistle of Galatians. Sadly Christians today when reading Paul (Galatians for example) fail to understand when he says “you are not under the Law” he only is referring to the major issue of circumcision. Such is the ignorance that goes with the lack of sufficient study of the our faith as followers of Jesus.

## THE GODFEARERS....NON-JEWISH BELIEVERS IN GOD

There is a term often overlooked in the New Testament which is of major importance for correct interpretation of the requirements of Gentile believers before God....namely the term "Godfearers." These were Gentiles without circumcision who according to Acts 10:35 are accepted with God...but unfortunately were not accepted among Jews. So you have the background for what comes next.

As James tells us in Acts 15 these 4 of the 7 listed Laws of Noah (containing 66 subsets) were necessary for Gentiles...to be part of Jesus' church (notice that he said this after the cross)!

*Acts 15:28-29 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things [referring to the Covenant and Laws of Noah]; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)*

**Answer for yourself:** Since Acts 15 followed the death of Jesus then I have to ask you: "What has changed since the cross" when James made his decision as being "necessary" and "which seemed good to the Holy Spirit?"

**NOTHING!**

**Answer for yourself:** If adherence to the Laws of Noah were necessary and seemed good to the Holy Spirit for Gentile believers coming to God through Christ and his ministry through his followers then.....what about now?

**Let me remind you that nothing has changed since the crucifixion and this event in Acts occurred over 20 years after the death and resurrection of Yeshua.** Then James says in this recorded event (remember over 20 years after the cross)... **"as Moses is taught in the Synagogue every Sabbath"** thus implying that Gentiles who are turning from idols to serve the living God begin their repentance since coming to God with adherence to the Laws of Noah as the **"minimum required"** and then were instructed in **fulfilling Isaiah 56** where is it recorded for us that Gentiles are to learn to **"choose those things that please God from His Torah which go beyond the minimum [as Moses is taught in the Synagogue every Sabbath]."**

Understand that not all the Law (613 commandments) are applicable for Gentiles and they never were commanded by God to fulfill or obey all 613. Basically they were given 66 within the Covenant of Noah. The joy comes when you understand that **you don't have to do [observe] more, but you get to. Such is the demonstration of your love for God who saves you].**

## ISA. 56..AND GOING BEYOND THE MINIMUM

### **Isa 56:1-6**

- **1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.**
- **2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.**
- **3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree (understand here that we are NOT to be separated from the Israel of God as non-Jewish believers).**
- **4 For thus saith the LORD unto the eunuchs [Eunuch are non-Jews] that keep my sabbaths, and choose the things that please me, and take hold of my covenant (notice that non-Jews kept God's Sabbaths [plural...including festivals and weekly sabbaths and took hold of God covenant with Israel and acquired more mitzvoth and commandments):**
- **5 Even unto them [speaking of the non-Jew] will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.**
- **6 Also the sons of the stranger (again referring to non-Jews), that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;**

***This passage is extremely important for the Christian today for although the Sabbath and Festival commandments were not required for Gentiles in the Laws of Noah (yet it can be shown for example that Abraham knew and***



*observed the Passover for instance), it is implied in Isa 56 and Acts 15 that Gentiles would meet on the Sabbath for instruction in God's Commandments where they could learn and then apply other Sabbaths (festivals) and Commandments to their lives, thus pleasing God, for how can we say we love Yeshua or the Father unless we obey them?*

If one undertakes a serious study of their faith (Christianity) it can be shown, that although not commanded of non-Jews, Abraham and others can be found keeping them. This love for God is demonstrated in their willingness to do what pleases God. It is our hope the same spirit be upon you. But if you are a typical denominational or non-denominational Christian today your experience is anything but the above. You have for your authority a book called the New Testament which in places calls such obedience to these Laws and Commandments a curse and if that was not enough you Church calendar is filled with pagan solar and astral days which have been made to look as if Jesus has something to do with such idolatry.

*Hosea 4:6 6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. (KJV)*

**Answer for yourself:** Is God serious in the above passage and could this ever happen to you once you die and then find out that your "experience" was wrong and that just a little study on your part would have shown the folly of many things in your "Christian experience"?

## WHY HAS NOT YOUR PASTOR TAUGHT YOU THESE THINGS?

Lets look at just one example of "choosing those things that please God" which the New Testament can be shown to teach; but the key is recognizing them and this is almost impossible without a background in Judaism and Jewish Roots of Christianity.

Also in Acts 20:8 is recorded that **"there were many lights in the upper chamber."** Most of us have read this passage over and over our whole lives and just pass right over it moving on to the next passage. For your information this passage is recording for us the **Havdalah worship service** which is a religious **service that ends the Sabbath on Saturday evenings at sunset; thereby .separating the Sabbath Holy Day from secular days.** The Fourth Commandment is:

*Exod 20:8-11 8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (KJV)*

## PLEASE PAY CLOSE ATTENTION

Notice that in Troas, a Greek city, the Apostle Paul is teaching Gentiles to observe Havdalah on the Sabbath evening. In other words followers of Jesus, in fulfillment of the Great Commission were

observing the Sabbath on Friday evening to Saturday evening long after Jesus' death and resurrection. Gentile believers were keeping the Sabbath and not Sunday. Rome will change this with Constantine and since then followers of Jesus have disobeyed the Sabbath and kept days set aside for sun-worship instead. Neglect of the sabbath and sanctification of pagan holy days is considered Idolatry and this is where the vast majority of good Christian people find themselves today; most never find out until they die. Needless to say the experience of the non-Jewish believers in Troas is NOT the experience of most Christians. Why not?

Repeatedly in Paul's trips he entered the synagogue as was his custom, and it was in these Greek cities that Gentiles were attending "church" on the Sabbath. With just a little study you would find out that the early church knew what we do not: namely that Yeshua was crucified on Wednesday afternoon and raised at the end of Friday evening (at the beginning of the Sabbath which is a picture of the world to come where believers in God realize Eternal Life where there is not more death...figures does it not): So much for Catholic tradition and Good Friday when it was Good Wednesday (ha ha)!

*It would be many years after Yeshua's death before Gentiles would later take control of Christianity and change the day of worship from the Sabbath to Sunday.*

Let us look at another example.

In 1st Cor 11:2 Paul thanks the Gentiles in Corinth for “remembering him in all ways and KEEPING the ordinances.” The root word for “ordinances” when traced to the Greek and Hebrew will refer to "divine appointed times"...festivals and Sabbaths.

**Answer for yourself:** Have you forgotten that Isa. 56 spoke of this very thing regarding non-Jews who come to God were allowed to keep such Festivals and Sabbaths so that would not be separated from God people (the Jews)? I hope not because what follows next is another example of the New Testament rightly "divided" where we see such things again taught to non-Jews in the fulfillment of the Great Commission.

Again in Corinthians Paul admonishes Gentiles to "keep the feast" [Passover} because Yeshua was killed on that day.

It is not my intention at this point to embark on who and why the meaning of Jesus' death was changed later by some who deviated from normative Judaism but let me say that Jesus'/Yeshua's death was the catalyst that generated from a Gentile hating Judaism a movement into all the world whereby God's Covenant and Commandments were taken in the Great Commission in the form of the Laws of Noah whereby non-Jews would learn and turn from idolatry to the living God. Had Jesus not died then this momentous event mostly likely would never have happened and the world as we know it would have been vastly different and the Judeo-Christian ethic would be absent from this planet today. Contrary to what most Gentile Christian believers understand today regarding this "Passover" passage of Paul in contemporary Christianity, one should understand that it was through Jesus' death that the salvation of the non-Jew was accomplished because it would be from this ministry that would begin after his death that would come a movement which would go into all the world and take to the non-Jews the Covenants of God and the path for non-Jews to come to the saving knowledge of God. This is the historical understanding of the passages that relate to how the death of Jesus saved the non-Jew. His “blood” was simply a metaphor for his death and his death accomplished what Israel was failing to do at the time, namely, not being a priest to the nations and not bringing their non-Jewish brothers to God. Jesus’ death did this through the missionizing of the world by his followers. So, again, metaphorically, you can understand how non-Jews were saved by Jesus’ blood (or should I say death). Many will dispute this and claim literally that the “blood” saves but this only betrays they lack of adequate

understanding on how the sacrificial system worked. If only one looks to Lev. 17 where it says:

***Lev 17:11***

***11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.***

**Look at the subject of the sentence. I defy anyone to tell me that the subject accomplishing the action (atonement) is not the word "life" and not "blood."** The word "blood" is the **object of the preposition in the sentence.** This realization many years ago awoke me to serious study into the dynamics of the sacrificial system where I surprisingly learned that I had been taught it 100% incorrectly by the Christian Church as well as my pseudo-professional teachers. It is time we learn the truth about Jewish things from Jews who KNOW and literally know Jesus better than Christians (such irony).

Returning to Paul:

1st Corinthians chapter 16:2 states:

**1 Cor 16:2**

***2 (Speaking to non-Jews in Corinth...a Gentile city)...Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.***

One should note that **"day" in most Bibles is in italics** and this means it was **"added" to the text by the Bible society which printed the Bible.** In reality it is saying, by interpretation, **"on the first of the week" or "as the week was dawning."** This refers to the time period when the first of the week was beginning to dawn **(in Hebrew time the day begins at evening and end in the morning the first day).**

***So again reference is again made to a Havdalah service on Saturday evening for non-Jewish believers in Corinth...thus concluding the Sabbath just before the beginning of our Sunday which, according to Jewish time, begins at 6:01 P.M. in the evening.***

Also another example:

In I Corinthians 10:16 it is recorded: is this not the **"cup of blessing"** which refers to the **ONLY** cup of the Passover Seder...other than Elijah's cup at the end of the **Seder**, which again shows us a **picture of Gentiles keeping Passover and the Sabbath.**

**I could go on and on but by now you get the point I hope...we don't have to keep Sabbath....but if it is recorded that Gentiles doing so pleases God in Isa 56..."who keep my Sabbaths...[referring to Feasts and Weekly Sabbaths]" ..then what kind of follower of Jesus are we when we choose not to do things knowingly when they please God?**

**To top this off understand that non-Jewish believers were taught these things by Israel until early in the 4th century when Constantine and Rome would create an official state religion which would destroy the existing "faith once given to the saints...both Jew and non-Jew; and out jumped the golden calf of Gentile Roman Christianity which would lead**

**the way to the official recognition and production of the New Testament some 70 plus years later."**

We at Bet Emet Ministries are dedicated to instructing Gentile believers [Christians] in returning to the hidden truths of the Bible. Today in English we miss so much since few have the skills to rightly interpret this Bible correctly (historically, linguistically, culturally, politically, etc). By God's calling and grace we have been shown these truths which have caused us to repent from the errors in our religious belief system...such errors caused us to have a life-style that was less than pleasing to God in many areas...and this was do the fact that we lacked only knowledge (the Bible says 'my people perish because of a lack of knowledge).

Please understand that these few examples which I have shared is just the tip of the iceberg for Christians. Our texts are full of errors in key places where the crafters of our New Testament took great pains to make sure the Gentile readers would not see nor understand the Jewish Roots of their faith; such was Rome's ploy in creating this New Testament in the first place. I have only touched on just a few examples in this article but please understand that such errors of omission involve other important areas of our faith as well: atonement, Christology, Messianism, Covenants, etc. If you are a serious student or desire to be then our websites can be of great value to you in your desire to learn the truth and ultimately be able to discern the shaft from the wheat in Gentile Christianity.

**I hope this has opened your heart and eyes...and given you a desire to learn how you can live a life more pleasing to God.** If we can be of further assistance to you in sharing our many teachings and newsletters...please let me know and I will include you on our mailings. Watch for our Web Sites. May God bless you and may He cause you to walk in His statutes...shalom!



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# THE EARLY GENTILE CHURCH KEEPS THE PASSOVER FOR OVER TWO CENTURIES UNTIL THE RISE OF CONSTANTINE

**Answer for yourself:** Is there any New Testament passages or historical evidence that will prove that the New Testament Church observed the Passover long after the time of the death of Jesus as recorded in the New Testament?

**Answer for yourself:** Can we prove that the New Testament church kept the Passover ten years after the death of Jesus as recorded in the New Testament? Well let us look carefully at the Book of Acts to see if we can find any clues.

*Act 12:4 And when he had apprehended him, he put [him] in prison, and delivered [him] to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.*

**Answer for yourself:** Were you aware that the New Testament translators, out of all the times they used they translated the Greek word "pascha" as "Passover", decided to use instead of its tradition meaning "Passover" the word "Easter" ONLY in this passage in Acts 12:4?

**Answer for yourself:** Why were they not consistent in translating the word "Pascha" as "Passover" as they have in ALL OTHER INSTANCES OF THE WORD when found in the New Testament?

**Answer for yourself:** Are they trying to cover up the fact that the early church observed Passover instead of Easter which was a pagan fertility festival?

The word "Easter" is a purposeful mistranslation and deception and it not accurate to the text and the intended meaning let alone history. The original Greek word used in the Greek texts of the New Testament is "pascha" which is indeed "Passover" as shown below:

Thayer's Greek Lexicon:

**3957 pascha-**

- the paschal sacrifice (which was accustomed to be offered for the people's deliverance of old from Egypt)
- the paschal lamb, that is, the lamb the Israelites were accustomed to kill and eat on the 14th day of the month of Nisan (the first month of their year) in memory of the day on which their fathers, preparing to depart from Egypt, were bidden by God to slay and eat a lamb, and to sprinkle their door posts with its blood, that the destroying angel, seeing the blood, might pass over their dwellings;
- the paschal supper
- the paschal feast, the feast of the Passover, extending from the 14th to the 20th day of the month Nisan

## GENTILES OBSERVING PASSOVER



Now we shall see what Paul taught the Gentiles regarding the Passover feast with it's new symbols of the unleavened bread and the wine.

*1 Cor 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the [same] night in which he was betrayed took bread: 24 And when he had given thanks, he brake [it], and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink [it], in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

Without question the reference his to the night before the crucifixion refers to the "last supper" which in Judaism was the "last supper" where one could eat leavened bread. Thus the reference to the "sop" dipped we find in the other Gospels. This is the dinner before the Passover Lamb would be offered in the Temple the following day. Paul taught the Gentile Christians in Corinth to keep Passover. Paul spent much of his time in and around the Gentile city of Ephesus in Asia Minor (modern Turkey). Evidently the churches in Asia Minor continued to keep Passover while most of the other "Christian" churches adopted the pagan festival of Easter.

Polycarp was appointed by the Apostles to oversee the Christian church in Smyrna near Ephesus. The early Catholic historian Eusebius wrote about Polycarp...

*"While Anicetus was at the head of the church of Rome [AD 154], Irenaeus relates that Polycarp ... had a conference with Anicetus on a question concerning the day of the pascal feast [Passover] .... But Polycarp also was not only instructed by apostles, and acquainted with many that had seen Christ, but was also appointed by apostles in Asia & was the bishop of the church of Smyrna [Revelations 2:8] .... He also was in Rome in the time of Anicetus and caused many to turn away from the ... heretics to the Church of God, proclaiming that he had received from the apostles this one and only system of truth"* Ecclesiastical History, book IV, chapter 14, in the Nicene and Post-Nicene Fathers, vol.1

What is of major importance for us is that during his time in Rome, Polycarp discussed the celebration of a pagan festival which was the forerunner of present day Easter celebrations - in the place of the Passover feast.

Here's what Eusebius wrote about this meeting....

*"Neither could Anicetus persuade Polycarp not to observe what he had always observed [the Passover] with John the disciple of our Lord, and the other apostles with whom he had associated"* book V, chapter 24

**Answer for yourself:** Did you notice that Polycarp, a non-Jew and Bishop of the Church of Smyrna around 150 A.D. (today known as Izmir), a city on the west coast of Turkey, would not stop observing the Passover and would not observe the pagan festival we call Easter today?

Within 35 years the Passover controversy reared it's ugly head again. Victor, the bishop of Rome, attempted to excommunicate every church that still kept the Passover feast. Eusebius continues on, now regarding this event....

*"But the bishops of Asia, led by Polycrates [a later bishop who succeeded Polycarp], decided to hold to the old custom handed down to them. He himself, in a letter which he addressed to Victor and the church of Rome, set forth in the following words the tradition which had come down to him: 'We observe the exact day; neither adding, not taking away. For in Asia also great lights have fallen*

*asleep, which shall rise again on the day of the Lord's coming, when he shall come with glory from heaven, and shall seek out all the saints. Among these are Philip, one of the twelve apostles ... moreover, John, who was both a witness and a teacher, who reclined upon the bosom of the Lord ... and Polycarp in Smyrna, who was a bishop and martyr.... All these observed the fourteenth day ... the passover according to the Gospel, deviating in no respect, but following the rule of faith. And I also, Polycrates ... do according to the tradition of my relatives.... My relatives always observed the day when the people put away the leaven [in preparation for the Feast of Unleavened Bread]''' book V, chapter 24*

**Answer for yourself:** When did Polycrates, the Bishop of Ephesus, Asia, Minor, write this letter? It is estimated about 196 A.D. which should take our breath away when we realize that now we have two testimonies of the efforts being made by Gentile Church leaders to maintain to "the faith once given the saints" in refusing to change the traditions handed down by the Apostles to the world that required non-Jews as well as Jewish believers to keep and observe the Passover and not switch to the pagan fertility customs called "Astarte" or "Easter"!

*Thus we have historical evidence that for 200 years Gentiles in the true church of God kept the Passover feast even after the pagan feasts has been introduced to Christendom.*

## PERSECUTION OF THE SMYRNA CHURCH

It was prophesied that the Smyrna church would be persecuted....

*Rev 2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; 9 I know thy works, and tribulation, and poverty, (but thou art rich) and [I know] the blasphemy of them which say they are Jews, and are not, but [are] the synagogue of Satan. 10 Fear none of those things which thou shalt suffer: behold, the devil shall cast [some] of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*

This "synagogue of Satan" composed of people who claimed to be Christians (spiritual Jews) but in fact belonged to the apostate church which began even before Constantine!

## PASSOVER IN THE MILLENNIAL KINGDOM

Let's study some Bible proof that the Passover will be observed during the millennial Kingdom.

*Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.*

*Luke 22:15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:*

*Luke 22:16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.*

Meanwhile the New Testament church is commanded to keep the Passover now in this age....

*1 Cor 5:8 **Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (KJV)***

*1 Cor 11:25 After the same manner also [he took] the cup, when he had supped, saying, This cup is the new testament in my blood: **this do ye**, as oft as ye drink [it], in remembrance of me.*

*1 Cor 11:26 For as often as ye eat this bread, and drink this cup, **ye do shew** the Lord's death till he come.*

Here we see examples for us that should teach us that not only did the disciples but the Gentile followers "Jesus" and "the Christ" in Corinth in Asia, Minor, over twenty years after the death of Jesus, were observing the Passover at the admonition of Paul to "keep the feast" with unleavened bread which identifies for us that he was referring to "the Pesach" or "the Passover". Thus the Christian church was expected to keep the Passover feast as part of their worship of God as both history and the texts of the New Testament reveal. The apostles kept the Passover, and certain Christians today are keeping this feast as well and NOT the pagan festival of Easter. Such is pure worship which is not tainted with idolatry and paganism. Shalom.



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## PAUL'S REBUKE OF PETER ...HAS THE NEW TESTAMENT MISREPRESENTED THE TRUTH BEHIND THE INCIDENT AT ANTIOCH?

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# THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #1

**If you are a Christian this article contains the most important piece of information you will ever read. I behoove you to read the whole article if you want to understand the death of Jesus as God intended.**

The facts presented speak for themselves. I pray you will quietly and prayerfully speak to the Father as you read this most enlightening articles. My prayers and blessings are with you.

*For the purpose of coming to a correct understanding of Judaism and the "Sacrificial System" and the dynamics on how it operated the articles in this series will be approached from the viewpoint that the Jesus of the New Testament was a "historical person".*

That might seem strange that I said that we have to assume that the Jesus of the New Testament is a historical person. Let me say for now that is our premise until proven otherwise but in this early study it is necessary to view the New Testament depiction of Jesus/Jesus as a historical person. As our studies advance we will examine this premise in detail but for now we approach all early studies with this as our premise.

As a Christian you have been told your whole life that two great objectives were accomplished by Jesus in his mission to this world.

- **The removal of the curse under which mankind labored as a result of the disobedience and fall**
- **The restoration of men to the image and fellowship of God.**

Both of these things accomplished by the historical Jesus we are taught are essential to mankind's salvation as taught by Gentile Christianity. Christianity teaches that the work of Jesus Christ in reconciling God and mankind is called "the" Atonement; and this doctrine lies at the very heart of the Christian system. **Sadly few understand correctly this very important doctrine, the origin of Christianity's claims, nor can the Biblical teaching on Atonement be understood correctly without a proper understanding of the Hebraic roots from which it came. We are altogether dependent on Old Testament Scripture and Jewish writings for our knowledge concerning the doctrine of the Atonement and can know only what God has seen fit to reveal concerning it by examining thoroughly the Sacrificial System through the eyes of Biblical Judaism.**

Now what I say next is very important to remember as our studies in Biblical Atonement begin because it is the very foundation of what lies behind the death of Jesus when depicted as a historical person; when "allegory" of the "descent, death, and resurrection of God", as taken from the ancient Mystery Religions, is altered at the hands of Rome to become a "literal-historical" event by later Roman redactors of the New Testament. What most don't know as our study of atonement begins is that when one encounters the teachings of Atonement in the New Testament, which were collected and altered repeatedly by the Gentile Church over the earliest centuries by the way, one is reading the "Gentile accounts of the "fallen gods/goddesses" and their "deaths" when this "Life/Spirit/Living Energy descended into matter" and the "Soul" as well as "the Christ or Divine

**Mind" became internalized within humanity". We will come to see later in more advanced studies that the whole idea of the life of this Jesus as an atonement is the replay and repetition of the prior ancient Spiritual Wisdom taken since the foundation of the world which addresses the "descent of gods/goddesses and their allegorical and metaphorical death when Spirit "crossed" over and into "Matter". Notice I said "crossed" as in a "cross" or "intersection" of the Divine Living Energy of the cosmos with "matter". This is where we get the idea of a "cross" in the beginning of time. Behind this idea, replayed over and over since ancient Egypt and all later world nations and religions up and until the rise of Roman Christianity in the 2nd through the 5th century we find this "dying and rising god concept" in every world major religion. This idea of "Spirit" dying in its incarnation into fleshy "matter", needing a resurrection from the dead while humanity yet lives, is the core idea for all later "Atonements" as taken from mystery religions" and is not to be confused with "fulfillments" of Old Testament Scriptures! Now let us look at the New Testament Jesus and his death as an atonement for sin as taught in the Roman New Testament.**

**Our present purpose in this series of articles is to give a systematized account of what the Jewish Scriptures, the Bible Jews like this first century Jesus used. By "Jewish Bible" I refer to the Palestinian Masoretic Text, the Tanakh. It is here we must look for our original teachings concerning Atonement, and show how the dynamics of atonement interrelated with the Sacrificial System and in so doing apply what we learn to the death of Jesus. In so doing we can see, with this unaltered and first hand knowledge of the Sacrificial System and its dynamic workings, just what place and role, if any, that it has in relationship to the death of Jesus as depicted in our New Testaments.**

## **A CHRISTIAN'S UNDERSTANDING OF THE NEW TESTAMENT IS IMPOSSIBLE WITHOUT A THOUGH UNDERSTANDING OF THE TRUE JEWISH SCRIPTURES**

**First of all you have to have the correct text. I used to think I had it as a Christian with my favorite KJV; that is until my studies in Judaism advanced and I began to compare the Hebrew Texts with the later translations of them in both the Greek and later English version. I was broken to my very core as my studies advanced and I say with my own eyes that my Christian Old Testament as well as my New Testament did not read anything like the ancient Hebrew Texts in "key" theological places that separates Christianity from Biblical Judaism. I would find, and we will look at a little later, many of these "purposefully altered, purposefully mistranslated, purposefully misinterpreted, and purposefully taken out of context texts along with pure inventions of Scriptures" that exist in our Christian Bibles; texts altered to further Rome's creative theology and "radical reinterpretation" of the ancient Divine Wisdom. This was necessary on their parts if they were to manufacture a new "Replacement Religion"; a religion which they controlled and to which only they held the "keys" to the salvation of the whole of humanity. It was during Seminary when reading "outside the box" concerning the "Jewish Jesus" that I ran into many books by Jewish authors that challenged me to my very core to investigate for myself these "altered texts" which they were sharing with me on the pages of these books. I could not believe that this could have happened to my Christian Bible in the beginning, so taking the challenge I invested almost a whole year in just comparing texts from the Hebrew Bible, the Greek Septuagint, the KJV Old and New Testaments and tracing the texts down through the centuries of Bible translations. There was not enough Kleenex for my tears streaming from my broken heart when I finally surrendered my apologetic defense of my Christian Faith. I had to face the facts of such eye-opening studies. God knew I had seen this for myself and denying it now would have made me a hypocrite, not a good character trait for a young Baptist boy wanting to be a Pastor. I had to bow my knees to the fact that my **Christian's Old Testament and New Testament quotes of them is different and tragically dissimilar from the true Jewish Masoretic text in over thousands of places; many of which are located at "key" theological positions that were altered in order to deny and misrepresent Judaism and their original Hebrew Scriptures to the unsuspecting reader.** This piece of knowledge should concern you immensely! "Key" earlier Hebrew texts were altered in my Bible dealing with such areas of "theology" like the nature of God, the nature of man, the salvation message from God, forgiveness of sin, atonement, the role of Satan, the frequency of assembly by believers, the role of the Law, the mission of believers to the world, the Biblical Holy days as well as the Sabbath, Messianic**

prophecies, etc. The list seemed endless. I realized that I did not have a "translation" but rather a "free creationism" of Scriptures at the hands of later Roman editors and redactors whose intent was to devise and sell to the world a "replacement religion" other than that taught through Israel, the "light unto the Gentiles". If you want the facts check out: <http://historyofformationofnewtestament.netfirms.com> and in your spare time examine these "key" texts for yourself. **You as a child of God deserve and should demand an accurate translation of these ancient Hebrew Texts and not a falsified free creationism which was long ago adulterated, debased, and "doctored" by non-Jews, who over the centuries, transformed the Hebrew Scriptures and the Jewish faith to suit their plans for world domination through the agency of fear and ignorance.** Enough of this preparation and introduction. If you have been reading our materials we have made this most plain over the years. Now to the purpose at hand.

In one of Paul's most condensed and fundamental statements of Christian teaching we read: ***"For I delivered unto you first of all that which also I received: that Christ (Messiah) died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures," I Cor. 15:3.***

**Answer for yourself:** Even in the corrupt Old Testaments in the Christian Bibles, can you find where the Old Testament prophecies say that Jesus was to die for sin and that he was to be buried and raised on the 3rd day? Go ahead and find it, I will wait and wait and wait and wait for you to find it.

**What? You cannot? No wonder; it is not there anywhere! And please don't read into Isa. 53 the concept of an "individual" when the author from chapter 40 on through chapter 66 deals with a "corporate, collective, and national" Suffering Servant, the nation of Israel, and never one individual.**

We will save the Isaiah study for later. But know that if you try to read into the passages the idea of a single person, like Jesus, you must try to explain to yourself why the Isaiah writer uses interchangeably over and over again from chapter 40 through chapter 66 both "singular" and "plural" pronouns for his sole subject. Even in light of this literary style used for 26 chapters in a row in the Book of Isaiah, a style that consistently shows us upon close examination that the author is not referring to a single individual, then in light of this fact if you still try to make it refer to a single person then understand that you invalidate completely what Isaiah intended we learn from the passage. Doing such a thing as making both "singular" and "plural" pronouns refer to but one person, in this case Jesus, is called "eisegesis" and is reading into the text your pre-formed theology based upon prior conditioning. Let us not do that; the fruit of such is always error. **We are supposed to believe what we can draw out of the unaltered Scriptural texts. The unaltered Scriptural texts must determine our religious beliefs; not our inherited traditions that oppose such unaltered Scriptural texts. Such is exegesis.** I recommend exegesis as you can see and because of my Christian background I must fight daily to limit my eisegesis and preconditioning since childhood as much as possible because so much error is burned into my subconscious. We must struggle and fight for the truth. Such makes one Israel, a word that means "one who struggles with God".

## **IF WE HAD A GOOD KNOWLEDGE OF THE HEBREW SCRIPTURES THEN WE COULD NOT BE MISLED BY BY THE NEW TESTAMENT**

First of all understand that the word "Christ" means Messiah in Hebrew. So according to Paul, in the New Testament passage in I Cor. 15:3 he states in his "gospel" is saying that the Messiah died for our sins. Now Paul either wrote or did not write this. We really don't know since so many of these New Testament texts have been edited for centuries. We do know, and will address it later in a complete website, that the authentic Paul is a Gnostic, not a pro-Roman believer. Paul, being a Gnostic, only believed like other Gnostic "believers" in the indwelling of the Spiritual Krst/Karest/Christ/Messiah. These Gnostic Chrestian believers never accepted during the following 5 centuries a "literal or historical" Christ who supposedly died on a cross for the sins of mankind. That was the unanimous belief of all Gnostics until their extinction by the hands of Rome in the 5th

century. But, as stated before, for practical reasons and to contrast Judaism and their views of atonement with those of later Roman theology, we will assume that Paul is the writer of this above passage for now.

**Answer for yourself:** Does the unaltered Hebrew Scriptures teach Israel to prepare for and accept a Messiah who comes to die for their sins? **No it does not in fact; it teaches just the opposite and this is where the problem lies.** But we as Christians are not aware of this sad fact because our Old Testaments in our Christian Bibles read completely different in "key" doctrinal places from the earlier Hebrew Scriptures. Few Christians are ever enlightened to this fact and die never knowing that their Bibles are simply a fraud and unreliable for "faith or practice".

You might not be able to answer the above question by using only your Old Testament Scripture for now but you will be able soon enough if you continue to study our articles. The Gospel of John in the New Testament states that the ***"Word became flesh,"*** meaning by most Christian interpretation that Jesus, the Messiah, came from Heaven in the form of flesh. Few ever stop to think that this "Word" that "became flesh" refers to the whole of humanity:

***Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)***

Christianity answers the above dilemma two ways: one, there was a time the flesh was "not the Word" and a time when the "Word became flesh" in the Virgin Birth. Without going into detail, the idea which was understood and believed by the first Jewish followers concerning Jesus; that of him "becoming" Messiah at his immersion is just another proof that the Virgin Birth teaching is incorrect. If you would like to have the detailed teachings exposing the errors in the Virgin Birth teaching request them from Bet Emet Ministries and we will be glad to see you get them. **So, important for your understanding now as we study atonement is that according to the texts this Jesus becomes "the" Messiah (Messiah means anointed and we have record of this anointing of Jesus "without measure" at his immersion when he was 30 years old at the Jordan).** Thus this Jesus "becomes the Messiah" at 30 years of age. Incidentally, this is exactly what some of the later Jewish followers of "the Christ" both hoped and believed following the destruction of the Temple after 70 A.D.; namely they, accepting the oral tradition of a "crucified Savior" that failed to fulfill the true Messianic promises in his first coming since Israel did not merit her Messiah, would return and become the Messiah of Israel at his second coming. These were called the **Ebionites**. This branch of Judaism developed long after 70 A.D. and set their hopes upon a yet coming deliverer and many connected such hopes to a slain Messiah how had been among them but not recognized by Israel. Their writings are available today as well as the records of the early Church historians which reveal to us what the earliest beliefs were concerning Jesus before being changed by the Roman Church in the fourth century and following. They, for the most part, never saw this Messiah as a Divine person, only mortal like themselves. It is not my intention to explain in this article why the prophecies of the Jewish Scriptures were not fulfilled nor deal with the fictional creations of "false-fulfilled" passages in the New Testament in this article. We have that information available to those who would desire it at: <http://www.faithofyeshua.faithweb.com>.

## NOW LETS THINK ...

Now let me ask you a question that goes to the very foundation of the core of our beliefs about salvation.

**Answer for yourself:** Accepting for now that the real Paul wrote I Cor. 15:3 and according to this passage that this Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures, then should we not rather try to understand this passage to say that "Christ died because of our sins" instead of "for our sins?"

Critical for our understanding is if Christ's death:



- **Was the result of our sins or if his death atoned for sins?**
- **If Christ's death atoned:**
  - **For ALL our sins or**
  - **If his death atoned only for PART of our sins (Yom Kippur/The Day of Atonement teaches us the truth in this regard), or**
  - **Did his death NOT atone for ANY of our sins?**
- **Should the emphasis be upon Christ's death or rather his life as an atonement for sin?**

We need to look for a second at a very important Scripture, Leviticus 17:11:

*Lev 17:11 11 For the life (Soul) of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood (that contains the Soul) that maketh an atonement for the soul. (KJV)*

Notice if you will that the "life or Soul" is in the blood. The word "blood" in this text is the object of the preposition "in" and is not the subject of the clause nor the sentence. Every complete sentence contains two parts: a subject and a predicate. The subject is what (or whom) the sentence is about, while the predicate tells something about the subject. The subject of the sentence in Leviticus 17:11 is the word "life" which in Hebrew is "nephesh" or the "Soul". It is the Soul which is the active part of the clause and the subject; it just happens to reside in the blood. The clause specifically states that it is the Soul, not the blood, which atones for sin. Take a deep breath! Hebrew contains a lot of "parallelisms" and in these two clauses we find "synonymous parallelism" where the same thing is said twice. We see upon close scrutiny that God gave "it", a modifier of the previous subject "the Soul" as the active agent in atonement and forgiveness of sin, not the object of the preposition which is "blood". We should reflect right now what implication does this new knowledge have upon one new understanding of atonement.

**Answer for yourself:** Do you see that the "blood" is only passive in this sentence and that the Soul is the active agent that obtains atonement? What is the role of blood in this process and why was it thrown upon the altar? We will get to this soon **but for right now understand that the Soul and its thoughts and actions is the ONLY atoning agent that Biblical Judaism ever taught; it is one's life and mind and actions which atones for his own sin; not the sin of another.** Wow, what a shot heard round the world!

Before we get to the very heart of this issue we must come to a better understanding of the Sacrificial System in order to correctly consider if Jesus' death can be understood as a proper sacrifice within the Law and the dynamics within the Sacrificial System and if it truly affected the forgiveness of mankind's sin.

## LAWS OF THE SACRIFICE

The terminology used with regard to the patriarchal age is that of the Torah as a whole; it is unlikely that the same words in Genesis mean something different in the other Books of Moses. Thus, Cain and Abel each brought a "gift" (*minhah*; Gen. 4:4f.), which was usually of a **cereal nature** as brought by Cain (Lev. 2). **Notice this is not a sin offering!** Noah offered up a **burnt offering** ("olah"; Gen. 8:20ff.) and the pleasing odor of the sacrifice is stressed. Job is also depicted as making burnt offerings periodically (Job 1:5) and for specific purposes (Job 42:7-9). The **burnt offerings, signifying complete surrender to God**, were by far the most frequent sacrifices at the Israelite sanctuary. **Again these offerings by Noah and Job were not "sin" offerings and only showed the complete devotion and surrender of the "offerer's" heart to God as he demonstrated and testified to his relationship with God through such "gifts".**

I need to repeat the last statement as it will have major significance as you continue to read.

These burnt offerings [olahs] as seen in Cain, Able, Noah, and Job only showed the complete devotion and



surrender of the "offerer's" heart to God as he demonstrated and testified to his relationship with God through such "gifts".

The Patriarchs normally are said to have "called on the name of the Lord," e.g., Abraham (Gen. 12:8, 13–4; 21:33) and Isaac (Gen. 26:25). The association of this phrase with the building of an altar shows that it refers to **the approach to God through sacrifice**. With Jacob the naming of the specific altar is stressed (Gen. 33:20; 35:7). Once Abraham is said to have offered an "olah" (Gen. 22:13) but Jacob (Gen. 31:54; 46:1) offered "zevachim". **Again these were NOT "sin" offerings NOR were they intended for Atonement.**

**Answer for yourself:** Did you notice that we find no "sin offerings" up through Abraham and his sons? Why not? How did man approach God and obtain forgiveness for his sins if he did not bring "sin offerings"? Hold on, we will get there but let the fact stagger your mind that for thousands of years, even as far as 1,500 B.C.E. man NEVER brought "sin offerings" to God!

Now let us look at "offerings" and "sacrifices" from Moses to Samuel. The covenant sacrifice inaugurating the relationship between the Lord and His people (Ex. 24:3–8) is not paralleled by specific rituals in the Mosaic liturgy. Burnt and peace offerings were first offered and then the blood from them (not from a sin offering) was thrown half against the altar and half upon the people. These were not "sin offerings". In the land of Canaan the Israelites made sacrifices at various places, e.g., at Bochim (Judg. 2:1–5) and Ophrah (Judg. 6:24–26). The human sacrifice of Jephthah's daughter (Judg. 11:30–40) was hardly normative; instead it is pointed out as evidence of Israel's sad spiritual state at that time. The main center for sacrificial ritual was at Shiloh (I Sam 1:3ff.), where faithful Israelites came for an annual festive offering. That the ritual there was highly developed and detailed is proven by the explicit description of malpractice on the part of Eli's sons (I Sam 2:13–17) in taking their portion of the meat before the entrails were burned. However, Shiloh was not the only legitimate place of sacrifice; others included Beth-Shemesh (I Sam 6:14–15), Mizpah (I Sam 7:9), Ramah (I Sam. 7:17; 9:11–24), and Gilgal (I Sam. 10:8; 11:15; 13:9). Family and clan sacrifices were commonplace (I Sam. 16:2–5).

**Answer for yourself:** What should we learn from the above?

***Common to all these instances was "sacrifices" for other reasons than "sin offerings"! This is so very important to grasp! What you need to know is that in the Old Testament the first mention of animal sacrifices for "sin offerings" was **AFTER** the Golden Calf and the sin of idolatry by a people already possessing relational knowledge of the True God***

**Answer for yourself:** Then how did mankind obtain forgiveness of sin up until the Golden Calf and the idolatry associated with it? Can you fathom that mankind on this planet never brought "sin offering" to God up until the time of Moses and the 18th Dynasty of ancient Egypt which is dated to be around 1,350 B.C.E.? Surely mankind sinned from their beginning and must have been given a way of obtaining atonement prior to the Exodus. What was it? Is it still in affect today? Does Judaism teach this? Does Christianity teach this? Well stay tuned!

**[Let us continue in the next article in this series.](#)**

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# THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #2

## THE SACRIFICES OF THE OLD TESTAMENT AS UNDERSTOOD AND INTERPRETED BY THE JEWISH NATION

Throughout the last 1,800 years few if any attempts have been made by Christianity to interpret the dynamics and working of the Sacrificial System correctly. Christianity has seen fit to interpret the Sacrificial System completely different than how the Jewish people and their Rabbis understood it and with good reason. Had they done so and restored the true understanding to the Jewish Sacrificial System and the proper function of "blood" within it then doing so would have totally exposed the incorrect theology adopted by Rome as applied to the death of Jesus as depicted in the Roman New Testament. Without a correct and proper understanding of the Old Testament Sacrificial System the typical Christian will be continually misled in his understanding of Biblical Atonement and literally "thwarted in coming to the truth concerning Biblical atonement as taught by Moses and the prophets. The proposed explanations and interpretations of Sacrifice and of the Sacrificial System can be divided into three categories: symbolic, judicial, and rational.

## SYMBOLIC MEANING OF SACRIFICES

Philo devoted a treatise to the subject of the symbolic interpretation of sacrifices (De Victimis; see Spec. 1:112–256). He pointed out that only domesticated animals and the most gentle birds were suitable for sacrifice and that they had to be free of blemish. But the bird was not the real subject that needed to be free of "blemishes"; it was the person who brother the bird who had to free of sin and blemish. Not the bird, but rather the person bringing the sacrifice must be wholesome in body and soul and this Spiritual condition was "represented" in the being of the bird. The bird without blemish represented the Soul of the person bringing the sacrifice of the bird. The bird contributed nothing to the sacrifice, it was the condition of the Soul that presented itself before God in the offering of the bird solely as the symbolic representation of the Soul. Interesting to note the Soul was always represented in the ancient Egyptian religion as a bird since like the bird the Soul was to "fly to Heaven". This meant for the Jewish people that they had to approach the altar with their soul purged of its passions and viciousness if the sacrifice was to be acceptable by God otherwise it was not acceptable. The condition of the person before he brought the sacrifice was determined by his contrition over his sin, this confession of sin, his repentance of sin, and his restitution to those he has wronged by his sin that determined the actual Spiritual condition of his Soul when he brought his offering; an offering that was but a reflection of his hidden Soul which only God could see (Spec. 1:166/167, 257).

Take notice of the spiritual condition necessary BEFORE the sacrifice was to be presented at the altar. A person's soul had to be purged of sin "IF" the sacrifice was to be acceptable to God.

The reader needs to understand NOW that there were prior Spiritual conditions that needed to be met by

the Soul of those who brought sacrifices before the sacrifice was to be brought to the altar. Now lets pick up with Philo.

The wicked would be rejected, even if they offered hundreds of sacrifices (Spec. 1:271). The actual condition of their Soul in spite of the visible perfect and blemishes offering was the determining factor with God if the sacrifice would be accepted. Only God and the person brining the sacrifice knew the truth. The Rabbis stated that the sacrificial statutes indicated that God is with the persecuted. The ox is pursued by the lion, the goat by the leopard, and the lamb by the wolf. Therefore God commanded, *"Do not offer those that persecute, but rather those that are persecuted"* (Lev. R. 27:5). The requirement that fowl be offered with their feathers symbolized that a poor man was not to be despised. Therefore his offering was placed on the altar in its full adornment, despite the nauseating odor normally arising from the burning of feathers (Lev. R. 3:5). Salt, an indispensable ingredient of sacrifice, was symbolic of the moral effect of suffering, which purifies man and causes sins to be forgiven (Ber. 5a). Judah Halevi declared that the fire on the altar was kindled by the will of God as a sign that the people found favor in His sight and that He was accepting their hospitality and offerings (Kuzari 2:26). Samson Raphael Hirsch explained that the Pentateuch required the person to lay his hands upon the head of the sacrifice to indicate that the "hands" that have become morally weakened "support" themselves on the resolution of the future betterment that is expressed by the offering (his commentary to Lev. 1:4). David Hoffmann declared that sacrifices are symbols of man's gratitude to God and his dependence on Him, of the absolute devotion man owes to God, as well as of man's confidence in Him (Introd. to commentary on Lev. (Heb. ed.), 64–67).

## JUDICIAL MEANING OF SACRIFICES

The juridical approach to understanding sacrifices is put forward by Ibn Ezra (commentary to Lev. 1:1) and to some extent by Nahmanides (commentary to Lev. 1:9). According to them, the sinner's life is forfeit to God, but by a gracious provision he is permitted to substitute a faultless victim. His guilt (not his sin) is transferred from himself to the offering by the symbolic act of placing his hands on the victim; this only transferred one's guilt and not his literal sin.

The reader should understand RIGHT NOW that this is something new he has never heard in his Christian Church. It was the guilt and not the sin that was transferred to the innocent animal. This means that no sacrifice ever would or could carry the sins of another.

But when we get to the New Testament we hear a completely different understanding of the Sacrificial System which the Jewish people and their Rabbis have refuted now for over almost 2,000 years. It is stated in 1 Peter 2:24, *"and He Himself bore our sins in His body on the cross,..."*. This simply is a complete misunderstanding of the Jewish Sacrificial System and the role and function of the representative animal. Never did the animal become the carrier of the sin of the sacrificer because the person brining the sin offering was, according to the Torah, to have previously repented of his sin before ever bringing a sacrifice to the Temple. Has the person obeyed the Word of God he would have previously confessed his sin, been remorseful over his sin, turned and repented from his sin, and done acts of righteousness and charity before ever bringing his sacrifice to the Temple. In so doing he would have stood before God at the altar in the Temple and been in a condition of "sinlessness"; there would have been no sin present in that person's life that any animal sacrifice could have ever carried or bore. This shows us that such a statement in 1 Peter 2:24 is an utter falsehood and a complete purposeful misrepresentation of the Sacrificial System as well as how atonement was ever accomplished in the life of a person.

**Answer for yourself:** What does this say about Jesus being another's sin offering and sacrifice? What does this knowledge of Biblical Judaism and how the Sacrificial System actually operated as well as the role and function of the sacrifice say about Jesus carrying the sins of another as some type of representative sacrifice?

According to the Laws of the Sacrificial System we see clearly that Jesus, a type and shadow of the sacrificial

offerings of the Sacrificial System, could not according to the Laws of the Sacrificial System ever carry the sins of another, let alone the world, as some type of atonement offering. Somebody has purposefully misstated the truth about the role of the sacrifice in the Sacrificial System and related it incorrectly to the death of Jesus. In so doing this errant writer, who surely is not the apostle Peter who, being Jewish, perfectly knew how the Sacrificial System operated, has purposefully clouded the issue of Biblical sacrifice in these New Testament texts. In so doing he has erroneously connected the death of Jesus as sort of an offering and sacrifice which is supposed to bear the sins of the world in his body but that again was never the role or intent of the sacrificial animal; the sacrificial animal was only a symbolic representative of the Soul of the sacrificer at the time he makes the sacrifice. **Here we have uncovered outright purposeful deception on the pages of the New Testament in order to make Jesus' death appear to be an atonement for sin.** Now back to Ibn Ezra.

Christian writers, when later considering the accounts of the Sacrificial System, observed and took note of the pouring out of the blood and the burning of the sacrifice. Failing to understand Lev. 17:11, where we previously saw according to Biblical Judaism and the teaching of the Rabbis that the "blood" was only a "symbol for the Soul", these Christian writers mistakenly believed that the "blood" was the active agent in the Sacrificial process and not the Soul of the sacrificer prior to brining the sacrificial animal. Lost completely to their awareness, either purposeful or unintentionally, is the symbolic representation of the sacrifice with the Soul of the person brining the sacrifice. Missing this most important dynamic of the Sacrificial System, we find many then erroneously interpreting the whole of the Sacrificial System and in so doing writing that "the person should acknowledge that were it not for divine grace he should be the victim, expiating his sin with his own blood and limbs". Many Christian exegetes adopted this explanations and on it built the whole theological foundation of their Church.

## RATIONAL MEANING OF SACRIFICES

Quite different is the rational view of sacrifice advocated by Maimonides. Maimonides held that the sacrificial service was not really of Jewish origin. Maimonides maintained: *"It was the universal custom among all peoples at the time of Moses to worship by means of sacrifices. Since the Israelites had been brought up in this atmosphere, God realized that they could not immediately completely abandon sacrifice. He therefore limited its application by confining it to one place in the world, with the ultimate intention of weaning them from the debased religious rituals of their idolatrous neighbors".*

**Answer for yourself:** Dear one, did you hear that? God was in time to wean His people from the pagan idolatrous forms of worship; some of which that contained animal sacrifices. It is these pagan sacrifices that had incorrectly influenced the people of Israel and God was intending over time to wean Israel away from blood sacrifices.

**Answer for yourself:** What should this say to us?

**This means that over time Israel will come to see that "atonement" was to be obtained ways other than with "blood". That is why we find in the Hebrew Scriptures many different ways other than "blood sacrifices" whereby man can make atonement for his sin.**

**Answer for yourself:** Can you now, having seen the symbolic interpretation of the Sacrificial System and the role of "blood" and the role of the "sacrificial animal", the judicial view of the Sacrificial System, and the rational view of the Sacrificial System, see also clearly that "blood" was never necessary to accomplish true atonement? Can you now see that "blood" was never required as a "active agent" in obtaining atonement but rather atonement was obtained by a living Soul that repents of its sin, confesses its sin, turns and repents from its sin, and active practices acts of righteousness and charity because of its sin? Can you see that such a repentant Soul then has the right to stand at the altar with God and by proxy lay itself on the altar with God in the form of the "blood" of the sacrificial animal (the blood of the animal is its Soul and it is this animal's Soul (its blood) which represents the Soul of the sacrificer placed on the altar with God)?



We should see clearly now that there will come a time in the life of Israel where they will no longer need to bring blood sacrifices but depend on other ways given by God to obtain atonement for their sin. This has happened even before the destruction of the Temple and has occurred now for the Jewish people who no longer have their Temple for almost 2,000 years. Biblical Judaism has known for over 3,000 years that it is not necessary to perform "blood sacrifices" to obtain atonement for sin since they have as well understood correctly that the "blood" served only a symbolic purpose in representing the Soul of the sacrificer at the time that he brought his sacrifice to the altar. It is we Christians who don't know this because most of us know not the slightest things about Judaism. **This needs to change if you ever hope of making sense out of the New Testament and discerning the "truth within it" from the "fiction and falsehoods within it" as well.**

The new service of "confined sacrifice" in one place in the world stressed the existence and unity of God, "without deterring or confusing the minds of the people by the abolition of the service to which they were accustomed and which alone was familiar to them." Maimonides cited the experience of Israel, led not by the shorter way, but by the circuitous route through the land of the Philistines (Ex. 13:17). Likewise, through a circuitous road, Israel was to be led gradually and slowly to a deeper perception of religion and divine worship (Guide, 3:32). He gives the added remarkable parallel that it would be equally incomprehensible for anyone in his generation to suggest that prayer could be offered in thought alone, without the recitation of words.

Abrabanel strengthened the arguments for Maimonides' viewpoint. He explained that only within this framework can it be understood why the Torah limited the Sacrificial Service to one locality while prayers may be recited in all places (Introd. to his commentary on Lev., 2d). Abrabanel cites a Midrash which stated that the Hebrews had become accustomed to sacrifices while in Egypt. To wean them from these Egyptian sacrifices and practices, God commanded, while accepting the sacrifices that had been practiced by His people as influenced by the Egyptian, they were to be offered in one central sanctuary and not in many as were done in ancient Egypt.

**The reader should understand that God was going to do a new thing.** God was to allow the continuation of these "prior sacrifices" but He will instill a new meaning to them that was to be unique to this new people of God who was separating from the ancient Egyptian peoples. This will be seen in the development of a unique personal relationship between the sacrificer and God Himself through the Sacrificial System. You will see how this works when we look deeper into the concept in Leviticus that *"the life is in the blood"*. **God is not concerned about blood, but the life...the soul contained within the blood!**

With the destruction of the Temple and the automatic cessation of the Sacrificial System, it was laid down that prayer took the place of the sacrifices because such ideas are also taught in the Old Testament. The Shaharit service was regarded as taking the place of the morning tamid and the Minhah service, the afternoon tamid. On all occasions when an additional offering was brought, the Musaf prayer was introduced (Ber. 4:1, 7; 26b). One of the rabbis later declared that prayer was even more efficacious than offerings (Ber. 32b). In the wake of the destruction of the Temple these added prayer services functioned as a form of atonement. The typical Christian response is that the Jewish people are without an atonement because they have lost their Temple and can no longer perform "blood sacrifices". Such statements are outright illiterate and betray the uneducated minds of those who speak such error. Such statement only betrays the lack of knowledge of the Hebrew Scriptures which teach several different ways commanded by God for mankind to obtain forgiveness of sin and personal atonement. Let us not forget what we saw earlier: namely, that **God was progressively weaning the Jewish people from animal sacrifices (the physical) with the intent of Spiritual sacrifices such as prayer, repentance, almsgiving, charity, etc.. This is the message of the Prophets!**

## THE SPIRITUAL DYNAMICS OF SACRIFICE THAT WE JUST DISCUSSED ...SEEN IN DETAIL

When the glory of the Lord had entered the tabernacle in a cloud, God revealed Himself to Moses from this place where He would put His Name, according to His promise in Ex. 25:22, in order to make known His will

through Moses to the people. The first of these revelations related to the sacrifices, in which the Israelites were to draw near (korban) to God, that they might become partakers of His grace.

The patriarchs, when sojourning in Canaan, had already worshipped the God who revealed Himself to them, with both **burnt offerings and slain offerings** (we saw this above in the form of "burnt offerings"). We already have seen that the Jewish people are told by their own Rabbis that they were allowed to continue the sacrifices of ancient Egypt do performed these sacrifices thousands of years before the Jewish people ever existed. Whether their descendants, the children of Israel, had offered sacrifices to the God of their Fathers during their stay in Egypt, we cannot tell as there is no Biblical allusion whatever to the subject in the short account of these 430 years. Yet we know from archeology that such was the case: Israel performed sacrifices along with the Egyptians during their stay in Egypt. What is certain is that they had not forgotten to regard the sacrifices as a leading part of the worship of God (**since sacrifice when properly understood is all about the Soul**), and were ready to follow Moses into the desert, to serve the God of their Fathers there by a solemn act of sacrificial worship (Ex. 5:1-3; 4:31; 8:4). Even after the Exodus from Egypt not only did **Jethro offer burnt offerings and slain offerings** to God in the camp of the Israelites, and prepare a sacrificial meal in which the elders of Israel took part along with Moses and Aaron (Ex. 18:12), but **young men offered burnt offerings and slain offerings** by the command of Moses at the conclusion of the covenant (Ex. 24:5). Consequently sacrificial laws of these chapters presuppose the presentation of **burnt offerings, meat-offerings, and slain offerings** as a custom well known to the people over a long period of time and a necessity demanded by their religious feelings. **Understand that sacrifices were not introduced among the Israelites for the first time by Moses by what he learned at Sinai, because animal sacrifices date from the earliest period of mankind. The ancients understood that "life (Soul) was in the blood" and that sacrifice was all about the Soul and its Spiritual condition before God.**

**Answer for yourself:** Are you curious why we have not found one "sin offering" yet and we are up to Moses in our time-line? Why not "sin offering" yet? Has man been out of relationship with God since he had no "sin offering"? No, we see repeatedly "burnt offerings", "peace offerings", and "thanksgiving offerings" being offered since the beginning of the Bible whereby man maintains his relationship with God. All of this mind you without a "blood sacrifice" or "sin offering". That should make you think and only reiterates what I have taught you here. We seen repeatedly that "blood" accomplishes nothing in the Sacrificial System; rather it is only symbolic of a person's Soul and its true relationship with God.

The subject of sacrificial laws in the book of Leviticus was not to enforce sacrificial worship upon the Israelites, nor to apply some sort of a theory concerning the Hebrew sacrifices, but simply to organize and **expand the already existing sacrificial worship of the Israelites they learned in Egypt into an institution in harmony with the covenant between the Lord and His Hebrew people, and in so doing adapt and promote the end for which it was established...communion and fellowship with God.** You need to fully understand what was just said. Read it again please.

But although sacrifice in general reaches up to the earliest times of man's history, and is met with in every nation, it was **NOT** enjoined upon the human race by any positive commandment of God, but sprang out of a religious necessity for fellowship with God. These sacrifices assumed very different forms in different tribes and nations, in consequence of their estrangement from God, and their growing loss of all true knowledge of Him. Their ideas of the Divine Being were regulated by the nature, object, and significance of the sacrifices they offered, and they were quite as subservient to the worship of idols as to that of the one true God.

**Interesting by its absence is any mention of SIN OFFERINGS, PRIESTHOOD, EXPIATION or FORGIVENESS in the PRE-Mosaic sacrifices of the Old Testament....in other words we cannot and do NOT find any mention of "sin offerings" or "priesthood" or "forgiveness offerings" or "expiation offerings" before the Golden Calf incident....more on that soon.**

# ***This is very important and you need to let this fact sink deeply into your Christian theology!***

Mankind knew what we as Christians don't today. God has always told man how he can become "acceptable to God" without blood sacrifices. Biblical Judaism has taught for more than 2,000 years that salvation or repentance from sin cannot be achieved through sacrifice on another's behalf because according to Deuteronomy 24:16: ***"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin."***

Instead of substitutionary atonement as taught in Roman Christianity the Hebrew Scriptures and their Egyptian counterparts have taught for several thousands of years that mankind should be focused during his life upon the requirements of personal repentance. According to Ezekiel 33:11 we see:

***Say unto them: As I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?***

Again, according to Ezekiel 33:19 we see:

***And when the wicked turneth (repenteth) from his wickedness, and doeth that which is lawful and right, he shall live thereby.***

We find the same testimony in the writings of the prophet Jeremiah in chapter 36:3:

***It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return (repent) every man from his evil way, and I may forgive their iniquity and their sin.***

In addition, Judaism focuses on understanding how one may live a sacred life according to God's will in this world, rather than the hope of or methods for finding spiritual salvation in a future one. The Hebrew Scriptures teach that Israel, or the Jewish people, should view their divine obligation to be living as a "holy people" in full accordance with Divine will, as a "role model to the nations," and Judaism does not purport to offer the exclusive path to salvation or the "the one path to God." Accordingly, the implications of the Christian conception of Jesus and its imposed theological meaning to his death not only contradicts the very Hebrew texts themselves upon which Christianity is based but distorts terribly the dynamics of the Sacrificial System and its application to obtaining atonement of one's sin before God.

Man makes himself acceptable to God through faith, repentance, prayer, and acts of righteousness and charity. This being the truth of the whole of the Law, Prophets, and Writings of the Hebrew Scriptures, the same Scriptures that the Gospel of Matthew records that Jesus states that he came not to destroy, then we should begin to see why there are important reasons for the omission of "sin offerings" until 1,350 B.C.E. ***These "sin offerings" were not needed for "forgiveness of sin" nor for "atonement of one's sin" before God; their role according to Biblical Judaism, when correctly understood, were purely symbolic of the person's Soul and its right standing before God.***

[Let us continue in the next article in this series.](#)

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## THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #3

We continue in this third article with our studies into Biblical atonement as well as any relationship it might have with the death of Jesus as depicted in the New Testament.

### **FORGIVENESS WAS NOT THE THEME OF SACRIFICES BEFORE MOSES AND THE GOLDEN CALF - RATHER SACRIFICES REPRESENTED THE SOUL'S FELLOWSHIP WITH GOD**

According to the Genesis account, before the Biblically depicted "fall of man" we find that mankind lived in blessed unity with God. This unity was destroyed by sin, and the fellowship between God and man was disturbed, **thought not entirely abolished**. In the punishment which God inflicted upon the sinners, He did not withdraw His mercy from men; and before driving them out of paradise, He gave them clothes to cover the nakedness of their shame, by which they had first of all become conscious of their sin. Even after the expulsion He still manifested Himself to them, so that they were **able once more** to draw near to Him and enter into fellowship with Him. **This fellowship (NOT forgiveness) they sought through the medium of sacrifices,** in which they gave a visible expression not only to their gratitude towards God for His blessing and His grace, but also to their supplication for the further **continuance of His divine favor**. It was in this sense that both Cain and Abel offered sacrifices [these were burnt offerings and NOT sin offerings...remember?], thought each not with the same motives or in the same state of heart and Soul toward God. **It is important to remember that in reality the offering that is brought to God is symbolic of the Soul so in reality it is the Soul that brings itself as "the sacrifice".** In this sense of fellowship and not forgiveness Noah also offered sacrifices [burnt offerings and NOT sin offerings...remember?].

After Noah's deliverance from the flood; something changed in the offering of sacrifices. Whereas the sons of Adam offered their sacrifices to God from the fruit of their labor, in the tilling of the ground and the keeping of sheep, Noah presented his burnt offering from animals like the clean cattle and birds that had been shut up with him in the ark (those animals would from that time forward would also be assigned to man as food...Gen. 9:3). Noah was probably led to make this selection by the command of God to take with him into the ark not one or more pairs, but 7 of every kind of clean beasts. Noah may have discerned in this an indication of the divine will, that the 7th animal of every description of clean beast and bird should be offered in sacrifice to the Lord, for His gracious protection from destruction by the flood. **Also notice the distinction of "clean and unclean" foods long before the Sinai experience.** Moses, in Leviticus revelation, also received a still further intimation as to the meaning of the animal sacrifices. We see this in a prohibition which God appended to the permission to make use of animals as well as green herbs for food: **"flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. 9:4-5).** **This prohibition to not eat blood is because the flesh still contained the blood as the animal's Soul (remember we saw that the Soul and the "Divine Life of the Soul" actually lives in the blood of the animal according to Leviticus 17:11?).** In this there was



already an intimation, **that in the bleeding sacrifice the Soul/life of the animal was given up to God with its blood.** Therefore, the animal's **blood served as the vehicle of the Soul.** Thus animal sacrifice and the offering of blood became the most fitting means of representing the **surrender of the human Soul to God.** **THIS IS VERY IMPORTANT TO GRASP!** You will quickly come to see over and over again that although we see the word "blood" used over and over again through our Bibles in reality the "blood" was only symbolic of the Soul and the "blood" actually accomplished nothing; rather it was a picture or image of the Soul of the person who brought the animal sacrifice to offer to God.

## **THE SOUL OF THE ANIMAL AS FOUND IN IT'S BLOOD REPRESENTED, WHEN PRESENTED ON THE ALTAR, THE SURRENDER OF THE HUMAN SOUL TO GOD**

It is not the "blood" on which we should focus but rather the "Soul" which is in the "blood". But when all we have ever heard our whole lives from the pulpits of our churches is about the "blood" or "blood of Jesus" we are ill equipped to understand that that this "blood" is but a symbol of the Soul and this "blood" is but the passive part of the Sacrificial System which only testified to the Soul's standing before God. **The Sacrificial System was an outward expression of an "internal condition" of the Soul of the person bringing the sacrifice.** The Sacrificial System only demonstrated the Soul's surrender to God. When the "blood" was placed upon the altar in reality it is the "life in the blood" which was placed on the altar. Thus, this "life" or this "Soul of the offerer of the sacrifice" was placed on the altar in lieu of the animal's Soul since he had laid hands upon the sacrificial animal and this sacrificial animal had become his proxy. **The "blood" of the animal containing its sinless Soul was to be a perfect representation of the current condition of the Soul of the sacrificer since it was given that the sacrificer had previously obeyed the Torah by turning from his sin, confessed his sin, prayed to God about his sin, and repented of his sin and done charitable and righteous deeds before bringing his "sin offering" to the place of sacrifice.** The sacrificer, having done these necessary Spiritual requirements commanded in the Torah, then the Soul of the animal was a perfect representation of the Soul of the person bringing his sacrifice to the altar. The animal was literally the extension of the person bringing the sacrifice. Often the sacrificial animal had been taken from the family's stock and the sacrificer had invested his very life and energy into this animal over its life. Thus, the animal had invested in its very being the very "life" and energy of the sacrificer. The bond between this animal and the scarifier was there. So we see that when the blood of the animal was placed on the altar even more so it was if the very "life" and "Soul" of the sacrificier who had cared for, fed, and groomed this animal was placed on the altar instead.

God would not have a human being sacrifice his life and blood and place it upon the altar as a demonstration of "communion" and "fellowship" with God. Instead with Noah the animal became the symbol that God choose to express "fellowship" between God and mankind. **Beginning with Noah, the animal, instead of the fruits of the ground, was to become the extension of a person's life and his Soul.** The person bringing the animal had fed, groomed, and cared for the animal usually. It was part of his life and his life and his energy had been invested into the care of the animal. So when the "blood" of the animal was taken and offered upon the altar in reality it was the Soul of the animal that was offered, which again according to the Jewish understanding of the working of the Sacrificial System, "represented" the Soul of the person who had invested his life and energy upon the animal. Thus, we see ultimately it was the Soul of the person who brought the animal to the altar which was "symbolically" placed upon the altar in the blood of the animal. Understand the animal was innocent having never sinned. This "innocence" representative of the Soul of the animal was likewise to be pictured in the Spiritual condition of the Soul of the person bringing the sacrifice. **The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed to God about his sin, and made restitution to his fellowman in righteous and charitable deeds if needed BEFORE he ever brought the animal to the altar.** Then when the would be sacrificer had done these Spiritual necessities **PRIOR** to bringing the animal to the altar, then the person's Soul was **AT-THAT-**

**MOMENT** (atonement) in right standing with God and he was accepted in renewed communion with God. He was "one" with God. He had obtained atonement right then, long before the animal was ever brought to the altar. He had obtained right standing with God and acceptance long before the animal was ever taken from the flock. He was forgiven of his sin right then and his repentance, confession, prayer, and restitution had accomplished for him atonement **PRIOR** to the animal and its Soul in its blood was to be offered as his "representative". "At that moment" his Soul was again in right standing and relationship with God. In order to make such a declaration of forgiveness and right standing once again with God to his fellowman and to all, as well to God, then he would have to take an animal and it would be slain and its blood placed on the altar. In so doing, the animal was in its death a **CORRECT PICTURE** of the previous sinner; now being "dead to sin" and alive unto God this "blood/Soul" of the animal was a perfect image at that moment of the Spiritual state of the person {if he had previously before bringing the animal repented, confessed, prayed, made restitution if possible, given alms, etc.}. The animal's Soul (in the animal's blood) was on the altar which was but a symbol and image of the Soul/blood of the sacrificer who, in doing so, was making a testimony of his communion with God.

Besides this, if anyone wanted to eat meat, the animal's Soul had to be given back to God before the flesh could be consumed. So you see in the Sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

Now you know how the Sacrificial System worked in relationship to forgiveness of sin and obtaining atonement.

**Answer for yourself:** How are we to relate this to Jesus' death? Is it even possible according to the theology in the New Testament once knowing now the facts and truth of the Sacrificial System?

## HOW IS JESUS'S DEATH TO BE RELATED TO ALL THIS?

What I just described in the previous study of the Sacrificial System is an aspect of it that we must deal with in relationship with the New Testament theology and teaching concerning the death of Jesus. It appears that, according to the workings of the Sacrificial System, the whole idea of "substitutionary atonement", has hidden meanings and undertones, that impact severely any belief in the death of a substitutionary person for another. We must not get confused at what we learned so far in the above two articles; namely that the "scapegoat" carried only the "guilt" away from the sinner and not his "actual sins". Add to that the role of the "blood" being "passive" and it appears so far that any idea that another person paying the sin debt of another is totally foreign to the Biblical Sacrificial System. This means so far that there is no way the death of a person, let alone even the New Testament Jesus, has anything to do with one's personal sin and his need for personal atonement with God. Just the contrary is what we found, God holds each sinner personally responsible for his "own sin" and has instructed him not only in the Torah but through learned teachers and Prophets of His Word as to how he is to obtain his own personal atonement and acceptance with God. Added to that is the fact that there is no trace of a single "sin offering" throughout the whole of the Hebrew Scriptures until the incident of the Golden Calf which is only 1,350 years prior to the time of the New Testament age.

Up to now you never these few knew concerning the Sacrificial System in relationship to obtaining forgiveness and atonement. But our study is just beginning. There is much more to learn about the Sacrificial System and its possible application to the death of Jesus as we will see shortly. Once knowing these facts and Biblical Truth we will come to see over and over again that the meaning of Jesus' death as taught in the New Testament as being a final atoning sacrifice for the sins of the world seems very tenuous at best or outright incorrect.

Now our study continues. This symbolic representation of the Soul of the animal for the Soul of the sacrificer may possibly have been only dimly supposed by Noah and his sons; but it must have been clearly revealed to the patriarch Abraham when God demanded the sacrifice of his only son, with whom his whole heart was bound up. Notice in the Abraham account that as a proof of his obedience of faith, and after he had attested his faith in his readiness to offer this sacrifice, God supplied him with a ram to offer as a burnt-offering [burnt offerings and NOT sin offerings...remember?]. Again, we must not be confused here as many might become. The

"blood" of the animal was in all respects "symbolic" of the "blood or Soul" of the sacrificer. This we know without any doubt. So with Abraham and Isaac we are concerned only with a "burnt offering". A burnt offering is one that is consumed by fire, and regarded as ascending to God while being consumed. Part of every offering was burnt in the sacred fire, but this was wholly burnt, a "whole burnt offering." The burnt offering was the most frequent form of sacrifice, and apparently the only one mentioned in the book of Genesis. Such were the sacrifices offered by Abel (Gen. 4:3, 4, here called *minhah*; i.e., "a gift"), Noah (Gen. 8:20), Abraham (Gen. 22:2, 7, 8, 13), and by the Hebrews in Egypt (Ex. 10:25).

**Answer for yourself:** What was the purpose or intention accomplished in a "burnt offering"? These offerings signified the complete dedication of the offerers unto God.

Now this is critical. We have seen that at times the Jewish people were deprived of their Temple and no sacrifices could be brought. But we also saw when looking at the dynamics of the Sacrificial System that all of these Sacrifices were "symbolic" of the condition of the Soul, they were but "physical representations" of "Spiritual realities and conditions within the heart and Soul" of the one bringing the sacrifice. So in the absence of the Temple when no burnt offering could be brought a person could let his life become a "burnt offering" before God. Paul states this principle for us in Rom. 12:1:

*Rom 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye (you personally) present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (KJV)*

Here we see that the "transformation of your mind" accompanied by corresponding Spiritual actions and deeds in one's life commanded in the Torah can so transform a person that he and his life actually becomes a "living burnt offering" and a "living Sacrifice" before God. You may not know this but receiving these Spiritual Truths in these articles is a major step for you in this regard. When we are finished with this series in Biblical atonement you, the reader, will have seen for yourself that Rome so "radically reinterpreted" the Biblical Sacrificial System and applied such untruths to the death of Jesus that in spite of what they say in their "one book" there is no way that his death, or the death of any other, has any bearing whatsoever upon the your sins or the sins of other people. Biblical Judaism, to whom was given this Sacrificial System and not Rome, knows better than any how the Sacrificial System actually operated and has maintained there is no way the death of any, let alone Jesus, could atone for the sins of others. This truth has been maintained by Biblical Judaism now for over 2,000 years at the point of Roman swords and in droves they eagerly went to their deaths by the millions rather than accept such a lie about the Soul. This knowledge and Spiritual Truth will go along way in your life in helping you reevaluate the Divine Message of Biblical Judaism vs Roman theology and recovering the truth concerning the operation of the Sacrificial System will help restore to you the real way given by God for the path of the Soul in its efforts to obtain forgiveness and atonement for its sin through faith, repentance, prayer, charity and good deeds as the Torah has always maintained.

So we have so far learned that regardless of what we hear preached in our Church sermons relating the sacrifice of Isaac and how it foreshadowed the sacrifice of Jesus that in reality it was a "burnt offering" and not a "sin offering". Again, because of error instead of truth being taught from our pulpits I could no longer continue my Pastorate as my studies over the early years of my Pastorate began to open my eyes to the deception to which I had fallen since basically I only read for most of my life "one book", the Bible given me by Rome, a book that I was unqualified to interpret correctly since not being a Jew and not knowing the truth about Biblical Judaism. That will all change the first 5 years following Seminary. Using the skill I was given there I applied them daily to come to terms the many problems I saw concerning the "Jesus Story" while there.

**Answer for yourself:** So what does a "burnt offering" have in common with a "sin offering"? Other than they involved "fire" they are completely different and the Isaac story cannot truthfully be used to prefigure the death of Jesus. So now we move on.

We must not make the mistake of comparing apples with oranges here but we seem to always do it since we as

**Christians are terrible uneducated about the Hebrew Scriptures and the Divine Truths within them. Had we been Old Testament Christians first before we became New Testament Christians then we would never make such tragic theological blunders that we do when reading the New Testament. But not having this Old Testament knowledge we err greatly never knowing we are so far from Divine Truths that God intended that we learn that He must be crying over us now.**

**We often hear that Jesus is a type and shadow of the of prior Sacrificial System; a system that was replaced by the death of Jesus according to Rome and the writer of the Book of Hebrews. We hear that the Old Testament sin offering and sacrifices point forward to and are a type of the sacrifice of Jesus Christ (Heb. 9:10). We hear that that the scapegoat and purification rites of the Day of Atonement signify Christ's salvation wrought by suffering and death (Heb. 9:7-14). But all of this is not true to a person possessing the truth and knowledge necessary to understand the intricate dynamics of the operation of the Sacrificial System. If one only hears without understanding "blood this" and "blood that" in relationship to the New Testament texts, like the one below, he can easily be misled to a completely different understanding of the role of "blood" as operational in the Sacrificial System. And even worse he can be led to live a life where repentance and remorse of his sin is not important since he receives a "get out of jail free pass" or a "get out of hell free pass" with Rome's new "radical reinterpretation" of the Jewish Sacrificial System as well as Rome's reinterpretation of the Hebrew Scriptures and their tragic misrepresentation in our New Testaments.**

***Heb 9:12 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (KJV)***

**On the surface this sounds so wonderful; that is until you find out for yourself that blood sacrifices never operated in this fashion nor obtained redemption. It again, as we saw earlier, the Spiritual condition of the Soul long before the sacrifice that determined such redemption. This above statement and passage from Hebrews 9:12, made in a disputed book later incorporated into the New Testament 500 years after the time allotted for the death of Jesus, stands directly contradicted by the facts concerning how the Sacrificial System actually operated and functioned as we have been instructed above. This passage from Hebrews and many others like it in our official Roman "edited and altered collection of reinterpreted and invented Hebrew Scriptures" (like the one above) are absolutely worthless once the reader is equipped with the the truth and facts necessary to correctly understand the Hebrew Scriptures and the operation of the Sacrificial System. Being so equipped then he is in a position to read the New Testament intelligently and spot the "Roman fiction about the Jesus Story" from the "Divine truths that yet remain within it". Such a passage and many others like them that postulate forgiveness and atonement was attached to the death of Jesus as a historical sacrifice and sin offering is not possible in the Biblical Sacrificial System of Israel as well as never taught in the "unaltered" and "unforged" Hebrew Scriptures in the Jewish Tannah. We have to look at our corrupted Old Testament translation to find such "theology" cleverly woven among the Propheets. But all one has to do is buy two more "Bibles", a Hebrew/English one as well as a Greek/English one and compare "line upon line" and "precept upon precept" for himself by comparing the Scriptures in the Hebrew Bible with the corresponding ones in the later Greek translation and the even later English Old Testaemnt translations found in our Roman Christian Bibles. If you do and use Bet Emet's articles as a "pathway" to Divine Truth then you will spot easily such glaring errors. That means dear one what we are reading in our current Christian Bibles, both Old Testament and New Testament is "often" simply not true when compare to the Jewish Bible, the Bible that Jesus would have used and recommended to all. The Hebrew Bible never says that the underpinnings of blood sacrifice, which happen to be remorse of one' sin, confession of one's sin, repentance from sin, prayers to God about one's sin, and one's subsequent acts of righteous deeds and acts of selfless charity and love toward others would ever be changed by the simple application of blood on the altar. Contained in the word "blood" which we read so often on the pages of our Bibles is our mistaken understanding about the Sacrificial System. To come to the truth needed about the Sacrificial System we have to understand even more about how it operated; this being necessary if we are to ever come to the truth about what lies behind the death of Jesus. Know this, that Rome spent 500 years eradicating this Jewish Biblical Truth and understanding of atonement from the minds of mankind and this void of truth concerning the dynamics of the Sacrificial System in Christianity continues today. We need to be "transformed by the renewing of our minds" from the erroneous Roman antisemitic theology of 1,800 years ago.**



God revealed to Abraham with the proposed sacrifice of Isaac, his only son, that *God did not require or accept human sacrifice from His worshipers, but rather the surrender of heart/Soul and the denial of the natural life, even though it should amount to a submission to death itself.*

**Answer for yourself:** The Hebrew Bible condemns human sacrifice. Many passages in the Hebrew Bible state that human sacrifice was a great abomination; these practices were associated with the worship of foreign gods, and were forbidden. Have you ever wondered or thought about why God would not allow or accept human sacrifice in the form of Isaac but was so readily predisposed to sacrifice supposedly His only begotten Son in Jesus? How can God chastise so severely the many pagan nations that offered human sacrifices to false gods in the Hebrew Scriptures when yet He does not follow his own Words in this regard with Jesus? What does God not practice what He preaches? What happened to the God who changes not? Is this again fictional creation of Scripture at the hands of Roman theological creationists in order to create a Replacement Religion to supersede and replace Judaism as a world religion that had invaded even Caesar's household? Is God schizophrenic?

The truth of the matter is that God never asked for nor required nor accepted human sacrifice. Rather, the act of surrender of the sacrificer's Soul to God was the intent of the whole of the Sacrificial System and this surrender of one's Soul was to be perfectly imaged in the animal's sacrifice; and only when presented with the Spiritual motivations of contrition, remorse, repentance, prayer, and righteous conduct and charity would the Sacrifice be a true representation of the current condition of the Soul of the sacrificer. Without this contrition, remorse, repentance, prayer, and righteous conduct and charity that was to occur prior to the sacrifice could the killing of the animal and the presentation of its blood and Soul on the altar be acceptable to God as a true representation of the Soul of the sacrificer. Now you know why God is upset in Isaiah, chapter one over the Sacrifices.

**Answer for yourself:** Can you guess why? Many were only concerned with the externalities of the sacrifice and paid little or any attention to contrition, remorse, repentance, prayer, and righteous conduct and charity. Thus the killing of the animals was meaningless and a gross misrepresentation of the Spiritual condition of the Soul of the sacrificer. These deaths of these innocent animals was a tragic waste of life and God rebukes them for it; not the Sacrificial System per se but the one who misused it and lied to God and their fellowman about the condition of their Soul.

## PURPOSE OF OFFERINGS

The word "korban" is commonly translated either "sacrifice" or "offering", but the truth is that the English language does not possess a word that accurately expresses the concept contained in the word. The word "sacrifice" implies that the person bringing it is required to deprive himself of something in order to satisfy someone else's need, but God finds no satisfaction in inflicting pain or deprivation upon His children. The word "offering" is closer to the mark but it too fails to convey the true meaning of a "korban". "Offering" implies that the Recipient of the gift must be appeased, that He requires a tribute that will somehow appease His wrath or make Him receptive to the entreaties of a supplicant, or that He has a need that can only be satisfied by someone other than Himself. As if God required our gifts! *"If you have acted righteously, what will you have given Him! (Job 35:7);* God does not become enriched by man's accomplishments.

The Hebrew word itself provides the answer. The root of the meaning is **"to come near."** Again the idea carries the concept of fellowship. The person bringing an offering does so in order to come closer to God, to elevate his level of Spirituality thereby approaching God in the Spirit.

Now remember the person brought the animal as a picture of himself in that through his repentance, confession, prayer, and restitution he was "coming near" to God and the sacrifice of the animal and the placing of the animal's Soul on the altar was a demonstration that he, the person bringing the sacrifice, had ALREADY "drawn near to God" and the Soul of the animals was a true picture of



**himself NOW since repenting previously before coming to the altar. The offering was a picture of that Spiritual fact and reality to all the world as well as for God to see Himself!**

When Adam was deposited in the Garden of Eden, his first responsibility was to work it and guard it (Gen. 2:15). That means that Adam was commanded to plant, work, cultivate; everything that was necessary to keep the Garden as a Paradise. Before Adam's sin, man had no need to be a peasant; everything grew for him at God's command, with no need for him to exert himself in any way. It was only after his sin that he was expelled from Eden and required to earn his bread through the sweat of his brow.

**Answer for yourself:** How then was he to work and guard Eden?

The Rabbis teach us that Adam "worked" through the **study of Torah and the performance of positive and negative commandments in the Word of God.** His livelihood would come in return for his obedience to God's will. God will always respond to man's righteousness by blessing his material effort.

**Adam's mission was to make himself an offering to God in his lifetime, by dedicating himself unreservedly to God.** On God's Throne of Glory, there is an image of a man (Ez. 1:10). Every human being has his own image above, his ideal Spiritual self, which represents his goal and his potential. Man's Soul is placed in an earthly body so that he can surmount the challenges of material life and raise himself up to his personal, heavenly self; to unite his earthly self with his higher self. Just as everyone has a body and a Soul, and his mission is to triumph in the eternal struggle of body versus Soul, so, too, many must struggle to live up to the summons of his higher self.

Man is religious yet he sins and defies the Creator and His Word which he says he believe in. He is kind and generous, yet he is sometimes mean and stingy. He is moral, but has lapses in conduct. Whatever man is, he is often inconsistent, and if he is honest with himself, he knows that he is far from living up to his inner image. He wants his body to come closer to his Soul; on a yet higher level, he should also want his Soul to live up to its counterpart on high.

Similarly, there is a Temple in Heaven that corresponds to the Temple on earth. Egypt taught as the cornerstone of their faith and religion that "So Above, So Below". The masters of Kabbalah teach that the good deeds of the people of God accumulate to build a Spiritual replica of that heavenly Temple, and when there are enough such good deeds, the heavenly Temple will come down to the Temple Mount, signaling the end of the exile and the beginning of the perfect world foretold by the prophets. This is similar to the striving of the individual Soul. **There is a higher ideal we must see to capture in our mundane lives.** Possibly it is best expressed by the Psalmist: *"the heavens are the Lord's, but the earth He has given to mankind"* (Psm. 115:16). The Heavens are already Heavenly; God does not need man to improve upon them. But He has given us the Earth that we might **make it Heavenly**, as well. **God gave mankind the Torah as instruction to bring Heaven to Earth through obedience of God's will as expressed in His living Word, the Torah.** This is best expressed through **acts of Loving Kindness (Gemilut Hasadim) and Repairing of the World (Tikkun Olam).** Adam, himself, was the offering, and for him to devote anything less than his maximum to God would have been to steal his Divinely conferred potential and misappropriate it for himself. The sin of eating from the Tree of Knowledge was such a misappropriation because he would be flouting the will of God. **The truest offering is when the owner brings "himself" to God, making himself and his desires subservient to the teachings and guidelines of the Torah.** The symbolism of the offerings is based on this concept; the animal is only secondary.

## REASONS FOR THE OFFERINGS

The function and purpose of the offerings are not concepts that man can grasp rationally. Especially in modern times when anything not measurable, observable, or replicable is questioned and denied, the idea of offerings is not an easy one to understand. It is necessary, therefore, to understand that offerings and sacrifices and their efficacy are manifestations of God's plan and wisdom. They are reality, even though we have never seen them

and have no personal experience through which to know their potency.

We cannot understand why the slaughter of a sanctified animal, the placing of its blood and the burning of its flesh on the Altar; why these acts should bring God's Presence down to earth (accomplish fellowship). Had the Jewish people been asked about the possibility of this happening before they had seen it, perhaps even they would have been skeptical. **But they saw it happen!** They saw the cloud of God's glory descend upon the Tent of Meeting. They saw a heavenly fire descend to their Altar and remain there for hundreds of years. They saw a Divine glow on Moses' face. To them, these were demonstrable, visible, tangible facts.

This is incomprehensible to our rational, scientific minds. But so was the splitting of the atom to rational minds a hundred years ago.

Various reasons for the offerings are given by classic commentators. The reason for the offerings is so profound that it is beyond human comprehension and the best efforts of the greatest of Jewish thinkers can yield only a drop in the ocean of God's intent. We must listen to this great wisdom if we are to come to terms with the death of Jesus as depicted in the New Testament.

## OFFERINGS AS A SUBSTITUTE FOR MAN...BUT WE ALREADY SAID THAT

The offerings were seen to elevate three parts of every human deed: **thought, speech, and action**. When a person sins and then brings an offering, all three of those elements are used to take the sinful use to which he had previously put them, and **transform** it into the instrument of doing God's will. The person bringing the offering performs the commandment of **leaning, by placing his hands on its head and leaning on it, thereby dedicating his strength and activity to God. He purifies his thought and intentions, by confessing his sin**, pronouncing the Spiritual goal that he hopes to attain, or uttering praises to God. As a further way of **purging his sinful thoughts, the innards of the animal**; representing the human organs that are the seat of desire and through, are **burned on God's Altar**. In the case of an elevation-offering, which is completely burned, the animal's feet symbolize the hands and feet with which man ran and acted to defy his Creator. **The animal's blood (containing its Soul), representing man's Soul, was placed on the Altar (notice it is the Soul that is placed upon the Altar; just not the blood).**

Let's look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the **life** [this is the subject of the sentence] **of the flesh is in the blood** [this is the object of the preposition of the sentence], and I have **given it [THE LIFE/SOUL]** to you upon the altar to make atonement for your souls; for it is **the blood [AGAIN THE "LIFE/SOUL" IS IN THE BLOOD REMEMBER?] that makes an atonement for the Soul**. Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"

**Answer for yourself:** Did you know that "blood" was not the subject of the sentence? Did you notice what was? Did you understand before now that it was the "life" or "Soul" that was placed on the altar that accomplished atonement and not the blood?

***In other words it is not the blood that atones, but***

***the “Soul” [LIFE] that atones..a life that repents, is remorseful, prays, confesses sin, makes restitution, gives alms, etc....!!!***

**Answer for yourself:** Are you aware that as a Christian your whole understanding of the Sacrificial System in the Bible is wrong because you have focused on “blood” for atonement instead of the “life” and the “Soul” in the blood which is the real atoning agent? Are you aware that as a Christian your whole understanding of the supposed atoning death of Jesus on the cross is incorrect and is contradicted by the whole of the Hebrew Scriptures, Biblical Judaism, the dynamic workings of the Sacrificial System, and the testimony of the Jewish people and their Rabbis over the last 2,000 years? But, who listens to them, right? We should! Only in restoring the Hebrew Roots of the early Christian Faith can we uncover and recognize the antisemitic lies of Rome in our Bibles today.

**BUT WHAT ABOUT ISAIAH 53....ISN'T IT ABOUT JESUS BEING OUR SACRIFICE?**

Well here I got news for you. Isaiah chapter 53 in the Hebrew Scriptures is not about Jesus. I know that is hard for you to listen to let alone swallow for now but we will examine this in detail later. For now know that Isaiah chapter 53 is not about what you think nor does it actually say what you think it does in the “unaltered Hebrew”. Again we can make any text say what we want if we want to change it and change it Rome did. The Hebrew Book of Isaiah, when compared with later Greek and English translations, is estimated to have at least 6,000 alterations. Again, what we are reading in our Christian Bibles is a very tragic purposeful mistranslation and misquotation and outright evil translation of the original Hebraic Book of Isaiah. The cover up by Rome is extensive and this was reiterated to me over and over again during the first 7 years after Seminary where I became a detective intent upon recovering the truth about my Christian Faith. This is why I spend so much time on the text. The Hebrew Bible of the first century which the Jewish people used and read did not read anything like our Christian Old Testament in hundreds of places. Isaiah is but one of many examples which have been later altered by Rome for “theological agendas”. Let me preface what comes next. The writer of Isaiah, chapters 40-66, uses both “singular” and “plural” pronouns interchangeably all the way through these 26 chapters in describing the corporate nation of Israel. Never does he refer to be a single person. Given this understanding now let us read what is below which is taken from the true Hebrew Massoretic text, called the Tanakh. Here is verse 10 of Isaiah 53:

Isa. 53:10 states “HaShem desired to oppress him and He afflicted him; if his Soul would acknowledge guilt...”

**WOW!**

**That sure is different from what your Christian KJV Bible says:**

Here is the KJV “translation” or should I say “free creationism” of Isaiah 53:10 as taken from the Jewish Bible and the Hebrew Scriptures:

**10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his Soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. (KJV)**

Again, pronouns like "his" and "him" refer to the corporate nation of Israel. Understanding this then we see that it is the Souls of the people who become an "offering" for their own sin. We will see this in great detail when we get to Isaiah 53.

*Simply said, this Christian translation has been "Jesusized" by having the word and concept of "guilt removed" from the verse, for in Christian "theology" Jesus can have no guilt if he is to be one's atonement and many try to make Jesus the subject of the passage and the singular pronoun used when the real uncorrupted Hebrew Scripture define the suffering servant as the corporate nation of Israel and not one individual*

This is Earth-shattering to the very foundation of Christianity and its atonement dogmas. We have been fed a pack of lies by Rome over 1,800 years ago and few know it today because they never read or compare the Bible that Jesus would have used with the one they do! This has tragic implication not only for your Soul but the whole of the Christian Faith as it now stands; a Replacement Religion without a true Covenant before God. Back to the subject at hand.

*In one of the greatest passages in the Bible, we are told by Isaiah the prophet that if the "Soul" of the "suffering servant" would acknowledge guilt...confess sin, pray, repent...*

**Answer for yourself:** If the passage is about Jesus, our supposed sacrifice, what kind of guilt does he have? What is his sin? Who atones for him?

**Answer for yourself:** What do you do when you acknowledge guilt?

You confess your sin, you pray, you repent and then your life becomes a living Sacrifice of obedience to the Torah which teaches the Soul of man how to live a life of good deeds and perform acts of righteous charity. Such is love, such is God. This is the subject of the verse. You literally turn around your "life". Your life changes direction; your mind is transformed as is your life from sin to righteousness. You no longer continue your sinister ways. Now you can see how such a life, after repentance and confession of sin, was understood, even as the Christian Bibles say: "Soul/life an offering for sin"! One's life, when turned to God and away from sin, was the atonement that Leviticus 17 speaks about. Jesus has nothing to do with this now would he; he says he came NOT to do away with the Law and this refers to the Law of the Sacrifice which make up 2/3 of the whole of the Old Testament! Think!

**Answer for yourself:** Could we have missed this Divine Truth and understanding when looking at the death of Jesus being previously conditioned since childhood to think that "blood atones" when we now have learned that it actually does not and is only a "passive" agent in the Sacrificial System?

While this procedure (placing the animal's Soul on the alter in substitute for your Soul by placing the animal's blood on the altar instead of your blood) is being accomplished with one's offering, the sacrificer meditates upon his sin, for the offering service teaches him graphically that he has sinned against God with body and Soul. He contemplates that justice would have dictated that his human body would have been required by God to be burned on the altar as a penalty for his sin but instead God allowed the animal's body to suffice since the sacrificer was expected by God to have repented of his sin previously before bringing his animal to the altar. Instead, by proxy, and since the sacrificer had expressed remorse for his sin, repented, prayed and accomplished good deeds and acts of charity then his body was not required by God as a penalty for his sin. Now God desired his Soul and through the animals sacrifice then the animal's blood and his Soul could be

placed on the altar in communion with God and in so doing represent to God the Soul of the person bringing his offering in repentance to God. Now the person's **Soul** (his life in his blood according to Lev. 17:11) would now be required and accepted by God through the symbolic representation of the animal's blood being placed upon the altar. It is only God's graciousness that permits the animal to become the substitute for the repentant sinner. But since having previously repented, previously confessed his sin, previously been broken over his sin, and previously having prayed and done acts of righteous deeds and loving kindness his death and the destruction of his body on the altar before God is no longer required; now his Soul is welcomed on the altar with God and is placed there in proxy through the "blood/Soul" of the animal. This is how the Sacrificial System worked; this is the knowledge that all Christians need to know in light of the later theology that developed around the death of Jesus as the atonement of the sins of the world. This knowledge and proper understanding of the Sacrificial System topples the Roman atonement dogma they created around Jesus.

Then, parts of the offering are given to the Kohanim (priests/teachers), so that those who dedicate their lives to study and teaching of the Torah are sustained through sacrifice and so that the people will pray for those who bring them the truths of God's Word. It is an act of supreme graciousness that God is prepared to accept an offering from us instead of punishing us directly for our misdeeds. **This is why the offerings are described throughout Leviticus as a "satisfying aroma to God", because God is pleased when His children, His Souls, repent and seek to change their lives for the better and imitate God their Father! A son should be like his Father.**

**When one brings an offering with such noble thoughts he has truly made *himself* an offering and a "Living Sacrifice".** But sin offerings do not have to be always bloody. The Sages of Israel have said of one who brings a humble "meal-offering", it is as if he had offered his own life upon the altar. This is the same thing that occurs with the blood sin offering. We will get to these deeper truths soon as our study advances. The person bringing his meal-offering likewise raised his mundane desires and makes his Soul likewise worthy of being placed on the heavenly altar.

**[More to follow as we look deeper into the Sacrificial System.](#)** Shalom.

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# THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #4

## WHAT PICTURES CAN WE NOW SEE MORE CLEARLY AS CONTAINED IN THE SACRIFICIAL SYSTEM OF ISRAEL?

Let us not forget what we just have learned. It was the Soul of the animal as found in it's blood, which when presented and placed on the altar in the Sacrificial System as a sacrifice to God which was at the same time a true picture of the Spiritual condition of the sacrificier's Soul which had previously repented, shown remorse over his sin, confessed his sin, prayed to God about his sin, and performed deeds of almsgiving and other righteous deeds which was only then accepted by God as an atonement for sin according to the Hebrew Scriptures and as attested to over for over 3,000 years of Jewish history. Such a procedure of repentance, remorse over sin, prayer, and subsequent righteous deeds as commanded in the Torah was the only way for atonement for sin. Such actions by the sinner was understood by God as the surrender of that person's Soul toward Him. When accomplished by the sinner then his Soul was accepted by God as an atonement for his own sin and then and only then could he rightfully make a declaration through the Sacrificial System that his Soul was in "right standing" with God and this was done by bringing the "blood/Soul" of the animal and placing it upon the altar as a substitutionary representation of the condition of the Soul of the sinner having obeyed the conditions in the Torah concerning obtaining atonement for the sin of his Soul. This is key to the Sacrificial System and the role of "blood" within it which escapes a traditional Christian when reading the Bible. Seeing the numerous times that "blood" is mentioned in both the Old and New Testament often leads us astray from the true function and role of "blood" in the Sacrificial System without the above understanding. Coupled with this is the life-time of hearing sermons in our Churches which totally misrepresents the role of "blood" in the Jewish Sacrificial System and one can see for himself how we come away from such instruction with a completely erroneous understanding and interpretation of the role of "blood"; especially as it relates to the death of Jesus which we are consistently told is the "only" atonement for our sin and our faith and trust in his death is our only way to Heaven. Funny, that the Jewish people and the Rabbis, to whom this Sacrificial System was given in the first place and operated by them for thousands of years, refuse to accept and believe such a teaching about their own Sacrificial System. It should appear to you that if anyone is qualified to both understand and teach about the Sacrificial System correctly then it is the Jewish People and their Rabbis and scholars and not Roman Catholic Monks which created this "Jesus theology" in the first place.

As we have seen it is not the "blood" but the "Soul" in the blood which demonstrates its surrender to God. Later when the blood of the animal is placed on the altar following the hands of the sacrificer being laid upon the animal brought to be sacrificed that actually it is the "blood" or the "Soul of the offerer of sacrifice" which is representatively placed on the altar in lieu of the animal which served only as a substitute for the person who brought the animal to the altar. The animal was literally the extension of the person life who was bringing the sacrifice. God would not have a human sacrifice his life and blood and place it upon the altar as a demonstration of "communion" and "fellowship" with God; God does not desire the death of His children. Instead the animal was the extension of the person's life and in such a way the person's actual "life" and Soul was placed on the altar through the animal's blood. The person bringing the animal had fed, groomed, and

cared for the animal usually most of the animal's life. Literally, the animal was part of his life and his life's energy had been invested into the care of the animal. So when the "Soul" of the animal was taken and offered upon the altar in the release and placing of the animal's blood on the altar, then the person by proxy was represented on the altar in communion with God, not the animal. Understand the animal was innocent having never sinned and it served as perfect picture of the present condition of the Soul of the sacrificer who had repented of his sin prior to coming to the Tabernacle or the Temple. This Sacrificial procedure was supposed to be a picture of the Spiritual position of the person bringing the sacrifice. The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed, and made restitution to his fellowman if needed BEFORE he ever brought the animal to the altar. Then when he had done these spiritual necessities as commanded and taught in the Torah PRIOR to bringing the animal to the altar, then the person's Soul was AT-THAT-MOMENT (atonement) right with God. He stood before God, priesthood, and mankind forgiven and his prior repentance, confession, prayer, and restitution had accomplished for him atonement PRIOR to the animal being offered. "At that moment" his Soul was again in right standing and relationship with God and this mind you was long before he cut the animal from his flock and brought it to the altar for sacrifice. In order to make such a declaration to the the right standing and relationship of his life and Soul to the world and his fellowman, as well as to God, then he was required by the Law of Moses to take an animal and have it slain and its blood placed on the altar which as we have seen was to be true and honest expression of his Soul before God. In so doing, the animal blood and Soul was at that time an ACCURATE PICTURE of the Spiritual state of the person making the sacrifice. The animal's Soul (in his blood) was placed on the altar in communion with God and was AT-THAT-MOMENT a true picture of the sacrificer's Soul and its communion with God. Besides this, if anyone wanted to eat meat, the animal's Soul had to be given back to God before the flesh could be consumed. So you see in the Sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

When, when making sacrifice properly, the sacrificer knew that he had attained something special with God. Christian teaching today is completely devoid of this knowledge and I thank God over the years in my studies that He allowed me to find and recover this most needed part of instruction. This knowledge, when properly understood, will go a long way in helping the Christian separate error from truth as he hears taught in his churches.

## UNION WITH GOD AND FELLOWSHIP WITH GOD WAS THE RESULT OF THE SACRIFICIAL SYSTEM

**Answer for yourself:** Are you aware that whenever the Torah commands that offerings be brought that these commandments use only God's Four-letter Name (yod-hey-vah-hey); the "Tetragrammaton" (I AM)?

YHWH is the distinctive personal name of the God of Israel. Of all the names of God, the name of God, YHWH, is the one which occurs most frequently in the Hebrew Bible. This Tetragrammaton appears 6,823 times in the Hebrew Scriptures according to the Jewish Encyclopedia. If other names were used, some might err, thinking that there are many Gods or forces, one demanding this offering and another demanding some other offering. Such is not the case, only YHWH demanded sacrifices. Since the Name *Elohim* (the plural name for God meaning "gods") represents God as the One Who controls nature, that Name might be taken to imply that there is an angel or a power who has dominion over a particular land or aspect of existence, and that that power requires the offering. Such is not the case, the Godhead is not referred to as requiring these sacrifices but only YHWH. This is His Name as the God of Mercy. No one should think that God requires offerings to feed or appease Himself. The Eternal One has no needs that man can satisfy for everything is His and nothing is beyond His power!

**Answer for yourself:** What then is the purpose of the offerings?

There are in fact 5 different types of animal sacrifice that regularly took place in Israelite religion

- Olah (Burnt Offering) - General offering to entreat favor from Yahweh / cleansing.
- Minkhah (Grain Offering) - Sacrifice of thanksgiving. The "poor man's" sacrifice.
- Shelammim (Peace or Fellowship Offering) - Thanksgiving / to complete a vow.
- Khattat (Purification or Sin Offering)- Offered to Yahweh to cleanse the temple sanctuary of the people's accumulated sin.
- Asham (Reparation or Guilt Offering) - Restitution for stolen goods, restitution for tithes not paid.

**Answer for yourself:** What should this teach us?

Simply that it was not only animal sacrifice which was offered, but other crops and fowl were acceptable as sacrifices. Only needs to see Micah 6 for an example of how God does not glory in sacrifices but in the heart (Soul) of the believer. You should be seeing by now that these offerings provided man an opportunity to unite himself to God to whatever extent it is possible for mortal man to do so through repentance, confession, and restitution. This union with God was accomplished by these offerings which only pictured the condition of the Soul of the person bringing them. Only one of these "relationship" offerings was a sin offering. This should teach us that besides the sin offering that mankind was given other ways to approach and become acceptable to God.

Similarly, there is a humanly created fire below on the altar and there is the Heavenly fire from above, which God has placed upon Israel's altar. Both of these flames are fed by the offerings of the Jewish people, symbolizing the union of man's Spiritual aspirations with God's goals for him. Thus the offerings provide Israel a means for Spiritual elevation ["korban" or mankind drawing closer to God].

## THE SACRIFICER HAD AN ACCURATE UNDERSTANDING OF HIMSELF BEFORE GOD....ACKNOWLEDGING "ONE'S OWN" NOTHINGNESS

All creatures emanate from God and have no independent existence on their own. Man has freedom of choice and his intellect puts great achievements within his reach, but all of this is possible only because God gives him the power to do so. Man could not function or even exist without God. The goal of creation is for man to acknowledge this basic fact; to recognize and proclaim that everything exists because of God and nothing can survive without Him. There are many ways for God's glory to be revealed and recognized. The highest recognition of all is for man to know The Oneness of God, meaning that there is nothing aside from Him. He achieves his ultimate greatness when he recognizes that *"there is none beside Him" (Deut. 4:35)*. An offering is a demonstration of this concept. It says that its owner is surrendering his possessions to their Source (God). Theoretically, one might expect him to be ready to give even his very life in acknowledgment of God's sovereignty, but that is not God's will that man dies but that he lives. God wants man to live, to grow, to thrive, to serve; and God ordains the offerings as man's way to recognize His Oneness throughout man's life. Thus, by offering his possessions [as seen in the personal animal presented to God in sacrifice, which was usually owned by the person bringing the sacrifice], one symbolizes that he has no existence but for God's will.

## UNITING BODY AND SOUL...BEING ONE WITH GOD

The efficacy of offerings in obtaining God's favor is comparable to the way food makes it possible for the Soul to maintain its attachment to the body. Material food cannot provide nourishment to the Soul, which is not a physical entity. It is physical nourishment of the body that enables the animal body to remain healthy enough to play host to the Soul. Likewise, the "food of the Altar's fire" somehow effects the process that enables the Shechinah to remain among the people of God and Israel in the Hebrew Scriptures which was a necessity for them being the *"light unto the world"*.

The food of the Soul is not measured in calories, vitamins, and minerals. Only intellectual and Spiritual pursuits

can nourish the Soul. Torah study, prayer, even meals in celebration of such events as Sabbath and the Biblical Feasts and Festivals all have a sacred content that is capable of nourishing the Soul. Only in this sense do the Sacrificial offerings constitute food for God. Man's dedication to God and His commandments provides the nourishment that enables the Shechinah to attach itself to human beings and their handiwork. We think of food in terms of nutritive value, but that is not what sustains life. Man does not live merely because of the bread (material component). He lives through the bread's Spiritual component; *what emanates from the mouth of God*. This is what holds together body and Soul and what holds together Godliness and Israel through the agency of the offerings, again but a picture of their Souls. This is why the animal had to be presented and offered to God in a Spiritual way when it was killed and not slaughtered behind a person's house. This is why the animal had to be presented first to God and later given to the Priesthood before the sacrificer could take parts of the meat home to his family. Something Spiritual occurred here which we lack understanding as Christians. This personation of the animal to God first before man could eat the meat was God's way of imparting Spiritual nutrition to our Souls; a process which we miss totally today when buying our meats at the deli or the supermarket as it exists today. We have lost a lot.

## PUTTING IT ALL TOGETHER

Having now come to the understanding that it was a life lived above sin that was so pleasing to God that He accepted such a life as an offering and atonement for one's sin, it should behoove you to begin to rethink what you believe about atonement as a Christian. If you were to do some comparative religious study you will see the preponderance of evidence of how foreign Roman concepts of salvation are woven into Pauline theology throughout your New Testament. Without the truth of the Hebrew Scriptures and the Sacrificial System and accompanying personal knowledge of the Hebrew Scriptures as compared to their later changes in the Greek and later English versions of your Bible you will never notice these by yourself. Serious study is required to open your Soul and Mind to these alterations of the Scriptures in our Bibles and their reflective altered religious dogmas. I have only now begun to show you the truth behind the Biblical teachings of atonement and have not mentioned once the Romanized Paul's theology which we often find in the New Testament. The reason I have not is that nowhere in the Jewish Masoretic Palestinian text are such Pauline concepts of atonement found. Only when you read the fraudulent and mistranslated Greek Scriptures, which the Rabbis did not translate beyond the first 5 books of the Old Testament, do you begin to find such falsified ideas of atonement surfacing in the text <http://historyofformationofnewtestament.netfirms.com>.

But hear now that such concepts concerning atonement as well as many other altered religious dogmas as they exist in our Christian Bibles today cannot be found anywhere in the Hebrew and Jewish Scriptures before they were later "mistranslated on purpose" in the production of Greek, Latin, and later English translations. Somebody "fixed" the Greek translation to read differently and others after them did the same to the Latin and Greek versions. And sadly for you, these altered and paganized Greek, Latin, and English mistranslations became the foundation for your Christian Old Testament. To make matters worse, your New Testament quotes from the fraudulent Old Testament in hundreds of "key" theological places (<http://www.faithofyeshua.faithweb.com>). Unknowingly for you, over and over as you read your Christian Bible you only reinforce and rehearse error and Spiritual untruths! You need to know this in order to begin to verify what I say to yourself for only through your personal study will you see these things for yourself as I and so many others have.

**Answer for yourself:** What happened to the Divine Truths handed down since the beginning of time, as far back as ancient Egypt and which were later entrusted to the Israel and the Jewish people by Moses and others between the 2nd through the 5th century when they fell into the hands of Rome? What happened to these Sacred Scriptures and texts at the hands of Rome? Who changed these Eternal Divine Truths about the Soul and gave the world a replacement religion completely devoid of its Egyptian, Hebrew and Jewish roots? Who knows this history and sad tale? Who knows of this tragic purposeful misrepresentation of the Hebrew Faith and Scriptures as they now stand so badly corrupted in our Greek and English Bibles? Who is to blame and what can we do about it? Well, for starters we can learn the "truth" before it was changed by Rome. That is a



great place to start and then it is simple from there to make your own "A" and "B" comparisons of what the Scriptures once said and how they were altered later by Rome. Then you can see this for yourself and how the dogmas that come from them were altered almost beyond recognition as we received them in our Bibles today.

The Jews have always known what I am sharing with you in this article; it is Rome who did want to receive a religion that focuses upon the Soul, military might and world domination was they plan. Through their invincible army, fear, and ignorance they accomplished their goal and left 18 million bodies in their wake. It is time someone told you the truth! **The righteous Jews know of this alteration in Biblical atonement as it stands in the Greek and later Christian Bibles and have known this since 200 B.C. when the Greek translation was understood by them to be a tragic corruption of the Hebrew Scriptures and its message. History records 3 attempts of the Jews to correct such a forged Greek translation but sadly their efforts were not enough to overtake and thwart the popularity of the already translated LXX (Septuagint) as it had spread into the non-Jewish speaking world. It was all downhill from there.**

Back to our point, regardless of what the later Greek and English mistranslations of them say as well as their tragic quotations in the New Testament as surrounding the death and supposed atonement of this Jesus, understand right now that as taught the animal's Soul represented the Soul of one making the sacrifice, and we, as non-Jews, today are beneficiaries of this Divine Truth only if we know of it. But in this lesson we must no longer overlook the importance of a life lived above sin which procures one's redemption and not the inert and passive blood of the animal or even the "passive" blood of a supposed Jesus who shed his blood. The "blood" in Sacrifices "never atoned" for anything! **Lives lived honoring God through faith, repentance and obedience atoned for sin and always will. Your Covenant requires it!** Such is the message of Bet Emet Ministries as we are called to live like Jesus, the example for all, and not just "believe in Jesus" or "believe the created theology around his person" which was later created by Rome. It has been my experience as a Pastor over the years to encounter multitudes of Christians who trust in Christ's blood instead of understanding the importance of the example of this life shared with us in the New Testament. In our "Jesus Story", we find the life of Jesus, a true symbol of the perfected Soul, exemplified for us as how our Soul is to live in obedience to God. Our "Jesus Story" is the "pattern" for all Souls. If we choose to be a "follower" of this "way" then we are told certainly by both the Hebrew Scriptures let alone the New Testament that all will be well with our Soul, that our Soul will be our atonement for any sin. Our Soul will be our **OWN atonement. We must walk out our salvation with fear and trembling, but we are as well are co-laborers with God in our own salvation through faith, repentance, and obedience.** Such a mistaken understanding of our redemption as depicted in the typical Roman "Jesus Story" has robbed us of the truth about true Biblical atonement. We fall into this deception since we were never taught the truth about the Sacrificial System and atonement from a Hebraic perspective. **This has caused multitudes of Christians to focus upon the "blood of Jesus" as a way to escape the penalty of our sin instead of focusing of the miraculousness of a life lived above sin!**

**Answer for yourself:** Which of the two above scenarios reflects your love for God, getting out of "hell" free or "living a life reflective of your true Being, a child of God that images his Father"? If God so loves us does it not stand to reason that he desires we love him in return and obey him or just "escape Him"?

Such a false sense of security in "blood" instead of "lives lived holy before God and mankind" unconsciously robs us of the Divine Truth of the Hebrew Scriptures and causes the believer to not regard sin with revulsion, loathing, and repulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin lies at the door.

*The bottom line for all Christians to understand is that we have heard way too much preached about Jesus and Roman "replacement theology" attached to this example and far too little time has been devoted to serious study from the texts of the Hebrew Scriptures which tell us exactly and accurately who "the Christ/Messiah" of Judaism really is and as well his true message and mission to the world. If we had studied the original sources available to us, we would not be so mixed up Roman theology*



*in Christianity today which boasts over 2000 different denominations all maintaining they have the truth about Jesus while at the same time producing the fruth that has made America the most violent and crime ridden nation in the world.*

**SOMETHING IS WRONG WITH THE MESSAGE OF THE CHRISTIAN CHURCH...LOOK AT THE FRUIT OF THIS MESSAGE IN OUR COUNTRY WITH A CHURCH ON EVERY CORNER AND TELEVISIONS FILLED WITH THE CHRISTIAN MESSAGE OF GRACE WITHOUT ACCOUNTABILITY FOR ONE'S OWN SIN! JUST LOOK OUT YOUR DOOR AND ASK IF THAT IS THE BEST THE HOLY SPIRIT CAN DO????????**

I don't plan to get into why the Christian message at this time is wrong in so many areas but suffice to say that the Christian message is corrupted today to Rome's efforts to replace a Hebrew centric Faith with one of its own making. We see this repeatedly over and over again in comparison of the texts in "key" theological places in our Old and New Testaments. We will example these in detail when we get there in our studies so please be patient. There is only so much we can tackle competently at a time. Let it suffice to say as shown beyond question on many of our other sites that we are in this sad state today because instead of being a true follower of Jesus, his example and message that emanated from within the Jewish faith we are camped at the feet of pagan Rome and the Romanized Paul's antinomianism (anti-Law bias). May God forgive our laziness of letting others tell us what to believe instead of us studying to show ourselves approved unto God. I just showed you part of the problem and this is your beginning of deliverance from a Replacement Religion. **Implicitly we are led to not revere the Laws and Commandments of God because of the solar teaching that "Jesus died for me" and my "get out of hell free card" saves me. This comes straight out of Rome's literalized Sun worship as you have seen on this site and others.** As a Pastor for 8 years I saw such falsehoods and false securities because of "Jesus blood" lived out in the lives of the congregation year after year; the shocking details I cannot share. But when you teach such a pernicious dogma to 2.5 billion people, the there is no personal accountability for sin or that the incarnational purpose is not to evolve into the "fullness and stature of Christ" then mankind loses sight of his Spiritual purpose on this planet and his conduct deteriorates into all different types of debauchery, even in the church where there is no sin too shameful to be names among the parishoners.

When and where there is no Law, no Commandments, no requirements, no accountability, no personal responsibility for one's sin, and no repentance, and only a "false teaching on trusting the blood of Jesus", "blood" again which we have learned has nothing to do with atonement in the first place and was only served a "passive role" in the Sacrificial System, then there is no righteous fruit and we have our newspapers and televisions filled with horror story after horror story and criminal actions done by our predominantly Christian nation. In America, the crime clock continues to click: one murder every 22 minutes, one rape every 5 minutes, one robbery every 49 seconds, and one burglary every 10 seconds. And the cost of crime continues to mount: \$78 billion for the criminal justice system, \$64 billion for private protection, \$202 billion in loss of life and work, \$120 billion in crimes against business, \$60 billion in stolen goods and fraud, \$40 billion from drug abuse, and \$110 billion from drunk driving. When you add up all the costs, crime costs Americans a stunning \$675 billion each year. And sadly too few can count on their lives being a sufficient atonement for their sin because they have been taught a pagan "literalized and historized" Sun-godman story which Judaism and every nation that has graced this planet before denies, and in doing so we have laid for us the foundation for a religion that allows its followers to get away with anything. Emotionalism is a sorry substitute for Divine Truth and true knowledge.

**Answer for yourself:** For after all, if I am saved by the blood of Jesus, what need do I have to live like Jesus in

**the first place and obey the commandments of God? How much of this "get out of hell free" theology has caused us to not strive for our Soul's perfection?**

**Answer for yourself:** If saved by the blood of another, what does a little sin mean...what can it hurt? How large should I draw the "gray area" of my life?

**Answer for yourself:** Are you beginning to see the effects from the tragic erroneous theology concerning atonement as taught by Christianity and related thinking involved in focusing upon the blood of Jesus instead of the life of Jesus lived above sin as my example? Now look out your window to the world and see what the fruit of 1700 years of erroneous teaching has grown! America has 12% of the world's population and over 25% of the world's incarcerated behind bars. Think on that as ask your Pastor is this "get out of hell free" theology and if he thinks it works. Ask him if this was God's best idea or maybe if the Jewish people were right all along. You can lay this blame on the mess we have in America and large part of the world at the feet of Christianity and their adulterated Bible in which Rome changed the salvation message of God for His Souls incarnated on Earth. We have much to yet learn so hang on.

**THINK!**

[Let us continue our study in the next article in this series.](#)

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# THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #5

## LOOKING AT PAUL'S THEOLOGY....WHAT IS TRUTH?

**We must not forget what we just learned in prior articles concerning the Sacrificial System.** As the reader and "truth-seeker" you must understand that what you learned in these earlier articles is the "theology of sacrifice" that accurately represents the dynamics of the Jewish Sacrificial System and any "sacrifice" must fit this mode of understanding, whether it be of an animal or a supposed sacrifice of the New Testament Jesus. This means when viewing the death of Jesus one must be equipped with this accurate understanding of how the Sacrificial System worked before trying to evaluate any meanings that might be attached to the death of Jesus. But this is often not enough information to make a difference in the religious belief system of a Christian owing to the fact of a life-long indoctrination that the New Testament Jesus is the only sacrifice for sin that God accepts and rejecting it means sure damnation according to the New Testament given us by Rome. Enlightening is the fact that this current New Testament which we have today is not truly the First New Testament, because history and facts reveal that Rome will take the First New Testament of Marcion in 150 A.D. and "edit, alter, and mutate" it almost beyond belief and come out with their "Second Edition" in 180 A.D. with Irenaeus.

**Answer for yourself:** Many changes were incorporated when this was done needless to say. Are you aware of one of the biggest changes that we find in this Roman Second Edition of the First Gnostic New Testament?

We now find in this Roman Second Edition of the prior Gnostic New Testament the "sacrificial death of a literal and historical Jesus" for the sins of the world when in fact it was TOTALLY absent from the First Gnostic New Testament which provided them the outlive for their creative and inventive theology. Even more alarming is the fact that the whole of the First Gnostic New Testament NEVER taught, as NEITHER did the ancients as far back as ancient Egypt, that the Krst/Karest/Christ was a "historical or literal" person. Inherent in all of these ancient Sacred Wisdoms of these aged nations prior to Rome in the 2nd century was the FACT that "the Krst/Karest/Christ" was always understood as a Divine Living Spirit-Entity which "fell along with the Soul" into material and animal existence. This "incarnation of the Krst/Karest/Christ" into mankind was likened to "death" by the ancient. In fact we have tons of examples where this "incarnation of Christ within humanity" is described as the "death of Krst/Karest/Christ" or as the "death of this Heavenly Divine Mind" which "fell" into material existence in order to "seek and save the Soul" which also "fell" into "matter" and "material existence". This Spiritual Concept of the "death of Krst" for thousands and thousands of years were NEVER never literal UNLESS it was understood to have happened to every human being ever born. This "death of Krst/Karest/Christ" was NEVER limited to but one but one person to the exclusion of others. This alteration by Rome of the Divine Sacred Wisdom is the most deceptive alteration of the Divine Truth imaginable to the minds of mankind. In so doing Rome "radically misrepresented" the Jewish Sacrificial System and applied such tragic alterations of Divine Truth to their invented literal "Jesus Story". I challenge any reader to do your own studies and verify what I have told you; if you take this challenge your pilgrimage and restoration of the the Divine Sacred Wisdom destroyed by Rome will begin and you can be recipient today of such Divine Truths that lay under the ashes of the ancient libraries which Rome burned to cover up their deception and

subterfuge of humanity 1,800 years ago.

When one's study advances to the point of seeing personally for himself that the study of comparative religions reveals a host of identical "Jesus stories" from ancient Egypt, Mesopotamia, Assyria, Persia, China, India, South America, as well as many nations I did not mention. You will see most of these "ancient Jesus Stories" have their god and goddess experience identical deaths on "crosses" and likewise die for 3 days and then resurrect. Seeing this for yourself then one begins to seriously question the efficacy of Jesus' death as defined and interpreted for them in the Roman New Testament, especially in light of the fact that the only function of the indwelling Christ was to enlighten the Soul of mankind whereby his Soul would rise above the instincts of his host animal body and nature and in so doing live a life honoring God and thus becoming an atonement for his prior sins before he "awakened from the dead" or was "resurrected from the dead"; this "death" being the darkened Spiritual condition imposed upon the Soul since being engulfed by the animal body and nature in its incarnation.

Notice if you will Paul is speaking and writing to people who are currently alive. He, being a Gnostic, understood this Metaphysical Spiritual Concept that Rome will later change by moving the "resurrection from the dead" from an experience during one's life to after the biological death of the body. Originally it mean a Spiritual Awakening as to your true identity as a Soul as a Divine Entity yourself. That being the case Paul says:

*Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk (live your incarnational lives) circumspectly, not as fools, but as wise, (KJV)*

As you can see the true Paul and not the one of Rome's creation believed that when born we were "born dead" to Spiritual realities needed a "second birth"; a birth that awakened us from the slumber imposed upon the Sol by the flesh. The incarnation of the Krst/Karest/Christ, who also "fell" into "matter", was also termed a "death" and the awakening of the Christ-Consciousness of the Soul was the true "resurrection from the dead"; a Divine Concept which can be traced unchanged from the foundation of history and will remain unchanged until the rise of Roman Orthodoxy during the 2nd through the 5th century. When one discovers books like Bible Myths And Their Parallels In Other Religions by T.W. Doane and The Christ Conspiracy: The Greatest Story Ever Sold by Acharya S, and many others, then he begins to see previously unknown facts of history, Gnosticism, comparative religions, archeology, and textual alterations that throws a whole new light upon the "Jesus Story" along with its Roman imposed interpretation which he has been taught his whole life. This knowledge concerning the term "dying and rising" gods that are the precursor of our later "Jesus Story" produces undeniable facts and evidence for the "thinking believer" whereby he can begin to see the death of Jesus as depicted in the New Testament as being not "new" at all but only a repetition of an ancient story told since the beginning of time. He sees that the "only difference" between the his "Jesus Story" and the multiple stories of "dying and rising gods" is that unlike before since 10,000 years B.C.E. when all of these similar stories, from beginning end were only "allegorical and symbolic" of the death of the Soul and Divine Mind of God as they "fell" into incarnational existence the later Roman interpretation of the "death of the Krst", called by them the "death of Jesus", was make "historical and literal" by Rome and in so doing they altered the Divine Wisdom of the ancients and made Rome in the process the sole distribution center for mankind's salvation for the entire hole world. Any who did not accept and fully believe the Roman theology concerning the "Jesus Story" and accept his "atoning death on a wooden cross for their sins" was damned. Their further alteration of the ancient Sacred Scriptures of the Jewish people sealed their deception to all but those who has the most discerning eyes and prior knowledge of the accurate working of the Sacrificial System. This explains why of all nations in the world who came under Roman military domination that only the Jewish people and their Rabbis and scholars refused to accept the easy "believeism" of the Roman Road of salvation and eagerly went to their deaths instead of believing lies about their Souls before a listening God.

If one comes to the knowledge of these events described above only then can he be guaranteed that he will be

able to discern the true meaning of the depiction of the death of Jesus as described in the New Testament or at least see if concepts from the ancient "mystery religions" have been attached and radically reinterpreted as applied to the death of this Jesus. Now this is important to grasp. If the "Jesus Story" has been faithfully represented as had been all prior "Jesus Stories" down through recorded history then we would not have a problem with the New Testament; but it was not. Rome cleverly altered this ancient Divine Story of the "fall of the Soul and the Krst" in such a way as to destroy its true Metaphysical meaning and in its place gave the world a false "historical and literal" account of a supposed human sacrifice to which they attached the whole salvation of the world to their imposed inaccurate meaning of it. [This is especially important when reading the Romanized Paul's writings which are mixed in with the true Gnostic Paul's writings in this same New Testament.](#)

With what we have just learned as a background let us return to Paul's statement that *"Christ died for our sins"* which is the fundamental fact of the early Gentile Roman Christian message, the corner-stone of early Gentile Christianity (but not Jewish Christianity or Messianism). But as soon as this simple fact is stated, that *"Christ died for our sins"*, a number of vital questions are bound to arise. In order that we may have an intelligent and correct understanding of this important doctrine and corner-stone of the Christian message it is necessary that we know precisely what occurred and did not occur when Jesus died on the cross. We cannot rest content with teaching that leaves the central doctrine of the Christian faith shrouded in mystery and uncertainty. This does not mean that all mystery can be removed. But the Scriptures do supply the interpretation of the death of Christ that the inquiring mind legitimately asks for, and the noticeable factors concerning it should be known by all Christian people. Believing that the Hebrew Scriptures (the true Palestinian Masoretic Text and not the corrupted LXX and Greek interpretation of them sadly from which all of our Christian Old Testaments originate) is God's word to man. This fact is stated undeniably by me and other, as well as the Jewish people because they know the hundred of purposeful mistranslations made to them in the Greek translation. The link below will educate the reader concerning these "key" theological changes. This is important for it is here we find the first traces of the Essenes of Alexandria, Egypt and their incorporation of their "godman", their "literalized Osiris theology", into the Greek translation of the Greek translation of the Hebrew Scriptures. This lays the foundation for Rome to come later and build upon this Essene foundation and further desecrate the allegorical truth of the "Christ within" as taught by the ancient Divine Wisdom. This altered Greek translation, or should I say purposeful mistranslation, becomes the fertile ground for all later statements of the Roman New Testament Scriptures regarding the atoning death of Jesus (see [these purposefully mistranslated texts at http://historyofformationofnewtestament.netfirms.com](http://historyofformationofnewtestament.netfirms.com)). Armed with this information about the deceptively mistranslated texts in the Greek and English Old Testaments which corrupted the Divine Truths in the Hebrew Scriptures, texts which were slanted to provide an atoning Messiah to the Essenes we see the origin of this idea blossom later with subsequent Roman theological invention in the New Testament. A great source of this information about the Essenes of Alexandria, Egypt, incorporating a "literalized Osiris Theology" to the Greek translation of the Hebrew Scriptures can be found in the great books of Martin Larson on the Essenes such as [The Essene-Christian Faith](#), [The Story of Christian Origins](#), [The Religion of the Occident](#), [The Essene Heritage](#), etc. It is within these book that I first uncovered the corruption of the Greek translation of the the Hebrew Scriptures other than the first 5 books of the Torah which were translated by personally by the Rabbis of Jerusalem when they traveled to Egypt. The rest of the Hebrew Scriptures fell into the hands of the Essenes of Egypt who tragically altered the Hebrew concept of the Messiah in the Prophets and Writings and created an "angel-Messiah" or "literal God-man" whom Rome later elaborated fully upon in their New Testament and "Jesus Theology". If you think I am not telling the truth of the matter I challenge you to obtain and read these books for yourself and begin a serious investigation of the alterations of the Hebrew Scriptures; compare them line upon line with the later Greek mistranslation and the later New Testament corruptions as well. You will come to see that there is false theology attached to this Jesus built around a utterly unbelievable misrepresentation of the Jewish Sacrificial System. In do so you will know for certain why the Jewish people and the Rabbis of Israel refused to accept or use the Septuagint and the Greek translation of the Hebrew Scriptures let alone later the "Jesus Story" and his atonement for their sins; it would be the Jews outside of Israel who would fall prey like us to this adulterated Greek Old Testament just like we have which becomes in time the foundation for the later "literal-historical Jesus Story" of Rome's creation.



If we truly desire the truth concerning the death of Jesus, then we must deal with some rather difficult information at times. It is not my wish to destroy anyone's faith, only to expose the changes made to the Hebrew Scriptures and texts as well as the lies that have been passed down about the death of Jesus which the original followers of the "Jewish Christ/Messiah" never "believed". We hold it to be our task and privilege under the promised guidance of the Holy Spirit to "search the Scriptures", the Jewish Scriptures that the Jewish people accepted, until we reach that understanding which satisfies the mind and heart and conscience, and leads to certainty and finality of Divine Truth.

According to the New Testament, especially the writings of the Romanized Paul, we are told, for instance, in broad terms that we are members of a fallen race, that God has given His only-begotten Son for our atonement, and that salvation is through Him (Messiah) and not through any faith, repentance, obedience, and righteous deeds and works which we ourselves are able to accomplish as atonement for our Sins as the Jews have maintained now for 2,000 years.

**Answer for yourself:** How correct is this Pauline theology when compared with the teachings of the Hebrew Scriptures concerning atonement and forgiveness?

*Let us not forget what we just learned in the prior articles.*

Certainly anyone who accepts these facts of the Sacrificial System and acts upon them will be "saved" because the fruit of such a Divine Message leads to Godliness. Yet, accepting these facts and acting upon them would appear to represent only a minimum of faith, and God has made it possible for us greatly to enrich and expand our knowledge of the way of salvation if we will but give careful attention to His word. But the problem is great; you first have to know that these original Divine Truths have been altered and that your Old and New Testaments are corrupted in special "theological" places. For example, the Isaiah translations in the Old Testament of your Christian Bible read completely different in many "messianic" passages as opposed to the Hebrew and Jewish Tanakh. You should ask yourself "why" your Christian Old Testament reads so much different from the Hebrew and Jewish Scriptures from which it was supposedly taken! You should demand an answer to this tragic loss of Divine Truth once you see it. Following a religious lie most of our lives surely does not set well with you or God. Most likely you never knew this. It is time to awaken to such sad facts as the Gnostic Paul declares, for it is these alterations of Divine Truth that we have been led to follow false beliefs concerning Jesus, his life, and the death of "the Krst/Karest/Christ".

## ANOTHER LOOK AT LEVITICUS 17:11 ...POSSIBLY THE MOST IMPORTANT THING YOU CAN EVER LEARN

Christians generally insist that the absolute need for a vicarious blood sacrifice is rooted in the Torah (first five books of the Old Testament), and cite as proof Leviticus 17:11 *"For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that makes an atonement for the soul."* The sad fact of the matter is that most Christians and Pastors don't understand the verse at all. The Jewish people and their Rabbis teach us the truth of the matter from their own Scriptures and we never listen.

As a Christian, you have probably heard many sermons on the topic of atonement, and have undoubtedly read many studies which support the contention that there is *"no atonement without blood."* But the truth of the matter is that neither the Book of Hebrews [it says *"almost all things"*..not *"all things"*] or the Old Testament maintains that there is *"no atonement without blood"* as the Book of Hebrews maintains. It would help if we would read our texts correctly in the first place let alone teach from pulpits of our Churches fallacies. Note the verse carefully:

*Heb 9:22 22 And almost all things are by the law purged with blood (the blood again being a*

*symbol for the repentant Soul); and without shedding of blood is no remission. (KJV)*

**In fact act the Hebrew Scriptures teach just the opposite!** Notice the first clause of the passage in Hebrews chapter 9 is correct but the second clause is an outright untruth and misrepresentation of the Hebrew Scriptures as we shall see. In other words it is a lie according to the reading of the Hebrew Scriptures. Of course you are most likely aware that this teaching of Jesus' death as atonement for sin is not shared by traditional Jews and their Rabbis for the last 2,000 years. They have a great reason for not accepting such a teaching in the New Testament. The reason for the rejection of Jesus' atonement by the Jewish people and their Rabbis for 2,000 years is not because Irenaeus will write Romans chapter 11 and in so mischaracterized the Jewish nation as being "blinded" to Divine Truth. Here is what all of a sudden appears after 180 A.D. by the pens of Roman Orthodoxy:

*Rom 11:7 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were **blinded** (KJV)*

*Rom 11:25 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that **blindness in part is happened to Israel**, until the fullness of the Gentiles be come in. (KJV)*

Irenaeus gives the world the "Second New Testament" after 180 A.D. that is filled with "replacement theology" and which labels the Jews "blinded" to the reality of human sacrifice for their atonement in the death of this Jesus. This is absurd once you see how the New Testament was penned in pieces over hundreds and hundreds of years. To believe the Gnostic Paul was the writer of this verse which is not in the earliest Romans in New Testament of Marcion in 150 A.D., a strong advocate of Paul and who would have included everything that Paul had written, tells the true story of the matter. These "verses" did not exist and were never penned by the true Paul. The absence of these verses in the First New Testament, let alone the whole of Romans 9-11, is startling to our senses when it hits home. We are fed a lie. The absence of but these two verses speaks volume to our Soul and should "awaken" us to the reality to which we have fallen. But Irenaeus, by labeling the Jewish people and their esteemed Rabbis as "blinded" to Spiritual Truths has made people look to Rome instead of Jerusalem for their Divine Truths. Sad it is that Rome has few if any! It is the Jewish people and their Rabbis mind you that know intently what the Eternal Word of God and the Hebrew Scriptures teach. This fact has escaped the Gentile Christian church because of the many early mistranslations, alterations, and corruptions of the Hebrew Scriptures. In their place we have a Roman creation of replacement theology full of religious dogmas that are contradicted not only by Biblical Judaism and the Hebrew Scriptures but by the existing Divine Spiritual Wisdom of the ancients which taught the same theological dogmas as Judaism and the Kabbalah. It is one thing to not have these texts in our Bibles any longer but there is no excuse for taking this above verses that says **"almost all things"** and teach it as saying **"all things"** from the pulpits of our Churches as it is so often done. Who notices?

**Answer for yourself:** Have you ever wondered how the Jewish people could reject what to you seems so clear to you and me? Why would anyone reject a "free" salvation?

It does not make sense to the rational mind but yet they do and have met their death at the point Roman Christian swords as well as being boarded up in their synagogues and burned to death by the millions during the Dark Ages; men, women and children alike for not accepting this "get out of hell free pass" in Jesus' name.

You might remember that in junior high school, we were often given an assignment to write the title for a story; this title usually reflected what is the central idea of a passage. Let us likewise look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

***"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person***

*who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"*

What should immediately be apparent is that the topic of this passage is **NOT how to secure atonement from sins**, but the prohibition against consuming blood. Although atonement is not the central theme expressed in this particular verse it yet provides the necessary knowledge we need to understand how the Sacrificial System actually worked. We are told parenthetically that the reason for this prohibition is that the **blood contains the vitality (Soul) of the animal** (Genesis 9:4, Deuteronomy 12:23) and consequently, when we bring an animal sacrifice, its Soul (life) which is in its blood serves as the atoning agent, and not another part of its body [like the blood]. The writer of Leviticus informs us that it is the Soul, one's life, which is in the blood [blood is the object of the preposition "in"] which was offered to God daily and even in death which was pleasing to God and which God accepted as an "atonement" and as an "offering for one's sin". Notice that it is not the "blood" which was accepted for an offering for sin, but rather the "life/Soul" which was "in" the blood. "Blood" is not the subject of the sentence; the Soul is the subject. This might be a shock to you but "life" or the Hebrew word "nephesh" which is the "Soul" is the subject of the sentence. Or better said, it is the "Soul/life" which is the subject of the sentence. That means **it is not the "death" or "the blood" which accomplished anything, but rather the life or Soul of the person which provided atonement. Such a life is one lived in repentance, confession, prayer, and restitution as shown earlier in these articles and as attested by the Hebrew Tanakh and Jewish Bible.** Even your Christian Old Testament will teach you the same things if you read it closely. But few do and most sermons in our Churches today are always from New Testament texts and not the Hebrew Scriptures. It just so happens that the "life-Soul of the one bringing the sacrifice" is "pictured" and "symbolized" by the "life-Soul" of the animal as the animal's blood is placed on the altar. In reality you are placed on the altar with God where He promised to always meet mankind in Leviticus chapter 6.

Repentance in Judaism known as Teshuva (literally Returning). Repentance is the way of atoning for sin in Judaism and brings the Kingdom of Heaven near. According to Jewish law, if someone commits a sin, he can be forgiven for that sin if he performs Teshuva. This means that he ceases his forbidden actions, regrets what he has done, confesses before God, and firmly resolves never to repeat those actions. When the Temple in Jerusalem was active, a Jew was required to bring various sacrifices for certain types of sins. Unknown to most Christians is that not all sin offerings required blood but all did require the Soul's repentance. Although sacrifices were required, the most essential part of atonement was performing Teshuva or repentance. Presently, with the Temple destroyed, atonement may nevertheless be granted even for such sins if the Soul repents. This brings us to examination of Leviticus chapter 17.

The Hebrew word for "life" which is in the blood is the word for "Soul". Such a life, if it was to be accepted as an atonement, was one which was lived completely obediently to God's Commandments [which if obeyed perfectly led him throughout life never sinning]. But reality teaches that sin is part of life and is that sin is a "teaching tool" to teach us "life" from "death" as necessary to our Spiritual development as Souls. **Such a life that turned and repented from sin was so pleasing to God that He accepted such a repentant life as an offering for one's own sin.** Such a life was lived in a constant intent to live the commandments of God and when one fell short through sin one was preoccupied to **repent and then recapture one's right standing with God. After repentance, "at that moment", one was restored into right standing and relationship with God and the placing of the blood of the animal was representative of the sacrificer's Soul before God since he had ALREADY repented. The animal was a picture of him at that time. The Soul of the animal was a picture of the sacrificer's Soul, but only if he had repented PRIOR to bringing the sacrifice. Now you can understand why God at times tells us that He is wearied by the sacrifices of the people.**

**They were just killing the animals and there was no repentance in their hearts!**

**Isa 1:10-17**

- *10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.*
- *11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.*
- *12 When ye come to appear before me, who hath required this at your hand, to tread my courts?*
- *13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.*
- *14 Your new moons and your appointed feasts my Soul hateth: they are a trouble unto me; I am weary to bear them.*
- *15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.*

**Notice that God is tired of ritual without repentance.**

**Notice what God says next and the remedy to this sad state of Spiritual affairs He finds in His people. Notice what God tells them what they must do!**

- *16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;*
- *17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.*

There you have it. Through repentance, confession, and a return to obedience of the Laws and Commandments of one's Covenant the people could again be received by God. Nowhere does it say in the Hebrew Scriptures that God did not want the people to continue to bring sacrifices that were symbolic of the Spiritual condition of their Souls. Only then, as you now have learned, was their Souls to be represented by the innocent animal's blood and Soul being placed on the altar. Anything sacrificed without repentance was a lie to God and was a waste of life; not only theirs but the animals' as well.

## **LET US LOOK A LITTLE MORE CLOSELY**

The Hebrew word for "Soul" is as follows as seen in Strong's Concordance:

5315 nephesh (neh'-fesh);

from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental):

The Hebrew word for "Soul" is as follows as seen in Brown-Drivers-Briggs Hebrew Lexicon:

5315 nephesh-

- soul-self,, life, a creature, a person, an appetite, a mind, a living being, a desire, an emotion, a passion
- what breathes, the breathing substance or being, a Soul, the inner being of man
- a living being
- a living being (with life in the blood)

- the man himself, a-self, a person or an individual
- the seat of the appetites
- the seat of emotions and passions
- the activity of mind
- the activity of the will
- the activity of the character

***My whole life I was told that I was “saved” by the blood of Jesus, yet Leviticus tells me that atonement which brings salvation is accomplished by my own life before God!***

Looking at the definition above, one quickly sees that the activity of one’s will, mind, and character [one’s Soul] was said to be accepted in Leviticus 17 as an atonement for one’s sin [life and not blood remember?]. Mind you this is not the actions of another for me, but rather my own actions which brings my own atonement.

Jesus, like all Jewish people who came before him who were devoted to God and His Torah, as well as those who lived after him, comprise the “suffering servant Israel”. Let us remember that Isa. 53 speaks of the nation and corporate Israel as the Suffering Servant and not an individual even if singular pronouns are often used interchangeable plural pronouns. Both singular and plural pronouns from Isa. 40-66 refer to the corporate nation of Jewish Souls which affect their own atonement. It is this “Suffering Servant” who is “the” light for the non-Jewish nations and should today be this same Spiritual light for the Christian Church. With this perspective, we now can come to understand that the blood of Jesus, our example, carried the life force of Jesus (his Soul). Jesus was totally committed and surrendered to the will of God and His Torah as depicted in the New Testament, again our Spiritual example. That instead of Jesus’ death, in reality it was his life, a life lived pleasing to God as part of the Israel of God which represents to us the active Spiritual agent that God accepts as atonement for sin. In particular Israel is the priest for the Gentile world, and they bring sacrifices for the sins of the Gentile world at Yom Kippur. **THINK!** Israel’s “Soul”, not only Jesus’s, but all of righteous Israel, past and future, “atones” for sin. These righteous lives are accepted by Hashem on the altar, according to Leviticus 17, as atonement for sin. Such in reality “atones and saves”. When I as a non-Jew come to the knowledge of God and His commandments, and when my life models through my conduct these Laws lived before God I identify with Israel and join Israel in making atonement for the sins of my life.

Remembering what we have already learned; namely, that singular pronouns in the Servant Songs of Isaiah refer to the nation of Israel and not to only one person like Jesus, then we are equipped to look differently at Jesus and any implications for him being the subject of Isaiah 53. In so doing we can find the following verses even the more astonishing.

### **Isaiah 53:6**

***6 We (the Kings of the Gentile nations speaking here) all went astray like sheep, we have turned, each one on his own way, and the Lord accepted his ["his" referring to the corporate nation of Israel] prayers for the iniquity of all of us.***

Now let us never again underestimate the importance of the prayer service in the Jewish synagogues on the Holy Days for the world for by it atonement comes to the Gentiles who are unaware of such Divine Truths.

Now it become a little more clear. When one looks at Jesus, or other righteous Jews as the Suffering Servant of the LORD, then we see their lives and understand them as “lights to the nations”. This is then easy to understand. Lives lived as examples which were in complete submission to the Commandments of God and as demonstrated by one’s complete submission of the mind, will, and emotions to God and His desires for his



people bring atonement for one's past sins. Such examples as the perfect life of Jesus regarding the Laws of God, when followed by me, literally "saves"! Such lives atoned for not only their sins but for the sins of the Gentile world at Yom Kippur and serve as an example to me and you. This example, if followed, provides atonement for our sins. Literally the "corporate" example of Israel is to be individualized in each believer's life when one comes into personal relationship with God. This is explained when one reads Isaiah 53 from the Jewish Scriptures and not the corrupted Christian Old Testament which alters the Isaiah Hebrew texts.

One's God-honoring life (Soul) was later accepted as an offering for his sin in behalf because following repentance his Soul was purified and his life could then be accepted upon the altar of God in lieu of his actual life being demanded by the Law due to his sin. God accepted his prayers and repentance for his own iniquity.

**Luke 23:34**

*34 Then said Jesus, Father, forgive them; for they know not what they do... (KJV)*

So it was not Jesus' death so much as his God-honoring life-style which was lived in complete submission to the Father and His Commandments which not only brought Jesus to tabernacle within God "without measure", but shows us the way to both live and die in a way which honors both man and God and procures for us our own atonement when we live our lives by his example. The death of Jesus was not so much a sacrifice for us but an example for us.

## **BUT IN A WAY THE "BLOOD" OF JESUS DID SAVE US....IF WE CAN SEE THE TRUTH OF WHAT HE TAUGHT?**

Had Jesus's death not circulated by oral tradition among the later Jewish nation as well as the Gentiles then there most likely would not have been a movement catalyzed from within a Messianic Essene Judaism which would reach out to the nations with the Torah and the Laws of Noah. The death, where the blood of Jesus was supposedly shed for sin, was the catalyst that caused a mission into all the world where the Covenant of Noah was extended to the Gentile World. We call this the Great Commission today. Now understand which is said next. For in the wake of the teaching of Jesus death, first at the hands of the Essenes and later with Rome, there would not likely have come a movement into all the world which aimed at taking the Torah and the Laws of God to the nations whereby non-Jews could learn how to live lives pleasing to God as had Israel through faith and acceptance of the commands of God respective of their Covenant. Messianic Israel took to the non-Jews and the Lost Sheep of the House of Israel God's Covenant made with the non-Jews since before Noah. Faith and obedience to the Covenant stipulations brought salvation to the non-Jewish world since within them are the Divine concepts of faith, repentance, prayer and restitution of one's sin. This understanding is what Isaiah understood about the sacrifice of the Suffering Servant, Jesus being but another example of the sacrifice of Israel by the hands of the Gentiles given in efforts to reach them with the truth about the God of the cosmos. Along with the teaching of the death of Jesus, as well as his resurrection, the teachings by which non-Jews could enter Covenant with God and live by the Commandments of God was to be taken into all the world. Better stated and I hope you understand this, the "descent and death of Krst/Karest/Christ" into "matter" and material incarnation in humanity along with the resurrection of the "Soul from the dead while yet alive" as human beings was later altered to a "literalized story of a historical person as the Christ who died and was likewise resurrected". I don't intend to deal with this Ancient Spiritual Wisdom and the understanding of "the Christ", or as Judaism called it, the Messiah, at this time, but understand down through history the receiving of the Oral Traditions often lost their original meanings. This is the case here without a doubt. The later oral tradition of a Jewish Christ who was incarnated, lived, died, and was resurrected as a "literal person" was the later adaptation of the earlier Sacred Wisdom. Along with this was the attachment of an atonement for the whole of mankind through his death and resurrection; an atonement which we have now seen never occurred.

Although the "keys" to this Divine Spiritual Allegory was lost, along with these teachings would come the

understanding that repentance from sin and a return to God which provides a life pleasing to God which He then accepts as atonement for sin. Many received this truth, many did not. Through the ages of the Christian Gentile Church and at the hands of Rome this teaching was modified and finally lost! Your example of being a Christian today which does not understand the Sacrificial System of the Bible is proof of what I say.

*Now you are ready to read our articles on Isaiah to fully understand [Isa. 53 correctly](#)*

The vast majority of Christians in the world today have not been told this and wander in fables because they lack the correct understanding which only can come from in-depth Bible study as well as associated studies in Gnosticism and comparative religions. And that goes without saying that you have to have the correct texts and unaltered Hebrew Scriptures before you start. Sadly Christians for the most part cannot find the truth because they are working from a corrupted text. They only reinforce error. Buy yourself a [Stone Edition Tanakh](#). Then you will have the Bible a Jew like Jesus would have used and then armed with my websites mentioned above you can begin to do your comparison Scriptural comparisons and see these things for yourself.

So it was the Suffering Servant, Israel, composed of many Israelites, whose lived lives daily in complete repentance and obedience to the Laws of their God which was so pleasing to God that they could be accepted by God as an offering for their sin and not their red corpuscles (blood) which Christianity sadly mistakenly focuses.

*"And the Lord accepted his [the corporate nation of Israel] prayers for the iniquity of all of us" says the Kings of the nations who are speaking in Isaiah 53 according to Isaiah 52:15, **15 So shall he startle many nations, kings (Gentile kings of these nations) shall shut their mouths because of him; for that which had not been told them shall they see, and that which they had not heard shall they perceive.***

**What makes this even more remarkable is that in this very passage from Isa. 53 it is the GENTILE KINGS OF THE WORLD SPEAKING & NOT THE JEWISH PEOPLE OR THE JEWISH PROPHETS!** The Gentiles will one day understand the role played by the righteous Jewish people in expiation of their sin! **This is prophetic** but you can fulfill it today if you open your heart and head to the facts presented in this article.

Such is the teaching of Isaiah and Leviticus.

Because of the proliferation of bloody rites in Gentile paganism, the Gentile converts to Jewish Christianity would in the first centuries, inherently revert back to pagan backgrounds. Thus the emphasis today on blood instead of a God-honoring life as the offering for sin has been inherited by the Gentile Church. Such falsehoods as taught by the Romanized Paul was a "bridge" to the non-Jewish nations as Rome attempted to "be all things to all that he might win some". This Romanized Paul gave the non-Jew nothing more than what they already had; for in the pagan mystery religions, of which Troas was the capital of Mithraism, Paul's home town, the ancient allegorical Divine concepts of the Soul were modified and embodied in a "literal Christ Jesus" by this Romanized Paul for Gentile acceptance. They did not have to accept Judaism per se, he would simply remold Jesus into a neo-pagan to which they could relate. Basically the allegorical Spiritual concepts of the Soul and "the Krst/Karest/Christ" were both literalized and historicized by Rome and out comes this "golden calf".

Such is the reckless acts of Roman Christianity desperately trying to be received and accepted because of their "gospel" and its rejection by the Jerusalem Church. Rome tries to pass off this "replacement religion" as Pauline when in fact the true Paul was a Gnostic and never believed in a "literal" or "historical Jesus Christ". When Jerusalem would be notified of what Rome was teaching, they rejected it outright and continue to reject the Roman New Testament today. Jerusalem never accepted "Paul's" gospel, or should I say "Rome's Gospel". Neither should you! Rome's gospel could not "preach" in Israel, only 1500 miles away when few knew little of a Jewish historical Jesus or the Torah. Such a clever tactic by Rome only made Jesus the head of the non-Jewish pantheon which were already filled gods which gave their body and blood for their followers for salvation. But such teachings in the Divine Spiritual Wisdom were always allegorical for Divine Life; never literal "blood".

The Living Energy of God, poured out for mankind, was symbolized by the Sun's energy which appeared red at dawn and dusk. Many cultures believed the Sun consists of life-enhancing forces that promotes vitality in all living things. This life-enhancing force that appeared red to them was likened by them to be symbolic for the "blood" of God which was poured out for their lives. This life-enhancing and saving power of God was thus called the "blood of God" by the ancients but it was purely Metaphysical to its core; never understood to be literal. Thus again, we see what was symbolic and Metaphysical in meaning was later incorporated and interpreted as if "literal" by Rome and today the whole of Christianity is misled and deceived by Rome's reinterpretation of the ancient Divine Spiritual Wisdom.

***I just gave you the Biblical teaching on atonement.***

**Answer for yourself:** Have you noticed we have not discussed "sin offerings" yet but have covered the gamut of atonement? Sin offerings only began after the terrible sin of idolatry and blasphemy of the Name of the LORD when Israel rejected YHWH at Sinai. Now God would add a new Law that had not existed prior to that time. This the "Law that was added". Request our article on ["The Law That Was Added"](#) to further your understanding in this area.

## **NOW...WHAT ABOUT SIN OFFERINGS?**

Really I don't have much to say except they were instituted after the golden calf incident. Then a whole priesthood and tabernacle was required. But even looking at sin offerings, the same Spiritual dynamics applying to the Soul which we have seen before are again applied; namely, the Soul or life of the sacrificer is placed on the altar as a picture of his renewed relationship with God and the authenticity of such a demonstration was determined if he had repented, confessed, and made restitution PRIOR to bringing the sacrifice.

## **CONCLUSION**

Having now come to the understanding that it was a life lived above sin that was so pleasing to God that God accepted such a life as an offering and atonement for one's sin, it should behoove you to rethink what you believe about atonement as a Christian as related to the death of Jesus. Surely you understand that if we was sinless as Christian theology maintains then there is no need for his shedding of blood since the "life in the blood" only atoned for the individual. If you were to do some comparative religious study you will see the preponderance of evidence of how ancient allegorical and metaphorical Spiritual concepts of salvation are woven into a "literalized" Pauline theology cleverly crafted by Rome. I have shown you the Biblical teachings of atonement and have not mentioned or advocated Paul's theology once; rather only shown you the unsoundness of it as revealed by a true understanding of the Hebrew Scriptures. **The reason I have not is that nowhere in the Jewish Masoretic Palestinian text are such Pauline concepts of atonement found.**

Only when you read the fraudulent and mistranslated Greek Scriptures, which the Rabbis did not translate, do you begin to find such ideas of a "literal atonement" surfacing in in germ form in the texts as the Essenes related them to their Teacher of Righteousness who was slain by Rome. This meaningless death of their Teacher was interpreted by them to be an atonement and this idea was worked into the Greek translation of the Hebrew Scriptures when translated by them. But never fail to understand that such concepts cannot be found in the Hebrew and Jewish Scriptures from which the Greek translation emanated. Somebody, namely first the Essenes "fixed" the Greek translation to read differently and Rome followed in symphony with their deceptive Second New Testament. **And sadly for you, these altered and paganized Greek mistranslation became the foundation for your Christian Old Testament. To make matters worse, your New Testament quotes from this fraudulent Old Testament and millions of Christians, unknowing of this event, read this later corrupted New Testament texts as Divine Truth.** Over and over as you read your Christian Bible you only reinforce and rehearse error! You need to know that.

**Answer for yourself:** But that happened over 2000 years ago and who knows of this tragic departure from the ancient Divine Wisdom? Well I do, and others do who have studied enough to see it! The Jews have always known this and this is why they would not accept the LXX and the Greek translation of the Hebrew Scriptures long ago and yet refuse to accept them repeated and enlarged upon in the New Testament today. It was the Jews of the Diaspora who had lost the ability to read Hebrew who were set up for this deception and they readily accepted the Greek translation as well as the secularized Jews of today who accept the New Testament Jesus; never knowing the truth of their Hebrew Scriptures. It is time someone told you! The righteous Jews know this and have known this since 200 BC when the Greek translation was understood by them to be a corruption of the Jewish Scriptures. History records 3 attempts of the Jews to correct such a forged Greek translation but sadly their efforts were enough to overtake the popularity of the already translated LXX (Septuagint).

Understand an animal's Soul represented the Soul of one making the sacrifice, and we, as non-Jews, today are beneficiaries of having the Jew's prayers given to God for our sin on Yom Kippur. Jesus is the archetype for all of Israel. But in this lesson we must no longer overlook the importance of a life lived above sin which procures one's redemption and not the inert blood of the animal or of Jesus's blood. **Lives lived honoring God through faith and obedience atones. Your Covenant requires it!** Such is the message of Bet Emet as we are called to live like Jesus and not just "believe in Jesus." It has been my experience as a Pastor over the years to encounter multitudes of Christians who trust in Christ's blood instead of understanding the importance of his life, symbolized by his Soul in his blood, as lived in obedience to God as a form of atonement and as a "Living Sacrifice". It is time to reconsider your own life lived in such a way lived pleasing to God as your own atonement. **We must walk out our salvation with fear and trembling. We are co-laborers with God in our own salvation through faith and repentance.** Such a mistaken understanding of our redemption as seen from this Romanized Paul, since not being taught the truth from a Hebraic perspective, has caused multitudes of Christians to trust in the acclaimed miraculous powers of the blood of Jesus instead of focusing of the miraculousness of a life lived above sin. Such a false sense of security in "blood" instead of "lives lived holy before God and man" unconsciously causes the believer to not regard sin with revulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin which lies at the door.

The bottom line for all Christians to understand is that we have heard way too much preached *about* Jesus and far too little studied from the texts of the Hebrew and Jewish Bible and comparative religious studies along with the ancient Divine Wisdom which tell us exactly and accurately who this "Krst/Karest/Christ" is as well as his Heavenly and Earthly mission. If we had studied the original sources available to us, we would not be so mixed up theologically in a Christianity today which boasts over 2,000 different denominations all maintaining they have the truth about Jesus while at the same time being the most violent and crime ridden nation in the world.

***SOMETHING IS WRONG WITH THE MESSAGE OF THE CHRISTIAN CHURCH...LOOK AT THE FRUIT OF THIS MESSAGE IN OUR COUNTRY WITH A CHURCH ON EVERY CORNER AND TELEVISIONS FILLED WITH THE CHRISTIAN MESSAGE. JUST LOOK OUT YOUR DOOR AND ASK IF A COUNTRY WITH 12% OF THE WORLD'S POPULATION WITH 25% OF THE WORLD'S INCARCERATED PEOPLE IS THE BEST THE HOLY SPIRIT CAN DO????????***

May God forgive our laziness to let others tell us what to believe instead of us studying to show ourselves approved unto God. I just showed you part of the problem. Implicitly we are led to not revere the Laws and Commandments of God because "Jesus died for me" and my "get out of hell free card", signed by Jesus, saves me. As a Pastor I saw such falsehoods lived out in the lives of the congregation year after year. When there is no Law, no Commandments, no requirements, no accountability, then there is no righteous fruit and we have our newspapers filled with horror story after horror story and many of these atrocities are being committed by clergy. Lost in all of this is one's personal accountability to God and the Spiritual progression of one's Soul into

the *"fullness and stature of Christ"*.

**Answer for yourself:** When was the last time you saw a Rabbi skip off with the funds of the synagogue or be caught with a prostitute in some motel or exposed on television on "20-20" as being a closet homosexual? When was the last time a Rabbi was found molesting a child? Are they any different than non-Jews; or is it because they have a fear of God that is lacking in the Christian Church because we have "implicitly" been sold a bill of goods that we are "already" forgiven and can get away with it because "Jesus paid it all?"

Sadly few can count on their lives being a sufficient atonement for their sin when your whole life in the Church has taught you to live without Law and the necessary obedience to the Laws and Commandments of God. This the legacy of the Romanized Paul and his "literalized" Christ superimposed upon a Rabbi names Jesus/Jesus is the cause of our Spiritual dilemna in America today. You were taught these "laws and commandments" were a curse when in fact they are the pathway to life everlasting.

**Answer for yourself:** For after all if saved by the blood of Jesus, what need do I have to live like Jesus and not disobey the commandments of God? Isn't Jesus my "grace card" that allows me to live anyway I want to and not fear the end-result of such non-accountable behavior?

**Answer for yourself:** If saved by the blood of another, what does a little sin mean, what can it hurt; for after all, did not Jesus die for me as the Roman document, the New Testament states? Well, as you can see now this is a great matter of debate once knowing the facts.

**Answer for yourself:** Can you begin to see the tragic thinking involved in focusing upon the blood of Jesus instead of the life of Jesus lived above sin and the horrible fruit it produces? This dogma absolute thwarts the incarnational purpose of our Soul.

**THINK!**

[Let us continue our studies into the Sacrificial System in the next article in this series.](#)

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# THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #6

## IS ONLY BLOOD REQUIRED TO ATONE FOR SIN?

*"...without the shedding of blood there is no forgiveness." (Hebrews 9:22)*

**Answer for yourself:** Is this statement from the epistle to the Hebrews really true or is it a contradiction of the Eternal Word of God and the Hebrew Scriptures and the testimony of Biblical Judaism for the last 2,000 years?

The central theme of Christianity and the New Testament is centered of the belief that the sacrificial offering of the blood of Jesus Christ is the only atonement for the sins of the entire world. Christianity goes on to maintain that "the blood of Jesus was shed in our stead and is the only means of atonement for our sin." Moreover, evangelical Christians assert that for the past nineteen centuries since the destruction of the second temple in 70 C.E., Jews have lacked the essential and indispensable animal-sacrificial system for atonement. Consequently, they insist, God must have provided a blood atonement in place of the animal sacrifices of the past. This sacrifice, they maintain, is the death of Jesus on the cross.

To support this claim that atonement can only be achieved through the shedding of blood, Missionaries cite Leviticus 17:11 which reads:

*"This is because the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."*

With this verse in hand, Christians conclude that only by being covered in the blood of the Cross can man have any hope of being forgiven by God for his sins.

**Answer for yourself:** Is this Christian claim concerning Jesus' sacrifice as the only atonement for mankind truly consistent with the Hebrew Scriptures and Biblical history? If this theological belief as held central by Christianity is true then how is it that in Acts 21, some 30 or so years following the death of Jesus and his supposedly atoning sacrifice, we find that James, the head of Jesus' church, commanding Paul with the sanction of the whole of the Jerusalem Church, to keep the Nazarite Vow; a vow that required that Paul bring both sin and blood atonements for his sin? Was James mistaken in commanding Paul to bring atonement sacrifices or had the Holy Spirit failed to reveal to these followers of Jesus what his death actually meant? What did James, Paul, and the whole of the Jerusalem church know that we don't today that had them continue to observe the Sacrificial System and continue to bring blood sacrifices long after the death of Jesus?

**Answer for yourself:** Before you try to come up with an answer to these difficult questions you need to be honest with yourself and answer to God the following question: "Just how well do I really know the Old Testament Scriptures and their Hebrew meanings since I am a New Testament Christian?"

Christians claim that the absolute need for blood is rooted in the Law of Moses (the Torah). Traditionally they

will often cite the book of Leviticus as proof:

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; *for it is the blood that makes an atonement for the Soul.* Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'" (Leviticus 17:11)

What should immediately be apparent is that this passage is concerned first and foremost with the **prohibition against consuming blood. The subject of atonement here is secondary.** Contrary to the Christian claim that Leviticus 17:11 proves that man can only atone for his iniquity through the shedding of blood, this verse only explains the prohibition of eating blood. Christians have conveniently severed this verse from its original context, effectively concealing and distorting its message. In the immediate context of Leviticus 17:11 we find that the Torah is speaking of the prohibition of eating blood, not the subject of sin and atonement. The Torah discusses blood atonement in this verse only as a by-product of its central theme. This crucial message is lost when Christians quote Leviticus 17:11 alone, without the surrounding texts as its proper background. Leviticus 17:11 begins with the conjunctive Hebrew word "ki" (pronounced kee), meaning *"This is because...."* Whenever a verse begins with this word, it is explaining what has just been related in the previous verse. The previous verse, Leviticus 17:10, reads,

*"And any man from the house of Israel, or from the aliens who sojourn among them, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people."*

Leviticus 17:11 then continues this message and explains,

*"This is because the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."*

Thus, Leviticus 17:11 explains Leviticus 17:10 by revealing that consuming blood is forbidden because it may only be used in the act of sprinkling of the animal's blood on the altar for an atonement. It is a grievous sin to use it for anything else. The Torah therefore commands us in Leviticus 17:13, only three verses later, that when slaughtering an animal, the blood must be poured on to the floor and covered with earth, rendering it useless.

**Answer for yourself:** Was this done with the death of Jesus as a supposed atonement? Deuteronomy 12:16 states: *"Only you shall not eat the blood; you shall pour it on the earth like water."*

Leviticus 17:10-11 is therefore declaring two principles about blood:

- you may not eat it
- amongst all the various rituals associated with the sin sacrifice, such as the laying of the hands on the animal, slaughtering, collecting, carrying, sprinkling, placing of the animal on the altar, it is only the sprinkling of the Soul in the blood on the altar that completes the true atonement process and picture of the right standing of the sacrificier's Soul.

You therefore may not eat the blood. This verse does not state or imply that one cannot have atonement for sin without a blood sacrifice. Such a message would contradict all of the Jewish scriptures which clearly outline two other methods of atonement more pleasing to God than a sacrifice - heartfelt repentance and charity.

Although the statement *"without the shedding of blood there is no forgiveness of sins"* is found nowhere in the Hebrew and Jewish scriptures, it does appear in the Christian scriptures. In Hebrews 9:22 the author misquotes Leviticus 17:11 when he states *"Indeed, under the law almost everything is purified with blood,*

***and without the shedding of blood there is no forgiveness of sins."* Although this quote in Hebrews 9:22 is always cross referenced in a Christian study Bible to Leviticus 17:11, it is actually a stunning purposeful misquote of the original text.**

Finally, if Christians want to use Leviticus 17:11 to bolster their position that blood sacrifices are indispensable for procuring an atonement, they must use all of the verse, not just a part of it. Leviticus 17:11 specifically says that the ***blood of the sacrifice must be placed "upon the altar to make atonement for your souls."*** That is to say, Leviticus 17:11 explicitly declares that the Soul in the blood can only effect atonement if it is placed on the altar. ***Jesus' blood, however, was never placed on the altar in the Temple.*** If the church is going to take the "blood" part of the verse "literally" as the subject and active agent that supposedly is the atoning agent, they must also take the "altar" part literally as well. Jesus' blood was never sprinkled on the altar, and therefore his death could not provide atonement for anyone. But of course we have already see this in many other examples where the Sacrificial System has been terribly distorted before the uneducated reader in hopes of selling him an easy "false atonement" which will bind him to the Catholic Church for life. We are told that the reason for this prohibition is that the blood contains the life, Soul, and very vitality of the animal. So as you most clearly see now another reason that drinking blood is prohibited is that consuming blood was a very important part of the idolatrous religious practices of the people and nations surrounding Israel (Gen. 9:4 and Deut. 12:23). The blood is sacred for it is the home for the Soul, the active atoning agent in the Sacrificial System.

Israel was clearly instructed by The Holy One of Israel through Moses not to imitate this abhorrent pagan practice ***in any manner (and this has serious implications for Christian communion, both Catholic and Protestant) which believe the wafer and wine are turned into the actual "literal blood and body of Jesus Christ".*** Although the actual blood was later to be substituted with wine in many of the sacred banquets of pagan religions, there is ample evidence to support the claim that literal blood was consumed as part of the ritual worship of pagan deities, and this was done as a form of atonement.

Please listen to this! ***Since this passage from Lev. 17 is predominately concerned with the prohibition against consuming blood, we must look elsewhere in the Bible for instructions concerning atonement for sins.*** This passage in Lev. 17 is very helpful, yes, in determining that it is the very Soul that is in the "blood" that accomplishes the atonement for sin but we must continue to expand our study to see more about how this Sacrificial System operated. This passage in Leviticus will become clearer later on only as we look at other Hebrew Scriptures. The passage does say that since blood symbolizes the life of the animal, it can be used as a means of atoning for our sins. ***This passage in Leviticus does not say, however, that blood is the only means of atoning for sins.*** Indeed, The Holy Hebrew Scriptures tell us of several other things that can be used instead of the blood of a sacrificial ram or bullock in obtaining atonement and forgiveness of sins.

## **OTHER MEANS OF ATONEMENT.....IS THIS NEWS TO YOU?**

"And Moses said unto Aaron, 'Take a censer, and put fire therein from off the altar, and put on ***incense***, and go quickly unto the congregation, and ***make an atonement for them:*** for there is wrath gone out from [YHWH]; the plague is begun.' And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: ***and he put on incense, and made an atonement for the people.***" (Numbers 16:46-47)

**Answer for yourself:** What is the atoning agent in this above Scriptures? It is incense.

***Here, incense can be used to atone for sins in the same manner as the blood sacrifices of animals.***

Notice what else could be used in place of blood:

"The rich shall not give more, and the poor shall not give less than half a shekel (offering of money), when they give an offering unto [YHWH], to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before [YHWH], to make an atonement for your souls." (Exodus 30:15-16)

**Answer for yourself:** What is the atoning agent in this above Scriptures? Money as an offering to God is a form of atonement for one's sins.

*Here, one's offering to the LORD can be used to atone for sins in the same manner as the blood sacrifices of animals.*

The phrase "to make atonement for your souls" in these verses is the same expression as in Leviticus 17:11:

"We have therefore brought an oblation [again items of worth and money] (Deut. 12:23-25, 30) for [YHWH], what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before [YHWH]." Numbers 31:50)

**Answer for yourself:** What is the atoning agent in this above Scriptures? They brought their gold and jewelry as an atonement for this sin.

In these passages, money, gold, or jewelry could be used to make atonement for the children of Israel. The principle here is not that atonement can be bought (this was the practice of the great Catholic church whose priests routinely sold forgiveness in indulgences). Rather, this is about doing charitable things with money as a form of restitution, good deeds, and charity which are part of atonement process according to the Torah. In this case, the money was to be used for the physical maintenance of the temple building, at other times it was the care of the poor, the widow, the orphan, lame, blind, poor, crippled, etc.

## DOES BLOOD COVER ALL SIN?

Now get ready for an eye-opening teaching that has drastic implication again for Jesus and his death being an atonement for all sin.

According to the Hebrew Scriptures, blood sacrifices held only limited atonement capabilities and did not apply to various types of sin. Let me explain this in detail so that there is no confusion. Foremost among the limitations of blood sacrifices is the fact that blood sacrifices were only brought for the sinner for his

unintentional sins. If a person committed some sin out of ignorance, such as doing work on the Sabbath when perhaps they mistakenly thought it was Sunday, then atonement could be made and blood sacrifices could be brought to the temple as part of his sin offering. Again, let us not forget that his repentance, confession, prayer, and righteous deed did the actual atoning of his sin of ignorance and the blood sacrifice was later brought to declare before God and mankind that his Soul was in right standing with God. The blood that was placed on the altar was only a "picture" and "symbol" of the Soul of the sacrificer who had previously repented. The blood was the "passive agent" in the whole Sacrificial System process; it was his repentance, prayer, confession and subsequent righteous acts and charity that actually accomplishes his atonement and forgiveness long before he brought a blood sacrifice to the Temple for his sin of ignorance. This is the law of unintentional sin according to Biblical Judaism. Now we look at a whole other matter; the intentional sin.

First of all get prepared. Sacrifices never were brought to help atone for sins

## that were done intentionally.

**Answer for yourself:** Does this mean that all of the sin offerings in the Bible we see brought were considered as unintentional sins? Yes. Were sacrifices ever brought for premeditated sins like adultery and theft? No.

Notice the instructions to the priests concerning this:

"And [YHWH] spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin **through ignorance** against any of the commandments of [YHWH] concerning things which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto [YHWH] for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before [YHWH]; and shall lay his hand upon the bullock's head, and kill the bullock before [YHWH]. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before [YHWH], before the veil of the sanctuary. **And the priest shall put some of the blood upon the horns of the altar** of sweet incense before [YHWH], which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation" Leviticus 4:1-7)

The claim so often heard uttered from the lips of Christians; namely, "that only blood could atone for sins" raises many questions when one studies the Torah and the Sacrificial System thoroughly whereby he discovers that blood sacrifices could not and were never brought for intentional sins.

**Answer for yourself:** Right up front, what drastic implication does this have for Jesus' death being an atonement for mankind's sin? Well, for starters it appears that if Christian theology is correct, which it is not, then even if it were then the death of Jesus could only have atoned for mankind's unintentional sin since blood was never brought for intentional sins. This deserves a long consideration by every Christian; especially by those who have been taught that Jesus is the fulfillment of the Sacrificial System as well as those who have been taught that Jesus is the type and shadow of the sacrificial lamb of the Old Testament Yom Kippur sacrifice. It appears now that nothing could be further from the truth for any such death of Jesus which had any connection to atonement would have only applied to unintentional sins.

**Answer for yourself:** What happens if someone could not afford to purchase a ram or bullock for his unintentional sin offering? Is it possible that a loving CREATOR would institute a system of atonement that could only be used by the wealthy?

Contrary to the missionary claim that blood-sacrifice is the only method of atonement in the Bible, there are three methods of atonement clearly defined in the Jewish scriptures:

- The sin sacrifice for unintentional sin; implied here the reader must understand is the sinner's repentance, remorse, contrition, prayer, and almsgiving along with correct instruction that will lead the sinner to never repeat this same sin of ignorance again, if he does then it becomes a sin of intention where no blood sacrifice can be brought (Leviticus 4:1-35)
- repentance (Deuteronomy 4:26-31; I Kings 8:46-50; Isaiah 55:6-9; Jeremiah 7:3-23; Ezekiel 18:1-23; Hosea 6:6; 14:2-3; Micah 6:6; Psalm 40:7-9 (6-8); 51:16-19);
- charity (Proverbs 10:2; 11:4; 16:6; Daniel 4:24; II Chronicles 6:36-39)

**Moreover, the sin sacrifice and man's repentance accompanied with a subsequent blood sacrifice, known in the Hebrew Scriptures as Korban Chatat, did not atone for all types of sin, but rather, only for man's most insignificant iniquity: unintentional sins.** The sin sacrifice along with one's repentance was inadequate to atone for a transgression committed intentionally. This is something of the most serious nature which is only handled between man and God at the High Holy Days on Yom Kippur. The brazen sinner was barred from the Sanctuary, and had to bear his own iniquity because of his rebellious intent to sin against God.



"And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, **two turtledoves, or two young pigeons**, unto [YHWH]; one for a sin offering, and the other for a burnt offering." Leviticus 5:7) Here, if a person could not afford the sacrificial ram or bullock for a sin offering, certain types of small birds could be used instead.

**Answer for yourself:** However, what if someone was so destitute, that he couldn't afford even these small birds?

"But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of **fine flour for a sin offering**; he shall not put oil on it or place incense on it, for it is a sin offering." (Leviticus 5:11)

**Answer for yourself:** What does this teach us? Namely, that the Torah allowed for non-blood sacrifices to be given in place of blood sacrifices. Thus we learn that blood was not always required for atonement and surely was not the "only way to accomplish atonement" as the writer of the Book of Hebrews maintains.

**This is very startling to note in lieu of the traditional Christian teaching that "...without the shedding of blood there is no forgiveness." (Hebrews 9:22)**

**Answer for yourself:** It certainly appears to me that the writer of the Book of Hebrews has no idea whatsoever how the Sacrificial System truly operated. Don't you find this situation rather strange for a Jew called by the Holy Spirit to convey Divine Truths yet he gets it completely backwards and wrong? **Christianity's blood atonement teachings connected to the death and supposed sacrifice of Jesus and that only Jesus' blood could serve as mankind's atonement is completely destroyed by this contradictory fact taken from Leviticus 5:11.**

If birds could not be afforded, some simple flour could be used instead and would be **just as effective** in the eyes of Israel's Creator. The Hebrew Scriptures are quite clear on this. Since **flour** could be used for a sin offering, **it is evident that blood was not the sole means of atonement; never was and never will be!** The Christian position that only the shed blood of Jesus could atone for sins is falling by the wayside in light of the serious study and examination of the Hebrew Scriptures. Actually, considering the beating and torture which Jesus is said to have suffered at the hands of the Romans, **you have to wonder if atonement was the goal to be accomplished by his death then why God did not have Jesus request that a sack of flour be brought by the Romans and let them whip, beat, mock and crucify it instead of himself!!!**

## **WHAT IF THERE WAS NO TEMPLE OR AARONIC PRIEST ...HOW WAS ATONEMENT ACHIEVED?**

While the Temple stood, sacrifices without question served as part of the atonement process. If you read the first articles in this series then you understand the meaning of the "blood" on the altar within the Temple.

**Answer for yourself:** What, though, was to be the fate of the people who did not have access to the Temple?

**Answer for yourself:** What were the Israelite people supposed to do after 586 B.C.E. when the first Temple was destroyed and they were exiled to Babylon? How were they to atone for sin without a Temple? If the blood was the "passive agent" in the Sacrificial System then was their repentance, confession, remorse, and acts of charity and righteous deed satisfactory to atone for their sin? Yes, it was and it always has been as we have seen previously.

**Answer for yourself:** What did the Jewish people do in the times of the Maccabees when the Syrian-Greeks were in control of the Temple and did not allow sacrifices?

After King Solomon completed the spectacular Temple building in Jerusalem, he dedicated it with a very moving speech. This lengthy and very beautiful speech can be read in the books of 1 Kings 8 and II Chronicles 6. Notice, however, that strangely King Solomon, in reality Amenhotep III, Pharaoh of the 18th Dynasty of Egypt, **doesn't speak about sacrifices at all!** If sacrifices were the focal point of the temple, this omission would be very curious. Rather, the focus of the Temple was shown to be the Ark, containing the Laws which our Creator wants us to live by. The Temple was first and foremost a symbol of the Shechinah, or presence of The Holy One of Israel.

*"I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. (I Kings 8:13)*

*"And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).*

Toward the end of the speech, Solomon addresses the subject of the Israelite people being denied access to the temple:

**"If they return to You with all their heart and with all their Soul** in the land of their enemies who have taken them captive, and **pray to You** toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built for Your name; then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause, and **forgive Your people who have sinned against You** and all their transgressions which they have transgressed against You..." (I Kings 8:46-50)

Here we see that Solomon addresses that part of Israel who was yet and would be again captives in another nation in his dedication of the Temple. **Here Solomon understand that although the Jewish people were without a Temple they were never without an atonement.** This passage helps us understand Leviticus 17:11 properly. **The Bible clearly teaches that blood sacrifices were not necessary in order to atone for sins; they were the final "picture representing the atoned Soul" and functioned as the "passive part" of the whole Sacrificial process. Prayer and repentance are shown to be the effective means of atonement. Certainly, when the Temple stood, and if one could afford an animal, a sacrifice was brought as part of the atonement process for unintentional sins. What Leviticus 17:11 teaches us is that when we bring such an animal as a sacrifice, we are not allowed to consume its blood, because as the life force and Soul, it is the vital part of the animal, mankind being a Soul in an animal body, that affects his atonement.**

The prophets declared that repentance and charity are more favorable than a blood sacrifice. Throughout the Hebrew Scriptures, the prophets declared that repentance and charity are more pleasing to God for atonement than a blood sacrifice. They repeatedly forewarned the Jewish people from becoming obsessed with blood offerings. Other methods of atonement were more efficacious and would even replace animal sacrifices. For example, King David, in reality Tuthmose III, another Pharaoh of the 18th Dynasty of ancient Egypt, declares in Psalm 40:76 in the Hebrew Scriptures that:

*"Sacrifice and meal offering You have not desired; but my ears You have opened (to hear and understand your Word); burnt offering and sin offering You have not required."*

These words of the Hebrew Scriptures stand in sharp disagreement with the later Roman Christian doctrine that sin can "only" be expiated through the shedding of blood. Because the Psalmist's words were deeply offensive to the early church as found in the Hebrew Scriptures and has the potential to destroy their radical reinterpretation of the Jewish Sacrificial System which was being corrupted to provide a blanket-atonement for any believer in Rome's theology attached to the New Testament Jesus, the later pro-Roman writer of the Book of Hebrews 10:5-6 was forced to corrupt and tragically alter Psalm 40:7 as it read in the Hebrew. The altered text we find in our Christian Bible and in our Book of Hebrews is found as follows:

*"Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure." Hebrews 10:5-6*

Notice how King David's original words, *"but my ears You have opened" (to the Torah)* have disappeared entirely in the Hebrews quote when translated into the New Testament. Instead, this New Testament author replaced this expunged clause with the words *"But a body you have prepared for Me."* This is a startling alteration of the Jewish scriptures but also of the Divine Sacred Wisdom of the ancient which always taught obedience to the Laws and Order of God as seen in the Heavens "above" and in Nature "below". But besides that the ancient Divine Wisdom for over 10,000 years taught concurrently from nation to nation of the "fall of Soul as well as the Krst/Karest/Christ" into "matter" and "material existence" in the form of humanity. What was allegory of the "fall" and "death of the Christ in His fall and incarnation into the whole of mankind" was "literalized" and tragically "limited to but one person in the form of the Roman Jesus" and in so doing they altered Psalm 40:7 to make it appear that a "literal incarnation" of Christ into the body of Jesus was a prophecy fulfilled. The "coming of the Christ" to mankind was never limited to but one person; it is the gift of God to all incarnated Souls.

*Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory (your glory and your atonement): (KJV)*

Nothing could be further from the truth than this Roman theology as found in Hebrew 10:5-6 which we have inherited along with other purposeful deceptions of Messianic promises which applies to all but one of the Messianic Prophecies in the whole of the New Testament. Except for just one of them, the whole of the Messianic Prophecies in our New Testament are all forged, altered, corrupted, or invented out of thin air in one way or the other when compared with the Hebrew originals which they were supposed to faithfully represent to the New Testament reader. This never happened but you will never know until you compare them with both the Old Testament and New Testament forgeries "line upon line" and "precept upon precept" as the Prophet Isaiah instructs us! I have so I can say what I have; having done these studies my results proved to me that if you do the same studies as I have then you, like myself, cannot be proven wrong in this regard.

Hosea foretold that the Jewish people would be without a sacrificial system, and instructed us to replace animal offerings with prayer. In Hosea 3:4-5, the prophet foretold with Divine exactness that the Nation of Israel would not have a sacrificial system during the last segment of Jewish history until the messianic age. Hosea 3:4-5 reads,

*"For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim. Afterward the children of Israel shall return and seek the LORD their God and David their king. They shall fear the LORD and His goodness in the latter days."*

In the words of the Bible, this period of time would last for many days. Yet, despite the repeated proclamations of the church that the crucifixion of Jesus serves as a sin sacrifice today, the words of Hosea were meticulously fulfilled.

Given the spiritual magnitude of this remarkable prophecy, Hosea was compelled to reveal how the ecclesiastical temple functions were to be replaced.

- **Answer for yourself:** In essence, if the prophet is testifying that the nation of Israel will indeed be without a Sacrificial System during their long exile until the messianic age, what are they to use instead?
- **Answer for yourself:** How are the Jewish people to worship without blood sacrifices during their bitter exile?
- **Answer for yourself:** What about all the animal sacrifices prescribed in the Book of Leviticus?

- **Answer for yourself:** Can the Jewish people get along without animal offerings?

By now the reader has the answer to these questions and there is no doubt in his mind to the role of "blood" and its function in the Sacrificial process. Christians, unknowing of how the Sacrificial System actually operated, claim the Jewish are without an atonement since they reject the atonement of Jesus in the New Testament. By now you are clearly seeing that such an atonement does not exist nor has it ever! The Hebrew Bible not only disagrees with this Christian theology but it contradicts it at every Roman turn; providing you know the Hebrew Scriptures from the later Greek, Latin, and English corruptions and their equally corrupt quotations in the New Testament. For this reason, the statement in Hosea 14:2-3 is crucial. In these two verses, Hosea reveals to his beloved nation how they are to replace the Sacrificial System during their protracted exile. The prophet declares that the Almighty wants us to *"render for bulls the offering of our lips."* Prayer is to replace the sacrificial system. *"Take words with you, And return to the LORD. Say to Him, 'Take away all iniquity; receive us graciously, For we will render for bulls the offering of our lips.'"* (Hosea 14:2-3)

The prophets never instruct the Jews to worship any crucified messiah or demigod (Exodus 20:2-3; Deuteronomy 4:35; 6:14; 32:39; Hosea 13:4). Nor does scripture ever tell us that an innocent man can die as an atonement for the sins of the wicked as seen in Ezekiel 18:1-23. Take time to read this long passage please. Such a message that Roman Christianity teaches about the death of Jesus as an atonement is utterly antithetical to the teachings of the Hebrew Scriptures. Rather, it is the lips of the sinner that is transformed into bulls of the sin offerings.

In the reference to Ezekiel 18: 1-23, we find that the Prophet Ezekiel condemns the doctrine of vicarious atonement which has become the backbone of Christian theology. Throughout the 18th chapter, Ezekiel warned his people that this erroneous teaching that a righteous man could die for another man's sins was contrary to the will of God. The way for the sinful man to come right by God is to turn away from his rebellious ways, repent, and thereby the penitent is assured complete forgiveness. Throughout Ezekiel's uplifting sermon on the forgiveness of sin, notice if you will that blood sacrifices are never mentioned. Ezekiel 18:1-4, 19-23 reads:

*"The word of the Lord came to me, saying: 'What do you people mean by quoting this proverb about the land of Israel, saying: 'The fathers eat sour grapes, and the sons' teeth are set on edge?' As I live, declares the Sovereign Lord, you will no longer quote this proverb in Israel. For every living soul belongs to Me, the father as well as the son -- they are Mine. Which ever soul sins, it shall die.... Yet you ask: Why did the son not bear the sin of the father? But the son, justice and righteousness did he do, all My decrees did he safeguard and perform them. He shall surely live. The soul that sins, it shall die! The son shall not bear for the sin of the father, nor the father bear for the sin of the son. The righteousness of the righteous person shall be upon him, and the wickedness of the wicked person shall be upon him. As for the wicked man, if he should turn away from all his sins which he did, and safeguard all My decrees, and do justice and righteousness; he shall surely live. He will not die. All his transgressions which he committed will not be remembered against him. For the righteousness which he did, he shall live. Do I desire at all the death of the wicked man -- the words of my Lord, God -- is it not rather his return from his ways, that he might live.'*"

Here again we find the same message in the later Prophets that sin is atoned for by repentance, faith, obedience, and righteous actions as we have since the beginning of the Hebrew Scriptures, during which Israel lived in the land in possession of its Temple as well as when dispersed. The message of all the Prophets of God is the same, repentance saves from death and provides its own atonement for the sinner.

**IN SPITE OF ALL THIS EVIDENCE TO THE CONTRARY, COULD JESUS BE AN ACCEPTABLE SACRIFICE?**

Another focal point of the New Testament is the Christian claim that the crucifixion of Jesus served as the **final atoning sacrifice for the sins of the world**. However, if the sacrificial instructions set forth by the Law of Moses are examined closely, and you see the guidelines set forth for how sacrifices are to be brought, **it will be clear that Jesus could never serve as an atoning sacrifice. Clearly, not just any blood shed in any manner would satisfy the Biblical requirements for atonement. Notice the instructions set forth in the Torah concerning sacrifices:**

*"For the life of the flesh is in the blood, and I have given it to you **upon the altar** to make an atonement for your souls..." (Lev. 17:11)*

Notice that the blood of the acceptable sacrifice was to be shed **upon the holy altar of the temple**, and not on the pagan phallic symbol of the cross. Besides Jesus died on a single stake without a crossbar as was customary of the Romans and their crucifixions. Clearly, not just any spilled blood is acceptable as a sacrifice. YHWH set forth very meticulous rules and laws governing acceptable sacrifices brought to Him. Jesus' crucifixion may qualify as an atonement according to the faith and incomplete knowledge of many but but since his blood was **not offered on the altar**, it is not in compliance with what the Holy Scriptures of Israel requires.

**There are many other factors** that would render the crucifixion of Jesus an unacceptable sacrifice according to Scriptural guidelines. According to the Biblical rules in Leviticus, all sacrifices had to be offered **by a Levite Priest, a descendant of Aaron**. According to the "gospel" accounts, Jesus was killed by pagan Gentile Roman soldiers.

Biblical law also prohibited any sacrifice that was blemished or maimed:

"Ye shall offer at your own will **a male without blemish**, of the beeves, of the sheep, or of the goats. **But whatsoever hath a blemish, that shall ye not offer:** for it shall **not** be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto [YHWH] to accomplish his vow, or a freewill offering in beefs or sheep, **it shall be perfect to be accepted; there shall be no blemish therein**. Blind, or broken, or maimed, or having a wen [cyst], or scurvy, or scabbed, ye shall not offer these unto [YHWH], nor make an offering by fire of them upon the altar unto [YHWH]. (Leviticus 22:19-21).

Now we have a problem. The "gospels" of the New Testament clearly teach that Jesus was beaten and whipped, which would have made him blemished and maimed and therefore an unfit sacrifice. Frequently, Christians react to this line of reasoning by protesting that it is improper to be so literal, and that Jesus' death was more of a symbolic or Spiritual sacrifice. This is rather strange when they damn others for not believing the "Jesus Story" as a literal-historical event. Christians will insist, indeed the New Testament itself makes the claim, that Jesus was literally our Passover sacrifice. Let us all remember in the book of John that the Roman soldiers pierced Jesus's side. In so doing he was a blemished sacrifice and disqualified as an acceptable sacrifice according to the Laws of sacrifice. Here we are told that they did not break his legs because this would violate the rules of the proper Passover sacrifice (Matthew 27:26, Mark 15:19, and John 19:3). The legs of the crucified were sometimes broken to hasten death. It was necessary that crucifixion victims must prop themselves up using their legs in order to facilitate breathing. This could prolong death for days at times. The legs were broken so that proper breathing could be prevented, and the lungs crushed the diaphragm and breathing was extremely difficult.

"But coming to Jesus' when they saw that he was already dead, they did not break his legs...**in order that the Scripture might be fulfilled:** Not a bone of him shall be broken." (John 19:33-36)

The gospel of John portrays Jesus as the Passover lamb which was not supposed to have any of its bones broken (cf. Exodus 12:46, Numbers 9:12). If Christians insist that Jesus was the **literal** Passover sacrifice, and his blood atoned for our sins, then Jesus, as that sacrifice, was subject to the **literal guidelines** set by the Law of Moses given by the God of Israel governing an acceptable sacrifice. Christians always seem to want to have it both



ways. The New Testament itself proposes that Jesus was a literal acceptable sacrifice. When confronted with the clear Biblical instructions on how acceptable sacrifices were to be offered, however, they will complain that this is just legalistic nit picking.

**Answer for yourself:** If Jesus was the final sacrifice, why did the James, Paul, and the Jerusalem Church command that Paul undertake the Nazarite Vow that required sin and blood atonement offerings? Even more so why is the sacrificial system returning according to the Prophets in the Hebrew Scriptures?

The New Testament is clear that the animal sacrificial system never could atone for sin in any permanent way, and indeed the entire purpose of the animal sacrificial system was, in the language of the Book of Hebrews, foreshadowing Jesus' death on the cross. Hebrews 10:4 insists that the animal sacrificial system had no lasting value. *"For it is not possible that the blood of bulls and goats could take away sins."*

**Answer for yourself:** Why was the above statement necessary for the writer of the Book of Hebrews?

Simply because if the animal sacrifices really worked, why was Jesus' death necessary? It should have been sufficient to keep bringing animal offerings. The New Testament therefore repeatedly declares that Jesus was the final sacrifice for all time (Romans 6:10; Hebrews 9:12; 10:10; 10:18), and there would no longer be any future need for the return of the animal sacrificial system. This doctrine, however, completely contradicts the words of the prophets who clearly foretold that the animal sacrificial system would return in the messianic age. Jeremiah 33:17-18; Zechariah 14:21; Ezekiel 43-44 all teach us that the Sacrifices will return to the rebuilt Temple in the Messianic age. Missionaries often try to explain this problem away by claiming that the reason animal sacrifices will return is to point back to Jesus. This response, however, is a rationalization that is not even used in the New Testament, and thoroughly contradicts the statements in Romans and Hebrews. that Jesus' sacrifice was the "final sacrifice" for sin. It does not appear to be that at all having seen these articles and the facts that they reveal to the reader.

You may wonder why I present this this type of material to you, our readers. Simply, because I discovered upon my personal study these serious Spiritual deceptions over the early years of my Pastorate. In looking for a "Jewish Jesus" I turned to Judaism for answers since not finding one in Christianity. There, when studying Judaism intently I discovered not only these textual forgeries in our Christian Bibles when compared to the older Hebrew Scriptures but the unbelievable reinterpretation of almost all Spiritual Doctrines that existed in Biblical Judaism. Later as my studies would advance after my resignation as a Pastor I would discover the venerable links between the Divine Spiritual Wisdom of the ancient religions with Biblical Judaism. These "unaltered Spiritual dogmas" concerning the Souls of mankind basically remained unchanged up until the rise of Roman Orthodoxy in the 2nd through the 5th century when allegorical Spiritual and Divine Truths that had remained unchanged for thousands of years were "literalized and historicize" and altered almost beyond belief and recognition. This is what we inherited from Rome as you are seeing in these articles. I was so moved by what I uncovered over those years that God led me to create Bet Emet in order to warn and share this knowledge with other brothers and sisters desiring the truth about our "Jesus Story". I do so in hopes that they might learn as well the truth behind the New Testament and repent thereby accepting the true "unity of the faith" given to all mankind which Rome so altered to be almost unrecognizable today without great effort exerted on your part to find such Divine Truths. Such Divine Truths when incorporated in our religious beliefs and lives honors God and guarantees our acceptance when we die. More to follow. Shalom.

[Let us continue our studies into the Sacrificial System and the death of Jesus.](#)

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# THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #7

## WHY WAS JESUS PATTERNED AFTER THE PASSOVER SACRIFICE...SHOULD IT NOT HAVE BEEN AFTER YOM KIPPUR?

It really does not make sense to type Jesus as the Passover sacrifice in the New Testament. **Atonement was never connected with the Passover.** Doing so shows that the writers of these texts knew little about Biblical Judaism let alone the Biblical Feasts or again how the Sacrificial System actually functioned.

We know from Exodus 12 that the Passover sacrifice did not serve as atonement for sins, it merely commemorates the exodus from Egypt. Even when the lamb was slaughtered in Egypt and its' blood smeared on the door-posts, the blood did not serve to atone for the sins of anyone. The blood smeared on the doorposts of their homes was but a symbol of their faith and was the sign for the angel of death to pass over Israelite homes during the death of the first born. The only people in danger were first-born males, not first born girls let alone older brothers in the same family. This blood, even it has been an atonement of some sorts did not apply for everyone. This blood wasn't a help to other people in the family, and didn't serve as an atonement for the first born or save the mothers or sisters of any family. To try to equate the death of Jesus and his death and sacrifice for the sins of the world evidently let a lot of people "unsaved" if we make Jesus be an accurate "type and shadow" as Christianity teaches. But few study this deep, they are emotionally swayed by pronouncements from the pulpit. It sounds so good and this false assurance that condones any behavior in the name of Jesus satisfies their fears of a lasting hell. Better for them if they had studied at home for truth is often elusive in the Christian Church today which follows "tradition" more than they study their own Scriptures let alone the Hebrew Scriptures. Preaching has always been a poor substitute for "study"; study being the highest form of worship in Biblical Judaism and one of the gifts of the Holy Spirit to the flock of God. Look at you will, you will never find "preaching" as a gift of the Holy Spirit. Once you are taught correctly then you, the congregation, becomes the "proclaimers" and the "preachers". Only in these last 100 years or so has clergy taken salaries to do the job of the congregation. In so doing "serious teaching of the Word of God", a gift from God, has almost vanished from our Churches. The fruit of such a tragic loss of the operation of the Holy Spirit among us speaks for itself.

It would have made much more sense to type Jesus after the Yom Kippur (Day of Atonement) sacrifice, which actually was part of the atonement service for the sins of all the people. But there is a major theological problem connecting the Yom Kippur sacrifice with the death of Jesus as an atonement for sin. Before we "hit the nail on the head" understand that the study of Biblical Judaism is not only enlightening for the Christian but delivers one from incorrect damnable theology we inherited by Rome. You will never know Spiritual Truth and freedom from fear or ignorance until you begin to worship God in the highest way ever given mankind; that way is the study of His word. Only in so doing will you ever break free for erroneous Spiritual traditions like the one we approach next.

**Answer for yourself:** So, what is the problem connecting Jesus' death to the Yom Kippur atoning sacrificial lamb?

**The problem here was that according to Leviticus 16:10, 21-22, the animal that atoned for the sins of the nation was NEVER killed but always sent out alive into the desert! (THINK)...it was not killed...it lived...; just as we saw earlier in the previous articles and even in the Isaiah 53 studies...."life" atones..not death!**

Because as Christians, since we are reared on "preaching" and not "study" we are not thoroughly familiar with anything except what we have heard preached from pulpits that comes more from tradition than hard-nosed exegesis of Biblical texts. We as Christians are basically ignorant of Biblical Judaism, the corruptions of the Hebrew Scriptures when traced through the later Greek, Latin, and English translations, the dynamics and true workings of the Sacrificial System, basically ignorant of Gnosticism, Comparative Religions, Astronomy, ancient Egyptian Religion, etc. This assures us that we are not equipped to tell "fiction" from "truth" when we hear it.

**The Yom Kippur lamb that carried the "guilt" and "symbolic sin" of the nation into the wilderness was never killed.** To equate this to the death of Jesus as some form of atoning "death" is completely nonsensical! But few know this since having never studied Judaism and the Biblical Feasts in the both the Hebrew Bible, which are given and commanded of both Jew and non-Jew. Not knowing this then we are content to follow the Constantinian Roman Calendar of the Church which completely replaced God's Holy Days. Few ever stop to look up word in the New Testament in their original Greek; had you done so you would have found like myself following Seminary that both Jews and non-Jews kept the Biblical Festivals in the New Testament. It is hidden in the Greek; totally absent in the English. You have found like me that the word "pascha", or "Passover", is used 29 times in the New Testament. In 28 of these times the word "pascha" is translated correctly, as "Passover". Funny, that when we come to the Books of Acts, 12:4, we find that this same word "pascha" which has been translated 27 times as "Passover" now becomes "Easter".

**Answer for yourself:** Is Easter the same as Passover? No way. Just ask a Jew or a Rabbi, or better yet see what God has to say about it in His Hebrew Scriptures. Understand Rome could not have the early Gentile church observing Passover; although they did for centuries until the Roman repression and persecutions finally stamped out the last of the Jewish Roots of the Gentile Church at the point of swords and shed blood. Here before us is but another "purposeful mistranslation" of the Hebrew words in our Bibles that turns the reader away from the Divine Truths of the Soul in the ancient Spiritual Wisdom and are blessed today to find these same Divine Truths of the Soul in Biblical Judaism which are completely lacking in Roman Christianity. We have to come to Rome in the 2nd through the 5th century to find this "radical reinterpretation" of almost all of the ancient Divine Wisdom of the Soul and the total mutation and alteration of the Divine Concept of "the Krst/Karest/Christ".

Not aware of the Spiritual dynamics of these Holy Days, sacred days that teach upon the progressive Spiritual evolution of all Souls, we as Christians grow up following Rome's incorrect "Jesus" interpretation of these days; never knowing how far we have fallen from Divine Truth. We live our whole lives accepting a false atonement for our Souls by accepting this "Jesus Story" that Rome crafted; never working out our Soul's salvation through a life devoted to repentance, confession of sin, prayer, righteous works and deeds like almsgiving instead of robbing God by giving our tithes to the Church who uses these funds anyway they please instead of the ONLY ways God commanded it be used in the Hebrew Scriptures.

Now the followers of Jesus had another problem. **According to the prophecies of ancient Israel, the Messiah was not supposed to die before completing His mission.** The followers of Jesus, who much later claimed through the oral tradition that he was Israel's Messiah, now had to deal with Jesus' embarrassing supposed death at the hands of the Romans. So they correlated him with the slain Passover sacrifice. This tap dance around the scriptures to try and legitimize Jesus as the Messiah cannot negate the clear lesson from Leviticus and the Day of Atonement that the shedding of blood is not a pre-requisite for atonement.

# CAN YESHUA OR ANY OTHER PERSON ATONE FOR YOUR SINS?

**Answer for yourself:** Where did this idea originate that one man, or that anyone for that matter, could atone and pay for the sins of one or more people?

Maybe you don't know or have never read on this subject. Many don't and have not done adequate study to know the answer. Others have. It should be perfectly clear to you, if you have ever looked into the subject, that such notions stem from the Babylonian mystery religion of ancient Mesopotamia. The Greeks and Romans, as well as their ancestors, had multiple legends whereby heroes died for followers, cities, friends, for the law, for the truth, etc. But what many writers fail to tell you is that in all of these "myths" that such "dying and rising" gods and goddesses were NEVER LITERAL!

**Answer for yourself:** So what did these dying and rising gods and goddesses actually mean? This is pretty far advanced for this study but here goes. We find that these "dying", "rising" and "atoning gods and goddesses" were first of all always a Spiritual allegory, metaphor, cipher, or symbol. They were never to be understood as "literal" people. They were ALL symbols for the Descent of the Soul and the Krst, Karest/Christ into "material manifestation". In other words symbolic of the "incarnation into humanity". From beginning to end we find this Spiritual Concept unaltered from nation to nation; from ancient Egypt 10,000 years B.C.E. through the Greek philosophers like Plato, Proclus, Plotinus, Iamblicus, etc. This "death" suffered by these Divine Entities and "Living Energies" which fell into "matter" and "flesh" did to to experience "life" and "Spiritual evolution" necessary in their Heavenly development say the ancients. That is where we find incarnation of the Soul, a Metaphysical concept expressed by the ancients in symbols, pictures, myths, legend, etc. But more than that the Soul, fallen to its "death" and "grace" in Amenta, or "hell", this fleshly body, was doomed to remain "dead" to Spiritual reality due to the power of "matter" and "flesh". But if "awakened" from the "death of incarnational existence" then the Soul could work out its Earthly mission and salvation. But needing help he needed a "Bishop for his Soul" that God supplied in the "falling" and "dying Divine Mind" which comes to "seek and save the lost". Here we find the "incarnation of the Christ" which comes to live "within mankind" to elevate the Soul over the deadening animal nature. These "falls" into "material incarnation" was defined by some as "sin" but a more true understanding is "darkened matter" which was the grave for the Soul; a grave from which is must arise and "awaken from the dead" as the Gnostic Paul admonishes. So in all of this the "atonement" for the Soul comes through the sacrifice of the Krst/Karest/Christ "falling from Heaven" to seek and save the Soul through his "teaching and instruction" during the life of Soul which was "trapped in matter during its Earthly incarnation". Such a fall of the Divine Mind, or Christ to save the Soul, was called by the ancients, believe you me, the "crucifixion of the Krst/Karest/Christ" on the "cross of matter". This "death" of the Christ is incarnation as was the Soul. Thus we read that *"we are crucified with Christ"* in our texts, never realizing that none of this was ever "literal" or "confined to but one person" but applied to the whole of humanity. This fall of the Christ into "humanity" and "matter" was likened to "death" by the ancient Spiritual masters for thousands of years. This Christ, this Divine Mind, wilfully took upon himself the "death of matter" and in so doing provided Divine Truth for the Soul, deadened as well in "matter", whereby he could "awaken from the dead" and live a life in truth and knowledge whereby he could be the atonement for any wrong doing while in Earthly incarnation. All of this is Metaphysical allegory taught since the beginning of time; Rome will come and not only "literalize this same Divine Spiritual Wisdom" and horribly limit it to but one person, this "reinvention" and "mutation of the Christ". If you think I am not telling you the Divine Truth here then boy do I have some books for you to read whereby you can see this "mutation" and "radical reinterpretation" of God's Divine Spiritual Wisdom step by step at the hands of Rome. This is fact which can be demonstrable to anyone who inquires.

**What is certain is that the idea that an innocent person can be killed instead of those who are guilty is not consistent with what the Hebrew Scriptures teach.** After the sin of the Golden Calf, YHWH was so outraged that His intentions were to totally annihilate and destroy the Israelite people. Moses offers to die in their place as a "substitutionary sacrifice". Notice God's response to Moses suggestion:

"Yet now, if thou wilt forgive their sin...; and if not, blot me, I pray thee, out of thy book which thou hast



written. And [YHWH] said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." (Exodus 32:32-33). As great a man as Moses and his life could not be accepted for the sins of the wicked. But yet we are told that the God who changes not decided to do just that! Something is wrong with our Christian theology, but never knowing Biblical Judaism and the dynamics of the Sacrificial System we are prey for the slaughter of our minds and Souls by pernicious and pestilent error masqueraded as Divine oracles Sunday after Sunday. And nobody knows any different in the pews.

Throughout the Hebrew Scriptures YHWH says that one person cannot die for the sins of another:

*"Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin"*  
*(Deuteronomy 24:16)*

*"But everyone will die for his own sin; each man who eats sour grapes, his teeth will be set on edge"* (Jeremiah 31:30)

*"The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself"* (Ezekiel 18:20)

*"He who justifies the wicked, and he who condemns the righteous, both of them are an abomination to the Lord"* (Proverbs 17:15).

*"No man [Jesus included] can by any means redeem his brother, or give to 'God' a ransom for him"* (Psalms 49:7)

**Answer for yourself:** If no "jot" or "title" is to be changed in God's Holy Word, then how do we accept this New Testament which is full of contradictory theology concerning the death of Jesus as an atonement not only for the righteous but the wicked as well?

Unlike the Greek Testament in the Christian Bible, the Holy Scriptures of the One True Creator of Abraham, Isaac, and Jacob clearly teach that we are responsible for our own actions and sins. We alone must give an account and pay the price. **God does not change!** No allegorical virgin born savior deity from Babylonian mythology, or any other for that matter, can later be "literalized" in order to contradict the clear instructions of the God of Israel.

**Answer for yourself:** Why are there two theologies concerning atonement in your Bible; one in the Old Testament by the God of Israel who says He changes not, and then the Romanized Pauline corpus of material in the New Testament that contradicts it by paralleling an incorrect understanding of the ancient Divine mystery religions? This two conflicting atonement messages is very evident when the Old Testament is compared with the New Testament, and if you say you never saw it dear one you never looked deep enough for it is there!

## NOW FOR THE REALLY BIG QUESTION

Here is a question that Christian ministers have danced around for two thousand years, but have never

truthfully answered. This question bothered me all the years I pastored.

**Answer for yourself:** If indeed Jesus came as the final sacrifice to atone for the sins of the world, why do The Holy Scriptures proclaim that the Third Temple will be built and sacrifices resumed during the Messianic era?

The vast majority of average Christians are completely ignorant of these prophecies, as they have been cleverly hidden by their ministers. Notice the clear teachings of The Holy Scriptures regarding this:

- "Even those I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples." (Isaiah 56:7)
- "From beyond the rivers of Ethiopia My worshipers, My dispersed ones will bring My offerings." (Zephaniah 3:10)
- "All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will minister to you; they will go up with acceptance on My altar, and I shall glorify My glorious house." (Isaiah 60:7)
- "And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever." (Ezekiel 37:26)
- "And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to [YHWH] offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasant to [YHWH], as in the days of old and as in former years." (Malachi 3:3-4)
- (Ezekiel 45:17) "And it shall be the princes part to provide the burnt offerings, the grain offerings, and the libations...to make the atonement for the house of Israel."

**Answer for yourself:** If Jesus' death is the final sin sacrifice and blood offering to be accepted by God did somebody fail to tell Him or His prophets?

## LET THERE BE NO DOUBT

Apparently, dear reader, Jesus' sacrifice did not make any atonement for the sins of all the world. If the death of Jesus had atoned for all sins for all time, why will atonement be required during the messianic era?

**Answer for yourself:** Having seen all of this in these articles how do you answer the true words of Israel's God? Mr. Christian minister, how do you? These questions caused me to study like I never had in my life to find the answers to these troubling questions; questions that I had never thought to ask nor my Pastor. Only in my studies of Judaism, while looking for a Jewish Jesus, did I run across such information that has eluded me my whole life as a Christian. As you are becoming painfully aware the root of our whole theological dilemma and problem lies in the difference between the Hebrew Scriptures and their later "radical reinterpretation" of them by Rome. It appears to the student and "think-believer" that the Hebrew Scriptures contain the Divine authority; our altered Christian texts do not! As a Christian Pastor I came to realize after about 5 years of serious study following Seminary that the New Testament was little more than a propagandist Roman "replacement" document full of anti-Semitic ideas and teachings. Considering all the New Testament Greek manuscripts available today totaling a little less than 6000 pieces, there are over 300,000 contradictions among these 6000 or so texts and no two are "identical" or "read the same". Surely God, if behind this New Testament could do better. When you compare this with the exactness of the Hebrew copyist then the New Testament is a joke. As if that was not enough, my heart broke within me when I discovered beyond any doubt that my KJV Old Testament was a purposefully falsified and altered translation of the prior Jewish Masoretic text. My Old Testament came to be recognized through such serious study in Judaism that it had been "doctored" and "adulterated" in "key" theological positions in order to create and lay the foundation and authority for a "new religion"; a Replacement Religion. I felt no better at all when my New Testament was found to contain the same alteration and forgeries as did my KJV Old Testament. It took over five years of serious study to substantiate these Scriptural discrepancies beyond any doubt and were a major

factor in my resignation from my Pastorate. **I was an ordained Pastor of an apostate faith.** Such shame no man can know. I had believed "the" lie and the "very elect" was deceived. I was a member in high standing of an apostate faith and a man of "unclean lips" as described by Isaiah. I, like most Christians, had accepted everything on "faith" never questioning anything. I was gullible for the LORD until YHWH put in my heart and head the desire to study out the conflicting errors of my Christian theology which surfaced during my 3 years in Seminary. I "awoke" in Seminary. The fruit of my studies I lay before you as a gift from God and as a love offering in hopes your hunger for truth is greater than your commitment to tradition.

## YHWH AND MERCY

The Christian claim that only through bloodshed can atonement be made show that Christians are unfamiliar with the compassion and mercy of the Holy One of Israel. Sometimes, God forgives us simply because He is kind, loving, compassionate and merciful. Even when we don't seek our LORD appropriately, He has the ability to reach out to us with love and forgive us:

"Who is a [Elohiym] like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not His anger for ever, **because He delighteth in mercy.**" (Micah 7:18)

"Their heart was not steadfast toward Him, nor were they faithful in His covenant. But He, being compassionate, forgave their iniquity...**remembering that they were but flesh.**" (Psalms 78:36-39)

"You have not brought Me the sheep of your burnt offerings...or the fat of your sacrifices, but you have burdened Me with your sins...Nevertheless, **I will wipe out your transgressions for My own sake,** and I will not remember your sins." (Isaiah 43:23-25)

Truly, truly the Holy one of Israel is a just and merciful Creator not desiring the death of the wicked; rather their repentance.

## WHAT DO THE PROPHETS HAVE TO SAY?

**Answer for yourself:** If the Christian claim that one must be covered by the shed blood of the Messiah in order to make atonement for his sins is valid, why can this claim not be validated by the writings of the prophets?

Time and time again, the writings of the prophets emphasize prayer and repentance as the method to atone for sins. **I challenge any Christian to produce a Scripture from Unaltered Holy Hebrew Scriptures (the Old Testament used by the Jewish people of Israel and Babylon) that teaches us that we must believe in the atoning blood of a Messiah in order to obtain salvation [amazingly, even the Christian Bible does not say it].** What the prophets teach us is that our own obedience to the laws of Israel's God combined with sincere repentance and prayer for forgiveness will atone for sin if done with the proper attitude of humility.

- *"That every man will turn from his evil way, then I will forgive their iniquity and their sin." (Jeremiah 36:3)*
- *"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to [YHWH], and He will have compassion on him; and to our [Elohiym]. for He will abundantly pardon." (Isaiah 55:7)*
- *"And if My people who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land." (II Chronicles 7:14).*
- *"But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of the*

*righteousness which he has practiced he shall live...When a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life...Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you (Ezekiel 18:21- 22,27,30).*

- *"By loving kindness and truth iniquity is atoned for..." (Proverbs 16:6).*
- *"If you return to [Elohiym] you will be restored; if you remove unrighteousness far from your tent...then you will delight in [Elohiym]..." (Job 22:23-27).*

Clearly, the central teaching of the Hebrew Holy Scriptures is that we must break away from our sinful past and sincerely repent. This is the only way to restore our relationship with the Holy One of Israel. If one strays from the path set forth by the Laws of our God, one must repent and return to the path. This is how forgiveness is obtained. Even when sacrifices were offered, they in and of themselves did not procure atonement; they were only symbolic of the Spiritual condition of the sacrificer's Soul "at-that-moment". You now have seen that in the first articles in this series. The sacrifice was part of the process but only a "picture" of the sacrificer after his repentance.

**Answer for yourself:** What is repentance? Returning to God by forsaking our evil ways and praying for forgiveness. The prophets were constantly correcting the Israelite people for relying on blood sacrifices as the essential element of atonement instead of or without repentance and obedience to God's ETERNAL's Laws:

- *"What are your multiplied sacrifices to Me? says [YHWH]. I have had enough of burnt offerings of rams, and the fat of fed cattle. And I take no pleasure in the blood of bulls, lambs, or goats...Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, learn to do good; seek justice, reprove the ruthless, defend the orphan, plead for the widow. Come let us reason together says [YHWH], 'Though your sins are as scarlet, they will be white as snow; though they be red like crimson, they will be like wool, if you consent and obey...' (Isaiah 1:11-18).*
- *"The sacrifice of the wicked is an abomination to the Lord." (Proverbs 15:8).*
- *"To do righteousness and justice is more acceptable to [YHWH] than sacrifice." (Proverbs 21:3)*
- *"For I delight in loyalty rather than sacrifice, and in the knowledge of [Elohiym] rather than burnt offerings." (Hosea 6:6).*
- *"Has [YHWH] as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken more than the fat of rams." (1 Samuel 15:22)*
- *"With what shall I come to [YHWH], and bow myself before the [Elohiym] on high? Shall I come to Him with burnt offerings, with yearling calves? Does [YHWH] take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does [YHWH] require of you but to do justice, to love kindness, and to walk humbly with your God" (Micah 6:6-8)*

**Answer for yourself:** Do you now begin to see what the very wise king Solomon was trying to explain in 1 Kings 8, when he said that even though the Israelite people may not always have access to the sacrifices and the Priesthood, yet they would always have access to the Holy One of Israel and an atonement for their Soul?

Solomon, the wisest man who ever lived, understood that repentance and not blood is the Scriptural form of atonement.

**Answer for yourself: Remember the story of Jonah?**

He was sent to the evil city of Nineveh {non-Jews} to warn them of their impending destruction. Jonah does not come into the city and tell the people that unless they begin offering sacrifices they are doomed. He does not tell them that unless they accept on faith that the shed blood of Israel's Messiah will atone for their sins they are lost. No! He warns them to repent. Their response to his warnings is: they fast, pray, and turn from their evil.

**Answer for yourself: What is YHWH's response to their repentance?**

*"When [Elohiym] saw their deeds that they turned from their wicked way, then [Elohiym] relented concerning the calamity which He had declared He would bring upon them, and He did not do it." (Jonah 3:10).*

***EVEN NEBUCHADNEZZAR IS TOLD HOW TO ATONE FOR HIS SINS....VERY INTERESTING....***

*"Therefore, O king, may my advice be pleasing to you: Redeem your sins by doing righteousness, and your iniquities by showing mercy to the poor." (Daniel 4:27).*

## **THE POWER OF PRAYER FOR ATONEMENT**

After the ten northern tribes split away from Judah, a civil war prevented most of Israel from Temple worship. The prophet Hosea addressed this situation and instructed the people accordingly:

*"Return, O Israel, to [YHWH] your God, For you have stumbled because of your iniquity. Take words with you and return to [YHWH]. Say to Him, 'Take away all iniquity, and receive us graciously, for we will render as bullocks the offerings of our lips'." (Hosea 14:1-2)*

We are able to approach our god directly with prayer, which is possible at all times and regardless of the size of our bank accounts; and He assures us that sincere prayer can achieve forgiveness for our sins:

- "Deliver me from blood-guiltiness, O [YHWH], the [Elohiym] of my salvation. And my tongue shall sing aloud of Your righteousness. O [YHWH], open my lips, and my mouth shall show forth Your praise. For You do not delight in burnt offerings. The sacrifices of [Elohiym] are a broken spirit, a broken and contrite heart. These, O [Elohiym], You will not despise." (Psalms 51:14-17)"*
- "I will praise the name of [Elohiym] with a song, and will magnify Him with thanksgiving. This shall please [YHWH] better than an ox or bullock that has horns and hoofs." (Psalm 69:30-31)*
- "For You, [YHWH], are good, and ready to forgive, and abundant in loving kindness to all who call upon You. Give ear, O [YHWH] to my prayer, and give heed to the voice of my supplications." (Psalm 86:5-6)*
- "And listen to the supplications of Your servant and of Your people Israel, when they pray toward this place; hear from heaven Your dwelling place, hear and forgive." (II Chronicles 6:21)*

**The Holy Scriptures of Israel are very clear. Prayer, a humble attitude, and above all, sincere heartfelt**



**repentance is what the Holy One of Israel requires of His people in order to atone for sins. No doubt He knew thousands of years in advance that there would come a time when some would wrongly rely on the blood of a deified human sacrifice to vicariously replace obedience to His laws. It is evident to anyone with eyes to see that a comparison between The Holy Scriptures of Israel and the Greek mistranslation of them as well as the later corrupted New Testament texts taken from them will reveal two entirely different religions. One is dedicated to the One True God of Israel; the other is dedicated to a "literalized" and falsely "historized" savior as taken from the allegorical Divine Spiritual Wisdom. Rome in "radically reinterpreting" this ancient Divine Spiritual Wisdom along with its repetition in Biblical Judaism has caused us all to err who follow Christianity today.**

**The Jewish people believe that the time will come when Israel's true messiah will usher in an era of peace when all nations will believe in and seek to worship the one true Holy One of Israel of our fathers Abraham, Isaac, and Jacob. At that time, the proponents of Christianity will deeply repent of the day when they taught the beloved nation of Israel and the descendants of Abraham to break the first commandment and worship another besides the Holy One of Israel.**

**[One more article left in the Sacrificial System....let us continue our study.](#)**

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## THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #8

"Bet Emet" stands for "truth" as the Hebrew name implies; "House of Truth". Bet Emet has meticulously dug out over these last twenty years this ancient Spiritual Truth from the "religious fiction" and man-made Roman anti-Semitic teachings held sacred today by millions of Christians for over the last 2 millennia. We have spent much time and research to discover the hidden truths concerning the Sacrificial System and its true relationship to the "Jesus Story" over these last twenty years. Having seen that Rome "radically reinterpreted" not only the ancient Divine Spiritual Wisdom of the ancients that existed basically unchanged for thousands and thousands of years, understand that Biblical Judaism was not immune from this same Roman alteration of truth. The Spiritual Truths found in Biblical Judaism has been terribly misrepresented to the world by this Roman mistranslation of the Hebrew Scriptures. We have seen this repeatedly since the first article regarding the misrepresentation of the workings of the Sacrificial System and its purposeful mischaracterization throughout the New Testament as Rome falsified the whole of the Sacrificial System and the obtainment through it of the atonement of one's sin. We have seen repeatedly in instance after instance in the previous article how Divine Truth as related to the Sacrificial System in Biblical Judaism and the obtainment of atonement for the sins of the Soul were transformed by the monks of Rome into a total farce and mockery of such Divine Spiritual Truth.

That being so then what I am going to do next in this article is somewhat dangerous but I want you warn you ahead of time. I am going to make an "assumption" that is totally false. I will make a "false assumption" regarding the death of Jesus, as depicted in the New Testament, for the purpose of teaching another "Divine Truth" truth which will shed even more light upon the truths of Biblical atonement and the workings of the Sacrificial System.

Let us assume that the traditional Christian teaching about Jesus' death being a sacrifice that procured the atonement of the sins of the world was true and correct (although it is not). So we approach what is said next with the erroneous assumption that Jesus' death was an atonement for our sin. Let us see what happens when we approach the Sacrificial System armed with this erroneous "assumption". Now let's proceed.

### ATONEMENT FOR BOTH TABLETS OF THE LAW OR ONLY FOR THE FIRST TABLET? THIS WILL SURPRISE YOU!

**Answer for yourself:** As a Christian, being told your whole life that Jesus' death was an atonement for your sin, then is this "atonement", as seen in Jesus' sacrifice (supposedly a type and shadow of sin offerings), an atonement for all kinds of sin?

***Honestly, the answer is "NO"; not all sin, because in the sacrifice of lambs, on Yom Kippur, for instance, the lambs would have only represented the Souls which had repented of sins committed concerning only the First Tablet***

## **of the Law and NOT the Second Tablet of the Law.**

Wow! I bet you never knew this! We read the New Testament concerning Jesus' death that it is an atonement for the "believer's sins" never knowing that even if it had been in some way that such an atonement would not have applied to all types of sin. **The sins of the Second Tablet of the Law were NEVER atoned for through the Sacrificial System; blood sacrifices were NEVER brought for the sins of the Second Tablet of the Law.**

**Answer for yourself:** What are sins concerning the Second Tablet of the Law?

- Thou shalt not murder ("Thou shalt not premeditate murder" is a more accurate translation)
- Thou shalt not commit adultery
- Thou shalt not steal
- Thou shalt not bear false witness
- Thou shalt not covet thy fellow-man's wife, house, or anything that is his.

Now, I don't have the time or space to get into depth concerning these various Laws and Commandments but understand that what is usually understood as the Ten Commandments are not really "ten"; they are "ten categories" in which hundreds of Commandments are grouped under each heading. This becomes very plain to us when we study Judaism and see that under these "ten headings" there are in reality 613 Commandments; 248 positive Commandments and 365 negative Commandments. **But for now understand that violations of the Laws and Commandments of God concerning these 5 areas above were NEVER atoned for through the Sacrificial System, intentional or unintentional, and blood sacrifices were never brought in their behalf of these sins.** This fact, that is easily uncovered in any half-serious study of Judaism and the Sacrificial System is devastating to our "Jesus Theology" and belief in Jesus' death being an atonement for the sins of the world! Christians, not knowing this dynamic truth regarding how the Sacrificial System operated, then fall for the lies concerning Jesus and his death for their sin that are contained in our Roman New Testament. We have to look again to repentance, remorse for sin, prayer, restitution to our brothers and sisters for our sins against them, righteous works and almsgiving to find atonement regarding these above sins. But this Spiritual Dynamic of the Soul's atonement for its own sin is not new, it is involved in "ALL" types of atonement, both the First and Second Tablets of the Law as we will see later when looking more closely to the atonement connected to the Second Tablet of the Law. The only difference is that "blood sacrifices" are not brought as a part of one's atonement for atonement connected to the Second Tablet of the Law. **The only "blood" that is brought in behalf of atonement concerning the Second Tablet of the Law is yours as Lev. 17:11 has already taught us; it is the "life" in our blood, the Soul in "your" blood that atones for these sins of the Second Tablet of the Law.** As we have seen previously, it is the Divine Principle set in place by God that your "life in your blood", your "Soul in your blood" that, according to Leviticus 17:11, atones for sin. It is your "life", your "Soul in your blood", your very life and actions, your repentance, your prayer, your righteous conduct and righteous deeds, and your almsgiving toward the injured party and your fellowman following such sin that atones for your sin according to Biblical Judaism, the Torah and the Prophets, and the Sacrificial System.

***This is very important to recognize especially when one makes parallels to Jesus as a "type and shadow" of Old Testament truths regarding atonement. And few Christians have ever studied enough to know this....but the Jews have always known this and this is but another reason why they won't convert and become Christians believing in the death of Jesus for their sins!***

You can be a Christian your whole life and go to church your whole life and NEVER know that even when blood sacrifices were brought to the Temple that they only represented the Soul of the sacrificer who had previously

repented for **unintentional sins ONLY!** But now we see that these blood sacrifices only represented the Soul of the sinner which had repented of **sins committed against the First Tablet of the Law ONLY; never the Second Tablet of the Law.**

**Nowhere can we find where the sacrificial blood offerings were ever brought in connection for sins committed against the Second Tablet of the Law; sins committed between man and man.**

**Answer for yourself:** Even if Jesus' death was an atonement for sin, and its not, then if being truthful to the rule of "types and shadows" how is it possible that his death and shed blood atoned as the "Lamb of God" for sins that never were atoned for by any animal sacrifice or blood offering? At best Jesus' death would have only atoned for sins of the First Tablet of the Law, between man and God, and that being so then the sinner stands yet guilty before God for the sins he committed against the Second Tablet of the Law, between man and man. Any such atonement provided by the death of Jesus is "incomplete". The Christian, believing in Jesus' death for his sin, according to Christian theology, is yet on his way to a burning Hell of torment and pain because the atoning death of Jesus did not cover all of his sins! Jesus did not complete the job, being a righteous Jew and would be Messiah I guess he forgot! We need to think people! Again, something is critically and desperately wrong with our "Jesus theology" when it fails to atone for all the sins of the world as it says and so doing misleads billions of people. But few again study enough to see these irregularities; irregularities encountered by me in my serious studies during and after Seminary which were done "outside the box" seeking knowledge about God and my responsibilities to Him as his son. Judaism was a wonderful place to start such a serious inquiry and it is for all our readers as well. Only when you compare the "religion of Jesus" with the "religion created around his supposed identity" created by Rome over the 2nd through the 5th century can you see these terrible untruths spread over the pages of our Christian Bible as given us by Rome.

We hear our whole lives that God had a wonderful plan to restore mankind unto Himself. We hear as Christians that His plan would take away the sins of the whole world. All one would have to do is accept God's free gift of salvation through the shed blood of Jesus. As Christians we hear that the Word "literally" came down to Earth in the form of one man and became flesh-- born of a virgin, lived a sinless life and gave up His own life on the old rugged cross to pay the price for the sins of the world. We hear that this Word is Jesus Christ who shed His own blood for our sins upon the cross. This sounds so great and reassuring, but there is one problem. **This wonderful story of the death of the righteous for the wicked is simply not true, never has been, never will be. God does not justify the wicked; their repentance does.**

God clearly states ***"I will not justify the wicked" (Exodus 23:7).*** That seems to imply that we need to obey the Commandments of God and repent when we break them in order to be justified. Divine justice demands that the righteous person should be justified whereas the wicked should be condemned. It is a miscarriage of justice when lawbreakers are set free and when innocent people are condemned. ***"He who justifies the wicked, and he who condemns the just, both of them alike are an abomination to the LORD" (Proverbs 17:15).*** We can be sure that God will deal justly with us. Therefore He declares: ***"I will not justify the wicked" (Exodus 23:7).*** Since God is absolutely just, He cannot let the sinner go free.

**Answer for yourself:** How, then, can God do this very thing, justify the wicked when He has previously said that such a thing "is an abomination" to Him? How can the following passage in the New Testament be true?

***"However, to the man who does not work, but trusts God who justifies the wicked, his faith is credited as righteousness." (Romans 4:5 NIV).***

**Answer for yourself:** Don't you think that the "real Paul", being a "Jew of Jews", would have know this or at least the Holy Spirit who moved the "holy ones of old" to pen the Sacred Scriptures of the Jews? Then who is writing such contradictions of Divine Eternal Spiritual Principles?

**THINK!**

Looking at the Hebrew Scriptures which have "changed not" then we see that this "Romanized Pauline Theology" is a bunch of bunk! But without a through knowledge of the forgery of the Hebrew Scriptures, the ancient Divine Spiritual Wisdom, Gnosticism, and the ancient Egyptian Religion then the misstatements of Rome concerning the Soul are not easily detected let alone their complete butchery of the "the Christ" which we have inherited. But we as normative and typical Christians never know these things since we know almost nothing of Biblical Judaism, the teachings in the Hebrew Scriptures of the true Messiah, the workings of the Sacrificial System, the corruptions of the Hebrew Scriptures that litter the pages of our Old Testament and New Testament, let alone the complete alteration of the "dogmas and identity of the Krst/Karest/Christ" which we received. We, as typical Christians, know little if anything concerning the truths behind the Sacrificial System and how one actually obtained salvation and atonement before God. As the great Egyptian Religion before them, Biblical Judaism is the vessel that the Divine Creator used to express His Divine Mind and Divine Spiritual Truths to the world. Egypt taught the whole of the known world as we see today. God, through the "Divine Mind" and through His "Christ within us all" expressed and yet today expresses Heavenly and Divine Spiritual Truths to the whole of the world and its Souls. No problem until Rome surfaces in the 2nd century with "Plan B".

Knowing this, that Jesus Christ, according to Christian theology is supposedly a solitary "literal" and "historical" type and shadow of "the Christ", instead of the symbolic personification and representation of the human Soul as he really is, then you can see how a false security in focusing on "blood" and not "repentance" could, and does lead, others to think lightly of sin and in so doing compromise with sin in their lives. **Not knowing that such sins of the Second Tablet of the Law are not handled by any blood sacrifices for atonement, let alone any sacrifice that Jesus could have made through his death for others, then we should be alarmed as Christians to know that any such atonement procured by Jesus for us is "lacking" and "incomplete"!**

**Answer for yourself:** What? Is this news to you? Did your pastor ever tell you this? Mine never did! Why not? Who will? When will we ever set under teachers who know the truth about Biblical Judaism and the truth hidden behind Christianity's "radical reinterpretation" of almost everything!

**Answer for yourself:** Then how are we to get atonement for such sins of the Second Tablet of the Law in our lives if Jesus' supposed sacrifice never covered them nor could ever atone for them? Well, again we must look to Biblical Judaism for the answer.

Rambam writes: "While one should scrutinize one's behavior and repent throughout the year, during the ten days between Rosh Hashanah and Yom Kippur it is especially important to introspect and repent, as the time is more propitious and our repentance is received immediately, as the prophet Isaiah (55:6) teaches: ***"Seek Hashem when He can be found; call upon Him when He is near"*** (Laws of Repentance 2:6).

**Answer for yourself:** Is there a time that God is "nearer" to man than others? Not knowing Judaism, then as a Christian you are not aware that there is such a time and it passes you by year after year. The Doors of Forgiveness are thrown open on one day of the year, a day not known by Christians. Rambam goes on to write: "On Yom Kippur Hashem is closest to man. Moreover, the Sefer HaChinuch (Mitzvah 185) teaches that the institution of Yom Kippur, the day designated for atonement of sins, is a reflection of Hashem's great love and kindness toward His beings; He does not allow man's sins to accumulate, lest they become so numerous that the natural world could not endure. Thus, in His infinite wisdom, to insure the continuity of this world He designated one day of the atonement and forgiveness of sins for those who repent". **Teshuvah, repentance is integral to the essence of Yom Kippur. It is here in repentance, fasting, remorse, and brokenness for one's sin once a year God opens the doors of forgiveness for the sins of the Second Tablet of the Law for all mankind!**

**Answer for yourself:** How many times have you observed Yom Kippur, the Day of Atonement in your life? Most Christians will tell you that these Biblical Festivals are for the Jews only. Really?



**Leviticus 16:29. *And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger (THIS IS THE NON-JEW...THE FOREIGNER AMONG THE ISRAEL OF GOD) that sojourneth among you:***

Here we see from the beginning that God intended all mankind, non-Jew and Jew, to observe the Day of Yom Kippur since both need "forgiveness of sins of both Tablets of the Law".

**Answer for yourself:** Did God give us, the Gentile, a "way" for atonement of his sins and we not know it as Christians? As Christians and followers of Jesus in Christianity have we failed to understand the Sacrificial System correctly and miss this important message concerning how we, as Souls, are to find atonement for our sins during our Earthly incarnation?

Such Spiritual Truth and knowledge comes only if you study Biblical Judaism, its unaltered Hebrew Scriptures, and the Sacrificial System in detail. If Christians trusting the blood of Jesus for "their sins" only knew the truth; namely, that the atonement provided through the teaching and examples of the Suffering Servant, the nation of Israel, atoned only for unintentional sins of the First Tablet of the Law and not any sins of the Second Tablet of the Law then they would most likely rethink the seriousness of their sin and the easy "believism" of Christianity would be replaced by their repentance as God intended.

It is a shock to learn as an adult Christian who has trusted the Roman Road of Salvation and Jesus' death for one's sins and their atonement his whole life to realize that such a teaching is totally false. Knowing that there is no atonement in Jesus' death many are fearful and many are often shaken to their very core. **But understand what Hosea always knew, Temple or not, God never left the Jewish people nor mankind without an atonement.** Knowing that one stands today without atonement before God because you have not been taught the truth of the Sacrificial System let alone the Soul's atonement through repentance by the Christian Church and not lived a life of repentance is a scary thought! Instead of being taught the Divine Truths of Biblical Judaism and the truth about atonement we attend Churches more concerned about teaching that God wants your rich! Thus, now, coming hopefully and finally to the understanding they no one is "under the blood of anyone" for anything, then repentance and the Commandments of God will have a new esteemed value in your life. **Since intentional sins and sins of the Second Tablet of the Law never required blood sacrifices, then more important than ever is the fact that our moral responsibility, fear of God, and repentance is a requirement in being co-laborers with God in our own salvation.** Now you should better understand the passage which says *"work out your own salvation with fear and trembling" (Php: 2:12)*. As Souls, this is "your" and "my" responsibility; not another's!

If we truly understand the Sacrificial system, and you should by now if you have been reading these articles, then you know that this "literalized" Jesus of Rome's invention, did not die for any atonement for anything let alone for "ALL SINS"! Without the truth and this knowledge of sins and their relationship to the Sacrificial System we as Christians rarely if ever come to the knowledge that blood sacrifices were only brought to the Temple in representation of the Souls who had previously repented and in so doing had already atoned for their unintentional Sins of the First Tablet of the Law (sins between man toward God) before any animal or offering was brought to the Priesthood. Lacking this knowledge that only our repentance provides atonement for the sins of the First Tablet of the Law and that only the Day of Atonement, Yom Kippur offers atonement for our sins of the Second Tablet of the Law then we must "awake" as Paul said to this Divine Reality provided for us and do it now! Sadly continuing to accept, in light of all of this knowledge provided by Bet Emet, this false atonement created by Rome around this "Jesus" of their own creation, a Jesus who requires nothing but "faith" and "belief" in religious dogmas created by Rome to contradict the Hebrew Scriptures, one will never have a strong enough deterrent and fear of God to avoid sinning and breaking the Laws involving both "intentional sins" let alone the sins involved in the Second Tablet of the Law (sins between man and man). Most Christians feel that they have a "get out of Hell free card" through a simple belief in this Jesus' death for their sins; sorry it never worked that way and was never intended to work that way where repentance and progressive Spiritual

maturity and evolvment of our Soul, ultimately culminating in the Soul obtaining the "stature and fullness of Christ", was to be subsequently thwarted by such an insidious belief as the death of another was the atonement of one's own sins. **Thus, understanding the Sacrificial system and the dynamics involved, the more correct interpretation would be "Christ died because of sins." WAIT A MINUTE HERE; WHAT ARE YOU SAYING?**

**Answer for yourself:** How is it that this "Christ died for our sins" when Craig, you have spent 7 articles teaching that no "historical" or "literal" Christ could have ever died for our sins? Now, get ready to meet the ancient Divine Spiritual Wisdom that Rome corrupted in remanufacturing the ancient Christ and how the ancients understood "atonement" before the Roman "radical reinterpretation" of this Divine Ancient Spiritual Wisdom.

Get ready for the "hidden keys" that begin to unlock our "Jesus Story". I will only present a short summary at this time but in our "Sacred Mysteries Website" we go into this in great and lengthy detail as we unfold the ancient Divine Spiritual Wisdom concerning "the Krst/Karest/Christ" and his "death on the cross" as taught by the ancients as far back as 10,000 years B.C.E. Please note the ancient Egyptians and later Greek philosophers like Plato, Plotinus, Proclus, etc., were not expressing Divine Concepts concerning some later to be born "Jewish Rabbi" who would be named Jesus; everything in this ancient Divine Spiritual Wisdom was about the Soul and only about the Soul and its Krst/Karest/Christ; its descent into "matter", its death when incarnated into this "matter" and flesh (called Amenta, the pit, Sheol, Hades, Hell, purgatory, the Underworld, Netherworld, abyss, etc.), the Soul's struggles and battles with the "darkness of matter" in its attempt to "awaken from the slumber" imposed upon it by the flesh and its lusts and passions, its "resurrection from its grave and death within this body of death, its Spiritual evolution and eventual resurrection while in this body, its ultimate attainment of Spiritual maturity and mastery of this animal body in its Earthly incarnation, and eventual glorification and ascension at the death of this animal body which had served as the vehicle for the Soul's expression and life.

**Answer for yourself:** Guess what? You just read "the Jesus Story" told some 10,000 years B.C.E. through mystical symbolism, allegory, metaphor, typification, figuration, similitudes, similes, myths, legends, and analogies, and I could go on.

*Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)*

**Answer for yourself:** But, what does this mean that "Christ died for our sin"? "Craig, are you yet correcting everything you have said so far"? **No, not in the least. It is all about "interpretation".**

**Answer for yourself:** Are you aware that we can find today, spread over basically 10,000 years, ancient Divine Spiritual Truths, truths about God and the Soul, from nation to nation, from Sacred Book to Sacred Book, that were expressed basically unchanged? Are you aware that such Spiritual Truths and teachings were preserved over this vast time basically unchanged? Are you aware that these ancient Spiritual Masters protected these Divine Truths by shrouding them in allegories, metaphors, symbols, ciphers, myths, legends, etc.? Are you aware that from ancient Egypt down the corridors of history until the rise of Biblical Judaism these Spiritual Truths kept their integrity and basically were unchanged; that different cultures had only changed symbols unique to their culture to express the exact same identical Spiritual Truths that had been taught in the beginning of time? Are you aware that around 180 A.D. a nation comes along, Rome, and takes all this ancient teachings of God, Krst, and Soul and their incarnation into material existence in the form of God's "internalized Divine Mind", called the "Krst/Karest/Christ", and completely destroys such original intended Spiritual meanings and in its place substitutes a radically different meaning and "literalized and historicized" understanding to the whole of this ancient Divine Spiritual Wisdom? Well, it is time to wake up to this very provable reality.

Rome will burn all the libraries of the world to conceal and cover their your monestrous destruction of Divine Truth and their substitution of lies for Spiritual Truths. In a generation or two later few would know or remember the Spiritual Truths of earlier generations, let alone the original meanings to the dogmas which now carried by the hands of Rome new interpretations and meanings.

Without understanding the ancient Divine Spiritual Wisdom that existed thousands of years before the onslaught of Rome in the 2nd century against existing Divine Spiritual Truth concerning God, Krst and Soul, one cannot understand the New Testament correctly let alone read it through "Metaphysical spectacles" as it was intended and we sadly interpret all we read as if "literal" and "historical" when these ancient stories were written to always be understood Metaphysically, allegorically, and metaphorically concerning God, Christ, and Soul.

*Phil 2:6-8 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men (the incarnation of the Divine Mind, or "Krst/Karest/Christ" into "matter" and "human flesh": 8 And being found in fashion as a man, he humbled himself, and became obedient unto death (this "death" was termed by the ancients as the "fall" and "descent" of the Soul and Krst/Karest/Christ (Divine Mind of God) into material manifestation and flesh), even the death of the cross (this "cross" was the interaction of cosmic Divine Intelligent Living Spirit and Energy when impregnated into "matter" and "material existences" (ie., flesh). (KJV)*

Totally agreeing with Philippians 2:6-8, the ancients taught that the Divine Mind of God, in the form of "Krst/Karest/Christ", humbled Himself and "fell" from Heaven and was "crucified on the cross of matter" when incarnated into material manifestation (humanity) in an attempt to "seek and save the lost Souls" who had previously "died the same death" and was "incarnated within animal bodies as well". This is the very core of all cosmology; the study of the Universe in its totality, and by extension, humanity's place in it. This "fall" from Heaven and the Spiritual realm of both Soul and "Christ" into the flesh of humanity was likened as a "death" to both Soul and Christ. From this "descending death from Heaven" into "flesh" we obtain the various allegories throughout the nations expressing this Metaphysical Divine Concept of incarnation of God, the incarnation of Celestial Consciousness and Living Energy in "matter". The ancients called this incarnation of Spirit/Living Energy/Cosmic Consciousness the "death of the gods and goddesses" in the ancient religions. Truly, Paul would say *"we (Souls) are crucified with Christ"*; a total allegory concerning the crucifixion of Christ as well as the Soul as they both had descended from Heaven into incarnation into animal bodies led by animal instinct, animal natures, lust, and passions of "matter". The Soul and Christ, as Living Spiritual Entities, had come to reside in an animal body in Earthly incarnation; coming into "matter" was their Spiritual death. But statements like this found in the ancient Spiritual Wisdom were never meant to be understood as "physical" or "literal" events or actual "historical" or "literal" deaths. This "death" of the gods and goddesses were but allegorical pictures of the Divine evolving and emanating Himself into various levels of material existences to experience Himself and develop Consciousness of Himself though various material manifestations throughout the Universe. In reality this "fall into matter" or "humanity" by God is termed the "death of the Soul" along with the death of "the Christ" since both share the same descent into material existence. We read Philippians 2:6 above never grasping this understanding since being conditioned and indoctrinated to think that this verse refers to but one sole "literal person" who conveniently Rome has defined for us as a historical Jesus. The ancients saw incarnation as a Divine Cosmic Concept of how the God of the whole Universe came to tabernacle within "flesh"; mankind being the Temple of God's Holy Spirit/Energy. No wonder the true Gnostic Paul states that *"Christ is in all of us"* according to Col. 1:26-27. Nowhere in this verse is an idea of a lone historical person but a Christ shared by all of us. Along with this the ancients understood the Divine Mind, the Logos, the Christ accompanied the Souls in their descent into "matter" and this Divine Mind was termed by the ancients by the term "Krst/Karest" which today we recognize as "Christ" or "Messiah". Understand this "descent of Divine Mind" into the "limitations of material existence which is resistant to the advance of Divine Energy/Spirit" did so and suffered great loss in the process. This "fall" or "descent" of this Divine Mind was likened by the ancients as a "death" to this "Krst/Karest/Christ" as well as the Soul. This "descent" and "death

of the Christ", this Divine Mind and Logos of God, incarnating into the darkness, lawlessness, passions, and lusts of "matter" and "flesh" was a "death" willingly accepted by this "Christ" who likewise suffered as did the Soul in its descent as well. The "Krst", in His mission to dwell with and teach the Soul the path for its Spiritual Maturity and freedom from the sin prevalent in Earthly incarnation, accomplished by being the teacher of the Soul its own atonement. The Christ, this still small voice within us, came to each each of us in order to convict our Soul "of sin, and of righteousness, and of judgment" in order to deliver the Soul from the death of this material existence; thereby equipping it for its necessary return to the Father. Not only does the indwelling and internal Christ come to teach the Soul within this animal body to properly atone for his sins while on Earth but teaches the Soul as well as to how to progressively Spiritually mature itself which is its incarnation purpose. Had it not been for God sending Himself as "the Christ", His Divine Mind, Logos, into the likeness of human flesh, then the Soul would have no hope of mastering the animal nature, its passions, and lusts and lawlessness. That being so then the Soul would be resigned to never return to the Father as we see is possible in the Prodigal Son allegory. **This "descent of the Krst/Karest/Christ" to seek and save the Soul is not possible unless the Christ comes to live "within each child of God"; never being "literalized" and "historicized" to but one period of human history and limited to but one person which Rome has done. Rome, by forging the Hebrew Scriptures radically reinterpreted the whole of the ancient Divine Spiritual Wisdom concerning God, His Christ and the Soul. What was never "literal", what was never "historical", what was never "limited to but one person", becomes just the opposite at the hands of Rome!**

The ancients called the incarnation of God within mankind the "death of God" or the "death of His Krst/Karest/Christ" on the "cross of matter" (the intersection of Divine Spiritual Living Intelligent Energy" with "mother matter" (Mary). What was a Divine Spiritual Allegory and Metaphor expressing the highest Divine science and Divine physics regarding the workings of the Creator in His cosmos was totally corrupted by Rome during the 2nd through the 5th century. The ancients had the most unbelievable knowledge of the workings of Spirit and "matter" known ever to mankind; only today are we with our high technology only reaffirming what the ancient Egyptians knew so long ago. This Divine working of God and cosmos was better known by the ancients who shrouded this ancient Spiritual Wisdom and mystery in allegory, myth, metaphor, cipher, legend, symbol, etc., than any today. All was well and the integrity of this Divine Spiritual Truth was kept intact and unchanged, from nation to nation, from Sacred Book to Sacred Book, for thousands of years until the rise of Rome which "radically reinterpreted the whole of this Divine Spiritual Wisdom of the Soul" and so crudely "literalized" it and "historicized it" and limited all these Divine Spiritual Concepts to but one person of their clever inventiveness, the historical Jesus of Rome's New Testament. The whole of Christian humanity since then never knows the truth, that they are "gods in animal bodies" as Plato said. **Thus the necessity of repentance for our Souls that enable it to evolve into "the Christ".** We never stop to realize the implications of what we read in our Bibles since being trained since children to read everything in this Bible as if "literal" when the truth of the matter is that the ancients were not "literalists" at all; in fact just the opposite. Most of the Bible, both Old and New Testaments is a Divine Spiritual allegory of the Soul, its descent, birth, life, maturation, failures, successes, and eventual Spiritual evolution into Spiritual maturity and ascension back to the Father at the biological death of the body. In fact the Old and New Testament is the Egyptian Religion and the Egyptian Book of the Dead retold! Boy, do we have a lot to "unlearn" and "learn" correctly.

So now you see that had it not been for the descent of "the Christ" and his "death" when "incarnated into fleshly matter", then the Soul would have remained lost in "trespasses and sins", without its savior, "the indwelling "Krst/Karest/Christ".

***Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)***

This descent of the Christ was allegorically described by the ancient and His sufferings related to the limitations imposed upon Him where previously in Heaven He experienced previously lived an unlimited and unrestrained existence as God's "Divine Mind". Now, fallen to His death in humanity, He found Himself bound in the grave of "matter" and "flesh". **This descent, fall, suffering, and limitation self-imposed by the Christ upon**



Himself, is the allegorical death of Christ on the cross of "matte" and "flesh" which Rome will later reinterpret as a "literal" and "historical death" of one man for the sins of the world; the efficacy of which can only to people through the doors of the Catholic Church per their creation! How convenient! Truthfully, however, there would have been no salvation for the Soul in its Earthly incarnation had not God not come to tabernacle within each of His children as "the Christ". So, in effect, "Christ had to incarnate", fall to His death, intersecting Heaven (Spirit) and Earth ("matter"), making this "crossing of between two different levels of existence, this "cross" in the Heavens (Heaven/Earth), in order to save the Soul from its sins while in Earthly incarnation and manifestation. Only in this way did "the Christ die on the cross"! Never was this intended by any ancients to be a "literal" event; let alone an event that provided a "substitutionary atonement"! The only atonement that ever ensured because of this "death of the Christ" within mankind is that of the Soul which "had ears to hear and eyes to see" the message of the Christ concerning the way of repentance of the Soul).

**Answer for yourself:** What is the first word uttered by "the Christ" in our New Testament?

*Matt 4:17 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. (KJV)*

If you paid attention, this is the same message of the Sacrificial System intended for the Soul. This "death of the Soul and Christ" in incarnation was not only understood correctly by the ancients but we see this in our New Testament as well once we possess the "keys" necessary to recognize it. This is why not only Jesus, as the symbolic representation of "the Christ" within us all, was wrapped in burial and swaddling clothes when he was first born into the flesh. When the "Christ came to Earth" is was to die, his incarnation was "his death". In reality, it is not "the Christ" who died, it is our Souls' Spiritual Sensitivity to the indwelling Christ within us which is dead, needing a resurrection while we yet live, a "second birth" (being born again). This is the very same thing we see in the ancient Egyptian Religion just like other symbolic representations of Heavenly Living Energies like Osiris and Ptah who were likewise wrapped in "while mummy shrouds" when incarnated within mankind; this is the "Divine Pattern" reproduced over and over in the ancient Divine Spiritual Wisdom and which we find repeated in our "Jesus Story". Divine Life living within "matter" and material existences (flesh for example) limits the Divine Soul and its Spiritual sensitivity to the Divine Mind while living in material incarnation. All of this symbolism and "keys" to correctly interpreting this allegory in our "Jesus Story" and our New Testament comes in-depth later when we get to the study of the ancient Divine Spiritual Wisdom, our last website at Bet Emet!

But one more thing needs to be said. The True Christ is only found within. His life, distorted as it is today on the pages of our New Testament, can yet serve as a great object lesson. His own life course revealed the path a Soul must pursue in order to attain full realization of the Christ Consciousness. First comes our resurrection from the deadness of our Soul as imposed upon it by the passions, lusts, and carnality of the animal body who lives by instinct and not Spiritual Laws. The Soul needs a "New Birth", where there is an awakening of the Soul to a higher consciousness; something so radically different from former experiences that we call it the awakening of the Christ Within, as though the Christ has been asleep. But the real fact of the matter is that it is we, as Souls, who have been asleep as to the Christ within.

*Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)*

To our human consciousness, the Christ was asleep, and yet the Eternal Christ never sleeps. Mark 4:38 reads: "He was asleep in the hinder parts of the ship". This is a parallel case, given to show our own consciousness to the Christ within us all, who transforms our lives and consciousnesses when we awaken to the realization of the Christ presence within us, the Bishop of our Souls. As Souls, we have been asleep in the sense-consciousness, asleep as to our Real Being as Divine Entities and Souls fallen from Heaven! Thus the



admonition of the Gnostic Paul to awaken to the Christ that only lives within, not without as Rome would have you believe.

**Answer for yourself:** And for what purpose are we to awake? Speaking to people who were already "alive" yet we find Paul considering them "dead men walking" as did the ancient Spiritual Wisdom that Rome tried to obliterate from the face of the Earth. And why do we need to awake? In order as Souls to "walk circumspectly" while in this Earthly incarnation and this only comes when we experience our personal resurrection from the death while we yet live, not after the death of the body as Rome will alter the concept. As progressing and evolving Souls, not attained to the stature and fullness of Christ, we at times mess up an sin. Given to us as our means of atonement is not the "blood of another" and some "easy believeism"; rather God gave us "repentance" and the Sacrificial System teaches this Divine Concept in detail; it is all about our Soul as our life, not red blood cells.

The Soul is the student of the Christ within and must be reinstructed, reinstructed by Spiritual Truth until he advances to the stature of Christ. It is through the wilderness of trial and proving, like in the "Jesus Story", that our Souls reach the consciousness that we are "a Son of God". This the the job of both indwelling Christ and Soul as "co-laborers" in the Soul's salvation and atonement while in this Earthly life.

Before we move on many will be amazed to know that in our Bibles is abundant references to this Divine Sacred Wisdom; only it goes unrecognized or falsely interpreted as if "literal" when these same stories were for thousands of years only interpreted allegorically or metaphorically by the ancient Spiritual Masters. Here again, in summary fashion, is what we have described above:

*Phil 2:5-8 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men (incarnation into humanity and not one person): 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (this cross is the crucifixion in the Heavens, involving Spiritual Living Energy impregnating virginous void called "matter") (KJV)*

*Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (incarnation into humanity and not one person) (KJV)*

Had we been taught this Divine ancient Spiritual Wisdom and the twenty or so Divine Myths of the Descent of the Soul and "Krst/Karest/Christ" in the allegorical stories the "dying and rising" gods and goddesses of the ancient nations who descended into "deadened matter" and "humanity", only to later ascend as "Spiritual Mature Souls" to the Father, then we would have no problem reading the New Testament for the very first time and recognizing the Divine Truths of the Soul being told through the "Jesus Story". Knowing this ancient Spiritual Wisdom and its proper interpretation before hand we would have no problem recognizing the Divine Truths behind the Sacrificial System and spotting the Roman lie about the "blood of Christ/Jesus" and his supposed "death" as an atonment for our sins. Had we been taught this Divine ancient Spiritual Wisdom and the twenty or so Divine Myths of the Descent of the Soul and "Krst/Karest/Christ" in the allegorical stories the "dying and rising" gods and goddesses we would have had no problem seeing clearly that Rome reinterpreted the "incarnation of the Krst/Christ within each person" and transformed it into the "physical death of a literal historical person for the sins of the world whereby his blood supposedly atoned for the sins of the world". We see this clearly now having come to full understanding of how the Sacrificial System actually operated. Even though Rome altered the "Christ Story" and the implications of the "Christ's death", once one comes to know the symbology of the ancient Spiritual Wisdom concerning the "indwelling Christ" he can spot these Roman reinterpretations of the ancient Divine Spiritual Wisdom easily in the New Testament texts. Possessing this

**knowledge concerning the ancient Divine Spiritual Wisdom of both Christ and Soul, knowledge that Rome tried to obliterate from the 2nd through the 5th centuries, we would have immediately recognized that the "Jesus Story" is the personification of the descent of the Soul and the indwelling Divine Mind as "the Christ" into the whole of humanity and recognized that this "Jesus Story" is in reality "your" story and "my" story.**

Basically, the Old and New Testament are dual "tellings" of the story of the Soul and what it truly represented; "yours and my story", our Soul's story told through personification of the path of the Soul in its Earthly existence through the symbolism and personification of a person named "Jesus". This same story was first noticed by the ancients in the path of the Sun through the Zodiac, a most unbelievable study awaiting you in the ancient Spiritual Wisdom. The story of Jesus, found from Matthew chapter 1 through Matthew chapter 28, can be shown to parallel exactly the personification of the Divine Energy of the cosmos, God/Christ, symbolized by the Sun and its path through the Zodiac (birth, life, death, rebirth). We find the "Jesus Story" repeated verbatim from ancient Egypt down through history over and over again, from Sacred Book to Sacred Book, as symbolic for the incarnated Soul and the indwelling Krst/Karest/Christ within mankind; but unlike our "Jesus Story" inherited from Rome, these prior "Jesus Stories", told on different levels of understanding reflecting Metaphysical realities in the cosmos, were never meant to be taken "literally" unless a person recognized that it was "their own story". Never was this "Christ Story" or "Jesus Story" to be understood "literally" or some atonement attached to the supposed literal life of another. Now, understanding this "death of the Christ" as taken form the ancient Spiritual Wisdom which was later altered by Rome, you see that is is and always will be the responsibility of each Soul to work out his own atonement.

So we see in the literalization of the "Jesus Story" that this Jesus, had it been possible for him to be an actual atonement, would have failed to atone for intentional sins and any sins involved in the Second Tablet of the Law. Jesus' death, had it been an atonement, would have applied only to the First Tablet of the Law ONLY and not the Second Tablet of the Law. **The Second Tablet of the Law is atoned for by your repentance, confession, prayer, restitution, alms, etc., as Isaiah and other Prophets teach in the Hebrew Scriptures which have been later altered by the Alexandrian Essenes and later Romans to exclude such concepts from the Hebrew Scriptures when translated into the Greek and Latin!**

You should not be surprised that the Second Tablet of the Law is atoned for by the same Spiritual methods taught since the first article since ***"God changes not"***. Let us not forget that Israel is a Holy Nation and a Royal Priesthood. A Priest's function is to make intercession for another and aid in another's reconciliation. As you saw earlier that prayer was one of the several forms of atonement, then this should renew your appreciation for the Jewish people who, on Yom Kippur, stand in the gap for the Gentile world in their prayer services. They literally, as Priests to YHWH, pray for the world and their sins that God would be merciful and forgive their sin since 2.5 billion of them are Christians and are totally deceived when it comes to the "Jesus Story" and any supposed atonement connected to his death. This is such a Holy thing which is not understood by Christians let alone Christian missionaries who are fixated on converting every Jew to Christianity! Pray to God that this never happens for if it does the "Light unto the world" is then extinguished as was the great Egyptian Religion before them!

**Answer for yourself:** If such a demonic and diabolical plan was ever to succeed, God forbid, then who would stand in the gap for the world on Yom Kippur.....Baptists, Catholics, Charismatics? They don't even know when this Holy Day falls on God's calendar since fixated only on the Roman one. Christianity does not ever recognize or observe the commanded Holy Days in the Bible. This needs to stop now.

## **ARE YOU GUILTY OF BREAKING THE SECOND TABLET OF THE LAW.....AND NOT KNOWING IT?**

So many might have read this article so far and say..."so what...I don't break the commands of the Second Tablet of the Law?"

**Not so fast now.**

Christians, because of their perverse theology, break them at will, and what is so devious, is that they do it without ever knowing. My purpose is not to offend anyone, but if I could be honest with you and God for a moment I want you to grasp this next sentence. When I graduated from Seminary I had learned a lot, but most was religious propaganda to support a particular denominational position. It was only after years of intense study following Seminary did I come to the knowledge of the truth that I had hoped to find there but didn't. And if I can say that then what is the the level of understanding of the typical pew setter in the Churches who never reads books or studies his own faith in-depth? I challenge every reader to read our ["Law of Noah Website"](#) and see for yourself the implications of these Laws of the Second Tablet of the Law for themselves and see how innocently we have trespassed them living the typical American Christian Life-style as well as accepting the typical Christian theology as espoused by today's brand of Christianity. Have your kleenex ready for at the end of such a study, and having trusted in a Lawless religion let alone a false atonement, your true standing before God becomes frightfully clear.

If you were aware of what is contained in the Second Tablet of the Law you would be overwhelmed and I would hope, once realizing the magnitude of such violations of God's will by the typical Christian following "Christian doctrine" then your tears would run like rivers and your conduct change. Repentance and remorse for our condition is a wonderful place to start as you are seeing.

## **PUTTING IT ALL TOGETHER**

You have seen that it a life, your life, that makes atonement for sin. Such repentance, confession, prayer, and new obedient conduct is the only reassurance that at-that-moment you are right with God. Being so, and having done so, then you have the right to be on the altar of God and you are symbolically with God as "one" on the altar of your heart. You need not bring an animal sacrifice for your sins since your life and your actions are already one! The animal, if you remember, was only a physical demonstration and symbolism of the Spiritual condition of your Soul and atonement ha already been acquired by the sacrificier's repentance, contrition and confession, prayer, righteous deeds and almsgiving. Such is the mercy of God to reveal to us, His people, how we can cleans ourselves.

***The Gentile Christian Anti-Semitic Early Church, over the centuries, has stolen such truths from you and corrupted the texts and the Divine Truth and recorded downright Spiritual Untruths in their anti-Semitic document...the New Testament***

***There is no atonement for the sins of the Second Tablet of the Law unless you make atonement for yourself!***

You now understand our lives, or our "Souls", can go to Church our whole lives but still be led into great error and further sin by being devoted to dogmas taught from the pulpits of our Churches which are Biblically and historically unsound! We can go to Church our whole lives and die without a proper atonement for our sins. **But one must know the truth in order to repent or else he will never know he is wrong.** That is why study is so important. This series of article is an attempt to address only one of many major problems involving Christian Religious Dogmas that contradict not only the ancient Spiritual Wisdom but the same religious dogmas in Biblical Judaism.

After years of dedicated intense study I found that worshipping according to Christian teachings often is sin as the vast majority of Christianity today has changed the Sabbath as well as made obsolete the Holy Days and Festivals of God and there are Commandments regarding Gentile believers keeping them forever.

**Answer for yourself:** Since hidden in the Hebrew and Greek behind our English translations are commandments and a "Divine Pattern" for non-Jews to observe these Holy Days with the Jewish Nation and as non-Christians we don't, then who atones for your violation of the Laws of the First Tablet of the Law. Do you observe these Biblical Festivals in the Christian Church, festivals which can be shown were observed by non-Jews with the Jews long after the death of Jesus in our New Testament? Have you asked your Pastor why he and your Church does not since "believers" did in the New Testament long after Jesus' death? Nothing changed, never will with God. God changes not. The "Divine Patter" never changes.

You might not be a murderer with a gun, but our word "kill" is equated by the Rabbis to mean gossip, slander, blasphemy, as well as the failure to take care of the poor, widows, and the orphans. The Rabbis group this with murder which again is sin of the Second Tablet of the Law. You will never know this attending a Christian Church; you will continue to give your money to the Church never realizing that no Christian Church I know of understands the Tithe correctly let alone obeys the Laws and Commandments regarding it. We tell Sunday after Sunday the people not to rob God, but that is exactly what our Christian Churches do when they collect the Tithe and spend the money any way they or their budget requires. Just for starters, 2 out of 6 years "all" of the Tithe is to be given to the poor, sick, lame, blind, crippled, mentally ill, widows, orphans, etc. I said "all", not some "love offering to the poor"; ALL. If you are looking for something to repent of I suggest you study the Tithe for yourself or request our articles on it so learn the truth.

**Answer for yourself:** Who atones for you for giving your money and Tithes to the Church which does not appropriate the funds as commanded in the Hebrew Scriptures? Were you aware that failing to observe the Tithe correctly is sin? Are you aware that Tithing incorrectly is a violation of the Second Tablet of the Law by which only Yom Kippur and your repentance can atone?

**Answer four yourself:** Can you see how involved this can get and how simple it is to violate these Commandments of God and its affects upon our Soul? Having read these articles don't you think we need to be instructed by the Jewish Nation and Israel instead of Rome? Is *"salvation of the Jews"* as the New Testament records?

## "FAITH OF JESUS" OR "FAITH IN JESUS"

In discussion of these aspects of the Sacrificial system, we must never forget that we are called to accept the "faith of Jesus" and not just have "faith in Jesus." In these articles I have presented the "faith of Jesus" in light of the Jewish views on atonement. Jesus would have believed the Tanakh (Law, Prophets, Writings). If we are to approximate holiness by living Christ-like that means we have to have a new understanding of how we are to live and we must become familiar with the Laws of God which regulate man's conduct in life. Only then will our lives, lived in conformity to the Laws of God and repentant when we break them, result in atonement. But we have to know them first; I dare say as a Christian you cannot recite the 66 Laws of Noah which make up your Covenant with God. At your death you will appreciate the atonement your life procured through your obedience and repentance when shown b God how your life was lived in both obedience and error. Such Laws, statutes, and ordinances reveal to us, in 248 positive commandments, what God is and does, and in 365 negative commandments what God is not and what He does not do. Only in incorporating the Laws of the Torah which apply to the non-Jew into our lives can be assured that what we do and believe is correct. Only then, when living our lives obedient to the will and Commandments of God can our lives [Souls] be an atonement. Failure to measure our conduct as compared with these Commandments only assures we live by our own understanding, and not God's.

Now, having this knowledge, the rest is up to you.

Are we following "the faith of Jesus" or do we just have "faith in Jesus"?

and

**[Are we true followers of Jesus?](#)**

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## BET EMET MINISTRIES

*Hebrew For "The House of Truth"*



## WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH...THE TRUTH ABOUT ABOUT ISAIAH 53

**Disclaimer:** It is important for the reader to understand that in this website, in comparing first century Judaism and their Messiah with later Christianity and their presentation of the Jewish Messiah along with the unveiling of the historical truths concerning the non-Jewish "believer" in the first century, I will use a "literal-historical" approach to the "Jesus Story". If you have studied our other websites then you know that "the Christ" can be interpreted from 3 different perspectives down through recorded history: **"mystical", "mythological", and "literal-historical"**. Only after one has spent a considerable time in dedicated and scholarly studies in such areas as Biblical Judaism, the Jewish Messiah and true Messianic prophecy as taken from the Hebrew Scriptures and not the later forged texts of Rome, manuscript evidences, the history and origin of the Roman New Testament, the Gnostic Paul vs the Roman Paul, the Essenes and their "literal godman", Gnosticism, Egyptian religion and the ancient "Jesus Story", Comparative religion, and Astrotheology can he understand and be certain which two of the above three methods of interpretation of "the Christ" are accurate and factual. Again for purposes of comparing Judaism vs Christianity and the implications that this holds for the non-Jew and "Godfearer" we adopt in this website and for all studies in this website a **supposed "literal-historical" interpretation of "the Christ" as well as the Jesus of the New Testament**. Only in so doing can we adequately contrast the truths of Judaism vs Christianity theology and by so doing follow the train of these Divine Truths back down the corridors of history to the earlier Divine revelations given to mankind by the Creator which were intended for both "Gentiles" and "Jews" as well. I will let you be the judge of the results of such studies and leave to the reader to draw the necessary conclusions as we attempt to compare Jewish and Christian theological perspectives all the while dealing with the New Testament Jesus in a "literal-historical" manner in order for such an accurate comparison to be done effectively.

- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #1](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #2](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #3](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #4](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #5](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #6](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #7](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #8](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #9](#)
- [Did The Jews Always Interpret Isaiah's Suffering Servant Of Chapters 52 & 53 As The Nation...Or...Did Rashi Change The Interpretation As The Christians Say?](#)

This "eye-opening" study should now make you want to [study the truth concerning True Biblical Atonement](#).

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*Recover "The Faith Once Given To The Saints" Which Has Been Perverted By Gentile Christianity And Their "Literal" and "Historical" Interpretation of the Sacred Texts*

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## WHAT DID CHRISTIANITY FAIL TO TEACH US ABOUT THE TRUE BIBLICAL ATONEMENT?

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**Disclaimer:** It is important for the reader to understand that in this website, in comparing first century Judaism and the "pattern of worship" given to the "non-Jew" by God as well as unveiling of the historical truths concerning the non-Jewish "believer" in the first century against the later alterations and changes made to this "pattern of worship" by the emerging Roman Gentile Church of Rome in the 3rd century I will use a "literal-historical" approach to the "Jesus Story". If you have studied and ran across some of our other websites then you know that "the Christ" can be interpreted from 3 different perspectives down through recorded history: "mystical", "mythological", and "literal-historical". Only after one has spent a considerable time in dedicated and scholarly studies in such areas as Biblical Judaism, the Jewish Messiah and true Messianic prophecy as taken from the Hebrew Scriptures and not the later forged texts of Rome, comparative manuscript evidences, the history and origin of the Roman New Testament, the true origin and creation of the New Testament, the Gnostic Paul vs the falsified Roman Paul, the Essenes and their "literal godman", Ancient Wisdom literature, Jewish and Gentile Gnosticism, Egyptian religion and the ancient "Jesus Story" that beings with Ancient Egypt, Comparative religions, Astronomy and Astrotheology can he understand and be certain which two of the above three methods of interpretation of "the Christ" are accurate and factual. Again for purposes of comparing Judaism's truths vs Christianity's alterations of it over the early centuries and the implications that this holds for the "non-Jew" and "Godfearer" today then we adopt in this website and for all studies in this website a supposed "literal-historical" interpretation of "the Christ" as well as the Jesus of the New Testament. Only in so doing can we adequately contrast the truths

of Judaism vs Christian theology and by so doing follow the lineage of these "Divine Truths" back down the corridors of history to the earliest Divine revelations given to mankind by the Creator which were intended for both "Gentiles" and "Jews" as well. You will, in time, come to see that there is a **"Pattern" to the worship of God given all mankind in the beginning of recorded history of the race and this "pattern" can be traced throughout recorded history and will culminate with Biblical Judaism and will subsequently be destroyed in the 3rd century by the emerging antisemitic Roman Church.** I will let you be the judge of the results of such studies and leave to the reader to draw the necessary conclusions as we attempt to compare Jewish and Christian theological perspectives all the while dealing with the "New Testament Jesus" in a "literal-historical" manner in order for such an accurate comparison to be done effectively. Craig Lyons M.Div.

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## EXAMPLES OF PAUL TEACHING THE GENTILES WHO ATTENDED THE SYNAGOGUES OF ASIA MINOR

*Acts 13: 5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.*

- 14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.*
- 42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.*
- 43 And when the meeting of the synagogue broke up, many Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God.*
- 44 And the next sabbath day came almost the whole city together to hear the word of God.*

*Acts 14:1 1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. (KJV)*

*Acts 17:1-2 1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, (KJV)*

*Acts 17:10 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. (KJV)*

*Acts 17:17 17 Therefore disputed he in the synagogue with the Jews, and with the (KJV)*

*Acts 18:4 4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. (KJV)*

*Acts 18:8 8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. (KJV)*

*Acts 18:19 19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. (KJV)*

*Acts 19:8 8 And he went into the synagogue, and spake boldly for the space of three months,*



*disputing and persuading the things concerning the kingdom of God. (KJV)*

*Acts.22.19 And I said, `Lord, they themselves know that in every synagogue I imprisoned and beat those who believed in thee.*

*Acts.24.12 and they did not find me disputing with any one or stirring up a crowd, either in the temple or in the synagogues, or in the city.*

*Acts.26.11 And I punished them often in all the synagogues and tried to make them blaspheme; and in raging fury against them, I persecuted them even to foreign cities.*

Having read and understood the above passages let us focus on just one passage now and a little commentary.

*Acts 15:19-23 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. 22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: (KJV)*

**Answer for yourself:** What do you see? The "non-Jew" met on the Sabbath with the Jews and the first 5 books of the Torah were preached to them long after the time for the New Testament Jesus.

**The law of Moses - the first five books of the Bible - was being taught in the synagogues EVERY SABBATH. The apostles were WRITING only these decrees, because "non-Jewish" converts as well as "Godfearers" who were "non-converts" were going to the assemblies, or synagogues (church) on the Sabbath day as commanded by the 4th Commandment of the Laws of Moses.** They had heard God's Law read and expounded every Sabbath in the synagogues and did not need further instructions. They were not reading Paul. It shows that the **GENTILE CONVERTS HAD STARTED KEEPING THE SABBATH DAY, AND WENT TO ASSEMBLIES ON THAT DAY!** And the apostles' letter did not reprove them for this Sabbath-keeping.

To these Gentiles of Corinth, Paul commanded: *"Imitate me, just as I also imitate Christ" (I Corinthians 11:1). "Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures" (Acts 17:2).* It was his customary practice to keep the Sabbath, as the Bible proves by its recording of **eighty-four different Sabbaths Paul kept.**

**Answer for yourself:** Did Paul imitate Jesus in Sabbath keeping and did he teach his Gentile followers to do the same? Indeed! Jesus, *"as His custom was . . . went into the synagogue on the Sabbath day" (Luke 4:16).* **Keeping the Sabbath was Jesus' custom. Paul followed Him, and commanded Gentile converts to follow him, just as he followed Christ.**

**Answer for yourself:** Should we not do the same?

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## NUMBERS 9:2-10

Num 9:2-10 2 Let the children of Israel also keep the passover at his appointed season.

**Answer for yourself:** Did you notice the word play when you read "appointed season" which refers to the day as one of God's "appointed times"?

3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. 4 And Moses spake unto the children of Israel, that they should keep the passover. 5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel. 6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day: 7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel? 8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you. 9 And the LORD spake unto Moses, saying, 10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD. 11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. 12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it. 13 But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin. 14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land. (KJV)



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## LEVITICUS 17:10-16

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. 11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. 12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. 13 And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. 14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off. 15 And every soul that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he shall both wash his clothes, and bathe himself in water, and be unclean until the even: then shall he be clean. 16 But if he wash them not, nor bathe his flesh; then he shall bear his iniquity. (KJV)



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## LEVITICUS 16:1-34

**Lev 16:1-34** 1 And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; 2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. 3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. 4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on. 5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. 6 And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. 7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation. 8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. 9 And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin offering. 10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness. 11 And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself: 12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: 13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not: 14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times. 15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat: 16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. 17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. 18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. 20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: 21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: 22 And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. 23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: 24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people. 25 And the fat of the sin offering shall he burn upon the altar. 26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh

in water, and afterward come into the camp. 27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. 28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. 29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: 30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD. 31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever. 32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: 33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. 34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses. (KJV)





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## LEVITICUS 17:8

**8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, (KJV)**



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## NUMBERS 15:1-16

1 And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, 3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: 4 Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil. 5 And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. 6 Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil. 7 And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD. 8 And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD: 9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. 10 And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD. 11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. 12 According to the number that ye shall prepare, so shall ye do to every one according to their number. 13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD. 14 And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. 15 One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD. 16 One law and one manner shall be for you, and for the stranger that sojourneth with you. (KJV)



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## NUMBERS 9:14

14 And if a **stranger shall sojourn among you, and will keep the passover unto the LORD**; according to the ordinance of the passover, and according to the manner thereof, so shall he do: **ye shall have one ordinance, both for the stranger**, and for him that was born in the land. (KJV)



# ISAIAH 56...GOING BEYOND THE LAWS OF NOAH CHOOSING THOSE THINGS THAT PLEASE GOD...BUT ARE WE?

Often I am asked why as a Christian I keep the Biblical Festivals and the weekly Sabbath. The reason is so simple once you read and correctly understand the whole Bible.

First as Christians we must become aware of the Laws of Noah and the Covenant of Noah as referred to in Acts 15.

This Covenant of Noah is referred to in Acts 15 by James as "necessary" for Gentiles who are becoming grafted into Israel/Church WITHOUT formal conversion to Judaism which had, up to that time, been required for ANY fellowship between Gentiles and Jews religiously, etc. Due to bigotry and hatred by Jews toward Gentiles in the first century, the Jews had enforced and put upon Gentiles what God never did.....the requirement to keep the laws of God which had never been given to them as a people....such as circumcision. Such approach to the non-Jews by bigoted Jewry of the first century was intended to keep the Gentiles separate from the Jews. Circumcision often, for an adult male, meant death due to infection and disease in the first century and this was an effective way to keep these “dogs” as arms length. It worked. God wanted to change this and did so through the effective ministry of the followers of Jesus as seen in the Acts 15 account and the epistle of Galatians. Sadly Christians today when reading Paul (Galatians for example) fail to understand when he says “you are not under the Law” he only is referring to the major issue of circumcision. Such is the ignorance that goes with the lack of sufficient study of the our faith as followers of Jesus.

## THE GODFEARERS....NON-JEWISH BELIEVERS IN GOD

There is a term often overlooked in the New Testament which is of major importance for correct interpretation of the requirements of Gentile believers before God....namely the term "Godfearers." These were Gentiles without circumcision who according to Acts 10:35 are accepted with God...but unfortunately were not accepted among Jews. So you have the background for what comes next.

As James tells us in Acts 15 these 4 of the 7 listed Laws of Noah (containing 66 subsets) were necessary for Gentiles...to be part of Jesus' church (notice that he said this after the cross)!

*Acts 15:28-29 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things [referring to the Covenant and Laws of Noah]; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. (KJV)*

**Answer for yourself:** Since Acts 15 followed the death of Jesus then I have to ask you: "What has changed since the cross" when James made his decision as being "necessary" and "which seemed good to the Holy Spirit?"

**NOTHING!**

**Answer for yourself:** If adherence to the Laws of Noah were necessary and seemed good to the Holy Spirit for Gentile believers coming to God through Christ and his ministry through his followers then.....what about now?

**Let me remind you that nothing has changed since the crucifixion and this event in Acts occurred over 20 years after the death and resurrection of Yeshua.** Then James says in this recorded event (remember over 20 years after the cross)... **"as Moses is taught in the Synagogue every Sabbath"** thus implying that Gentiles who are turning from idols to serve the living God begin their repentance since coming to God with adherence to the Laws of Noah as the **"minimum required"** and then were instructed in **fulfilling Isaiah 56** where is it recorded for us that Gentiles are to learn to **"choose those things that please God from His Torah which go beyond the minimum [as Moses is taught in the Synagogue every Sabbath]."**

Understand that not all the Law (613 commandments) are applicable for Gentiles and they never were commanded by God to fulfill or obey all 613. Basically they were given 66 within the Covenant of Noah. The joy comes when you understand that **you don't have to do [observe] more, but you get to. Such is the demonstration of your love for God who saves you].**

## ISA. 56..AND GOING BEYOND THE MINIMUM

### **Isa 56:1-6**

- **1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed.**
- **2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.**
- **3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree (understand here that we are NOT to be separated from the Israel of God as non-Jewish believers).**
- **4 For thus saith the LORD unto the eunuchs [Eunuch are non-Jews] that keep my sabbaths, and choose the things that please me, and take hold of my covenant (notice that non-Jews kept God's Sabbaths [plural...including festivals and weekly sabbaths and took hold of God covenant with Israel and acquired more mitzvoth and commandments):**
- **5 Even unto them [speaking of the non-Jew] will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.**
- **6 Also the sons of the stranger (again referring to non-Jews), that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;**

***This passage is extremely important for the Christian today for although the Sabbath and Festival commandments were not required for Gentiles in the Laws of Noah (yet it can be shown for example that Abraham knew and***



*observed the Passover for instance), it is implied in Isa 56 and Acts 15 that Gentiles would meet on the Sabbath for instruction in God's Commandments where they could learn and then apply other Sabbaths (festivals) and Commandments to their lives, thus pleasing God, for how can we say we love Yeshua or the Father unless we obey them?*

If one undertakes a serious study of their faith (Christianity) it can be shown, that although not commanded of non-Jews, Abraham and others can be found keeping them. This love for God is demonstrated in their willingness to do what pleases God. It is our hope the same spirit be upon you. But if you are a typical denominational or non-denominational Christian today your experience is anything but the above. You have for your authority a book called the New Testament which in places calls such obedience to these Laws and Commandments a curse and if that was not enough your Church calendar is filled with pagan solar and astral days which have been made to look as if Jesus has something to do with such idolatry.

*Hosea 4:6 6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children. (KJV)*

**Answer for yourself:** Is God serious in the above passage and could this ever happen to you once you die and then find out that your "experience" was wrong and that just a little study on your part would have shown the folly of many things in your "Christian experience"?

## WHY HAS NOT YOUR PASTOR TAUGHT YOU THESE THINGS?

Lets look at just one example of "choosing those things that please God" which the New Testament can be shown to teach; but the key is recognizing them and this is almost impossible without a background in Judaism and Jewish Roots of Christianity.

Also in Acts 20:8 is recorded that **"there were many lights in the upper chamber."** Most of us have read this passage over and over our whole lives and just pass right over it moving on to the next passage. For your information this passage is recording for us the **Havdalah worship service** which is a religious **service that ends the Sabbath on Saturday evenings at sunset; thereby separating the Sabbath Holy Day from secular days.** The Fourth Commandment is:

*Exod 20:8-11 8 Remember the sabbath day, to keep it holy. 9 Six days shalt thou labour, and do all thy work: 10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (KJV)*

## PLEASE PAY CLOSE ATTENTION

Notice that in Troas, a Greek city, the Apostle Paul is teaching Gentiles to observe Havdalah on the Sabbath evening. In other words followers of Jesus, in fulfillment of the Great Commission were

observing the Sabbath on Friday evening to Saturday evening long after Jesus' death and resurrection. Gentile believers were keeping the Sabbath and not Sunday. Rome will change this with Constantine and since then followers of Jesus have disobeyed the Sabbath and kept days set aside for sun-worship instead. Neglect of the sabbath and sanctification of pagan holy days is considered Idolatry and this is where the vast majority of good Christian people find themselves today; most never find out until they die. Needless to say the experience of the non-Jewish believers in Troas is NOT the experience of most Christians. Why not?

Repeatedly in Paul's trips he entered the synagogue as was his custom, and it was in these Greek cities that Gentiles were attending "church" on the Sabbath. With just a little study you would find out that the early church knew what we do not: namely that Yeshua was crucified on Wednesday afternoon and raised at the end of Friday evening (at the beginning of the Sabbath which is a picture of the world to come where believers in God realize Eternal Life where there is not more death...figures does it not): So much for Catholic tradition and Good Friday when it was Good Wednesday (ha ha)!

*It would be many years after Yeshua's death before Gentiles would later take control of Christianity and change the day of worship from the Sabbath to Sunday.*

Let us look at another example.

In 1st Cor 11:2 Paul thanks the Gentiles in Corinth for “remembering him in all ways and KEEPING the ordinances.” The root word for “ordinances” when traced to the Greek and Hebrew will refer to "divine appointed times"...festivals and Sabbaths.

**Answer for yourself:** Have you forgotten that Isa. 56 spoke of this very thing regarding non-Jews who come to God were allowed to keep such Festivals and Sabbaths so that would not be separated from God people (the Jews)? I hope not because what follows next is another example of the New Testament rightly "divided" where we see such things again taught to non-Jews in the fulfillment of the Great Commission.

Again in Corinthians Paul admonishes Gentiles to "keep the feast" [Passover} because Yeshua was killed on that day.

It is not my intention at this point to embark on who and why the meaning of Jesus' death was changed later by some who deviated from normative Judaism but let me say that Jesus'/Yeshua's death was the catalyst that generated from a Gentile hating Judaism a movement into all the world whereby God's Covenant and Commandments were taken in the Great Commission in the form of the Laws of Noah whereby non-Jews would learn and turn from idolatry to the living God. Had Jesus not died then this momentous event mostly likely would never have happened and the world as we know it would have been vastly different and the Judeo-Christian ethic would be absent from this planet today. Contrary to what most Gentile Christian believers understand today regarding this "Passover" passage of Paul in contemporary Christianity, one should understand that it was through Jesus' death that the salvation of the non-Jew was accomplished because it would be from this ministry that would begin after his death that would come a movement which would go into all the world and take to the non-Jews the Covenants of God and the path for non-Jews to come to the saving knowledge of God. This is the historical understanding of the passages that relate to how the death of Jesus saved the non-Jew. His “blood” was simply a metaphor for his death and his death accomplished what Israel was failing to do at the time, namely, not being a priest to the nations and not bringing their non-Jewish brothers to God. Jesus’ death did this through the missionizing of the world by his followers. So, again, metaphorically, you can understand how non-Jews were saved by Jesus’ blood (or should I say death). Many will dispute this and claim literally that the “blood” saves but this only betrays they lack of adequate

understanding on how the sacrificial system worked. If only one looks to Lev. 17 where it says:

*Lev 17:11*

*11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*

Look at the subject of the sentence. I defy anyone to tell me that the subject accomplishing the action (atonement) is not the word "life" and not "blood." The word "blood" is the object of the preposition in the sentence. This realization many years ago awoke me to serious study into the dynamics of the sacrificial system where I surprisingly learned that I had been taught it 100% incorrectly by the Christian Church as well as my pseudo-professional teachers. It is time we learn the truth about Jewish things from Jews who KNOW and literally know Jesus better than Christians (such irony).

Returning to Paul:

1st Corinthians chapter 16:2 states:

1 Cor 16:2

*2 (Speaking to non-Jews in Corinth...a Gentile city)...Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.*

One should note that "day" in most Bibles is in italics and this means it was "added" to the text by the Bible society which printed the Bible. In reality it is saying, by interpretation, "on the first of the week" or "as the week was dawning." This refers to the time period when the first of the week was beginning to dawn (in Hebrew time the day begins at evening and end in the morning the first day).

*So again reference is again made to a Havdalah service on Saturday evening for non-Jewish believers in Corinth...thus concluding the Sabbath just before the beginning of our Sunday which, according to Jewish time, begins at 6:01 P.M. in the evening.*

Also another example:

In I Corinthians 10:16 it is recorded: is this not the "cup of blessing" which refers to the ONLY cup of the Passover Seder...other than Elijah's cup at the end of the Seder, which again shows us a picture of Gentiles keeping Passover and the Sabbath.

I could go on and on but by now you get the point I hope...we don't have to keep Sabbath....but if it is recorded that Gentiles doing so pleases God in Isa 56..."who keep my Sabbaths...[referring to Feasts and Weekly Sabbaths"] ..then what kind of follower of Jesus are we when we choose not to do things knowingly when they please God?

To top this off understand that non-Jewish believers were taught these things by Israel until early in the 4th century when Constantine and Rome would create an official state religion which would destroy the existing "faith once given to the saints...both Jew and non-Jew; and out jumped the golden calf of Gentile Roman Christianity which would lead

**the way to the official recognition and production of the New Testament some 70 plus years later."**

We at Bet Emet Ministries are dedicated to instructing Gentile believers [Christians] in returning to the hidden truths of the Bible. Today in English we miss so much since few have the skills to rightly interpret this Bible correctly (historically, linguistically, culturally, politically, etc). By God's calling and grace we have been shown these truths which have caused us to repent from the errors in our religious belief system...such errors caused us to have a life-style that was less than pleasing to God in many areas...and this was do the fact that we lacked only knowledge (the Bible says 'my people perish because of a lack of knowledge).

Please understand that these few examples which I have shared is just the tip of the iceberg for Christians. Our texts are full of errors in key places where the crafters of our New Testament took great pains to make sure the Gentile readers would not see nor understand the Jewish Roots of their faith; such was Rome's ploy in creating this New Testament in the first place. I have only touched on just a few examples in this article but please understand that such errors of omission involve other important areas of our faith as well: atonement, Christology, Messianism, Covenants, etc. If you are a serious student or desire to be then our websites can be of great value to you in your desire to learn the truth and ultimately be able to discern the shaft from the wheat in Gentile Christianity.

**I hope this has opened your heart and eyes...and given you a desire to learn how you can live a life more pleasing to God.** If we can be of further assistance to you in sharing our many teachings and newsletters...please let me know and I will include you on our mailings. Watch for our Web Sites. May God bless you and may He cause you to walk in His statutes...shalom!



## "TZEDAKAH"... HEBREW FOR BIBLICAL CHARITY

Charity is a fundamental part of both the Biblical and Jewish way of life. Traditional Jews give at least ten percent of their income to charity. Traditional Jewish homes commonly have a pushke, a box for collecting coins for the poor, and coins are routinely placed in the box. Jewish youths are continually going from door to door collecting for various worthy causes. In many ways, charitable donation has taken the place of animal sacrifice in Jewish life: giving to charity is an almost instinctive Jewish response to express thanks to G-d, to ask forgiveness from G-d, or to request a favor from G-d. According to Jewish tradition, the spiritual benefit of giving to the poor is so great that a beggar actually does the giver a favor by giving a person the opportunity to perform tzedakah.

### THE MEANING OF TZEDAKAH

"Tzedakah" is the Hebrew word for the acts that we call "charity" in English: giving aid, assistance and money to the poor and needy or to other worthy causes. However, the nature of tzedakah is very different from the idea of charity. The word "charity" suggests benevolence and generosity, a magnanimous act by the wealthy and powerful for the benefit of the poor and needy. The word "tzedakah" is derived from the Hebrew root: Tzadeh-Dalet-Qof, meaning **righteousness, justice or fairness**. In Judaism, giving to the poor is not viewed as a generous, magnanimous act; it is simply an **act of justice and righteousness, the performance of a duty, giving the poor their due.**

### OBLIGATION OF TZEDAKAH...THE DUTY OF EVERY CHRISTIAN

Giving to the poor is an obligation the believer has toward G-d and his fellow man, a duty that cannot be forsaken even by those who are themselves in need. Tzedakah is the highest of all commandments, equal to all of them combined. A person who does not perform tzedakah is considered equivalent to an idol worshipper. Tzedakah is one of the three acts that gain us forgiveness from our sins. The High Holiday liturgy states that G-d has inscribed a judgment against all who have sinned, but teshuvah (repentance), tefilah (prayer) and tzedakah can reverse the decree.

According to Biblical law, we are required to give one-tenth of our income to the poor. This is generally interpreted as one-tenth of our net income after payment of taxes. Those who are dependent on public assistance or living on the edge of subsistence may give less; no person should give so much that he would become a public burden.

The obligation to perform tzedakah can be fulfilled by giving money to the poor, to health care institutions or to educational institutions. It can also be fulfilled by supporting your children beyond the age when you are legally required to, or supporting your parents in their old age. The obligation includes giving to both Jews and gentiles; contrary to popular belief, Jews do not just "take care of our own."



**Judaism acknowledges that many people who ask for charity have no genuine need. In fact, the Talmud suggests that this is a good thing: if all people who asked for charity were in genuine need, we would be subject to punishment (from G-d) for refusing anyone who asked. The existence of frauds diminishes our liability for failing to give to all who ask, because we have some legitimate basis for doubting the beggar's sincerity. It is permissible to investigate the legitimacy of a charity before donating to it.**

**We have an obligation to avoid becoming in need of tzedakah. A person should take any work that is available, even if he thinks it is beneath his dignity, to avoid becoming a public charge.**

**However, if a person is truly in need and has no way to obtain money on his own he should not feel embarrassed to accept tzedakah. No person should feel too proud to take money from others. In fact, it is considered a transgression to refuse tzedakah. To make yourself suffer by refusing to accept tzedakah is equivalent to shedding your own blood.**

## **LEVELS OF TZEDAKAH...MAIMONIDES 9 LEVELS**

**Certain kinds of tzedakah are considered more meritorious than others.**

**The Talmud describes these different levels of tzedakah, and Maimonides organized them into a list. The levels of charity, from the least meritorious to the most meritorious, are:**

1. Giving assistance to a someone who has fallen on hard times by presenting a gift or loan, or entering into a partnership with the person, or finding them work, thereby helping that person to become self supporting.
2. Giving assistance in such a way that the giver and recipient are unknown to each other.
3. Donations to the community charities, which should only be done if there is confidence that the charity is administered in an honest, prudent, and efficient fashion.
4. Donations when the donor is aware to whom the charity is being given, but the recipient is unaware of the source.
5. Donations when the recipient is aware of the donor's identity, but the donor still doesn't know the specific identity of the recipient.
6. Donations where each party knows the other, but the gift is given unasked.
7. Donations where each party knows the other, but the gift is given only after a specific request.
8. Donations where each party knows the other, but the gift is given only after a specific request, and the donor gives less than should be given (but does so willingly).
9. Donations given grudgingly. (Mat. Ani'im. chap. 10)

**What one needs to understand is that in a descending order the level of Righteousness is seen and understood; therefore #1 for instance is a higher level of righteous giving than #5 for example. Now it is up to you to study these and act accordingly. Shalom.**



## EARLY GENTILE BELIEVERS OBSERVED THE FESTIVAL OF UNLEAVENED BREAD

In the Bible "leaven" represents sin. The very nature of leaven is said to be that which corrupts. In Ex. 23:14-15 the people are told to fast from anything which contains leaven, but not only to fast, but not to allow any leaven in their houses for seven days. This seven-day fast is called the **"Feast of Unleavened Bread."**

For seven days no chametz (leaven) is to be found in the house. Anyone who was found with leaven would be taken out, beaten with 39 stripes and cut off from the community. The commandment to abstain from leaven is found in The Book of Exodus 12:19, ***"...Seven days shall there be no leaven found in your houses;"***. Therefore, traditionally on the 13th day of Nisan the head of each household makes a search for chametz (leaven). It is customary to place a few pieces of bread in a strategic location, so that when the search is made, leaven is found. Afterwards the following blessing is recited: ***Blessed art Thou, Eternal our God, Ruler of the universe, any leaven that may still be in the house, which I have not seen or have not removed, shall be as if it does not exist, and as the dust of the earth.*** In Exodus 12:20, we read, ***"...Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread"***. The head of the household will take a piece of leaven that he has brushed with a feather into a wooden spoon which has been wrapped in a cloth. Then it is taken to a prescribed place and thrown into the fire which symbolically removes all leaven from that household.

**Answer for yourself:** Is the "Feast of Unleavened Bread" connected to the "Passover"? Yes it is.

**Passover is a three in one Feast: or one feast containing three parts which equal one Feast—Passover.**

- 1. Passover
- 2. Unleavened Bread
- 3. First Fruits

The Feast of Unleavened Bread runs consecutively with Passover. It was such an integral part of Pesach that the titles were interchangeable almost to the point of being synonymous and we find it mentioned this way in the New Testament. This feast runs from the 14th of Nissan to the 21st. The Jewish Encyclopedia states that the feast of Passover consists of two parts: The Passover ceremony and the Feast of Unleavened Bread. **Originally both parts existed separately; but at the beginning of the Exile they were combined.**

Seven is a number significant of fullness and completion; also spiritual perfection. It is also the number associated with sanctification. On the 7th day God rested, wherefore the Lord blessed the Sabbath day and hallowed it. Ex. 20:11.

***Exod 20:11 11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. (KJV)***

**The Feast of Unleavened Bread is considered a Sabbath or a Holy Convocation and this also means that no work is to be done for it is a time of rest.**

**Answer for yourself:** In light of what we have learned previously concerning the Sabbath and how the [non-Jew was commanded to rest on this day in the Hebrew Scriptures](#), [how the non-Jew was according to Isa. 56 told "to choose those things that please God and thereby choose to observe His 'Sabbaths', and that there are many references to the non-Jew observing Passover in the Hebrew Scriptures and did so for hundreds of years following the first century](#) then does it not stand to reason that since the Feast of Unleavened Bread is part of Passover that this would mean to a "thinking believer" that the non-Jew was to 'choose' to observe the Feast of Unleavened Bread and learn the spiritual meanings connected with this holy 'appointed day' of the Creator? It sure would seem that to me.

## FEAST OF UNLEAVENED BREAD WAS KEPT BY NEW TESTAMENT CHURCH

More than 20 years after the crucifixion of Jesus Christ as described in the New Testament we find described in the texts of the New Testament that the church still kept the Feast of Unleavened Bread.

*Act 20:6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.*

Notice the time frame of the verse we just read. Conservative estimates by scholars is that the events described in Acts 20:6 occurred at least 20 years following the death of Jesus as described in the New Testament. Now 20 years is a very long time to be keeping a feast which had been allegedly "nailed to the cross"! **The crystal clear truth is, Paul, the apostle to the Gentiles and his Gentile companions kept the Feast of Unleavened Bread while at Philippi some 20 or so years following the death of Jesus as detailed in the New Testament.** It is beyond me how any critical thinker can read these texts possessing understanding of the Biblical Festivals and not see that the non-Jewish believers in the God of Israel observed and kept the Feasts of the Lord along with the Jews following the death of Jesus as recorded in the New Testament. These Feasts and Festivals of the Lord were were not abolished by Jesus or his death and any how say they were are terrible confused about what they are reading and teaching and literally teaching lies.

**Answer for yourself:** Would the Holy Spirit have impressed Luke to write and mention the Feast of Unleavened Bread if it was abolished?

Let's read of a historical reference to the New Testament church keeping of the annual Holy Days and Sabbaths....

*"Nothing could show better than these scanty notes of time how deep-rooted the custom was, how the feast was observed as regularly as the year came round. Men spoke naturally of 'the days of unleavened bread' as a significant point in the calendar.... Ordinary dates dwindle into insignificance beside these fixed, outstanding seasons.... The question arises, as in the matter of keeping [the] Sabbath on the seventh day, whether the early Christians continued to observe these festivals.... In all probability they went on for years observing the festivals" (Hastings' Dictionary of the Apostolic Church, article "Passover", pages 132-133) It seems the New Testament church kept the feasts for quite some time!*

Notice the Passover and Unleavened Bread reference made by Paul when writing to the Gentile Church at Corinth in the following verse.

*1 Cor 5:6-8 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ*

*our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. (KJV)*

**Answer for yourself:** Does it not seem somewhat unreasonable for Paul to mention "leaven" to this non-Jewish Church in Corinth if they were unfamiliar with the Festival of Unleavened Bread?

## THE MESSAGE OF COLOSSIANS CHAPTER 2

Colossians 2 is used by most Christians to "prove" that the feasts has been abolished. Let's examine this chapter in detail to see if that is the truth.

**Answer for yourself:** Are these Colossians in Greece Jews or Gentiles? They were Gentiles.

*Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;*

But they were obedient Christians.

*Col 2:5-7 5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. (KJV)*

So we see the Colossians were Gentiles, meaning, before becoming Christians they had nothing to do with the feasts and Holy Days. Since they weren't Jews, they would not have been observing Jewish traditions or Festival days which leads us to a very important question.

**Answer for yourself:** So why did Paul bother writing to them about the Holy Days?

**Answer for yourself:** What was the only "Bible" these Colossian believers had access or knowledge of in their day? We know today that the ONLY Scriptures the New Testament Christians had were the Hebrew "Old" Testament (the Hebrew Scriptures). There were no New Testament available at that time. So those Gentile Colossians needed to rely on the Old Testament for their guidance.

So being obedient, they would have read the Old Testament and found they needed to keep the Sabbath and the Holy Days as I have shown you in the prior articles on this website. Since they were followers of "the Christ" and called Christians then they would have also been familiar with the words of "the Christ" as passed on through Paul and probably other Christians.

**Answer for yourself:** Would they have not heard the words of this "Christ" if he had said that Sabbaths and the Holy Days has been abolished? How could "the Christ" abolish however what God the Father wrote in passages in the Hebrew Scriptures as we have detailed previously in this website? Simply he could not have and did not.

**Answer for yourself:** Was Paul telling them that the Sabbaths and the Holy Days has been abolished?

*Col 2:16 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: (KJV)*

**Answer for yourself:** What was Paul saying here to these Gentile followers of "the Christ"?

**Paul here was simply saying to not let their pagan relatives and neighbors judge them on keeping the Sabbaths and the Holy Days which the God of Israel and the Jews taught in the Jewish Holy Hebrew**

## Scriptures!

Obviously as I have proven on our various websites, they would have been keeping the Holy Days and be subjected to the kind of persecutions from their pagan neighbors as we are today from "Christians" who worship on a pagan day of the sun and keep the pagan festivals of Christmas and Easter and accuse those of us who observe God's Appointed Times of "Judaizing".

*Paul was NOT telling them to NOT keep the Holy Days. He was just telling them to not let any man judge them on keeping the Holy Days of God ....the Jewish Feasts and Festivals and Sabbaths*

The Christians at Colosse were criticized for not keeping the Greek customs such as the pagan holidays. The Christians were eating meats that were prohibited by the Greek religions, and drinking prohibited drinks. And they also kept the Sabbath and the Holy Days. The "new moons" refers to the observations made necessary by the Jews in order to discern the correct dates of the Holy Days - we no longer need to observe "new moons" since we already have the Sacred Calendar.

So we see Paul was NOT saying it was "ok" to keep the pagan festivals if we wanted to. He was saying to IGNORE the criticisms by their pagan relatives and to continue in their Christian way of life as taught by the Church and this consisted of keeping and observing the Jewish Holy Days of Leviticus 23 as well as the other "Sabbaths" of the Lord.

Now let's see WHO can judge us on the Holy Days.

*Col 2:16-17 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body [is] of Christ. (KJV)*

**Answer for yourself:** What is the importance of the underlined word "is" in the above quote?

The word "is" is in [] here and usually in italics in the Kings James Version because the word "is" simply is NOT in the original Greek, it has been added by the human translators. So the above phrase should really read *"but the body of Christ"*.

The "body of Christ" is the Church. So looking at verse 16 and 17 together, we have Paul saying the pagan worldly people have no right to judge us on keeping the Sabbaths, Holy Days, kosher laws, etc, but the Christian Church DOES have the right to "judge" us on these things.

But there is a big, big problem. The Christian church has a responsibility to teach us from the Bible about the Sabbaths and other areas of God's laws. Of course when we have churches that keep the pagan festivals of Christmas and Easter, and tell us that the kosher laws has been abolished, and that the Gentile Church as replaced Israel and we can do whatever we want, such a church by definition is pagan and therefore that church has no right to judge us on keeping the Sabbaths, Holy Days, etc.

As thinking believers if you search the Bible for yourself you will find a completely different message from the ones being taught from the pulpits of our churches in America. You will find as I and millions of others have found and are finding that we DO need to keep the Sabbath, that God's laws has NOT been abolished, and that we do need to keep them.

So naturally we would want God to lead us to a true Christian church that also teaches such things. But sadly few if any Christian Churches have this understanding and if you find Messianic Christian Churches that do teach the Sabbaths and Festivals of God they are corrupted to the core by a idolatry by teaching that the Jesus of the New Testament is God and preach a Christology that comes right from the Sun Worship of Constantine in the 4th century when he made Jesus God and had 50 bibles written to include this hideous doctrine and the



rest is history.

**Answer for yourself:** And when you as good Bereans check out the church's doctrines against the Scriptures and find it is not consistent with the Scriptures then what are you to do? Do you then we place yourselves under the authority of such a church? My advice is to remember that worship is of the Heart and Soul of man and you need not a building full of compromise to validate your proper worship of the Creator. It would be better for you to begin a home fellowship where you are free to study and learn the truths of God's word and model them freely to your family and like-minded friends.

**Answer for yourself:** So why should we keep the Sabbaths and Holy Days?

*Col 2:17 17 Which are a shadow of things to come...(KJV)*

**Answer for yourself:** What is to come? What does this mean? Well lets see shall we?

The first reason why we keep the Sabbaths and Holy Days is because God tells us to do so!! We do not need a reason why we obey the commandments of God, we just go ahead and obey them!! However, after we start to obey the commandments, God gives us an understanding of WHY!!

So looking at the above Scripture, we see that the Sabbaths and Holy Days are a "foreshadow" of things to come.

**In studying the Feasts and Festivals and Sabbaths of God you learn that these Holy Days are a foreshadow of God's plan of Salvation for mankind.** Once you learn the spiritual messages in these Holy Days of God then it dawns upon you that these truly are "rehearsals" of how our lives are to be lived and patterned whereby we consistently live a life of faith and repentance (Passover), thereby consistently removing the sin from our lives (Unleavened Bread) whereby we become a worthy vessel for the Word of God to live in and through our lives (Pentecost...the giving of the Word of God to mankind). Between the Early Rain Festivals (Spring) and the Latter Rain Festivals (Fall) we have a long dry season which is a perfect picture of our life with all of its hard ups and downs where we get to live out what we believe and have learned. This is where the rubber really meets the road so to speak. Then we all reach the end of our lives and the judgment. These Festivals, when properly understood, prepares us to not only learn how we are to live holy lives but also prepares us for the end of our life whereby we learned to observe in our own lives not only the Spring Festivals (Passover, Unleavened Bread, Pentecost) but in so doing this assures us that we will have a successful Rosh HaShannah (the resurrection), Yom Kippur (the final atonement) and thereby are certain that we will be prepared to live in the Presence of God for Eternity (Tabernacles). **It is that simply but yet so hard for so many because they have lost their Jewish Roots to their faith.**

The Christian Church having failed to maintain the connection with her Jewish Roots has completely lost this precious information and teach a substitute false gospel and message today and are simply not aware the forged texts in their Bibles has blinded them to their true origin and plan of God for her. There is no greater example that could be given than those above as you see the non-Jews being taught long after the death of Jesus as depicted in the New Testament of the facts that the non-Jews observed the Biblical Feasts and Festivals like Passover and Unleavened Bread.

*So here we see that far from abolishing the festivals, Collosians 2 actually confirms that we MUST keep God's Holy Days and not the pagan festivals*

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## BET EMET MINISTRIES

*Hebrew For "The House of Truth"*



## WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH...THE TRUTH ABOUT ABOUT ISAIAH 53

**Disclaimer:** It is important for the reader to understand that in this website, in comparing first century Judaism and their Messiah with later Christianity and their presentation of the Jewish Messiah along with the unveiling of the historical truths concerning the non-Jewish "believer" in the first century, I will use a "literal-historical" approach to the "Jesus Story". If you have studied our other websites then you know that "the Christ" can be interpreted from 3 different perspectives down through recorded history: **"mystical", "mythological", and "literal-historical"**. Only after one has spent a considerable time in dedicated and scholarly studies in such areas as Biblical Judaism, the Jewish Messiah and true Messianic prophecy as taken from the Hebrew Scriptures and not the later forged texts of Rome, manuscript evidences, the history and origin of the Roman New Testament, the Gnostic Paul vs the Roman Paul, the Essenes and their "literal godman", Gnosticism, Egyptian religion and the ancient "Jesus Story", Comparative religion, and Astrotheology can he understand and be certain which two of the above three methods of interpretation of "the Christ" are accurate and factual. Again for purposes of comparing Judaism vs Christianity and the implications that this holds for the non-Jew and "Godfearer" we adopt in this website and for all studies in this website a **supposed "literal-historical" interpretation of "the Christ" as well as the Jesus of the New Testament**. Only in so doing can we adequately contrast the truths of Judaism vs Christianity theology and by so doing follow the train of these Divine Truths back down the corridors of history to the earlier Divine revelations given to mankind by the Creator which were intended for both "Gentiles" and "Jews" as well. I will let you be the judge of the results of such studies and leave to the reader to draw the necessary conclusions as we attempt to compare Jewish and Christian theological perspectives all the while dealing with the New Testament Jesus in a "literal-historical" manner in order for such an accurate comparison to be done effectively.

- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #1](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #2](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #3](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #4](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #5](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #6](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #7](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #8](#)
- [What You Were Never Taught In The Christian Church...The Truth About Isaiah 53 #9](#)
- [Did The Jews Always Interpret Isaiah's Suffering Servant Of Chapters 52 & 53 As The Nation...Or...Did Rashi Change The Interpretation As The Christians Say?](#)

This "eye-opening" study should now make you want to [study the truth concerning True Biblical Atonement](#).

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## "SO AS ABOVE...SO BELOW": THE SOUL'S SPIRITUAL EVOLUTION AS SEEN IN THE HEAVENS...ARE YOU AWARE?



Look first at the picture above. If you noticed you see that what the Ancients saw in the Sky and Heavens "above" the reconstructed "below" on Mother Earth. In other words they built upon Earth what they saw in the Heavens above. This is called the Uranograph which we will deal with momentarily.

First of all please look at what you recognize as "the Star of David" below and to the right.

**Answer for yourself:** Do you notice that the star is pointing both upwards and downwards? What could this mean? Is there hidden meaning here that we are missing? Well you have to study Egypt and Egyptian religion to understand the religious concepts hidden in the Star of David. Archeology today is teaching us just whom the identities of the Biblical Patriarch actually are and you be amazed to find out that these Patriarchs are Biblical Pharaohs. In Seminary I always wondered why Amenoteph III wrote many of the Proverbs. Today I know that he is the





**Biblical Solomon and his father, King David, is Tuthmose III. Well that is a teaching for another day but if one was to undertake such a rigorous study of Egyptian Monotheism then you will find that the center core of all that they believed is that "So above then so beneath". In other words the Divine Pattern is to be reproduced on earth as it is in heaven above and not only their architecture and pyramids reveal this but their very core religious theologies as well. But that study has to wait but understand this as we move on the children of the Egyptians who intermarried with Semites are the Jewish nation and no wonder that Biblical Judaism has almost the same religious tenants of their Egyptian fathers but even the Star of David points "as above so beneath" which reveals to us that Divine Axiom in disguise. Now let us continue since our focus is on the "Pattern of Worship" (above) that is to be reproduces on earth (below) according the Divine Pattern above.**

**Exod 25:8-9 8 And let them make me a sanctuary; that I may dwell among them. 9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. (KJV)**

**Answer for yourself: Is there a "Pattern" of Worship that we are to follow and if there is what is it? Do we follow it at our Christian churches? Well we need to look into this matter to be certain.**

**Let us look at the Hebrew word used for "pattern" above:**

**Strong's Concordance tell us that the word for "pattern" is Strong's number 8403: tabniyth (tab-neeth'); from 1129; structure; by implication, a model, resemblance: KJV-- figure, form, likeness, pattern, similitude.**

**The word clearly indicates that connected with the worship of God is the necessary construction of an earthly example of something that has a Spiritual/Heavenly existence (similar, like another). The idea carried with this word is one of "comparison" between two items. This "pattern", as a model, refers to a representation, generally in miniature, to show the construction or appearance of something that is a resemblance of "something else". It also carries the idea of a simplified representation of a system or phenomenon, as in this sense the representation of the worship due the Creator. Egypt understood this and coined the terms "So as above, so below" and their offspring the Jewish nation understood this religious concept and adapted it from them. Both Egypt and Israel had in common equinox Temples for example. We find that Egypt build the Giza Plateau as a representation and likeness of what they saw in the Heavens above them. It was a "mirror image" so to speak. We see the same example of this spiritual concept in the New Testament:**

***Matt 6:10 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. (KJV)***

**Earth is to be a carbon copy or reflection of the Divine. We as mankind are to reflect the "real" and manifest as best we can the "image of God" both within us and without through our influence and our conduct. More on this in a second as we continue our thoughts.**

**Let us examine other passages referring to this "pattern".**

**Exod 25:40 40 And look that thou make them after their pattern, which was shewed thee in the mount. (KJV)**

**Num 8:4 4 And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick. (KJV)**

**Josh 22:28-29 28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say again, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you. 29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle. (KJV)**



**Answer for yourself:** Did you notice a strong admonition in the above verse?

**Notice in this verse the strong admonition to NOT construct a "false" man-made substitute in worship for what God has commanded to be made and used in His worship which is not according to "the" pattern given by God Himself (selah)!!!**

Of course this necessitates that one is aware of this "Pattern of Worship" in the first place. Sadly this "Pattern" of which I speak is hidden behind the Hebrew and Greek words of our Christian Bibles and the English does a poor job at revealing it; in fact it masks it from our view. More verses need to be examined so let us keep reading.

II Ki 16:10 10 And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the **pattern** of it, according to all the workmanship thereof. (KJV)

Now here is where it gets very interesting and it is here we find the hidden implications for non-Jews and their worship of God.

1 Chr 28:11-20 11 Then David gave to Solomon his son the **pattern** of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 And the **pattern** of all that he had *by the spirit*, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 Also for the courses of the priests and the Levites, and for all the work of the *service of the house of the LORD*, and for all the vessels of *service in the house of the LORD*. 14 He gave of gold by weight for things of gold, for all instruments of all manner of *service*; silver also for all instruments of silver by weight, for all instruments of every kind of *service*: 15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. 16 And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: 17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basins he gave gold by weight for every bason; and likewise silver by weight for every bason of silver: 18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD. 19 All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this **pattern**. 20 And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the *service of the house of the LORD*. (KJV)

**Answer for yourself:** Did you notice that this "Pattern" was given by the Spirit of God?

**Answer for yourself:** Did you notice the highlighted words "service"?

**Strong's Concordance** reveals the true meaning of the word "service" in these verses:

5656 `abodah (ab-o-daw'); or `abowdah (ab-o-daw'); from 5647; work of any kind: KJV-- act, bondage, + bondservant, effect, labour, ministering (-try), office, service (-ile, -itude), tillage, use, work, X wrought.

**Answer for yourself:** What can we learn from the root word from which "abodah" is taken?

The root word comes from 5647 `abad (aw-bad'); a primitive root; to work (in any sense); by implication, to serve, till, (causatively) enslave, etc.: KJV-- X be, keep in bondage, be bondmen, bond-service, compel, do, dress, ear, execute, + husbandman, keep, labour (-ing man, bring to pass, (cause to, make to) serve (-ingself,)), (be, become) servant (-s), do (use) service, till (-er), transgress [from margin], (set a) work, be wrought,

## worshipper.

**Answer for yourself:** So now what have we seen? Without a doubt God has commanded His worship according to a particular "Pattern" given to the Jewish people who are his Servants who are commissioned to communicate these truths about God to the whole world.

*Isa 49:6 6 And he said, It is a light thing that thou (Israel) shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. (KJV)*

Let us read a few more verses.

Ezek 43:10 10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. (KJV)

Heb 8:5 5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. (KJV)

### Strong's Concordance and "pattern"

5179 tupos (too'-pos); from 5180; a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning): KJV-- en- ex-) ample, fashion, figure, form, manner, pattern, print.

### Thayer's Greek Lexicon and "pattern":

5179 tupos- 1) the mark of a stroke or blow, a print 2) a figure formed by a blow or impression a) used of a figure or image b) used of the image of the gods 3) form: the teaching which embodies the sum and substance of religion and represents it to the mind, the manner of writing, the contents and form of a letter 4) an example: a) in the technical sense, the pattern in conformity to which a thing must be made b) in an ethical sense, a dissuasive example, a pattern of warning; used of ruinous events which serve as admonitions or warnings to others c) an example to be imitated; used of people who are worthy of imitation d) in a doctrinal sense; used of a type, that is, a person or thing prefiguring a future (Messianic) person or a thing

## CAN WE DRAW ANY CONCLUSIONS?

I surely think we can.

Plato believed there are two "realities" or "worlds." This is exactly what both Egypt and the Jews believe and expressed in their religious symbolism and religious doctrines and no greater example could be found than the Temple described here and the pattern for its construction which was given to King David by God. Plato, like Moses and King David and the Rabbis knew that there exists an Invisible World and a Visible World. The Visible World is the world we see with our eyes, the world of sights and sounds and it is not "the real" but only a reflection of the "real" which exists in the invisible world of the Spirit/Energy (God). The Invisible World is the world of ideas that exist in the Spiritual realm. It is this second world, the Invisible world, that is the true reality to Plato, Egypt, and the Jewish nation attest. The visible is but a reflection of the "real" and when we see that we are speaking of worship in the verses above this means that there exists in the "Invisible realm" of the Spirit/Heaven a "pattern for worship" of God that needs to be emulated and followed by all mankind in this visible world. The Jewish nation was entrusted with this "Pattern of Worship" for the whole of mankind.

If you understood the above then this becomes all the more important as our studies progress and we see for ourselves that both the Jewish nation and the non-Jewish peoples of the world kept the same "pattern of worship as seen for example in worship of the Creator involving the Biblical Seasons and Biblical Festivals and Sabbaths. This you need to understand can be shown to apply both before Moses and after Moses and the 613 Laws given to the Jews by Moses. This means that long before the Jewish nation non-Jews were keeping these "holy days" by Revelation and the Hebrew texts and Scriptures detail this for us. Often however these "truths" are hidden behind English words that cover up these facts. This is a startling revelation that awaits you as you see with your own eyes for example that Abraham kept the Passover even before it gained the historical significance it holds today. Even more important is the examples we will soon see which teach us that in the New Testament that non-Jews and Jews both kept the Sabbath day and the 7 Biblical Festivals after the time of Christ. We even see Paul teaching non-Jews to observe and keep Havdalah which observes and commemorates the Sabbath as it passes and the new week begins. Paul taught his Gentiles churches this "Pattern" and we in Christianity today are basically ignorant of it and have a substitute religious calendar given us by Antisemitic Rome. Even more startling is the revelation that there are certain passages in the Holy Tanakh that God commanded be read on certain days and that this "pattern" of reading of the Torah/Tanakh at certain times makes all the more sense when one come to understand that God has certain things to say and communicate to His people on special times and days of the year. Simply said you would not say to a person "happy anniversary" on his "birthday" and vice versa. Even more startling is the fact that the very basis for the outline of Mark's Gospel, chapters 1-16, can be shown to follow the Torah readings throughout the year in Palestine. Looking at the chronological sequence from Chapter 1 through chapter 16 we see that each thematic teaching overlaps with the required Torah reading throughout the year. This simply means that we have before us the midrash of the Synagogue readings as told through the life of "the Christ" throughout the calendar year as enumerated between chapters 1-16 in the Gospel of Mark. This "Pattern" of worship is everywhere but seen by few.

To recap even more startling is that it can be shown that even before Moses the Hebrew Scriptures teach us that non-Jews kept these same "appointed times" with God which sadly Gentile Christians are taught today belong and apply only to the Jews. We will see in our studies that in these "appointed times" with God that occur at the equinoxes and solstices is a hidden message of the ["true salvation" of God as found in these Biblical Festivals](#). That should make you wonder if you have heard the right message of God in your Antisemitic Christian Churches. Kind of makes you want to study does it not? Well the opportunity awaits you on this and our other websites at Bet Emet Ministries as the long hidden truths kept from you are revealed.

Blessings...Craig Lyons M.Div.

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# THE NON-JEW AND HIS RETURN TO GOD'S SABBATHS WHICH CONSTANTINE OUTLAWED

**Answer for yourself:** Why don't we as Christians and followers of Jesus and "the Christ" keep and observe the Biblical Holy Days in the Christian Church today?

We can begin to look at Constantine to find the loss of the Biblical Holy Days and the Sabbath for the non-Jew.

Let us learn an important truth from 2 Thess. 2:3

*"Let no man deceive you by any means, for that day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition who apposes and exalts himself above all that is called God or that is worshiped so that he sits as God in the temple of God."*

Let us look no further than Constantine to be one of many who fulfills this passage. As far as the history of christianity is concerned, Constantine was one of the most influential men that ever lived. From the Writings of the Apostles (Gospel's), until Martin Luther nailed his theses to the church door in 1517, there was no single person that so changed the course of church history as Constantine did. Indeed, his influence was so vast that it continues to tower over Christendom in this, our own time. Both in church customs, doctrines and in church government, christianity owes sunday and a lot more to Constantine's intervention.

It may be news to you but Constantine began to change the Biblical Holy Days, forsaking the Shabbot and assigning Sunday as God's day. He outlawed the 7 Biblical Festivals and Feasts of God as well. He replaced them with pagan holidays derived from Sun Worship which find their origins with men. If we look at the Shabbot this should not be surprising to us for after all, the Gentiles (pagans) were already used to Sunday worship due to their background in "Sunday" - "Sun" worship. The logic of Constantine was very simple: "As more and more Gentiles came into the faith, why make them learn of God's Holy Sabbath and His Laws?" The root for all these changes comes from his intense antisemitism and hatred of the Jews as we find in his [Easter Letter](#).

At the beginning of the 4th century, a monumental event occurred for the Church. In AD 306, Constantine became the first Christian Roman Emperor. At first, he had a rather pluralistic view and accorded Jews the same religious rights as Christians. However, in AD 321, he made Christianity the official religion of the Empire. This signaled the end of the persecution of Christians, but the beginning of discrimination and persecution of the Jewish people.

Already at a council in Elvira (Spain) in AD 305, declarations were made to keep Jews and Christians apart, including ordering Christians not to share meals with Jews, not to marry Jews, not to use Jews to bless their fields, and **not to observe the Jewish Sabbath.**

Imperial Rome, in AD 313, issued the Edict of Milan, which granted favor to Christianity, while outlawing synagogues.

Then, in AD 315, another edict allowed the burning of Jews if they were convicted of breaking the laws. As Christianity was becoming the religion of the state, further laws were passed against the Jews:

- The ancient privileges granted to the Jews were withdrawn.
- Rabbinical jurisdiction was abolished or severely curtailed.
- Proselytism was prohibited and made punishable by death.
- Jews were excluded from holding high office or a military career.

These and other restrictions were confirmed over and over again by various Church councils for the next 1,000 years.

In AD 321, Constantine decreed all business should cease on "the honored day of the sun." By substituting Sunday for Saturday as the day for Christian worship, he further advanced the split. This Jewish Shabbat / Christian Sunday controversy also came up at the first real ecumenical Council of Nicea (AD 325), which concluded Sunday to be the Christian day of rest, although it was debated for long after that.

**Answer for yourself:** What should this tell us? Simply that up until the early 4th century non-Jewish believers in God were taught to keep and observe the Sabbath along with the Jews!

Overnight, Christianity was given the power of the Imperial State, and the emperors began to translate the concepts and claims of the Christian theologians against the Jews and Judaism into practice. Instead of the Church taking this opportunity to spread its Gospel message in love, it truly became the Church Triumphant, ready to vanquish its foes (first it was the Jews and later it would be Gnosticism and any who would dare to disbelieve the imperial religious doctrine).

After 321, the writings of the Church fathers changed in character. No longer was it on the defensive and apologetic, but aggressive, directing its venom at everyone "outside of the flock," in particular the Jewish people who could be found in almost every community and nation.

*1Thes 1:9 9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; (KJV)*

The above passage refers to Non-Jews who turned from idols to serve the living God of the Jews. They had just come out of idolatry. And that was fine when gentiles first entered the faith. They didn't know the Law, that they had a Covenant with God or that God expected of them to observe and keep His "appointed times" and Holy Days" like the Sabbath. But they could learn. They attended the synagogues, on Shabbot and observed "ALL" of the Jewish Biblical Holy Days. But Constantine and others made sure they did not continue to learn the Ways of God. He made sure that everything Jewish was removed from the then "existing" church.

You might want to look up the word "gentile". It means pagan. It means anyone outside Judeo Christian faith. Webster's dictionary states: "Gentile....anyone belonging to a non Jewish nation; anyone who is not a JEW OR A CHRISTIAN." Yet Christians today claim the title of Gentile. This is part of the Lie that Constantine started and it obviously continues today. If you are a believer in the God of Israel through Yeshua then you are no longer a Gentile. You are grafted in to the Olive tree, which is Israel. And that being so then you should resemble Israel in your worship!

*Rom 11:24 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much*



*more shall these, which be the natural branches, be grafted into their own olive tree? (KJV)*

**Answer for yourself:** Have you ever noticed that any reference to Yeshua and the early church being a part of Judaism brings accusations of "Pharisee" "Legalist" and after that comes "one who would stone Christ" and finally "Christ Killers". This kind of talk brought us the Inquisition, the Crusades and the Holocaust.

## CONSTANTINE'S COUNTERFEIT JESUS

A terrible deception has occurred and the vast majority of 2.5 billion Christians haven't a clue. Today in Gentile Christianity we have accepted a Constantine Jesus instead of the Jewish Messiah. Through Constantine's clever ruse of "replacement religion" we have centered in Christianity today not a Jewish Messiah but a Gentile Messiah. This person will look for all the world like the Messiah pictured in Christian paintings. He will look extremely "Gentile". This false messiah has and will continue to infiltrate the church. He will speak of Easter and Christmas and Sunday as if they were God's Holy Days. He will not allow Sabbath worship. He will declare Sunday as the Sabbath Day. As long as you worship the "Gentile Jesus" you won't have to worry about persecution. Nobody is going to bother you. You will be safe in your church and deceived the false comfort provided by errant theology. All this because you believed The Lie. The lie that you are separate from Israel. The lie that says the Olive tree is dead. The lie that says the Law is dead. The lie that says you are somehow better than Israel because you will be 'taken out' of the world in the day of Jacob's trouble. And the lie that says the Commandments of Almighty God are passed away. The lie says that you, as a Gentile Christian believer, have replaced Israel and that you are "the New Israel".

## TIME TO STUDY FOR YOURSELF AND EXPOSE THIS LIE

*Rom 11:17-18 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree (Israel); 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. (KJV)*

We must begin at the beginning; namely with the Biblical Calendar. We can call this for all practical purposes the Jewish Calendar for I have found, as you will if you do the study, that "Jewish" is a synonym for "Biblical". I wish that could be said for the Christian Church but it simply is not so; in fact the opposite is more often the rule. The Lord's Calendar is a diary of His Appointments of His "appointed times" with mankind. These are specific times on which He wants to meet with us. The word 'set time' in Hebrew is "moed". It means an 'appointment' and a 'rehearsal'. These are appointments set in eternity as rehearsals for what is to come. We find time and time again when consulting the Hebrew words for the non-Jewish believer in God in the Hebrew Scriptures example after example of the non-Jew keeping and observing the Sabbath and the these Biblical "appointed times" and Biblical Festivals and Feasts with the Jew in the Hebrew Scriptures and the Old Testament. Many never see this for they know not where or how to look or study at this level. Words like "alien", "foreigner" and "stranger" go unnoticed in the Old Testament in contexts regarding these Holy Days of the Lord yet everyone of them is a beautiful picture of the overall "Pattern of Worship" given by God to all His children; to all mankind. Again and again God emphasizes to both the Jew as well as the non-Jew that we are to keep the Feasts at their appointed time as "rehearsals" for Eternity.

Numbers 9:2 says: *"Make the Israelites celebrate the Passover at the appointed time."*

In verse 14 we read, *"A foreigner living among you who wants to celebrate the LORD's Passover must do so in accordance with its rules and regulations. You must have the same regulations for the foreigner and the native-born."*

*Isa 56:1-2 1 Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. 2 Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. (KJV)*

But you read the above verse thinking this was a commandment for the Jew only most likely. But let us keep reading.

*Isa 56:6-7 6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people (nations). (KJV)*

Wow. Here we have the example of non-Jews keeping the Sabbath of God let alone participating in Temple worship and the Sacrificial System. It would appear to me and hopefully you that these non-Jews are definitely "grafted" into the Israel of God more so than Christians today regardless of what they want to believe about themselves.

*Isa 56:8 8 The Lord GOD which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. (KJV)*

Take a look at this chapter and you will see the church as it was/is supposed to be. We were supposed to learn about and keep the Lord's Sabbaths (the weekly sabbath as well as God's "High Sabbath" which are more commonly known as the Biblical Festivals and Feasts. We are plainly Commanded here to keep the Sabbaths of the Lord. We are now getting the chance to learn and do as many are returning to the Hebrew roots of the church. Let us do so in thanksgiving and delight.



## THE PASSOVER AS OBSERVES IN BABYLON

The Jews, exiled to Babylon *after* destruction of the Temple in 586 B.C.E., celebrated the Egyptian redemption as a model for their own hoped-for deliverance. Although in the absence of the sanctuary they could not make the paschal (or any other) sacrifice, they developed new ritual in prayer service.

Those who remained in the Diaspora (Greek for "dispersion," indicating any place Jews live outside Israel and their situation away from the homeland) continued to observe the holiday long after others returned to the Land when the Temple was rebuilt (516 B.C.E.). Jewish life in the Holy Land was revived, largely through the efforts of the scribe and leader Ezra, and though there continued to be periods of neglect and ignorance, such as the one leading up to the Maccabean Revolt, second century B.C.E., Passover from then on continued to be widely celebrated.

While maintaining the Bible's framework for observance, the ritual was expanded and enriched. The penalty for purposely not participating in the Pesakh sacrifice was *karet* (being cut off from the community). So the Jews made tremendous effort to get to Jerusalem. Anyone within a thirty-day journey (about nine hundred miles in those days), including a woman, was obligated to make the pilgrimage. Gradually during the Second Temple period, Pesakh emerged as the greatest Jewish national holiday.

The residents of Jerusalem welcomed the population-doubling pilgrims into their homes, providing free accommodation (the city was considered the common property of all the people); the travelers customarily left the skins of the paschal lambs for their hosts in appreciation. Overflow crowds stayed in surrounding villages or camped in the fields. A carnival atmosphere pervaded, the days and nights filled with festive meals, music, Torah study, and Temple pageantry, which began on the morning of Erev Pesakh (Nissan 14).

Through a series of signals from the Temple, and the Mount of Olives opposite, the people were informed when to stop eating leavened foods and when to destroy any leavened food left in their possession. Starting at noon on Nissan 14, in three groups successively crowding the Temple courtyard, the Israelites brought their paschal offerings, and unlike other sacrifices, slaughtered the animals themselves with the assistance of the priests and to the accompaniment of the Levite orchestra.

As prescribed by Torah, each family unit roasted its own lamb on a portable clay stove set up in the home courtyards. Dressed in white, groups embracing different status and economic strata joined together. With biblical references, they told the story of the night of the Exodus, based on Torah's commandment to pass it on to one's children (Exodus 12:26-27, 13:8, 13:14; Deuteronomy 6:20).

[Let us continue our study.](#)

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## WHAT YOU WERE NEVER TAUGHT BY YOUR CHRISTIAN CHURCH...THE TRUTH ABOUT ABOUT ISAIAH 53 #9

We continue our exposition of Isaiah 53 and its corruption in our Christian Bibles and the restoration of the ancient Divine Spiritual Wisdom concerning God, His Christ, Soul, man, and atonement.

We have seen concessively in the previous articles that Roman Christianity manipulated mankind through textual forgery, fear and ignorance into submission to the Roman religion by altering the Hebrew Scriptural concept of a nation as God's "Suffering Servant" into a single man and Messiah who supposed dies for the sins of mankind and in so doing opened wide the only doors to Salvation of man's Soul; doors that lead to submission to Roman Christianity as the only road to such grace for one's sin and forgiveness in spite of what the Hebrew Scriptures maintain! Not knowing how to read the Hebrew Scriptures they fell victim to the already forged Greek Old Testament translations and will do the same later to its later English interpretations. Instead of the freedom offered man that comes in his awaking to the truth of his Divine Being and the indwelling god within him, a Krst/Karest/Christ desiring to lead his Soul into the fullness and stature of the Divine nature of the indwelling Christ, the true Bishop of his incarnated Soul, man was directed into Spiritual darkness and ignorance of his True Being as a "gestating and evolving Divine Being" incarnated into this animal body with is opposing animal nature. This Divine Truth of the ancients was tragically lost through Roman textual and Scriptural manipulation and out comes the Golden Calf of apostate theology which we inherit without question in the Western Hemisphere as Christians today.

Rome changes the "indwelling and emerging Krst/Karest/Christ" within to an external supposed Historical Christ "without" as I showed you in the manipulation of Isaiah alone but such forgery does not stop there; it litters almost every page in the New Testament. It is important to go beyond the idea of an historical Jesus so that we can get to the real meaning of Christianity, the Christ, and the ancient wisdom. As a summary of the problem understand that there is no hard proof of any works that were written when Jesus was supposed to be alive that attest to his actual historical existence. God was supposed to have appeared as a man 2,000 years ago, yet no one bothered to write a thing about it at the time! Paul (c.3-c.-64-68AD) makes no mention of an historical Jesus, and if anyone was to do so you expect it to be Paul. As Christianity was the religion emerging for mankind at the dawn of the Age of Pisces, it is not surprising that its origins are surrounded in mystery.

**Rome gave a supposed historical saviour to the uninitiated masses, while the initiates know that the Christ is and always has dwelled and lived within each human being.** Christianity sowed confusion, purposefully, by blurring and co-mingling the distinction between inner and outer teachings, the Lesser and the Greater Mysteries of which Paul speaks. There is no problem in proving the existence of various people from ancient times, such as Plato, Aristotle, Julius Caesar, and so on. But we sure have a problem trying to locate a supposed historical Jesus Christ in the time frame in which he lives. Problematic again is that the name "Jesus Christ" can be found in ancient Egyptian hieroglyphics some ten thousand years B.C.E. It appears right off that a Divine Mystical Spiritual Concept involved in the whole of humanity has been limited and confined to but one human being by the Roman Religion for motives discussed before.

**Answer for yourself:** Why should there be a problem in proving the existence of one greater than these?

Because there is so much controversy over an historical Jesus we are entitled to approach the question with a healthy skepticism. Kuhn makes the telling observation that the further away we get from the alleged Jesus, the greater is claimed to be the knowledge of him (Alvin Kuhn Who is This King of Glory, Academy Press, 1944 p. 240). I want you to know that this is entirely reverse of what we find in true cases of historical people. Real people are best known during their own lives, and as time passes memories fade and facts get distorted. At the beginning of the second century Jesus was an airy and ethereal figure, yet centuries later people could describe his appearance, moods and motives in meticulous detail! One should be motivated by such facts and knowledge once his crosses his path to probe the alleged historical reality of such a person; especially in light of the fact that the salvation of the Soul of mankind is tied to the fulfillment of the Hebrew Scriptures, like Isaiah 53 as it reads in the Christian Old Testament as well as the many Hebrew Scriptural quotes as supposed prophecy found in the Christian Bible (although forged in all places but you don't know this yet until you study and compare Hebrew Messianic Prophecy in the Hebrew Bible with the later Greek and English "mistranslations").

**These are some of the biggest problems and questions that you will ever have to deal with and answer for yourself.** If we are to believe, as we have been taught in the Christian Church, that Isaiah 53 was speaking of the Messiah who was to die for the sins of others, then Jesus' followers, knowing this passage and longing for its fulfillment one day, should **not** have been shocked at the idea of himself going to his death. But they were according to our New Testament!

**Answer for yourself:** Is it possible that James and the mother church did not believe what we are taught about Jesus and Isaiah 53 in our Christian Churches today?

The answer is simply James, Paul, and the Jerusalem Church did not believe the theology that we have been force-fed by Rome in our corrupted Bibles for the last 1,800 years and did not for 2 reasons:

- **First...their Jewish Scriptures (in Isaiah 53 and elsewhere) did not read like our corrupted translations today in our Christian Old and New Testaments so they would not have believed such things about atonement about "anyone" let alone this Jesus.**
- **Second...their actions, based upon their beliefs, show they did not believe Isaiah 53 referred to Jesus as some form of final atonement.**

Acts 21 reveals James, Paul and the Jerusalem Church they did not believe what we have been taught following the canonization of the New Testament by Rome which comes loaded with tons of purposefully misquoted, purposefully mistranslated, and purely invented Scriptural texts due to theological agendas. When you put Acts 21 with Numbers 6 where sin offerings and atonements are connected with the nazirite vow that Paul was commanded to observe by James we break wide open the deceptions that lie hidden in our "Jesus Story". The problem is not only Paul who performs a "righteous act" that disavows any theological significance to the death of Jesus as some form of atonement or fulfillment of Isaiah 53 but James, Jesus' hand-picked leader, commands it to be done. Evidently James did not believe like Christians today that Jesus' death is the final atonement for mankind's sin or that Isaiah 53 is messianic and that Jesus is the fulfillment of Isaiah 53. These divisive religious stances between Biblical Judaism and Christianity become rather simple when you see for yourself the corruptions of the Jewish Bible; many of which we have already exposed previously in these articles on Isaiah 53 along with what yet follows.

**Answer for yourself:** How do we reconcile the supposed Christian's expectation of the Messiah's death for sin against the shock of the followers of Jesus at the announcements of his soon coming death?

**Answer for yourself:** Would they have not been looking forward for such redemption if that was the promise of the Prophets?

**Answer for yourself:** Since when is **"atonement" connected with a death at the time of the Passover** and not with Yom Kippur? How does Jesus' supposed death as an atonement stack up when **the scapegoat that carried the guilt of the sins of the people on Yom Kipper was never killed but turned loose "alive" and sent into the wilderness**, thus symbolically separating the sins from the people of God? To say that Jesus is



the "type and shadow" of the "scapegoat" on Yom Kippur is an absolute misrepresentation of the Sacrificial System, but we have [seen that before in the articles restoring the truth about atonement and the Sacrificial System](#).

**Answer for yourself:** Can you find for yourself where atonement for sin is ever connected to a Passover Lamb" in the Jewish Scriptures? Its not! There is no atonement by the death of the Passover Lamb or this death of Jesus as the "type and shadow" of the Passover Lamb. Many animals were sacrificed as offerings at all times of the year as well as when different situations came up in one's life. But not all of the animals sacrificed carried the idea of "atonement." **This may be a shock to you but "atonement" was never, I said never, connected with the death of the lamb at Passover. This should make you wonder about the "types and shadows" we have always connected to the life of Jesus; most of them are wrong!** Christians write books and books about Jesus being the fulfillment of the Biblical Festivals, Feasts and Festivals by the way not observed in the Christian Church, and such an analogy to Jesus as the Christian "fulfillment" is totally and diametrically opposed to the true meanings of the Biblical Festivals as understood in the Hebrew Bible and Biblical Judaism. **However, when Jesus is the "personification of the Infinite Divine Mind and Christ-Nature" indwelling the animal body as the home for the Soul, then these Biblical Festivals, when examined Spiritually and not "Jewishly" or "culturally", is the perfect "pattern" of the birth, life, death, and rebirth of the Soul of mankind; the salvation of which comes only by union with the Divine Logos within, the Christ within.**

**Answer for yourself:** If Jesus is the Lamb of God, and understanding that the Passover lamb of Israel never atoned for the sins of the people, then how do we make the connection of atonement with the death of Jesus let alone that Jesus is the subject of Isaiah the Prophet in Isaiah 53? We can read all day passages like: ***"Behold the Lamb of God, which taketh away the sin of the world"*** (John 1:29), understand that there is something here but not what you might think. Unless you become acquainted with the ancient Spiritual Wisdom then these passages can easily lead astray unless you obtain the "key" to its proper interpretation. In the above passage the reference to "the Lamb of God" refers the the Precession of the Equinoxes and the constellation Aries which preceded the constellation of Pisces, where the "evolving Christ in man" was "figured and typified in the the symbolisms of the Zodiac". Now you know, having obtained a "key" to understanding the ancient Divine Spiritual Wisdom why the Jewish nation and their Rabbis cannot accept a total travesty of Divine Truth in the Christian "Jesus Story" where the indwelling Christ-Divine Mind is turned into a supposed "historical-literal" godman to the exclusion of all humanity.

We cannot make such a connection between atonement for sin and the Passover regardless that the writers of the New Testament ascribe such a concept to Jesus' death as if Isaiah had taught the same thing. Forging Isaiah as we say you can make any Scripture say whatever you wish to those who don't know differently. We saw earlier that Isaiah never taught anything close to what the New Testament teaches! Equally disturbing for Christian theology is that in these last 8 articles on Isaiah 53 we have seen repeatedly and conclusively that Jesus is not the subject of Isaiah the prophet in Isaiah 53. All such "Isaiah 53 fulfillment in the life of Jesus" is totally false. Isaiah did intend for Jesus or anything other than the whole Jewish nation to be the subject of Isaiah 53. Now you are seeing that for yourself! If you have studied with us for a while you have seen for yourself that the original followers and apostles of this Jewish Christ or Messiah had little if anything to do with the writings of the later Gospels. Understand the the first quote from a Gospel can be found no earlier than 200 A.D.; rather troubling for writings held to be "early" by Church tradition. The names of supposed Jewish disciples of this Jesus had their names "officially" attached to the anonymous writings by the Church in the fourth century. Again note that 12 disciples are the same number of the houses of the Zodiac which we already showed you was connected to the New Testament Jesus in the Gospel of John above (Lamb of God=Aries). The first "quote" that names a Gospel by name is found not earlier than 200 A.D. Let me repeat again that the idea that the Gospels were written early and by some of the 12 of the Jewish followers of this Jesus cannot hold water when in fact scholarly study will prove otherwise and expose the oral tradition of Rome to be utterly unacceptable.

**Answer for yourself:** How can that I say such a thing? Again it is simple. Serious and dedicated study will show you that the names of supposed apostles were later attached to these documents, which themselves were redactions and interpolations of the earliest Gnostic Chrestians. These documents, later called Gospels, bear the

titles of writers and disciples never connected with their origins. Listen to what the Catholic Encyclopedia has to say about the books in their own Bible:

*These Four are themselves forgeries and apocryphal 'in. the sinister sense of bearing names to which they have no right,' as well as by their contents being false, with many forged 'interpolations' or spurious additions. Even if the Four Gospels were themselves genuine, as we shall see they are not, yet admittedly their present titles are not original and given to them by the writers. The present clerical position, seeking to save the works, is that, like the Acts of the Apostles, 'the name was subsequently attached to the book, just as the headings of the several Gospels were affixed to them.' (Catholic Encyclopedia. i, 117.) More particularly speaking of the Gospel titles, the same authority says: 'The first four historical books of the New Testament are supplied with titles (Gospel According to [Gr. kata] Matthew, According to Mark, etc.) which, however ancient, do not go back to the respective authors of those sacred writings. ... That, however, they do not go back to the first century of the Christian era, or at least that they are not original, is a position generally held at the present day. ... It thus appears that the titles of the Gospels are not traceable to the Evangelists themselves.' (The Catholic Encyclopedia; fifteen volumes and index, published under the Imprimatur of Archbishop Farley; New York, Robert Appleton Co., 1907-9, vi, 655, 656.)*

These writing which we cherish today in our Christian Bibles, writings which we have been taught to revere as written by the followers of this supposed "historical Christ", is simply not true. When these writings, bearing false name, are studied and internal evidences examined, show to be under, the light of modern scholarship, other than what we have supposed. Not only the names and time period in which we are taught to believe that they were written is wrong, but they are full of purposeful misquotes and mistranslations crafted in order to present a "historical Suffering Servant" in disguise of this Jesus of Nazareth when in fact you have seen above that Isaiah intended no such thing; that the "Suffering Servant" of God was always the corporate Nation of Israel and its people. When studied critically these New Testament writings today can can easily be shown to have been written by non-Jewish writers unfamiliar with Judaism, the geography of Israel, as well as the Hebrew Scriptures since they are so terrible mistranslated and misquoted in the pages of the New Testament to say otherwise than what the original writer intended. Internal evidence in the Gospels themselves reveal that they are the work of non-Jews and not Jewish followers of a supposed later "supposed historical Christ" as the fulfillment of Isaiah 53. Joseph Wheless, in his Forgery In Christianity, states: "But the so-called "canonical" books of the New Testament, as of the Old, are a mess of contradictions and confusions of text, to the present estimate of 150,000 and more "variant readings," as is well known and admitted" (chapter 5). If you ever want to tackle the truth of the New Testament and be awakened to the corruptions of the Hebrew Scriptures then this is a book for you along with Lillian Freudman and her Antisemitism in the New Testament.

Only if you already accept the New Testament teachings, and the corrupted Hebrew Scriptures in your Christian Old Testament as well as their reproduction in your Christian translations, and only if you have been brainwashed since childhood to believe such "things" about Jesus and the New Testament being "infallible" and "inerrant", can you accept the current theology created around the character of Jesus and his supposed connection to Isaiah 53. Any truthful analysis of the Hebrew Scriptures and the Jewish Bible will reveal that such beliefs about Jesus are misplaced at best. In order to believe that Jesus' death had a non-visible, Spiritual significance, you must use your Christian corrupted and adulterated translations and "read into the passage" what you have been conditioned to previously "believe" from erroneous preachings from corrupted texts unknown to you since you were a child. Only then can you approach your corrupted Christian Old and New Testaments and the corrupted book of Isaiah within it and say: *"see - the Prophet predicted what I already believe."* Isaiah 53, as it now stands translated in the Christian Bible then, is in reality no "proof" at all about anything regarding this Jesus, but rather a set-up for the uninformed "believer" which is so translated by men old in such a way as to deceive the reader to accept a certain theology accepted by the translator. This deceptions works marvelously because few Christians if any every approach Scriptures in their Christian Bibles thinking that possible intentional errors of translations or intended Scriptural deceptions could be within them.

But when equipped with the truth about the Hebrew Scriptures and their purposeful misquotation and misrepresentation as they exist in our current Christian Bibles your eyes will open to the truth of the reliability we truly have when reading our Christian Bibles which fell to unscrupulous hands of forgers over 1,500 years ago. I fell prey to such false religious beliefs myself until I began a serious study of the manuscript evidences that make up our Bibles. I found all of this hidden truth about my Bible and the forgery of the Hebrew Scriptures quite by accident while looking for the Jewish Christ through the eyes of Judaism. But God's leading is no accident. The real test comes in finding the courage necessary to teach the truth once you find it. Isaiah 53 in the Christian's Bible is little more (in selected places) than a contrived confirmation for someone who has already chosen the tenants of a "literalize-historical" Savior and God-man as taught in Christianity and with the Essenes of Alexandria, Egypt, long before when the Hebrew Scriptures were first altered and corrupted in "key" theological places. We receive these alterations made in the Greek Old Testament and later alterations of the same as well as the Latin and English manuscripts and accept them and trust them since hearing them over and over again our whole lives; never stopping for a second to check the validity of the translation our for ourselves. to see if "these things really be so." I have and found to my dismay that what I have heard preached since childhood is the rehearsal of purposefully forged Hebrew Scriptures and their repetition in the New Testament. This being a fact then so much of the New Testament is deceptive theologically due to Rome's "radical reinterpretation" not only of Biblical Judaism but the ancient Spiritual Wisdom going back unchanged to ancient Egypt some 10,000 years B.C.E. There is "nothing new under the Sun" until the rise of Roman Orthodoxy between the 2nd through the 5th century when the ancient Spiritual Wisdom of the ancient nations is "radically reinterpreted" by Rome along with the whole Jewish faith and their Hebrew Scriptures by the hands of Rome. Isaiah is but one example of many; a book of over 6,000 alterations at the hands of Rome; Isaiah 53 being one of the most widely altered books in the whole of the Christian Bible.

## WHY WAS THE MESSIAH'S DEATH - ATONEMENT OF SIN - & WAS SUCH A BELIEF NOT KNOWN BY THE JEWS?

Consistent with all Jewish teaching at the time, first century Jewish people and their Rabbis didn't view Isaiah 53 as a messianic prophecy. "Not so" you say. Well, it is quite understandable that the Jews of the first century were well versed with their own Hebrew Scriptures. Just a cursory study of the manners and customs of the Jewish people reveal that at 5 year old the Jewish child had his first book of the Bible memorized; that book being Leviticus. I said "memorized." To think that the Jewish people would not be conversant with their own Prophets is absolutely ludicrous. But that is what the New Testament writers would have us believe. What comes next might shock you so you may need to set down.

It can be shown that in the time of Jesus they Jewish people and the Rabbis NEVER associated the concept of the Messiah with a dying Messiah. Matthew 16:16-20 reveals to us that according to the New Testament, Peter correctly understood that Jesus was the Messiah, and he is told not to reveal it. But Matthew 16:21-22 which follows this Messianic recognition states: *"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.* Then Peter took him and began to REBUKE him saying, *'BE IT FAR FROM THEE, LORD: THIS SHALL NOT BE UNTO THEE!'"* Here for us, after Peter identifies Jesus as the Messiah (Matt. 16:16), he is informed that Jesus will be killed (Matt. 16:21). His response is not *"thank God...for we are dead in trespasses and sins and without your sacrifice for our sins we are lost."* No not at all. He says rather remarkably: *"God forbid it, lord! This shall never happen to you" (Matt. 16:22).* This passage is very alarming and very telling in its scope. If it was true that the Jews knew that Isaiah 53 referred to the Messiah, as the Christian translation of the Hebrew Scriptures would have us believe, then Peter should have said *"Yes Lord we understand, that is what it says in Isaiah 53, the Messiah has to suffer and die."*

**Answer for yourself:** But what does Peter do? He "rebukes" Jesus sternly and tells him, are you crazy! The Messiah is not supposed to die. Peter never knew, and the Jews never knew of a dying Messiah in the first

century because Isaiah 53 was never meant to be interpreted as the "Suffering Servant" of God. Only after the destruction of the Temple and the failure of the Jewish Messiah to appear and "save" Israel from the wrath of the Gentiles do we find the idea surfacing with a minority of the Rabbis than such an absence of the Messiah must be understood in this way: "he came, Israel was not worthy, and he must of died unseen among us" at the hands of Rome. Other Rabbis, again a minority, tried to connect such a death and destruction of Israel as some form of atonement but this again goes totally against the operations of their own Sacrificial System and was an idea not shared with the majority of the Rabbis of that day. In the time of Jesus nobody attached Isaiah 53 to the death or sacrifice of the Messiah. We will have to wait for Rome's reinterpretation of the Hebrew Scriptures to get this idea fixated in our heads that Isaiah supposedly was speaking of the death of the Messiah. There are many substantial and vital distinctions between Judaism and Christianity. Of course, there are many similarities as well, primarily because Christianity emerged from Judaism. However, the emergence was not a direct line. Christianity broke from Judaism, forming a new religion, with contradictory religious tenets so it is misleading, however comfortable the thought might be, to believe that the two religions are essentially the same, or to see Christianity as the natural continuation of Judaism.

Peter was exceedingly wrong in rebuking Jesus. Hear what Jesus answers him.

*Mark 8:33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, **Satan**: for thou **savourest not the things that be of God, but the things that be of men.***

So now we find that when one thinks that the Messiah should not suffer, is here called and labeled with "Satan". The Roman New Testament classifies for all time those who follow the Hebrew Scriptures and their teachings, like Isaiah 53 not referring to the Jewish Messiah or Jesus, tantamount to being Satan. Thinking that the Messiah should not suffer, which is the teaching of the true Hebrew Scriptures, is now called by the supposed Jewish writers of the Gospels tantamount: *to savor not the things that be of God, but the things that be of men*. So the Jewish opinion that the Messiah should not suffer, is not of God but of men according to the wording of Rome's New Testament.

**Answer for yourself:** Why was this idea of a dying Messiah/Christ if taken "literally" of such news to Peter? Had not the Hebrew Scriptures taught this then? Should we not expect Peter to be familiar with the concept and not startled when hearing this idea let alone defying it? First of all the Messiah of the Jewish nation was never expected to die when he came. This idea would have been expressed not only by Peter but by other Jews. But in Mark we find the idea that Jesus desired to keep his Messiahship as being secret during his lifetime and being revealed only after his resurrection. As Christianity developed, the idea that Jesus was the Messiah developed along with it along with the idea that Jesus became the Messiah after his death. Key to this is the idea that the death of the Messiah was "a secret" unknown to the Hebrew Prophets like Isaiah. The Jewish nation and Rabbis believe this to be postposterous!

**Answer for yourself:** Had Peter forgotten the message of Isaiah 53 which every child knew? Had Peter not known that Jesus, the Christ, was the "Suffering Servant" and had come to die? Or was this idea and concept never intended from Isaiah 53? But now you know the truth of the matter and this knowledge of the truth of the Hebrew Scriptures and the purposeful misquotations and mistranslations of the Hebrew Scriptures as found in our New Testaments proves the writers of these documents to be forgers of the Hebrew Scriptures who have "added to" and "taken away" from the Word of God. The whole story of Peter not aware of the "hidden death" of the Messiah who never appeared is all made up by the forgers of the Hebrew Scriptures to sell and imaginary Messiah and Savior to the world; the access to whom came only through the single door of the Catholic Gentile Church!

The New Testament would have us believe that also in Jesus' time there was much lack of understanding of the true function of the Messiah. That was not the case as well but we are to assume that it was knowing no better. To bolster such an idea we have Jesus explaining this "misunderstood function of the Messiah" to his followers in order for them to begin to understand this supposed overlooked truth of the Hebrew Scriptures. So to create



such a belief we have Luke 24:45,46 to teach us that the Jews were ignorant of their own Scriptures, which again is a huge lie. To create this idea Jesus is made speaking to the two going to Emmaus. They supposedly did not understand the Scriptures regarding Jesus' suffering, but Jesus *"opened their understanding, that they might understand the Scriptures. And He said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day".*

**Answer for yourself:** What is the problem here? Hard as you look, there is no Hebrew Scriptures in existence which "ever" taught the Messiah is to be killed and rise the 3rd day from the dead as the New Testament passage attests over and over again!

*Matt 20:19 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. (KJV)*

*Matt 17:23 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry. (KJV)*

*Matt 16:21 21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. (KJV)*

*Mark 10:34 34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. (KJV)*

*Mark 9:31 31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. (KJV)*

*Luke 9:22 22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. (KJV)*

*Luke 18:33 33 And they shall scourge him, and put him to death: and the third day he shall rise again. (KJV)*

*Luke 24:7 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. (KJV)*

*Luke 24:46 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: (KJV)*

*1 Cor 15:4 4: "And that he was buried, and that he rose again the third day according to the scriptures" (KJV).*

**Answer for yourself:** So where does this "death and resurrection on the 3rd day come from as applied to Jesus as the Jewish Messiah" and which is attested over and over again that such a teaching is a fulfillment of the Hebrew Scriptures? What Hebrew Book do we find it in? Can you tell me? Have you ever looked for one? Find it yet? This whole idea comes straight out of astronomy!

This idea attached to Jesus in the New Testament which is supposedly a fulfillment of the Hebrew Scriptures is no fulfillment of anything unless we look to the Laws of the cosmos. This idea attached to Jesus and which is mistakenly characterized as a fulfillment of the Hebrew Scriptures regarding the Jewish Messiah is nothing of the sort and can not be found in any of the Hebrew writings of the first century or earlier. Rather, it is the Divine Concept of cosmos regarding the rebirth of the Sun at the Winter Solstice as the Sun has laid motionless



in its path through the Sky and Heavens for 3 days in its southward trek in the and horizon on its way to its allegorical death and immobilization at the Winter Solstice where darkness has increased over light bringing with it the dreaded cold weather and lack of food that threatened the very life and existence of ancient mankind. Due to the allegorical death of the Sun in the Heavens the ancients notices a recurring "pattern" of life in the cosmos: birth, life, death, rebirth; not only in the Heavens, but in Nature and in mankind as well. Remaining fixed at the same most southerly point in the sky for 3 days, December 22, 23, and 24th, the Sun miraculously rises from its death on December 25th as it begin a new northward rise in the Sky prophesying the salvation of man is coming once again in the Spring and Summer harvests owing to the renewal of food chain in nature and all of this was due to the "birth of the Sun from the dead" on December 25th, the date for all births of all the "allegorical Sungods" which is patterned at the same time by Rome into a "literalization of a historical person" named Jesus. Basically the ancient Divine Mystical allegories and myths depicting the "descent of the Soul" and "Krst/Karest/Christ" into "matter", as symbolized by the visible Sun in the Heavens and Sky, was "literalized" and "historicized" in the literalization of "the Christ" as "Jesus Christ" in Rome's New Testament. **Now you know why we cannot find any, not even one, Hebrew Scripture that indicates the death and resurrection of the Messiah in 3 days.** This ancient Divine Concept was never about a Jewish Messiah or a human being, but about the Sun as a visible representation of the Invisible Living Energy and God of the Cosmos and His Laws of the universe that operate in the life of every living person; not just one. This "descent into death and resurrection" was all about the "descent of the Soul into this animal body of matter" and the equal descent to its allegorical death in "matter" of the Divine Mind which "died allegorical" in its crucifixion and impregnation into "matter" as Divine Mind. This Spiritual descent of "Living Energy", its descent, life, death, and rebirth, was understood by the ancients to be painted in the Sky by the path of the Sun (a visible representation of an invisible God) through the Heavens. Philippians 2:6-8 is the truth allegorical truth of the matter; not historical, but Metaphysically interpreted.

*Phil 2:5-8 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (KJV)*

This "resurrection of the Sun" after 3 days of allegorical death in the Sky and Heavens was "literalized" and applied to the Jewish Messiah by Rome as fulfilled Messianic Prophecy and characterized as such in the Roman New Testament and the purposeful forgery of the Hebrew Scriptures allowed Rome to pull this off to the non-Jewish world who knew not the Hebrew Scriptures. We find these Roman forgeries not only in Isaiah but in almost every book in the Old and New Testaments in our Christian Bibles. This not a pretty story; to learn as an adult the truth about the Jesus of the New Testament and the forgery of our Bibles. But let us never forget that **Truth is the highest religion ever given man by God.**

**Answer for yourself:** Do you find it rather hard to believe that in the first century, with Messianic fervor raging everywhere, that the followers of a presumed Messiah would not understand their own Scriptures, especially those referring to the Messiah who would be killed and resurrected after 3 days?

**Answer for yourself:** How could the followers of a presumed Messiah have overlooked something as important in their Scriptures as the death of the coming Messiah?

*Mark 16:10-11 10 And she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not. (KJV)*

**Answer for yourself:** Do you find it rather hard to believe that in the first century, with Messianic fervor raging everywhere, that the followers of a presumed Messiah (remember they had already called him the "Christ") would have expressed non-belief at the report of Jesus' resurrection if they had believed such a thing was taught in the Hebrew Scriptures? How could they have missed that the Messiah was supposedly to die according to the Prophets and be resurrected after he died? Would they not have said "Amen" instead in the first place?

***John 20:9 9 For as yet they knew not the scripture, that he must rise again from the dead. (KJV)***

**Answer for yourself:** Do you find it rather hard to believe that in the first century, with Messianic fervor raging everywhere, that the followers of a presumed Messiah would not know their own scriptures? The reason they did not is again simple; such a Scripture in the Jewish Bible does not exist!

**Answer for yourself:** If it was common knowledge that Isaiah 53 had spoken of a Messiah who was to die for the sins of people as their atonement, then why was this news to Peter and why would he try and prevent such a wonderful thing?

**Answer for yourself:** Could it be that they did not hold the same beliefs about Isaiah 53 as we have attributed to them as Christians?

Even Jesus didn't see Isaiah 53 as crucial to his messianic claims.

**Answer for yourself:** Why did Jesus request that God "remove this cup from me" (Mk. 14:36) - didn't he know that a "removal of the cup" [escape a supposed atoning death long awaited for by Israel and the world] would violate the future Christian-Gentile understanding of Isaiah 53?

**Answer for yourself:** Even if we accept the gentile Christian interpretation of Isaiah 53, where is it indicated (either in Isaiah 53 or anywhere else in our Jewish Scriptures) that you must believe in this "Messiah" to be "saved" or be in right-standing with God His Father? It is nowhere to be found!,

***THE ONLY CONCLUSION WE CAN RIGHTFULLY DRAW FROM TRUTHFUL EXAMINATION OF THE TEXTS IS THAT THE IDENTITY OF THE "SERVANT" IN THE PROPHET'S FOURTH SERVANT SONG, ISAIAH 53, MUST BE THE NATION OF ISRAEL AND NOT ONE INDIVIDUAL...AND JESUS IS NOT THE FULFILLMENT OF ISAIAH 53***

[Let us continue our study in the last article in the Isaiah series.](#)

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## JESUS IS THE ANOINTED ONE "CUT OFF" IN DANIEL 9? FULFILLED OR UNFULFILLED?

Needless to say if you have read articles from Bet Emet Ministries for any length of time you have found that the Christian Bibles when compared with the parent texts in the Hebrew Scriptures don't read the same. We have found over and over they reasons for these irregularities and contrived forgeries to be a "theological agenda;" first by the by the Essenes of Alexandria, Egypt, which corrupted the Hebrew Scriptures when translated into Greek in order to write within them their concept of the "Angel-Messiah" and later by the early Gentile Church which would transform this solar Angel-Messiah even more in what later would be become recognized as the Christian Old and New Testaments.

The topic of this article deals with more alterations of the Hebrew texts; in particular dealing with the passage in Daniel chapter 9 concerning the 70 Weeks of Daniel and the possibility that it's fulfillment could be connected with Jesus. First we need to look at the text in the KJV Christian Bible.

*Dan 9:24-27 24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (KJV)*

Now we need to look at the same passage as taken from the Hebrew Tanakh:

*24 Seventy weeks are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the most holy place. 25 Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times. 26 And after the threescore and two weeks shall an anointed one be cut off, and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined. 27 And he shall*

*make a firm covenant with many for one week; and for half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment.'*

On a superficial reading and comparison of the two different texts one might think that they are basically the same. But they are not. As one who has studied this passage in detail and compared the differences between not only the texts but the different theological interpretations between the Jewish people and their scholars and the Christians and their scholars it pains me to say that by using a few mistranslations and misplaced commas the Christian Bible ends up with an amazing, though very clever, misinterpretation of this passage as originally written in the Hebrew Bible.

## THE CHRISTIAN INTERPRETATION

The Artaxerxes of Nehemiah 2:1 rose to power in 465 B.C., and so, according to Nehemiah 2:1, the commandment to restore Jerusalem began 20 years later, i.e., 445 B.C. Now, since Christian scholars claim that a Biblical year had 360 days, they multiply 360 by 483 (69 weeks equals 69 periods of seven years- $69 \times 7 = 483$  years). This equals 173,880 days. To change from Biblical years to our solar years, they divide 173,880 days by  $365\frac{1}{4}$ ; this equals 476 years. Now if you add 476 years to 445 B.C. and you will get 31 A.D. Actually, they add a few days, and it ends up around 32 A.D., which is just when they claim that Jesus was crucified. Thus, according to the Christian interpretation, Daniel 9:25, when discussing the Messiah, is referring to Jesus, saying that he will be "cut off" i.e., crucified.

**Answer for yourself:** Is Jesus the fulfillment of Daniel 9:24-27 as the Christians attest?

There are really many difficulties with this interpretation, which is why the Jews were never impressed with it.

The first problem is that the Christians mistranslated the main verse, verse 25. The way they read it is that after seven weeks and sixty two weeks, the Messiah will come; i.e., after 69 weeks, the Messiah will come.

**Answer for yourself:** The obvious question is put forth: "Why didn't Daniel simply write 69 weeks, instead of writing 7 plus 62?"

The answer is that they mistranslated the verse. If you translate it correctly, that question disappears. Here is the correct translation as taken from the Hebrew Tanakh:

*Know and discern that from the going forth of the word to restore and build Jerusalem unto one anointed, a prince, shall be seven weeks; and for sixty two weeks shall it be built again with streets and moats, but in troublesome times.*

Note the main difference...not that it will take 69 weeks before the "anointed one" will come, but rather a mere 7 weeks. If you study this in the original Hebrew, this should be quite clear. Thus, the translation by itself answers the above question of why not simply write 69, instead of 7 plus 62. According to the correct translation, the anointed one will come after 7 week (49 years from the decree to build and restore Jerusalem), the city will remain built for 62 weeks, and after the 62 weeks, (verse 26) it will be destroyed. The Christian translation cannot explain why Daniel had to mention the first seven weeks, and in fact it is a mistranslation. Thus, if a Christian goes to his Bible to refer to this passage as being fulfilled by Jesus then open the JPS Tanakh or the Stone Edition Tanakh (the Jews should know how to interpret their own Bibles) and compare both the Christian and the Hebrew versions he can see the difference in these time periods

as determined by the differences in the punctuation between the Hebrew and the English Bibles. The difference is between a "comma" and a "semicolon." The "comma" in the Christian Bibles means that the time period runs consecutively while the Hebrew interpretation is that the time period is divided as indicated by a "semicolon." In the Hebrew texts we find that the prophecy refers to an "anointed one" appearing 49 after the decree to restore and build Jerusalem and then another "anointed one" appearing after 62 more consecutive weeks (434 years). The difference is easy to see if you stop and look closely. The original Hebrew refers to "an anointed" or a "messiah" first coming after 49 years following the decree and not some 483 years later as the Christian interpretation of these same Hebrew texts leads up to believe. The Hebrew texts also refer that 62 weeks or 434 years following this first "anointed one" a second "anointed" will be cut off.

Another major difficulty is that according to the simple, untwisted translation of verse 26, two events were to occur after the 62 weeks:

- another anointed one would be cut off,
- and the city and the sanctuary would be destroyed.

*We must stop and notice that again the grammar is very important for Hebrew translation we find a "comma" used connecting two events in the same time period: the cutting off of an anointed at the same time the sanctuary is destroyed.*

As you know, Jerusalem was destroyed in 70 A.D., which is 38 years after the death of Jesus which is more than five "weeks" off [over 38 years late]. The death of Jesus and the destruction of the Temple were not a the same time period and passage as you can see cannot refer to Jesus as the fulfillment. Besides that Jesus did not come 49 years following the decree to restore and build Jerusalem. So on both counts so far Jesus cannot be the fulfillment of the Hebrew Scriptures according to the Hebrew Scriptures.

There is no acceptable answer for these missing five weeks according to the Christian interpretation and this other event of an anointed being cut off as applying to Jesus cannot possibly be the fulfillment at it happened 38 years too early!

Another difficulty is that the Jewish year is not really 360 days long. While the months are based on the lunar patterns, the years must coincide with the solar system. You only need consult Maimonides, Laws of Kiddush HaChodesh 1:1, 2 to see this, or simply study the Jewish calendar. You will see that since the solar year exceeds the lunar year by around 11 days, there will be an extra month added around every three years. Thus 445 B.C. plus 483 years (69 X 7) ends up 38 A.D., and by then everyone admits that Jesus was already dead.

## BUT WHAT ABOUT THAT LAST WEEK...THAT LAST 7 YEARS?

Another difficulty is that the Christians, for lack of a better answer, claim that the 70th week will take place when Jesus returns in his second coming as a king. The problem was caused because Daniel mentioned a total of 70 weeks, and then he specified 7 plus 62, leaving one remaining. The traditional Christian interpretation says that the first 69 weeks were consecutive, then there is at least a 1900 year gap, and sooner or later the 70th week will occur. This is obviously a very forced explanation, born of desperation. Again not only the grammar and punctuation of the Hebrew Scriptures reveal no break in the sequence of time here as it did before with the use of a "semicolon." The time runs consecutively according to Hebrew exegesis.

## WHY WAS THE ORDER OF THE BOOKS OF THE HEBREW BIBLE



## CHANGED IN THE CHRISTIAN BIBLE?

There is one other point that should be made and that is the historical context of these verses. On examining the other books of the Bible and their order in the Hebrew Bible it becomes quite apparent that Daniel is referring to Cyrus, of Persia, and not Jesus, whom is the "anointed" who is to appear after seven weeks following "the going forth of the commandment to restore and to build Jerusalem." In Jeremiah 25:1 1, 12, the word of G-d clearly states that the Babylonian exile will last for only 70 years. In Ezra 1:1, it says that *"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom. . .saying Whosoever there is among you of all His people, let him go to Jerusalem, and build the house of the Lord. . ."*

**Answer for yourself:** Do you remember Daniel referring to a "word" going forth to "build and restore Jerusalem."

**Answer for yourself:** Where do we find that actual "word" in the Hebrew Scriptures from which to start our count of the 70 weeks? We find that word in Jer. 20:10:

***10 For thus saith the LORD: After seventy years are accomplished for Babylon, I will remember you, and perform My good word toward you, in causing you to return to this place.***

We find that 49 years following this decree or "word" to return Cyrus will be the conqueror of Babylon and will release the Jewish captives to return to their homeland and help them rebuild their Temple.

In Isaiah 45:1, it says, *"Thus saith the Lord to his anointed, to Cyrus. . ."* Thus, Isaiah, in the name of G-d, calls Cyrus an anointed one (Messiah), and Ezra discusses how Cyrus fulfilled the prophecy of Jeremiah. Since Daniel lived after Isaiah and Jeremiah but before the period of Ezra, it is most reasonable and probable to affirm that the anointed one that he referred to in Daniel 9:25 is Cyrus, and not Jesus.

The reason why a Christian would have difficulty understanding this is because the compiler of the King James Bible was a shrewd person. In the original Hebrew, both Daniel 9:25 and Isaiah 45:1 use the exact same word-... "moshiach." However, in the Christian version of the Old Testament, the word, "moshiach," is translated in Isaiah 45:1 as "anointed." whereas in Daniel 9:25, the same Hebrew word is translated not only as "the Messiah" but it is also CAPITALIZED on purpose to lead you to a "theological agenda!" Let not forget that "Messiah" is the Anglicized version of "Moshiach"; the pure translation of "Moshiach" is "an anointed one" and NOT CAPITALIZED MESSIAH WHICH CARRIES A CHRISTIAN CONNOTATION THAT THE MESSIAH IS G-D OR JESUS WHEN THE JEWISH MESSIAH WAS ALWAYS A MAN! This deceptive translating makes it virtually impossible for the innocent reader who does not know Hebrew to discern the truth.

In addition, the compiler of the Christian Bible did one other clever maneuver by altering the order of the books as found in the Hebrew Bible. The sequence of the various books of the Bible are arranged in the Christian Bible in a rather peculiar manner: the Pentateuch, Samuel, Chronicles, then Ezra, and then Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, and then Daniel. In the Jewish Bible, Ezra follows all of the above. The reason for placing Ezra in the Christian Bible before Isaiah, and before Psalms, Proverbs, etc., even though Ezra lived long after those books were written is presumably to fool the reader of the Christian Bible. Had the reader read Ezra immediately after Daniel [where it is found in the Hebrew Bible] which is the correct chronological location, the reader would immediately

**recognize that the "anointed one" mentioned in Daniel 9:25 is identified in the first verse of the next book as found in Ezra 1:1 as Cyrus. But Isaiah has already told us that in his book. So we sadly see that what we have been taught by our Gentile Christian church and the forging of Daniel in our Christian Bibles and it's creative punctuations is incorrect; Jesus is not the "anointed one" of Daniel 9 who was to come nor the one who was to be "cut off."**

**Answer for yourself:** Who is this "anointed" who is to be "cut off" in 70 A.D.?

**Answer for yourself:** When the Temple was destroyed in 70 A.D. what else ceased?

Well it should not be that hard to figure out when you realize that only 3 things were anointed by the L-rd in the Old Testament times:

- **Prophets**
- **Kings**
- **Priests**

**Answer for yourself:** So since Israel did not any longer have a King and since according to the Rabbis the Spirit of Prophecy has ceased in Israel then what remains as the only possible thing that was "anointed"? The priesthood ceased at the same time as the destruction of the Temple. There you have the complete understanding of the "anointed" which was "cut off" in 70 A.D.

In closing let us look at the Hebrew word of "cut off":

If we look at the Strongs' Lexicon we find:

3772 karath (kaw-rath'); a primitive root; to cut (off, down or asunder); by implication, to destroy or consume; specifically, to covenant (i.e. make an alliance or bargain, originally by cutting flesh and passing between the pieces): KJV-- be chewed, be con- [feder-] ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), X lose, perish, X utterly, X want.

**Answer for yourself:** What do you see in this word study? You should see two basic ideas:

- **destruction and utter consumption of something**
- **covenant**

**No where in this word is the idea of murder or killing of an individual that can be applied to a person but instead we find the idea of the destruction of a covenant.**

**Answer for yourself:** Did the Priesthood have their own special covenant with G-d? They sure did and it goes all the way back to the Levites and their refusal to worship the golden calf and G-d separated them out for His very own ever since. And following 70 A.D. the Sadducees (the Priests) ceased to exist as did their function in Israel since the Temple was destroyed. **Since Priests were anointed then we clearly see how these "anointed ones" were destroyed along with the Temple and both events happened at the same time as the Hebrew prophecies said they would.** To make this refer to Jesus again makes such fulfillment occur some 35 years or so too late! The Priesthood vanished along with the Temple and the prophecy of Daniel 9 was fulfilled: first with Cyrus in 49 years and the Priesthood being destroyed much later.

**Answer for yourself:** But what of the last 7 years period?

Well this is where you need to know Biblical history in order to understand this part of the prophecy. Roman and Jewish history records for us that 7 years before the 2nd Temple was destroyed Rome, who was occupying Palestine, agreed to allow the Jewish people and priests to maintain the sacrificial system and services. Joseph records that Nero wanted to stop these sacrifices and the sages of Israel pleaded with Nero that they be allowed

to continue the sacrifices. Nero relents and allows Israel and the priesthood to continue the sacrificial system. Then 3 1/2 years later, in the middle of the Hebrew week of years, Rome broke that covenant and agreement that they had made with Israel and the priesthood.

*27 And he shall make a firm covenant with many for one week; and for half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment.*

What we find here is that again this prophecy was fulfilled when Rome violated their agreement or covenant if you wish with the priests of Israel. "He" refers in this passage to the picture of Rome in the use of a singular pronoun which is not uncommon in Hebrew. It is recorded that the Jews often traded with the Romans for lambs so that they could continue the sacrifices but as the soon as the lambs ran out the only animal that they had was pigs and the sacrifices was stopped. This [only having pigs to offer as sacrifices] refers to the *"detestable things shall be that causeth appalment"* to the sad condition to which Israel and the Temple had fallen. But this was not the end. The *"extermination wholly determined"* upon Israel had yet to be played out and this further degradation of the Temple and Israel causes *"appalment."* Hadrian would erect upon the site where the Temple had stood and idol worship would not take place on the very spot where G-d's Shekinah had once resided.

Now you know the truth about Daniel 9. I plan on doing a comprehensive exposition of Daniel 9 where we deal with it in detail in the near future.

Please share this article as well as our other articles with your friends and Pastors as it is way past time to find out about the corruption of the Hebrew Bibles in it's translation and the forgeries and doctored versions we have today that force "fulfilled prophecies" and apply them to Jesus when they never referred to or were fulfilled by him in the first place. *Let us both desire to want to know the truth about Jesus, the true Messianic prophecies, and why they were not fulfilled by Jesus or anyone else for that matter and what implications that holds for Jesus as the possible Messiah in waiting....waiting for us to merit the Kingdom of G-d and Israel's King.*

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# THE CHRIST WILL BE RIDING AN ASS INTO JERUSALEM...BUT ONLY AFTER THE GOG MAGOG WAR? FULFILLED OR UNFULFILLED?

## Matt 21:5-7 5

*Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. (KJV)*

If you did not know better then you would think that this is a "fulfillment" of Messianic prophecy because the writer of the Gospel of Matthew says it is. Well it is not as you are about to see. In a previous article I addressed the ludicrousness of Jesus supposedly riding as the writer of the Gospel of Matthew reports on two donkeys at one time as something taken out of a Wild Bill Hickcock traveling circus. This absurdity is a telling sign among many that the writer of the Gospel of Matthew was not Jewish because he not only misquotes the passage but takes it completely out of context. Surely this is not what a Jew familiar with the true Messianic prophecies would ever write let alone under the anointing of the Holy Spirit.

First we need to see the passage in the Hebrew Scriptures as taken from the Stone Edition Tankah...the Jewish Bible of choice over the years of my study:

## Zech 9:9:

*Rejoice greatly, O daughter of Zion! Shout for joy, O daughter of Jerusalem! For behold your king will come to you, righteous and victorious is he, a humble man riding on a donkey, upon a foal, a calf of she-donkeys.*

First of all notice that Zechariah the prophet records that the King Messiah of Israel will be riding only one donkey at a time and not two at a time as the writer of the Gospel of Matthew records.

Next while there is only a small change between translations of this passage when compared between the Christian Bible and the Jewish Bible, the major difference is that the Christian version infers someone who is simply mild tempered rather than someone who has just lead Jews into battle in the Gog and Magog war and who has returned alive and unscathed from such a victorious battle due to G-d's assistance (hence, the translation of "salvation" into "victory").

Let us look at this "context" in the very next verse from Zech. chapter 9 verse 10:

## Zech 9:10

*I will eliminate any [battle]-chariot from Ephraim and any [war] horse from Jerusalem, and the bow of warfare will be eliminated; and he (Messiah) will speak peace to the nations, His (G-d's) dominion will be from sea to sea and from the ends of the earth.*

**Answer for yourself:** Does the writer of the Gospel of Matthew fail to include the context of the Gog Magog war in Zech 9:9-10 in his quotation of the passage of the Messiah riding into Jerusalem on an ass following such a battle which he applies to Jesus and passes off as "fulfilled Messianic prophecy? He sure does.

**Answer for yourself:** Did Jesus before his entry into Jerusalem come from a tremendous victory in the Gog and Magog war where he is G-d's instrument of Israel's victory over the worldwide Gentile persecution of Israel? Sure did not for if he did then no one knew about such a war in Israel as it never happened and the Jews were never victorious over the Gentiles; in fact their persecutions only increased because of Jesus.

What we have here is the blatant lifting of a Hebrew Scripture out of context to suit the religious agenda of the Gospel writer and such travesty and destruction of the Word of G-d in doing so is not a trait of any Jew or Jewish writer which revered the Hebrew Scriptures. Once you embark upon such study in manuscripts and alterations of religious texts and manuscripts then you see repeatedly how the Gentiles would misquote and mistranslate these Hebrew Scriptures to further their political-theological agendas.

Notice also the **capitalization of the word "King"** as found in the Christian Bible's representation of Zech 9:9 and the absence of such capitalization of the word in the Hebrew.

### **Zech 9:9 in the Tanakh:**

Rejoice greatly, O daughter of Zion! Shout for joy, O daughter of Jerusalem! For behold your **king** [small letters] will come to you, righteous and victorious is he, a humble man riding on a donkey, upon a foal, a calf of she-donkeys.

### **Zech 9:9 in the KJV:**

Tell ye the daughter of Sion, Behold, thy **King** [capitalized] cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

**Answer for yourself:** Are you aware that the Hebrew Scriptures and manuscripts did not capitalize words so that such capitalization in translation is again done purposefully to promote to the reader the "theological persuasions" of those producing the Bible that you read?

**Answer for yourself:** Why does the Christian Bible capitalize the word "king" and the original Hebrew texts not do it?

Well we have to understand what Constantine and Gentile Christianity in the early 4th century did to Jesus. At the Council of Nicea under the heavy hand of Emperor Constantine Jesus by vote made "G-d." This occurred in 325 A.D. and it would again be only 55 years later in 380 A.D. that Rome would have the officially recognized New Testament and this was after Nicea and the making of Jesus by vote a "G-d." The texts were altered and deleted and added to in these years to "write" such concepts into the New Testament to reflect the beliefs of Nicea. Capitalization of such words as "king" in the above example were done in these religious texts to ensure that the reader again would read and accept such "religious beliefs" decided upon at Nicea regardless of what the Hebrew Scriptures said. Thus the capitalization of such words as "king" in order to add to the texts the concept of not only king but a "G-d-king." **This is blatant falsification of translation of the Hebrew Scriptures. You might call this "theological creationism."**

**There is one more thing to consider. The Christian translation of the Hebrew verses from Zechariah starts with what sounds like an announcement to Zion who does not know that the person coming is**



the Moshiach. They are taken by surprise. The Jewish version shows that the Moshiach has been known to the Jewish people, he has led them to victory, and that he is returning. Unlike the New Testament quote they "know what is going on and the Messiah needs no introduction."

As stated before the Christian passage and mistranslation of Zech. 9 is taken completely out of context to make it look as if Jesus is the fulfillment when in reality he is not if you read and understand the Hebrew Scripture. The context of this verse in "Matthew" is that Jesus has been thwarted by the Pharisees and the Sanhedrin and the priesthood. He cannot be named a Rabbi, nor a Prophet, and certainly not Moshiach (Messiah). Therefore, using the prophecy stated by Zechariah, he decides to enter the city in a humble, but kingly fashion, with fresh mounts and new clothes. The people before him shout "Son of David!". There is bedlam. Jesus disrupts the Temple activities, and the Jewish authorities see that this man has manipulated the crowd so much, that people are reaching out, people are chanting, people are in a state of religious ecstasy: "Son of David! Son of David!". The Jewish authorities try to keep everything together.

Christian missionaries use this verse to "prove" that Jesus is the Moshiach. The problem is that this verse speaks of the Moshiach who comes back from the war between Gog and Magog. It is Moshiach who returns victorious, and riding a beast that does not represent war, a simple beast that the poorest of people can relate to. It is Moshiach who is arriving with the intent to destroy all items of war as we again see in Zech. 9:10, and to cause all of the Jewish people to be united as one. Notice that this elimination of the weapons of war is accomplished after he rides into Jerusalem on the ass.

**Answer for yourself:** Is there any account in the New Testament or secular history where such an event occurred among the Gentile nations? No; in fact the war of 70 A.D. was 40 years in the future and the Bar Cochba war another 105 years in the future. For the Jews no "fulfillment" of Zech 9 has ever occurred as of yet? We can say "this" or "that" is a fulfillment of Messianic prophecy and attribute it to Jesus but that does not make it so. This is one of the most serious problems concerning the New Testament...it's credibility in light of the Hebrew and Jewish Scriptures which reveal it's deception and purposeful forgery of the Jewish Bible to the unsuspecting Gentiles....just like today as well!

### ***Zech 9:10***

***I will eliminate any [battle]-chariot from Ephraim and any [war] horse from Jerusalem, and the bow of warfare will be eliminated; and he (Messiah) will speak peace to the nations, His (G-d's) dominion will be from sea to sea and from the ends of the earth.***

Jesus did not fight for the Jews. Jesus did not end the friction between Gentiles and Jews. Jesus did not elevate the state of Israel to a status of a place where all Jews return and where all peoples worship the G-d of the Jews. And just because someone rides into Zion on an ass, it does not automatically label them as Moshiach. Let us not forget that at Passover according to Josephus the population of the city increased often to over 5-6 million and uncountable multitudes came riding on donkeys but this did not make them "Messiah." Ask the man who loaned Jesus his ass and colt, who rode those beasts all the time, but never claimed to be Moshiach!

The ridding into Jerusalem on an ass following the victory of Israel and her Messiah in the Gog Magog war is what make this a "fulfillment" and not just the ridding into Jerusalem upon an ass. It is time that Christians and followers of Jesus get serious about the Jewish Bible and study it to learn what Jesus believed and in this way only will we be able to come to the truth concerning the Jewish Messiah and Jesus. Shalom.



# WHO ARE THE EBIONITES AND WHAT SHOULD THEY MEAN TO THE CHRISTIAN?

The doctrine of Trinity, which is one of the fundamental constituents of Christian dogma, was absent from Christianity during the lifetime of Jesus Christ. The maximum one can grant is that this doctrine started taking shape after the Crucifixion. It took many centuries for it to reach its final well-defined but inexplicable form. It went through a long process of extremely bitter and controversial debates between Christian theologians and philosophers representing different religious, cultural and traditional backgrounds.

It was greatly influenced by the myths and the traditions of various lands which hosted "Christianity" in its early period. The main stem of Christianity, however, which took care of and nurtured the development of "Christian beliefs" and philosophy in its early formative part was of Jewish stock. Jewish influence remained predominant throughout the early part of Christian history. The disciples of Jesus who learned and understood Christianity directly from Jesus and witnessed it in the form of his life, belonged to this stock. They were the primary custodians of Christianity with deeply embedded roots in the holy soil of Jesus' instructions and way of life. It was they who witnessed the Crucifixion and had seen Jesus after the crucifixion.

## THE FIRST FOLLOWERS OF JESUS

Early Christians (Jew and Gentile) appear to have been fundamentally divided over both the nature of Jesus and whether to adhere to the Mosaic Law or not. In the second phase of Christian development (after 50 C.E.), St. Paul became the most pivotal character in giving Christianity a new philosophy and ideology. There were fundamental differences of opinion between Paul and James the Righteous. While James looked after the Jerusalem Church, Paul was preaching in the West, particularly to the Gentiles. The Western Church evolved along Pauline doctrinal lines, whereas the Church in Jerusalem developed along monotheistic teachings.

One offshoot of James' ministry were the Ebionites, a sect whose name derives from the Hebrew "ebionim" meaning 'the meek' or 'the poor'. They were the Jewish Christians, for whom Jesus took on the mantle of Messiah and not that of the 'Son of God'. They followed the Mosaic law with great zeal, and had their own "Gospel" known in various contexts as the 'Gospel of the Hebrews', 'Gospel of the Ebionites' or the 'Gospel of the Nazarenes'. Here is a description of the Ebionites drawn from various sources.

In his book The History of the Church written in the 4th century AD in Caesarea, Eusebius mentions the Ebionites in the book Vespasian to Trajan. Eusebius, the most renowned church historian, mocks the Ebionite views (remember he is a Gentile in the Western Church), saying that their name comes from their poor and mean opinion of Jesus. According to Eusebius, the Ebionites regarded Jesus as mortal (human and not divine) and esteemed him as righteous through the growth of his character. As Jews, the Ebionites observed the Sabbath; every detail of the Law, and did not accept the Pauline idea of salvation through faith alone. Eusebius also talks of another group of Ebionites who accepted the virgin birth and the Holy Spirit, but refused to accept Jesus' pre-existence as "God the Word and Wisdom". They followed a 'Gospel of the Hebrews' which could possibly have been St Matthew's Gospel (written in Hebrew but lost to us today). They observed the Sabbath and the Jewish system, but celebrated the resurrection.

In his book describing the background of the Ebionites, R Eisenman in The Dead Sea Scrolls Uncovered writes that James (the 'Zaddik' or 'Zadok', meaning Righteous) was the leader of the Jerusalem Church in the middle of the first century (40-60 AD approx.) The branch which was retrospectively called Jewish Christianity in Palestine. The Ebionites developed from this branch.

The Community who followed James were known as 'the Poor', (Galatians 2:10, James 2:3-5) a designation mentioned both in the Sermon on the Mount and in the Dead Sea Scrolls. In many ways, Eisenman feels that the Ebionites were similar to the authors of the Dead Sea Scrolls. They honored James the Righteous, and believed Jesus to be their mortal Messiah, while Paul had become an "Apostate from the Law". They observed the Law and the Sabbath with great zeal.

They held James in the highest regard, while Paul was considered 'The Enemy' as spoken and warned of by Yeshua (Matt 13:24-43):

Matt 13:24 (KJV) Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. {measures: the word in the Greek is a measure containing about a peck and a half, wanting a little more than a pint} 34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. 36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked [one]; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; {things...: or, scandals} 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

This idea of Paul is definitely different from the light of the redactionist history we find in the New Testament but ample evidence exists which throws a completely different light upon Paul and history. If you would like to see this for yourself it is detailed at our website: <http://faithofyeshua.faithweb.com>. Thus according to the Jewish Christians, or Yeshua's church, Paul was one who deviated from the Mosaic Laws and Commandments and was as far as they were concerned the "adversary" (devil). This may be hard for Christians to understand, yet believe considering what you have heard taught from pulpits Sunday through Sunday your whole life, but what you have heard does not change the facts that have surfaced from both archeology and in-depth Bible study as well as a detailed examination of the extra-biblical documents that exist today for your inspection. Somewhere you have to come to terms with James and the early church's view of Paul as handed down to us for those who wish to inquire. One cannot discount their extra-Biblical writings that have come down to us that severely impugn the "Gospel" Paul preached to Gentiles, and this explains his resentment to the apostles in Jerusalem as recorded in the epistles (reputed pillars...note the sarcasm in his tone when addressing the

leadership of Jesus' church).

According to Baigent, Leigh and Lincoln in The Messianic Legacy, the source of the original teachings of the Ebionites, Gnostics, Manicheans, Sabians, Mandeans, Nestorians and Elkasites has been described as the Nazarene philosophy. They refer to Nazarene thought as: 'An orientation towards Jesus and his teachings which derives ultimately from the original Nazarene position, as articulated by Jesus himself, then propagated by James, Jude or Judas Thomas and their immediate entourage.' Their beliefs were:

- strict adherence to the Mosaic Law
- recognition of Jesus as Messiah
- belief in the normal human birth of Jesus
- hostility towards Pauline views

There is a collection of Arabic manuscripts kept in a library in Istanbul which contains quotes from a 5th or 6th Century text ascribed to the 'al-nasara', written in Syriac and found in a monastery in Khuzistan in south-west Iran near the Iraq border. It reflects the views of the Nazarene hierarchy escaping from Jerusalem after the destruction in 66 AD. It refers to Jesus as a human being and stresses the Judaic Law (notice that this is the belief of the first century church and those closest to the historical Jesus).

The inescapable conclusion of the scrupulous student of history, language, and Scripture is that Paul's followers "abandoned the religion of Christ and turned towards the religious doctrines of the Romans."

Of all the various doctrines which evolved during the formative stages of Christianity, only those who believed in the Nazarene philosophy can justifiably be given preference. These early Christians were taught the meaning of Christianity by Jesus himself.

## THE ROLE OF PAUL

From the time of St Paul onwards, as Christianity spread to alien lands and pagan faiths within the Roman Empire, it began to be powerfully influenced and bent by the cultures and mythologies prevalent in those lands and went further away from its nascent purity. St Paul did his bit in influencing the deterioration of the "original Christian thought" by introducing his own brand of mysticism. He was neither of Jewish stock nor did he have any direct contact with Jesus, except through his claimed vision. He was already, it seems, under the powerful influence of the alien cultures.

Apparently there were two options available to St Paul, either to fight the strenuous battles against a world of superstitions, myths and legends prevalent in the lands of the Roman Empire from times immemorial or to give in to them and let Christianity change to suit their requirements and ambitions. This gave the Gentiles the message that Christianity was not essentially different from their legends and myths. Paul only recast Judaism in terminology which was already familiar to the Gentile to whom he preached. Thus Paul found the adoption of the second option far more profitable and convenient and let Christianity change to suit the ambitions and philosophies popular in the gentile world.

This strategy worked well in as much as it gained a great number of converts to the new faith which otherwise would not have been easily available. But at what cost. Unfortunately, it ended up only in an unholy competition between noble Christian values and pagan myths. What St Paul changed was only the names of the pagan gods and replaced them with Jesus, God the Father and the Holy Ghost. It was not him in fact who invented the myth of Trinity and introduced it to the pagan world in the name of Christianity, on the contrary he borrowed the myth of the Trinity from pagan mythology and bonded it to Christianity. From then on it was the same old paganism but with new names and new faces.

Pauline Christianity, therefore, did not succeed in changing the doctrines, myths and superstitions of the pagan world but only ended in changing "original Christianity" (Messianic Judaism) in accordance with them. If the mountain did not respond to his call, he decided to go to the mountain.



## THE REALITY OF A JEWISH JESUS

Of course it is anybody's prerogative to choose between Pauline Christianity and that of James the Righteous and other early leaders of Christianity who were the disciples of Jesus Christ himself. But here we want to establish the point that the main stock of Christianity continued to develop along Jewish lines and kept itself aloof from the later innovations which generated the rigmarole and complexities of Christian dogmas we see today for Gentile imaginations such as the godhead of Jesus as the Son, the Trinity, Inherited Sin, Redemption, the rejection and replacement of Israel by the church, etc. The views of the early leaders of the original Church, among whom James the Righteous is prominent, were simple and honest and had no internal contradictions or paradoxes hiding behind a smoke screen of mystery as we confront today in the Pauline churches of our land. A study of the history of Judaism in Christianity establishes beyond question the fact that the Unity of God, uncomplicated by the slogan of Trinity, remained the official doctrine of the true Church of Christ in its pristine purity. The faith of Yeshua was Jewish, is Jewish, and will always remain Jewish. It is us who need to reevaluate what we have been taught and believe in light of fact and reason.

Please remember that this short treatise is not an attempt to convert Christians to any faith other than that of the faith both held and practiced by Yeshua (Jesus). It is simply a genuine effort to invite the Christians back to the pure unadulterated faith and practice of Jesus himself. It is a sincere attempt to revert the fiction back to the facts of Christianity. Facts that are certainly as beautiful as they are realistic and satisfy both the head and the heart.

For almost two thousand years, it is not the legends woven around the reality of Jesus Christ that has kept Christianity together and has helped it to survive the challenges of reason and ever growing enlightenment borne out of scientific progress, nor is its survival due to the mystic belief of Trinity. What has held the truth and essence of Christianity together is the beauty of the person and the teachings of Jesus Christ. It is the divine conduct and not the divine person of Jesus that has been so beautiful to adhere to. It was the suffering, patience and perseverance for the sake of noble ideals and his bold upright rejection of all despotic attempts to make him change his principles that is the real backbone of Christianity. It is still as beautiful and as lovable today as it was ever before. It has influenced so powerfully the Christian minds and hearts that they remain bonded to Jesus.

His real greatness lies in the fact that he transcended and conquered the forces of darkness that had conspired to vanquish him despite being a frail human being and no more than a human being. That victory of Jesus is something to be shared with pride by the children of Adam. As we see it from the vantage point of in-depth scholarship, he is one of the most noble progeny of Adam who taught humanity by his example of perseverance in the face of extreme suffering and pain. Not to surrender but to remain steadfast in the teeth of extreme trial was the noblest achievement of Jesus. It was his life of suffering and pain that redeemed humanity and made him conquer death.

To share suffering in life is far better than to escape suffering through death. Hence the concept of the supreme sacrifice of Jesus is magnified not only by his death, but by his life lived in total obedience to his Father. Today, we Christians share in his grace.

The greatness of Jesus, we again insist, lay in his supreme sacrifice during his lifetime. All his life, he defied the temptations to compromise, give in and exchange a life of suffering with that of ease and comfort. The same cannot be said for Paul, when in-depth analysis of his teachings as paralleled with those of Jesus and Judaism often diverge. Day in, day out Yeshua confronted death but refused to give in and lived for the sake of the sinful to bring them to life. He conquered death not by surrendering himself to death, but by refusing to bow down to it. He defeated it roundly and emerged from its clutches where a lesser man would have perished. Thus he proved his truth and the truth of his word and message beyond a shadow of doubt. That is how we see Jesus and that is why we love him so. His voice was the voice of God and not the voice of his own ambitions. He said what he was commissioned to say, neither more nor less than what God had told him to say. He worshipped God throughout his life and worshipped Him alone and never did he require any mortal to worship or bow before



who are the ebionites and what should they mean to the christian?

**himself or before his mother. This is the reality of Jesus to which we at Bet Emet Ministries invite the Christians of all denomination and faiths to return.**



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# THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #1

**If you are a Christian this article contains the most important piece of information you will ever read. I behoove you to read the whole article if you want to understand the death of Jesus as God intended.**

The facts presented speak for themselves. I pray you will quietly and prayerfully speak to the Father as you read this most enlightening articles. My prayers and blessings are with you.

*For the purpose of coming to a correct understanding of Judaism and the "Sacrificial System" and the dynamics on how it operated the articles in this series will be approached from the viewpoint that the Jesus of the New Testament was a "historical person".*

That might seem strange that I said that we have to assume that the Jesus of the New Testament is a historical person. Let me say for now that is our premise until proven otherwise but in this early study it is necessary to view the New Testament depiction of Jesus/Jesus as a historical person. As our studies advance we will examine this premise in detail but for now we approach all early studies with this as our premise.

As a Christian you have been told your whole life that two great objectives were accomplished by Jesus in his mission to this world.

- **The removal of the curse under which mankind labored as a result of the disobedience and fall**
- **The restoration of men to the image and fellowship of God.**

Both of these things accomplished by the historical Jesus we are taught are essential to mankind's salvation as taught by Gentile Christianity. Christianity teaches that the work of Jesus Christ in reconciling God and mankind is called "the" Atonement; and this doctrine lies at the very heart of the Christian system. **Sadly few understand correctly this very important doctrine, the origin of Christianity's claims, nor can the Biblical teaching on Atonement be understood correctly without a proper understanding of the Hebraic roots from which it came. We are altogether dependent on Old Testament Scripture and Jewish writings for our knowledge concerning the doctrine of the Atonement and can know only what God has seen fit to reveal concerning it by examining thoroughly the Sacrificial System through the eyes of Biblical Judaism.**

Now what I say next is very important to remember as our studies in Biblical Atonement begin because it is the very foundation of what lies behind the death of Jesus when depicted as a historical person; when "allegory" of the "descent, death, and resurrection of God", as taken from the ancient Mystery Religions, is altered at the hands of Rome to become a "literal-historical" event by later Roman redactors of the New Testament. What most don't know as our study of atonement begins is that when one encounters the teachings of Atonement in the New Testament, which were collected and altered repeatedly by the Gentile Church over the earliest centuries by the way, one is reading the "Gentile accounts of the "fallen gods/goddesses" and their "deaths" when this "Life/Spirit/Living Energy descended into matter" and the "Soul" as well as "the Christ or Divine

**Mind" became internalized within humanity". We will come to see later in more advanced studies that the whole idea of the life of this Jesus as an atonement is the replay and repetition of the prior ancient Spiritual Wisdom taken since the foundation of the world which addresses the "descent of gods/goddesses and their allegorical and metaphorical death when Spirit "crossed" over and into "Matter". Notice I said "crossed" as in a "cross" or "intersection" of the Divine Living Energy of the cosmos with "matter". This is where we get the idea of a "cross" in the beginning of time. Behind this idea, replayed over and over since ancient Egypt and all later world nations and religions up and until the rise of Roman Christianity in the 2nd through the 5th century we find this "dying and rising god concept" in every world major religion. This idea of "Spirit" dying in its incarnation into fleshy "matter", needing a resurrection from the dead while humanity yet lives, is the core idea for all later "Atonements" as taken from mystery religions" and is not to be confused with "fulfillments" of Old Testament Scriptures! Now let us look at the New Testament Jesus and his death as an atonement for sin as taught in the Roman New Testament.**

**Our present purpose in this series of articles is to give a systematized account of what the Jewish Scriptures, the Bible Jews like this first century Jesus used. By "Jewish Bible" I refer to the Palestinian Masoretic Text, the Tanakh. It is here we must look for our original teachings concerning Atonement, and show how the dynamics of atonement interrelated with the Sacrificial System and in so doing apply what we learn to the death of Jesus. In so doing we can see, with this unaltered and first hand knowledge of the Sacrificial System and its dynamic workings, just what place and role, if any, that it has in relationship to the death of Jesus as depicted in our New Testaments.**

## **A CHRISTIAN'S UNDERSTANDING OF THE NEW TESTAMENT IS IMPOSSIBLE WITHOUT A THOUGH UNDERSTANDING OF THE TRUE JEWISH SCRIPTURES**

**First of all you have to have the correct text. I used to think I had it as a Christian with my favorite KJV; that is until my studies in Judaism advanced and I began to compare the Hebrew Texts with the later translations of them in both the Greek and later English version. I was broken to my very core as my studies advanced and I say with my own eyes that my Christian Old Testament as well as my New Testament did not read anything like the ancient Hebrew Texts in "key" theological places that separates Christianity from Biblical Judaism. I would find, and we will look at a little later, many of these "purposefully altered, purposefully mistranslated, purposefully misinterpreted, and purposefully taken out of context texts along with pure inventions of Scriptures" that exist in our Christian Bibles; texts altered to further Rome's creative theology and "radical reinterpretation" of the ancient Divine Wisdom. This was necessary on their parts if they were to manufacture a new "Replacement Religion"; a religion which they controlled and to which only they held the "keys" to the salvation of the whole of humanity. It was during Seminary when reading "outside the box" concerning the "Jewish Jesus" that I ran into many books by Jewish authors that challenged me to my very core to investigate for myself these "altered texts" which they were sharing with me on the pages of these books. I could not believe that this could have happened to my Christian Bible in the beginning, so taking the challenge I invested almost a whole year in just comparing texts from the Hebrew Bible, the Greek Septuagint, the KJV Old and New Testaments and tracing the texts down through the centuries of Bible translations. There was not enough Kleenex for my tears streaming from my broken heart when I finally surrendered my apologetic defense of my Christian Faith. I had to face the facts of such eye-opening studies. God knew I had seen this for myself and denying it now would have made me a hypocrite, not a good character trait for a young Baptist boy wanting to be a Pastor. I had to bow my knees to the fact that my **Christian's Old Testament and New Testament quotes of them is different and tragically dissimilar from the true Jewish Masoretic text in over thousands of places; many of which are located at "key" theological positions that were altered in order to deny and misrepresent Judaism and their original Hebrew Scriptures to the unsuspecting reader.** This piece of knowledge should concern you immensely! "Key" earlier Hebrew texts were altered in my Bible dealing with such areas of "theology" like the nature of God, the nature of man, the salvation message from God, forgiveness of sin, atonement, the role of Satan, the frequency of assembly by believers, the role of the Law, the mission of believers to the world, the Biblical Holy days as well as the Sabbath, Messianic**

prophecies, etc. The list seemed endless. I realized that I did not have a "translation" but rather a "free creationism" of Scriptures at the hands of later Roman editors and redactors whose intent was to devise and sell to the world a "replacement religion" other than that taught through Israel, the "light unto the Gentiles". If you want the facts check out: <http://historyofformationofnewtestament.netfirms.com> and in your spare time examine these "key" texts for yourself. **You as a child of God deserve and should demand an accurate translation of these ancient Hebrew Texts and not a falsified free creationism which was long ago adulterated, debased, and "doctored" by non-Jews, who over the centuries, transformed the Hebrew Scriptures and the Jewish faith to suit their plans for world domination through the agency of fear and ignorance.** Enough of this preparation and introduction. If you have been reading our materials we have made this most plain over the years. Now to the purpose at hand.

In one of Paul's most condensed and fundamental statements of Christian teaching we read: ***"For I delivered unto you first of all that which also I received: that Christ (Messiah) died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures," I Cor. 15:3.***

**Answer for yourself:** Even in the corrupt Old Testaments in the Christian Bibles, can you find where the Old Testament prophecies say that Jesus was to die for sin and that he was to be buried and raised on the 3rd day? Go ahead and find it, I will wait and wait and wait and wait for you to find it.

**What? You cannot? No wonder; it is not there anywhere! And please don't read into Isa. 53 the concept of an "individual" when the author from chapter 40 on through chapter 66 deals with a "corporate, collective, and national" Suffering Servant, the nation of Israel, and never one individual.**

We will save the Isaiah study for later. But know that if you try to read into the passages the idea of a single person, like Jesus, you must try to explain to yourself why the Isaiah writer uses interchangeably over and over again from chapter 40 through chapter 66 both "singular" and "plural" pronouns for his sole subject. Even in light of this literary style used for 26 chapters in a row in the Book of Isaiah, a style that consistently shows us upon close examination that the author is not referring to a single individual, then in light of this fact if you still try to make it refer to a single person then understand that you invalidate completely what Isaiah intended we learn from the passage. Doing such a thing as making both "singular" and "plural" pronouns refer to but one person, in this case Jesus, is called "eisegesis" and is reading into the text your pre-formed theology based upon prior conditioning. Let us not do that; the fruit of such is always error. **We are supposed to believe what we can draw out of the unaltered Scriptural texts. The unaltered Scriptural texts must determine our religious beliefs; not our inherited traditions that oppose such unaltered Scriptural texts. Such is exegesis.** I recommend exegesis as you can see and because of my Christian background I must fight daily to limit my eisegesis and preconditioning since childhood as much as possible because so much error is burned into my subconscious. We must struggle and fight for the truth. Such makes one Israel, a word that means "one who struggles with God".

## **IF WE HAD A GOOD KNOWLEDGE OF THE HEBREW SCRIPTURES THEN WE COULD NOT BE MISLED BY BY THE NEW TESTAMENT**

First of all understand that the word "Christ" means Messiah in Hebrew. So according to Paul, in the New Testament passage in I Cor. 15:3 he states in his "gospel" is saying that the Messiah died for our sins. Now Paul either wrote or did not write this. We really don't know since so many of these New Testament texts have been edited for centuries. We do know, and will address it later in a complete website, that the authentic Paul is a Gnostic, not a pro-Roman believer. Paul, being a Gnostic, only believed like other Gnostic "believers" in the indwelling of the Spiritual Krst/Karest/Christ/Messiah. These Gnostic Chrestian believers never accepted during the following 5 centuries a "literal or historical" Christ who supposedly died on a cross for the sins of mankind. That was the unanimous belief of all Gnostics until their extinction by the hands of Rome in the 5th

century. But, as stated before, for practical reasons and to contrast Judaism and their views of atonement with those of later Roman theology, we will assume that Paul is the writer of this above passage for now.

**Answer for yourself:** Does the unaltered Hebrew Scriptures teach Israel to prepare for and accept a Messiah who comes to die for their sins? **No it does not in fact; it teaches just the opposite and this is where the problem lies.** But we as Christians are not aware of this sad fact because our Old Testaments in our Christian Bibles read completely different in "key" doctrinal places from the earlier Hebrew Scriptures. Few Christians are ever enlightened to this fact and die never knowing that their Bibles are simply a fraud and unreliable for "faith or practice".

You might not be able to answer the above question by using only your Old Testament Scripture for now but you will be able soon enough if you continue to study our articles. The Gospel of John in the New Testament states that the ***"Word became flesh,"*** meaning by most Christian interpretation that Jesus, the Messiah, came from Heaven in the form of flesh. Few ever stop to think that this "Word" that "became flesh" refers to the whole of humanity:

***Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)***

Christianity answers the above dilemma two ways: one, there was a time the flesh was "not the Word" and a time when the "Word became flesh" in the Virgin Birth. Without going into detail, the idea which was understood and believed by the first Jewish followers concerning Jesus; that of him "becoming" Messiah at his immersion is just another proof that the Virgin Birth teaching is incorrect. If you would like to have the detailed teachings exposing the errors in the Virgin Birth teaching request them from Bet Emet Ministries and we will be glad to see you get them. **So, important for your understanding now as we study atonement is that according to the texts this Jesus becomes "the" Messiah (Messiah means anointed and we have record of this anointing of Jesus "without measure" at his immersion when he was 30 years old at the Jordan).** Thus this Jesus "becomes the Messiah" at 30 years of age. Incidentally, this is exactly what some of the later Jewish followers of "the Christ" both hoped and believed following the destruction of the Temple after 70 A.D.; namely they, accepting the oral tradition of a "crucified Savior" that failed to fulfill the true Messianic promises in his first coming since Israel did not merit her Messiah, would return and become the Messiah of Israel at his second coming. These were called the **Ebionites**. This branch of Judaism developed long after 70 A.D. and set their hopes upon a yet coming deliverer and many connected such hopes to a slain Messiah how had been among them but not recognized by Israel. Their writings are available today as well as the records of the early Church historians which reveal to us what the earliest beliefs were concerning Jesus before being changed by the Roman Church in the fourth century and following. They, for the most part, never saw this Messiah as a Divine person, only mortal like themselves. It is not my intention to explain in this article why the prophecies of the Jewish Scriptures were not fulfilled nor deal with the fictional creations of "false-fulfilled" passages in the New Testament in this article. We have that information available to those who would desire it at: <http://www.faithofyeshua.faithweb.com>.

## NOW LETS THINK ...

Now let me ask you a question that goes to the very foundation of the core of our beliefs about salvation.

**Answer for yourself:** Accepting for now that the real Paul wrote I Cor. 15:3 and according to this passage that this Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures, then should we not rather try to understand this passage to say that "Christ died because of our sins" instead of "for our sins?"

Critical for our understanding is if Christ's death:



- **Was the result of our sins or if his death atoned for sins?**
- **If Christ's death atoned:**
  - **For ALL our sins or**
  - **If his death atoned only for PART of our sins (Yom Kippur/The Day of Atonement teaches us the truth in this regard), or**
  - **Did his death NOT atone for ANY of our sins?**
- **Should the emphasis be upon Christ's death or rather his life as an atonement for sin?**

We need to look for a second at a very important Scripture, Leviticus 17:11:

*Lev 17:11 11 For the life (Soul) of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood (that contains the Soul) that maketh an atonement for the soul. (KJV)*

Notice if you will that the "life or Soul" is in the blood. The word "blood" in this text is the object of the preposition "in" and is not the subject of the clause nor the sentence. Every complete sentence contains two parts: a subject and a predicate. The subject is what (or whom) the sentence is about, while the predicate tells something about the subject. The subject of the sentence in Leviticus 17:11 is the word "life" which in Hebrew is "nephesh" or the "Soul". It is the Soul which is the active part of the clause and the subject; it just happens to reside in the blood. The clause specifically states that it is the Soul, not the blood, which atones for sin. Take a deep breath! Hebrew contains a lot of "parallelisms" and in these two clauses we find "synonymous parallelism" where the same thing is said twice. We see upon close scrutiny that God gave "it", a modifier of the previous subject "the Soul" as the active agent in atonement and forgiveness of sin, not the object of the preposition which is "blood". We should reflect right now what implication does this new knowledge have upon one new understanding of atonement.

**Answer for yourself:** Do you see that the "blood" is only passive in this sentence and that the Soul is the active agent that obtains atonement? What is the role of blood in this process and why was it thrown upon the altar? We will get to this soon **but for right now understand that the Soul and its thoughts and actions is the ONLY atoning agent that Biblical Judaism ever taught; it is one's life and mind and actions which atones for his own sin; not the sin of another.** Wow, what a shot heard round the world!

Before we get to the very heart of this issue we must come to a better understanding of the Sacrificial System in order to correctly consider if Jesus' death can be understood as a proper sacrifice within the Law and the dynamics within the Sacrificial System and if it truly affected the forgiveness of mankind's sin.

## LAWS OF THE SACRIFICE

The terminology used with regard to the patriarchal age is that of the Torah as a whole; it is unlikely that the same words in Genesis mean something different in the other Books of Moses. Thus, Cain and Abel each brought a "gift" (*minhah*; Gen. 4:4f.), which was usually of a **cereal nature** as brought by Cain (Lev. 2). **Notice this is not a sin offering!** Noah offered up a **burnt offering** ("olah"; Gen. 8:20ff.) and the pleasing odor of the sacrifice is stressed. Job is also depicted as making burnt offerings periodically (Job 1:5) and for specific purposes (Job 42:7-9). The **burnt offerings, signifying complete surrender to God**, were by far the most frequent sacrifices at the Israelite sanctuary. **Again these offerings by Noah and Job were not "sin" offerings and only showed the complete devotion and surrender of the "offerer's" heart to God as he demonstrated and testified to his relationship with God through such "gifts".**

I need to repeat the last statement as it will have major significance as you continue to read.

These burnt offerings [olahs] as seen in Cain, Able, Noah, and Job only showed the complete devotion and

surrender of the "offerer's" heart to God as he demonstrated and testified to his relationship with God through such "gifts".

The Patriarchs normally are said to have "called on the name of the Lord," e.g., Abraham (Gen. 12:8, 13–4; 21:33) and Isaac (Gen. 26:25). The association of this phrase with the building of an altar shows that it refers to the approach to God through sacrifice. With Jacob the naming of the specific altar is stressed (Gen. 33:20; 35:7). Once Abraham is said to have offered an "olah" (Gen. 22:13) but Jacob (Gen. 31:54; 46:1) offered "zevachim". Again these were NOT "sin" offerings NOR were they intended for Atonement.

**Answer for yourself:** Did you notice that we find no "sin offerings" up through Abraham and his sons? Why not? How did man approach God and obtain forgiveness for his sins if he did not bring "sin offerings"? Hold on, we will get there but let the fact stagger your mind that for thousands of years, even as far as 1,500 B.C.E. man NEVER brought "sin offerings" to God!

Now let us look at "offerings" and "sacrifices" from Moses to Samuel. The covenant sacrifice inaugurating the relationship between the Lord and His people (Ex. 24:3–8) is not paralleled by specific rituals in the Mosaic liturgy. Burnt and peace offerings were first offered and then the blood from them (not from a sin offering) was thrown half against the altar and half upon the people. These were not "sin offerings". In the land of Canaan the Israelites made sacrifices at various places, e.g., at Bochim (Judg. 2:1–5) and Ophrah (Judg. 6:24–26). The human sacrifice of Jephthah's daughter (Judg. 11:30–40) was hardly normative; instead it is pointed out as evidence of Israel's sad spiritual state at that time. The main center for sacrificial ritual was at Shiloh (I Sam 1:3ff.), where faithful Israelites came for an annual festive offering. That the ritual there was highly developed and detailed is proven by the explicit description of malpractice on the part of Eli's sons (I Sam 2:13–17) in taking their portion of the meat before the entrails were burned. However, Shiloh was not the only legitimate place of sacrifice; others included Beth-Shemesh (I Sam 6:14–15), Mizpah (I Sam 7:9), Ramah (I Sam. 7:17; 9:11–24), and Gilgal (I Sam. 10:8; 11:15; 13:9). Family and clan sacrifices were commonplace (I Sam. 16:2–5).

**Answer for yourself:** What should we learn from the above?

***Common to all these instances was "sacrifices" for other reasons than "sin offerings"! This is so very important to grasp! What you need to know is that in the Old Testament the first mention of animal sacrifices for "sin offerings" was AFTER the Golden Calf and the sin of idolatry by a people already possessing relational knowledge of the True God***

**Answer for yourself:** Then how did mankind obtain forgiveness of sin up until the Golden Calf and the idolatry associated with it? Can you fathom that mankind on this planet never brought "sin offering" to God up until the time of Moses and the 18th Dynasty of ancient Egypt which is dated to be around 1,350 B.C.E.? Surely mankind sinned from their beginning and must have been given a way of obtaining atonement prior to the Exodus. What was it? Is it still in affect today? Does Judaism teach this? Does Christianity teach this? Well stay tuned!

[Let us continue in the next article in this series.](#)

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# THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #2

## THE SACRIFICES OF THE OLD TESTAMENT AS UNDERSTOOD AND INTERPRETED BY THE JEWISH NATION

Throughout the last 1,800 years few if any attempts have been made by Christianity to interpret the dynamics and working of the Sacrificial System correctly. Christianity has seen fit to interpret the Sacrificial System completely different than how the Jewish people and their Rabbis understood it and with good reason. Had they done so and restored the true understanding to the Jewish Sacrificial System and the proper function of "blood" within it then doing so would have totally exposed the incorrect theology adopted by Rome as applied to the death of Jesus as depicted in the Roman New Testament. Without a correct and proper understanding of the Old Testament Sacrificial System the typical Christian will be continually misled in his understanding of Biblical Atonement and literally "thwarted in coming to the truth concerning Biblical atonement as taught by Moses and the prophets. The proposed explanations and interpretations of Sacrifice and of the Sacrificial System can be divided into three categories: symbolic, judicial, and rational.

## SYMBOLIC MEANING OF SACRIFICES

Philo devoted a treatise to the subject of the symbolic interpretation of sacrifices (De Victimis; see Spec. 1:112–256). He pointed out that only domesticated animals and the most gentle birds were suitable for sacrifice and that they had to be free of blemish. But the bird was not the real subject that needed to be free of "blemishes"; it was the person who brother the bird who had to free of sin and blemish. Not the bird, but rather the person bringing the sacrifice must be wholesome in body and soul and this Spiritual condition was "represented" in the being of the bird. The bird without blemish represented the Soul of the person bringing the sacrifice of the bird. The bird contributed nothing to the sacrifice, it was the condition of the Soul that presented itself before God in the offering of the bird solely as the symbolic representation of the Soul. Interesting to note the Soul was always represented in the ancient Egyptian religion as a bird since like the bird the Soul was to "fly to Heaven". This meant for the Jewish people that they had to approach the altar with their soul purged of its passions and viciousness if the sacrifice was to be acceptable by God otherwise it was not acceptable. The condition of the person before he brought the sacrifice was determined by his contrition over his sin, this confession of sin, his repentance of sin, and his restitution to those he has wronged by his sin that determined the actual Spiritual condition of his Soul when he brought his offering; an offering that was but a reflection of his hidden Soul which only God could see (Spec. 1:166/167, 257).

Take notice of the spiritual condition necessary BEFORE the sacrifice was to be presented at the altar. A person's soul had to be purged of sin "IF" the sacrifice was to be acceptable to God.

The reader needs to understand NOW that there were prior Spiritual conditions that needed to be met by

**the Soul of those who brought sacrifices before the sacrifice was to be brought to the altar.** Now lets pick up with Philo.

The wicked would be rejected, even if they offered hundreds of sacrifices (Spec. 1:271). The actual condition of their Soul in spite of the visible perfect and blemishes offering was the determining factor with God if the sacrifice would be accepted. Only God and the person brining the sacrifice knew the truth. The Rabbis stated that the sacrificial statutes indicated that God is with the persecuted. The ox is pursued by the lion, the goat by the leopard, and the lamb by the wolf. Therefore God commanded, ***"Do not offer those that persecute, but rather those that are persecuted"*** (Lev. R. 27:5). The requirement that fowl be offered with their feathers symbolized that a poor man was not to be despised. Therefore his offering was placed on the altar in its full adornment, despite the nauseating odor normally arising from the burning of feathers (Lev. R. 3:5). Salt, an indispensable ingredient of sacrifice, was symbolic of the moral effect of suffering, which purifies man and causes sins to be forgiven (Ber. 5a). Judah Halevi declared that the fire on the altar was kindled by the will of God as a sign that the people found favor in His sight and that He was accepting their hospitality and offerings (Kuzari 2:26). Samson Raphael Hirsch explained that the Pentateuch required the person to lay his hands upon the head of the sacrifice to indicate that the "hands" that have become morally weakened "support" themselves on the resolution of the future betterment that is expressed by the offering (his commentary to Lev. 1:4). David Hoffmann declared that sacrifices are symbols of man's gratitude to God and his dependence on Him, of the absolute devotion man owes to God, as well as of man's confidence in Him (Introd. to commentary on Lev. (Heb. ed.), 64–67).

## JUDICIAL MEANING OF SACRIFICES

**The juridical approach to understanding sacrifices is put forward by Ibn Ezra (commentary to Lev. 1:1) and to some extent by Nahmanides (commentary to Lev. 1:9). According to them, the sinner's life is forfeit to God, but by a gracious provision he is permitted to substitute a faultless victim. His guilt (not his sin) is transferred from himself to the offering by the symbolic act of placing his hands on the victim; this only transferred one's guilt and not his literal sin.**

The reader should understand RIGHT NOW that this is something new he has never heard in his Christian Church. **It was the guilt and not the sin that was transferred to the innocent animal.** This means that no sacrifice ever would or could carry the sins of another.

But when we get to the New Testament we hear a completely different understanding of the Sacrificial System which the Jewish people and their Rabbis have refuted now for over almost 2,000 years. It is stated in 1 Peter 2:24, ***"and He Himself bore our sins in His body on the cross,..."***. This simply is a complete misunderstanding of the Jewish Sacrificial System and the role and function of the representative animal. Never did the animal become the carrier of the sin of the sacrificer because the person brining the sin offering was, according to the Torah, to have previously repented of his sin before ever bringing a sacrifice to the Temple. Has the person obeyed the Word of God he would have previously confessed his sin, been remorseful over his sin, turned and repented from his sin, and done acts of righteousness and charity before ever bringing his sacrifice to the Temple. In so doing he would have stood before God at the altar in the Temple and been in a condition of "sinlessness"; there would have been no sin present in that person's life that any animal sacrifice could have ever carried or bore. **This shows us that such a statement in 1 Peter 2:24 is an utter falsehood and a complete purposeful misrepresentation of the Sacrificial System as well as how atonement was ever accomplished in the life of a person.**

**Answer for yourself:** What does this say about Jesus being another's sin offering and sacrifice? What does this knowledge of Biblical Judaism and how the Sacrificial System actually operated as well as the role and function of the sacrifice say about Jesus carrying the sins of another as some type of representative sacrifice?

According to the Laws of the Sacrificial System we see clearly that Jesus, a type and shadow of the sacrificial



offerings of the Sacrificial System, could not according to the Laws of the Sacrificial System ever carry the sins of another, let alone the world, as some type of atonement offering. Somebody has purposefully misstated the truth about the role of the sacrifice in the Sacrificial System and related it incorrectly to the death of Jesus. In so doing this errant writer, who surely is not the apostle Peter who, being Jewish, perfectly knew how the Sacrificial System operated, has purposefully clouded the issue of Biblical sacrifice in these New Testament texts. In so doing he has erroneously connected the death of Jesus as sort of an offering and sacrifice which is supposed to bear the sins of the world in his body but that again was never the role or intent of the sacrificial animal; the sacrificial animal was only a symbolic representative of the Soul of the sacrificer at the time he makes the sacrifice. **Here we have uncovered outright purposeful deception on the pages of the New Testament in order to make Jesus' death appear to be an atonement for sin.** Now back to Ibn Ezra.

Christian writers, when later considering the accounts of the Sacrificial System, observed and took note of the pouring out of the blood and the burning of the sacrifice. Failing to understand Lev. 17:11, where we previously saw according to Biblical Judaism and the teaching of the Rabbis that the "blood" was only a "symbol for the Soul", these Christian writers mistakenly believed that the "blood" was the active agent in the Sacrificial process and not the Soul of the sacrificer prior to brining the sacrificial animal. Lost completely to their awareness, either purposeful or unintentionally, is the symbolic representation of the sacrifice with the Soul of the person brining the sacrifice. Missing this most important dynamic of the Sacrificial System, we find many then erroneously interpreting the whole of the Sacrificial System and in so doing writing that "the person should acknowledge that were it not for divine grace he should be the victim, expiating his sin with his own blood and limbs". Many Christian exegetes adopted this explanations and on it built the whole theological foundation of their Church.

## RATIONAL MEANING OF SACRIFICES

Quite different is the rational view of sacrifice advocated by Maimonides. Maimonides held that the sacrificial service was not really of Jewish origin. Maimonides maintained: *"It was the universal custom among all peoples at the time of Moses to worship by means of sacrifices. Since the Israelites had been brought up in this atmosphere, God realized that they could not immediately completely abandon sacrifice. He therefore limited its application by confining it to one place in the world, with the ultimate intention of weaning them from the debased religious rituals of their idolatrous neighbors".*

**Answer for yourself:** Dear one, did you hear that? God was in time to wean His people from the pagan idolatrous forms of worship; some of which that contained animal sacrifices. It is these pagan sacrifices that had incorrectly influenced the people of Israel and God was intending over time to wean Israel away from blood sacrifices.

**Answer for yourself:** What should this say to us?

**This means that over time Israel will come to see that "atonement" was to be obtained ways other than with "blood". That is why we find in the Hebrew Scriptures many different ways other than "blood sacrifices" whereby man can make atonement for his sin.**

**Answer for yourself:** Can you now, having seen the symbolic interpretation of the Sacrificial System and the role of "blood" and the role of the "sacrificial animal", the judicial view of the Sacrificial System, and the rational view of the Sacrificial System, see also clearly that "blood" was never necessary to accomplish true atonement? Can you now see that "blood" was never required as a "active agent" in obtaining atonement but rather atonement was obtained by a living Soul that repents of its sin, confesses its sin, turns and repents from its sin, and active practices acts of righteousness and charity because of its sin? Can you see that such a repentant Soul then has the right to stand at the altar with God and by proxy lay itself on the altar with God in the form of the "blood" of the sacrificial animal (the blood of the animal is its Soul and it is this animal's Soul (its blood) which represents the Soul of the sacrificer placed on the altar with God)?

We should see clearly now that there will come a time in the life of Israel where they will no longer need to bring blood sacrifices but depend on other ways given by God to obtain atonement for their sin. This has happened even before the destruction of the Temple and has occurred now for the Jewish people who no longer have their Temple for almost 2,000 years. Biblical Judaism has known for over 3,000 years that it is not necessary to perform "blood sacrifices" to obtain atonement for sin since they have as well understood correctly that the "blood" served only a symbolic purpose in representing the Soul of the sacrificer at the time that he brought his sacrifice to the altar. It is we Christians who don't know this because most of us know not the slightest things about Judaism. **This needs to change if you ever hope of making sense out of the New Testament and discerning the "truth within it" from the "fiction and falsehoods within it" as well.**

The new service of "confined sacrifice" in one place in the world stressed the existence and unity of God, "without deterring or confusing the minds of the people by the abolition of the service to which they were accustomed and which alone was familiar to them." Maimonides cited the experience of Israel, led not by the shorter way, but by the circuitous route through the land of the Philistines (Ex. 13:17). Likewise, through a circuitous road, Israel was to be led gradually and slowly to a deeper perception of religion and divine worship (Guide, 3:32). He gives the added remarkable parallel that it would be equally incomprehensible for anyone in his generation to suggest that prayer could be offered in thought alone, without the recitation of words.

Abrabanel strengthened the arguments for Maimonides' viewpoint. He explained that only within this framework can it be understood why the Torah limited the Sacrificial Service to one locality while prayers may be recited in all places (Introd. to his commentary on Lev., 2d). Abrabanel cites a Midrash which stated that the Hebrews had become accustomed to sacrifices while in Egypt. To wean them from these Egyptian sacrifices and practices, God commanded, while accepting the sacrifices that had been practiced by His people as influenced by the Egyptian, they were to be offered in one central sanctuary and not in many as were done in ancient Egypt.

**The reader should understand that God was going to do a new thing.** God was to allow the continuation of these "prior sacrifices" but He will instill a new meaning to them that was to be unique to this new people of God who was separating from the ancient Egyptian peoples. This will be seen in the development of a unique personal relationship between the sacrificer and God Himself through the Sacrificial System. You will see how this works when we look deeper into the concept in Leviticus that *"the life is in the blood"*. **God is not concerned about blood, but the life...the soul contained within the blood!**

With the destruction of the Temple and the automatic cessation of the Sacrificial System, it was laid down that prayer took the place of the sacrifices because such ideas are also taught in the Old Testament. The Shaharit service was regarded as taking the place of the morning tamid and the Minhah service, the afternoon tamid. On all occasions when an additional offering was brought, the Musaf prayer was introduced (Ber. 4:1, 7; 26b). One of the rabbis later declared that prayer was even more efficacious than offerings (Ber. 32b). In the wake of the destruction of the Temple these added prayer services functioned as a form of atonement. The typical Christian response is that the Jewish people are without an atonement because they have lost their Temple and can no longer perform "blood sacrifices". Such statements are outright illiterate and betray the uneducated minds of those who speak such error. Such statement only betrays the lack of knowledge of the Hebrew Scriptures which teach several different ways commanded by God for mankind to obtain forgiveness of sin and personal atonement. Let us not forget what we saw earlier: namely, that **God was progressively weaning the Jewish people from animal sacrifices (the physical) with the intent of Spiritual sacrifices such as prayer, repentance, almsgiving, charity, etc.. This is the message of the Prophets!**

## THE SPIRITUAL DYNAMICS OF SACRIFICE THAT WE JUST DISCUSSED ...SEEN IN DETAIL

When the glory of the Lord had entered the tabernacle in a cloud, God revealed Himself to Moses from this place where He would put His Name, according to His promise in Ex. 25:22, in order to make known His will

through Moses to the people. The first of these revelations related to the sacrifices, in which the Israelites were to draw near (korban) to God, that they might become partakers of His grace.

The patriarchs, when sojourning in Canaan, had already worshipped the God who revealed Himself to them, with both **burnt offerings and slain offerings** (we saw this above in the form of "burnt offerings"). We already have seen that the Jewish people are told by their own Rabbis that they were allowed to continue the sacrifices of ancient Egypt do performed these sacrifices thousands of years before the Jewish people ever existed. Whether their descendants, the children of Israel, had offered sacrifices to the God of their Fathers during their stay in Egypt, we cannot tell as there is no Biblical allusion whatever to the subject in the short account of these 430 years. Yet we know from archeology that such was the case: Israel performed sacrifices along with the Egyptians during their stay in Egypt. What is certain is that they had not forgotten to regard the sacrifices as a leading part of the worship of God (**since sacrifice when properly understood is all about the Soul**), and were ready to follow Moses into the desert, to serve the God of their Fathers there by a solemn act of sacrificial worship (Ex. 5:1-3; 4:31; 8:4). Even after the Exodus from Egypt not only did **Jethro offer burnt offerings and slain offerings** to God in the camp of the Israelites, and prepare a sacrificial meal in which the elders of Israel took part along with Moses and Aaron (Ex. 18:12), but **young men offered burnt offerings and slain offerings** by the command of Moses at the conclusion of the covenant (Ex. 24:5). Consequently sacrificial laws of these chapters presuppose the presentation of **burnt offerings, meat-offerings, and slain offerings** as a custom well known to the people over a long period of time and a necessity demanded by their religious feelings. **Understand that sacrifices were not introduced among the Israelites for the first time by Moses by what he learned at Sinai, because animal sacrifices date from the earliest period of mankind. The ancients understood that "life (Soul) was in the blood" and that sacrifice was all about the Soul and its Spiritual condition before God.**

**Answer for yourself:** Are you curious why we have not found one "sin offering" yet and we are up to Moses in our time-line? Why not "sin offering" yet? Has man been out of relationship with God since he had no "sin offering"? No, we see repeatedly "burnt offerings", "peace offerings", and "thanksgiving offerings" being offered since the beginning of the Bible whereby man maintains his relationship with God. All of this mind you without a "blood sacrifice" or "sin offering". That should make you think and only reiterates what I have taught you here. We seen repeatedly that "blood" accomplishes nothing in the Sacrificial System; rather it is only symbolic of a person's Soul and its true relationship with God.

The subject of sacrificial laws in the book of Leviticus was not to enforce sacrificial worship upon the Israelites, nor to apply some sort of a theory concerning the Hebrew sacrifices, but simply to organize and **expand the already existing sacrificial worship of the Israelites they learned in Egypt into an institution in harmony with the covenant between the Lord and His Hebrew people, and in so doing adapt and promote the end for which it was established...communion and fellowship with God.** You need to fully understand what was just said. Read it again please.

But although sacrifice in general reaches up to the earliest times of man's history, and is met with in every nation, it was **NOT** enjoined upon the human race by any positive commandment of God, but sprang out of a religious necessity for fellowship with God. These sacrifices assumed very different forms in different tribes and nations, in consequence of their estrangement from God, and their growing loss of all true knowledge of Him. Their ideas of the Divine Being were regulated by the nature, object, and significance of the sacrifices they offered, and they were quite as subservient to the worship of idols as to that of the one true God.

**Interesting by its absence is any mention of SIN OFFERINGS, PRIESTHOOD, EXPIATION or FORGIVENESS in the PRE-Mosaic sacrifices of the Old Testament....in other words we cannot and do NOT find any mention of "sin offerings" or "priesthood" or "forgiveness offerings" or "expiation offerings" before the Golden Calf incident....more on that soon.**

## ***This is very important and you need to let this fact sink deeply into your Christian theology!***

Mankind knew what we as Christians don't today. God has always told man how he can become "acceptable to God" without blood sacrifices. Biblical Judaism has taught for more than 2,000 years that salvation or repentance from sin cannot be achieved through sacrifice on another's behalf because according to Deuteronomy 24:16: ***"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin."***

Instead of substitutionary atonement as taught in Roman Christianity the Hebrew Scriptures and their Egyptian counterparts have taught for several thousands of years that mankind should be focused during his life upon the requirements of personal repentance. According to Ezekiel 33:11 we see:

***Say unto them: As I live, saith the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?***

Again, according to Ezekiel 33:19 we see:

***And when the wicked turneth (repenteth) from his wickedness, and doeth that which is lawful and right, he shall live thereby.***

We find the same testimony in the writings of the prophet Jeremiah in chapter 36:3:

***It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return (repent) every man from his evil way, and I may forgive their iniquity and their sin.***

In addition, Judaism focuses on understanding how one may live a sacred life according to God's will in this world, rather than the hope of or methods for finding spiritual salvation in a future one. The Hebrew Scriptures teach that Israel, or the Jewish people, should view their divine obligation to be living as a "holy people" in full accordance with Divine will, as a "role model to the nations," and Judaism does not purport to offer the exclusive path to salvation or the "the one path to God." Accordingly, the implications of the Christian conception of Jesus and its imposed theological meaning to his death not only contradicts the very Hebrew texts themselves upon which Christianity is based but distorts terribly the dynamics of the Sacrificial System and its application to obtaining atonement of one's sin before God.

Man makes himself acceptable to God through faith, repentance, prayer, and acts of righteousness and charity. This being the truth of the whole of the Law, Prophets, and Writings of the Hebrew Scriptures, the same Scriptures that the Gospel of Matthew records that Jesus states that he came not to destroy, then we should begin to see why there are important reasons for the omission of "sin offerings" until 1,350 B.C.E. **These "sin offerings" were not needed for "forgiveness of sin" nor for "atonement of one's sin" before God; their role according to Biblical Judaism, when correctly understood, were purely symbolic of the person's Soul and its right standing before God.**

[Let us continue in the next article in this series.](#)

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## THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #3

We continue in this third article with our studies into Biblical atonement as well as any relationship it might have with the death of Jesus as depicted in the New Testament.

### **FORGIVENESS WAS NOT THE THEME OF SACRIFICES BEFORE MOSES AND THE GOLDEN CALF - RATHER SACRIFICES REPRESENTED THE SOUL'S FELLOWSHIP WITH GOD**

According to the Genesis account, before the Biblically depicted "fall of man" we find that mankind lived in blessed unity with God. This unity was destroyed by sin, and the fellowship between God and man was disturbed, **thought not entirely abolished**. In the punishment which God inflicted upon the sinners, He did not withdraw His mercy from men; and before driving them out of paradise, He gave them clothes to cover the nakedness of their shame, by which they had first of all become conscious of their sin. Even after the expulsion He still manifested Himself to them, so that they were **able once more** to draw near to Him and enter into fellowship with Him. **This fellowship (NOT forgiveness) they sought through the medium of sacrifices,** in which they gave a visible expression not only to their gratitude towards God for His blessing and His grace, but also to their supplication for the further **continuance of His divine favor**. It was in this sense that both Cain and Abel offered sacrifices [these were burnt offerings and NOT sin offerings...remember?], thought each not with the same motives or in the same state of heart and Soul toward God. **It is important to remember that in reality the offering that is brought to God is symbolic of the Soul so in reality it is the Soul that brings itself as "the sacrifice".** In this sense of fellowship and not forgiveness Noah also offered sacrifices [burnt offerings and NOT sin offerings...remember?].

After Noah's deliverance from the flood; something changed in the offering of sacrifices. Whereas the sons of Adam offered their sacrifices to God from the fruit of their labor, in the tilling of the ground and the keeping of sheep, Noah presented his burnt offering from animals like the clean cattle and birds that had been shut up with him in the ark (those animals would from that time forward would also be assigned to man as food...Gen. 9:3). Noah was probably led to make this selection by the command of God to take with him into the ark not one or more pairs, but 7 of every kind of clean beasts. Noah may have discerned in this an indication of the divine will, that the 7th animal of every description of clean beast and bird should be offered in sacrifice to the Lord, for His gracious protection from destruction by the flood. **Also notice the distinction of "clean and unclean" foods long before the Sinai experience.** Moses, in Leviticus revelation, also received a still further intimation as to the meaning of the animal sacrifices. We see this in a prohibition which God appended to the permission to make use of animals as well as green herbs for food: **"flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. 9:4-5).** **This prohibition to not eat blood is because the flesh still contained the blood as the animal's Soul (remember we saw that the Soul and the "Divine Life of the Soul" actually lives in the blood of the animal according to Leviticus 17:11?).** In this there was

already an intimation, **that in the bleeding sacrifice the Soul/life of the animal was given up to God with its blood.** Therefore, the animal's **blood served as the vehicle of the Soul.** Thus animal sacrifice and the offering of blood became the most fitting means of representing the **surrender of the human Soul to God.** **THIS IS VERY IMPORTANT TO GRASP!** You will quickly come to see over and over again that although we see the word "blood" used over and over again through our Bibles in reality the "blood" was only symbolic of the Soul and the "blood" actually accomplished nothing; rather it was a picture or image of the Soul of the person who brought the animal sacrifice to offer to God.

## **THE SOUL OF THE ANIMAL AS FOUND IN IT'S BLOOD REPRESENTED, WHEN PRESENTED ON THE ALTAR, THE SURRENDER OF THE HUMAN SOUL TO GOD**

It is not the "blood" on which we should focus but rather the "Soul" which is in the "blood". But when all we have ever heard our whole lives from the pulpits of our churches is about the "blood" or "blood of Jesus" we are ill equipped to understand that that this "blood" is but a symbol of the Soul and this "blood" is but the passive part of the Sacrificial System which only testified to the Soul's standing before God. **The Sacrificial System was an outward expression of an "internal condition" of the Soul of the person bringing the sacrifice.** The Sacrificial System only demonstrated the Soul's surrender to God. When the "blood" was placed upon the altar in reality it is the "life in the blood" which was placed on the altar. Thus, this "life" or this "Soul of the offerer of the sacrifice" was placed on the altar in lieu of the animal's Soul since he had laid hands upon the sacrificial animal and this sacrificial animal had become his proxy. **The "blood" of the animal containing its sinless Soul was to be a perfect representation of the current condition of the Soul of the sacrificer since it was given that the sacrificer had previously obeyed the Torah by turning from his sin, confessed his sin, prayed to God about his sin, and repented of his sin and done charitable and righteous deeds before bringing his "sin offering" to the place of sacrifice.** The sacrificer, having done these necessary Spiritual requirements commanded in the Torah, then the Soul of the animal was a perfect representation of the Soul of the person bringing his sacrifice to the altar. The animal was literally the extension of the person bringing the sacrifice. Often the sacrificial animal had been taken from the family's stock and the sacrificer had invested his very life and energy into this animal over its life. Thus, the animal had invested in its very being the very "life" and energy of the sacrificer. The bond between this animal and the sacrificer was there. So we see that when the blood of the animal was placed on the altar even more so it was if the very "life" and "Soul" of the sacrificer who had cared for, fed, and groomed this animal was placed on the altar instead.

God would not have a human being sacrifice his life and blood and place it upon the altar as a demonstration of "communion" and "fellowship" with God. Instead with Noah the animal became the symbol that God choose to express "fellowship" between God and mankind. **Beginning with Noah, the animal, instead of the fruits of the ground, was to become the extension of a person's life and his Soul.** The person bringing the animal had fed, groomed, and cared for the animal usually. It was part of his life and his life and his energy had been invested into the care of the animal. So when the "blood" of the animal was taken and offered upon the altar in reality it was the Soul of the animal that was offered, which again according to the Jewish understanding of the working of the Sacrificial System, "represented" the Soul of the person who had invested his life and energy upon the animal. Thus, we see ultimately it was the Soul of the person who brought the animal to the altar which was "symbolically" placed upon the altar in the blood of the animal. Understand the animal was innocent having never sinned. This "innocence" representative of the Soul of the animal was likewise to be pictured in the Spiritual condition of the Soul of the person bringing the sacrifice. **The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed to God about his sin, and made restitution to his fellowman in righteous and charitable deeds if needed BEFORE he ever brought the animal to the altar.** Then when the would be sacrificer had done these Spiritual necessities **PRIOR** to bringing the animal to the altar, then the person's Soul was **AT-THAT-**

**MOMENT** (atonement) in right standing with God and he was accepted in renewed communion with God. He was "one" with God. He had obtained atonement right then, long before the animal was ever brought to the altar. He had obtained right standing with God and acceptance long before the animal was ever taken from the flock. He was forgiven of his sin right then and his repentance, confession, prayer, and restitution had accomplished for him atonement **PRIOR** to the animal and its Soul in its blood was to be offered as his "representative". "At that moment" his Soul was again in right standing and relationship with God. In order to make such a declaration of forgiveness and right standing once again with God to his fellowman and to all, as well to God, then he would have to take an animal and it would be slain and its blood placed on the altar. In so doing, the animal was in its death a **CORRECT PICTURE** of the previous sinner; now being "dead to sin" and alive unto God this "blood/Soul" of the animal was a perfect image at that moment of the Spiritual state of the person {if he had previously before bringing the animal repented, confessed, prayed, made restitution if possible, given alms, etc.}. The animal's Soul (in the animal's blood) was on the altar which was but a symbol and image of the Soul/blood of the sacrificer who, in doing so, was making a testimony of his communion with God.

Besides this, if anyone wanted to eat meat, the animal's Soul had to be given back to God before the flesh could be consumed. So you see in the Sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

Now you know how the Sacrificial System worked in relationship to forgiveness of sin and obtaining atonement.

**Answer for yourself:** How are we to relate this to Jesus' death? Is it even possible according to the theology in the New Testament once knowing now the facts and truth of the Sacrificial System?

## HOW IS JESUS'S DEATH TO BE RELATED TO ALL THIS?

What I just described in the previous study of the Sacrificial System is an aspect of it that we must deal with in relationship with the New Testament theology and teaching concerning the death of Jesus. It appears that, according to the workings of the Sacrificial System, the whole idea of "substitutionary atonement", has hidden meanings and undertones, that impact severely any belief in the death of a substitutionary person for another. We must not get confused at what we learned so far in the above two articles; namely that the "scapegoat" carried only the "guilt" away from the sinner and not his "actual sins". Add to that the role of the "blood" being "passive" and it appears so far that any idea that another person paying the sin debt of another is totally foreign to the Biblical Sacrificial System. This means so far that there is no way the death of a person, let alone even the New Testament Jesus, has anything to do with one's personal sin and his need for personal atonement with God. Just the contrary is what we found, God holds each sinner personally responsible for his "own sin" and has instructed him not only in the Torah but through learned teachers and Prophets of His Word as to how he is to obtain his own personal atonement and acceptance with God. Added to that is the fact that there is no trace of a single "sin offering" throughout the whole of the Hebrew Scriptures until the incident of the Golden Calf which is only 1,350 years prior to the time of the New Testament age.

Up to now you never these few knew concerning the Sacrificial System in relationship to obtaining forgiveness and atonement. But our study is just beginning. There is much more to learn about the Sacrificial System and its possible application to the death of Jesus as we will see shortly. Once knowing these facts and Biblical Truth we will come to see over and over again that the meaning of Jesus' death as taught in the New Testament as being a final atoning sacrifice for the sins of the world seems very tenuous at best or outright incorrect.

Now our study continues. This symbolic representation of the Soul of the animal for the Soul of the sacrificer may possibly have been only dimly supposed by Noah and his sons; but it must have been clearly revealed to the patriarch Abraham when God demanded the sacrifice of his only son, with whom his whole heart was bound up. Notice in the Abraham account that as a proof of his obedience of faith, and after he had attested his faith in his readiness to offer this sacrifice, God supplied him with a ram to offer as a burnt-offering [burnt offerings and NOT sin offerings...remember?]. Again, we must not be confused here as many might become. The

"blood" of the animal was in all respects "symbolic" of the "blood or Soul" of the sacrificer. This we know without any doubt. So with Abraham and Isaac we are concerned only with a "burnt offering". A burnt offering is one that is consumed by fire, and regarded as ascending to God while being consumed. Part of every offering was burnt in the sacred fire, but this was wholly burnt, a "whole burnt offering." The burnt offering was the most frequent form of sacrifice, and apparently the only one mentioned in the book of Genesis. Such were the sacrifices offered by Abel (Gen. 4:3, 4, here called *minhah*; i.e., "a gift"), Noah (Gen. 8:20), Abraham (Gen. 22:2, 7, 8, 13), and by the Hebrews in Egypt (Ex. 10:25).

**Answer for yourself:** What was the purpose or intention accomplished in a "burnt offering"? These offerings signified the complete dedication of the offerers unto God.

Now this is critical. We have seen that at times the Jewish people were deprived of their Temple and no sacrifices could be brought. But we also saw when looking at the dynamics of the Sacrificial System that all of these Sacrifices were "symbolic" of the condition of the Soul, they were but "physical representations" of "Spiritual realities and conditions within the heart and Soul" of the one bringing the sacrifice. So in the absence of the Temple when no burnt offering could be brought a person could let his life become a "burnt offering" before God. Paul states this principle for us in Rom. 12:1:

*Rom 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye (you personally) present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (KJV)*

Here we see that the "transformation of your mind" accompanied by corresponding Spiritual actions and deeds in one's life commanded in the Torah can so transform a person that he and his life actually becomes a "living burnt offering" and a "living Sacrifice" before God. You may not know this but receiving these Spiritual Truths in these articles is a major step for you in this regard. When we are finished with this series in Biblical atonement you, the reader, will have seen for yourself that Rome so "radically reinterpreted" the Biblical Sacrificial System and applied such untruths to the death of Jesus that in spite of what they say in their "one book" there is no way that his death, or the death of any other, has any bearing whatsoever upon the your sins or the sins of other people. Biblical Judaism, to whom was given this Sacrificial System and not Rome, knows better than any how the Sacrificial System actually operated and has maintained there is no way the death of any, let alone Jesus, could atone for the sins of others. This truth has been maintained by Biblical Judaism now for over 2,000 years at the point of Roman swords and in droves they eagerly went to their deaths by the millions rather than accept such a lie about the Soul. This knowledge and Spiritual Truth will go along way in your life in helping you reevaluate the Divine Message of Biblical Judaism vs Roman theology and recovering the truth concerning the operation of the Sacrificial System will help restore to you the real way given by God for the path of the Soul in its efforts to obtain forgiveness and atonement for its sin through faith, repentance, prayer, charity and good deeds as the Torah has always maintained.

So we have so far learned that regardless of what we hear preached in our Church sermons relating the sacrifice of Isaac and how it foreshadowed the sacrifice of Jesus that in reality it was a "burnt offering" and not a "sin offering". Again, because of error instead of truth being taught from our pulpits I could no longer continue my Pastorate as my studies over the early years of my Pastorate began to open my eyes to the deception to which I had fallen since basically I only read for most of my life "one book", the Bible given me by Rome, a book that I was unqualified to interpret correctly since not being a Jew and not knowing the truth about Biblical Judaism. That will all change the first 5 years following Seminary. Using the skill I was given there I applied them daily to come to terms the many problems I saw concerning the "Jesus Story" while there.

**Answer for yourself:** So what does a "burnt offering" have in common with a "sin offering"? Other than they involved "fire" they are completely different and the Isaac story cannot truthfully be used to prefigure the death of Jesus. So now we move on.

We must not make the mistake of comparing apples with oranges here but we seem to always do it since we as



**Christians are terrible uneducated about the Hebrew Scriptures and the Divine Truths within them. Had we been Old Testament Christians first before we became New Testament Christians then we would never make such tragic theological blunders that we do when reading the New Testament. But not having this Old Testament knowledge we err greatly never knowing we are so far from Divine Truths that God intended that we learn that He must be crying over us now.**

**We often hear that Jesus is a type and shadow of the of prior Sacrificial System; a system that was replaced by the death of Jesus according to Rome and the writer of the Book of Hebrews. We hear that the Old Testament sin offering and sacrifices point forward to and are a type of the sacrifice of Jesus Christ (Heb. 9:10). We hear that that the scapegoat and purification rites of the Day of Atonement signify Christ's salvation wrought by suffering and death (Heb. 9:7-14). But all of this is not true to a person possessing the truth and knowledge necessary to understand the intricate dynamics of the operation of the Sacrificial System. If one only hears without understanding "blood this" and "blood that" in relationship to the New Testament texts, like the one below, he can easily be misled to a completely different understanding of the role of "blood" as operational in the Sacrificial System. And even worse he can be led to live a life where repentance and remorse of his sin is not important since he receives a "get out of jail free pass" or a "get out of hell free pass" with Rome's new "radical reinterpretation" of the Jewish Sacrificial System as well as Rome's reinterpretation of the Hebrew Scriptures and their tragic misrepresentation in our New Testaments.**

***Heb 9:12 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (KJV)***

**On the surface this sounds so wonderful; that is until you find out for yourself that blood sacrifices never operated in this fashion nor obtained redemption. It again, as we saw earlier, the Spiritual condition of the Soul long before the sacrifice that determined such redemption. This above statement and passage from Hebrews 9:12, made in a disputed book later incorporated into the New Testament 500 years after the time allotted for the death of Jesus, stands directly contradicted by the facts concerning how the Sacrificial System actually operated and functioned as we have been instructed above. This passage from Hebrews and many others like it in our official Roman "edited and altered collection of reinterpreted and invented Hebrew Scriptures" (like the one above) are absolutely worthless once the reader is equipped with the the truth and facts necessary to correctly understand the Hebrew Scriptures and the operation of the Sacrificial System. Being so equipped then he is in a position to read the New Testament intelligently and spot the "Roman fiction about the Jesus Story" from the "Divine truths that yet remain within it". Such a passage and many others like them that postulate forgiveness and atonement was attached to the death of Jesus as a historical sacrifice and sin offering is not possible in the Biblical Sacrificial System of Israel as well as never taught in the "unaltered" and "unforged" Hebrew Scriptures in the Jewish Tannah. We have to look at our corrupted Old Testament translation to find such "theology" cleverly woven among the Prophets. But all one has to do is buy two more "Bibles", a Hebrew/English one as well as a Greek/English one and compare "line upon line" and "precept upon precept" for himself by comparing the Scriptures in the Hebrew Bible with the corresponding ones in the later Greek translation and the even later English Old Testament translations found in our Roman Christian Bibles. If you do and use Bet Emet's articles as a "pathway" to Divine Truth then you will spot easily such glaring errors. That means dear one what we are reading in our current Christian Bibles, both Old Testament and New Testament is "often" simply not true when compare to the Jewish Bible, the Bible that Jesus would have used and recommended to all. The Hebrew Bible never says that the underpinnings of blood sacrifice, which happen to be remorse of one's sin, confession of one's sin, repentance from sin, prayers to God about one's sin, and one's subsequent acts of righteous deeds and acts of selfless charity and love toward others would ever be changed by the simple application of blood on the altar. Contained in the word "blood" which we read so often on the pages of our Bibles is our mistaken understanding about the Sacrificial System. To come to the truth needed about the Sacrificial System we have to understand even more about how it operated; this being necessary if we are to ever come to the truth about what lies behind the death of Jesus. Know this, that Rome spent 500 years eradicating this Jewish Biblical Truth and understanding of atonement from the minds of mankind and this void of truth concerning the dynamics of the Sacrificial System in Christianity continues today. We need to be "transformed by the renewing of our minds" from the erroneous Roman antisemitic theology of 1,800 years ago.**



God revealed to Abraham with the proposed sacrifice of Isaac, his only son, that *God did not require or accept human sacrifice from His worshipers, but rather the surrender of heart/Soul and the denial of the natural life, even though it should amount to a submission to death itself.*

**Answer for yourself:** The Hebrew Bible condemns human sacrifice. Many passages in the Hebrew Bible state that human sacrifice was a great abomination; these practices were associated with the worship of foreign gods, and were forbidden. Have you ever wondered or thought about why God would not allow or accept human sacrifice in the form of Isaac but was so readily predisposed to sacrifice supposedly His only begotten Son in Jesus? How can God chastise so severely the many pagan nations that offered human sacrifices to false gods in the Hebrew Scriptures when yet He does not follow his own Words in this regard with Jesus? What does God not practice what He preaches? What happened to the God who changes not? Is this again fictional creation of Scripture at the hands of Roman theological creationists in order to create a Replacement Religion to supersede and replace Judaism as a world religion that had invaded even Caesar's household? Is God schizophrenic?

The truth of the matter is that God never asked for nor required nor accepted human sacrifice. Rather, the act of surrender of the sacrificer's Soul to God was the intent of the whole of the Sacrificial System and this surrender of one's Soul was to be perfectly imaged in the animal's sacrifice; and only when presented with the Spiritual motivations of contrition, remorse, repentance, prayer, and righteous conduct and charity would the Sacrifice be a true representation of the current condition of the Soul of the sacrificer. Without this contrition, remorse, repentance, prayer, and righteous conduct and charity that was to occur prior to the sacrifice could the killing of the animal and the presentation of its blood and Soul on the altar be acceptable to God as a true representation of the Soul of the sacrificer. Now you know why God is upset in Isaiah, chapter one over the Sacrifices.

**Answer for yourself:** Can you guess why? Many were only concerned with the externalities of the sacrifice and paid little or any attention to contrition, remorse, repentance, prayer, and righteous conduct and charity. Thus the killing of the animals was meaningless and a gross misrepresentation of the Spiritual condition of the Soul of the sacrificer. These deaths of these innocent animals was a tragic waste of life and God rebukes them for it; not the Sacrificial System per se but the one who misused it and lied to God and their fellowman about the condition of their Soul.

## PURPOSE OF OFFERINGS

The word "korban" is commonly translated either "sacrifice" or "offering", but the truth is that the English language does not possess a word that accurately expresses the concept contained in the word. The word "sacrifice" implies that the person bringing it is required to deprive himself of something in order to satisfy someone else's need, but God finds no satisfaction in inflicting pain or deprivation upon His children. The word "offering" is closer to the mark but it too fails to convey the true meaning of a "korban". "Offering" implies that the Recipient of the gift must be appeased, that He requires a tribute that will somehow appease His wrath or make Him receptive to the entreaties of a supplicant, or that He has a need that can only be satisfied by someone other than Himself. As if God required our gifts! *"If you have acted righteously, what will you have given Him! (Job 35:7);* God does not become enriched by man's accomplishments.

The Hebrew word itself provides the answer. The root of the meaning is **"to come near."** Again the idea carries the concept of fellowship. The person bringing an offering does so in order to come closer to God, to elevate his level of Spirituality thereby approaching God in the Spirit.

Now remember the person brought the animal as a picture of himself in that through his repentance, confession, prayer, and restitution he was "coming near" to God and the sacrifice of the animal and the placing of the animal's Soul on the altar was a demonstration that he, the person bringing the sacrifice, had ALREADY "drawn near to God" and the Soul of the animals was a true picture of

**himself NOW since repenting previously before coming to the altar. The offering was a picture of that Spiritual fact and reality to all the world as well as for God to see Himself!**

When Adam was deposited in the Garden of Eden, his first responsibility was to work it and guard it (Gen. 2:15). That means that Adam was commanded to plant, work, cultivate; everything that was necessary to keep the Garden as a Paradise. Before Adam's sin, man had no need to be a peasant; everything grew for him at God's command, with no need for him to exert himself in any way. It was only after his sin that he was expelled from Eden and required to earn his bread through the sweat of his brow.

**Answer for yourself:** How then was he to work and guard Eden?

The Rabbis teach us that Adam "worked" through the **study of Torah and the performance of positive and negative commandments in the Word of God.** His livelihood would come in return for his obedience to God's will. God will always respond to man's righteousness by blessing his material effort.

**Adam's mission was to make himself an offering to God in his lifetime, by dedicating himself unreservedly to God.** On God's Throne of Glory, there is an image of a man (Ez. 1:10). Every human being has his own image above, his ideal Spiritual self, which represents his goal and his potential. Man's Soul is placed in an earthly body so that he can surmount the challenges of material life and raise himself up to his personal, heavenly self; to unite his earthly self with his higher self. Just as everyone has a body and a Soul, and his mission is to triumph in the eternal struggle of body versus Soul, so, too, many must struggle to live up to the summons of his higher self.

Man is religious yet he sins and defies the Creator and His Word which he says he believe in. He is kind and generous, yet he is sometimes mean and stingy. He is moral, but has lapses in conduct. Whatever man is, he is often inconsistent, and if he is honest with himself, he knows that he is far from living up to his inner image. He wants his body to come closer to his Soul; on a yet higher level, he should also want his Soul to live up to its counterpart on high.

Similarly, there is a Temple in Heaven that corresponds to the Temple on earth. Egypt taught as the cornerstone of their faith and religion that "So Above, So Below". The masters of Kabbalah teach that the good deeds of the people of God accumulate to build a Spiritual replica of that heavenly Temple, and when there are enough such good deeds, the heavenly Temple will come down to the Temple Mount, signaling the end of the exile and the beginning of the perfect world foretold by the prophets. This is similar to the striving of the individual Soul. **There is a higher ideal we must see to capture in our mundane lives.** Possibly it is best expressed by the Psalmist: *"the heavens are the Lord's, but the earth He has given to mankind"* (Psm. 115:16). The Heavens are already Heavenly; God does not need man to improve upon them. But He has given us the Earth that we might **make it Heavenly**, as well. **God gave mankind the Torah as instruction to bring Heaven to Earth through obedience of God's will as expressed in His living Word, the Torah.** This is best expressed through **acts of Loving Kindness (Gemilut Hasadim) and Repairing of the World (Tikkun Olam).** Adam, himself, was the offering, and for him to devote anything less than his maximum to God would have been to steal his Divinely conferred potential and misappropriate it for himself. The sin of eating from the Tree of Knowledge was such a misappropriation because he would be flouting the will of God. **The truest offering is when the owner brings "himself" to God, making himself and his desires subservient to the teachings and guidelines of the Torah.** The symbolism of the offerings is based on this concept; the animal is only secondary.

## REASONS FOR THE OFFERINGS

The function and purpose of the offerings are not concepts that man can grasp rationally. Especially in modern times when anything not measurable, observable, or replicable is questioned and denied, the idea of offerings is not an easy one to understand. It is necessary, therefore, to understand that offerings and sacrifices and their efficacy are manifestations of God's plan and wisdom. They are reality, even though we have never seen them

and have no personal experience through which to know their potency.

We cannot understand why the slaughter of a sanctified animal, the placing of its blood and the burning of its flesh on the Altar; why these acts should bring God's Presence down to earth (accomplish fellowship). Had the Jewish people been asked about the possibility of this happening before they had seen it, perhaps even they would have been skeptical. **But they saw it happen!** They saw the cloud of God's glory descend upon the Tent of Meeting. They saw a heavenly fire descend to their Altar and remain there for hundreds of years. They saw a Divine glow on Moses' face. To them, these were demonstrable, visible, tangible facts.

This is incomprehensible to our rational, scientific minds. But so was the splitting of the atom to rational minds a hundred years ago.

Various reasons for the offerings are given by classic commentators. The reason for the offerings is so profound that it is beyond human comprehension and the best efforts of the greatest of Jewish thinkers can yield only a drop in the ocean of God's intent. We must listen to this great wisdom if we are to come to terms with the death of Jesus as depicted in the New Testament.

## OFFERINGS AS A SUBSTITUTE FOR MAN...BUT WE ALREADY SAID THAT

The offerings were seen to elevate three parts of every human deed: **thought, speech, and action**. When a person sins and then brings an offering, all three of those elements are used to take the sinful use to which he had previously put them, and **transform** it into the instrument of doing God's will. The person bringing the offering performs the commandment of **leaning, by placing his hands on its head and leaning on it, thereby dedicating his strength and activity to God. He purifies his thought and intentions, by confessing his sin**, pronouncing the Spiritual goal that he hopes to attain, or uttering praises to God. As a further way of **purging his sinful thoughts, the innards of the animal**; representing the human organs that are the seat of desire and through, are **burned on God's Altar**. In the case of an elevation-offering, which is completely burned, the animal's feet symbolize the hands and feet with which man ran and acted to defy his Creator. **The animal's blood (containing its Soul), representing man's Soul, was placed on the Altar (notice it is the Soul that is placed upon the Altar; just not the blood).**

Let's look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the **life** [this is the subject of the sentence] **of the flesh is in the blood** [this is the object of the preposition of the sentence], and I have **given it [THE LIFE/SOUL]** to you upon the altar to make atonement for your souls; for it is **the blood [AGAIN THE "LIFE/SOUL" IS IN THE BLOOD REMEMBER?] that makes an atonement for the Soul**. Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"

**Answer for yourself:** Did you know that "blood" was not the subject of the sentence? Did you notice what was? Did you understand before now that it was the "life" or "Soul" that was placed on the altar that accomplished atonement and not the blood?

***In other words it is not the blood that atones, but***

***the “Soul” [LIFE] that atones..a life that repents, is remorseful, prays, confesses sin, makes restitution, gives alms, etc....!!!***

**Answer for yourself:** Are you aware that as a Christian your whole understanding of the Sacrificial System in the Bible is wrong because you have focused on “blood” for atonement instead of the “life” and the “Soul” in the blood which is the real atoning agent? Are you aware that as a Christian your whole understanding of the supposed atoning death of Jesus on the cross is incorrect and is contradicted by the whole of the Hebrew Scriptures, Biblical Judaism, the dynamic workings of the Sacrificial System, and the testimony of the Jewish people and their Rabbis over the last 2,000 years? But, who listens to them, right? We should! Only in restoring the Hebrew Roots of the early Christian Faith can we uncover and recognize the antisemitic lies of Rome in our Bibles today.

**BUT WHAT ABOUT ISAIAH 53....ISN'T IT ABOUT JESUS BEING OUR SACRIFICE?**

Well here I got news for you. Isaiah chapter 53 in the Hebrew Scriptures is not about Jesus. I know that is hard for you to listen to let alone swallow for now but we will examine this in detail later. For now know that Isaiah chapter 53 is not about what you think nor does it actually say what you think it does in the “unaltered Hebrew”. Again we can make any text say what we want if we want to change it and change it Rome did. The Hebrew Book of Isaiah, when compared with later Greek and English translations, is estimated to have at least 6,000 alterations. Again, what we are reading in our Christian Bibles is a very tragic purposeful mistranslation and misquotation and outright evil translation of the original Hebraic Book of Isaiah. The cover up by Rome is extensive and this was reiterated to me over and over again during the first 7 years after Seminary where I became a detective intent upon recovering the truth about my Christian Faith. This is why I spend so much time on the text. The Hebrew Bible of the first century which the Jewish people used and read did not read anything like our Christian Old Testament in hundreds of places. Isaiah is but one of many examples which have been later altered by Rome for “theological agendas”. Let me preface what comes next. The writer of Isaiah, chapters 40-66, uses both “singular” and “plural” pronouns interchangeably all the way through these 26 chapters in describing the corporate nation of Israel. Never does he refer to be a single person. Given this understanding now let us read what is below which is taken from the true Hebrew Massoretic text, called the Tanakh. Here is verse 10 of Isaiah 53:

Isa. 53:10 states “HaShem desired to oppress him and He afflicted him; if his Soul would acknowledge guilt...”

**WOW!**

**That sure is different from what your Christian KJV Bible says:**

Here is the KJV “translation” or should I say “free creationism” of Isaiah 53:10 as taken from the Jewish Bible and the Hebrew Scriptures:

**10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his Soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. (KJV)**

Again, pronouns like "his" and "him" refer to the corporate nation of Israel. Understanding this then we see that it is the Souls of the people who become an "offering" for their own sin. We will see this in great detail when we get to Isaiah 53.

*Simply said, this Christian translation has been "Jesusized" by having the word and concept of "guilt removed" from the verse, for in Christian "theology" Jesus can have no guilt if he is to be one's atonement and many try to make Jesus the subject of the passage and the singular pronoun used when the real uncorrupted Hebrew Scripture define the suffering servant as the corporate nation of Israel and not one individual*

This is Earth-shattering to the very foundation of Christianity and its atonement dogmas. We have been fed a pack of lies by Rome over 1,800 years ago and few know it today because they never read or compare the Bible that Jesus would have used with the one they do! This has tragic implication not only for your Soul but the whole of the Christian Faith as it now stands; a Replacement Religion without a true Covenant before God. Back to the subject at hand.

*In one of the greatest passages in the Bible, we are told by Isaiah the prophet that if the "Soul" of the "suffering servant" would acknowledge guilt...confess sin, pray, repent...*

**Answer for yourself:** If the passage is about Jesus, our supposed sacrifice, what kind of guilt does he have? What is his sin? Who atones for him?

**Answer for yourself:** What do you do when you acknowledge guilt?

You confess your sin, you pray, you repent and then your life becomes a living Sacrifice of obedience to the Torah which teaches the Soul of man how to live a life of good deeds and perform acts of righteous charity. Such is love, such is God. This is the subject of the verse. You literally turn around your "life". Your life changes direction; your mind is transformed as is your life from sin to righteousness. You no longer continue your sinister ways. Now you can see how such a life, after repentance and confession of sin, was understood, even as the Christian Bibles say: "Soul/life an offering for sin"! One's life, when turned to God and away from sin, was the atonement that Leviticus 17 speaks about. Jesus has nothing to do with this now would he; he says he came NOT to do away with the Law and this refers to the Law of the Sacrifice which make up 2/3 of the whole of the Old Testament! Think!

**Answer for yourself:** Could we have missed this Divine Truth and understanding when looking at the death of Jesus being previously conditioned since childhood to think that "blood atones" when we now have learned that it actually does not and is only a "passive" agent in the Sacrificial System?

While this procedure (placing the animal's Soul on the alter in substitute for your Soul by placing the animal's blood on the altar instead of your blood) is being accomplished with one's offering, the sacrificer meditates upon his sin, for the offering service teaches him graphically that he has sinned against God with body and Soul. He contemplates that justice would have dictated that his human body would have been required by God to be burned on the altar as a penalty for his sin but instead God allowed the animal's body to suffice since the sacrificer was expected by God to have repented of his sin previously before bringing his animal to the altar. Instead, by proxy, and since the sacrificer had expressed remorse for his sin, repented, prayed and accomplished good deeds and acts of charity then his body was not required by God as a penalty for his sin. Now God desired his Soul and through the animals sacrifice then the animal's blood and his Soul could be



placed on the altar in communion with God and in so doing represent to God the Soul of the person bringing his offering in repentance to God. Now the person's **Soul** (his life in his blood according to Lev. 17:11) would now be required and accepted by God through the symbolic representation of the animal's blood being placed upon the altar. It is only God's graciousness that permits the animal to become the substitute for the repentant sinner. But since having previously repented, previously confessed his sin, previously been broken over his sin, and previously having prayed and done acts of righteous deeds and loving kindness his death and the destruction of his body on the altar before God is no longer required; now his Soul is welcomed on the altar with God and is placed there in proxy through the "blood/Soul" of the animal. This is how the Sacrificial System worked; this is the knowledge that all Christians need to know in light of the later theology that developed around the death of Jesus as the atonement of the sins of the world. This knowledge and proper understanding of the Sacrificial System topples the Roman atonement dogma they created around Jesus.

Then, parts of the offering are given to the Kohanim (priests/teachers), so that those who dedicate their lives to study and teaching of the Torah are sustained through sacrifice and so that the people will pray for those who bring them the truths of God's Word. It is an act of supreme graciousness that God is prepared to accept an offering from us instead of punishing us directly for our misdeeds. **This is why the offerings are described throughout Leviticus as a "satisfying aroma to God", because God is pleased when His children, His Souls, repent and seek to change their lives for the better and imitate God their Father! A son should be like his Father.**

**When one brings an offering with such noble thoughts he has truly made *himself* an offering and a "Living Sacrifice".** But sin offerings do not have to be always bloody. The Sages of Israel have said of one who brings a humble "meal-offering", it is as if he had offered his own life upon the altar. This is the same thing that occurs with the blood sin offering. We will get to these deeper truths soon as our study advances. The person bringing his meal-offering likewise raised his mundane desires and makes his Soul likewise worthy of being placed on the heavenly altar.

**[More to follow as we look deeper into the Sacrificial System.](#)** Shalom.

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# THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #4

## WHAT PICTURES CAN WE NOW SEE MORE CLEARLY AS CONTAINED IN THE SACRIFICIAL SYSTEM OF ISRAEL?

Let us not forget what we just have learned. It was the Soul of the animal as found in it's blood, which when presented and placed on the altar in the Sacrificial System as a sacrifice to God which was at the same time a true picture of the Spiritual condition of the sacrificier's Soul which had previously repented, shown remorse over his sin, confessed his sin, prayed to God about his sin, and performed deeds of almsgiving and other righteous deeds which was only then accepted by God as an atonement for sin according to the Hebrew Scriptures and as attested to over for over 3,000 years of Jewish history. Such a procedure of repentance, remorse over sin, prayer, and subsequent righteous deeds as commanded in the Torah was the only way for atonement for sin. Such actions by the sinner was understood by God as the surrender of that person's Soul toward Him. When accomplished by the sinner then his Soul was accepted by God as an atonement for his own sin and then and only then could he rightfully make a declaration through the Sacrificial System that his Soul was in "right standing" with God and this was done by bringing the "blood/Soul" of the animal and placing it upon the altar as a substitutionary representation of the condition of the Soul of the sinner having obeyed the conditions in the Torah concerning obtaining atonement for the sin of his Soul. This is key to the Sacrificial System and the role of "blood" within it which escapes a traditional Christian when reading the Bible. Seeing the numerous times that "blood" is mentioned in both the Old and New Testament often leads us astray from the true function and role of "blood" in the Sacrificial System without the above understanding. Coupled with this is the life-time of hearing sermons in our Churches which totally misrepresents the role of "blood" in the Jewish Sacrificial System and one can see for himself how we come away from such instruction with a completely erroneous understanding and interpretation of the role of "blood"; especially as it relates to the death of Jesus which we are consistently told is the "only" atonement for our sin and our faith and trust in his death is our only way to Heaven. Funny, that the Jewish people and the Rabbis, to whom this Sacrificial System was given in the first place and operated by them for thousands of years, refuse to accept and believe such a teaching about their own Sacrificial System. It should appear to you that if anyone is qualified to both understand and teach about the Sacrificial System correctly then it is the Jewish People and their Rabbis and scholars and not Roman Catholic Monks which created this "Jesus theology" in the first place.

As we have seen it is not the "blood" but the "Soul" in the blood which demonstrates its surrender to God. Later when the blood of the animal is placed on the altar following the hands of the sacrificer being laid upon the animal brought to be sacrificed that actually it is the "blood" or the "Soul of the offerer of sacrifice" which is representatively placed on the altar in lieu of the animal which served only as a substitute for the person who brought the animal to the altar. The animal was literally the extension of the person life who was bringing the sacrifice. God would not have a human sacrifice his life and blood and place it upon the altar as a demonstration of "communion" and "fellowship" with God; God does not desire the death of His children. Instead the animal was the extension of the person's life and in such a way the person's actual "life" and Soul was placed on the altar through the animal's blood. The person bringing the animal had fed, groomed, and

cared for the animal usually most of the animal's life. Literally, the animal was part of his life and his life's energy had been invested into the care of the animal. So when the "Soul" of the animal was taken and offered upon the altar in the release and placing of the animal's blood on the altar, then the person by proxy was represented on the altar in communion with God, not the animal. Understand the animal was innocent having never sinned and it served as perfect picture of the present condition of the Soul of the sacrificer who had repented of his sin prior to coming to the Tabernacle or the Temple. This Sacrificial procedure was supposed to be a picture of the Spiritual position of the person bringing the sacrifice. The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed, and made restitution to his fellowman if needed BEFORE he ever brought the animal to the altar. Then when he had done these spiritual necessities as commanded and taught in the Torah PRIOR to bringing the animal to the altar, then the person's Soul was AT-THAT-MOMENT (atonement) right with God. He stood before God, priesthood, and mankind forgiven and his prior repentance, confession, prayer, and restitution had accomplished for him atonement PRIOR to the animal being offered. "At that moment" his Soul was again in right standing and relationship with God and this mind you was long before he cut the animal from his flock and brought it to the altar for sacrifice. In order to make such a declaration to the the right standing and relationship of his life and Soul to the world and his fellowman, as well as to God, then he was required by the Law of Moses to take an animal and have it slain and its blood placed on the altar which as we have seen was to be true and honest expression of his Soul before God. In so doing, the animal blood and Soul was at that time an ACCURATE PICTURE of the Spiritual state of the person making the sacrifice. The animal's Soul (in his blood) was placed on the altar in communion with God and was AT-THAT-MOMENT a true picture of the sacrificer's Soul and its communion with God. Besides this, if anyone wanted to eat meat, the animal's Soul had to be given back to God before the flesh could be consumed. So you see in the Sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

When, when making sacrifice properly, the sacrificer knew that he had attained something special with God. Christian teaching today is completely devoid of this knowledge and I thank God over the years in my studies that He allowed me to find and recover this most needed part of instruction. This knowledge, when properly understood, will go a long way in helping the Christian separate error from truth as he hears taught in his churches.

## UNION WITH GOD AND FELLOWSHIP WITH GOD WAS THE RESULT OF THE SACRIFICIAL SYSTEM

**Answer for yourself:** Are you aware that whenever the Torah commands that offerings be brought that these commandments use only God's Four-letter Name (yod-hey-vah-hey); the "Tetragrammaton" (I AM)?

YHWH is the distinctive personal name of the God of Israel. Of all the names of God, the name of God, YHWH, is the one which occurs most frequently in the Hebrew Bible. This Tetragrammaton appears 6,823 times in the Hebrew Scriptures according to the Jewish Encyclopedia. If other names were used, some might err, thinking that there are many Gods or forces, one demanding this offering and another demanding some other offering. Such is not the case, only YHWH demanded sacrifices. Since the Name *Elohim* (the plural name for God meaning "gods") represents God as the One Who controls nature, that Name might be taken to imply that there is an angel or a power who has dominion over a particular land or aspect of existence, and that that power requires the offering. Such is not the case, the Godhead is not referred to as requiring these sacrifices but only YHWH. This is His Name as the God of Mercy. No one should think that God requires offerings to feed or appease Himself. The Eternal One has no needs that man can satisfy for everything is His and nothing is beyond His power!

**Answer for yourself:** What then is the purpose of the offerings?

There are in fact 5 different types of animal sacrifice that regularly took place in Israelite religion

- Olah (Burnt Offering) - General offering to entreat favor from Yahweh / cleansing.
- Minkhah (Grain Offering) - Sacrifice of thanksgiving. The "poor man's" sacrifice.
- Shelammim (Peace or Fellowship Offering) - Thanksgiving / to complete a vow.
- Khattat (Purification or Sin Offering)- Offered to Yahweh to cleanse the temple sanctuary of the people's accumulated sin.
- Asham (Reparation or Guilt Offering) - Restitution for stolen goods, restitution for tithes not paid.

**Answer for yourself:** What should this teach us?

Simply that it was not only animal sacrifice which was offered, but other crops and fowl were acceptable as sacrifices. Only needs to see Micah 6 for an example of how God does not glory in sacrifices but in the heart (Soul) of the believer. You should be seeing by now that these offerings provided man an opportunity to unite himself to God to whatever extent it is possible for mortal man to do so through repentance, confession, and restitution. This union with God was accomplished by these offerings which only pictured the condition of the Soul of the person bringing them. Only one of these "relationship" offerings was a sin offering. This should teach us that besides the sin offering that mankind was given other ways to approach and become acceptable to God.

Similarly, there is a humanly created fire below on the altar and there is the Heavenly fire from above, which God has placed upon Israel's altar. Both of these flames are fed by the offerings of the Jewish people, symbolizing the union of man's Spiritual aspirations with God's goals for him. Thus the offerings provide Israel a means for Spiritual elevation ["korban" or mankind drawing closer to God].

## THE SACRIFICER HAD AN ACCURATE UNDERSTANDING OF HIMSELF BEFORE GOD....ACKNOWLEDGING "ONE'S OWN" NOTHINGNESS

All creatures emanate from God and have no independent existence on their own. Man has freedom of choice and his intellect puts great achievements within his reach, but all of this is possible only because God gives him the power to do so. Man could not function or even exist without God. The goal of creation is for man to acknowledge this basic fact; to recognize and proclaim that everything exists because of God and nothing can survive without Him. There are many ways for God's glory to be revealed and recognized. The highest recognition of all is for man to know The Oneness of God, meaning that there is nothing aside from Him. He achieves his ultimate greatness when he recognizes that *"there is none beside Him" (Deut. 4:35)*. An offering is a demonstration of this concept. It says that its owner is surrendering his possessions to their Source (God). Theoretically, one might expect him to be ready to give even his very life in acknowledgment of God's sovereignty, but that is not God's will that man dies but that he lives. God wants man to live, to grow, to thrive, to serve; and God ordains the offerings as man's way to recognize His Oneness throughout man's life. Thus, by offering his possessions [as seen in the personal animal presented to God in sacrifice, which was usually owned by the person bringing the sacrifice], one symbolizes that he has no existence but for God's will.

## UNITING BODY AND SOUL...BEING ONE WITH GOD

The efficacy of offerings in obtaining God's favor is comparable to the way food makes it possible for the Soul to maintain its attachment to the body. Material food cannot provide nourishment to the Soul, which is not a physical entity. It is physical nourishment of the body that enables the animal body to remain healthy enough to play host to the Soul. Likewise, the "food of the Altar's fire" somehow effects the process that enables the Shechinah to remain among the people of God and Israel in the Hebrew Scriptures which was a necessity for them being the *"light unto the world"*.

The food of the Soul is not measured in calories, vitamins, and minerals. Only intellectual and Spiritual pursuits

can nourish the Soul. Torah study, prayer, even meals in celebration of such events as Sabbath and the Biblical Feasts and Festivals all have a sacred content that is capable of nourishing the Soul. Only in this sense do the Sacrificial offerings constitute food for God. Man's dedication to God and His commandments provides the nourishment that enables the Shechinah to attach itself to human beings and their handiwork. We think of food in terms of nutritive value, but that is not what sustains life. Man does not live merely because of the bread (material component). He lives through the bread's Spiritual component; *what emanates from the mouth of God*. This is what holds together body and Soul and what holds together Godliness and Israel through the agency of the offerings, again but a picture of their Souls. This is why the animal had to be presented and offered to God in a Spiritual way when it was killed and not slaughtered behind a person's house. This is why the animal had to be presented first to God and later given to the Priesthood before the sacrificer could take parts of the meat home to his family. Something Spiritual occurred here which we lack understanding as Christians. This personation of the animal to God first before man could eat the meat was God's way of imparting Spiritual nutrition to our Souls; a process which we miss totally today when buying our meats at the deli or the supermarket as it exists today. We have lost a lot.

## PUTTING IT ALL TOGETHER

Having now come to the understanding that it was a life lived above sin that was so pleasing to God that He accepted such a life as an offering and atonement for one's sin, it should behoove you to begin to rethink what you believe about atonement as a Christian. If you were to do some comparative religious study you will see the preponderance of evidence of how foreign Roman concepts of salvation are woven into Pauline theology throughout your New Testament. Without the truth of the Hebrew Scriptures and the Sacrificial System and accompanying personal knowledge of the Hebrew Scriptures as compared to their later changes in the Greek and later English versions of your Bible you will never notice these by yourself. Serious study is required to open your Soul and Mind to these alterations of the Scriptures in our Bibles and their reflective altered religious dogmas. I have only now begun to show you the truth behind the Biblical teachings of atonement and have not mentioned once the Romanized Paul's theology which we often find in the New Testament. [The reason I have not is that nowhere in the Jewish Masoretic Palestinian text are such Pauline concepts of atonement found. Only when you read the fraudulent and mistranslated Greek Scriptures, which the Rabbis did not translate beyond the first 5 books of the Old Testament, do you begin to find such falsified ideas of atonement surfacing in the text](http://historyofformationofnewtestament.netfirms.com) <http://historyofformationofnewtestament.netfirms.com>.

But hear now that such concepts concerning atonement as well as many other altered religious dogmas as they exist in our Christian Bibles today cannot be found anywhere in the Hebrew and Jewish Scriptures before they were later "mistranslated on purpose" in the production of Greek, Latin, and later English translations. Somebody "fixed" the Greek translation to read differently and others after them did the same to the Latin and Greek versions. [And sadly for you, these altered and paganized Greek, Latin, and English mistranslations became the foundation for your Christian Old Testament. To make matters worse, your New Testament quotes from the fraudulent Old Testament in hundreds of "key" theological places \(http://www.faithofyeshua.faithweb.com\). Unknowingly for you, over and over as you read your Christian Bible you only reinforce and rehearse error and Spiritual untruths!](http://www.faithofyeshua.faithweb.com) You need to know this in order to begin to verify what I say to yourself for only through your personal study will you see these things for yourself as I and so many others have.

**Answer for yourself:** What happened to the Divine Truths handed down since the beginning of time, as far back as ancient Egypt and which were later entrusted to the Israel and the Jewish people by Moses and others between the 2nd through the 5th century when they fell into the hands of Rome? What happened to these Sacred Scriptures and texts at the hands of Rome? Who changed these Eternal Divine Truths about the Soul and gave the world a replacement religion completely devoid of its Egyptian, Hebrew and Jewish roots? Who knows this history and sad tale? Who knows of this tragic purposeful misrepresentation of the Hebrew Faith and Scriptures as they now stand so badly corrupted in our Greek and English Bibles? Who is to blame and what can we do about it? Well, for starters we can learn the "truth" before it was changed by Rome. That is a



great place to start and then it is simple from there to make your own "A" and "B" comparisons of what the Scriptures once said and how they were altered later by Rome. Then you can see this for yourself and how the dogmas that come from them were altered almost beyond recognition as we received them in our Bibles today.

The Jews have always known what I am sharing with you in this article; it is Rome who did want to receive a religion that focuses upon the Soul, military might and world domination was they plan. Through their invincible army, fear, and ignorance they accomplished their goal and left 18 million bodies in their wake. It is time someone told you the truth! **The righteous Jews know of this alteration in Biblical atonement as it stands in the Greek and later Christian Bibles and have known this since 200 B.C. when the Greek translation was understood by them to be a tragic corruption of the Hebrew Scriptures and its message. History records 3 attempts of the Jews to correct such a forged Greek translation but sadly their efforts were not enough to overtake and thwart the popularity of the already translated LXX (Septuagint) as it had spread into the non-Jewish speaking world. It was all downhill from there.**

Back to our point, regardless of what the later Greek and English mistranslations of them say as well as their tragic quotations in the New Testament as surrounding the death and supposed atonement of this Jesus, understand right now that as taught the animal's Soul represented the Soul of one making the sacrifice, and we, as non-Jews, today are beneficiaries of this Divine Truth only if we know of it. But in this lesson we must no longer overlook the importance of a life lived above sin which procures one's redemption and not the inert and passive blood of the animal or even the "passive" blood of a supposed Jesus who shed his blood. The "blood" in Sacrifices "never atoned" for anything! **Lives lived honoring God through faith, repentance and obedience atoned for sin and always will. Your Covenant requires it!** Such is the message of Bet Emet Ministries as we are called to live like Jesus, the example for all, and not just "believe in Jesus" or "believe the created theology around his person" which was later created by Rome. It has been my experience as a Pastor over the years to encounter multitudes of Christians who trust in Christ's blood instead of understanding the importance of the example of this life shared with us in the New Testament. In our "Jesus Story", we find the life of Jesus, a true symbol of the perfected Soul, exemplified for us as how our Soul is to live in obedience to God. Our "Jesus Story" is the "pattern" for all Souls. If we choose to be a "follower" of this "way" then we are told certainly by both the Hebrew Scriptures let alone the New Testament that all will be well with our Soul, that our Soul will be our atonement for any sin. Our Soul will be our **OWN atonement. We must walk out our salvation with fear and trembling, but we are as well are co-laborers with God in our own salvation through faith, repentance, and obedience.** Such a mistaken understanding of our redemption as depicted in the typical Roman "Jesus Story" has robbed us of the truth about true Biblical atonement. We fall into this deception since we were never taught the truth about the Sacrificial System and atonement from a Hebraic perspective. **This has caused multitudes of Christians to focus upon the "blood of Jesus" as a way to escape the penalty of our sin instead of focusing of the miraculousness of a life lived above sin!**

**Answer for yourself:** Which of the two above scenarios reflects your love for God, getting out of "hell" free or "living a life reflective of your true Being, a child of God that images his Father"? If God so loves us does it not stand to reason that he desires we love him in return and obey him or just "escape Him"?

Such a false sense of security in "blood" instead of "lives lived holy before God and mankind" unconsciously robs us of the Divine Truth of the Hebrew Scriptures and causes the believer to not regard sin with revulsion, loathing, and repulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin lies at the door.

***The bottom line for all Christians to understand is that we have heard way too much preached about Jesus and Roman "replacement theology" attached to this example and far too little time has been devoted to serious study from the texts of the Hebrew Scriptures which tell us exactly and accurately who "the Christ/Messiah" of Judaism really is and as well his true message and mission to the world. If we had studied the original sources available to us, we would not be so mixed up Roman theology***

*in Christianity today which boasts over 2000 different denominations all maintaining they have the truth about Jesus while at the same time producing the fruth that has made America the most violent and crime ridden nation in the world.*

**SOMETHING IS WRONG WITH THE MESSAGE OF THE CHRISTIAN CHURCH...LOOK AT THE FRUIT OF THIS MESSAGE IN OUR COUNTRY WITH A CHURCH ON EVERY CORNER AND TELEVISIONS FILLED WITH THE CHRISTIAN MESSAGE OF GRACE WITHOUT ACCOUNTABILITY FOR ONE'S OWN SIN! JUST LOOK OUT YOUR DOOR AND ASK IF THAT IS THE BEST THE HOLY SPIRIT CAN DO????????**

I don't plan to get into why the Christian message at this time is wrong in so many areas but suffice to say that the Christian message is corrupted today to Rome's efforts to replace a Hebrew centric Faith with one of its own making. We see this repeatedly over and over again in comparison of the texts in "key" theological places in our Old and New Testaments. We will example these in detail when we get there in our studies so please be patient. There is only so much we can tackle competently at a time. Let it suffice to say as shown beyond question on many of our other sites that we are in this sad state today because instead of being a true follower of Jesus, his example and message that emanated from within the Jewish faith we are camped at the feet of pagan Rome and the Romanized Paul's antinomianism (anti-Law bias). May God forgive our laziness of letting others tell us what to believe instead of us studying to show ourselves approved unto God. I just showed you part of the problem and this is your beginning of deliverance from a Replacement Religion. Implicitly we are led to not revere the Laws and Commandments of God because of the solar teaching that "Jesus died for me" and my "get out of hell free card" saves me. This comes straight out of Rome's literalized Sun worship as you have seen on this site and others. As a Pastor for 8 years I saw such falsehoods and false securities because of "Jesus blood" lived out in the lives of the congregation year after year; the shocking details I cannot share. But when you teach such a pernicious dogma to 2.5 billion people, the there is no personal accountability for sin or that the incarnational purpose is not to evolve into the "fullness and stature of Christ" then mankind loses sight of his Spiritual purpose on this planet and his conduct deteriorates into all different types of debauchery, even in the church where there is no sin too shameful to be names among the parishoners.

When and where there is no Law, no Commandments, no requirements, no accountability, no personal responsibility for one's sin, and no repentance, and only a "false teaching on trusting the blood of Jesus", "blood" again which we have learned has nothing to do with atonement in the first place and was only served a "passive role" in the Sacrificial System, then there is no righteous fruit and we have our newspapers and televisions filled with horror story after horror story and criminal actions done by our predominantly Christian nation. In America, the crime clock continues to click: one murder every 22 minutes, one rape every 5 minutes, one robbery every 49 seconds, and one burglary every 10 seconds. And the cost of crime continues to mount: \$78 billion for the criminal justice system, \$64 billion for private protection, \$202 billion in loss of life and work, \$120 billion in crimes against business, \$60 billion in stolen goods and fraud, \$40 billion from drug abuse, and \$110 billion from drunk driving. When you add up all the costs, crime costs Americans a stunning \$675 billion each year. And sadly too few can count on their lives being a sufficient atonement for their sin because they have been taught a pagan "literalized and historized" Sun-godman story which Judaism and every nation that has graced this planet before denies, and in doing so we have laid for us the foundation for a religion that allows its followers to get away with anything. Emotionalism is a sorry substitute for Divine Truth and true knowledge.

**Answer for yourself:** For after all, if I am saved by the blood of Jesus, what need do I have to live like Jesus in

**the first place and obey the commandments of God? How much of this "get out of hell free" theology has caused us to not strive for our Soul's perfection?**

**Answer for yourself:** If saved by the blood of another, what does a little sin mean...what can it hurt? How large should I draw the "gray area" of my life?

**Answer for yourself:** Are you beginning to see the effects from the tragic erroneous theology concerning atonement as taught by Christianity and related thinking involved in focusing upon the blood of Jesus instead of the life of Jesus lived above sin as my example? Now look out your window to the world and see what the fruit of 1700 years of erroneous teaching has grown! America has 12% of the world's population and over 25% of the world's incarcerated behind bars. Think on that as ask your Pastor is this "get out of hell free" theology and if he thinks it works. Ask him if this was God's best idea or maybe if the Jewish people were right all along. You can lay this blame on the mess we have in America and large part of the world at the feet of Christianity and their adulterated Bible in which Rome changed the salvation message of God for His Souls incarnated on Earth. We have much to yet learn so hang on.

**THINK!**

[Let us continue our study in the next article in this series.](#)

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# THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #5

## LOOKING AT PAUL'S THEOLOGY....WHAT IS TRUTH?

**We must not forget what we just learned in prior articles concerning the Sacrificial System.** As the reader and "truth-seeker" you must understand that what you learned in these earlier articles is the "theology of sacrifice" that accurately represents the dynamics of the Jewish Sacrificial System and any "sacrifice" must fit this mode of understanding, whether it be of an animal or a supposed sacrifice of the New Testament Jesus. This means when viewing the death of Jesus one must be equipped with this accurate understanding of how the Sacrificial System worked before trying to evaluate any meanings that might be attached to the death of Jesus. But this is often not enough information to make a difference in the religious belief system of a Christian owing to the fact of a life-long indoctrination that the New Testament Jesus is the only sacrifice for sin that God accepts and rejecting it means sure damnation according to the New Testament given us by Rome. Enlightening is the fact that this current New Testament which we have today is not truly the First New Testament, because history and facts reveal that Rome will take the First New Testament of Marcion in 150 A.D. and "edit, alter, and mutate" it almost beyond belief and come out with their "Second Edition" in 180 A.D. with Irenaeus.

**Answer for yourself:** Many changes were incorporated when this was done needless to say. Are you aware of one of the biggest changes that we find in this Roman Second Edition of the First Gnostic New Testament?

We now find in this Roman Second Edition of the prior Gnostic New Testament the "sacrificial death of a literal and historical Jesus" for the sins of the world when in fact it was TOTALLY absent from the First Gnostic New Testament which provided them the outlive for their creative and inventive theology. Even more alarming is the fact that the whole of the First Gnostic New Testament NEVER taught, as NEITHER did the ancients as far back as ancient Egypt, that the Krst/Karest/Christ was a "historical or literal" person. Inherent in all of these ancient Sacred Wisdoms of these aged nations prior to Rome in the 2nd century was the FACT that "the Krst/Karest/Christ" was always understood as a Divine Living Spirit-Entity which "fell along with the Soul" into material and animal existence. This "incarnation of the Krst/Karest/Christ" into mankind was likened to "death" by the ancient. In fact we have tons of examples where this "incarnation of Christ within humanity" is described as the "death of Krst/Karest/Christ" or as the "death of this Heavenly Divine Mind" which "fell" into material existence in order to "seek and save the Soul" which also "fell" into "matter" and "material existence". This Spiritual Concept of the "death of Krst" for thousands and thousands of years were NEVER never literal UNLESS it was understood to have happened to every human being ever born. This "death of Krst/Karest/Christ" was NEVER limited to but one but one person to the exclusion of others. This alteration by Rome of the Divine Sacred Wisdom is the most deceptive alteration of the Divine Truth imaginable to the minds of mankind. In so doing Rome "radically misrepresented" the Jewish Sacrificial System and applied such tragic alterations of Divine Truth to their invented literal "Jesus Story". I challenge any reader to do your own studies and verify what I have told you; if you take this challenge your pilgrimage and restoration of the the Divine Sacred Wisdom destroyed by Rome will begin and you can be recipient today of such Divine Truths that lay under the ashes of the ancient libraries which Rome burned to cover up their deception and

subterfuge of humanity 1,800 years ago.

When one's study advances to the point of seeing personally for himself that the study of comparative religions reveals a host of identical "Jesus stories" from ancient Egypt, Mesopotamia, Assyria, Persia, China, India, South America, as well as many nations I did not mention. You will see most of these "ancient Jesus Stories" have their god and goddess experience identical deaths on "crosses" and likewise die for 3 days and then resurrect. Seeing this for yourself then one begins to seriously question the efficacy of Jesus' death as defined and interpreted for them in the Roman New Testament, especially in light of the fact that the only function of the indwelling Christ was to enlighten the Soul of mankind whereby his Soul would rise above the instincts of his host animal body and nature and in so doing live a life honoring God and thus becoming an atonement for his prior sins before he "awakened from the dead" or was "resurrected from the dead"; this "death" being the darkened Spiritual condition imposed upon the Soul since being engulfed by the animal body and nature in its incarnation.

Notice if you will Paul is speaking and writing to people who are currently alive. He, being a Gnostic, understood this Metaphysical Spiritual Concept that Rome will later change by moving the "resurrection from the dead" from an experience during one's life to after the biological death of the body. Originally it meant a Spiritual Awakening as to your true identity as a Soul as a Divine Entity yourself. That being the case Paul says:

*Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk (live your incarnational lives) circumspectly, not as fools, but as wise, (KJV)*

As you can see the true Paul and not the one of Rome's creation believed that when born we were "born dead" to Spiritual realities needed a "second birth"; a birth that awakened us from the slumber imposed upon the Soul by the flesh. The incarnation of the Krst/Karest/Christ, who also "fell" into "matter", was also termed a "death" and the awakening of the Christ-Consciousness of the Soul was the true "resurrection from the dead"; a Divine Concept which can be traced unchanged from the foundation of history and will remain unchanged until the rise of Roman Orthodoxy during the 2nd through the 5th century. When one discovers books like Bible Myths And Their Parallels In Other Religions by T.W. Doane and The Christ Conspiracy: The Greatest Story Ever Sold by Acharya S, and many others, then he begins to see previously unknown facts of history, Gnosticism, comparative religions, archeology, and textual alterations that throw a whole new light upon the "Jesus Story" along with its Roman imposed interpretation which he has been taught his whole life. This knowledge concerning the term "dying and rising" gods that are the precursor of our later "Jesus Story" produces undeniable facts and evidence for the "thinking believer" whereby he can begin to see the death of Jesus as depicted in the New Testament as being not "new" at all but only a repetition of an ancient story told since the beginning of time. He sees that the "only difference" between his "Jesus Story" and the multiple stories of "dying and rising gods" is that unlike before since 10,000 years B.C.E. when all of these similar stories, from beginning end were only "allegorical and symbolic" of the death of the Soul and Divine Mind of God as they "fell" into incarnational existence the later Roman interpretation of the "death of the Krst", called by them the "death of Jesus", was made "historical and literal" by Rome and in so doing they altered the Divine Wisdom of the ancients and made Rome in the process the sole distribution center for mankind's salvation for the entire world. Any who did not accept and fully believe the Roman theology concerning the "Jesus Story" and accept his "atoning death on a wooden cross for their sins" was damned. Their further alteration of the ancient Sacred Scriptures of the Jewish people sealed their deception to all but those who have the most discerning eyes and prior knowledge of the accurate working of the Sacrificial System. This explains why of all nations in the world who came under Roman military domination that only the Jewish people and their Rabbis and scholars refused to accept the easy "believism" of the Roman Road of salvation and eagerly went to their deaths instead of believing lies about their Souls before a listening God.

If one comes to the knowledge of these events described above only then can he be guaranteed that he will be



able to discern the true meaning of the depiction of the death of Jesus as described in the New Testament or at least see if concepts from the ancient "mystery religions" have been attached and radically reinterpreted as applied to the death of this Jesus. Now this is important to grasp. If the "Jesus Story" has been faithfully represented as had been all prior "Jesus Stories" down through recorded history then we would not have a problem with the New Testament; but it was not. Rome cleverly altered this ancient Divine Story of the "fall of the Soul and the Krst" in such a way as to destroy its true Metaphysical meaning and in its place gave the world a false "historical and literal" account of a supposed human sacrifice to which they attached the whole salvation of the world to their imposed inaccurate meaning of it. [This is especially important when reading the Romanized Paul's writings which are mixed in with the true Gnostic Paul's writings in this same New Testament.](#)

With what we have just learned as a background let us return to Paul's statement that *"Christ died for our sins"* which is the fundamental fact of the early Gentile Roman Christian message, the corner-stone of early Gentile Christianity (but not Jewish Christianity or Messianism). But as soon as this simple fact is stated, that *"Christ died for our sins"*, a number of vital questions are bound to arise. In order that we may have an intelligent and correct understanding of this important doctrine and corner-stone of the Christian message it is necessary that we know precisely what occurred and did not occur when Jesus died on the cross. We cannot rest content with teaching that leaves the central doctrine of the Christian faith shrouded in mystery and uncertainty. This does not mean that all mystery can be removed. But the Scriptures do supply the interpretation of the death of Christ that the inquiring mind legitimately asks for, and the noticeable factors concerning it should be known by all Christian people. Believing that the Hebrew Scriptures (the true Palestinian Masoretic Text and not the corrupted LXX and Greek interpretation of them sadly from which all of our Christian Old Testaments originate) is God's word to man. This fact is stated undeniably by me and other, as well as the Jewish people because they know the hundred of purposeful mistranslations made to them in the Greek translation. The link below will educate the reader concerning these "key" theological changes. This is important for it is here we find the first traces of the Essenes of Alexandria, Egypt and their incorporation of their "godman", their "literalized Osiris theology", into the Greek translation of the Greek translation of the Hebrew Scriptures. This lays the foundation for Rome to come later and build upon this Essene foundation and further desecrate the allegorical truth of the "Christ within" as taught by the ancient Divine Wisdom. This altered Greek translation, or should I say purposeful mistranslation, becomes the fertile ground for all later statements of the Roman New Testament Scriptures regarding the atoning death of Jesus (see [these purposefully mistranslated texts at http://historyofformationofnewtestament.netfirms.com](http://historyofformationofnewtestament.netfirms.com)). Armed with this information about the deceptively mistranslated texts in the Greek and English Old Testaments which corrupted the Divine Truths in the Hebrew Scriptures, texts which were slanted to provide an atoning Messiah to the Essenes we see the origin of this idea blossom later with subsequent Roman theological invention in the New Testament. A great source of this information about the Essenes of Alexandria, Egypt, incorporating a "literalized Osiris Theology" to the Greek translation of the Hebrew Scriptures can be found in the great books of Martin Larson on the Essenes such as [The Essene-Christian Faith](#), [The Story of Christian Origins](#), [The Religion of the Occident](#), [The Essene Heritage](#), etc. It is within these book that I first uncovered the corruption of the Greek translation of the the Hebrew Scriptures other than the first 5 books of the Torah which were translated by personally by the Rabbis of Jerusalem when they traveled to Egypt. The rest of the Hebrew Scriptures fell into the hands of the Essenes of Egypt who tragically altered the Hebrew concept of the Messiah in the Prophets and Writings and created an "angel-Messiah" or "literal God-man" whom Rome later elaborated fully upon in their New Testament and "Jesus Theology". If you think I am not telling the truth of the matter I challenge you to obtain and read these books for yourself and begin a serious investigation of the alterations of the Hebrew Scriptures; compare them line upon line with the later Greek mistranslation and the later New Testament corruptions as well. You will come to see that there is false theology attached to this Jesus built around a utterly unbelievable misrepresentation of the Jewish Sacrificial System. In do so you will know for certain why the Jewish people and the Rabbis of Israel refused to accept or use the Septuagint and the Greek translation of the Hebrew Scriptures let alone later the "Jesus Story" and his atonement for their sins; it would be the Jews outside of Israel who would fall prey like us to this adulterated Greek Old Testament just like we have which becomes in time the foundation for the later "literal-historical Jesus Story" of Rome's creation.

If we truly desire the truth concerning the death of Jesus, then we must deal with some rather difficult information at times. It is not my wish to destroy anyone's faith, only to expose the changes made to the Hebrew Scriptures and texts as well as the lies that have been passed down about the death of Jesus which the original followers of the "Jewish Christ/Messiah" never "believed". We hold it to be our task and privilege under the promised guidance of the Holy Spirit to "search the Scriptures", the Jewish Scriptures that the Jewish people accepted, until we reach that understanding which satisfies the mind and heart and conscience, and leads to certainty and finality of Divine Truth.

According to the New Testament, especially the writings of the Romanized Paul, we are told, for instance, in broad terms that we are members of a fallen race, that God has given His only-begotten Son for our atonement, and that salvation is through Him (Messiah) and not through any faith, repentance, obedience, and righteous deeds and works which we ourselves are able to accomplish as atonement for our Sins as the Jews have maintained now for 2,000 years.

**Answer for yourself:** How correct is this Pauline theology when compared with the teachings of the Hebrew Scriptures concerning atonement and forgiveness?

*Let us not forget what we just learned in the prior articles.*

Certainly anyone who accepts these facts of the Sacrificial System and acts upon them will be "saved" because the fruit of such a Divine Message leads to Godliness. Yet, accepting these facts and acting upon them would appear to represent only a minimum of faith, and God has made it possible for us greatly to enrich and expand our knowledge of the way of salvation if we will but give careful attention to His word. But the problem is great; you first have to know that these original Divine Truths have been altered and that your Old and New Testaments are corrupted in special "theological" places. For example, the Isaiah translations in the Old Testament of your Christian Bible read completely different in many "messianic" passages as opposed to the Hebrew and Jewish Tanakh. You should ask yourself "why" your Christian Old Testament reads so much different from the Hebrew and Jewish Scriptures from which it was supposedly taken! You should demand an answer to this tragic loss of Divine Truth once you see it. Following a religious lie most of our lives surely does not set well with you or God. Most likely you never knew this. It is time to awaken to such sad facts as the Gnostic Paul declares, for it is these alterations of Divine Truth that we have been led to follow false beliefs concerning Jesus, his life, and the death of "the Krst/Karest/Christ".

## ANOTHER LOOK AT LEVITICUS 17:11 ...POSSIBLY THE MOST IMPORTANT THING YOU CAN EVER LEARN

Christians generally insist that the absolute need for a vicarious blood sacrifice is rooted in the Torah (first five books of the Old Testament), and cite as proof Leviticus 17:11 *"For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that makes an atonement for the soul."* The sad fact of the matter is that most Christians and Pastors don't understand the verse at all. The Jewish people and their Rabbis teach us the truth of the matter from their own Scriptures and we never listen.

As a Christian, you have probably heard many sermons on the topic of atonement, and have undoubtedly read many studies which support the contention that there is *"no atonement without blood."* But the truth of the matter is that neither the Book of Hebrews [it says *"almost all things"*..not *"all things"*] or the Old Testament maintains that there is *"no atonement without blood"* as the Book of Hebrews maintains. It would help if we would read our texts correctly in the first place let alone teach from pulpits of our Churches fallacies. Note the verse carefully:

*Heb 9:22 22 And almost all things are by the law purged with blood (the blood again being a*

*symbol for the repentant Soul); and without shedding of blood is no remission. (KJV)*

**In fact act the Hebrew Scriptures teach just the opposite!** Notice the first clause of the passage in Hebrews chapter 9 is correct but the second clause is an outright untruth and misrepresentation of the Hebrew Scriptures as we shall see. In other words it is a lie according to the reading of the Hebrew Scriptures. Of course you are most likely aware that this teaching of Jesus' death as atonement for sin is not shared by traditional Jews and their Rabbis for the last 2,000 years. They have a great reason for not accepting such a teaching in the New Testament. The reason for the rejection of Jesus' atonement by the Jewish people and their Rabbis for 2,000 years is not because Irenaeus will write Romans chapter 11 and in so mischaracterized the Jewish nation as being "blinded" to Divine Truth. Here is what all of a sudden appears after 180 A.D. by the pens of Roman Orthodoxy:

*Rom 11:7 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were **blinded** (KJV)*

*Rom 11:25 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that **blindness in part is happened to Israel**, until the fullness of the Gentiles be come in. (KJV)*

Irenaeus gives the world the "Second New Testament" after 180 A.D. that is filled with "replacement theology" and which labels the Jews "blinded" to the reality of human sacrifice for their atonement in the death of this Jesus. This is absurd once you see how the New Testament was penned in pieces over hundreds and hundreds of years. To believe the Gnostic Paul was the writer of this verse which is not in the earliest Romans in New Testament of Marcion in 150 A.D., a strong advocate of Paul and who would have included everything that Paul had written, tells the true story of the matter. These "verses" did not exist and were never penned by the true Paul. The absence of these verses in the First New Testament, let alone the whole of Romans 9-11, is startling to our senses when it hits home. We are fed a lie. The absence of but these two verses speaks volume to our Soul and should "awaken" us to the reality to which we have fallen. But Irenaeus, by labeling the Jewish people and their esteemed Rabbis as "blinded" to Spiritual Truths has made people look to Rome instead of Jerusalem for their Divine Truths. Sad it is that Rome has few if any! It is the Jewish people and their Rabbis mind you that know intently what the Eternal Word of God and the Hebrew Scriptures teach. This fact has escaped the Gentile Christian church because of the many early mistranslations, alterations, and corruptions of the Hebrew Scriptures. In their place we have a Roman creation of replacement theology full of religious dogmas that are contradicted not only by Biblical Judaism and the Hebrew Scriptures but by the existing Divine Spiritual Wisdom of the ancients which taught the same theological dogmas as Judaism and the Kabbalah. It is one thing to not have these texts in our Bibles any longer but there is no excuse for taking this above verses that says *"almost all things"* and teach it as saying *"all things"* from the pulpits of our Churches as it is so often done. Who notices?

**Answer for yourself:** Have you ever wondered how the Jewish people could reject what to you seems so clear to you and me? Why would anyone reject a "free" salvation?

It does not make sense to the rational mind but yet they do and have met their death at the point Roman Christian swords as well as being boarded up in their synagogues and burned to death by the millions during the Dark Ages; men, women and children alike for not accepting this "get out of hell free pass" in Jesus' name.

You might remember that in junior high school, we were often given an assignment to write the title for a story; this title usually reflected what is the central idea of a passage. Let us likewise look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

*"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person*

***who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'***

What should immediately be apparent is that the topic of this passage is **NOT how to secure atonement from sins**, but the prohibition against consuming blood. Although atonement is not the central theme expressed in this particular verse it yet provides the necessary knowledge we need to understand how the Sacrificial System actually worked. We are told parenthetically that the reason for this prohibition is that the **blood contains the vitality (Soul) of the animal** (Genesis 9:4, Deuteronomy 12:23) and consequently, when we bring an animal sacrifice, its Soul (life) which is in its blood serves as the atoning agent, and not another part of its body [like the blood]. The writer of Leviticus informs us that it is the Soul, one's life, which is in the blood [blood is the object of the preposition "in"] which was offered to God daily and even in death which was pleasing to God and which God accepted as an "atonement" and as an "offering for one's sin". Notice that it is not the "blood" which was accepted for an offering for sin, but rather the "life/Soul" which was "in" the blood. "Blood" is not the subject of the sentence; the Soul is the subject. This might be a shock to you but "life" or the Hebrew word "nephesh" which is the "Soul" is the subject of the sentence. Or better said, it is the "Soul/life" which is the subject of the sentence. That means **it is not the "death" or "the blood" which accomplished anything, but rather the life or Soul of the person which provided atonement. Such a life is one lived in repentance, confession, prayer, and restitution as shown earlier in these articles and as attested by the Hebrew Tanakh and Jewish Bible.** Even your Christian Old Testament will teach you the same things if you read it closely. But few do and most sermons in our Churches today are always from New Testament texts and not the Hebrew Scriptures. It just so happens that the "life-Soul of the one bringing the sacrifice" is "pictured" and "symbolized" by the "life-Soul" of the animal as the animal's blood is placed on the altar. In reality you are placed on the altar with God where He promised to always meet mankind in Leviticus chapter 6.

Repentance in Judaism known as Teshuva (literally Returning). Repentance is the way of atoning for sin in Judaism and brings the Kingdom of Heaven near. According to Jewish law, if someone commits a sin, he can be forgiven for that sin if he performs Teshuva. This means that he ceases his forbidden actions, regrets what he has done, confesses before God, and firmly resolves never to repeat those actions. When the Temple in Jerusalem was active, a Jew was required to bring various sacrifices for certain types of sins. Unknown to most Christians is that not all sin offerings required blood but all did require the Soul's repentance. Although sacrifices were required, the most essential part of atonement was performing Teshuva or repentance. Presently, with the Temple destroyed, atonement may nevertheless be granted even for such sins if the Soul repents. This brings us to examination of Leviticus chapter 17.

The Hebrew word for "life" which is in the blood is the word for "Soul". Such a life, if it was to be accepted as an atonement, was one which was lived completely obediently to God's Commandments [which if obeyed perfectly led him throughout life never sinning]. But reality teaches that sin is part of life and is that sin is a "teaching tool" to teach us "life" from "death" as necessary to our Spiritual development as Souls. **Such a life that turned and repented from sin was so pleasing to God that He accepted such a repentant life as an offering for one's own sin.** Such a life was lived in a constant intent to live the commandments of God and when one fell short through sin one was preoccupied to **repent and then recapture one's right standing with God. After repentance, "at that moment", one was restored into right standing and relationship with God and the placing of the blood of the animal was representative of the sacrificer's Soul before God since he had ALREADY repented. The animal was a picture of him at that time. The Soul of the animal was a picture of the sacrificer's Soul, but only if he had repented PRIOR to bringing the sacrifice. Now you can understand why God at times tells us that He is wearied by the sacrifices of the people.**

**They were just killing the animals and there was no repentance in their hearts!**

**Isa 1:10-17**

- *10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.*
- *11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.*
- *12 When ye come to appear before me, who hath required this at your hand, to tread my courts?*
- *13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.*
- *14 Your new moons and your appointed feasts my Soul hateth: they are a trouble unto me; I am weary to bear them.*
- *15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.*

**Notice that God is tired of ritual without repentance.**

**Notice what God says next and the remedy to this sad state of Spiritual affairs He finds in His people. Notice what God tells them what they must do!**

- *16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;*
- *17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.*

There you have it. Through repentance, confession, and a return to obedience of the Laws and Commandments of one's Covenant the people could again be received by God. Nowhere does it say in the Hebrew Scriptures that God did not want the people to continue to bring sacrifices that were symbolic of the Spiritual condition of their Souls. Only then, as you now have learned, was their Souls to be represented by the innocent animal's blood and Soul being placed on the altar. Anything sacrificed without repentance was a lie to God and was a waste of life; not only theirs but the animals' as well.

## **LET US LOOK A LITTLE MORE CLOSELY**

The Hebrew word for "Soul" is as follows as seen in Strong's Concordance:

5315 nephesh (neh'-fesh);

from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental):

The Hebrew word for "Soul" is as follows as seen in Brown-Drivers-Briggs Hebrew Lexicon:

5315 nephesh-

- soul-self,, life, a creature, a person, an appetite, a mind, a living being, a desire, an emotion, a passion
- what breathes, the breathing substance or being, a Soul, the inner being of man
- a living being
- a living being (with life in the blood)



- the man himself, a-self, a person or an individual
- the seat of the appetites
- the seat of emotions and passions
- the activity of mind
- the activity of the will
- the activity of the character

***My whole life I was told that I was “saved” by the blood of Jesus, yet Leviticus tells me that atonement which brings salvation is accomplished by my own life before God!***

Looking at the definition above, one quickly sees that the activity of one’s will, mind, and character [one’s Soul] was said to be accepted in Leviticus 17 as an atonement for one’s sin [life and not blood remember?]. Mind you this is not the actions of another for me, but rather my own actions which brings my own atonement.

Jesus, like all Jewish people who came before him who were devoted to God and His Torah, as well as those who lived after him, comprise the “suffering servant Israel”. Let us remember that Isa. 53 speaks of the nation and corporate Israel as the Suffering Servant and not an individual even if singular pronouns are often used interchangeable plural pronouns. Both singular and plural pronouns from Isa. 40-66 refer to the corporate nation of Jewish Souls which affect their own atonement. It is this “Suffering Servant” who is “the” light for the non-Jewish nations and should today be this same Spiritual light for the Christian Church. With this perspective, we now can come to understand that the blood of Jesus, our example, carried the life force of Jesus (his Soul). Jesus was totally committed and surrendered to the will of God and His Torah as depicted in the New Testament, again our Spiritual example. That instead of Jesus’ death, in reality it was his life, a life lived pleasing to God as part of the Israel of God which represents to us the active Spiritual agent that God accepts as atonement for sin. In particular Israel is the priest for the Gentile world, and they bring sacrifices for the sins of the Gentile world at Yom Kippur. **THINK!** Israel’s “Soul”, not only Jesus’s, but all of righteous Israel, past and future, “atones” for sin. These righteous lives are accepted by Hashem on the altar, according to Leviticus 17, as atonement for sin. Such in reality “atones and saves”. When I as a non-Jew come to the knowledge of God and His commandments, and when my life models through my conduct these Laws lived before God I identify with Israel and join Israel in making atonement for the sins of my life.

Remembering what we have already learned; namely, that singular pronouns in the Servant Songs of Isaiah refer to the nation of Israel and not to only one person like Jesus, then we are equipped to look differently at Jesus and any implications for him being the subject of Isaiah 53. In so doing we can find the following verses even the more astonishing.

### **Isaiah 53:6**

***6 We (the Kings of the Gentile nations speaking here) all went astray like sheep, we have turned, each one on his own way, and the Lord accepted his ["his" referring to the corporate nation of Israel] prayers for the iniquity of all of us.***

Now let us never again underestimate the importance of the prayer service in the Jewish synagogues on the Holy Days for the world for by it atonement comes to the Gentiles who are unaware of such Divine Truths.

Now it become a little more clear. When one looks at Jesus, or other righteous Jews as the Suffering Servant of the LORD, then we see their lives and understand them as “lights to the nations”. This is then easy to understand. Lives lived as examples which were in complete submission to the Commandments of God and as demonstrated by one’s complete submission of the mind, will, and emotions to God and His desires for his

people bring atonement for one's past sins. Such examples as the perfect life of Jesus regarding the Laws of God, when followed by me, literally "saves"! Such lives atoned for not only their sins but for the sins of the Gentile world at Yom Kippur and serve as an example to me and you. This example, if followed, provides atonement for our sins. Literally the "corporate" example of Israel is to be individualized in each believer's life when one comes into personal relationship with God. This is explained when one reads Isaiah 53 from the Jewish Scriptures and not the corrupted Christian Old Testament which alters the Isaiah Hebrew texts.

One's God-honoring life (Soul) was later accepted as an offering for his sin in behalf because following repentance his Soul was purified and his life could then be accepted upon the altar of God in lieu of his actual life being demanded by the Law due to his sin. God accepted his prayers and repentance for his own iniquity.

**Luke 23:34**

*34 Then said Jesus, Father, forgive them; for they know not what they do... (KJV)*

So it was not Jesus' death so much as his God-honoring life-style which was lived in complete submission to the Father and His Commandments which not only brought Jesus to tabernacle within God "without measure", but shows us the way to both live and die in a way which honors both man and God and procures for us our own atonement when we live our lives by his example. The death of Jesus was not so much a sacrifice for us but an example for us.

## **BUT IN A WAY THE "BLOOD" OF JESUS DID SAVE US....IF WE CAN SEE THE TRUTH OF WHAT HE TAUGHT?**

Had Jesus's death not circulated by oral tradition among the later Jewish nation as well as the Gentiles then there most likely would not have been a movement catalyzed from within a Messianic Essene Judaism which would reach out to the nations with the Torah and the Laws of Noah. The death, where the blood of Jesus was supposedly shed for sin, was the catalyst that caused a mission into all the world where the Covenant of Noah was extended to the Gentile World. We call this the Great Commission today. Now understand which is said next. For in the wake of the teaching of Jesus death, first at the hands of the Essenes and later with Rome, there would not likely have come a movement into all the world which aimed at taking the Torah and the Laws of God to the nations whereby non-Jews could learn how to live lives pleasing to God as had Israel through faith and acceptance of the commands of God respective of their Covenant. Messianic Israel took to the non-Jews and the Lost Sheep of the House of Israel God's Covenant made with the non-Jews since before Noah. Faith and obedience to the Covenant stipulations brought salvation to the non-Jewish world since within them are the Divine concepts of faith, repentance, prayer and restitution of one's sin. This understanding is what Isaiah understood about the sacrifice of the Suffering Servant, Jesus being but another example of the sacrifice of Israel by the hands of the Gentiles given in efforts to reach them with the truth about the God of the cosmos. Along with the teaching of the death of Jesus, as well as his resurrection, the teachings by which non-Jews could enter Covenant with God and live by the Commandments of God was to be taken into all the world. Better stated and I hope you understand this, the "descent and death of Krst/Karest/Christ" into "matter" and material incarnation in humanity along with the resurrection of the "Soul from the dead while yet alive" as human beings was later altered to a "literalized story of a historical person as the Christ who died and was likewise resurrected". I don't intend to deal with this Ancient Spiritual Wisdom and the understanding of "the Christ", or as Judaism called it, the Messiah, at this time, but understand down through history the receiving of the Oral Traditions often lost their original meanings. This is the case here without a doubt. The later oral tradition of a Jewish Christ who was incarnated, lived, died, and was resurrected as a "literal person" was the later adaptation of the earlier Sacred Wisdom. Along with this was the attachment of an atonement for the whole of mankind through his death and resurrection; an atonement which we have now seen never occurred.

Although the "keys" to this Divine Spiritual Allegory was lost, along with these teachings would come the

understanding that repentance from sin and a return to God which provides a life pleasing to God which He then accepts as atonement for sin. Many received this truth, many did not. Through the ages of the Christian Gentile Church and at the hands of Rome this teaching was modified and finally lost! Your example of being a Christian today which does not understand the Sacrificial System of the Bible is proof of what I say.

*Now you are ready to read our articles on Isaiah to fully understand [Isa. 53 correctly](#)*

The vast majority of Christians in the world today have not been told this and wander in fables because they lack the correct understanding which only can come from in-depth Bible study as well as associated studies in Gnosticism and comparative religions. And that goes without saying that you have to have the correct texts and unaltered Hebrew Scriptures before you start. Sadly Christians for the most part cannot find the truth because they are working from a corrupted text. They only reinforce error. Buy yourself a [Stone Edition Tanakh](#). Then you will have the Bible a Jew like Jesus would have used and then armed with my websites mentioned above you can begin to do your comparison Scriptural comparisons and see these things for yourself.

So it was the Suffering Servant, Israel, composed of many Israelites, whose lived lives daily in complete repentance and obedience to the Laws of their God which was so pleasing to God that they could be accepted by God as an offering for their sin and not their red corpuscles (blood) which Christianity sadly mistakenly focuses.

*"And the Lord accepted his [the corporate nation of Israel] prayers for the iniquity of all of us" says the Kings of the nations who are speaking in Isaiah 53 according to Isaiah 52:15, **15 So shall he startle many nations, kings (Gentile kings of these nations) shall shut their mouths because of him; for that which had not been told them shall they see, and that which they had not heard shall they perceive.***

**What makes this even more remarkable is that in this very passage from Isa. 53 it is the GENTILE KINGS OF THE WORLD SPEAKING & NOT THE JEWISH PEOPLE OR THE JEWISH PROPHETS!** The Gentiles will one day understand the role played by the righteous Jewish people in expiation of their sin! **This is prophetic** but you can fulfill it today if you open your heart and head to the facts presented in this article.

Such is the teaching of Isaiah and Leviticus.

Because of the proliferation of bloody rites in Gentile paganism, the Gentile converts to Jewish Christianity would in the first centuries, inherently revert back to pagan backgrounds. Thus the emphasis today on blood instead of a God-honoring life as the offering for sin has been inherited by the Gentile Church. Such falsehoods as taught by the Romanized Paul was a "bridge" to the non-Jewish nations as Rome attempted to "be all things to all that he might win some". This Romanized Paul gave the non-Jew nothing more than what they already had; for in the pagan mystery religions, of which Troas was the capital of Mithraism, Paul's home town, the ancient allegorical Divine concepts of the Soul were modified and embodied in a "literal Christ Jesus" by this Romanized Paul for Gentile acceptance. They did not have to accept Judaism per se, he would simply remold Jesus into a neo-pagan to which they could relate. Basically the allegorical Spiritual concepts of the Soul and "the Krst/Karest/Christ" were both literalized and historicized by Rome and out comes this "golden calf".

Such is the reckless acts of Roman Christianity desperately trying to be received and accepted because of their "gospel" and its rejection by the Jerusalem Church. Rome tries to pass off this "replacement religion" as Pauline when in fact the true Paul was a Gnostic and never believed in a "literal" or "historical Jesus Christ". When Jerusalem would be notified of what Rome was teaching, they rejected it outright and continue to reject the Roman New Testament today. Jerusalem never accepted "Paul's" gospel, or should I say "Rome's Gospel". Neither should you! Rome's gospel could not "preach" in Israel, only 1500 miles away when few knew little of a Jewish historical Jesus or the Torah. Such a clever tactic by Rome only made Jesus the head of the non-Jewish pantheon which were already filled gods which gave their body and blood for their followers for salvation. But such teachings in the Divine Spiritual Wisdom were always allegorical for Divine Life; never literal "blood".

The Living Energy of God, poured out for mankind, was symbolized by the Sun's energy which appeared red at dawn and dusk. Many cultures believed the Sun consists of life-enhancing forces that promotes vitality in all living things. This life-enhancing force that appeared red to them was likened by them to be symbolic for the "blood" of God which was poured out for their lives. This life-enhancing and saving power of God was thus called the "blood of God" by the ancients but it was purely Metaphysical to its core; never understood to be literal. Thus again, we see what was symbolic and Metaphysical in meaning was later incorporated and interpreted as if "literal" by Rome and today the whole of Christianity is misled and deceived by Rome's reinterpretation of the ancient Divine Spiritual Wisdom.

***I just gave you the Biblical teaching on atonement.***

**Answer for yourself:** Have you noticed we have not discussed "sin offerings" yet but have covered the gamut of atonement? Sin offerings only began after the terrible sin of idolatry and blasphemy of the Name of the LORD when Israel rejected YHWH at Sinai. Now God would add a new Law that had not existed prior to that time. This the "Law that was added". Request our article on ["The Law That Was Added"](#) to further your understanding in this area.

## **NOW...WHAT ABOUT SIN OFFERINGS?**

Really I don't have much to say except they were instituted after the golden calf incident. Then a whole priesthood and tabernacle was required. But even looking at sin offerings, the same Spiritual dynamics applying to the Soul which we have seen before are again applied; namely, the Soul or life of the sacrificer is placed on the altar as a picture of his renewed relationship with God and the authenticity of such a demonstration was determined if he had repented, confessed, and made restitution PRIOR to bringing the sacrifice.

## **CONCLUSION**

Having now come to the understanding that it was a life lived above sin that was so pleasing to God that God accepted such a life as an offering and atonement for one's sin, it should behoove you to rethink what you believe about atonement as a Christian as related to the death of Jesus. Surely you understand that if we was sinless as Christian theology maintains then there is no need for his shedding of blood since the "life in the blood" only atoned for the individual. If you were to do some comparative religious study you will see the preponderance of evidence of how ancient allegorical and metaphorical Spiritual concepts of salvation are woven into a "literalized" Pauline theology cleverly crafted by Rome. I have shown you the Biblical teachings of atonement and have not mentioned or advocated Paul's theology once; rather only shown you the unsoundness of it as revealed by a true understanding of the Hebrew Scriptures. **The reason I have not is that nowhere in the Jewish Masoretic Palestinian text are such Pauline concepts of atonement found.**

Only when you read the fraudulent and mistranslated Greek Scriptures, which the Rabbis did not translate, do you begin to find such ideas of a "literal atonement" surfacing in in germ form in the texts as the Essenes related them to their Teacher of Righteousness who was slain by Rome. This meaningless death of their Teacher was interpreted by them to be an atonement and this idea was worked into the Greek translation of the Hebrew Scriptures when translated by them. But never fail to understand that such concepts cannot be found in the Hebrew and Jewish Scriptures from which the Greek translation emanated. Somebody, namely first the Essenes "fixed" the Greek translation to read differently and Rome followed in symphony with their deceptive Second New Testament. **And sadly for you, these altered and paganized Greek mistranslation became the foundation for your Christian Old Testament. To make matters worse, your New Testament quotes from this fraudulent Old Testament and millions of Christians, unknowing of this event, read this later corrupted New Testament texts as Divine Truth.** Over and over as you read your Christian Bible you only reinforce and rehearse error! You need to know that.



**Answer for yourself:** But that happened over 2000 years ago and who knows of this tragic departure from the ancient Divine Wisdom? Well I do, and others do who have studied enough to see it! The Jews have always known this and this is why they would not accept the LXX and the Greek translation of the Hebrew Scriptures long ago and yet refuse to accept them repeated and enlarged upon in the New Testament today. It was the Jews of the Diaspora who had lost the ability to read Hebrew who were set up for this deception and they readily accepted the Greek translation as well as the secularized Jews of today who accept the New Testament Jesus; never knowing the truth of their Hebrew Scriptures. It is time someone told you! The righteous Jews know this and have known this since 200 BC when the Greek translation was understood by them to be a corruption of the Jewish Scriptures. History records 3 attempts of the Jews to correct such a forged Greek translation but sadly their efforts were enough to overtake the popularity of the already translated LXX (Septuagint).

Understand an animal's Soul represented the Soul of one making the sacrifice, and we, as non-Jews, today are beneficiaries of having the Jew's prayers given to God for our sin on Yom Kippur. Jesus is the archetype for all of Israel. But in this lesson we must no longer overlook the importance of a life lived above sin which procures one's redemption and not the inert blood of the animal or of Jesus's blood. **Lives lived honoring God through faith and obedience atones. Your Covenant requires it!** Such is the message of Bet Emet as we are called to live like Jesus and not just "believe in Jesus." It has been my experience as a Pastor over the years to encounter multitudes of Christians who trust in Christ's blood instead of understanding the importance of his life, symbolized by his Soul in his blood, as lived in obedience to God as a form of atonement and as a "Living Sacrifice". It is time to reconsider your own life lived in such a way lived pleasing to God as your own atonement. **We must walk out our salvation with fear and trembling. We are co-laborers with God in our own salvation through faith and repentance.** Such a mistaken understanding of our redemption as seen from this Romanized Paul, since not being taught the truth from a Hebraic perspective, has caused multitudes of Christians to trust in the acclaimed miraculous powers of the blood of Jesus instead of focusing of the miraculousness of a life lived above sin. Such a false sense of security in "blood" instead of "lives lived holy before God and man" unconsciously causes the believer to not regard sin with revulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin which lies at the door.

The bottom line for all Christians to understand is that we have heard way too much preached *about* Jesus and far too little studied from the texts of the Hebrew and Jewish Bible and comparative religious studies along with the ancient Divine Wisdom which tell us exactly and accurately who this "Krst/Karest/Christ" is as well as his Heavenly and Earthly mission. If we had studied the original sources available to us, we would not be so mixed up theologically in a Christianity today which boasts over 2,000 different denominations all maintaining they have the truth about Jesus while at the same time being the most violent and crime ridden nation in the world.

***SOMETHING IS WRONG WITH THE MESSAGE OF THE CHRISTIAN CHURCH...LOOK AT THE FRUIT OF THIS MESSAGE IN OUR COUNTRY WITH A CHURCH ON EVERY CORNER AND TELEVISIONS FILLED WITH THE CHRISTIAN MESSAGE. JUST LOOK OUT YOUR DOOR AND ASK IF A COUNTRY WITH 12% OF THE WORLD'S POPULATION WITH 25% OF THE WORLD'S INCARCERATED PEOPLE IS THE BEST THE HOLY SPIRIT CAN DO????????***

May God forgive our laziness to let others tell us what to believe instead of us studying to show ourselves approved unto God. I just showed you part of the problem. Implicitly we are led to not revere the Laws and Commandments of God because "Jesus died for me" and my "get out of hell free card", signed by Jesus, saves me. As a Pastor I saw such falsehoods lived out in the lives of the congregation year after year. When there is no Law, no Commandments, no requirements, no accountability, then there is no righteous fruit and we have our newspapers filled with horror story after horror story and many of these atrocities are being committed by clergy. Lost in all of this is one's personal accountability to God and the Spiritual progression of one's Soul into



the *"fullness and stature of Christ"*.

**Answer for yourself:** When was the last time you saw a Rabbi skip off with the funds of the synagogue or be caught with a prostitute in some motel or exposed on television on "20-20" as being a closet homosexual? When was the last time a Rabbi was found molesting a child? Are they any different than non-Jews; or is it because they have a fear of God that is lacking in the Christian Church because we have "implicitly" been sold a bill of goods that we are "already" forgiven and can get away with it because "Jesus paid it all?"

Sadly few can count on their lives being a sufficient atonement for their sin when your whole life in the Church has taught you to live without Law and the necessary obedience to the Laws and Commandments of God. This the legacy of the Romanized Paul and his "literalized" Christ superimposed upon a Rabbi names Jesus/Jesus is the cause of our Spiritual dilemna in America today. You were taught these "laws and commandments" were a curse when in fact they are the pathway to life everlasting.

**Answer for yourself:** For after all if saved by the blood of Jesus, what need do I have to live like Jesus and not disobey the commandments of God? Isn't Jesus my "grace card" that allows me to live anyway I want to and not fear the end-result of such non-accountable behavior?

**Answer for yourself:** If saved by the blood of another, what does a little sin mean, what can it hurt; for after all, did not Jesus die for me as the Roman document, the New Testament states? Well, as you can see now this is a great matter of debate once knowing the facts.

**Answer for yourself:** Can you begin to see the tragic thinking involved in focusing upon the blood of Jesus instead of the life of Jesus lived above sin and the horrible fruit it produces? This dogma absolute thwarts the incarnational purpose of our Soul.

**THINK!**

[Let us continue our studies into the Sacrificial System in the next article in this series.](#)

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# THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #6

## IS ONLY BLOOD REQUIRED TO ATONE FOR SIN?

*"...without the shedding of blood there is no forgiveness." (Hebrews 9:22)*

**Answer for yourself:** Is this statement from the epistle to the Hebrews really true or is it a contradiction of the Eternal Word of God and the Hebrew Scriptures and the testimony of Biblical Judaism for the last 2,000 years?

The central theme of Christianity and the New Testament is centered of the belief that the sacrificial offering of the blood of Jesus Christ is the only atonement for the sins of the entire world. Christianity goes on to maintain that "the blood of Jesus was shed in our stead and is the **only means of atonement for our sin.**" Moreover, evangelical Christians assert that for the past nineteen centuries since the destruction of the second temple in 70 C.E., Jews have lacked the essential and indispensable animal-sacrificial system for atonement. Consequently, they insist, God must have provided a blood atonement in place of the animal sacrifices of the past. This sacrifice, they maintain, is the death of Jesus on the cross.

To support this claim that atonement can only be achieved through the shedding of blood, Missionaries cite Leviticus 17:11 which reads:

*"This is because the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."*

With this verse in hand, Christians conclude that only by being covered in the blood of the Cross can man have any hope of being forgiven by God for his sins.

**Answer for yourself:** Is this Christian claim concerning Jesus' sacrifice as the only atonement for mankind truly consistent with the Hebrew Scriptures and Biblical history? If this theological belief as held central by Christianity is true then how is it that in Acts 21, some 30 or so years following the death of Jesus and his supposedly atoning sacrifice, we find that James, the head of Jesus' church, commanding Paul with the sanction of the whole of the Jerusalem Church, to keep the Nazarite Vow; a vow that required that Paul bring both sin and blood atonements for his sin? Was James mistaken in commanding Paul to bring atonement sacrifices or had the Holy Spirit failed to reveal to these followers of Jesus what his death actually meant? What did James, Paul, and the whole of the Jerusalem church know that we don't today that had them continue to observe the Sacrificial System and continue to bring blood sacrifices long after the death of Jesus?

**Answer for yourself:** Before you try to come up with an answer to these difficult questions you need to be honest with yourself and answer to God the following question: "Just how well do I really know the Old Testament Scriptures and their Hebrew meanings since I am a New Testament Christian?"

Christians claim that the absolute need for blood is rooted in the Law of Moses (the Torah). Traditionally they

will often cite the book of Leviticus as proof:

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; *for it is the blood that makes an atonement for the Soul.* Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'" (Leviticus 17:11)

What should immediately be apparent is that this passage is concerned first and foremost with the **prohibition against consuming blood. The subject of atonement here is secondary.** Contrary to the Christian claim that Leviticus 17:11 proves that man can only atone for his iniquity through the shedding of blood, this verse only explains the prohibition of eating blood. Christians have conveniently severed this verse from its original context, effectively concealing and distorting its message. In the immediate context of Leviticus 17:11 we find that the Torah is speaking of the prohibition of eating blood, not the subject of sin and atonement. The Torah discusses blood atonement in this verse only as a by-product of its central theme. This crucial message is lost when Christians quote Leviticus 17:11 alone, without the surrounding texts as its proper background. Leviticus 17:11 begins with the conjunctive Hebrew word "ki" (pronounced kee), meaning *"This is because...."* Whenever a verse begins with this word, it is explaining what has just been related in the previous verse. The previous verse, Leviticus 17:10, reads,

*"And any man from the house of Israel, or from the aliens who sojourn among them, who eats any blood, I will set My face against that person who eats blood, and will cut him off from among his people."*

Leviticus 17:11 then continues this message and explains,

*"This is because the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul."*

Thus, Leviticus 17:11 explains Leviticus 17:10 by revealing that consuming blood is forbidden because it may only be used in the act of sprinkling of the animal's blood on the altar for an atonement. It is a grievous sin to use it for anything else. The Torah therefore commands us in Leviticus 17:13, only three verses later, that when slaughtering an animal, the blood must be poured on to the floor and covered with earth, rendering it useless.

**Answer for yourself:** Was this done with the death of Jesus as a supposed atonement? Deuteronomy 12:16 states: *"Only you shall not eat the blood; you shall pour it on the earth like water."*

Leviticus 17:10-11 is therefore declaring two principles about blood:

- you may not eat it
- amongst all the various rituals associated with the sin sacrifice, such as the laying of the hands on the animal, slaughtering, collecting, carrying, sprinkling, placing of the animal on the altar, it is only the sprinkling of the Soul in the blood on the altar that completes the true atonement process and picture of the right standing of the sacrificier's Soul.

You therefore may not eat the blood. This verse does not state or imply that one cannot have atonement for sin without a blood sacrifice. Such a message would contradict all of the Jewish scriptures which clearly outline two other methods of atonement more pleasing to God than a sacrifice - heartfelt repentance and charity.

Although the statement *"without the shedding of blood there is no forgiveness of sins"* is found nowhere in the Hebrew and Jewish scriptures, it does appear in the Christian scriptures. In Hebrews 9:22 the author misquotes Leviticus 17:11 when he states *"Indeed, under the law almost everything is purified with blood,*

***and without the shedding of blood there is no forgiveness of sins."* Although this quote in Hebrews 9:22 is always cross referenced in a Christian study Bible to Leviticus 17:11, it is actually a stunning purposeful misquote of the original text.**

Finally, if Christians want to use Leviticus 17:11 to bolster their position that blood sacrifices are indispensable for procuring an atonement, they must use all of the verse, not just a part of it. Leviticus 17:11 specifically says that the ***blood of the sacrifice must be placed "upon the altar to make atonement for your souls."*** That is to say, Leviticus 17:11 explicitly declares that the Soul in the blood can only effect atonement if it is placed on the altar. ***Jesus' blood, however, was never placed on the altar in the Temple.*** If the church is going to take the "blood" part of the verse "literally" as the subject and active agent that supposedly is the atoning agent, they must also take the "altar" part literally as well. Jesus' blood was never sprinkled on the altar, and therefore his death could not provide atonement for anyone. But of course we have already see this in many other examples where the Sacrificial System has been terribly distorted before the uneducated reader in hopes of selling him an easy "false atonement" which will bind him to the Catholic Church for life. We are told that the reason for this prohibition is that the blood contains the life, Soul, and very vitality of the animal. So as you most clearly see now another reason that drinking blood is prohibited is that consuming blood was a very important part of the idolatrous religious practices of the people and nations surrounding Israel (Gen. 9:4 and Deut. 12:23). The blood is sacred for it is the home for the Soul, the active atoning agent in the Sacrificial System.

Israel was clearly instructed by The Holy One of Israel through Moses not to imitate this abhorrent pagan practice ***in any manner (and this has serious implications for Christian communion, both Catholic and Protestant) which believe the wafer and wine are turned into the actual "literal blood and body of Jesus Christ".*** Although the actual blood was later to be substituted with wine in many of the sacred banquets of pagan religions, there is ample evidence to support the claim that literal blood was consumed as part of the ritual worship of pagan deities, and this was done as a form of atonement.

Please listen to this! ***Since this passage from Lev. 17 is predominately concerned with the prohibition against consuming blood, we must look elsewhere in the Bible for instructions concerning atonement for sins.*** This passage in Lev. 17 is very helpful, yes, in determining that it is the very Soul that is in the "blood" that accomplishes the atonement for sin but we must continue to expand our study to see more about how this Sacrificial System operated. This passage in Leviticus will become clearer later on only as we look at other Hebrew Scriptures. The passage does say that since blood symbolizes the life of the animal, it can be used as a means of atoning for our sins. ***This passage in Leviticus does not say, however, that blood is the only means of atoning for sins.*** Indeed, The Holy Hebrew Scriptures tell us of several other things that can be used instead of the blood of a sacrificial ram or bullock in obtaining atonement and forgiveness of sins.

## **OTHER MEANS OF ATONEMENT.....IS THIS NEWS TO YOU?**

"And Moses said unto Aaron, 'Take a censer, and put fire therein from off the altar, and put on ***incense***, and go quickly unto the congregation, and ***make an atonement for them:*** for there is wrath gone out from [YHWH]; the plague is begun.' And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: ***and he put on incense, and made an atonement for the people.***" (Numbers 16:46-47)

**Answer for yourself:** What is the atoning agent in this above Scriptures? It is incense.

***Here, incense can be used to atone for sins in the same manner as the blood sacrifices of animals.***

Notice what else could be used in place of blood:

"The rich shall not give more, and the poor shall not give less than half a shekel (offering of money), when they give an offering unto [YHWH], to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before [YHWH], to make an atonement for your souls." (Exodus 30:15-16)

**Answer for yourself:** What is the atoning agent in this above Scriptures? Money as an offering to God is a form of atonement for one's sins.

*Here, one's offering to the LORD can be used to atone for sins in the same manner as the blood sacrifices of animals.*

The phrase "to make atonement for your souls" in these verses is the same expression as in Leviticus 17:11:

"We have therefore brought an oblation [again items of worth and money] (Deut. 12:23-25, 30) for [YHWH], what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before [YHWH]." Numbers 31:50)

**Answer for yourself:** What is the atoning agent in this above Scriptures? They brought their gold and jewelry as an atonement for this sin.

In these passages, money, gold, or jewelry could be used to make atonement for the children of Israel. The principle here is not that atonement can be bought (this was the practice of the great Catholic church whose priests routinely sold forgiveness in indulgences). Rather, this is about doing charitable things with money as a form of restitution, good deeds, and charity which are part of atonement process according to the Torah. In this case, the money was to be used for the physical maintenance of the temple building, at other times it was the care of the poor, the widow, the orphan, lame, blind, poor, crippled, etc.

## DOES BLOOD COVER ALL SIN?

Now get ready for an eye-opening teaching that has drastic implication again for Jesus and his death being an atonement for all sin.

According to the Hebrew Scriptures, blood sacrifices held only limited atonement capabilities and did not apply to various types of sin. Let me explain this in detail so that there is no confusion. Foremost among the limitations of blood sacrifices is the fact that blood sacrifices were only brought for the sinner for his

unintentional sins. If a person committed some sin out of ignorance, such as doing work on the Sabbath when perhaps they mistakenly thought it was Sunday, then atonement could be made and blood sacrifices could be brought to the temple as part of his sin offering. Again, let us not forget that his repentance, confession, prayer, and righteous deed did the actual atoning of his sin of ignorance and the blood sacrifice was later brought to declare before God and mankind that his Soul was in right standing with God. The blood that was placed on the altar was only a "picture" and "symbol" of the Soul of the sacrificer who had previously repented. The blood was the "passive agent" in the whole Sacrificial System process; it was his repentance, prayer, confession and subsequent righteous acts and charity that actually accomplishes his atonement and forgiveness long before he brought a blood sacrifice to the Temple for his sin of ignorance. This is the law of unintentional sin according to Biblical Judaism. Now we look at a whole other matter; the intentional sin.

First of all get prepared. Sacrifices never were brought to help atone for sins



## that were done intentionally.

**Answer for yourself:** Does this mean that all of the sin offerings in the Bible we see brought were considered as unintentional sins? Yes. Were sacrifices ever brought for premeditated sins like adultery and theft? No.

Notice the instructions to the priests concerning this:

"And [YHWH] spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin **through ignorance** against any of the commandments of [YHWH] concerning things which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto [YHWH] for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before [YHWH]; and shall lay his hand upon the bullock's head, and kill the bullock before [YHWH]. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before [YHWH], before the veil of the sanctuary. **And the priest shall put some of the blood upon the horns of the altar** of sweet incense before [YHWH], which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation" Leviticus 4:1-7)

The claim so often heard uttered from the lips of Christians; namely, "that only blood could atone for sins" raises many questions when one studies the Torah and the Sacrificial System thoroughly whereby he discovers that blood sacrifices could not and were never brought for intentional sins.

**Answer for yourself:** Right up front, what drastic implication does this have for Jesus' death being an atonement for mankind's sin? Well, for starters it appears that if Christian theology is correct, which it is not, then even if it were then the death of Jesus could only have atoned for mankind's unintentional sin since blood was never brought for intentional sins. This deserves a long consideration by every Christian; especially by those who have been taught that Jesus is the fulfillment of the Sacrificial System as well as those who have been taught that Jesus is the type and shadow of the sacrificial lamb of the Old Testament Yom Kippur sacrifice. It appears now that nothing could be further from the truth for any such death of Jesus which had any connection to atonement would have only applied to unintentional sins.

**Answer for yourself:** What happens if someone could not afford to purchase a ram or bullock for his unintentional sin offering? Is it possible that a loving CREATOR would institute a system of atonement that could only be used by the wealthy?

Contrary to the missionary claim that blood-sacrifice is the only method of atonement in the Bible, there are three methods of atonement clearly defined in the Jewish scriptures:

- The sin sacrifice for unintentional sin; implied here the reader must understand is the sinner's repentance, remorse, contrition, prayer, and almsgiving along with correct instruction that will lead the sinner to never repeat this same sin of ignorance again, if he does then it becomes a sin of intention where no blood sacrifice can be brought (Leviticus 4:1-35)
- repentance (Deuteronomy 4:26-31; I Kings 8:46-50; Isaiah 55:6-9; Jeremiah 7:3-23; Ezekiel 18:1-23; Hosea 6:6; 14:2-3; Micah 6:6; Psalm 40:7-9 (6-8); 51:16-19);
- charity (Proverbs 10:2; 11:4; 16:6; Daniel 4:24; II Chronicles 6:36-39)

**Moreover, the sin sacrifice and man's repentance accompanied with a subsequent blood sacrifice, known in the Hebrew Scriptures as Korban Chatat, did not atone for all types of sin, but rather, only for man's most insignificant iniquity: unintentional sins.** The sin sacrifice along with one's repentance was inadequate to atone for a transgression committed intentionally. This is something of the most serious nature which is only handled between man and God at the High Holy Days on Yom Kippur. The brazen sinner was barred from the Sanctuary, and had to bear his own iniquity because of his rebellious intent to sin against God.

"And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, **two turtledoves, or two young pigeons**, unto [YHWH]; one for a sin offering, and the other for a burnt offering." Leviticus 5:7) Here, if a person could not afford the sacrificial ram or bullock for a sin offering, certain types of small birds could be used instead.

**Answer for yourself:** However, what if someone was so destitute, that he couldn't afford even these small birds?

"But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of **fine flour for a sin offering**; he shall not put oil on it or place incense on it, for it is a sin offering." (Leviticus 5:11)

**Answer for yourself:** What does this teach us? Namely, that the Torah allowed for non-blood sacrifices to be given in place of blood sacrifices. Thus we learn that blood was not always required for atonement and surely was not the "only way to accomplish atonement" as the writer of the Book of Hebrews maintains.

**This is very startling to note in lieu of the traditional Christian teaching that "...without the shedding of blood there is no forgiveness." (Hebrews 9:22)**

**Answer for yourself:** It certainly appears to me that the writer of the Book of Hebrews has no idea whatsoever how the Sacrificial System truly operated. Don't you find this situation rather strange for a Jew called by the Holy Spirit to convey Divine Truths yet he gets it completely backwards and wrong? **Christianity's blood atonement teachings connected to the death and supposed sacrifice of Jesus and that only Jesus' blood could serve as mankind's atonement is completely destroyed by this contradictory fact taken from Leviticus 5:11.**

If birds could not be afforded, some simple flour could be used instead and would be **just as effective** in the eyes of Israel's Creator. The Hebrew Scriptures are quite clear on this. Since **flour** could be used for a sin offering, **it is evident that blood was not the sole means of atonement; never was and never will be!** The Christian position that only the shed blood of Jesus could atone for sins is falling by the wayside in light of the serious study and examination of the Hebrew Scriptures. Actually, considering the beating and torture which Jesus is said to have suffered at the hands of the Romans, **you have to wonder if atonement was the goal to be accomplished by his death then why God did not have Jesus request that a sack of flour be brought by the Romans and let them whip, beat, mock and crucify it instead of himself!!!**

## **WHAT IF THERE WAS NO TEMPLE OR AARONIC PRIEST ...HOW WAS ATONEMENT ACHIEVED?**

While the Temple stood, sacrifices without question served as part of the atonement process. If you read the first articles in this series then you understand the meaning of the presentation of the "blood" on the altar within the Temple.

**Answer for yourself:** What, though, was to be the fate of the people who did not have access to the Temple?

**Answer for yourself:** What were the Israelite people supposed to do after 586 B.C.E. when the first Temple was destroyed and they were exiled to Babylon? How were they to atone for sin without a Temple? If the blood was the "passive agent" in the Sacrificial System then was their repentance, confession, remorse, and acts of charity and righteous deed satisfactory to atone for their sin? Yes, it was and it always has been as we have seen previously.

**Answer for yourself:** What did the Jewish people do in the times of the Maccabees when the Syrian-Greeks were in control of the Temple and did not allow sacrifices?

After King Solomon completed the spectacular Temple building in Jerusalem, he dedicated it with a very moving speech. This lengthy and very beautiful speech can be read in the books of 1 Kings 8 and II Chronicles 6. Notice, however, that strangely King Solomon, in reality Amenhotep III, Pharaoh of the 18th Dynasty of Egypt, **doesn't speak about sacrifices at all!** If sacrifices were the focal point of the temple, this omission would be very curious. Rather, the focus of the Temple was shown to be the Ark, containing the Laws which our Creator wants us to live by. The Temple was first and foremost a symbol of the Shechinah, or presence of The Holy One of Israel.

*"I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. (I Kings 8:13)*

*"And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).*

Toward the end of the speech, Solomon addresses the subject of the Israelite people being denied access to the temple:

**"If they return to You with all their heart and with all their Soul** in the land of their enemies who have taken them captive, and **pray to You** toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built for Your name; then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause, and **forgive Your people who have sinned against You** and all their transgressions which they have transgressed against You..." (I Kings 8:46-50)

Here we see that Solomon addresses that part of Israel who was yet and would be again captives in another nation in his dedication of the Temple. **Here Solomon understand that although the Jewish people were without a Temple they were never without an atonement.** This passage helps us understand Leviticus 17:11 properly. **The Bible clearly teaches that blood sacrifices were not necessary in order to atone for sins; they were the final "picture representing the atoned Soul" and functioned as the "passive part" of the whole Sacrificial process. Prayer and repentance are shown to be the effective means of atonement. Certainly, when the Temple stood, and if one could afford an animal, a sacrifice was brought as part of the atonement process for unintentional sins. What Leviticus 17:11 teaches us is that when we bring such an animal as a sacrifice, we are not allowed to consume its blood, because as the life force and Soul, it is the vital part of the animal, mankind being a Soul in an animal body, that affects his atonement.**

The prophets declared that repentance and charity are more favorable than a blood sacrifice. Throughout the Hebrew Scriptures, the prophets declared that repentance and charity are more pleasing to God for atonement than a blood sacrifice. They repeatedly forewarned the Jewish people from becoming obsessed with blood offerings. Other methods of atonement were more efficacious and would even replace animal sacrifices. For example, King David, in reality Tuthmose III, another Pharaoh of the 18th Dynasty of ancient Egypt, declares in Psalm 40:76 in the Hebrew Scriptures that:

*"Sacrifice and meal offering You have not desired; but my ears You have opened (to hear and understand your Word); burnt offering and sin offering You have not required."*

These words of the Hebrew Scriptures stand in sharp disagreement with the later Roman Christian doctrine that sin can "only" be expiated through the shedding of blood. Because the Psalmist's words were deeply offensive to the early church as found in the Hebrew Scriptures and has the potential to destroy their radical reinterpretation of the Jewish Sacrificial System which was being corrupted to provide a blanket-atonement for any believer in Rome's theology attached to the New Testament Jesus, the later pro-Roman writer of the Book of Hebrews 10:5-6 was forced to corrupt and tragically alter Psalm 40:7 as it read in the Hebrew. The altered text we find in our Christian Bible and in our Book of Hebrews is found as follows:

*"Sacrifice and offering You did not desire, But a body You have prepared for Me. In burnt offerings and sacrifices for sin You had no pleasure." Hebrews 10:5-6*

Notice how King David's original words, *"but my ears You have opened" (to the Torah)* have disappeared entirely in the Hebrews quote when translated into the New Testament. Instead, this New Testament author replaced this expunged clause with the words *"But a body you have prepared for Me."* This is a startling alteration of the Jewish scriptures but also of the Divine Sacred Wisdom of the ancient which always taught obedience to the Laws and Order of God as seen in the Heavens "above" and in Nature "below". But besides that the ancient Divine Wisdom for over 10,000 years taught concurrently from nation to nation of the "fall of Soul as well as the Krst/Karest/Christ" into "matter" and "material existence" in the form of humanity. What was allegory of the "fall" and "death of the Christ in His fall and incarnation into the whole of mankind" was "literalized" and tragically "limited to but one person in the form of the Roman Jesus" and in so doing they altered Psalm 40:7 to make it appear that a "literal incarnation" of Christ into the body of Jesus was a prophecy fulfilled. The "coming of the Christ" to mankind was never limited to but one person; it is the gift of God to all incarnated Souls.

*Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory (your glory and your atonement): (KJV)*

Nothing could be further from the truth than this Roman theology as found in Hebrew 10:5-6 which we have inherited along with other purposeful deceptions of Messianic promises which applies to all but one of the Messianic Prophecies in the whole of the New Testament. Except for just one of them, the whole of the Messianic Prophecies in our New Testament are all forged, altered, corrupted, or invented out of thin air in one way or the other when compared with the Hebrew originals which they were supposed to faithfully represent to the New Testament reader. This never happened but you will never know until you compare them with both the Old Testament and New Testament forgeries "line upon line" and "precept upon precept" as the Prophet Isaiah instructs us! I have so I can say what I have; having done these studies my results proved to me that if you do the same studies as I have then you, like myself, cannot be proven wrong in this regard.

Hosea foretold that the Jewish people would be without a sacrificial system, and instructed us to replace animal offerings with prayer. In Hosea 3:4-5, the prophet foretold with Divine exactness that the Nation of Israel would not have a sacrificial system during the last segment of Jewish history until the messianic age. Hosea 3:4-5 reads,

*"For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim. Afterward the children of Israel shall return and seek the LORD their God and David their king. They shall fear the LORD and His goodness in the latter days."*

In the words of the Bible, this period of time would last for many days. Yet, despite the repeated proclamations of the church that the crucifixion of Jesus serves as a sin sacrifice today, the words of Hosea were meticulously fulfilled.

Given the spiritual magnitude of this remarkable prophecy, Hosea was compelled to reveal how the ecclesiastical temple functions were to be replaced.

- **Answer for yourself:** In essence, if the prophet is testifying that the nation of Israel will indeed be without a Sacrificial System during their long exile until the messianic age, what are they to use instead?
- **Answer for yourself:** How are the Jewish people to worship without blood sacrifices during their bitter exile?
- **Answer for yourself:** What about all the animal sacrifices prescribed in the Book of Leviticus?

- **Answer for yourself:** Can the Jewish people get along without animal offerings?

By now the reader has the answer to these questions and there is no doubt in his mind to the role of "blood" and its function in the Sacrificial process. Christians, unknowing of how the Sacrificial System actually operated, claim the Jewish are without an atonement since they reject the atonement of Jesus in the New Testament. By now you are clearly seeing that such an atonement does not exist nor has it ever! The Hebrew Bible not only disagrees with this Christian theology but it contradicts it at every Roman turn; providing you know the Hebrew Scriptures from the later Greek, Latin, and English corruptions and their equally corrupt quotations in the New Testament. For this reason, the statement in Hosea 14:2-3 is crucial. In these two verses, Hosea reveals to his beloved nation how they are to replace the Sacrificial System during their protracted exile. The prophet declares that the Almighty wants us to *"render for bulls the offering of our lips."* Prayer is to replace the sacrificial system. *"Take words with you, And return to the LORD. Say to Him, 'Take away all iniquity; receive us graciously, For we will render for bulls the offering of our lips.'"* (Hosea 14:2-3)

The prophets never instruct the Jews to worship any crucified messiah or demigod (Exodus 20:2-3; Deuteronomy 4:35; 6:14; 32:39; Hosea 13:4). Nor does scripture ever tell us that an innocent man can die as an atonement for the sins of the wicked as seen in Ezekiel 18:1-23. Take time to read this long passage please. Such a message that Roman Christianity teaches about the death of Jesus as an atonement is utterly antithetical to the teachings of the Hebrew Scriptures. Rather, it is the lips of the sinner that is transformed into bulls of the sin offerings.

In the reference to Ezekiel 18: 1-23, we find that the Prophet Ezekiel condemns the doctrine of vicarious atonement which has become the backbone of Christian theology. Throughout the 18th chapter, Ezekiel warned his people that this erroneous teaching that a righteous man could die for another man's sins was contrary to the will of God. The way for the sinful man to come right by God is to turn away from his rebellious ways, repent, and thereby the penitent is assured complete forgiveness. Throughout Ezekiel's uplifting sermon on the forgiveness of sin, notice if you will that blood sacrifices are never mentioned. Ezekiel 18:1-4, 19-23 reads:

*"The word of the Lord came to me, saying: 'What do you people mean by quoting this proverb about the land of Israel, saying: 'The fathers eat sour grapes, and the sons' teeth are set on edge?' As I live, declares the Sovereign Lord, you will no longer quote this proverb in Israel. For every living soul belongs to Me, the father as well as the son -- they are Mine. Which ever soul sins, it shall die.... Yet you ask: Why did the son not bear the sin of the father? But the son, justice and righteousness did he do, all My decrees did he safeguard and perform them. He shall surely live. The soul that sins, it shall die! The son shall not bear for the sin of the father, nor the father bear for the sin of the son. The righteousness of the righteous person shall be upon him, and the wickedness of the wicked person shall be upon him. As for the wicked man, if he should turn away from all his sins which he did, and safeguard all My decrees, and do justice and righteousness; he shall surely live. He will not die. All his transgressions which he committed will not be remembered against him. For the righteousness which he did, he shall live. Do I desire at all the death of the wicked man -- the words of my Lord, God -- is it not rather his return from his ways, that he might live.'*"

Here again we find the same message in the later Prophets that sin is atoned for by repentance, faith, obedience, and righteous actions as we have since the beginning of the Hebrew Scriptures, during which Israel lived in the land in possession of its Temple as well as when dispersed. The message of all the Prophets of God is the same, repentance saves from death and provides its own atonement for the sinner.

**IN SPITE OF ALL THIS EVIDENCE TO THE CONTRARY, COULD JESUS BE AN ACCEPTABLE SACRIFICE?**



Another focal point of the New Testament is the Christian claim that the crucifixion of Jesus served as the **final atoning sacrifice for the sins of the world**. However, if the sacrificial instructions set forth by the Law of Moses are examined closely, and you see the guidelines set forth for how sacrifices are to be brought, **it will be clear that Jesus could never serve as an atoning sacrifice. Clearly, not just any blood shed in any manner would satisfy the Biblical requirements for atonement. Notice the instructions set forth in the Torah concerning sacrifices:**

*"For the life of the flesh is in the blood, and I have given it to you **upon the altar** to make an atonement for your souls..." (Lev. 17:11)*

Notice that the blood of the acceptable sacrifice was to be shed **upon the holy altar of the temple**, and not on the pagan phallic symbol of the cross. Besides Jesus died on a single stake without a crossbar as was customary of the Romans and their crucifixions. Clearly, not just any spilled blood is acceptable as a sacrifice. YHWH set forth very meticulous rules and laws governing acceptable sacrifices brought to Him. Jesus' crucifixion may qualify as an atonement according to the faith and incomplete knowledge of many but but since his blood was **not offered on the altar**, it is not in compliance with what the Holy Scriptures of Israel requires.

**There are many other factors** that would render the crucifixion of Jesus an unacceptable sacrifice according to Scriptural guidelines. According to the Biblical rules in Leviticus, all sacrifices had to be offered **by a Levite Priest, a descendant of Aaron**. According to the "gospel" accounts, Jesus was killed by pagan Gentile Roman soldiers.

Biblical law also prohibited any sacrifice that was blemished or maimed:

"Ye shall offer at your own will **a male without blemish**, of the beeves, of the sheep, or of the goats. **But whatsoever hath a blemish, that shall ye not offer:** for it shall **not** be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto [YHWH] to accomplish his vow, or a freewill offering in beefs or sheep, **it shall be perfect to be accepted; there shall be no blemish therein**. Blind, or broken, or maimed, or having a wen [cyst], or scurvy, or scabbed, ye shall not offer these unto [YHWH], nor make an offering by fire of them upon the altar unto [YHWH]. (Leviticus 22:19-21).

Now we have a problem. The "gospels" of the New Testament clearly teach that Jesus was beaten and whipped, which would have made him blemished and maimed and therefore an unfit sacrifice. Frequently, Christians react to this line of reasoning by protesting that it is improper to be so literal, and that Jesus' death was more of a symbolic or Spiritual sacrifice. This is rather strange when they damn others for not believing the "Jesus Story" as a literal-historical event. Christians will insist, indeed the New Testament itself makes the claim, that Jesus was literally our Passover sacrifice. Let us all remember in the book of John that the Roman soldiers pierced Jesus's side. In so doing he was a blemished sacrifice and disqualified as an acceptable sacrifice according to the Laws of sacrifice. Here we are told that they did not break his legs because this would violate the rules of the proper Passover sacrifice (Matthew 27:26, Mark 15:19, and John 19:3). The legs of the crucified were sometimes broken to hasten death. It was necessary that crucifixion victims must prop themselves up using their legs in order to facilitate breathing. This could prolong death for days at times. The legs were broken so that proper breathing could be prevented, and the lungs crushed the diaphragm and breathing was extremely difficult.

"But coming to Jesus' when they saw that he was already dead, they did not break his legs...**in order that the Scripture might be fulfilled:** Not a bone of him shall be broken." (John 19:33-36)

The gospel of John portrays Jesus as the Passover lamb which was not supposed to have any of its bones broken (cf. Exodus 12:46, Numbers 9:12). If Christians insist that Jesus was the **literal** Passover sacrifice, and his blood atoned for our sins, then Jesus, as that sacrifice, was subject to the **literal guidelines** set by the Law of Moses given by the God of Israel governing an acceptable sacrifice. Christians always seem to want to have it both

ways. The New Testament itself proposes that Jesus was a literal acceptable sacrifice. When confronted with the clear Biblical instructions on how acceptable sacrifices were to be offered, however, they will complain that this is just legalistic nit picking.

**Answer for yourself:** If Jesus was the final sacrifice, why did the James, Paul, and the Jerusalem Church command that Paul undertake the Nazarite Vow that required sin and blood atonement offerings? Even more so why is the sacrificial system returning according to the Prophets in the Hebrew Scriptures?

The New Testament is clear that the animal sacrificial system never could atone for sin in any permanent way, and indeed the entire purpose of the animal sacrificial system was, in the language of the Book of Hebrews, foreshadowing Jesus' death on the cross. Hebrews 10:4 insists that the animal sacrificial system had no lasting value. *"For it is not possible that the blood of bulls and goats could take away sins."*

**Answer for yourself:** Why was the above statement necessary for the writer of the Book of Hebrews?

Simply because if the animal sacrifices really worked, why was Jesus' death necessary? It should have been sufficient to keep bringing animal offerings. The New Testament therefore repeatedly declares that Jesus was the final sacrifice for all time (Romans 6:10; Hebrews 9:12; 10:10; 10:18), and there would no longer be any future need for the return of the animal sacrificial system. This doctrine, however, completely contradicts the words of the prophets who clearly foretold that the animal sacrificial system would return in the messianic age. Jeremiah 33:17-18; Zechariah 14:21; Ezekiel 43-44 all teach us that the Sacrifices will return to the rebuilt Temple in the Messianic age. Missionaries often try to explain this problem away by claiming that the reason animal sacrifices will return is to point back to Jesus. This response, however, is a rationalization that is not even used in the New Testament, and thoroughly contradicts the statements in Romans and Hebrews. that Jesus' sacrifice was the "final sacrifice" for sin. It does not appear to be that at all having seen these articles and the facts that they reveal to the reader.

You may wonder why I present this this type of material to you, our readers. Simply, because I discovered upon my personal study these serious Spiritual deceptions over the early years of my Pastorate. In looking for a "Jewish Jesus" I turned to Judaism for answers since not finding one in Christianity. There, when studying Judaism intently I discovered not only these textual forgeries in our Christian Bibles when compared to the older Hebrew Scriptures but the unbelievable reinterpretation of almost all Spiritual Doctrines that existed in Biblical Judaism. Later as my studies would advance after my resignation as a Pastor I would discover the venerable links between the Divine Spiritual Wisdom of the ancient religions with Biblical Judaism. These "unaltered Spiritual dogmas" concerning the Souls of mankind basically remained unchanged up until the rise of Roman Orthodoxy in the 2nd through the 5th century when allegorical Spiritual and Divine Truths that had remained unchanged for thousands of years were "literalized and historicize" and altered almost beyond belief and recognition. This is what we inherited from Rome as you are seeing in these articles. I was so moved by what I uncovered over those years that God led me to create Bet Emet in order to warn and share this knowledge with other brothers and sisters desiring the truth about our "Jesus Story". I do so in hopes that they might learn as well the truth behind the New Testament and repent thereby accepting the true "unity of the faith" given to all mankind which Rome so altered to be almost unrecognizable today without great effort exerted on your part to find such Divine Truths. Such Divine Truths when incorporated in our religious beliefs and lives honors God and guarantees our acceptance when we die. More to follow. Shalom.

[Let us continue our studies into the Sacrificial System and the death of Jesus.](#)

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# THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #7

## WHY WAS JESUS PATTERNED AFTER THE PASSOVER SACRIFICE...SHOULD IT NOT HAVE BEEN AFTER YOM KIPPUR?

It really does not make sense to type Jesus as the Passover sacrifice in the New Testament. **Atonement was never connected with the Passover.** Doing so shows that the writers of these texts knew little about Biblical Judaism let alone the Biblical Feasts or again how the Sacrificial System actually functioned.

We know from Exodus 12 that the Passover sacrifice did not serve as atonement for sins, it merely commemorates the exodus from Egypt. Even when the lamb was slaughtered in Egypt and its' blood smeared on the door-posts, the blood did not serve to atone for the sins of anyone. The blood smeared on the doorposts of their homes was but a symbol of their faith and was the sign for the angel of death to pass over Israelite homes during the death of the first born. The only people in danger were first-born males, not first born girls let alone older brothers in the same family. This blood, even it has been an atonement of some sorts did not apply for everyone. This blood wasn't a help to other people in the family, and didn't serve as an atonement for the first born or save the mothers or sisters of any family. To try to equate the death of Jesus and his death and sacrifice for the sins of the world evidently let a lot of people "unsaved" if we make Jesus be an accurate "type and shadow" as Christianity teaches. But few study this deep, they are emotionally swayed by pronouncements from the pulpit. It sounds so good and this false assurance that condones any behavior in the name of Jesus satisfies their fears of a lasting hell. Better for them if they had studied at home for truth is often elusive in the Christian Church today which follows "tradition" more than they study their own Scriptures let alone the Hebrew Scriptures. Preaching has always been a poor substitute for "study"; study being the highest form of worship in Biblical Judaism and one of the gifts of the Holy Spirit to the flock of God. Look at you will, you will never find "preaching" as a gift of the Holy Spirit. Once you are taught correctly then you, the congregation, becomes the "proclaimers" and the "preachers". Only in these last 100 years or so has clergy taken salaries to do the job of the congregation. In so doing "serious teaching of the Word of God", a gift from God, has almost vanished from our Churches. The fruit of such a tragic loss of the operation of the Holy Spirit among us speaks for itself.

It would have made much more sense to type Jesus after the Yom Kippur (Day of Atonement) sacrifice, which actually was part of the atonement service for the sins of all the people. But there is a major theological problem connecting the Yom Kippur sacrifice with the death of Jesus as an atonement for sin. Before we "hit the nail on the head" understand that the study of Biblical Judaism is not only enlightening for the Christian but delivers one from incorrect damnable theology we inherited by Rome. You will never know Spiritual Truth and freedom from fear or ignorance until you begin to worship God in the highest way ever given mankind; that way is the study of His word. Only in so doing will you ever break free for erroneous Spiritual traditions like the one we approach next.

**Answer for yourself:** So, what is the problem connecting Jesus' death to the Yom Kippur atoning sacrificial lamb?

**The problem here was that according to Leviticus 16:10, 21-22, the animal that atoned for the sins of the nation was NEVER killed but always sent out alive into the desert! (THINK)...it was not killed...it lived...; just as we saw earlier in the previous articles and even in the Isaiah 53 studies...."life" atones..not death!**

Because as Christians, since we are reared on "preaching" and not "study" we are not thoroughly familiar with anything except what we have heard preached from pulpits that comes more from tradition than hard-nosed exegesis of Biblical texts. We as Christians are basically ignorant of Biblical Judaism, the corruptions of the Hebrew Scriptures when traced through the later Greek, Latin, and English translations, the dynamics and true workings of the Sacrificial System, basically ignorant of Gnosticism, Comparative Religions, Astronomy, ancient Egyptian Religion, etc. This assures us that we are not equipped to tell "fiction" from "truth" when we hear it.

**The Yom Kippur lamb that carried the "guilt" and "symbolic sin" of the nation into the wilderness was never killed.** To equate this to the death of Jesus as some form of atoning "death" is completely nonsensical! But few know this since having never studied Judaism and the Biblical Feasts in the both the Hebrew Bible, which are given and commanded of both Jew and non-Jew. Not knowing this then we are content to follow the Constantinian Roman Calendar of the Church which completely replaced God's Holy Days. Few ever stop to look up word in the New Testament in their original Greek; had you done so you would have found like myself following Seminary that both Jews and non-Jews kept the Biblical Festivals in the New Testament. It is hidden in the Greek; totally absent in the English. You have found like me that the word "pascha", or "Passover", is used 29 times in the New Testament. In 28 of these times the word "pascha" is translated correctly, as "Passover". Funny, that when we come to the Books of Acts, 12:4, we find that this same word "pascha" which has been translated 27 times as "Passover" now becomes "Easter".

**Answer for yourself:** Is Easter the same as Passover? No way. Just ask a Jew or a Rabbi, or better yet see what God has to say about it in His Hebrew Scriptures. Understand Rome could not have the early Gentile church observing Passover; although they did for centuries until the Roman repression and persecutions finally stamped out the last of the Jewish Roots of the Gentile Church at the point of swords and shed blood. Here before us is but another "purposeful mistranslation" of the Hebrew words in our Bibles that turns the reader away from the Divine Truths of the Soul in the ancient Spiritual Wisdom and are blessed today to find these same Divine Truths of the Soul in Biblical Judaism which are completely lacking in Roman Christianity. We have to come to Rome in the 2nd through the 5th century to find this "radical reinterpretation" of almost all of the ancient Divine Wisdom of the Soul and the total mutation and alteration of the Divine Concept of "the Krst/Karest/Christ".

Not aware of the Spiritual dynamics of these Holy Days, sacred days that teach upon the progressive Spiritual evolution of all Souls, we as Christians grow up following Rome's incorrect "Jesus" interpretation of these days; never knowing how far we have fallen from Divine Truth. We live our whole lives accepting a false atonement for our Souls by accepting this "Jesus Story" that Rome crafted; never working out our Soul's salvation through a life devoted to repentance, confession of sin, prayer, righteous works and deeds like almsgiving instead of robbing God by giving our tithes to the Church who uses these funds anyway they please instead of the ONLY ways God commanded it be used in the Hebrew Scriptures.

Now the followers of Jesus had another problem. **According to the prophecies of ancient Israel, the Messiah was not supposed to die before completing His mission.** The followers of Jesus, who much later claimed through the oral tradition that he was Israel's Messiah, now had to deal with Jesus' embarrassing supposed death at the hands of the Romans. So they correlated him with the slain Passover sacrifice. This tap dance around the scriptures to try and legitimize Jesus as the Messiah cannot negate the clear lesson from Leviticus and the Day of Atonement that the shedding of blood is not a pre-requisite for atonement.



## CAN YESHUA OR ANY OTHER PERSON ATONE FOR YOUR SINS?

**Answer for yourself:** Where did this idea originate that one man, or that anyone for that matter, could atone and pay for the sins of one or more people?

Maybe you don't know or have never read on this subject. Many don't and have not done adequate study to know the answer. Others have. It should be perfectly clear to you, if you have ever looked into the subject, that such notions stem from the Babylonian mystery religion of ancient Mesopotamia. The Greeks and Romans, as well as their ancestors, had multiple legends whereby heroes died for followers, cities, friends, for the law, for the truth, etc. But what many writers fail to tell you is that in all of these "myths" that such "dying and rising" gods and goddesses were NEVER LITERAL!

**Answer for yourself:** So what did these dying and rising gods and goddesses actually mean? This is pretty far advanced for this study but here goes. We find that these "dying", "rising" and "atoning gods and goddesses" were first of all always a Spiritual allegory, metaphor, cipher, or symbol. They were never to be understood as "literal" people. They were ALL symbols for the Descent of the Soul and the Krst, Karest/Christ into "material manifestation". In other words symbolic of the "incarnation into humanity". From beginning to end we find this Spiritual Concept unaltered from nation to nation; from ancient Egypt 10,000 years B.C.E. through the Greek philosophers like Plato, Proclus, Plotinus, Iamblicus, etc. This "death" suffered by these Divine Entities and "Living Energies" which fell into "matter" and "flesh" did to to experience "life" and "Spiritual evolution" necessary in their Heavenly development say the ancients. That is where we find incarnation of the Soul, a Metaphysical concept expressed by the ancients in symbols, pictures, myths, legend, etc. But more than that the Soul, fallen to its "death" and "grace" in Amenta, or "hell", this fleshly body, was doomed to remain "dead" to Spiritual reality due to the power of "matter" and "flesh". But if "awakened" from the "death of incarnational existence" then the Soul could work out its Earthly mission and salvation. But needing help he needed a "Bishop for his Soul" that God supplied in the "falling" and "dying Divine Mind" which comes to "seek and save the lost". Here we find the "incarnation of the Christ" which comes to live "within mankind" to elevate the Soul over the deadening animal nature. These "falls" into "material incarnation" was defined by some as "sin" but a more true understanding is "darkened matter" which was the grave for the Soul; a grave from which is must arise and "awaken from the dead" as the Gnostic Paul admonishes. So in all of this the "atonement" for the Soul comes through the sacrifice of the Krst/Karest/Christ "falling from Heaven" to seek and save the Soul through his "teaching and instruction" during the life of Soul which was "trapped in matter during its Earthly incarnation". Such a fall of the Divine Mind, or Christ to save the Soul, was called by the ancients, believe you me, the "crucifixion of the Krst/Karest/Christ" on the "cross of matter". This "death" of the Christ is incarnation as was the Soul. Thus we read that *"we are crucified with Christ"* in our texts, never realizing that none of this was ever "literal" or "confined to but one person" but applied to the whole of humanity. This fall of the Christ into "humanity" and "matter" was likened to "death" by the ancient Spiritual masters for thousands of years. This Christ, this Divine Mind, wilfully took upon himself the "death of matter" and in so doing provided Divine Truth for the Soul, deadened as well in "matter", whereby he could "awaken from the dead" and live a life in truth and knowledge whereby he could be the atonement for any wrong doing while in Earthly incarnation. All of this is Metaphysical allegory taught since the beginning of time; Rome will come and not only "literalize this same Divine Spiritual Wisdom" and horribly limit it to but one person, this "reinvention" and "mutation of the Christ". If you think I am not telling you the Divine Truth here then boy do I have some books for you to read whereby you can see this "mutation" and "radical reinterpretation" of God's Divine Spiritual Wisdom step by step at the hands of Rome. This is fact which can be demonstrable to anyone who inquires.

**What is certain is that the idea that an innocent person can be killed instead of those who are guilty is not consistent with what the Hebrew Scriptures teach.** After the sin of the Golden Calf, YHWH was so outraged that His intentions were to totally annihilate and destroy the Israelite people. Moses offers to die in their place as a "substitutionary sacrifice". Notice God's response to Moses suggestion:

"Yet now, if thou wilt forgive their sin...; and if not, blot me, I pray thee, out of thy book which thou hast

written. And [YHWH] said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." (Exodus 32:32-33). As great a man as Moses and his life could not be accepted for the sins of the wicked. But yet we are told that the God who changes not decided to do just that! Something is wrong with our Christian theology, but never knowing Biblical Judaism and the dynamics of the Sacrificial System we are prey for the slaughter of our minds and Souls by pernicious and pestilent error masqueraded as Divine oracles Sunday after Sunday. And nobody knows any different in the pews.

Throughout the Hebrew Scriptures YHWH says that one person cannot die for the sins of another:

*"Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin"*  
(Deuteronomy 24:16)

*"But everyone will die for his own sin; each man who eats sour grapes, his teeth will be set on edge"* (Jeremiah 31:30)

*"The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself"* (Ezekiel 18:20)

*"He who justifies the wicked, and he who condemns the righteous, both of them are an abomination to the Lord"* (Proverbs 17:15).

*"No man [Jesus included] can by any means redeem his brother, or give to 'God' a ransom for him"* (Psalms 49:7)

**Answer for yourself:** If no "jot" or "title" is to be changed in God's Holy Word, then how do we accept this New Testament which is full of contradictory theology concerning the death of Jesus as an atonement not only for the righteous but the wicked as well?

Unlike the Greek Testament in the Christian Bible, the Holy Scriptures of the One True Creator of Abraham, Isaac, and Jacob clearly teach that we are responsible for our own actions and sins. We alone must give an account and pay the price. **God does not change!** No allegorical virgin born savior deity from Babylonian mythology, or any other for that matter, can later be "literalized" in order to contradict the clear instructions of the God of Israel.

**Answer for yourself:** Why are there two theologies concerning atonement in your Bible; one in the Old Testament by the God of Israel who says He changes not, and then the Romanized Pauline corpus of material in the New Testament that contradicts it by paralleling an incorrect understanding of the ancient Divine mystery religions? This two conflicting atonement messages is very evident when the Old Testament is compared with the New Testament, and if you say you never saw it dear one you never looked deep enough for it is there!

## NOW FOR THE REALLY BIG QUESTION

Here is a question that Christian ministers have danced around for two thousand years, but have never

truthfully answered. This question bothered me all the years I pastored.

**Answer for yourself:** If indeed Jesus came as the final sacrifice to atone for the sins of the world, why do The Holy Scriptures proclaim that the Third Temple will be built and sacrifices resumed during the Messianic era?

The vast majority of average Christians are completely ignorant of these prophecies, as they have been cleverly hidden by their ministers. Notice the clear teachings of The Holy Scriptures regarding this:

- "Even those I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples." (Isaiah 56:7)
- "From beyond the rivers of Ethiopia My worshipers, My dispersed ones will bring My offerings." (Zephaniah 3:10)
- "All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will minister to you; they will go up with acceptance on My altar, and I shall glorify My glorious house." (Isaiah 60:7)
- "And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever." (Ezekiel 37:26)
- "And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to [YHWH] offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasant to [YHWH], as in the days of old and as in former years." (Malachi 3:3-4)
- (Ezekiel 45:17) "And it shall be the princes part to provide the burnt offerings, the grain offerings, and the libations...to make the atonement for the house of Israel."

**Answer for yourself:** If Jesus' death is the final sin sacrifice and blood offering to be accepted by God did somebody fail to tell Him or His prophets?

## LET THERE BE NO DOUBT

Apparently, dear reader, Jesus' sacrifice did not make any atonement for the sins of all the world. If the death of Jesus had atoned for all sins for all time, why will atonement be required during the messianic era?

**Answer for yourself:** Having seen all of this in these articles how do you answer the true words of Israel's God? Mr. Christian minister, how do you? These questions caused me to study like I never had in my life to find the answers to these troubling questions; questions that I had never thought to ask nor my Pastor. Only in my studies of Judaism, while looking for a Jewish Jesus, did I run across such information that has eluded me my whole life as a Christian. As you are becoming painfully aware the root of our whole theological dilemma and problem lies in the difference between the Hebrew Scriptures and their later "radical reinterpretation" of them by Rome. It appears to the student and "think-believer" that the Hebrew Scriptures contain the Divine authority; our altered Christian texts do not! As a Christian Pastor I came to realize after about 5 years of serious study following Seminary that the New Testament was little more than a propagandist Roman "replacement" document full of anti-Semitic ideas and teachings. Considering all the New Testament Greek manuscripts available today totaling a little less than 6000 pieces, there are over 300,000 contradictions among these 6000 or so texts and no two are "identical" or "read the same". Surely God, if behind this New Testament could do better. When you compare this with the exactness of the Hebrew copyist then the New Testament is a joke. As if that was not enough, my heart broke within me when I discovered beyond any doubt that my KJV Old Testament was a purposefully falsified and altered translation of the prior Jewish Masoretic text. My Old Testament came to be recognized through such serious study in Judaism that it had been "doctored" and "adulterated" in "key" theological positions in order to create and lay the foundation and authority for a "new religion"; a Replacement Religion. I felt no better at all when my New Testament was found to contain the same alteration and forgeries as did my KJV Old Testament. It took over five years of serious study to substantiate these Scriptural discrepancies beyond any doubt and were a major

factor in my resignation from my Pastorate. **I was an ordained Pastor of an apostate faith.** Such shame no man can know. I had believed "the" lie and the "very elect" was deceived. I was a member in high standing of an apostate faith and a man of "unclean lips" as described by Isaiah. I, like most Christians, had accepted everything on "faith" never questioning anything. I was gullible for the LORD until YHWH put in my heart and head the desire to study out the conflicting errors of my Christian theology which surfaced during my 3 years in Seminary. I "awoke" in Seminary. The fruit of my studies I lay before you as a gift from God and as a love offering in hopes your hunger for truth is greater than your commitment to tradition.

## YHWH AND MERCY

The Christian claim that only through bloodshed can atonement be made show that Christians are unfamiliar with the compassion and mercy of the Holy One of Israel. Sometimes, God forgives us simply because He is kind, loving, compassionate and merciful. Even when we don't seek our LORD appropriately, He has the ability to reach out to us with love and forgive us:

"Who is a [Elohiym] like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not His anger for ever, **because He delighteth in mercy.**" (Micah 7:18)

"Their heart was not steadfast toward Him, nor were they faithful in His covenant. But He, being compassionate, forgave their iniquity...**remembering that they were but flesh.**" (Psalms 78:36-39)

"You have not brought Me the sheep of your burnt offerings...or the fat of your sacrifices, but you have burdened Me with your sins...Nevertheless, **I will wipe out your transgressions for My own sake,** and I will not remember your sins." (Isaiah 43:23-25)

Truly, truly the Holy one of Israel is a just and merciful Creator not desiring the death of the wicked; rather their repentance.

## WHAT DO THE PROPHETS HAVE TO SAY?

**Answer for yourself:** If the Christian claim that one must be covered by the shed blood of the Messiah in order to make atonement for his sins is valid, why can this claim not be validated by the writings of the prophets?

Time and time again, the writings of the prophets emphasize prayer and repentance as the method to atone for sins. **I challenge any Christian to produce a Scripture from Unaltered Holy Hebrew Scriptures (the Old Testament used by the Jewish people of Israel and Babylon) that teaches us that we must believe in the atoning blood of a Messiah in order to obtain salvation [amazingly, even the Christian Bible does not say it].** What the prophets teach us is that our own obedience to the laws of Israel's God combined with sincere repentance and prayer for forgiveness will atone for sin if done with the proper attitude of humility.

- *"That every man will turn from his evil way, then I will forgive their iniquity and their sin." (Jeremiah 36:3)*
- *"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to [YHWH], and He will have compassion on him; and to our [Elohiym]. for He will abundantly pardon." (Isaiah 55:7)*
- *"And if My people who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land." (II Chronicles 7:14).*
- *"But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of the*

*righteousness which he has practiced he shall live...When a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life...Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you (Ezekiel 18:21- 22,27,30).*

- *"By loving kindness and truth iniquity is atoned for..." (Proverbs 16:6).*
- *"If you return to [Elohiym] you will be restored; if you remove unrighteousness far from your tent...then you will delight in [Elohiym]..." (Job 22:23-27).*

Clearly, the central teaching of the Hebrew Holy Scriptures is that we must break away from our sinful past and sincerely repent. This is the only way to restore our relationship with the Holy One of Israel. If one strays from the path set forth by the Laws of our God, one must repent and return to the path. This is how forgiveness is obtained. Even when sacrifices were offered, they in and of themselves did not procure atonement; they were only symbolic of the Spiritual condition of the sacrificer's Soul "at-that-moment". You now have seen that in the first articles in this series. The sacrifice was part of the process but only a "picture" of the sacrificer after his repentance.

**Answer for yourself:** What is repentance? Returning to God by forsaking our evil ways and praying for forgiveness. The prophets were constantly correcting the Israelite people for relying on blood sacrifices as the essential element of atonement instead of or without repentance and obedience to God's ETERNAL's Laws:

- *"What are your multiplied sacrifices to Me? says [YHWH]. I have had enough of burnt offerings of rams, and the fat of fed cattle. And I take no pleasure in the blood of bulls, lambs, or goats...Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, learn to do good; seek justice, reprove the ruthless, defend the orphan, plead for the widow. Come let us reason together says [YHWH], 'Though your sins are as scarlet, they will be white as snow; though they be red like crimson, they will be like wool, if you consent and obey...' (Isaiah 1:11-18).*
- *"The sacrifice of the wicked is an abomination to the Lord." (Proverbs 15:8).*
- *"To do righteousness and justice is more acceptable to [YHWH] than sacrifice." (Proverbs 21:3)*
- *"For I delight in loyalty rather than sacrifice, and in the knowledge of [Elohiym] rather than burnt offerings." (Hosea 6:6).*
- *"Has [YHWH] as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken more than the fat of rams." (1 Samuel 15:22)*
- *"With what shall I come to [YHWH], and bow myself before the [Elohiym] on high? Shall I come to Him with burnt offerings, with yearling calves? Does [YHWH] take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does [YHWH] require of you but to do justice, to love kindness, and to walk humbly with your God" (Micah 6:6-8)*

**Answer for yourself:** Do you now begin to see what the very wise king Solomon was trying to explain in 1 Kings 8, when he said that even though the Israelite people may not always have access to the sacrifices and the Priesthood, yet they would always have access to the Holy One of Israel and an atonement for their Soul?

Solomon, the wisest man who ever lived, understood that repentance and not blood is the Scriptural form of atonement.



**Answer for yourself: Remember the story of Jonah?**

He was sent to the evil city of Nineveh {non-Jews} to warn them of their impending destruction. Jonah does not come into the city and tell the people that unless they begin offering sacrifices they are doomed. He does not tell them that unless they accept on faith that the shed blood of Israel's Messiah will atone for their sins they are lost. No! He warns them to repent. Their response to his warnings is: they fast, pray, and turn from their evil.

**Answer for yourself: What is YHWH's response to their repentance?**

*"When [Elohiym] saw their deeds that they turned from their wicked way, then [Elohiym] relented concerning the calamity which He had declared He would bring upon them, and He did not do it." (Jonah 3:10).*

***EVEN NEBUCHADNEZZAR IS TOLD HOW TO ATONE FOR HIS SINS....VERY INTERESTING....***

*"Therefore, O king, may my advice be pleasing to you: Redeem your sins by doing righteousness, and your iniquities by showing mercy to the poor." (Daniel 4:27).*

## **THE POWER OF PRAYER FOR ATONEMENT**

After the ten northern tribes split away from Judah, a civil war prevented most of Israel from Temple worship. The prophet Hosea addressed this situation and instructed the people accordingly:

*"Return, O Israel, to [YHWH] your God, For you have stumbled because of your iniquity. Take words with you and return to [YHWH]. Say to Him, 'Take away all iniquity, and receive us graciously, for we will render as bullocks the offerings of our lips.'" (Hosea 14:1-2)*

We are able to approach our god directly with prayer, which is possible at all times and regardless of the size of our bank accounts; and He assures us that sincere prayer can achieve forgiveness for our sins:

- "Deliver me from blood-guiltiness, O [YHWH], the [Elohiym] of my salvation. And my tongue shall sing aloud of Your righteousness. O [YHWH], open my lips, and my mouth shall show forth Your praise. For You do not delight in burnt offerings. The sacrifices of [Elohiym] are a broken spirit, a broken and contrite heart. These, O [Elohiym], You will not despise." (Psalms 51:14-17)"*
- "I will praise the name of [Elohiym] with a song, and will magnify Him with thanksgiving. This shall please [YHWH] better than an ox or bullock that has horns and hoofs." (Psalm 69:30-31)*
- "For You, [YHWH], are good, and ready to forgive, and abundant in loving kindness to all who call upon You. Give ear, O [YHWH] to my prayer, and give heed to the voice of my supplications." (Psalm 86:5-6)*
- "And listen to the supplications of Your servant and of Your people Israel, when they pray toward this place; hear from heaven Your dwelling place, hear and forgive." (II Chronicles 6:21)*

The Holy Scriptures of Israel are very clear. Prayer, a humble attitude, and above all, sincere heartfelt

**repentance is what the Holy One of Israel requires of His people in order to atone for sins. No doubt He knew thousands of years in advance that there would come a time when some would wrongly rely on the blood of a deified human sacrifice to vicariously replace obedience to His laws. It is evident to anyone with eyes to see that a comparison between The Holy Scriptures of Israel and the Greek mistranslation of them as well as the later corrupted New Testament texts taken from them will reveal two entirely different religions. One is dedicated to the One True God of Israel; the other is dedicated to a "literalized" and falsely "historized" savior as taken from the allegorical Divine Spiritual Wisdom. Rome in "radically reinterpreting" this ancient Divine Spiritual Wisdom along with its repetition in Biblical Judaism has caused us all to err who follow Christianity today.**

**The Jewish people believe that the time will come when Israel's true messiah will usher in an era of peace when all nations will believe in and seek to worship the one true Holy One of Israel of our fathers Abraham, Isaac, and Jacob. At that time, the proponents of Christianity will deeply repent of the day when they taught the beloved nation of Israel and the descendants of Abraham to break the first commandment and worship another besides the Holy One of Israel.**

**[One more article left in the Sacrificial System....let us continue our study.](#)**

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## THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #8

"Bet Emet" stands for "truth" as the Hebrew name implies; "House of Truth". Bet Emet has meticulously dug out over these last twenty years this ancient Spiritual Truth from the "religious fiction" and man-made Roman anti-Semitic teachings held sacred today by millions of Christians for over the last 2 millennia. We have spent much time and research to discover the hidden truths concerning the Sacrificial System and its true relationship to the "Jesus Story" over these last twenty years. Having seen that Rome "radically reinterpreted" not only the ancient Divine Spiritual Wisdom of the ancients that existed basically unchanged for thousands and thousands of years, understand that Biblical Judaism was not immune from this same Roman alteration of truth. The Spiritual Truths found in Biblical Judaism has been terribly misrepresented to the world by this Roman mistranslation of the Hebrew Scriptures. We have seen this repeatedly since the first article regarding the misrepresentation of the workings of the Sacrificial System and its purposeful mischaracterization throughout the New Testament as Rome falsified the whole of the Sacrificial System and the obtainment through it of the atonement of one's sin. We have seen repeatedly in instance after instance in the previous article how Divine Truth as related to the Sacrificial System in Biblical Judaism and the obtainment of atonement for the sins of the Soul were transformed by the monks of Rome into a total farce and mockery of such Divine Spiritual Truth.

That being so then what I am going to do next in this article is somewhat dangerous but I want you warn you ahead of time. I am going to make an "assumption" that is totally false. I will make a "false assumption" regarding the death of Jesus, as depicted in the New Testament, for the purpose of teaching another "Divine Truth" truth which will shed even more light upon the truths of Biblical atonement and the workings of the Sacrificial System.

Let us assume that the traditional Christian teaching about Jesus' death being a sacrifice that procured the atonement of the sins of the world was true and correct (although it is not). So we approach what is said next with the erroneous assumption that Jesus' death was an atonement for our sin. Let us see what happens when we approach the Sacrificial System armed with this erroneous "assumption". Now let's proceed.

### ATONEMENT FOR BOTH TABLETS OF THE LAW OR ONLY FOR THE FIRST TABLET? THIS WILL SURPRISE YOU!

**Answer for yourself:** As a Christian, being told your whole life that Jesus' death was an atonement for your sin, then is this "atonement", as seen in Jesus' sacrifice (supposedly a type and shadow of sin offerings), an atonement for all kinds of sin?

*Honestly, the answer is "NO"; not all sin, because in the sacrifice of lambs, on Yom Kippur, for instance, the lambs would have only represented the Souls which had repented of sins committed concerning only the First Tablet*

## **of the Law and NOT the Second Tablet of the Law.**

Wow! I bet you never knew this! We read the New Testament concerning Jesus' death that it is an atonement for the "believer's sins" never knowing that even if it had been in some way that such an atonement would not have applied to all types of sin. **The sins of the Second Tablet of the Law were NEVER atoned for through the Sacrificial System; blood sacrifices were NEVER brought for the sins of the Second Tablet of the Law.**

**Answer for yourself:** What are sins concerning the Second Tablet of the Law?

- Thou shalt not murder ("Thou shalt not premeditate murder" is a more accurate translation)
- Thou shalt not commit adultery
- Thou shalt not steal
- Thou shalt not bear false witness
- Thou shalt not covet thy fellow-man's wife, house, or anything that is his.

Now, I don't have the time or space to get into depth concerning these various Laws and Commandments but understand that what is usually understood as the Ten Commandments are not really "ten"; they are "ten categories" in which hundreds of Commandments are grouped under each heading. This becomes very plain to us when we study Judaism and see that under these "ten headings" there are in reality 613 Commandments; 248 positive Commandments and 365 negative Commandments. **But for now understand that violations of the Laws and Commandments of God concerning these 5 areas above were NEVER atoned for through the Sacrificial System, intentional or unintentional, and blood sacrifices were never brought in their behalf of these sins.** This fact, that is easily uncovered in any half-serious study of Judaism and the Sacrificial System is devastating to our "Jesus Theology" and belief in Jesus' death being an atonement for the sins of the world! Christians, not knowing this dynamic truth regarding how the Sacrificial System operated, then fall for the lies concerning Jesus and his death for their sin that are contained in our Roman New Testament. We have to look again to repentance, remorse for sin, prayer, restitution to our brothers and sisters for our sins against them, righteous works and almsgiving to find atonement regarding these above sins. But this Spiritual Dynamic of the Soul's atonement for its own sin is not new, it is involved in "ALL" types of atonement, both the First and Second Tablets of the Law as we will see later when looking more closely to the atonement connected to the Second Tablet of the Law. The only difference is that "blood sacrifices" are not brought as a part of one's atonement for atonement connected to the Second Tablet of the Law. **The only "blood" that is brought in behalf of atonement concerning the Second Tablet of the Law is yours as Lev. 17:11 has already taught us; it is the "life" in our blood, the Soul in "your" blood that atones for these sins of the Second Tablet of the Law.** As we have seen previously, it is the Divine Principle set in place by God that your "life in your blood", your "Soul in your blood" that, according to Leviticus 17:11, atones for sin. It is your "life", your "Soul in your blood", your very life and actions, your repentance, your prayer, your righteous conduct and righteous deeds, and your almsgiving toward the injured party and your fellowman following such sin that atones for your sin according to Biblical Judaism, the Torah and the Prophets, and the Sacrificial System.

***This is very important to recognize especially when one makes parallels to Jesus as a "type and shadow" of Old Testament truths regarding atonement. And few Christians have ever studied enough to know this....but the Jews have always known this and this is but another reason why they won't convert and become Christians believing in the death of Jesus for their sins!***

You can be a Christian your whole life and go to church your whole life and NEVER know that even when blood sacrifices were brought to the Temple that they only represented the Soul of the sacrificer who had previously

repented for **unintentional sins ONLY!** But now we see that these blood sacrifices only represented the Soul of the sinner which had repented of **sins committed against the First Tablet of the Law ONLY; never the Second Tablet of the Law.**

**Nowhere can we find where the sacrificial blood offerings were ever brought in connection for sins committed against the Second Tablet of the Law; sins committed between man and man.**

**Answer for yourself:** Even if Jesus' death was an atonement for sin, and its not, then if being truthful to the rule of "types and shadows" how is it possible that his death and shed blood atoned as the "Lamb of God" for sins that never were atoned for by any animal sacrifice or blood offering? At best Jesus' death would have only atoned for sins of the First Tablet of the Law, between man and God, and that being so then the sinner stands yet guilty before God for the sins he committed against the Second Tablet of the Law, between man and man. Any such atonement provided by the death of Jesus is "incomplete". The Christian, believing in Jesus' death for his sin, according to Christian theology, is yet on his way to a burning Hell of torment and pain because the atoning death of Jesus did not cover all of his sins! Jesus did not complete the job, being a righteous Jew and would be Messiah I guess he forgot! We need to think people! Again, something is critically and desperately wrong with our "Jesus theology" when it fails to atone for all the sins of the world as it says and so doing misleads billions of people. But few again study enough to see these irregularities; irregularities encountered by me in my serious studies during and after Seminary which were done "outside the box" seeking knowledge about God and my responsibilities to Him as his son. Judaism was a wonderful place to start such a serious inquiry and it is for all our readers as well. Only when you compare the "religion of Jesus" with the "religion created around his supposed identity" created by Rome over the 2nd through the 5th century can you see these terrible untruths spread over the pages of our Christian Bible as given us by Rome.

We hear our whole lives that God had a wonderful plan to restore mankind unto Himself. We hear as Christians that His plan would take away the sins of the whole world. All one would have to do is accept God's free gift of salvation through the shed blood of Jesus. As Christians we hear that the Word "literally" came down to Earth in the form of one man and became flesh-- born of a virgin, lived a sinless life and gave up His own life on the old rugged cross to pay the price for the sins of the world. We hear that this Word is Jesus Christ who shed His own blood for our sins upon the cross. This sounds so great and reassuring, but there is one problem. **This wonderful story of the death of the righteous for the wicked is simply not true, never has been, never will be. God does not justify the wicked; their repentance does.**

God clearly states ***"I will not justify the wicked" (Exodus 23:7).*** That seems to imply that we need to obey the Commandments of God and repent when we break them in order to be justified. Divine justice demands that the righteous person should be justified whereas the wicked should be condemned. It is a miscarriage of justice when lawbreakers are set free and when innocent people are condemned. ***"He who justifies the wicked, and he who condemns the just, both of them alike are an abomination to the LORD" (Proverbs 17:15).*** We can be sure that God will deal justly with us. Therefore He declares: ***"I will not justify the wicked" (Exodus 23:7).*** Since God is absolutely just, He cannot let the sinner go free.

**Answer for yourself:** How, then, can God do this very thing, justify the wicked when He has previously said that such a thing "is an abomination" to Him? How can the following passage in the New Testament be true?

***"However, to the man who does not work, but trusts God who justifies the wicked, his faith is credited as righteousness." (Romans 4:5 NIV).***

**Answer for yourself:** Don't you think that the "real Paul", being a "Jew of Jews", would have know this or at least the Holy Spirit who moved the "holy ones of old" to pen the Sacred Scriptures of the Jews? Then who is writing such contradictions of Divine Eternal Spiritual Principles?

**THINK!**



Looking at the Hebrew Scriptures which have "changed not" then we see that this "Romanized Pauline Theology" is a bunch of bunk! But without a through knowledge of the forgery of the Hebrew Scriptures, the ancient Divine Spiritual Wisdom, Gnosticism, and the ancient Egyptian Religion then the misstatements of Rome concerning the Soul are not easily detected let alone their complete butchery of the "the Christ" which we have inherited. But we as normative and typical Christians never know these things since we know almost nothing of Biblical Judaism, the teachings in the Hebrew Scriptures of the true Messiah, the workings of the Sacrificial System, the corruptions of the Hebrew Scriptures that litter the pages of our Old Testament and New Testament, let alone the complete alteration of the "dogmas and identity of the Krst/Karest/Christ" which we received. We, as typical Christians, know little if anything concerning the truths behind the Sacrificial System and how one actually obtained salvation and atonement before God. As the great Egyptian Religion before them, Biblical Judaism is the vessel that the Divine Creator used to express His Divine Mind and Divine Spiritual Truths to the world. Egypt taught the whole of the known world as we see today. God, through the "Divine Mind" and through His "Christ within us all" expressed and yet today expresses Heavenly and Divine Spiritual Truths to the whole of the world and its Souls. No problem until Rome surfaces in the 2nd century with "Plan B".

Knowing this, that Jesus Christ, according to Christian theology is supposedly a solitary "literal" and "historical" type and shadow of "the Christ", instead of the symbolic personification and representation of the human Soul as he really is, then you can see how a false security in focusing on "blood" and not "repentance" could, and does lead, others to think lightly of sin and in so doing compromise with sin in their lives. **Not knowing that such sins of the Second Tablet of the Law are not handled by any blood sacrifices for atonement, let alone any sacrifice that Jesus could have made through his death for others, then we should be alarmed as Christians to know that any such atonement procured by Jesus for us is "lacking" and "incomplete"!**

**Answer for yourself:** What? Is this news to you? Did your pastor ever tell you this? Mine never did! Why not? Who will? When will we ever set under teachers who know the truth about Biblical Judaism and the truth hidden behind Christianity's "radical reinterpretation" of almost everything!

**Answer for yourself:** Then how are we to get atonement for such sins of the Second Tablet of the Law in our lives if Jesus' supposed sacrifice never covered them nor could ever atone for them? Well, again we must look to Biblical Judaism for the answer.

Rambam writes: "While one should scrutinize one's behavior and repent throughout the year, during the ten days between Rosh Hashanah and Yom Kippur it is especially important to introspect and repent, as the time is more propitious and our repentance is received immediately, as the prophet Isaiah (55:6) teaches: ***"Seek Hashem when He can be found; call upon Him when He is near"*** (Laws of Repentance 2:6).

**Answer for yourself:** Is there a time that God is "nearer" to man than others? Not knowing Judaism, then as a Christian you are not aware that there is such a time and it passes you by year after year. The Doors of Forgiveness are thrown open on one day of the year, a day not known by Christians. Rambam goes on to write: "On Yom Kippur Hashem is closest to man. Moreover, the Sefer HaChinuch (Mitzvah 185) teaches that the institution of Yom Kippur, the day designated for atonement of sins, is a reflection of Hashem's great love and kindness toward His beings; He does not allow man's sins to accumulate, lest they become so numerous that the natural world could not endure. Thus, in His infinite wisdom, to insure the continuity of this world He designated one day of the atonement and forgiveness of sins for those who repent". **Teshuvah, repentance is integral to the essence of Yom Kippur. It is here in repentance, fasting, remorse, and brokenness for one's sin once a year God opens the doors of forgiveness for the sins of the Second Tablet of the Law for all mankind!**

**Answer for yourself:** How many times have you observed Yom Kippur, the Day of Atonement in your life? Most Christians will tell you that these Biblical Festivals are for the Jews only. Really?

**Leviticus 16:29. *And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger (THIS IS THE NON-JEW...THE FOREIGNER AMONG THE ISRAEL OF GOD) that sojourneth among you:***

Here we see from the beginning that God intended all mankind, non-Jew and Jew, to observe the Day of Yom Kippur since both need "forgiveness of sins of both Tablets of the Law".

**Answer for yourself:** Did God give us, the Gentile, a "way" for atonement of his sins and we not know it as Christians? As Christians and followers of Jesus in Christianity have we failed to understand the Sacrificial System correctly and miss this important message concerning how we, as Souls, are to find atonement for our sins during our Earthly incarnation?

Such Spiritual Truth and knowledge comes only if you study Biblical Judaism, its unaltered Hebrew Scriptures, and the Sacrificial System in detail. If Christians trusting the blood of Jesus for "their sins" only knew the truth; namely, that the atonement provided through the teaching and examples of the Suffering Servant, the nation of Israel, atoned only for unintentional sins of the First Tablet of the Law and not any sins of the Second Tablet of the Law then they would most likely rethink the seriousness of their sin and the easy "believism" of Christianity would be replaced by their repentance as God intended.

It is a shock to learn as an adult Christian who has trusted the Roman Road of Salvation and Jesus' death for one's sins and their atonement his whole life to realize that such a teaching is totally false. Knowing that there is no atonement in Jesus' death many are fearful and many are often shaken to their very core. **But understand what Hosea always knew, Temple or not, God never left the Jewish people nor mankind without an atonement.** Knowing that one stands today without atonement before God because you have not been taught the truth of the Sacrificial System let alone the Soul's atonement through repentance by the Christian Church and not lived a life of repentance is a scary thought! Instead of being taught the Divine Truths of Biblical Judaism and the truth about atonement we attend Churches more concerned about teaching that God wants your rich! Thus, now, coming hopefully and finally to the understanding they no one is "under the blood of anyone" for anything, then repentance and the Commandments of God will have a new esteemed value in your life. **Since intentional sins and sins of the Second Tablet of the Law never required blood sacrifices, then more important than ever is the fact that our moral responsibility, fear of God, and repentance is a requirement in being co-laborers with God in our own salvation.** Now you should better understand the passage which says *"work out your own salvation with fear and trembling" (Php: 2:12)*. As Souls, this is "your" and "my" responsibility; not another's!

If we truly understand the Sacrificial system, and you should by now if you have been reading these articles, then you know that this "literalized" Jesus of Rome's invention, did not die for any atonement for anything let alone for "ALL SINS"! Without the truth and this knowledge of sins and their relationship to the Sacrificial System we as Christians rarely if ever come to the knowledge that blood sacrifices were only brought to the Temple in representation of the Souls who had previously repented and in so doing had already atoned for their unintentional Sins of the First Tablet of the Law (sins between man toward God) before any animal or offering was brought to the Priesthood. Lacking this knowledge that only our repentance provides atonement for the sins of the First Tablet of the Law and that only the Day of Atonement, Yom Kippur offers atonement for our sins of the Second Tablet of the Law then we must "awake" as Paul said to this Divine Reality provided for us and do it now! Sadly continuing to accept, in light of all of this knowledge provided by Bet Emet, this false atonement created by Rome around this "Jesus" of their own creation, a Jesus who requires nothing but "faith" and "belief" in religious dogmas created by Rome to contradict the Hebrew Scriptures, one will never have a strong enough deterrent and fear of God to avoid sinning and breaking the Laws involving both "intentional sins" let alone the sins involved in the Second Tablet of the Law (sins between man and man). Most Christians feel that they have a "get out of Hell free card" through a simple belief in this Jesus' death for their sins; sorry it never worked that way and was never intended to work that way where repentance and progressive Spiritual

maturity and evolvement of our Soul, ultimately culminating in the Soul obtaining the "stature and fullness of Christ", was to be subsequently thwarted by such an insidious belief as the death of another was the atonement of one's own sins. **Thus, understanding the Sacrificial system and the dynamics involved, the more correct interpretation would be "Christ died because of sins." WAIT A MINUTE HERE; WHAT ARE YOU SAYING?**

**Answer for yourself:** How is it that this "Christ died for our sins" when Craig, you have spent 7 articles teaching that no "historical" or "literal" Christ could have ever died for our sins? Now, get ready to meet the ancient Divine Spiritual Wisdom that Rome corrupted in remanufacturing the ancient Christ and how the ancients understood "atonement" before the Roman "radical reinterpretation" of this Divine Ancient Spiritual Wisdom.

Get ready for the "hidden keys" that begin to unlock our "Jesus Story". I will only present a short summary at this time but in our "Sacred Mysteries Website" we go into this in great and lengthy detail as we unfold the ancient Divine Spiritual Wisdom concerning "the Krst/Karest/Christ" and his "death on the cross" as taught by the ancients as far back as 10,000 years B.C.E. Please note the ancient Egyptians and later Greek philosophers like Plato, Plotinus, Proclus, etc., were not expressing Divine Concepts concerning some later to be born "Jewish Rabbi" who would be named Jesus; everything in this ancient Divine Spiritual Wisdom was about the Soul and only about the Soul and its Krst/Karest/Christ; its descent into "matter", its death when incarnated into this "matter" and flesh (called Amenta, the pit, Sheol, Hades, Hell, purgatory, the Underworld, Netherworld, abyss, etc.), the Soul's struggles and battles with the "darkness of matter" in its attempt to "awaken from the slumber" imposed upon it by the flesh and its lusts and passions, its "resurrection from its grave and death within this body of death, its Spiritual evolution and eventual resurrection while in this body, its ultimate attainment of Spiritual maturity and mastery of this animal body in its Earthly incarnation, and eventual glorification and ascension at the death of this animal body which had served as the vehicle for the Soul's expression and life.

**Answer for yourself:** Guess what? You just read "the Jesus Story" told some 10,000 years B.C.E. through mystical symbolism, allegory, metaphor, typification, figuration, similitudes, similes, myths, legends, and analogies, and I could go on.

*Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)*

**Answer for yourself:** But, what does this mean that "Christ died for our sin"? "Craig, are you yet correcting everything you have said so far"? **No, not in the least. It is all about "interpretation".**

**Answer for yourself:** Are you aware that we can find today, spread over basically 10,000 years, ancient Divine Spiritual Truths, truths about God and the Soul, from nation to nation, from Sacred Book to Sacred Book, that were expressed basically unchanged? Are you aware that such Spiritual Truths and teachings were preserved over this vast time basically unchanged? Are you aware that these ancient Spiritual Masters protected these Divine Truths by shrouding them in allegories, metaphors, symbols, ciphers, myths, legends, etc.? Are you aware that from ancient Egypt down the corridors of history until the rise of Biblical Judaism these Spiritual Truths kept their integrity and basically were unchanged; that different cultures had only changed symbols unique to their culture to express the exact same identical Spiritual Truths that had been taught in the beginning of time? Are you aware that around 180 A.D. a nation comes along, Rome, and takes all this ancient teachings of God, Krst, and Soul and their incarnation into material existence in the form of God's "internalized Divine Mind", called the "Krst/Karest/Christ", and completely destroys such original intended Spiritual meanings and in its place substitutes a radically different meaning and "literalized and historicized" understanding to the whole of this ancient Divine Spiritual Wisdom? Well, it is time to wake up to this very provable reality.

Rome will burn all the libraries of the world to conceal and cover their your monestrous destruction of Divine Truth and their substitution of lies for Spiritual Truths. In a generation or two later few would know or remember the Spiritual Truths of earlier generations, let alone the original meanings to the dogmas which now carried by the hands of Rome new interpretations and meanings.

Without understanding the ancient Divine Spiritual Wisdom that existed thousands of years before the onslaught of Rome in the 2nd century against existing Divine Spiritual Truth concerning God, Krst and Soul, one cannot understand the New Testament correctly let alone read it through "Metaphysical spectacles" as it was intended and we sadly interpret all we read as if "literal" and "historical" when these ancient stories were written to always be understood Metaphysically, allegorically, and metaphorically concerning God, Christ, and Soul.

*Phil 2:6-8 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men (the incarnation of the Divine Mind, or "Krst/Karest/Christ" into "matter" and "human flesh": 8 And being found in fashion as a man, he humbled himself, and became obedient unto death (this "death" was termed by the ancients as the "fall" and "descent" of the Soul and Krst/Karest/Christ (Divine Mind of God) into material manifestation and flesh", even the death of the cross (this "cross" was the interaction of cosmic Divine Intelligent Living Spirit and Energy when impregnated into "matter" and "material existences" (ie., flesh). (KJV)*

Totally agreeing with Philippians 2:6-8, the ancients taught that the Divine Mind of God, in the form of "Krst/Karest/Christ", humbled Himself and "fell" from Heaven and was "crucified on the cross of matter" when incarnated into material manifestation (humanity) in an attempt to "seek and save the lost Souls" who had previously "died the same death" and was "incarnated within animal bodies as well". This is the very core of all cosmology; the study of the Universe in its totality, and by extension, humanity's place in it. This "fall" from Heaven and the Spiritual realm of both Soul and "Christ" into the flesh of humanity was likened as a "death" to both Soul and Christ. From this "descending death from Heaven" into "flesh" we obtain the various allegories throughout the nations expressing this Metaphysical Divine Concept of incarnation of God, the incarnation of Celestial Consciousness and Living Energy in "matter". The ancients called this incarnation of Spirit/Living Energy/Cosmic Consciousness the **"death of the gods and goddesses"** in the ancient religions. Truly, Paul would say **"we (Souls) are crucified with Christ"**; a total allegory concerning the crucifixion of Christ as well as the Soul as they both had descended from Heaven into incarnation into animal bodies led by animal instinct, animal natures, lust, and passions of "matter". The Soul and Christ, as Living Spiritual Entities, had come to reside in an animal body in Earthly incarnation; coming into "matter" was their Spiritual death. But statements like this found in the ancient Spiritual Wisdom were never meant to be understood as "physical" or "literal" events or actual "historical" or "literal" deaths. This "death" of the gods and goddesses were but allegorical pictures of the Divine evolving and emanating Himself into various levels of material existences to experience Himself and develop Consciousness of Himself though various material manifestations throughout the Universe. In reality this "fall into matter" or "humanity" by God is termed the "death of the Soul" along with the death of "the Christ" since both share the same descent into material existence. We read Philippians 2:6 above never grasping this understanding since being conditioned and indoctrinated to think that this verse refers to but one sole "literal person" who conveniently Rome has defined for us as a historical Jesus. The ancients saw incarnation as a Divine Cosmic Concept of how the God of the whole Universe came to tabernacle within "flesh"; mankind being the Temple of God's Holy Spirit/Energy. No wonder the true Gnostic Paul states that **"Christ is in all of us"** according to Col. 1:26-27. Nowhere in this verse is an idea of a lone historical person but a Christ shared by all of us. Along with this the ancients understood the Divine Mind, the Logos, the Christ accompanied the Souls in their descent into "matter" and this Divine Mind was termed by the ancients by the term "Krst/Karest" which today we recognize as "Christ" or "Messiah". Understand this "descent of Divine Mind" into the "limitations of material existence which is resistant to the advance of Divine Energy/Spirit" did so and suffered great loss in the process. This "fall" or "descent" of this Divine Mind was likened by the ancients as a "death" to this "Krst/Karest/Christ" as well as the Soul. This "descent" and "death



of the Christ", this Divine Mind and Logos of God, incarnating into the darkness, lawlessness, passions, and lusts of "matter" and "flesh" was a "death" willingly accepted by this "Christ" who likewise suffered as did the Soul in its descent as well. The "Krst", in His mission to dwell with and teach the Soul the path for its Spiritual Maturity and freedom from the sin prevalent in Earthly incarnation, accomplished by being the teacher of the Soul its own atonement. The Christ, this still small voice within us, came to each each of us in order to convict our Soul "of sin, and of righteousness, and of judgment" in order to deliver the Soul from the death of this material existence; thereby equipping it for its necessary return to the Father. Not only does the indwelling and internal Christ come to teach the Soul within this animal body to properly atone for his sins while on Earth but teaches the Soul as well as to how to progressively Spiritually mature itself which is its incarnation purpose. Had it not been for God sending Himself as "the Christ", His Divine Mind, Logos, into the likeness of human flesh, then the Soul would have no hope of mastering the animal nature, its passions, and lusts and lawlessness. That being so then the Soul would be resigned to never return to the Father as we see is possible in the Prodigal Son allegory. **This "descent of the Krst/Karest/Christ" to seek and save the Soul is not possible unless the Christ comes to live "within each child of God"; never being "literalized" and "historicized" to but one period of human history and limited to but one person which Rome has done. Rome, by forging the Hebrew Scriptures radically reinterpreted the whole of the ancient Divine Spiritual Wisdom concerning God, His Christ and the Soul. What was never "literal", what was never "historical", what was never "limited to but one person", becomes just the opposite at the hands of Rome!**

The ancients called the incarnation of God within mankind the "death of God" or the "death of His Krst/Karest/Christ" on the "cross of matter" (the intersection of Divine Spiritual Living Intelligent Energy" with "mother matter" (Mary). What was a Divine Spiritual Allegory and Metaphor expressing the highest Divine science and Divine physics regarding the workings of the Creator in His cosmos was totally corrupted by Rome during the 2nd through the 5th century. The ancients had the most unbelievable knowledge of the workings of Spirit and "matter" known ever to mankind; only today are we with our high technology only reaffirming what the ancient Egyptians knew so long ago. This Divine working of God and cosmos was better known by the ancients who shrouded this ancient Spiritual Wisdom and mystery in allegory, myth, metaphor, cipher, legend, symbol, etc., than any today. All was well and the integrity of this Divine Spiritual Truth was kept intact and unchanged, from nation to nation, from Sacred Book to Sacred Book, for thousands of years until the rise of Rome which "radically reinterpreted the whole of this Divine Spiritual Wisdom of the Soul" and so crudely "literalized" it and "historicized it" and limited all these Divine Spiritual Concepts to but one person of their clever inventiveness, the historical Jesus of Rome's New Testament. The whole of Christian humanity since then never knows the truth, that they are "gods in animal bodies" as Plato said. **Thus the necessity of repentance for our Souls that enable it to evolve into "the Christ".** We never stop to realize the implications of what we read in our Bibles since being trained since children to read everything in this Bible as if "literal" when the truth of the matter is that the ancients were not "literalists" at all; in fact just the opposite. Most of the Bible, both Old and New Testaments is a Divine Spiritual allegory of the Soul, its descent, birth, life, maturation, failures, successes, and eventual Spiritual evolution into Spiritual maturity and ascension back to the Father at the biological death of the body. In fact the Old and New Testament is the Egyptian Religion and the Egyptian Book of the Dead retold! Boy, do we have a lot to "unlearn" and "learn" correctly.

So now you see that had it not been for the descent of "the Christ" and his "death" when "incarnated into fleshly matter", then the Soul would have remained lost in "trespasses and sins", without its savior, "the indwelling "Krst/Karest/Christ".

***Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (KJV)***

This descent of the Christ was allegorically described by the ancient and His sufferings related to the limitations imposed upon Him where previously in Heaven He experienced previously lived an unlimited and unrestrained existence as God's "Divine Mind". Now, fallen to His death in humanity, He found Himself bound in the grave of "matter" and "flesh". **This descent, fall, suffering, and limitation self-imposed by the Christ upon**



Himself, is the allegorical death of Christ on the cross of "matte" and "flesh" which Rome will later reinterpret as a "literal" and "historical death" of one man for the sins of the world; the efficacy of which can only to people through the doors of the Catholic Church per their creation! How convenient! Truthfully, however, there would have been no salvation for the Soul in its Earthly incarnation had not God not come to tabernacle within each of His children as "the Christ". So, in effect, "Christ had to incarnate", fall to His death, intersecting Heaven (Spirit) and Earth ("matter"), making this "crossing of between two different levels of existence, this "cross" in the Heavens (Heaven/Earth), in order to save the Soul from its sins while in Earthly incarnation and manifestation. Only in this way did "the Christ die on the cross"! Never was this intended by any ancients to be a "literal" event; let alone an event that provided a "substitutionary atonement"! The only atonement that ever ensured because of this "death of the Christ" within mankind is that of the Soul which "had ears to hear and eyes to see" the message of the Christ concerning the way of repentance of the Soul).

**Answer for yourself:** What is the first word uttered by "the Christ" in our New Testament?

*Matt 4:17 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. (KJV)*

If you paid attention, this is the same message of the Sacrificial System intended for the Soul. This "death of the Soul and Christ" in incarnation was not only understood correctly by the ancients but we see this in our New Testament as well once we possess the "keys" necessary to recognize it. This is why not only Jesus, as the symbolic representation of "the Christ" within us all, was wrapped in burial and swaddling clothes when he was first born into the flesh. When the "Christ came to Earth" is was to die, his incarnation was "his death". In reality, it is not "the Christ" who died, it is our Souls' Spiritual Sensitivity to the indwelling Christ within us which is dead, needing a resurrection while we yet live, a "second birth" (being born again). This is the very same thing we see in the ancient Egyptian Religion just like other symbolic representations of Heavenly Living Energies like Osiris and Ptah who were likewise wrapped in "while mummy shrouds" when incarnated within mankind; this is the "Divine Pattern" reproduced over and over in the ancient Divine Spiritual Wisdom and which we find repeated in our "Jesus Story". Divine Life living within "matter" and material existences (flesh for example) limits the Divine Soul and its Spiritual sensitivity to the Divine Mind while living in material incarnation. All of this symbolism and "keys" to correctly interpreting this allegory in our "Jesus Story" and our New Testament comes in-depth later when we get to the study of the ancient Divine Spiritual Wisdom, our last website at Bet Emet!

But one more thing needs to be said. The True Christ is only found within. His life, distorted as it is today on the pages of our New Testament, can yet serve as a great object lesson. His own life course revealed the path a Soul must pursue in order to attain full realization of the Christ Consciousness. First comes our resurrection from the deadness of our Soul as imposed upon it by the passions, lusts, and carnality of the animal body who lives by instinct and not Spiritual Laws. The Soul needs a "New Birth", where there is an awakening of the Soul to a higher consciousness; something so radically different from former experiences that we call it the awakening of the Christ Within, as though the Christ has been asleep. But the real fact of the matter is that it is we, as Souls, who have been asleep as to the Christ within.

*Eph 5:14-15 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, (KJV)*

To our human consciousness, the Christ was asleep, and yet the Eternal Christ never sleeps. Mark 4:38 reads: "He was asleep in the hinder parts of the ship". This is a parallel case, given to show our own consciousness to the Christ within us all, who transforms our lives and consciousnesses when we awaken to the realization of the Christ presence within us, the Bishop of our Souls. As Souls, we have been asleep in the sense-consciousness, asleep as to our Real Being as Divine Entities and Souls fallen from Heaven! Thus the

admonition of the Gnostic Paul to awaken to the Christ that only lives within, not without as Rome would have you believe.

**Answer for yourself:** And for what purpose are we to awake? Speaking to people who were already "alive" yet we find Paul considering them "dead men walking" as did the ancient Spiritual Wisdom that Rome tried to obliterate from the face of the Earth. And why do we need to awake? In order as Souls to "walk circumspectly" while in this Earthly incarnation and this only comes when we experience our personal resurrection from the death while we yet live, not after the death of the body as Rome will alter the concept. As progressing and evolving Souls, not attained to the stature and fullness of Christ, we at times mess up an sin. Given to us as our means of atonement is not the "blood of another" and some "easy believeism"; rather God gave us "repentance" and the Sacrificial System teaches this Divine Concept in detail; it is all about our Soul as our life, not red blood cells.

The Soul is the student of the Christ within and must be reinstructed, reinstructed by Spiritual Truth until he advances to the stature of Christ. It is through the wilderness of trial and proving, like in the "Jesus Story", that our Souls reach the consciousness that we are "a Son of God". This the the job of both indwelling Christ and Soul as "co-laborers" in the Soul's salvation and atonement while in this Earthly life.

Before we move on many will be amazed to know that in our Bibles is abundant references to this Divine Sacred Wisdom; only it goes unrecognized or falsely interpreted as if "literal" when these same stories were for thousands of years only interpreted allegorically or metaphorically by the ancient Spiritual Masters. Here again, in summary fashion, is what we have described above:

*Phil 2:5-8 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men (incarnation into humanity and not one person): 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (this cross is the crucifixion in the Heavens, involving Spiritual Living Energy impregnating virginous void called "matter") (KJV)*

*Col 1:26-27 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: (incarnation into humanity and not one person) (KJV)*

Had we been taught this Divine ancient Spiritual Wisdom and the twenty or so Divine Myths of the Descent of the Soul and "Krst/Karest/Christ" in the allegorical stories the "dying and rising" gods and goddesses of the ancient nations who descended into "deadened matter" and "humanity", only to later ascend as "Spiritual Mature Souls" to the Father, then we would have no problem reading the New Testament for the very first time and recognizing the Divine Truths of the Soul being told through the "Jesus Story". Knowing this ancient Spiritual Wisdom and its proper interpretation before hand we would have no problem recognizing the Divine Truths behind the Sacrificial System and spotting the Roman lie about the "blood of Christ/Jesus" and his supposed "death" as an atonment for our sins. Had we been taught this Divine ancient Spiritual Wisdom and the twenty or so Divine Myths of the Descent of the Soul and "Krst/Karest/Christ" in the allegorical stories the "dying and rising" gods and goddesses we would have had no problem seeing clearly that Rome reinterpreted the "incarnation of the Krst/Christ within each person" and transformed it into the "physical death of a literal historical person for the sins of the world whereby his blood supposedly atoned for the sins of the world". We see this clearly now having come to full understanding of how the Sacrificial System actually operated. Even though Rome altered the "Christ Story" and the implications of the "Christ's death", once one comes to know the symbology of the ancient Spiritual Wisdom concerning the "indwelling Christ" he can spot these Roman reinterpretations of the ancient Divine Spiritual Wisdom easily in the New Testament texts. Possessing this

**knowledge concerning the ancient Divine Spiritual Wisdom of both Christ and Soul, knowledge that Rome tried to obliterate from the 2nd through the 5th centuries, we would have immediately recognized that the "Jesus Story" is the personification of the descent of the Soul and the indwelling Divine Mind as "the Christ" into the whole of humanity and recognized that this "Jesus Story" is in reality "your" story and "my" story.**

Basically, the Old and New Testament are dual "tellings" of the story of the Soul and what it truly represented; "yours and my story", our Soul's story told through personification of the path of the Soul in its Earthly existence through the symbolism and personification of a person named "Jesus". This same story was first noticed by the ancients in the path of the Sun through the Zodiac, a most unbelievable study awaiting you in the ancient Spiritual Wisdom. The story of Jesus, found from Matthew chapter 1 through Matthew chapter 28, can be shown to parallel exactly the personification of the Divine Energy of the cosmos, God/Christ, symbolized by the Sun and its path through the Zodiac (birth, life, death, rebirth). We find the "Jesus Story" repeated verbatim from ancient Egypt down through history over and over again, from Sacred Book to Sacred Book, as symbolic for the incarnated Soul and the indwelling Krst/Karest/Christ within mankind; but unlike our "Jesus Story" inherited from Rome, these prior "Jesus Stories", told on different levels of understanding reflecting Metaphysical realities in the cosmos, were never meant to be taken "literally" unless a person recognized that it was "their own story". Never was this "Christ Story" or "Jesus Story" to be understood "literally" or some atonement attached to the supposed literal life of another. Now, understanding this "death of the Christ" as taken form the ancient Spiritual Wisdom which was later altered by Rome, you see that is is and always will be the responsibility of each Soul to work out his own atonement.

So we see in the literalization of the "Jesus Story" that this Jesus, had it been possible for him to be an actual atonement, would have failed to atone for intentional sins and any sins involved in the Second Tablet of the Law. Jesus' death, had it been an atonement, would have applied only to the First Tablet of the Law ONLY and not the Second Tablet of the Law. **The Second Tablet of the Law is atoned for by your repentance, confession, prayer, restitution, alms, etc., as Isaiah and other Prophets teach in the Hebrew Scriptures which have been later altered by the Alexandrian Essenes and later Romans to exclude such concepts from the Hebrew Scriptures when translated into the Greek and Latin!**

You should not be surprised that the Second Tablet of the Law is atoned for by the same Spiritual methods taught since the first article since ***"God changes not"***. Let us not forget that Israel is a Holy Nation and a Royal Priesthood. A Priest's function is to make intercession for another and aid in another's reconciliation. As you saw earlier that prayer was one of the several forms of atonement, then this should renew your appreciation for the Jewish people who, on Yom Kippur, stand in the gap for the Gentile world in their prayer services. They literally, as Priests to YHWH, pray for the world and their sins that God would be merciful and forgive their sin since 2.5 billion of them are Christians and are totally deceived when it comes to the "Jesus Story" and any supposed atonement connected to his death. This is such a Holy thing which is not understood by Christians let alone Christian missionaries who are fixated on converting every Jew to Christianity! Pray to God that this never happens for if it does the "Light unto the world" is then extinguished as was the great Egyptian Religion before them!

**Answer for yourself:** If such a demonic and diabolical plan was ever to succeed, God forbid, then who would stand in the gap for the world on Yom Kippur.....Baptists, Catholics, Charismatics? They don't even know when this Holy Day falls on God's calendar since fixated only on the Roman one. Christianity does not ever recognize or observe the commanded Holy Days in the Bible. This needs to stop now.

## **ARE YOU GUILTY OF BREAKING THE SECOND TABLET OF THE LAW.....AND NOT KNOWING IT?**

So many might have read this article so far and say..."so what...I don't break the commands of the Second Tablet of the Law?"

**Not so fast now.**

Christians, because of their perverse theology, break them at will, and what is so devious, is that they do it without ever knowing. My purpose is not to offend anyone, but if I could be honest with you and God for a moment I want you to grasp this next sentence. When I graduated from Seminary I had learned a lot, but most was religious propaganda to support a particular denominational position. It was only after years of intense study following Seminary did I come to the knowledge of the truth that I had hoped to find there but didn't. And if I can say that then what is the the level of understanding of the typical pew setter in the Churches who never reads books or studies his own faith in-depth? I challenge every reader to read our ["Law of Noah Website"](#) and see for yourself the implications of these Laws of the Second Tablet of the Law for themselves and see how innocently we have trespassed them living the typical American Christian Life-style as well as accepting the typical Christian theology as espoused by today's brand of Christianity. Have your kleenex ready for at the end of such a study, and having trusted in a Lawless religion let alone a false atonement, your true standing before God becomes frightfully clear.

If you were aware of what is contained in the Second Tablet of the Law you would be overwhelmed and I would hope, once realizing the magnitude of such violations of God's will by the typical Christian following "Christian doctrine" then your tears would run like rivers and your conduct change. Repentance and remorse for our condition is a wonderful place to start as you are seeing.

## **PUTTING IT ALL TOGETHER**

You have seen that it a life, your life, that makes atonement for sin. Such repentance, confession, prayer, and new obedient conduct is the only reassurance that at-that-moment you are right with God. Being so, and having done so, then you have the right to be on the altar of God and you are symbolically with God as "one" on the altar of your heart. You need not bring an animal sacrifice for your sins since your life and your actions are already one! The animal, if you remember, was only a physical demonstration and symbolism of the Spiritual condition of your Soul and atonement ha already been acquired by the sacrificier's repentance, contrition and confession, prayer, righteous deeds and almsgiving. Such is the mercy of God to reveal to us, His people, how we can cleans ourselves.

***The Gentile Christian Anti-Semitic Early Church, over the centuries, has stolen such truths from you and corrupted the texts and the Divine Truth and recorded downright Spiritual Untruths in their anti-Semitic document...the New Testament***

***There is no atonement for the sins of the Second Tablet of the Law unless you make atonement for yourself!***

You now understand our lives, or our "Souls", can go to Church our whole lives but still be led into great error and further sin by being devoted to dogmas taught from the pulpits of our Churches which are Biblically and historically unsound! We can go to Church our whole lives and die without a proper atonement for our sins. **But one must know the truth in order to repent or else he will never know he is wrong.** That is why study is so important. This series of article is an attempt to address only one of many major problems involving Christian Religious Dogmas that contradict not only the ancient Spiritual Wisdom but the same religious dogmas in Biblical Judaism.

After years of dedicated intense study I found that worshipping according to Christian teachings often is sin as the vast majority of Christianity today has changed the Sabbath as well as made obsolete the Holy Days and Festivals of God and there are Commandments regarding Gentile believers keeping them forever.

**Answer for yourself:** Since hidden in the Hebrew and Greek behind our English translations are commandments and a "Divine Pattern" for non-Jews to observe these Holy Days with the Jewish Nation and as non-Christians we don't, then who atones for your violation of the Laws of the First Tablet of the Law. Do you observe these Biblical Festivals in the Christian Church, festivals which can be shown were observed by non-Jews with the Jews long after the death of Jesus in our New Testament? Have you asked your Pastor why he and your Church does not since "believers" did in the New Testament long after Jesus' death? Nothing changed, never will with God. God changes not. The "Divine Patter" never changes.

You might not be a murderer with a gun, but our word "kill" is equated by the Rabbis to mean gossip, slander, blasphemy, as well as the failure to take care of the poor, widows, and the orphans. The Rabbis group this with murder which again is sin of the Second Tablet of the Law. You will never know this attending a Christian Church; you will continue to give your money to the Church never realizing that no Christian Church I know of understands the Tithe correctly let alone obeys the Laws and Commandments regarding it. We tell Sunday after Sunday the people not to rob God, but that is exactly what our Christian Churches do when they collect the Tithe and spend the money any way they or their budget requires. Just for starters, 2 out of 6 years "all" of the Tithe is to be given to the poor, sick, lame, blind, crippled, mentally ill, widows, orphans, etc. I said "all", not some "love offering to the poor"; ALL. If you are looking for something to repent of I suggest you study the Tithe for yourself or request our articles on it so learn the truth.

**Answer for yourself:** Who atones for you for giving your money and Tithes to the Church which does not appropriate the funds as commanded in the Hebrew Scriptures? Were you aware that failing to observe the Tithe correctly is sin? Are you aware that Tithing incorrectly is a violation of the Second Tablet of the Law by which only Yom Kippur and your repentance can atone?

**Answer four yourself:** Can you see how involved this can get and how simple it is to violate these Commandments of God and its affects upon our Soul? Having read these articles don't you think we need to be instructed by the Jewish Nation and Israel instead of Rome? Is *"salvation of the Jews"* as the New Testament records?

## "FAITH OF JESUS" OR "FAITH IN JESUS"

In discussion of these aspects of the Sacrificial system, we must never forget that we are called to accept the "faith of Jesus" and not just have "faith in Jesus." In these articles I have presented the "faith of Jesus" in light of the Jewish views on atonement. Jesus would have believed the Tanakh (Law, Prophets, Writings). If we are to approximate holiness by living Christ-like that means we have to have a new understanding of how we are to live and we must become familiar with the Laws of God which regulate man's conduct in life. Only then will our lives, lived in conformity to the Laws of God and repentant when we break them, result in atonement. But we have to know them first; I dare say as a Christian you cannot recite the 66 Laws of Noah which make up your Covenant with God. At your death you will appreciate the atonement your life procured through your obedience and repentance when shown b God how your life was lived in both obedience and error. Such Laws, statutes, and ordinances reveal to us, in 248 positive commandments, what God is and does, and in 365 negative commandments what God is not and what He does not do. Only in incorporating the Laws of the Torah which apply to the non-Jew into our lives can be assured that what we do and believe is correct. Only then, when living our lives obedient to the will and Commandments of God can our lives [Souls] be an atonement. Failure to measure our conduct as compared with these Commandments only assures we live by our own understanding, and not God's.

Now, having this knowledge, the rest is up to you.

Are we following "the faith of Jesus" or do we just have "faith in Jesus"?

and



**[Are we true followers of Jesus?](#)**

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# WHAT IS THE TRUTH ABOUT THE SCARLET RIBBON THAT FAILED TO TURN WHITE ON YOM KIPPUR FOR 40 FOLLOWING THE TIME OF JESUS' DEATH?

One of our readers sent me an article by two distinguished Christian writers entitled: "Search For The Messiah." The main point of the article concerned the failure on Yom Kippur of the scarlet ribbon to turn white the last forty years of the existence of the Temple. These Christian writers, as well as many others, read this in the Jewish Talmud and arrive at conclusions that are not warranted concerning the death of Jesus at this time and possible atonement through his death. I hope to show you the error of connecting the failure of the scarlet ribbon turning white and the death of Jesus in this article.

But first, the pertinent piece of the article:

## "THE SEARCH FOR MESSIAH" BY MARK EASTMAN AND CHUCK SMITH; THE WORD FOR TODAY, JOY PUBLISHING 1996

The following is a synopsis of the article connecting Jesus' death and the failure of the scarlet ribbon to turn white on Yom Kippur as taken from Eastman's and Smith's article. In the days of the Second Temple there was a custom to fasten a red-colored strip of wool to the head of a goat which was to be sent away on the Day of Atonement. When this red ribbon became white, it was a sign that God had forgiven Israel's sins.

There is a statement in the Talmud that about *"forty years before the Second Temple was destroyed...the red wool did not become white!"* [Babylonian Talmud Yoma 39b] The same passage informs us that the gates of the Temple swung open on their own accord! The ancient Rabbis believed that these events were indicators that the sins of Israel were no longer being forgiven and the Temple would soon be destroyed!

- **Answer for yourself:** What was the reason for these strange events?
- **Answer for yourself:** Why was this sign that God gave to the Israelites removed?
- **Answer for yourself:** Was the Levitical system of atoning for sins through animal sacrifice no longer recognized by God?

*You must make your choice. Either this man was and is the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.* [C.S. Lewis, Mere Christianity]

And it goes on.....

## THE CHRISTIAN POSITION ON THIS TALMUDIC PASSAGE:

Simply said, and you read it for yourself, Christians read this or an article where other Christians have alluded to this passage in the Talmud and make two generalizations:

- The Levitical system of atoning for sins through animal sacrifice was no longer recognized by God?
- The death of Jesus, 40 years or so prior, was the reason why the scarlet ribbon no longer turned white, thus indicating his death was a replacement sacrifice for the Temple sacrifices.

**Answer for yourself:** Can we trust these conclusions as brought to us by the Christian community?

## HAVE YOU EVER PERSONALLY READ THE TALMUD FOR YOURSELF?

I learned a long time ago in Seminary to believe nothing I was taught unless I could verify what was being said because, quite frankly, many who represent themselves as “religious authorities” would be better off selling shoes (no offense intended to shoe salesmen for we all need their services, but you get the point).

**Answer for yourself:** Do you happen to own or have access to the Tractate in the Talmud called Yoma 39 b?

*Well you need to get it and read it for yourself. Because what these well intentioned Christians meant is unfortunately a total misrepresentation of the facts recorded by the Rabbis!*

When we, as believers in Jesus and followers of Jesus, read such propaganda generated from the misrepresentation mill of Christian energy, unfortunately we have untruths only grounded deeper into our minds and our conclusions are in error and they only sadly reinforce already held beliefs which are in error in the first place.

Before one Pastor or Teacher who represents God to His people writes anything he should have his facts straight and be able to prove what he says. Otherwise such gifts from his pen is to his shame, both to himself and God as he literally misrepresents God to His people and “strikes the rock a second time.” Moses was severely chastised for such an action and I can only wonder the fruit of my similar transgressions years ago as a Christian Pastor more full of zeal than knowledge. I have begged God forgiveness for teaching lies and doctrines accepted by faith uncritically from those “I trusted not to lead me into error.” I was just like you!

Today, I believe I have more integrity than before and before I write anything I have the confidence that I can prove everything I write; or simply I don't write it. I guess that is what is so scary to most who read the truth after years of settling for less. Today understand my research has been impeccable...and that is why I do what I do....try to alert others to falsehoods in their faith and relationship with God....surely we should want our relationship with God built ONLY on truth. Our faith in God and our allegiance to Jesus is not benefited by a lie; in fact it is a detriment to Jesus to teach or preach untruths about him.

## SO WHAT DOES TRACTATE YOMA 39b SAY?

As I said earlier you need to read this for yourself for I am about to correct the distinguished Christian writers of the above article who more than likely earned money by such an article of misrepresented facts.

First of all Jesus was born as determined by scholars at in the year 4 BC.....a year before Herod died....so Jesus was born 4 years before his birth according to Christianity.....get it...that is a joke? I hope you caught the word play of "BC."

*Next.....the Talmud DOES NOT SAY....the scarlet ribbon quit turning white in and around the*

*year 40 C.E. (A.D.). It does not make the connection of the failure of the scarlet ribbon to continue to turn white, indicating forgiveness of sins, at the time of Jesus' death.*

Here is what Yoma 39 b does say...

"Our Rabbis taught: Throughout the forty years that Simeon the Righteous ministered, the lot [For the Lord] would always come up in the right hand: from that time on, it would come up now in the right hand, now in the left. And [during the same time] the crimson-colored strap would become white. *From that time on IT WOULD AT TIMES become white, at others not.* Also: Throughout those forty years the westernmost light was shining, *from that time on, it was now shining, now failing*; also the fire of the pile of wood kept burning strong, so that the priests did not have to bring to the pile any other wood besides the two logs, in order to fulfill the command about providing the wood unintermittently; *from that time on, it would occasionally keep burning strong, at other times not, so that the priests could not do without brining throughout the day wood for the pile [on the altar].* "It was considered a happy omen when the lot came up in the right hand, and the temptation was as great as near to improve upon chance by dexterous manipulation. If the scarlet ribbon which was tied between the horns of the bullock became white, it signified the Holy One, blessed be He, had forgiven Israel's sin. The westernmost light on the candlestick in the Temple, into which as much oil was put as into others, when extinguished, burned on, in spite of the fact that it had been kindled first. This miracle was taken as a sign that the Shechinah rested over Israel" (Yoma 39b). *The failure of these manifestations was at first INTERMITTENT and they were connected by the Rabbis to the cessation of the ministry of Simeon the Righteous!*

*"From that time on a curse was sent..." (Yoma 39b).*

**Answer for yourself:** Did you see anything mentioned about the failure of the scarlet ribbon turning white, the failure of the westernmost light to shine, and the failure of the fire to keep lighted connected with Jesus or his death in any way?

## YOMA 39B GOES ON TO SAY:

**Answer for yourself:** Did you notice that for many years the manifestations ceased on an intermittent basis and only the last 40 years did it become constant?

"During the *last forty years before the destruction of the Temple* the lot [For the Lord] did not come up in the right hand; not did the crimson-colored strap become white; not did the westernmost light shine; and the doors of the Hekal would open by themselves, until R. Johanan b. Zakkai rebuked them, saying: Hekal, Hekal, why wilt thou be the alarmer thyself?"

If one keeps reading we find that there is an allusion to the cessation of the miraculous in the Temple during the reign of Solomon when "idolators" entered the Temple.

**Answer for yourself:** Since the same passage refers to the cessation of the miraculous first intermittently, then constantly, and includes a reference to the same cessation of the miraculous due to the presence of "idolators" in the Temple, do you not think that the same message is being conveyed to Israel during these difficult day? Are you aware that pagan sacrifices were being brought to Caesar in the Temple at this time?

**Answer for yourself:** So what did we just read? There was no mention of Jesus death....and that the cessation of these miraculous signs were occurring long before the last 40 years.....during Jesus' infancy, his childhood, his ministry....while he was still alive.....not waiting till his death to manifest!

**Answer for yourself:** Are the conclusions from Christian commentators like Chuck Smith and Mark Eastman accurate?

**Answer for yourself:** So what have we learned? The cessation of these miraculous signs as God approval and forgiveness of Israel's sins began when Simeon the RIGHTEOUS' ministry ceased at his death. The righteous example to Israel had perished among them. Simeon's light illuminating the path of repentance from idolatry had been extinguished, and if you have studied the religious milieu of Second Temple Judaism in this time frame you then understand the message being conveyed by God to Israel because their hearts had not returned to the fathers (Abraham, Isaac, Jacob, Moses, etc.).

John the Baptist, Jesus, and Peter began their ministry with one word: "repent and return to God and His commandments." Israel was given a generation to repent and merit its calling as a Holy Nation and Royal Priesthood to the nations. Instead she wanted to be like her Gentile neighbors. The generation was given 40 years to repent and she would not. Her Temple would be taken from her and the failure of the scarlet ribbon was a testimony from God that Israel's heart was not symbolized by the animals slain on the altar. Israel had continued to put the "blood/life/soul of the animal on the altar at Yom Kippur for the nation for atonement, but the nation had failed to repent of her idolatry before offering the Yom Kippur sacrifice, and the nations' soul/life was not accurately represented when the blood/life/soul of the animal, in proxy, was presented on the altar in lieu of Israel's soul. God, not seeing a repentant heart of His people before the offering of their sacrifices, meant the animal or blood accomplished nothing; for the animal and its blood/soul was but a picture of the actual state of those offering the sacrifice in the first place. God had no choice but to send the message: *"your sins are not forgiven just because you slaughter animals and sprinkle their blood....it is your hearts that still harbor sin which is not yet forgiven."* [see Isa.1] If you have never understood how the sacrificial system worked, ask and we will see you get this very important information as Christianity teaches it completely wrong!

If you have studied much you can see Israel needed desperately to repent.....modernism, liberalism, when in Rome do as the Romans stuff....and this was the message of the Prophets and Jesus and Simeon as well.

The lapsing of such miraculous events as the scarlet ribbon failing to turn white intermittently before the birth of Jesus demonstrates to us that God was telling them the same message that He will only reinforce more strongly later. It has nothing to do with the death of Jesus as it began long before his birth. This was a message from God to the people to repent...and return to Him...it began long before Jesus died....and accurately he dies in and around 36...that is 4 years before the events would lapse completely.

**Answer for yourself:** So let me ask you...you are reading materials by people who misrepresent the facts.....hopefully you will tired of that.....I did.....so I set out and dedicated myself to learn the truth for myself and teach it to others.

**Answer for yourself:** Now ....can we say that the cessation of these events signal that Jesus' death replaced the Sacrificial System and are connected to Jesus' death? Nooooooooooooo!

But it does not matter...we can still believe in him and look to him as a model of "Godliness" and the possible Messiah.....Christians do not need to embellish the truth to make Jesus greater than he already is...let us be satisfied with the truth. Shalom.

[Home](#)



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# WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH? ...STUDIES IN BIBLICAL ATONEMENT #1

It is assumed that before you read these articles that you have already read and are conversant with the prior articles on "Atonement and the Sacrificial System". If not then to properly understand what follows will not only be difficult but impossible for most.

Christians have been told their whole lives that two great objectives were accomplished by Yeshua's death as recorded in the New Testament. As I grew up in the Christian church I was told Sunday after Sunday that Yeshua's death and crucifixion was an act of atoning, or making up for human sin. Along the same vein such atonement was to be understood as my "salvation" as accepting such death for my sin allowed me to enter into right relationship with God through Yeshua's death. It was explained to me that salvation requires God's forgiveness and that this in turn required an adequate atonement to satisfy the divine righteousness and/or justice. It was further explained to me that Yeshua's crucifixion whereby he shed his blood was the atoning act that make payment to wipe out my debt due to my sin and subsequently canceled my impending judgment by God.

**Answer for yourself:** Assuming that your have read the prior articles on "Atonement and the Sacrificial System" as it is understood in Biblical Judaism then how this is possible as we saw that it is the "soul" that makes atonement and not actually "the blood" and that this was accomplished long before any animal was taken to the Temple through the spiritual actions of the "sinner" through repentance, confession, prayer, alms, etc.?

In the background there is the idea of the **moral order of the universe** which requires that sin, **as a disruption of that order**, be restored either by just punishment of the offender or a substitute, or by some adequate satisfaction in lieu of punishment. For those of you who have studied our Egypt Website then you understand this principle has been with mankind since the beginning (<http://www.egyptcx.netfirms.com>).

Besides the above, as a Christian I was taught that the shedding of Yeshua's blood was for the removal of the curse under which mankind labored as a result of the disobedience and fall. Along with these teachings I was assured that this restoration of men to the image and fellowship of God through the blood of Yeshua was essential to my salvation. All I needed to do was accept this teaching as true and I was "saved".

Reconciling God and men we call the **Atonement**; and this doctrine lies at the very heart of the Christian religious belief system. There is only one problem. **Sadly few understand correctly this very important doctrine correctly since most Christians have been taught to accept the above accounts of Yeshua's death over what the Jewish Bible, Moses, and the Prophets teach. Again, even if one studies atonement as taught in the Hebrew Scriptures, it usually is misunderstood correctly without a proper understanding of the Hebraic roots from which it came.**

It is hoped that this article will go along way to educate the believing Christian concerning the truth about the atonement. Let me caution you that since this material is highly controversial, read the whole series of articles and think for yourself. Try to give a fair hearing to what I will share with you and then make up your mind based upon the **new information and materials I will present**. Then and only then, after you have the facts, can you be expected to make an intelligent decision. **If I as a Christian, and an ordained Pastor no less, had understood the "Sacrificial System of the Bible correctly" in the first place before ever reading the New Testament then I would have spotted right away the "false atonement" teaching in the New Testament and would not have wasted the first thirty years of my life as an idolator.** I can never thank God enough that in my many years of intense study the day that I ran across two Christian Old Testament commentators that first opened my eyes to how the sacrificial system of the Old Testament really worked. These two Christian Commentators are C.F. Keil and F. Delitzsch and their important series of scholarly books entitled **Commentary On The Old Testament** (10 volume set). May God bless them for their honesty when I have found so many who are not and may our LORD bless your search for truth as He has mine. When encountering their explanation of the sacrificial system I was overwhelmed by what they taught and this began for me an intensive investigation into the nuts and bolts of how the sacrificial system operated from a Jewish perspective. It would not be long before I sought out Jewish Rabbis and found that what Keil and Delitzsch has said was true; the Jews and Rabbis had known this all along. I was amazed that I could have graduated Seminary no less and never heard the truth about the sacrificial system; such truth required a complete reevaluation of the New Testament and the meaning of Jesus' death. When you come to this knowledge for yourself then you must then inquire as to why such false teachings were written into the texts about Jesus and where the Gentile writers of the New Testament got such ideas. I did and the results of my research are found on our other websites. Such pagan ideas of atonement have existed I found since the beginning of time in the Gentiles' beliefs in crucified sun-g-dmen that find their origins in astral, cosmic, and solar religions that evolved basically from sun-worship: <http://paganizingfaithofyeshua.netfirms.com>. But that study is for another day and you need to completely comprehend the information in these articles first as they are the very basis of your true relationship with God as the sacrificial system was a picture only of what your true relationship with God really was and as you have seen this was determined by one's repentance, confession, prayer, alms, etc., or the lack of such spiritual disciplines. This information is my gift to you. May your relationship with God be strengthened like never before in what you learn in these next articles. **Only after you finish these studies on atonement should you begin your study on sun-worship and learn how and why such ideas replaced the faith of Jesus (Biblical Judaism) by the Gentiles who hated Jews and wanted nothing to do with a Torah observant life.**

## WHO WAS GIVEN THE DOCTRINE OF ATONEMENT FIRST ...THE JEWS OR THE GENTILES?

We are altogether dependent on Scripture and Jewish writings for our knowledge concerning the doctrine of the Atonement and can know only what God has seen fit to reveal concerning it as such truth if found in the Jewish Scriptures. Human philosophy and speculation can contribute practically nothing toward its solution, nor can "eisegesis" whereby Yeshua is read into every text of the Old Testament when it is plain he is not in such contexts. **Our present purpose in this article is to give a systematized account of what the Jewish Scriptures teach concerning it, and to show that this fits in perfectly with the longings and aspirations of an enlightened spiritual nature. You will realize that the teachings of the Jewish Scriptures will be contradicted by some of the passages in the New Testament attributed to Paul and the writer of the Gospel of John (another Gentile writing under a Jewish name). This presents a major problem for the believing Christian if he is aware of what the Jewish Scriptures teach from Genesis to Malachi concerning atonement. But I have found over the many years of my Pastorate that Biblical ignorance of the Old Testament by Christians is a stumbling stone of immense proportions when it comes to discerning Biblical truth from Biblical lies written into the New Testament by anti-Semites**

centuries ago.

**Answer for yourself:** If the New Testament is wholly dependent upon the Old Testament for its credibility and foundation, then how can the New Testament teach doctrines contrary to what the Jewish Scriptures taught for 4000 years and be considered correct? Have you ever noticed such contradictions or have you passed them by due to insufficient study or shallow reading? It is time you see these things for yourself before you meet your Creator. It is my hope to awaken you to the truth of the faith once given to the saints before it is too late.

## THINGS ARE BEGINNING TO GET MUDDLED WHEN YOU READ PAUL

In one of Paul's most condensed statements of Christian truth we read:

*"For I delivered unto you first of all that which also I received: that Christ (Messiah) died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures," I Cor. 15:3.*

First of all understand that the word "Christ" means "anoint" or "Messiah" in Hebrew. So Paul is saying that the Messiah died for our sins. For Paul that means Yeshua because Paul believed Yeshua was "the Messiah" who would return during his lifetime and fulfill the Torah and Prophets concerning what Israel was promised about the Messiah. Up to this time, and let there be no mistake about it, fulfillments of prophecies by Yeshua proving that he was "the" Messiah were unfulfilled. They remain unfulfilled today as well and the Jewish people who have a Old Testament which is not forged like our Christian one's know this for certain and look toward the coming of their Messiah yet today. If you take time to follow through and study the link to the website above you will see this tragedy for yourself as to how our Christian Old Testament and the quotes taken from it in our New Testament are a complete and abject forgery; in otherwords lies. So let us understand this statement by Paul is a statement of faith that Yeshua will be the Messiah. There is a big difference between faith and facts.

What must be understood as well is that this Corinthian letter is one of the earliest writings of Paul. Also we must take note of the fact that most of the New Testament and other Pauline writings were not written when Paul wrote this early epistle and that no gospels were written. Therefore we must conclude that "according to the Scripture" MUST refer to the existing Jewish Scriptures consisting of the Law, the Prophets, and the Writings. If you really know your Bibles then this is a major problem for the Christian religious belief system because NOWHERE ...NOWHERE in the Jewish Old Testament Scriptures can we find that the Jewish Messiah was to die and be resurrected a 3rd day as Paul attests. Paul's Gospel or his understanding concerning the Jewish Messiah is not the Jewish Messiah of the Hebrew Scriptures. You guessed it; we must look to Gentile sun-worship to find Paul's ideas concerning "his Gospel." Let us see this for ourself!

**Answer for yourself:** Have you ever seen for yourself any Old Testament passages which explicitly teach that the Messiah was to come and die by crucifixion? Before you say "yes" you need to read the next paragraph.

*Well we have a problem right from the start because the Jewish Scriptures are not faithfully reproduced by the Greek translation and all subsequent Christian Old Testaments. Simply said they are "fixed" and sun-worship doctrines along with it's false atonement are intermingled on the pages of this Greek translation which served as the foundation for ALL later Christian Old Testaments. That means that ALL Christian Old Testaments contain passages that are 180 degrees opposed to what many of the Jewish texts originally said. Since ALL New Testament quotes come from these fraudulent Old Testament texts then by default we are led astray in the New Testament and never*

*know it. Simply said what this means is that intermixed with Divine Revelation given to the Jews by YHVH we now find astral, solar, and sun-worship along with its false atonement mixed in with Divine Revelation (in both the Christian Old Testament and New Testament) and without prior knowledge of this on your part it is impossible to discern the truth from these false teachings. We end up as Christians reading both and mingling them together in our religious belief systems. The sad part is that we end up as idolators and die and meet God and find out that we were wrong and lived our lives in error and then it is too late for proper worship or repentance. The fate of such is not what I want for myself nor you.*

**Answer for yourself:** Have you ever seen for yourself any Old Testament passages which explicitly teach that the Messiah was to come and die and that his death was to be an atonement for our sin?

Some will say "Isaiah 53" teaches such. Again I direct you to the above paragraph which states that many of the passages of the Christian's Old Testament are "doctored" and Isaiah unfortunately is the worst. The apostate Essenes of Alexandria, Egypt, make over 6000 changes to Isaiah alone. But again you must see this for yourself and I have provided such information for your study on this site in the series entitled "[What You Were Never Taught In The Christian Church: The Truth About Isaiah 53](#)." You need to read the series to see what I am saying; once you have the facts you cannot be proved wrong. You will see how the original Hebrew Isaiah was "forged" to replace true Jewish atonement as practiced in the sacrificial system with a Cosmic God-man atonement which we read in our Christian Bibles today. Some will deny, some will wish that they had never seen the truth; but you cannot change what has happened; only become aware of it and repent of a false religious belief system. Now let us continue.

*If you are an expert on the true Old Testament and true Jewish Scriptures you will have to admit that there are NO. passages that teach that the messiah will die and resurrect in 3 days!!! The Jews who have such true Jewish Scriptures which are not altered have always known this...it is we Gentiles with our false documents who don't!!!*

**Answer for yourself:** If you are well versed in the Old Testament and the true Masoretic text which have not been forged (Stone Edition Tanakh or JPS Tanakh), then you already know what I have said is true. I must ask you: if you know this then Paul's statement in 1st Corinthians 15:3 will be a major problem for you, for how could Paul be **teaching** and **quoting** about something so fundamental to his religious beliefs concerning salvation as a prior Jewish doctrine in the Jewish Scriptures, which yet upon examination of the existing Jewish texts of his day, have no available reference for his claims?

**Answer for yourself:** Is Paul grabbing things out of the air and telling the non-Jews of the world who knew no better that what he is teaching them comes from the Jewish Scriptures when in reality it does not? Have false teachings been added to Pauline literature and whole epistles forged in his name? How can a "Pharisee of the Pharisees" not teach correctly the Sacrificial System let alone Atonement? You will soon see the truth of this matter as we study the texts and see the changes for ourselves and see a "different gospel" has been mixed in with the truth and without serious study one hardly ever notices the difference.

**Answer for yourself:** Could you as a non-Jew be just like Paul's audience...unacquainted and unknowledgeable concerning the true Jewish texts and ripe for believing anything you hear or read which is presented to you as "Scripture?" I sure was and I had a Seminary degree and it would be two years after graduation before I learned about the textual corruptions within my Christian Bible and the many falsifications of the Jewish texts as well as many of the Jewish doctrines concerning such topics as atonement which was done centuries ago and that is what I am sharing with you in these series of articles.



I have an extensive site exposing such deceptions of Paul: <http://paulproblem.faithweb.com>; but again that is a study for you only after you have come to the truth about true Biblical atonement.

## CRITICAL FOR OUR UNDERSTANDING IS WHAT IF ANYTHING DID YESHUA'S DEATH ACCOMPLISH

For those who have studied sufficiently the Gnostic Gospels and Gnostic Christianity then you will understand my next comment. For all others then let us continue under the assumption that Yeshua is a historical person. With such an assumption then let us consider the possibility of the following concerning the death of Yeshua and what if anything it accomplished:

- Was the death of Yeshua the result of our sins or did his death atone for sins?
- Did such a death atone for **ALL** our sins or did such a death atone only for **PART** of our sins (Yom Kippur/The Day of Atonement teaches us the truth in this regard)...or did his death atone for **NONE** of our sins?
- Is it **death** or rather **life** which actually atones for sin?

Before we ever hope to get to the very heart of the issue we must come to a better understanding of the sacrificial system in order to correctly consider if Yeshua's death can be understood as a proper sacrifice within the Law and the dynamics within it that affects the forgiveness of sin.

## WHAT IS THE TRUTH ABOUT THE SACRIFICIAL SYSTEM IN WHICH BLOOD WAS SHED?

When the glory of the Lord had entered the tabernacle in a cloud, God revealed Himself to Moses from this place where He would put His Name, according to His promise in Ex. 25:22 to make known His will through him to the people. The first of these revelations related to the sacrifices, in which the Israelites were to draw near (korban) to God, that they might become partakers of His grace.

The patriarchs, when sojourning in Canaan, had already worshipped the God who revealed Himself to them, with both burnt offerings and slain offerings. Whether their descendants, the children of Israel, had offered sacrifices to the God of their Fathers during their stay in Egypt, we cannot tell as there is no allusion whatever to the subject in the short account of these 430 years. What is certain is that they had not forgotten to regard the sacrifices as a leading part of the worship of God, and were ready to follow Moses into the desert, to serve the God of their Fathers there by a solemn act of sacrificial worship (Ex. 5:1-3; 4:31; 8:4); and also, that after the exodus from Egypt, not only did Jethro offer burnt offerings and slain offerings to God in the camp of the Israelites, and prepare a sacrificial meal in which the elders of Israel took part along with Moses and Aaron (Ex. 18:12), but young men offered burnt offerings and slain offerings by the command of Moses at the conclusion of the covenant (Ex. 24:5). Consequently sacrificial laws of these chapters presuppose the presentation of burnt offerings, meat-offerings, and slain offerings as a custom well known to the people and a necessity demanded by their religious feelings. They were not introduced among the Israelites for the first time by Moses by what he learned at Sinai, because animal sacrifices date from the earliest period of mankind.

The subject of sacrificial laws in the book of Leviticus was not to enforce sacrificial worship upon the Israelites, nor to apply some sort of a theory concerning the Hebrew sacrifices, but simply to organize and expand the sacrificial worship of the Israelites into an institution in harmony with the covenant between the Lord and His people, and adapt and promote the end for which it was established.

But although sacrifice in general reaches up to the earliest times of man's history, and is met with in every nation, it was not enjoined upon the human race by any positive commandment of God, but sprang out of a religious necessity for fellowship with God. These sacrifices assumed very different forms in different tribes and



nations, in consequence of their estrangement from God, and their growing loss of all true knowledge of Him. Their ideas of the Divine Being were regulated by the nature, object, and significance of the sacrifices they offered, and they were quite as subservient to the worship of idols as to that of the one true God. To discover the fundamental idea, which was common to all the sacrifices, we must remember, that the first sacrifices

were presented after the fall. Also interesting by its absence is **any** mention of expiation or forgiveness in the pre-Mosaic sacrifices of the Old Testament. This is very important! THINK!

You will come to see that something happened in the time of Moses that will change some things regarding sacrifice, offerings, and relationship with God and we will get to that in a minute but don't forget this important thought.

**Answer for yourself:** Are you telling me that sacrifices before the Golden calf were never brought for forgiveness? Yes that is exactly what I am saying **(THINK OF THIS FOR A SECOND)!**

## **FORGIVENESS WAS NOT THE THEME OF SACRIFICES FROM ADAM TO MOSES...BUT REPRESENTING FELLOWSHIP OF ONE'S SOUL WITH GOD**

Before the fall man lived in blessed unity with God. This unity was destroyed by sin, and the fellowship between God and man was disturbed, thought not entirely abolished. In the punishment which God inflicted upon the sinners, He did not withdraw His mercy from men; and before driving them out of paradise, He gave them clothes to cover the nakedness of their shame, by which they had first of all become conscious of their sin. Even after the expulsion He still manifest Himself to them, so that they were able once more to draw near to Him and enter into fellowship with Him. This fellowship (NOT forgiveness) they sought through the medium of sacrifices, in which they gave a visible expression not only to their gratitude towards God for His blessing and His grace, but also to their supplication for the further continuance of His divine favor. It was in this sense that both Cain and Abel offered sacrifices, thought not with the same motives or in the same state of heart toward God. In this sense of fellowship and not forgiveness Noah also offered sacrifice after his deliverance from the flood; the only apparent difference being this, that the sons of Adam offered their sacrifices to God from the fruit of their labor, in the tilling of the ground and the keeping of sheep, whereas Noah presented his burnt offering from the clean cattle and birds that had been shut up with him in the ark (those animals would from that time forward be assigned to man as food...Gen. 9:3). Noah was probably led to make this selection by the command of God to take with him into the ark not one or more pairs, but 7 of every kind of clean beasts, as he may have discerned in this an indication of the divine will, that the 7th animal of every description of clean beast and bird should be offered in sacrifice to the Lord, for His gracious protection from destruction by the flood. Also notice the distinction of "clean and unclean" foods long before the Sinai experience.

**Answer for yourself:** What does this have to say about a non-Jew and his diet before God? Remember this was a long time before Sinai and both God and Noah made distinction between clean and unclean food.

Moses also received a still further intimation as to the meaning of the animal sacrifices, in the prohibition which God appended to the permission to make use of animals as well as green herbs for food: "flesh with the life thereof, which is the blood thereof, shall ye not eat " (Gen. 9:4-5). This prohibition is because the flesh still contained the blood as the animal's SOUL (the soul resides in the blood of the animal). In this there was already an intimation, that in the bleeding sacrifice the soul of the animal was given up to God with the blood; and

**therefore; that by virtue of its blood as the vehicle of the soul, animal sacrifice was the most fitting means of representing the surrender of the soul (ie. the human soul) to God. The blood was not important; it was the soul in the blood that was important and this is something that a New Testament believer must come to understand because it will have a dramatic effect when we get to the death of Jesus.**

This is an aspect of the death of Yeshua that the church has not ever considered nor ever heard. This truth may possibly have been only dimly surmised by Noah and his sons; but it must have been clearly revealed to the patriarch Abraham, when God demanded the sacrifice of his only son, with whom his whole heart was bound up, as a proof of his obedience of faith, and after he had attested his faith in his readiness to offer this sacrifice, supplied him with a ram to offer as a burnt-offering instead of his own (Gen. 22). In this the truth was practically revealed to him, that the **true God did not require human sacrifice from His worshipers, but the surrender of heart/soul and the denial of the natural life, even though it should amount to a submission to death itself,** and also that this act of surrender was to be perfected in the animal sacrifice; and that is was **only when presented with these motives that sacrifice could be will pleasing to God.**

## PURPOSE OF OFFERINGS?

The word "korban" is commonly translated either "sacrifice" or "offering", but the truth is that the English language does not possess a word that accurately expresses the concept contained in the word. **The Hebrew word "korban" means to draw near as in drawing near to God.** The word "sacrifice" implies that the person bringing it is required to deprive himself of something in order to satisfy someone else's need, but God finds no satisfaction in inflicting pain or deprivation upon His children. The word "offering" is closer to the mark but it too fails to convey the true meaning of a "korban". "Offering" implies that the Recipient of the gift must be appeased, that He requires a tribute that will somehow appease His wrath or make Him receptive to the entreaties of a suppliant, or that He has a need that can only be satisfied by someone other than Himself. As if God required our gifts!

***"If you have acted righteously, what will you have given Him! (Job 35:7);***

God does not become enriched by man's accomplishments.

**Answer for yourself:** Which concepts has Gentile Christianity drawn from in its understanding of "offerings": drawing near to God as the Jews did, or deprivation of self or appeasement of an angry God? That should not be hard to answer as deprivation and appeasement are major themes within Christianity. But such understanding misses the point entirely as you now have seen in the Hebrew definition of "Korban."

## KORBAN..WHAT DOES IT MEAN?

The Hebrew word "korban" itself provides the answer. The root of "korban" means **"to come near."** Again the idea carries the concept of fellowship as we have seen in the sacrifices between Adam to Moses. The person bringing an offering does so in order to come closer to God, to elevate his level of spirituality thereby approaching God in the Spirit.

When Adam was deposited in the Garden of Eden, his first responsibility was to work it and guard it (Gen. 2:15). That means that Adam was commanded to plant, work, cultivate; everything that was necessary to keep the Garden as a Paradise. Before Adam's sin, man had no need to be a peasant; everything grew for him at God's command, with no need for him to exert himself in any way. It was only after his sin that he was expelled from Eden and required to earn his bread through the sweat of his brow.

**Answer for yourself:** How then was he to work and guard Eden?

The answer is simple if you know a little about Judaism and the religion of Jesus; through the study of Torah and the performance of positive and negative commandments. His livelihood would come in return for his obedience to God's will. God will always respond to man's righteousness by blessing his material efforts.

Adam's mission was to make himself an offering in his lifetime, by dedicating himself unreservedly to God. Adam's life of obedience (soul/life in his blood) was to be his offering to God. Such a life lived in obedience to the commands of God would assuredly draw God's presence near to Adam as well as allow Adam close to God. On God's Throne of Glory, there is an image of a man (Ez. 1:10). Every human being has his own image above, his ideal spiritual self, which represents his goal and his potential. Man's soul is placed in an earthly body so that he can surmount the challenges of material life and raise himself up to his personal, heavenly self; to unite his earthly self with his higher self. Just as everyone has a body and a soul, and his mission is to triumph in the eternal struggle of body versus soul, so, too, many must struggle to live up to the summons of his higher self.

Man is religious yet he sins! How can he defy the Creator he believe in? He is kind and generous, yet he is sometimes mean and stingy. He is moral, but has lapses in conduct. Whatever man is, he is often inconsistent, and if he is honest with himself, he knows that he is far from living up to his inner image. He wants his body to come closer to his soul; on a yet higher level, he should also want his soul to live up to its counterpart on high.

Similarly, there is a Temple in heaven that corresponds to the Temple on earth. Egypt always taught "So as above so beneath". I love the study of Egypt and its religion for when you see past the erroneous teaching that Egyptian religion is polytheistic then you see the most fascinating understanding of God to date. They knew that we are but an image of the real in the Heaven above and that is why they built upon this earth mirror images of what exists above us in the Heavens. The masters of Kabbalah (the Jews being the offspring of the Semites and Egyptians) likewise teach that the good deeds of the people of God accumulate to build a spiritual replica of that heavenly Temple, and when there are enough such good deeds, the heavenly Temple will come down to the Temple Mount, signaling the end of the exile and the beginning of the perfect world foretold by the prophets. This is similar to the striving of the individual soul. There is a higher ideal we must see to capture in our mundane lives. Possibly it is best expressed by the Psalmist: "the heavens are the Lord's, but the earth He has given to mankind (Psm. 115:16). The heavens are already heavenly; God does not need man to improve upon them. But He has given us the earth that we might make it heavenly, as well. God gave mankind the Torah as instruction to bring heaven to earth through obedience of God's will as expressed in His living Word. This is best expressed through acts of Loving Kindness (Gemilut Hasadim) and Repairing of the World (Tikkun Olam). Adam was the offering, and for him to devote anything less than his maximum to God would have been to steal his Divinely conferred potential and misappropriate it for himself. The sin of eating from the Tree of Knowledge was such a misappropriation because he would be flouting the will of God. The truest offering is when the owner brings "himself" to God, making himself and his desires subservient to the teachings and guidelines of the Torah. The symbolism of the offerings is based on this concept; that the animal is secondary; that is but an indication of what its owner feels and toward what he strives.

## REASONS FOR THE OFFERINGS

The function and purpose of the offerings are not concepts that man can grasp rationally. Especially in modern times when anything not measurable, observable, or repeatable is questioned and denied, the idea of offerings is not an easy one to understand. It is necessary, therefore, to understand that they and their efficacy are manifestations of God's plan and wisdom. They are reality, even though we have never seen them and have no personal experience through which to know their potency.

We cannot understand why the slaughter of a sanctified animal, the placing of its blood and the burning of its

flesh on the Altar; why these acts should bring God's Presence down to earth (accomplishes fellowship). Had the Jewish people been asked about the possibility of this happening before they had seen it, perhaps even they would have been skeptical. **But they saw it happen!** They saw the cloud of God's glory descend upon the Tent of Meeting. They saw a heavenly fire descend to their Altar and remain there for hundreds of years. They saw a Divine glow on Moses' face. To them, these were demonstrable, visible, tangible facts.

**Answer for yourself:** Incomprehensible to our rational, scientific minds? Surely. But so was the splitting of the atom to rational minds a hundred years ago.

Various reasons for the offerings are given by classic commentators. The reason for the offerings is so profound that it is beyond human comprehension and the best efforts of the greatest of Jewish thinkers can yield only a drop in the ocean of God's intent. I want to share some of these with you as the purpose and reasons for offerings.

## OFFERINGS AS A SUBSTITUTE FOR MAN

The offerings were seen to elevate three parts of every human deed: **thought, speech, and action**. When a person sins and then brings an offering, all three of those elements are used to take the sinful use to which he had previously put them, and transform it into the instrument of doing Gods' will. The person bringing the offering performs the commandment of **leaning, by placing his hands on its head and leaning on it, thereby dedicating his strength and activity to God. He purifies his thought and intentions, by confessing his sin**, pronouncing the spiritual goal that he hopes to attain, or uttering praises to God. As a further way of **purging his sinful thoughts, the innards of the animal; representing the human organs that are the seat of desire and through, are burned on God's Altar**. In the case of an elevation-offering, which is completely burned, the animal's feet symbolize the hands and feet with which man ran and acted to defy his Creator. **The animal's blood (containing its soul), representing man's soul, is placed on the Altar (notice it is the soul that is the "key" that is placed upon the Altar and not just the blood...the blood is only the vessel or the vehicle for the soul)**. Let us not forget that the animal was purchased by man's finances which were a product of his energy and work; therefore the animal was representative of the man and his investment in the animal...**in a way the animal was an extension and picture of the man who would later bring the animal as an offering**. Time and effort had gone into the upkeep and maintenance of the animal prior to his sacrifice. **In a large way a lot of the man was in the animal and the animal was literally an extension of his life. Such was a perfect substitute for man. A lot of a person's life, his soul, was invested in the animal. In a way soul of the animal was an extension of the offerer's soul, as seen in the animal, which was placed on the altar.**

**This is of major importance as we continue to see that the animal's soul, as contained in the blood, was put upon the altar in oneness/fellowship with the Spirit of God which was in reality a picture of the person bringing the offering which was, through the animal, placed by proxy also was upon the altar. In other words, the offerer's soul/life, as tied up in the animals' life, was in reality placed on the altar with God. Such was the manifestation of fellowship as stated previously and since God had already promised to meet man ON THE ALTAR then when such a man placed the animal's soul/blood on the altar he was in reality placing his soul on the altar where God resided. Thus man's soul was on the altar in complete communion and fellowship with YHVH through the sacrificial system. What is important for us as we shall soon see is the "condition of such a man's soul" both before and during the placing of the blood/soul of the animal (picture of him) on the altar.**

## ATONEMENT...IS IT ACCOMPLISHED THROUGH "THE BLOOD" OR "THE LIFE" WHICH JUST HAPPENED TO BE IN THE BLOOD?

**Let us go deeper now. In other words it is not the blood that atones, but the “soul” that atones.**

**Isa. 53:10 states**

***“Yet it pleased the Lord to bruise him; he hath to grief: when thou shalt make his soul an offering for sin...KJV”***

**In one of the greatest passages in the Bible, we are told by Isaiah the prophet that it is the “soul” and not the blood of the suffering servant that atones for sin and as Christians we are told that this verse is supposed to refer to Jesus; but hold on for a shock!**

Amazingly but 2.5 billions Christians are not aware that there is a major problem with this verse as quoted from the KJV. It is a gross mistranslation of what the Hebrew really said. Here is but one example of the falsification of the Jewish Scriptures that I have been telling you about. Before we go on we must look at what the verse in the Hebrew Masoretic text really said.

**Reading Isa. 53:10 form the Hebrew Scriptures and the Hebrew Bible we have:**

- 10 And the Lord wished to crush him [corporate Israel...remember?] He made him ill; if his soul makes itself restitution, he shall see seed, he shall prolong his days, and God’s purposes shall prosper in his hand.

**Answer for yourself:** Did you notice a completely different rendering? Did you notice the conditional statement **"if"** which alludes to one's personal responsibility to make restitution for one's own sin?

**Answer for yourself:** Do you remember that previously I mentioned that it was only after one repented, confessed his sin, prayed, made atonement, etc., that he received atonement and this was done prior to any animal being selected or killed and the blood collected according to the Hebrew Scriptures? Now do you see the importance of the "if" word in the real Isaiah 53:10 which is not altered as we find in the Greek and English versions? Can you imagine this referring supposedly to a non-sinner like Jesus? Does the passage really refer to him or has it been altered to make it "Jesusized"?

**It is not surprising, but such an idea is totally removed from the English Bibles who quote Isa. 53 incorrectly.** The problem I assure you is not one of the Christian's inability to translate Hebrew, but one that goes much deeper.....**a gross theological conflict which renders their whole religious beliefs of atonement inaccurate.**

**Answer for yourself:** As asked earlier, where did Paul get such an idea that Yeshua’s death (or anyone's for that matter) was as atonement for sin "according to the Scriptures?" **Such an idea as expressed by Paul has absolutely no basis once you have the true translation of Isa. 53:10. as well of the rest of the true Jewish Masoretic text which is not corrupted by the Greek translation which inserted such pagan Gentile sun-worshipping concepts.**

**Answer for yourself:** What was Isaiah really saying here in the Hebrew Isaiah 53:10?

**Contrary to Christianity today, Isaiah was teaching that when the Jews go into captivity as a punishment for their sin, that when in captivity, if they repent and turn from their sins, their lives following their repentance will atone for their prior sin. This is Biblical Judaism and what Yeshua really believed regardless of how Gentile Christianity wants to paint the picture. You have not been**



told the truth because you carry a corrupted Christian Bible which slanders the Old Testament text as well as created religious lies in the New Testament which you unwittingly believed. How could you do else? You were never shown the Hebrew for yourself which was mistranslated originally in 200 B.C.E. by hellenized Jews in Alexandria, Egypt, which had long departed from normative Judaism and continued to be mistranslated down through history and culminating in 1611 in the KJV.

**Answer for yourself:** The only thing you need to ask yourself is if such mistranslations were done on purpose to create a new religion that replaces the faith of Yeshua with one of another group's making (hellenized Jews and later Rome)? The answer is obvious to those who study in depth, and it is our hope to educate the Christian Church to the deceptions to which they have fallen prey to unknowingly.

I wish to also say that Isa. 53:10 is in full agreement with other passages from the Hebrew Scriptures. The message is simple. If the children of God, who will be in captivity, obey Him and His commandments, they will prosper both physically (offspring) and spiritually. In captivity "if his soul (life) makes restitution (repents)" then he shall prolong his days in the land and receive blessing. If not, then further exile. What we must never fail to remember is that God often used Gentile nations to chastise His people and bring them to repentance. Such is the message hidden within Isaiah 53. If you desire to know more about mistranslations in Isaiah read and study our series of articles concerning Isaiah elsewhere on this website; you will never be the same.

As stated earlier in looking at the mistranslation of Isa 53:10 from the KJV....*"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, "* First of all this verse refers to the corporate nation of Israel who has suffered at the hands of the anti-Semitic nations. The reference from Isa 40 onwards is ALWAYS referring to the "corporate nation" and not an individual. Of course Yeshua is part of this nation, so it would not be in error to include him in our understanding of their verse. Without a doubt Yeshua suffered at the hands of the Romans. But to include Yeshua in this verse is a major problem for Christians according to the original Hebrew since it would infer Yeshua had to repent for at least one sin...and that alone destroys any idea of a perfect sacrifice.

**Answer for yourself:** If we remember the conditional phrase in Isa. 53:10 *"if his soul makes restitution"* and try to apply it to Yeshua we find that it destroys any and all concepts of his sinlessness as well as his death being an acceptable sacrifice for sin, because what is it that a sinless Yeshua needs to repent of?

You can quickly see how advantageous it is for Christianity to mistranslate Isa. 53:10 from the Hebrew as it was done originally and continued to be done so up to the 1611 KJV....and of course it remains corrupted today in our Christian Bibles. We simply don't have to deal with it because it was written out.

***But what we must conclude from the original Hebrew of Isa. 53:10 is that atonement was for one's OWN personal sin and not the sins of others.***

The mistranslation of Isa. 53:10 drops this idea and understanding totally. Again such is a deception that destroys the meaning intended by Isaiah the author as well as God who send the revelation to His prophet.

Also we must recognize the context is that there was a time frame at work. The people addressed by the original Isaiah 53:10 were in exile. Such does not apply today, but this I admit is a weak argument. Overall however, I believe we see a pattern of how God deals with man's sin. Within this pattern is the way in which man can deal with his own sin and make himself acceptable to God. The whole purpose again is to "draw near to God" and repentance is the manner in which God revealed such fellowship was to be maintained.

## SUMMARY AND CONCLUSION

We need a summary of the sacrificial system before moving on. While this procedure (placing the animal's soul (contained in its blood) on the altar in substitute for the offerer's soul) is being accomplished with one's offering, he meditates upon his sin, for the offering service teaches him graphically that he has sinned against God with body and soul. He contemplates that justice would have dictated that **his** human body be burned on the Altar as a penalty for sin and his soul required by God in lieu of the animal's blood be placed upon it. It is only God's graciousness that permits the animal to become his substitute (soul for soul as a representative example). Then, parts of the offering are given to the Kohanim (priests/teachers), so that those who dedicate their lives to study and teach the Torah are sustained through him and so that they will pray for him. It is an act of supreme graciousness that God is prepared to accept an offering from us instead of punishing us directly for our misdeeds. This is why the offerings are described throughout Leviticus as a satisfying aroma to God, because God is pleased when His children repent and seek to change their lives for the better. What is forgotten in all of this is that before an animal is ever brought and his blood sprinkled on the altar (representing the soul of the sacrificer), the offerer of the sacrifice **MUST HAVE PREVIOUSLY prayed, and repented before God and made confession of his sin before any animal could be brought. Blood of the sacrifice, containing the soul, never brought fellowship with God without the prior repentance of the offerer.** This repentance was both before God and his fellow man prior to bringing the animal. **To do otherwise brings the rebuke of God in the Old Testament as seen in Isa. 1 where God is weary of the blood of bulls and goats without the contrite and brokenness of the hearts of those who bring such offerings. Contrary to what many Christians think, God is not in Isa. chapter 1 abolishing the sacrificial system in lieu of Yeshua's death, but calling people back to the basics...repentance and prayer and restitution when needed. Such has always been an effective atonement and remains so today.**

**When one brings an offering with such noble thoughts he has truly made himself an offering and has the right to be with God in oneness on the altar of communion and fellowship.** The Sages have said of one who brings a humble meal-offering, it is as if he had offered his own life upon the Altar. He thereby raised his mundane desires and makes them worthy of being placed on the heavenly Altar.

**Now, if we apply what we have just learned to the death of Yeshua's we find many problems accepting what we have been taught by both Paul and the Church. Nowhere is Paul's concept of Atonement written in the Old Testament, but as the New Testament was canonized in 380 C.E., along with the many admissions of the early church to the alteration of manuscripts, it is easy to see how the concept of atonement was changed to what we have today. The real problem is that God never changed it, Yeshua never believed what we do today, and when we die we will be sadly prepared for the judgment because most Christians have never heard such truths and mistakenly rely on Yeshua doing it all for them when they are ultimately responsible for repenting of violating the Laws of God in the Torah. Besides this we boast as Christians that we are not under this "Law" of God but under "Grace". Most Christians think according to this false teaching that they have a huge "gray area" where then can sin and don't need to worry for another as paid their penalty when such is not true!!! This is hard to deal with especially in light that we grew up in churches which continually taught that believers were no longer under the Law but under grace....all you need to do is accept that Yeshua died for you. Now you know better. The bottom line is that we have been deceived about the whole thing by men who preached corrupted prior Hebrew doctrines on purpose and provided corrupted documents which we have sadly inherited unknowingly today in our Christian Bibles. More to follow. Shalom.**

[Let us continue our study in the next article](#)

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# WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH #2?

LETS GET A CLEARER PICTURE OF DYNAMICS OF SACRIFICE

## UNION WITH G-D-FELLOWSHIP

Whenever the Torah commands that offerings be brought, these commandments use only G-d's Four-letter Name (yod-hey-vah-hey); the "Tetragrammaton" (I AM). If other names were used, some might err, thinking that there are many g-ds or forces, one demanding this offering and another demanding some other offering. Since the Name **Elokim** represents G-d as the One Who controls nature, that Name might be taken to imply that there is an angel or a power who has dominion over a particular land or aspect of existence, and that that power requires the offering. The Four-Letter Name is formed of the letters that spell, **was, is and will be**, meaning that G-d is eternal. This is not G-d as He appears in a particular manifestation (Judge, Provider, Life-giver) but G-d as He is.

This is His Name as the G-d of Mercy. No one should think that G-d requires offerings to feed or appease Him. The Eternal One has no needs that man can satisfy for everything is His and nothing is beyond His power!

**Answer for yourself:** What then is the purpose of the offerings? We were introduced to that concept the in the prior article in this series. Now we shall go a little deeper. **Offerings provide man an opportunity to unite himself to G-d to whatever extent it is possible for mortal man to do so. Let me further explain this concept.**

Similarly, there is a humanly created fire below on the Altar and there is the Heavenly fire from above, which G-d has placed upon Israel's Altar. Both of these flames are fed by the offerings of the Jewish people, **symbolizing the union of man's spiritual aspirations with G-d's goals for him. Thus the offerings provide Israel a means for spiritual elevation (and if you are united and grafted in with the Israel of G-d in a spiritual sense then this means you).**

## ACKNOWLEDGING NOTHINGNESS

All creatures emanate from G-d and have no independent existence on their own. Man has freedom of choice and his intellect puts great achievements within his reach, but all of this is possible only because G-d gives him the power to do so. Man could not function or even exist without G-d. The goal of creation is for man to acknowledge this basic fact; to recognize and proclaim that everything exists because of G-d and nothing can survive without Him. There are many ways for G-d's glory to be revealed and recognized. The highest recognition of all is for man to know The Oneness of G-d, meaning that there is nothing aside from Him. He achieves his ultimate greatness when he recognizes that **there is none beside Him** (Deut. 4:35). **An offering is a demonstration of this concept. It says that its owner is surrendering himself and his possessions**

**to their Source (G-d).** Theoretically, one might expect him to be ready to give even his very life in acknowledgment of G-d's sovereignty, but that is not His will. G-d wants man to live, to grow, to thrive, to serve; and G-d ordains the offerings as man's way to recognize His Oneness. **Thus, by offering himself and his possessions, one symbolizes that he has no existence but for G-d's will.**

## UNITING BODY AND SOUL

The efficacy of offerings in obtaining G-d's favor is comparable to the way food makes it possible for the soul to maintain its attachment to the body. Material food cannot provide nourishment to the soul, which is not a physical entity. It is this nourishment of the body that enables it to remain healthy enough to play host to the soul. Likewise, the "food of the Altar's fire" somehow effects the process that enables the Shechinah to remain among Israel.

The food of the soul is not measured in calories, vitamins, and minerals. **Only intellectual and spiritual pursuits can nourish the soul. Torah study, prayer, even meals in celebration of such events as Sabbath and Festivals all have a sacred content that is capable of nourishing the soul. Only in this sense do the offerings constitute food for G-d.** Man's dedication to G-d and His commandments provides the nourishment that enables the Shechinah to attach itself to human beings and their handiwork. We think of food in terms of nutritive value, but that is not what sustains life. Man does not live merely because of the bread (material component). He lives through the bread's spiritual component; **what emanates from the mouth of G-d.** This is what holds together body and soul and what holds together G-dliness and Israel through the agency of the offerings.

## GETTING BACK TO PAUL

**With this as a background let us return to Paul's statement that "Christ died for our sins" which was the fundamental belief of the early Gentile Christian message, the cornerstone of early Gentile Christianity (but not Jewish Christianity or Messianism as can be proved by Acts 21 where James commanded Paul, and he obliged, to bring sin offerings and atonement offerings over 30 years after Jesus death...evidently they did not hold to what you and I have been taught as Christians in the Gentile church).** But as soon as this simple fact is stated a number of vital questions are bound to arise. In order that we may have an intelligent and correct understanding of this important doctrine it is necessary that we know precisely what occurred and did not occur when Yeshua died on the cross. We cannot rest content with teaching that leaves the central doctrine of the Christian faith shrouded in mystery and uncertainty. This does not mean that all mystery can be removed. But the Jewish Old Testament Scriptures do supply the interpretation of the death of Christ that the inquiring mind legitimately asks for, and the salient factors concerning it should be known by all Christian people. Believing that the Hebrew Scriptures (Old Testament) is G-d's word to man, and that the statements of Scripture regarding the death of Yeshua in the Greek New Testament are meant to be understood correctly by ordinary Christian men and women, we shall not be deterred from this study by those who deprecate any "theory of the atonement." Rather we hold it to be our task and privilege under the promised guidance of the Holy Spirit to "search the Scriptures" until we reach that understanding which satisfies the mind and heart and conscience, and leads to certainty and finality.

We cannot expect to give a full explanation of the Atonement any more than we can give a full explanation of the nature of electricity, or of the force of gravity, or of our own mental and physical processes. But the main outlines of the plan of salvation are clearly revealed in the Hebrew Scriptures, and it is both our privilege and our duty to acquaint ourselves with as much of that plan as G-d has seen fit to reveal.

According to the New Testament we are told, for instance, in broad terms that we are members of a fallen race, that G-d has given His only-begotten Son for our redemption, and that salvation is through Him (Messiah) and not through any works which we ourselves are able to do.



**Answer for yourself:** How correct is this statement when compared with the teachings of the Hebrew Scriptures concerning atonement and forgiveness?

Certainly anyone who accepts these facts and acts upon them will be “saved” because the fruit of the Christian message leads to godliness. Yet, accepting these facts and acting upon them would appear to represent only a minimum of faith, and G-d has made it possible for us greatly to enrich and expand our knowledge of the way of salvation if we will but give careful attention to His word.

## SAVED BY THE BLOOD OF YESHUA (A PICTURE OF THE SUFFERING SERVANT...ISRAEL) OR THE LIFE OF YESHUA (A PICTURE OF THE SUFFERING SERVANT...ISRAEL)?

I presume you have read the first in this series of articles. In it I exposed the mistranslation of Isa. 53:10 in the KJV Bible. However, with understanding of the dynamics involved, it is possible to arrive at the truth even if we read this mistranslation. Let me show you.

I suppose one of the greatest revelations I have ever received through my study occurred when I came to the proper understanding of Isaiah 53:10 which DOES NOT SAY THE FOLLOWING:

*10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and (KJV)*

Reading for the Hebrew Bible we have:

*10 And the Lord wished to crush him [corporate Israel.....remember?] He made him ill; if his soul makes itself restitution, he shall see seed, he shall prolong his days, and G-d's purposes shall prosper in his hand.*

The Hebrew word for “soul” is as follows as seen in Strong's Concordance:

5315 nephesh (neh'-fesh); from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental):

KJV-- any, appetite, beast, body, breath, creature, X dead (-ly), desire, X [dis-] contented, X fish, ghost, + greedy, he, heart (-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thyself-), them (your)- selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

The Hebrew word for “soul” is as follows as seen in Brown-Driver-Briggs Hebrew Lexicon:

5315 nephesh- a soul-self,, life, a creature, a person, an appetite, a mind, a living being, a desire, an emotion, a passion

- what breathes, the breathing substance or being, a soul, the inner being of man
- a living being
- a living being (with life in the blood)
- the man himself, a-self, a person or an individual
- the seat of the appetites
- the seat of emotions and passions

- the activity of mind
- the activity of the will
- the activity of the character

## SO WHAT ARE YOU SAYING CRAIG?

My whole life I was told that I was “saved” by the blood of Yeshua, yet Isaiah tells me that I was “saved” by the activity of will, mind, and character of Israel as G-d’s suffering servant (as an example for all to follow). Yeshua, like all Jewish people who came before him who were devoted to G-d and His Torah, as well as those who followed him, comprise the “suffering servant Israel” who is “the” light for the non-Jewish nations. The proper understanding of the "suffering servant" is a corporate people and not an individual as determined by the writer's consistent use of singular and plural pronouns from Isa. 40-66 where they both refer to the nation as used in the contexts of each of the passages! Knowing this we must be careful when we look at Yeshua as the transcendent Jew of all Jews Since Israel is the Suffering Servant of Isaiah, then it is not a problem to let Yeshua be the example of all Jews, past, present, and future. For me he is the perfect example. With this understanding, we now can come to an understand that the blood of Yeshua carried the life force of Yeshua (his soul), which was totally committed and surrendered to the will of G-d and His Torah. Remember this is but a picture of all Jews who love G-d and were Torah observant. That instead of Yeshua’s death, which was to “save me,” it was in reality the life lived pleasing to G-d as part of the Israel of G-d which G-d accepted as atonement for sin. Israel’s “soul” saves as understood as a life lived in complete submission to the Commandments of G-d as demonstrated by the complete submission of the mind, will, and emotions to G-d and His desires for his people. If I can learn from this example then if my life is lived in faith toward G-d and lived with diligent effort to live according to the laws of G-d with repentance a daily life-style when I sin, then I like Yeshua will find that G-d will accept my repentant life as an atonement for my sin.

I am fully aware that this goes against everything that is preached in Christianity today, but dearly beloved I have done more than preach my opinions to you, I have shown you the evidence from the Jewish Scriptures as well as the fraudulent attempts to change the truth in the Christian Bibles by falsifying the translation along with the making up of Gentile scriptures which contradict the real Word of G-d contained in the Old Testament Prophets.

Yeshua lived a G-d-honoring life to such a degree that G-d accepted his life, as he had all Jews devoted to Him, in which He could tabernacle in a way He never had before and the “Word/Messiah became flesh” [understood as G-d's anointing] at the immersion and anointing of Yeshua. Let us never forget that Israel has had many “anointed” messengers of G-d as was Yeshua. Then subsequently such a G-d-honoring life (soul) was to be later accepted as an offering for one's own sin in his own life at his death. Whether you apply this to Yeshua or not is dependent upon if you believe he lived with or without sin. But understand what I am saying. One's repentance was acceptable for one's own sin according to the real Jewish Scriptures. Such is altered in the KJV and the idea is lost completely.

Answer for yourself: Should not the English KJV accurately reflect what he Hebrew of Isaiah actually said? You bet.

So it was not Yeshua’s death so much as a G-d-honoring life-style lived by Yeshua in complete submission to the Father and His Commandments which not only brought G-d to tabernacle within Yeshua but provided a means of atonement for sin. This same picture can be applied to our lives as well. If we have faith in G-d and respond to such faith with a contrite heart ready to repent when the Holy Spirit convicts of sin, then our repentance is accepted as atonement for our sin. Such is the message of Isaiah before the early Gentile Christians deleted it from the Bibles we have today. This may no longer be the message of the Church, but it should be. But until the Christians learn that their documents are flawed, few will come to this revelation unless they study hard like many who have discovered this sham today.

## IN SPITE OF ALL THIS...YET I BELIEVE I AM SAVED BY THE BLOOD OF YESHUA...LET ME EXPLAIN FURTHER (ALLEGORY)

Historically, in the wake of Yeshua's death would come a movement into all the world which aimed at taking the Torah to the nations whereby non-Jewish could learn how to live lives pleasing to G-d as had Israel. As stated before a life lived in faith to G-d with a contrite heart willing to repent and turn from sin is effective atonement according to the Jewish Bible and Isaiah the Prophet.

**Answer for yourself:** But what if I never knew it as a non-Jew living across the globe?

In others words Yeshua traded his life for ours as previous suffering servants of G-d had done in preserving the truths of G-d for all mankind, and G-d accepted the bargain. I believe that Yeshua's life lived in complete obedience to G-d mandated his resurrection and no longer was Yeshua just a competing voice but "the" voice of the resurrected Suffering Servant. And this glorified man commanded that the Laws go into all the world whereby non-Jews would be recipients of this revelation.

The vast majority of Christians in the world today have not been told this and wander in fables because they lack the correct understanding which only can come from in-depth Bible study. So it was the suffering servant, Israel, composed of many Israelites, whose life lived daily in complete obedience to their G-d which was so pleasing to G-d that it could be accepted by G-d as an offering for their sin and not the red corpuscles (blood) which Christianity sadly focuses that accomplished atonement. Yeshua gave his soul for souls, not blood for souls. Such is the teaching of Isaiah. Because of the proliferation of bloody rites in Gentile paganism, the Gentile converts to Jewish Christianity would in the first centuries, inherently revert back to pagan backgrounds. Thus the emphasis today on blood instead of a G-d-honoring life as the offering for sin has been inherited by the Gentile Church. This is a pagan concept totally foreign to what Isaiah and Yeshua really believed.

Having now come to the understanding that it was a life lived above sin that was so pleasing to G-d that He accepted such a life as an offering and atonement for sin, and understanding as an animal's soul represented the soul of one making the sacrifice, we today are beneficiaries of having the Jew's soul (Yeshua) given as an atonement. What we need to remember is that in first century Judaism there was little if any outreach to the non-Jew. Salvation of the non-Jew was not a priority. Millions of non-Jews were dying and entering perdition. But G-d go loved the world that He, G-d, gave his only son (Israel is My Son declared YHWH) Yeshua is the archetype for all of Israel. The resurrected Yeshua's message was to go to the non-Jew, and had it not been for his death, then indirectly there would not have been salvation or atonement for me, for I would be ignorant today of the Biblical way. The only Jew that came knocking on my door to bring me G-d, Torah, and Israel. So literally if it had not been for the death of Yeshua, had it not been for the resurrection of Yeshua, then there would have been no movement within a Gentile hating Judaism of the first century that repented of racial bigotry and began to take salvation to the non-Jewish world. In this way you can see as I do that indirectly we are "saved" by the death/blood of Yeshua because the revelation of G-d came to us because of him and his legacy. Christianity understand its differently. I have shown you that they are wrong. I present to you the real meaning as seen by yourself from the Jewish text which both corrects mainline Christianity and yet preserves the truth. Sadly Christians today know little if any of what I speak. I encourage you to buy your own Stone Edition Tanakh and compare the passages quoted from your Christian Bible with the passages originally written in the Hebrew. Then, and only then, will you see for yourself of what I speak.

In this lesson we must no longer overlook the importance of a life lived above sin which won our redemption which brought a resurrected message that culminated in the salvation of the Gentile world. To focus only on the death and blood of Yeshua/Israel and not the life lived pleasing before G-d as an atonement does great injustice to our Father in Heaven as well as Yeshua. The church has focused incorrectly for too long on the inert blood of the animal or of Yeshua. Such is the message of Bet Emet as we are called to live like Yeshua and not just "believe in Yeshua." It has been my experience as a Pastor over the years to encounter numerable

Christians who trust in Christ's blood instead of his life lived pleasing to G-d for atonement. They fail to make the connection for themselves. Thus the need for such intense Bible study. Such a mistaken understanding of our redemption since not being taught the truth from a Hebraic perspective has caused multitudes of Christians to trust in the acclaimed miraculous powers of the blood of Yeshua instead of focusing on the miraculousness of a life lived above sin. Such a false sense of security in "blood" instead of "lives lived holy before G-d and man" unconsciously causes the believer to not regard sin with revulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin which lies at the door.

**And one more thing needs to be said: G-d is a G-d of love and answers prayers of all His children regardless of what religion they are when they call out to him. G-d does not just answer prayers of Christians; this explains why when people pray in Jesus' name or another their prayers are directed to G-d and even if one pleads the "blood" as many do G-d sees their hearts and in His great compassion answers many of them. This does not mean that our "theology" is correct; only that G-d's love is bigger than our ignorance.**

I wonder if we saw in such turning from sin that our very own atonement was involved would prompt us to reevaluate its importance.

**Answer for yourself:** For after all if saved by the blood of Yeshua, what need do I have to live like Yeshua and not disobey the commandments of G-d? For after all I am under grace and not law...right?

**Answer for yourself:** If saved by the blood, what does a little sin mean...what can it hurt?

**Answer for yourself:** See the tragic thinking involved in focusing upon the blood of Yeshua instead of the life of Yeshua lived above sin?

## **ATONEMENT FOR BOTH TABLETS OF THE LAW OR FOR ONE TABLET ONLY?**

I have taken great pains to teach you the truth about Isa. 53:10 and atonement. But yet we are not finished.

**Answer for yourself:** Is this atonement of which I speak efficacious for both tablets of the Law or only one?

**Answer for yourself:** In other words, is our atonement which we accomplish ourselves good for the sins of the First Tablet of the Law (sins between G-d and man), for sins of the Second Tablet of the Law (sins between man and man), or for both?

**Answer for yourself:** Implicitly we settle for less than holiness and don't think twice when considering not to sin, for after all, are we not forgiven of all sin by the blood of Yeshua? If you have read this article up to now then you should be able to see beyond this now.

Honestly, the answer is "no" ...we cannot atone ourselves for all our sin, because in the sacrifice of lambs, for instance, **such blood sacrifices atoned only for sins of the First Tablet of the Law and not the Second Tablet of the Law.** That means that if you are looking to Jesus to be a type and shadow of the sacrificial system for you then his death would only have applied to the sins of the First Tablet of the Law and not the Second Tablet of the Law anyway.

**Answer for yourself:** What takes care of the sins of the Second Tablet of the Law that blood sacrifices never covered? Do you get the drift?

Knowing this, that Yeshua is type and shadow of the Suffering Servant of G-d, you can see how a false security in focusing on the Yeshua's blood instead of a life lived above sin pleasing to G-d could, and does lead, millions

of others to think light of sin and compromise with sin much more than they should. Also thinking that all their sins are under the blood of Yeshua, which they are not, goes along way to trivializing sin. Again, not knowing that such sins of the Second Tablet of the Law are not handled by the sacrifices for atonement, cause others to fail to grasp the harsh reality of their sin and its consequences. Such knowledge comes only if you study the Sacrificial process in detail. If Christians trusting the blood for “everything” only knew that even the atonement provided atoned only for the First Tablet of the Law they would most likely think twice before sinning, thus understanding they are not “under the blood” for all things, that their moral responsibility and fear of G-d is a requirement in being co-laborers with G-d in their own salvation and atonement. Now you more correctly understand the passage which says “work out YOUR salvation with fear and trembling

Now you better understand and see through the deception of many passages of Paul in the New Testament as he taught doctrines to non-Jews who knew no better; remembering Paul’s passage of I Cor. 15:3: "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures" ....we now know that such a statement is false.

If we truly understand the Sacrificial system, and you should now, then you know that Yeshua, and the Suffering Servant of G-d (Israel) did not die for atonement for ALL SINS as your church as taught you. Without this knowledge of sins atoned only for the First Tablet of the Law, we will not have a strong enough deterrent to avoid sinning sins involved in the Second Tablet of the Law...sins between man and man. Thus, by understanding the Sacrificial system and the dynamics involved, the more correct interpretation would be according to Paul that “Christ died because of sins.” And even in one’s death was efficacy for sins of the First Tablet of the Law and not the Second Tablet of the Law. Not surprising but one look to repentance for atonement of sins of the Second Tablet of the Law. The wages of sin is death, and our death is the final payment for our sin that is not covered by our repentance...and there are some...like idolatry and blaspheming the Name of YHVH which all Christians have done since being taught that Jesus is G-d and worshipping him like YHVH. We all carry that guilt until we die due to our ignorance of what the Bible Jesus’ used actually teaches.

## SO WHAT DOES THIS MEAN TO ME?

So many might have read this article so far and say...”so what...I don’t break the commands of the Second Tablet of the Law?” You might find this surprising but if you tithe according to the manner of most Christian Churches today you not only rob from G-d but from those created in His image as well. If you continue to give to churches which don’t obey the Laws concerning tithing you are a partaker of their sins and there is no atonement for that sin for you when you die if you don’t repent before your death! Repentance, new obedience, and confession of that sin is our only methods of atonement and if not done, will ensure we enter into the World to Come with sins in those areas where atonement has not been applied through our repentance. This is only one small example. Worshipping according to Christian teaching often is sin as the vast majority of Christianity today has changed the Sabbath as well as make obsolete the Holy Days and Festivals of G-d and there are commandments regarding Gentile believers keeping them. Failure by the non-Jew to heed these in his life is sin.

You might not be a murderer with a gun, but our word “kill” is equated by the Rabbis to mean gossip, slander and blasphemy and they group this with murder which again is sin of the Second Tablet of the Law. I could go on and on but you get the point. We must study to know our faith.

In closing, even if Yeshua’s death was an atonement, and I have painstakingly shown that it was not according to the Old Testament text according to Isaiah and other Prophets, then it would only have provided atonement for the First Tablet of the Law...and of course as you are coming to an accurate understanding of atonement you are realizing that this is not accurate.

**Answer for yourself:** Are you wondering what G-d provided for our atonement for our sins of the Second Tablet



**of the Law?**

**We must look to another article for this answer. See you in article #3. Shalom.**



## WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH #3?

I understand that you have read the first two articles in the series "What Did Yeshua's Death Actually Accomplish". Following up on it in this article I will address again how a life lived in repentance from sin procures atonement and ultimately salvation. This is the real meaning in Yeshua's death as well as the Jewish Scriptures as taught by Isaiah for example. Many people mistakenly read Yeshua into Isaiah 53 not knowing that the author intends the Suffering Servant to be corporate Israel and not an individual, but if such a mistake is avoided then it is easier to come to the knowledge of the truth. I took great lengths to explain how the message of atonement has been misunderstood in Christian Circles in articles one and two of this series. I hope you checked me out on the information from a Jewish perspective as presented for it can stand the scrutiny of your evaluation. Truth is truth and we nothing to fear when we teach it and let it expose lies dressed at truth. In the same spirit of truthfulness I will continue in this article to present Yeshua's religious belief system which dovetails with Isaiah 53:10.....

Reading for the Hebrew Bible we have:

10 And the Lord wished to crush him [corporate Israel.....remember?] He made him ill; if his soul makes itself restitution (atonement), he shall see seed, he shall prolong his days, and G-d's purposes shall prosper in his hand.

**Answer for yourself:** Did Yeshua believe that men make atonement for their sin as Isaiah taught or did he expect to atone for all mankind with his death?

**Answer for yourself:** Do you realize the answer to the above question will determine if you continue as a New Testament Christian or respond in repentance to errors taught as truth to you in the Christian Church?

For many of our readers the information in this article will be startling. After reading this article you will see for yourself that if you follow contemporary Christianity and its teachings then you are following Paul and not Yeshua, because Yeshua's message of redemption as well as atonement is entirely opposite to what Paul teaches. I can hear many of you say...."that's not so" or "he is wrong." Let me sincerely tell you that in the beginning, even after my seminary training I did not see it as clearly as I do today. But I beg of you to read this article and THINK...THINK....of what I will show you. For in the end, you are directly responsible before G-d, and HaShem is sending you and many of His children today appeals to repent and return to the true faith once given to the saints. Time is of the essence, and it will be horrible to die and find out that you followed the wrong faith...a faith that does not save.

One last thing; you might wonder what the end-result should be of such a series of studies. It is our hope at Bet Emet ministries that when you complete these articles the reader will be able to understand that Christianity is best understood and practiced from a Jewish viewpoint which restores the Sabbaths and the Seven Biblical Festivals as well as the correct manner of atonement. Such emphasis is almost totally lacking in the Christian

church today. Also, a renewed emphasis in proper tithing and righteous giving hopefully will replace the current perversion of giving as seen in most churches and on televisions today. What you will come to see is that all these above things, and more, embody the true salvation experience. Let us begin...shall we?

## YESHUA WAS A JEW...AND TAUGHT BIBLICAL JUDAISM

I think few will take issue with my statement that in the New Testament Yeshua is pictured as a Jew who believed in Judaism and taught others to be faithful to his religion's precepts and laws forever!

In this article I will quote many verses from the New Testament, and it is important to understand from the outset that although much in the New Testament is unreliable, when we find places in it which agrees with Moses and the Prophets we have found a witness to the Word of G-d as recorded in the Tanakh (the Jewish Bible). Let us not stagger at the comment that "much in the New Testament is unreliable," because in this article I will show you that many of these New Testament verses oppose Moses and the Prophet, let alone Yeshua's teachings, and are irreconcilably contradictory to the Gospel Yeshua preached which can be found along side them in the New Testament. Both passages confirming that Yeshua believed and both taught Moses and the Prophets regarding salvation, as well as verses contradicting what Yeshua taught, have remained included in the New Testament through the ages. These verses remain for a purpose today. They remain to show the careful reader and student the truth amidst fiction as written in the New Testament.

Likewise, the purpose could well be to reassure Jews who are in doubt about their Judaism, and are thinking of leaving Judaism for Christianity, that Judaism and Torah has always been and will always be the road to G-d for the people of G-d; both Jew and Non-Jew. Those unsure Jews and deceived Christians perhaps can have their belief in G-d, Torah, and Israel (Judaism) kindled and can be kept on G-d's pathway by the very same Christian Book through which they have unknowingly deserted their true people and G-d! Indeed, Jews who already have left their faith as well as Christians who are returning to the Jewish faith once given the saints are daily having their eyes opened to the truths I will reveal in this article. Prayerfully, many will return as baal teshuvah and through repentance turn to the G-d of Israel, who surely is waiting with fatherly understanding and forgiveness. Believe Yeshua in this matter - Eternal life is obtained through Judaism. Paul teaches otherwise and contradicts Yeshua on this matter.

For devout Jews who were once Christians and Christians who have studied to see the errors of their prior faith and have returned to a more correct and Biblical Sinai faith, the revelations in this article will be very comfortable corroboration of their firm faith in the holiness of the religion of Yeshua; namely Biblical Judaism. Others who read these verses will bring to them their own heritage and will make of them what they will. In other words they will continue to selectively hear what they choose regardless of the facts presented here.

These pages of reverse proof-texts are intended to strengthen the course G-d set up for Jews as well as Non-Jews and to fortify their faith and devotion to His plan of salvation for all mankind. In effect, here you will discover confirmation of Biblical Judaism's everlasting truth and validity through the words of Yeshua and others in the New Testament. Often this confirmation will conflict with what Paul taught, but more on that later. Now, let's get into it.

## WHO WILL YOU BELIEVE.....YESHUA OR PAUL? LISTEN . .....YESHUA SPEAKS!!!!!!!!!!!!!!

Matthew 5:17-19,

**"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one little shall in no wise**

**pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."**

Try and read the above passage over three or four times. Get the intent of Yeshua into your mind and soul. You can read this over and over and never end your astonishment; especially in light of what you have heard preached in your churches. **Remember, these are Yeshua's words saying he is here to follow the law of Moses, not end the law. Until the world ends, the law as written will be in effect.** Jews and Non-Jews who obey the law and teach it are greatly loved by G-d, while those who transgress the law and teach its transgression are not. Notice that although the word "fulfill" could mean "to complete or end," in this case and context it clearly means "to obey and do." We know this because the following sentence continues the idea that the law will not change until the world ends, which still has not occurred two thousand years later. Just look outside your window.

Luke 16:16-17, "The law and the prophets were until John (the Baptist): since that time the kingdom of G-d is preached, and every man presseth into it. **And it is easier for heaven and earth to pass, than one little of the law to fail.**"

Preaching the kingdom (G-d's rule and reign over mankind through submission to the King's decrees....laws and commandments) is emphasized since John the Baptist, Yeshua said. But the laws of the Torah are still effective and good, to be fulfilled until the world ends. **Notice for yourself that in no way does "until John" signify the end of the law, because the very next sentence substantiates the law's validity forever (easier for heaven and earth to pass....notice again that this has not occurred yet).**

Luke 16:19-20,22-24,27-31, "There was a certain rich man, . . . And there was a certain beggar named Lazarus, . . . the beggar died, and was **carried by the angels into Abraham's bosom**: the rich man also died, and was buried; And **in hell** he lift up his eyes, being in torments, . . . And he cried and said, Father Abraham, have mercy on me, . . . I pray thee . . . send him (Lazarus) to my father's house: . . . that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, **They have Moses and the prophets; let them hear them.** And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent (**Yeshua and not Paul**). And he said unto him, **If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.**"

**Answer for yourself:** Is this a New Testament teaching?

**Answer for yourself:** Did you notice that Yeshua in the New Testament is teaching that making it to Abraham's bosom (Heaven) was connected to listening to Moses and the Prophets?

**Answer for yourself:** What is this parable from Luke really teaching?

Notice first that it is Yeshua and not Paul who is doing the teaching in this story. **Yeshua clearly relates in this story that the laws of Moses and the words of the prophets which teach repentance lead the faithful to Abraham's bosom, instead of hell. Moses and the prophets are the pathway to eternal life in heaven according to Yeshua. Yeshua taught this and not Paul.** If you will be honest with yourself most of you are typical Christians who read our articles, and the vast majority have been told by their Pastors and Churches that they are not under the Law (Moses and the Prophets), but rather, they are under grace (Paul). They have been told that the Law (Moses and the Prophets) has passed away for Christians and they are no longer under the Law but under grace (Paul's gospel). **In other words you have listened to Paul more than you have to Yeshua.**

**Answer for yourself:** But how can the teaching of Paul in this regard be opposite to what Yeshua said, and since opposite, who are you to trust for your eternal life?

**Matthew 19:16-19 (Mark 10:17,19) (Luke 18:18,20), "... *Good Master, what good thing shall I do, that I may have eternal life? And he said unto him . . . if thou wilt enter into life, keep the commandments . . . Which? Yeshua said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, thou shalt love thy neighbor as thyself* "**

**Answer for yourself:** Did you notice that “having eternal life” is connected by Yeshua with “keeping the commandments” (all of these except one are categories of the law and commandments called The Ten Commandments and under each of these categories are grouped 613 other laws)?

**Answer for yourself:** Is Yeshua just referring to the Ten Commandments or is there something we as Non-Jews unacquainted with Yeshua’s religion are missing in this teaching?

It may amaze you but upon my study of Biblical Judaism I have discovered that each Tablet of the Law was separated by commandments between man and G-d and between man and man. In other words, the First Tablet of the Law is dealing with how man relates to G-d according to G-d’s commandments, and the Second Tablet of the Law is dealing with how man relates with mankind. But more than that, each of the Ten Commandments is best understood as categories consisting of many commandments within the 613 Commandments grouped under each of the ten headings. So in effect, when Yeshua tells this man “thou shalt not steal” he is telling the man to obey all the different facets of the broad commandment, because under such a heading the Bible enumerates the various ways such a commandments can be kept and broken.

**Answer for yourself:** Is Yeshua teaching that eternal life and salvation in Heaven is connected to keeping and observing the Laws of G-d? The answer to that question is yes.

There you have it. The way to eternal life for both the Jew and the Non-Jew and salvation in heaven, according to Yeshua, is living like a good Jew and submitting to the laws of the commandments of G-d. These detailed instructions by Yeshua are plainly presented.

Notice that in the following verses the man asks what more he needed do. And Yeshua replies, to be perfect he should sell everything he owns and give it to the poor and receive treasure in heaven: "and come and follow me." The man, on hearing this, leaves disturbed because he has great wealth and doesn't want to lose it. There is no indication that the "follow me" means anything else but to accompany Yeshua penniless. **The message remains intact that observing Torah law gives eternal life. Perfection is another story.**

**Mark 12: 28-31 (Matthew 22:36-40), "... Which is the first (great commandment in the law) commandment of all? And Yeshua answered him, The first of all the commandments is, Hear, O Israel: The Lord our G-d is one Lord: And thou shalt love the Lord thy G-d with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (On these two commandments hang all the law and the prophets)."**

So, Yeshua selected Deuteronomy 6:4-5 and Leviticus 19:18 as the greatest two laws. This was very Jewish of him, as most rabbis would completely agree, especially Rabbi Hillel. He chose the Shema prayer, the Jew's affirmation of G-d's oneness and dedication to love of Him together with Judaism's great moral teaching of loving people with the love you have for yourself. What could be more indicative of the essence of Judaism?

**Luke 10:25-28, "... *Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how redest thou? And he answering said, Thou shalt love the Lord thy G-d with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. And he said unto him. Thou hast answered right: this do, and thou shalt live."***

**Answer for yourself:** Did you make the connection between “inherit eternal life” and “thou shalt live” as also



referring to eternal life? I hope you did because this is typical of Hebrew parallelism.

**Answer for yourself:** Have you noticed that in Luke 10:25-28, Matthew 19:16-19, Mark 10:17-19, and Luke 18:18-20 something very important is repeated?

**Answer for yourself:** What is it?

***Namely, that possessing and inheriting eternal life is always connected with doing something.....not with believing something!***

**Answer for yourself:** How does Luke 10:25-28 teach us more than we learn from Mark 12:28-31?

The writer of the Gospel of Luke goes one step further than the just given, Mark 12:28-31. **Here we have the New Testament teaching us of the indisputable link between the “doing” of the commandments of G-d and eternal life, which is the reward for obeying them.**

**Answer for yourself:** Are you aware that Yeshua is teaching in the New Testament that eternal life is to be taught from the Law.....the same Law that tells us “what to do” and what you most likely have been told has passed away or which you are no longer under?

**It is evident that Yeshua said, in the New Testament no less, that the law of Moses, as epitomized in Deuteronomy 6:5 and Leviticus 19:18, is the pathway to personal salvation and eternal life. Yes, Yeshua said this as found in the New Testament.** Let us continue.

***Mark 12:32-34, "And the scribe said unto him, Well, Master, thou hast said the truth: for there is one G-d; and there is none other but he: And to love him with all the heart (alone as the one G-d), and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all burnt offerings and sacrifices. ... Yeshua . . . said unto him, Thou art not far from the kingdom of G-d . . ."***

**Answer for yourself:** Did you notice that acknowledging the oneness of G-d, and not the Trinity or triuneness of G-d, is connected with the reward of G-d's kingdom and eternal life?

**Answer for yourself:** Did you likewise notice that loving G-d and one's neighbor who is created in the likeness of G-d is connected with inheriting G-d's eternal life?

**I John 5:3, “For this is the love of [for] G-d, that we keep his commandments: and his commandments are not grievous**

**Answer for yourself:** Since we are told that loving G-d is connected to eternal life, did you notice the New Testament teaches **“how” the love for G-d is to be manifested?**

**Answer for yourself:** Does the New Testament teach us that loving G-d is manifested through the keeping of the 613 commandments? It sure does!

This is a straight follow-through of Mark 12:28-31, which connects the acknowledgment of the oneness of G-d, loving Him, and loving ones neighbor as written in the law, with the reward of G-d's kingdom. Burnt offerings and sacrifices are secondary to the commandments in Judaism and always have been. With no Temple, there is no doubt about this low degree of importance. This passage demonstrates Yeshua's Judaism through and through. Notice likewise that the term "Master" means good teacher, not anything more.

**Matthew 7:12 (Luke 6:31), "Therefore all things whatsoever ye would that men should do to you, do ye even so**

to them: for this is the law and the prophets."

If you thought that "do unto others" is not Judaic or that it is different from "love your neighbor as yourself" you see here that it is totally of Jewish origin. Yeshua declared that it is the law and the prophets. It is Judaic.

Luke 11:28, "... blessed are they that hear the word of G-d and keep it."

Notice also with me that when the writer of Luke penned this verse, that there was not a New Testament in existence and that the only possible identity we can give to "the word of G-d" is the Law, the Prophets, and the Writings....the Jewish Bible.

Matthew 7:21, "Not every one ... shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Again we find the expressed will of the Father in the Law, Prophets, and Writings...the Jewish Bible.

Matthew 3:15, "... it becometh us to fulfill all righteousness ..."

These powerful statements are tucked in between verses which emphasize other ideas. But they can stand alone. And, standing alone they are Judaism's own. Yeshua believed that the will of G-d is revealed in the word of G-d, the Hebrew Bible. In the Hebrew Scriptures we learn the law of Moses (Torah) and the Prophets. Thereby, we can perform righteousness as G-d desires by adhering to what they teach. This Yeshua believed.

Luke 19:8-9, "... half of my goods *I give to the poor;* and if I have taken any thing from any man by false accusation, I restore him fourfold. And Yeshua said unto him, *This day is salvation come to this house forasmuch as he also is a son of Abraham.*"

What comes next is very important to keep your ears open. *It appears that Yeshua believed that even a partial fulfillment of the commandments of the Torah is sufficient to be accepted by G-d.* In the above verse it is recorded for us that Zaccheus repented by observing 2 commandments. *In fact, as taught by Yeshua, even by rectifying transgression of the Torah's laws and doing good deeds a person is deserving of salvation. As Jews trust, it is the trying to please G-d, it is the effort, not the success in total compliance with G-d's ordinances which is required of us to be righteous and gains us salvation.*

**Answer for yourself:** How confident should we feel about our salvation if we have followed teachings that state that obedience of the law or the striving to observe the laws and commandments of G-d don't matter any longer because we are saved by "grace" or that this same law that Yeshua connects with eternal life has been taught to us as if it has passed away and of little importance in our lives any longer?

**Answer for yourself:** Are we absolved by G-d to not try to choose those things to please Him by keeping His commandments? Is this conduct really connected to eternal life as Yeshua taught, or is he wrong and Paul right?

All the more reason to study to learn how to acquire mitzvot and commandments, thereby taking upon yourself the yoke of the Kingdom of G-d. Such obedience to commandments is both pleasing to G-d as well as our demonstration of our love for Him and our fellow man. To do otherwise is not to love G-d, but rather, show our ambivalence toward Him and our neighbor.

Luke 13:28, *"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of G-d, and you yourselves thrust out."*

Keep your ears open for this as well. Here Yeshua said that the fathers of Judaism and the goodly Hebrew prophets are all accepted into the kingdom of G-d. *Evidently, good Jews need nothing more than the*

Hebrew religion for life eternal in Yeshua's own belief.

## NOW FOR THE HARD PART

*Notice that Yeshua also said that many of his followers (the “ye” in the above verse) will not get into G-d's kingdom and inherit eternal life and salvation because of their sinfulness.*

**Answer for yourself:** Does this same New Testament teach that “transgression of the law is sin”? Yes.

**Answer for yourself:** Did you notice what is missing from the above words of Yeshua?

*There is no Pauline religious belief system mentioned as a means of salvation for the followers of Yeshua!*

*There is no Christological "belief" presented here as an antidote for spiritual wickedness for mankind.*

*There is no “easy believeism” taught by Yeshua or his Apostles as a way to eternal life; on the contrary, every time he and the other Apostles emphasize the same thing; namely an earnest attempt to live by the commandments and laws of G-d for eternal life!*

If you have paid attention so far in this article I have shown you repeatedly that Yeshua repeatedly connects eternal life with keeping and observing the Law and Commandments of G-d.

*Nowhere does Yeshua teach that a belief “in him” brings for its adherents eternal life! In fact he teaches just the opposite!!!!!!!!!!!!!!!!!!!!!!*

John 4:22, "(to Samaritan who is part non-Jew) *Ye worship ye know not what: we (the Jewish people) know what we worship: for salvation is of the Jews.*"

Yeshua "worships" what Jews worship, namely G-d.

**Answer for yourself:** Salvation is of whom...the Jews (Jewish theology) or the Christians (Christian theology)?

This passage from John 4:22 is even more startling when one realizes that the Samaritan woman who is part Non-Jew mixed with Jewish heritage and ancestry. In other words, she is a mixture; not only of blood line but religious teaching as well. She is a perfect example of the Christian today who follows Paul instead of Yeshua. He has part right and part wrong.

Lets look at Paul where he get some things correct.

I Corinthians 6:9-10, (Paul) "Know ye not that the unrighteous shall not inherit the kingdom of G-d? Be

**not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of G-d."**

**Answer for yourself:** In this passage are you aware that Paul is in full agreement with Yeshua and his teachings on eternal life?

**Answer for yourself:** Are you aware that there are commandments in the Torah forbidding each of the above conducts?

Although Paul adds some of his own ideas, the listing of "thou shalt nots" is derived from the commandments. He stresses what he considers unrighteousness **and Paul says that transgression of the Law prevents people from earning reward of heaven.** Paul, here, reveals his faith in the teachings of the Torah and its stance on eternal life. Paul is in agreement with Yeshua and the other Apostles and their teachings on inheriting eternal life. So far so good.

So there you have it....Yeshua understood what Isaiah was saying....

**10** And the Lord wished to crush him [corporate Israel.....remember?] He made him ill; **if** his **soul makes itself restitution (atonement)**, he shall see seed, he shall prolong his days, and G-d's purposes shall prosper in his hand.

As did the exiles in captivity that repented of idolatry and were forgiven, so we see the pattern for all mankind to make atonement through their own repentance. Filter what you learned in this article back through what you previously learned in the first two articles in this series. **It should be getting very clear by now that the Christian Church teaches a false atonement and such leads to death and not life. A life lives in repentance whereby one turns from sin (the violation of G-d's Laws) and returns to obedience of the commandments atones for its own sin.**

Notice again that Yeshua mentioned in Matt. 19 only the commandments of the Second Tablet of the Law when asked by the man "what must I do to inherit eternal life."

**Answer for yourself:** Why did Yeshua **only** mention the commandments of the Second Tablet of the Law and not the First Tablet of the Law when asked by the man about procuring Eternal Life in Matt. 19?

Simply because he knew and believed as his Bible taught, that Yom Kippur brings forgiveness of the First Tablet of the Law only, and only through men's obedience and repentance toward the laws between man and man, the Second Tablet of the Law, will men affect their own atonement. This is of major importance and cannot be stated enough.

But I wish I could end here but I cannot. In the next article we will look intently to where Paul deviates from and teaches against Yeshua's teachings concerning eternal life and atonement. In the previous article I have already shown you where Paul lies about atonement through the death of Yeshua as being previously written in the Jewish Scriptures. We searched for such a text and could find none. The only way it can be done was to read Yeshua into the text of Isaiah 53 when clearly the author intended corporate Israel as the subject and not an individual.

Further study by many in this area will be difficult, but as I have tried to show you, such an exercise to recover truth is very necessary because your eternal life is dependent upon whom you believe and follow....Yeshua or Paul. More to follow in article #4.

Shalom.



## WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH #4?

Paul shaped the Gentile Church after 70 C.E. in a manner which stripped away all links to Judaism and cursed it at the same time. The New Testament in places says Judaism is bad and abandoned by G-d, while Christianity is good and beloved. In other places the New Testament teaches just the opposite as you were shown in article one of this series. In places the New Testament says the law of Moses is not valid and the Covenant is dead for the Jews. Instead of Moses being taught to all mankind, Paul teaches that the Church's laws and the existing Covenant is dead for the Jews as well as Non-Jews. Instead, the Church's laws and the New Covenant take their place. While Paul advanced separation from Judaism, Yeshua announced Judaism's greatness. The same New Testament in which you just saw Yeshua promote Judaism, in other places debases Judaism through Paul. I just showed you that Yeshua was a practicing, believing Jew who taught faithfulness to his religion's Torah and the Jewish way of salvation. Yeshua affirmed Torah, Moses, and the Prophets as the way to G-d and eternal life. He and his family all observed the Jewish customs, holidays, and Saturday Sabbath in the synagogue. Yeshua said personal salvation is obtained through Judaism and not another way. In fact Yeshua would command that such teachings be taken into all the world whereby all Non-Jews be taught to "observe those things" Yeshua had commanded of his followers. Paul and his brand of Christianity, in contradiction to all that had been both believed and taught before by Moses, the Prophets, as well as Yeshua, has announced a new way to salvation, through belief in Yeshua's vicarious atonement for sins and resurrection, not through faith in G-d and obedience to Him through His commandments, but through belief in Yeshua's death for sins and resurrection from death.

**Answer for yourself:** Can you find just one time where Yeshua teaches the same salvation doctrine as espoused by Paul or where he taught vicarious atonement? The answer is no!

What I ask you to do is keep the teachings of Yeshua in focus as you read Paul. The New Testament, in places, contradicts itself and contains two completely different salvation messages...Jesus' and Paul's. That is a fact. You must be sharp enough to see it for yourself when you read. No matter what Paul says he cannot invalidate Yeshua's own words in the same book. It is a matter of who you will believe concerning Eternal Life....Jesus.....or....Paul. If you listen to Yeshua, as I have laid out for you, you see that he proclaimed continually Judaism's eternal truths. Paul will not. Now let us look at Paul.

## PAUL CONTRADICTS HIMSELF....DID YOU EVER SEE IT BEFORE?

What is the most perplexing for me when studying Paul is that he is not consistent in what he says. Most of you have never probably seen this but I will in the remaining pages attempt to reveal to you



the contradictions that come from the mouth and pen of Paul regarding salvation. When we look at Yeshua his message is consistent with what has always been taught by Moses and the Prophets. But with Paul we have another matter because he won't always agree with what he has said before. But if you are not sharp in your Bible study you can easily overlook such things. Let us begin our critical examination of the message of Paul on salvation.

Remembering what Yeshua just said about eternal life and observance of the commandments let us contrast Paul's view on the matter.

**Answer for yourself:** Does Paul in Romans 2:13 agree or disagree with what Yeshua has said about eternal life and the observance of the commandments of G-d? Well, let's read it and see.

**Romans 2:13** *For not the hearers of the law are just before G-d, but the doers of the law shall be justified.*

So far so good. Paul in this verse agrees with the message of Yeshua regarding acceptance and eternal life with G-d..

**But just wait.**

Now on the back of the same page in my Bible where the above verse was quoted from Paul, we see **Paul writes something totally different and contradictory to the teachings of Yeshua in Romans 3:28:**

**Romans 3:28** *Therefore we conclude that a man is justified by faith without the deeds of the law.*

**Answer for yourself:** Did you see that Paul just said the opposite of what he said earlier in Romans 2:13? In light of what I just showed you can you justify Paul's quick turn-around on this doctrinal stance so quickly, let alone a change in the same epistle?

***Notice that within the space of 44 verses Paul reverses completely his stance on justification and righteousness through obedience to the law and commandments of G-d. Just 44 verses!***

**Answer for yourself:** Did Paul teach "doing and obeying the Law" for justification AFTER THE CROSS in Romans 2:13? DEFINITELY YES!

**Answer for yourself:** Does Paul contradict himself in Romans 3:28? DEFINITELY YES!

**Answer for yourself:** So what are we to believe in the face of such contradictions of Paul when contrasted with the teachings of Yeshua and the other Apostles which teach otherwise than Paul? Are other of Paul's teachings to be viewed cautiously because they might be "wrong?"

**Answer for yourself:** Seeing this material for yourself, who are you going to believe for your salvation....Yeshua, Moses, and the Prophets and their message of salvation or Paul and his message which contradicts Moses, the Prophets, as well as Jesus?

**1 Corinthians 6:11**

***And such were some of you (non-Jews): but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Yeshua, and by the Spirit of our G-d.***

Please take note that the above verse says that those who "were" transgressors had been helped by the

Christological message of Paul and belief in "his gospel" which taught justification of the unG-dly through belief in the death and resurrection of Yeshua for eternal life.

**Answer for yourself:** How did that happen?

## CAN PAUL KEEP A STRAIGHT THOUGHT?

*1 Cor 6:9-10 9 Know ye not that the unrighteous shall not inherit the kingdom of G-d? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (KJV)*

If you did not catch it everyone of the above sins are dealt with in the Law of G-d and in the Covenant and Law of G-d for the non-Jew. Let us understand what is really being said by Paul in this verse. Let us remember that Paul has just previously taught in 1 Corinthians 6:9-10 that the heathen who are guilty of the transgression of the Laws of G-d is led to death and separation from G-d, let alone the loss of eternal life. But what few fail to see is that Paul will move away from such a stance at places in the New Testament and relax G-d's requirement for salvation to those he is wishing to "win" to his personal beliefs concerning Yeshua. Having understood this, then we can understand his message intended for Non-Jews whereby he uses "Yeshua" literally as bait to get the Non-Jew to believe in "Paul's Yeshua" as a way for their eternal life instead of the way G-d had spoken for all time as found in the writings of Moses, the Prophets, as well as taught by Jesus as shown when I contrasted the different salvation messages of Jesus and Paul. Let us understand that Paul used cunning (become all things to all men in order to win some) in not telling the heathen he has to accept the Torah right off the bat, but rather shrewdly uses this "Pauline Yeshua" and relaxation of the Torah in his effort to win converts from the heathen gradually. Ironically Paul's adherents among the Non-Jews, in patterning themselves after such a Jewish Rabbi and his ethical teachings, would gradually develop lives of ethical and moral conduct which would assure that they become more G-dly than before. Such is repentance which is the first step in coming to G-d. Of course, if you give up evil you are closer to G-d, Christianity's way, Judaism's way, or any other way.

But there is one important difference from those who Paul was attempting to teach and you...the reader of this article. You are not like the heathen, but rather, most likely have been raised in church most of your life.

**Answer for yourself:** With your religious background and your love for G-d most of your life what excuse do we have not to obey G-d fully and choose those things which please him which I have demonstrated is His Law?

Luke 1:46-47,50-55.

*"And Mary said, My soul Both magnify the Lord, And my spirit hath rejoiced in G-d, my Savior. And his mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath helped his servant Israel in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever."*

**Answer for yourself:** Did Mary, Yeshua' mother, call the G-d of Judaism, the same G-d who gave her People the Torah for salvation her Savior or did she, based on her new revelation, call her son Yeshua the "new" Savior?

Mary knew what most Christians don't. That's because today's Christians have read and believe Paul more than the Synoptic Gospels which teach Jesus' salvation message. G-d alone is the Savior not Yeshua or His

Messiah. Hence, Jews have salvation by G-d the Father and need no second or alternate source of salvation. The Jew's understanding of their Bible and their revelation is the "light" that lights the world and the hope of the Gentile world; it always has been and always will be! Above Mary spoke of G-d's greatness and His help of His servant, Israel. She spoke of G-d's message to Abraham's children, that the Covenant is eternal. This was the understanding of Mary after she was allegedly informed that she would have, according to the New Testament, a miraculous virgin birth and that the child would be the Messiah. As you surely can see, she spoke as a traditional, believing Jewish person, not the holy figure of Christianity.

Luke 1:6,

*"And they (Zacharias and Elizabeth) were both righteous before G-d, walking in all the commandments and ordinances of the Lord blameless."*

**Answer for yourself:** According to the New Testament does “walking in the commandments and ordinances of the Lord” allow a person to be “blameless” before G-d? It sure does.

Jews as well as Non-Jews can be free of sin, blameless, following the law of Moses, as exemplified by these two people. Therefore, we know according to the New Testament witness that the law does give justification for eternal life.

Again let us see what Paul has to say on the matter.

Romans 4:3, (Paul)

*"For what saith the scripture? Abraham believed G-d, and it was counted unto him for righteousness."*

**Answer for yourself:** First of all most Christians have never understood this passage correctly. You most likely have heard this passage your whole life. But do you know what believing truly consists of as spoken of in this verse?

Believe without response, or as James said it, “faith without works is dead,” is the meaning of the passage. Abraham believed G-d according to the revelation of G-d and **RESPONDED** because of that belief. He took his son to Mount Moriah to be offered to G-d. Abraham had faith and he had a concrete response to that faith. Consequently, righteousness in G-d's eyes is believing G-d's instructions and doing as G-d commands. In Abraham's situation, it was offering his son Isaac as a sacrifice. In our situation, it is obeying and following G-d's commandments in His Torah and His laws, not just believing they exist.

**Answer for yourself:** Do you find that following G-d's commandments somewhat difficult or foolish to keep and observe since the vast majority of Christianity today teaches (because of Paul) that the Christian is no longer under the law but under a grace which allows him to break and not keep these laws at will or substitute those of his own making?

Lets see what Paul has to say about being righteous and walking in the commandments and ordinances of G-d.

**Answer for yourself:** Is this Paul's doctrine as well and does he agree with Yeshua and the Apostles on this major issue? No, again we see where Paul contradicted the teachings of Yeshua.

Rom 3:20-22

*Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of G-d without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of G-d which is by faith of Yeshua Christ unto all and upon all them that believe: for there is no difference:*

Remembering what you previously read in the first article concerning the teachings of Yeshua, let us examine closely the above passage from Paul for contradictions to what both Yeshua, Moses, and the Prophets taught.

1. Moses (the Law) and Prophets NEVER taught that obedience of G-d's laws did not justify, in fact it was just the opposite they taught; namely, that obedience to the laws of G-d does justify.
2. Moses (the Law) and the Prophets NEVER taught that righteousness existed apart from obedience to the laws of G-d, in fact they taught just the opposite..they NEVER taught a "righteousness apart from the Law".
3. Paul discounts what Moses, the Prophets, and Yeshua all taught and held in common, and substitutes his own theology that replaces 4000 years of Biblical Truth with a "BUT NOW" theology of justification before G-d apart from the Law through belief in Paul's own understanding of Yeshua' death and resurrection.

**Answer for yourself:** Who are we to believe? What do the other Apostles who knew Jesus personally have to say? Do they agree with Paul or do they contradict Paul?

## THE APOSTOLIC COMMUNITY DISAGREES WITH PAUL...ALL THE TIME

1 John 5:2-3,

*". . . we love the children of G-d, when we love G-d, and keep his commandments. For this is the love of G-d, that we keep his commandments: and his commandments are not grievous."*

Earlier I stated that we love G-d by keeping his commandments. Now we see the second phase of the Greatest Commandment: loving His children and our neighbors (such actions are expressed in the Second Tablet of the Law...all of the commands are between man and man). Notice also that ironically only by loving our neighbor are we actually loving G-d! Such loving of G-d and our neighbor requires fidelity to His laws, which are not hard to bear or perform. So, we read here in the New Testament that the commandments of the Torah are to be kept and can be kept. These laws should be observed to demonstrate our love of G-d and our fellow man.

**Answer for yourself:** Can I obey literally all of G-d's laws? I may not but it is not because I can't. I sin and fail to observe them due to my choices.

It may be beyond human experience to perform all our duties to G-d, always and perfectly. But, G-d gave the commandments which are not hard to uphold, when you use all your good intentions with all your heart. G-d's laws require your effort, not perfection. Spiritual maturity is growing in the obedience to the Commands of G-d during one's life..such is love for G-d and reveals one's spiritual growth.

Again let us look at Paul.

Romans 3:24

*Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom G-d hath*

*set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of G-d; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus*

Again you should notice Paul is teaching a completely different message from what Yeshua, Moses, Prophets, and the Apostles taught. Again Paul stands alone in his belief. No where is any of Paul's theology can we find references to what Yeshua, Moses, the Prophets or other Apostles taught. We must go to astral, solar, and cosmic sun-worship to find Paul's doctrines:  
<http://paganizingfaithofyeshua.netfirms.com>

### Rom 10:9-16

*9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that G-d hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

*For those who don't know...the above passage held so dear by Christians was not in the first collection New Testament writings in 150 A.D. but "appears" in the collection of writings of Irenaeus in 180 A.D.; so no apostle wrote it...but rather Gentiles as they crafted their own theology which we have swallowed hook, line, and sinker.*

Again we see that Paul has a different way of salvation from what was taught by Yeshua, Moses, the Prophets, and the Apostles as demonstrated in the first article in this series. Paul stresses "faith only" for righteousness and not what Yeshua, Moses, the Prophets, and the other Apostles taught; namely walking in the commandments of G-d for righteousness.

**Answer for yourself:** Who are you going to trust for correct teaching for eternal life...Paul or Yeshua, Moses, the Prophets, and the Apostles?

If you are honest with yourself up to now I have repeatedly shown you that Yeshua's message revolved around keeping the Commandments and ordinances of G-d. Yeshua both taught and knew for certain that love for G-d and those created in His image could only be accomplished by adhering to a standard of righteousness (G-d's laws) set by G-d and not by man. Thus the need and availability of G-d's laws and commandments, which when earnestly attempted to keep produces acceptance and salvation.

*Remember G-d requires our effort and not our perfection.*

Again look at Paul and his views on the law.

### 1 Timothy 1:8

*1 Tim 1:8 8 But we know that the law is good, if a man use it lawfully; (KJV)*

### Romans 7:12,14,16,22,

*"Wherefore the law is holy, and the commandment holy, and just, and good. For we know that the law is spiritual: . . . I consent unto the law that it is good. For I delight in the law of G-d after the inward man:"*

**Answer for yourself:** Does it stand to reason that G-d would need to replace something that is holy, just, spiritual, and good?



**Answer for yourself:** Did you notice that Paul even said that he delights in the law of G-d after the inward spirit?

## **2 Timothy 3:16-17.**

*"All scripture is given by inspiration of G-d, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of G-d may be perfect, thoroughly furnished unto all good works."*

**Answer for yourself:** Are you aware that when Paul wrote this in his letter to Timothy that there was only the Jewish Scriptures (Law, Prophets, Writings) in existence and that the New Testament would not be canonized till 397 A.D. (almost 300 years later)?

**Answer for yourself:** Are you also aware that Paul is saying that the Law, the Prophets, and the Writings are, at the time of writing of this epistle which is around 30 years after Yeshua's death, profitable for DOCTRINE, REPROOF, CORRECTION, AND INSTRUCTION?

**Answer for yourself:** Don't you find it rather strange that something that is profitable for doctrine, reproof, correction, and instruction for the first church is considered passed away by today's church?

**Answer for yourself:** Are you aware that Paul's writings and his theology were not, even by him, considered Scripture?

You should not find these facts surprising since the creation of a New Testament or the creation of an alternate view of salvation and how to attain it was the furthestmost thing from anyone's mind at this time....except Paul's.

## **1 Peter 1:25.**

*"But the word of the Lord (the Law, Prophets, and Writings) endureth for ever...."*

Understanding when Peter wrote this Paul's teachings were very limited in scope and accepted by only a few. In fact scholars today teach us that in no time during Paul's life did he have over 50 adherents to his message. In fact Paul would later say "all in Asia have forsaken me." All in Asia? This again shows you his message had a very limited scope since men from James continually followed him around to "undo" his teachings. Thus you can better understand why Paul was required to appear before James twice in his life. Literally this was to answer charges as seen in Acts 21:21:

*"And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs."*

**What I have demonstrated to you in this article is that Yeshua continually walked after the customs of Moses and the Prophets. Paul did not. Tragically we have grown up in Churches which did not follow Yeshua, the Prophets, or the customs as well. We grew up most likely in Churches that followed Paul and literally oppose the teachings of Yeshua, the Prophets, and the Apostles.**

**Answer for yourself:** How are we to reconcile that the Law endures forever but your church teaches that Christ is the end of the Law and that the Law has ceased and that we are no longer under the Law but grace?

**Amazingly, the verses presented above from the pen of the Apostle Paul and Peter affirm the validity of the laws and the commandments of the Torah.** They are described as sacred and beneficial, effective and everlasting. So you must face the fact that after the cross Paul at one time believed the laws of G-d to be holy,

just, spiritual and good. So did Peter for that matter.

Stop here and ask yourself this:

**Answer for yourself:** If the Torah is all these things of G-d, shouldn't the laws be performed and Biblical Judaism, which is the embodiment of such laws, be observed by all Jews and Non-Jews?

**Romans 10:5,**

*"For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."*

**Answer for yourself:** Did you again notice that the Apostle Paul states in agreement with Moses that “righteousness is of the law” and “that those do those things in the law” shall “live” by them (eternal life)?

But again another conflict of Paul is seen below.

**Romans 3: 21**

*But now the righteousness of G-d without the law is manifested, being witnessed by the law and the prophets;*

**Answer for yourself:** Can you find me just one Jewish Scripture that shows that the Law and the Prophets taught a "righteousness without the Law?" **No...because there is none....this is a blatant lie by Paul and if you don't know the Old Testament well then you will never know that Paul lies in this verse.**

**Answer for yourself:** How are we to understand Paul's comments about a righteousness “without the law” in light of Yeshua's teachings that connect all righteousness with observance of the commandments?

**Answer for yourself:** How do you reconcile that Paul speaks of **“righteousness without the law”** in Romans 3:21 and **“righteousness which is of the law”** in Romans 10:5?

**Answer for yourself:** Are you willing to trust contradictions like this from Paul for your eternal life?

**Answer for yourself:** Although we are warned by Paul not to believe another “gospel,” is it not evident to you that in comparison to Yeshua and his message about eternal life that ironically it is Paul who teaches “another gospel”?

**Answer for yourself:** Which of the two teachings are we to trust for our eternal life as taught by Paul....”the man which doeth those things (law) shall live (eternal life) by them” [Romans 10:5] or [Rom 10:9] “That if thou shalt confess with thy mouth the Lord Yeshua, and shalt believe in thine heart that G-d hath raised him from the dead, thou shalt be saved”?

The Hebrew Bible teaches that the Torah's laws lead to virtue, which is rewarded by everlasting life. Paul, in this passage from Romans 10:5 admits that this is the message of Moses in the Holy Scriptures, who communicated G-d's will to the Hebrew people. Then he contradicts again this only 4 verses later!

**James 5:16,**

*". . . The effectual fervent prayer of a righteous man availeth much."*

**1 John 3:22,**

*"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things*

*that are pleasing in his sight."*

**Answer for yourself:** Could some of our prayers not being answered and our lack of receiving what we ask of G-d be because we believe we are under grace and not under the law and commandments of G-d and don't attempt to know let alone keep as many of them as possible?

**These two verses, from two different Apostles, show that keeping commandments and being righteous are connected.** Both lead to G-d's hearing us, being pleased, and helping us. The verse quoted is very Judaic in nature, and that's a fact.

**James 2:8,**

*"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well:"*

**Answer for yourself:** Is James telling us we "do well" if we fulfill and keep the law? Sure is.

A person is good if he obeys the golden rule as given in the law of Moses.

James 1:27, (James) "Pure religion and undefiled before G-d and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Here is the golden rule made specific and said to be the basis of religious requirements. Also, to be pure from worldly evils in general makes for a religious person. These are Jewish ideas, totally.

Let us look again at Paul.

**Galatians 3:21,**

*"Is the law then against the promise of G-d ? G-d forbid: for **if** there had been a law given which could have given life, verily righteousness should have been by the law."*

Here is where you have to read close as well as remember what you have already learned from reading Yeshua and the other Apostles regarding the law and its connection with eternal life. Strange as it may be to read, Paul is, in the first part of the verse anyway, seemingly lending support to the validity of the law of Moses. Now for a problem which most fail to grasp its significance. Paul is double-minded. Remember I told you that he contradicts not only himself but Yeshua and the other Apostles? Here again is another place where Paul deviates from the message of the other Apostles as well as the early church. For Paul says **"if" the law could be effective Moses' law would suffice for salvation. Paul is in reality stating that it is his personal feeling that no such law exists which is connected to salvation. For Paul the condition "if such a law existed" indicates that such a law and condition does not exist...at least for Paul!**

**Answer for yourself:** What? Is this a complete reversal by Paul of what he has said previously in some of his other epistles let alone a complete contradiction of the teaching of Yeshua and the other Apostles? It sure is.

**Answer for yourself:** Well, have you with your own eyes earlier in this article already seen that Yeshua said that keeping the commandments is the path to salvation and the law is effective to this end? If you read the article you have. This produces quite a dilemma for the Christian.

**Answer for yourself:** Does Paul agree or disagree with the teachings of Yeshua regarding salvation and eternal life? He does not!

**Therefore, Paul, if he "believes" Yeshua, must conclude that righteousness is obtained by one's**

effort to follow and pattern one's life after the Scriptural laws. But this is not the message of Paul therefore we must question if Paul really "believed in Yeshua."

*Notice that Paul actually contradicts Yeshua on this essential matter and, in effect, created Christianity's separation from its Hebraic roots in Judaism.*

*Paul claims that sin is not overcome, but is created, by the law. Ironically, it is Paul's teaching, not Yeshua's, which invalidated the law for the budding Church. Such destroys the teachings of Yeshua and the other Apostles!*

## **WERE WE WARNED ABOUT PEOPLE LIKE PAUL BY YESHUA? HAVE WE HEEDED THE WARNING?**

Let's read what Yeshua said about this kind of opposition. In Matthew 10:24 (Luke 6:40) (John 13:16) Yeshua said,

*"The disciple (Paul) is not above his master (Yeshua), nor the servant (Paul) above his lord (Yeshua)."*

**Answer for yourself:** So we ask, whose statements take precedence...Yeshua's or Paul's?

**Answer for yourself:** Who is to be believed...Yeshua or Paul?

You have to decide that for yourself. We only desire to lay the materials out for you in such a way that you can make an intelligent decision.

**Answer for yourself:** What will you trust for your salvation...the message of Yeshua or Paul?

**Answer for yourself:** Which is truly linked to eternal life and G-d's salvation.....Christologies (believing in Yeshua) and his identity which was decided for us by the Catholic Church) or Judaics (following the faith of Yeshua)?

**Answer for yourself:** What is the real message of salvation of G-d since the New Testament teaches two ways which are mutually exclusive of each other.....faith in Yeshua or adopting the faith of Yeshua?

Let me warn and encourage all of our readers that if you should "believe" on Yeshua to be saved, believe his teachings about the eternal and effective holy law of G-d revealed by Moses and begin to do them. Begin a life before G-d where you tell Him that His laws and commandments are important to you and that you choose to try to do them to the best of your ability because you know they please Him. Begin to live by as many as possible for in them you demonstrate your love of G-d and those created in His image. And you will be saved as a Jew or a Non-Jew.

Paul also writes as follows:

Romans 14:14,

*"I know. . . that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean."*

Certainly, this is true. Jews consider things unclean because G-d announced it in the Torah, not because they

are unclean of themselves. The law of kashruth (kosher) is G-d's law, as detailed by those who seek Him. G-d's ordinances create uncleanness, not the thing itself. And Jews and Non-Jews who want to please G-d and get close to Him keep the kosher laws. This is what G-d desires of us.

Romans 3:1-2,

*"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of G-d."*

Romans 9:4, Romans 10:2,

*"Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of G-d, and the promises: For I bear them record that they have a zeal of G-d . . ."*

Romans 11:29,

*"For the gifts and calling of G-d are without repentance."*

Acts 2:5

*"And there were dwelling at Jerusalem Jews, devout men . . ."*

Jews have a fervor for G-d and are devout, said Paul. In other words, Biblical Judaism promoted enthusiasm for G-d. Jews were given the Covenant, the law, the prophets, and the promises. Jews minister to G-d by being His Chosen People. There is benefit, much benefit, in being Jewish. Paul even bolsters the firm foundation of the Torah, G-d's gift, lasting for eternity, without G-d changing His mind, without repenting of His Torah. That is what Paul actually said.

Notice that Paul, however, in a complete reversal of what he said elsewhere, is recorded to having believed that all these positive features of being Jewish are canceled, and of no avail, due to the Jew's lack of belief in Yeshua the Christ. We will leave Paul's reasoning and reversal to others. Instead, we ask you to keep in mind his positive appreciation of Judaism. And also remember that Yeshua said, in effect, that Judaism is of G-d. Yeshua, himself, taught that "Jews for Judaism" is the way even for the Non-Jew. We have shown abundant evidence of this in our present article.

Answer for yourself: Who is the authority you choose, Yeshua or Paul?

Ephesians 6:2-3,

*"Honor thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth."*

Matthew 15:4 (Mark 7:10),

*"For G-d commanded (Moses said), saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death."*

These verses are Paul's and Yeshua's utterances, condemning anyone who doesn't bestow honor upon his parents, as taken from the Ten Commandments. This means dutifully regarding them and respecting them, and implicitly honoring your heritage as well. This commandment is considered important enough to be put forward separately. Therefore, shaming your parents and their teaching by turning from them and the G-d of their heritage is prohibited and deserving of worldly death as well as loss of life in the hereafter. This is also



what we read elsewhere in the New Testament.

**Luke 5:37-39.**

***"And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better."***

Yeshua's saying appears to fit Judaism and its offspring, Christianity. To carry this analogy through, the new wine, Christianity, should not be placed into the old, Judaism. This, of course, is just what happened. In order for it to be good, the new should be nurtured separately. Both are then properly maintained, the old as it should be and the new as it should be. This did not occur. Sadly, the new has caused great harm to the old by claiming to succeed it, while mixing with it. And the new, by so doing, has harmed itself. Isn't that the proper conclusion to be drawn? Taken one step further, Yeshua also said that those who know the old, Judaism, prefer it.

**Answer for yourself:** Shouldn't you, as a Non-Jew and most likely a follower of Yeshua, prefer it too?

**Answer for yourself:** Whose teachings will you trust to lead you to eternal life...Paul's [which are filled with contradictions of Yeshua, Moses, the Prophets, as well as the other followers and Apostles of Yeshua who knew him personally and walked with him 40 days after his resurrection], or Yeshua's [which agree totally with Moses and the Prophets and which contains not one contradiction among them]?

I would think having read this article it is rather obvious....Shalom.



## WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH #5

**At the heart of Judaism and Christianity lies some notion of sacrifice. In both traditions sacrifice provides a symbol for connecting a person to G-d: it makes possible repentance and a restored relationship with G-d. Jewish and Christian notions of sacrifice and salvation were affected by the destruction of the Temple in 70 CE. This event provided a key shift in their understanding of atonement.**

For Judaism, sacrifice was not necessarily to be viewed as an external religious ritual but a matter of the heart—in line with the biblical prophetic tradition. For Christianity, Yeshua became the sacrifice which replaced all Temple sacrifices. Christ's death became the sacrifice which replaced the need for personal repentance for atonement.

**Answer for yourself:** How correct is this Christian teaching?

**The point of departure between the early Jewish Christians and Pharisaic Judaism was twofold. Firstly, the Christians made Yeshua's death the atoning sacrifice; and secondly, they made it universal in scope rather than particular:**

The link between the Jewish and Christian views of atonement lies in the concept of sacrifice. The notion of sacrifice seems very distant from most modern Western people, but that may be because they do not understand its purpose. Many people seem to view cultic sacrifice as a practice of superstitious primitive peoples who think that their gifts can placate the divine wrath or make up for their sins. Viewed as such, sacrifice indicates an amoral understanding of G-d's justice and human guilt.

However, this interpretation misunderstands the nature and purpose of sacrifice. Primarily, it is neither propitiation of the gods' anger nor satisfaction for sin **but sacrifice is a medium whereby the worshippers are related to the divine**, a 'ferry-boat between heaven and earth'. This is true of all religions that have used sacrifice, including the religion of ancient Israel. **They performed sacrifices as part of the process of atonement, but, contrary to what the Christian Church taught on the matter, the Jews did not believe that their sins were magically removed when an animal was slaughtered on the altar, as if something took place that made their own moral actions irrelevant. This understanding has escaped most Christians I know.**

**Answer for yourself:** Dear Christian, if this was the belief of the first followers of Yeshua should it not also be our belief as well?

**That means we need to focus on a renewed value for repentance in a believer's life in response to the Commandments of G-d. Sacrifice was understood as the ritual that symbolically connected the sacrificer to their G-d (the animal on the altar was symbolic of the sacrificer's soul on the altar, which could only be there because the sacrificer had previously repented and made himself right**

with G-d and his fellowman). Such was an external witness to all of the sacrificer's prior effective repentance and right standing before G-d. Sacrifice is not then to be viewed as an alternative to repentance but as that which makes sacrifice and right standing with G-d possible. Godfrey Ashby noted that...

*'expiatory sacrifice should never be seen as a rival to other means of response, such as expressions of repentance, but as the provided vehicle for confession and reparation.'*

Sacrificial acts show the penitence of the sinner and give concrete expression to his or her desire to repent (it is an external work that demonstrates an internal work). In this way, the sacrifice is part of the process whereby the sinner is reconciled to G-d.

## THIS HAS NEVER CHANGED... REGARDLESS OF WHAT THE CHURCH SAYS

This understanding of the process of atonement did not change when the Second Temple was destroyed in 70 CE. The Jews soon realized that they would somehow have to preserve their religion without the temple sacrifices. The rabbis turned to the fact that sacrifice was never effective as an external rite in itself without repentance and that sacrifice was always the demonstration of the prior internal work within a man's heart by G-d.

Stop and read that last sentence again. Somehow this has been tragically overlooked and misrepresented by the Christian Church over the ages. This has to stop.

Sacrifice was never thought to automatically cleanse people apart from their own repentance. Atonement cannot be effective without the genuine expression of sorrow for sin and a sincere desire to reform. The rabbis, in absence of the Temple and the external demonstration of one's internal repentance as seen in sacrifice, therefore put forward and reemphasized the view that atonement is still possible through the individual confession of sins and repentance as it always had, apart from any cultic ritual or priestly sacrifice. Some changes were necessary, and Scriptural authority for such changes can be found in Deut. 17.

## CHANGES??????

The high priest no longer confesses for the people on Yom Kippur; now it is the duty of all Jews to confess their own sins (same for Gentile believers). This confession is no longer externalized in ritual form with animal sacrifices but in deeds of lovingkindness done for one's neighbor. The way to this life of righteousness and love is to be found through following the Torah.

The rabbis supported this view by quoting the prophet's words that 'G-d desires mercy and not sacrifices'. However, this is not meant to imply a rejection of sacrifice as such as we as Christians have erroneously been taught. One should realize that, when the prophets said G-d took no delight in the offerings of Israel, this was only a rejection of sacrifice performed without the right intention and repentance prior to the killing of the animal. Ironically the call from the prophets is to perform sacrifice correctly, not to abolish it. It is sacrifice emptied of its content and detached from its context (contrite and broken heart over one's sin) that is denounced by prophets and psalmists. To have condemned all offering of sacrifice would have been, in effect, to have condemned all public worship.

Likewise, in quoting the prophets, the rabbis were not claiming that sacrifice was immoral or undesirable. They were simply trying to deal with a situation in which they could no longer offer sacrifices, which forced them to reconsider the deeper understandings of atonement. Therefore, they stressed the human intention to repent that underlay the sacrifice and that remains in effect even without the ability to sacrifice which was

imposed upon them from without.

## SACRIFICE WITHOUT A TEMPLE...YOU BET

This does not mean that the idea of sacrifice has completely disappeared from Judaism. The prayer service itself was constructed as a form of sacrifice so that, as the rabbis said (quoting Hos. 14:2),

*'we will offer the fruit of our lips'.*

Furthermore, traditional Judaism looks forward to a restoration of physical sacrifice in the new Jerusalem, demonstrating that the cult had a role that has remained unfulfilled since the destruction of the temple. There is a sense, then, in which Judaism has continued to be a religion of sacrifice, even though sacrifice is no longer offered physically. Repentance requires some form of 'sacrifice' as its external expression, just as sacrifice requires repentance as its internal basis. Neither can exist without the other.

Sacrifice is also essential to the Christian concept of atonement. The first Christians were Jews who were familiar with the temple cult in Jerusalem as the means of atonement. Therefore, it is not altogether strange that they applied the language of sacrifice to the death of Yeshua. They believed that Yeshua was like the high priest at the temple, interceding with G-d on their behalf, making a holy offering to overcome the gap that separated them from G-d. Like the high priest, Yeshua did not provide a substitution for their own moral efforts to atone for their sins (failure of the second Tablet of the Law). Like other Jews, the first Christians believed their own repentance was essential to appropriate the value of the sacrifice. This does not mean that they thought the purpose of Yeshua's sacrifice was merely to prompt them to repent; rather, they believed his sacrifice provided the external form (just as animal sacrifices had done previously) in which their desire to repent and be forgiven was expressed.

In the Christian view, Yeshua's sacrifice and human repentance are inseparable, so atonement occurs in one's own personal appropriation of Yeshua's work. The Christian identifies with Yeshua's work through faith in him; hence, one's own obedience to the commands of G-d and suffering is included in acceptance of his suffering on one's behalf. Yet in churches that teach the Law has passed away such is impossible!

Yeshua is in this sense not a substitute for us, who acts without our participation, but a representative of us who reconnects us to G-d (by his example...if we follow it). The first Christians believed sacrifice requires our response of repentance to be effective, just as repentance requires sacrifice. The two are concurrent in early Christian thought just as they are in Judaism, because the Christian view evolved out of the Jewish concept of sacrifice.

## SO WHERE DID THE IDEA THAT YESHUA'S DEATH WAS A SACRIFICE AND ATONEMENT ORIGINATE?

Although the Christian view of atonement was rooted in Judaism, there were still major differences in the way the doctrine developed in the Jewish and Jewish/Christian/Essene traditions. One obvious difference between the death of Yeshua, understood as a sacrifice (death by martyrdom was considered by the Essenes as an atoning sacrifice) and that offered by the high priest of Judaism (Biblical Judaism) is that in the apocalyptic view held by the Dead Sea Scroll peoples (the Essenes) the martyr offered up his own life as the sacrifice for the community himself. This is a major difference. Biblical Judaism as well as the Torah taught, as I have shown you in the previous articles in this series, that man atones for his own sin through repentance and restitution. The Essenes, a fringe apocalyptic group in the first century B.C.E., held beliefs not always accepted by Yeshua. This is of major importance

because Yeshua was a Pharisee in good standing in the House of Hillel. This was conservative Phariseism. Such a Pharisee group to which Yeshua belonged held traditional beliefs as taught in the previous articles. Over against that is the Essenes which taught otherwise where one could die for the sins of the community. In other words, the Essenes believed one could die and provide an atonement for many if he was a martyred tzeddek (righteous man).

Understanding that much of the Essenic beliefs were adopted by the apocalyptic first Christians, one might claim that this idea clearly separates the Christian view of atonement from the Jewish view, but this is not strictly true. The idea that one may suffer (suffer and not die) for the sins of another is found already in Isaiah 52-53, the "suffering servant" poem to which early Christians so often referred. Even before Yeshua's lifetime, other Jewish writings proposed the idea that the death of martyrs could atone for the sins of the community of Israel...but Israel only (notice atone for Israel and not Brazil or Spain).

The Apocalyptic Christians changed this idea to make it universal, that the death of the martyr atoned for all men worldwide. Such is a major deviation from the original intent.

The original concept of martyrdom as atonement for a community, Israel, stressed the importance that one must be a part of G-d's People...the Israel of G-d which is provided to Gentile believers by engrafting by faith and resultant obedience to the commands of G-d. The idea of martyrdom was developed more extensively during the period of persecution in the first and second centuries CE. This is understandable since the Maccabean war contained the slaughter and martyrdom of myriads of righteous Jews. One can find numerous references to it in the Jewish literature of the times. It was believed that the righteous ones who die for their faith not only cleanse themselves from sin but are also able to intercede with G-d on behalf of all Israel. In this sense, their lives are a sacrifice for the sins of others. Even though this idea was formulated most explicitly in texts written after Yeshua's lifetime, it did not appear then for the first time, so it is probable that the early Christians were familiar with it from the inter-testamental times. The belief in the atoning power of Yeshua's death, then, is not alien to Judaism, for it evolved out of a Jewish understanding of martyrdom as a form of representative atonement by the Essenic community. Today most Jews and Christians today are unaware of the roots of this form of atonement.

## YET THERE ARE REAL DIFFERENCES

In spite of this similarity, however, there were two crucial differences that separated the early Christian conception of atonement from ideas of other Jews: it made the death of one individual the central act of atonement, and it made this atonement universal in scope.

First, by making the death of Yeshua central, Christians separated themselves from those Jews who either had no personal relationship to Yeshua or could not see why he had to be the central means of salvation from sin. Christian Jews as well as Gentile Christians claimed that Yeshua was central to salvation because he was the messiah, but this claim involved a view of the messiah that was very different from the typical Jewish view. In the view of the Prophets and most of the Jews, the messiah was to be the agent of G-d's rescue of Israel from suffering, not one who atoned for their sins. Nowhere in the Old Testament and Jewish Scriptures was it ever recorded that the Messiah was to die for sin!

You need to step back and read that sentence again.

Many of the early Christians, but not all of them however, viewed the mission of the messiah as sacrificial, first and foremost and overlooked the multitude of unfulfilled prophecies that discredit Yeshua as being the Messiah long awaited by Israel. As stated previously many some but not all Christians believed that through Yeshua's death and resurrection could he redeem Israel. This was made possible by the popularity of the Apocalyptic literature generated in response to the foreign threats to Israel by foreign nations prevalent at that time. Since so many Jews were dying at the hands of the unrighteous Gentiles the surviving Jews sought to give great



significance to their deaths by attributing an atoning efficacy to it. But be not mistaken, this view was popular among the fringe movement of Judaism and by and large the traditional conservative branch of Biblical Judaism did not hold such beliefs. Conservative Biblical Judaism, of which Yeshua was a part, did not hold to such beliefs!

By interpreting the concept of the messiah and applying it to Yeshua in this way, the first Christians gave a significance to his death above all other atoning sacrifices. This was a mistake.

## UNIVERSAL ATONEMENT OR COMMUNITY ATONEMENT?

Second, the messianic significance attributed to Yeshua's death led to the view that the atonement he brought is universal in scope. The first Christians expanded the message of salvation beyond the boundaries of Israel in that Yeshua was said to have died for the sins of everyone in the world. It was this idea that made the mission to the gentiles possible, and very soon the idea was being translated into terms that made sense to them. There were already many popular myths of gods who die and are reborn to bring new life to the world, and the gentiles may have understood Yeshua's death in such mythic terms. Understand that even though the Essenes and apocalyptic believers in Yeshua as Messiah attached to him their concept of atoning martyrs, they changed the scope from community atonement to universal atonement.

At the same time, we should realize that the sacrificial concept of Yeshua's death was not developed in response to gentiles ideas alone but, included the Jewish conception of the righteous one who reconciles us to G-d by his sacrifice of suffering and death. These ideas were borrowed from the motif of Israel who suffered as G-d's Suffering Servant at the hands of unrighteous Gentiles. All fell into place as Yeshua was crucified by the Romans. Everything fit the Isaiah motif of Israel who also suffered at the hands of the Gentiles as taught in Isaiah 52-53. Although the centrality and universality attributed to Yeshua's death distinguished Christian views from those of non-Christian Jews, these ideas did not negate the Jewish form and content of their understanding of his death.

The bottom line is that if we do not understand the Christian view of atonement as originally Jewish, we cannot today explain its development within the primarily Jewish community of the early Christians. Thus the meaning of his death as taught from the Christian perspective is highly suspect in light of the evidences I have provided over the last 5 articles. If you read and understood the materials presented, then you can see like I and many others who have seen for themselves, that ideas have been attached to the death of Yeshua which are totally foreign to the Jewish Bible and which ultimately lead one to believe one's standing before G-d is assured because of what happened to Yeshua when in reality one's standing before G-d has always been and will continue to be dependent upon one's repentance as Isaiah said in the first place. To read into Isaiah concepts you have heard preached about Yeshua which are totally false, although you don't know them to be, does irreparable damage to the truth of the Holy Scriptures.

To further your study now, I strongly suggest you request our series on [Isaiah 53](#) whereby you can see for yourself that the concepts read into Isaiah by the Christian Church are totally false and without substance. Shalom.

If you desire more Hebraic understanding of the Christian Faith, see our Web Page at <http://returningtofaithofyeshua.freeservers.com> or email us at [bennoah1@airmail.net](mailto:bennoah1@airmail.net). Shalom



# WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH #6

**Comment: - According to the Bible atonement for sins can be accomplished by other ways than by blood sacrifice. This is an undeniable fact which discomforts most Christians. Let us examine the facts.**

## FLOUR CAN MAKE ATONEMENT FOR THE SOUL...BLOOD SACRIFICE IS NOT NECESSARY

### Leviticus 5:10

10 And he shall offer the second [for] a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him. 11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put [any] frankincense thereon: for it [is] a sin offering. 12 Then shall he bring it to the priest, and the priest shall take his handful of it, [even] a memorial thereof, and burn [it] on the altar, according to the offerings made by fire unto the LORD: it [is] a sin offering. 13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and [the remnant] shall be the priest's, as a meat offering.

## MONEY CAN ATONE FOR THE SOUL...BLOOD SACRIFICE IS NOT NECESSARY

### Exodus 30:15

15 The rich shall not give more, and the poor shall not give less than half a shekel, when [they] give an offering unto the LORD, to make an atonement for your souls. 16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

## JEWELRY CAN ATONE FOR THE SOUL....BLOOD SACRIFICE IS NOT NECESSARY

### Numbers 31:50

50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

# PRAYER CAN ATONE FOR THE SOUL...BLOOD SACRIFICE IS NOT NECESSARY

## Hosea 14:2

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive [us] graciously: so will we render the calves of our lips. 3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, [Ye are] our gods: for in thee the fatherless findeth mercy.

## “ALMOST ALL THINGS”...HEBREWS DOES NOT SAY “ALL THINGS”

## Hebrews 9:22

*22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.*

There is remission of sins by several means other than the shedding of blood, as the previous passages say, BUT this last verse contradicts this.

It has been said “Just as it is unreasonable and unjust for all of humanity to be punished for the deeds of one man {Adam}, it is equally unreasonable and unjust for one man to die on the cross for the misdeeds of all humanity.” Let us investigate that statement.

## LOOKING AT YESHUA AS A SACRIFICE FOR SINS...CAN WE?

After investigating atonement in the Bible thoroughly, there are many problems concerning considering Yeshua as an acceptable sacrifice or the lamb of G-d. Let us investigate the matter in depth. Sacrifices and sin offerings for unintentional sins and guilt offerings were all slaughtered and burned on the alter and then all of it eaten by the priests. Yeshua's body was not burned nor was he killed on the Brazen Altar. Neither was his corpse eaten by the priests or his followers.

The offering had to be perfect and without blemish or spot. By the time Yeshua would have been ready for sacrifice he was blemished -- crown of thorns on his head, pierced side, and he was spat upon, therefore not perfect. Thus you can see that Yeshua did not fulfill all the requirements for the sin offering, instead he died on a cross and was buried in a tomb instead of dying on an alter and eaten.

It is honest questions like these that prompted me to study in detail doctrines taught by the Church which I had accepted most of my life unquestioningly. When I asked my spiritual authorities it never seemed to fail that they were, for the most part, unprepared to answer such difficult questions as I posed here.

Now understand it is not my wish to denigrate Yeshua or his ministry. I have the highest respect for him and what he, and his original followers accomplished. In fact, I have come to know G-d because of him. However, I desire truth in the inward parts, and if what is taught by the church which passes for orthodoxy cannot stand the test of questioning or critical inquiry, then should you or I accept it any longer?

The ministry have detailed articles dealing with Biblical atonement for your evaluation if you desire. Inquire with us and we will see you get the information necessary for you to make an intelligent decision for G-d as well

**as for truth. Shalom.**



## WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH # 7

One of the cornerstones of Christian theology is that the only way to achieve atonement for sins is through the offering of a sacrifice whose blood is shed in our place. The Greek Testament makes this very clear in Hebrews 9:22 **"and almost all things** are by the Law purged with blood: and without the shedding of blood is no remission."

**Answer for yourself:** It says "almost all things;" but are you aware that there is a big difference between "almost all things" and "all things?"

The inclusion of the word "almost" opens the door for the New Testament believer to investigate what OTHER THAN BLOOD brings remission of sins. Coupled with this is the understanding that the "lamb of G-d" who was sacrificed for sins on Yom Kippur ONLY atoned for the sins of the First Tablet Law and not for sins of the Second Tablet of the Law.

**Answer for yourself:** Understanding that Yeshua's offering of himself as the Lamb of G-d fulfilled both type and shadow the Lamb of G-d in Scripture through his death, then if his death only atoned for the sins of the First Tablet of the Law, then what atones for the sins of the Second Tablet of the Law?

**Answer for yourself:** Is this idea consistent with the teachings of the Tanakh (the Hebrew Bible), or do the Jewish and Christian bibles diverge on this issue?

Christians generally insist that the absolute need for a vicarious blood sacrifice is rooted in the Torah (first five books of the Old Testament), and cite as proof Leviticus 17:11

***"For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that makes an atonement for the soul."***

As a Christian, you have probably heard many sermons on the topic of atonement, and have undoubtedly read many studies which support the contention that there is "no atonement without blood." But the truth of the matter is that neither the Book of Hebrews or the Old Testament says that. Of course you are also aware that this is a teaching which is not shared by traditional Jews and for a very good reason which has escaped the Gentile Christian church because of their misinterpretation of the passages in their Bibles as well as because of superficial reading of the whole Bible.

**Answer for yourself:** Have you ever wondered how the Jewish people could reject what to you seems so clear?

This study has been prepared to give you the opportunity to consider a different perspective on the vital issue of atonement and thereby make adjustments to your religious belief system as well as to your conduct and



behavior which is based upon it. The tragic state of affairs of the matter is that traditional Gentile Christianity as practiced today is guilty of the sins of the Second Tablet of the Law and not responding in appropriate manners of repentance to atone for it, for as I showed you, these sins are not dealt with through sacrifice and blood (Yeshua's death).

## ANOTHER LOOK AT LEVITICUS 17:11-POSSIBLY THE MOST IMPORTANT THING YOU CAN EVER LEARN

You might remember that in junior high school, we were often given an assignment to write the title for a story; what is the central idea of a passage. Let's look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

*"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"*

What should immediately be apparent is that the topic of this passage is not how to secure atonement from sins, but the prohibition against consuming blood. We are told parenthetically that the reason for this prohibition is that the blood contains the vitality (soul) of the animal (Genesis 9:4, Deuteronomy 12:23) and consequently, when we bring an animal sacrifice, its soul (life) which is in its blood serves as the atoning agent (Isa. 53:10), and not another part of its body. The prophet Isaiah informs us that G-d's suffering servant soul, which was offered in his death, was pleasing to G-d and G-d accepted it as an "offering for sin." Notice that it is not the "blood" which was accepted for an offering for sin, but rather the "life/soul" of the Suffering Servant. That means it is not the "death" or "the blood" which accomplished anything, but rather Yeshua's G-d honoring life lived (in Hebrew the "life" which is in the blood is the word for "soul"), which was lived completely obediently to G-d's Commandments [by which he never sinned] which was so pleasing to G-d that He accepted his life as an offering for sin. So when you read in the New Testament or head "saved by the blood of Yeshua" understand we are "not under the blood or anything like that." This is a completely erroneous Gentile interpretation of the sacrificial system which it completely misunderstands. When saying "saved by the blood of Yeshua" we need to understand the concept Paul is relating which is we are "saved" by Yeshua giving his G-d obediently and honoring life to G-d or ours in his death where his blood was shed as the vehicle of his death which offered up his "soul as an offering for sin." Now, let us continue.

## REPAIRING OUR RELATIONSHIP WITH G-D

Since Leviticus 17 doesn't come to teach us about the principles of atonement as we have erroneously been told, we will have to look elsewhere for the Bible's most important teaching on how to repair our relationships with G-d which continually is adversely affected by our sin.

Before proceeding, let's consider another point about what is, and what is not being said in Leviticus 17:11. The passage does say that since blood symbolizes the life/soul of the animal, G-d has given it to us as a means of atoning for our sins (it carries the animal's soul which is sinless).

**Answer for yourself:** But does the verse clearly teach that it is the only means G-d has provided to make atonement?

As with any other Biblical study, we will have to examine this question in light of the Bible as a whole. But for now, we should note that our verse merely says that blood can serve as an atonement. It is an effective means of atonement, but by no means the only form of atonement.

In the Torah, blood sacrifices were not the only path to atonement; there were other ways to achieve forgiveness.

## NON-BLOOD ATONEMENTS THAT ARE IN BOTH THE OLD TESTAMENT AND THE NEW TESTAMENT

For example, incense served to atone for the people in Numbers 16:46-47, and giving charity is described in Exodus 30:15-16 and Numbers 31:50 as `making atonement for your souls (the same expression as in Leviticus 17:11). In reality, blood sacrifices were the least effective of all the means of atonement mentioned in the Bible. One important limitation to the effectiveness of sacrifices is that they were only brought for unintentional sins (ie. someone didn't know that kindling a fire was prohibited on the Sabbath, or they were aware of this, but thought it was Sunday when kindling the fire). Now for a real scary thought: Sacrifices did not help to atone for sins that were done intentionally (Leviticus 4, and Numbers 15:22-31).

Examining the Christian interpretation of Leviticus 17:11 generates some serious problems.

**Answer for yourself:** What happens if someone can't afford to purchase an animal for his sin offering?

**Answer for yourself:** Is it possible that G-d would institute a system of atonement that could only be used by the wealthy?

The Torah took this into account and allowed the poor person to bring two turtledoves or two young pigeons if he couldn't afford a lamb (Leviticus 5:7).

**Answer for yourself:** However, what if someone was so destitute, that he couldn't afford even these small birds?

"But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering." (Leviticus 5:11)

Since flour could be used for a sin offering, it is clear that blood was not a prerequisite for atonement. Another example will drive home the point. The proposition that only blood sacrifices could secure atonement creates a dilemma.

**Answer for yourself:** Could it be that G-d would set up a system of atonement that wouldn't be available to all people at all times?

**Answer for yourself:** Does it stand to reason that G-d would devise an atonement system in which those who were deprived of necessary "religious theology" because they lived in another part of the world at the time and who never knew about salvation only through Yeshua and receiving him would be lost?

**Answer for yourself:** Are we better suited now to understand Peter's revelation at Cornelius' house where he remarks in Acts 10:35: now I know that "in every nation he that feareth him (G-d) and worketh righteousness, is accepted with him (G-d)?"

**Answer for yourself:** Are you aware that Peter makes this startling discovery and remark BEFORE he ever began preaching about Yeshua to Cornelius?

**Answer for yourself:** Would it surprise you to know that the New Testament even says in Acts 10:33 that Cornelius sent for Peter in order to "hear all things that are commanded of G-d" and did not sent for Peter to come and tell him the latest theological beliefs about Yeshua?

**Answer for yourself:** Can you now see for yourself and make the connection with the Commandments of the Second Tablet of the Law which the Lamb of G-d on Yom Kippur (Yeshua) did not provide atonement for, and

the necessity for believers in G-d (Gentiles and Jews) to obey them correctly?

**Answer for yourself:** Since all Commandments of the Second Tablet of the Law concern actions taken between man and man, and not man and G-d, can you begin to see the importance of obeying G-d's will and Commandments correctly in your relationships with others; such as the commandments on giving your tithe correctly which is commanded to be handled in certain ways by you and the clergy according to the mandated pattern in Scripture?

**Answer for yourself:** Are you beginning to see that although you think you are obeying G-d, for example by giving your 10% tithe to your church each month, that if the tithe you give is not used and put in designated places according to G-d Law and Scripture by your church, then you have sinned along with them for violating the Law?

**Answer for yourself:** Are you aware that sin is breaking the Law (ie. Law of tithe for example) according to I John 3:4: Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law, and that these sins (Second Tablet of the Law...commandments affecting man blessing other men through giving alms for example) have no atonement provided by the blood of the lamb?

**Answer for yourself:** Are you aware that if you don't tithe correctly as commanded by the Bible by giving you 10% between 3 areas only (1/3 of 10% goes to poor, sick, lame, blind, deaf, etc.; 1/3 goes to yourself to assure you and your family celebrate the Sabbath and Biblical Festivals, and 1/3 goes to support the teacher, choir, and janitor.....) then you violate G-d's Commandments and have not atonement provided for such sins of omission because the Lamb of G-d only atoned for the sins of the First Tablet of the Law only?

While the Temple stood, sacrifices did serve as part of the atonement process.

**Answer for yourself:** But what is the fate of Jewish people who don't have access to the Temple?

**Answer for yourself:** What were the Jewish people supposed to do after 586 B.C.E. when the first Temple was destroyed and they were exiled to Babylon?

**Answer for yourself:** What did the Jewish people do in the times of the Maccabees when the Syrian-Greeks were in control of the Temple and didn't allow sacrifices?

## THE TYPICAL CHRISTIAN NEEDS TO KNOW HIS FAITH BETTER

Many Christians erroneously claim that Rabbinic Judaism came up with novel, non-Biblical measures to deal with atonement after the destruction of the Temple by the Romans in 70 CE.

**Answer for yourself:** But is that the truth?

Actually, it wasn't Talmudic innovation at all, because G-d in the Bible you carry to church each Sunday anticipated the possibility of the cessation of sacrifices. When King Solomon finally laid the finishing touches on the Holy Temple in Jerusalem, he inaugurated it with a moving dedication speech (I Kings 8; II Chronicles 6). In this lengthy speech of almost 50 verses, you will notice that Solomon doesn't speak about sacrifices at all! This omission would be strange if the most crucial part of the Temple were the sacrifices. Actually, the central focus of the Temple was the Holy Ark (Exodus 25) containing the Torah. The Temple was first and foremost a symbol of G-d's presence and revelation to the Jewish people (I Kings 8:13, Exodus 25:8).

Towards the end of his speech, Solomon deals with the possibility of the Jewish people being denied access to the Temple in the eventuality that they are exiled from the land of Israel. **"If they return (repent and obey)** to You with all their heart and with all their soul in the land of their enemies (thus without a Temple it would be impossible to make blood sacrifices for atonement) who have taken them captive, **and pray** to You toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built

for Your name; then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause, and **forgive Your people who have sinned against You and all their transgressions which they have transgressed against You...**" (I Kings 8:46-50).

**Answer for yourself:** Do you see for yourself that in the absence of blood sacrifices G-d is expected to accept man's repentance and prayer for forgiveness of sins?

**Answer for yourself:** Did King Solomon understand and expect forgiveness of sin without blood sacrifice? He sure did.

This very important, but often overlooked passage (because most Christian Churches use only the New Testament basically) puts the spotlight on the Christian misunderstanding of Leviticus 17:11. **The Bible is clearly teaching that sacrifices weren't necessary in order to atone for sins.** Prayer and repentance are cited here as effective means for securing atonement. Certainly, when the Temple stood, and one could afford an animal, a sacrifice was brought as part of the atonement process for unintentional sins. Leviticus 17:11 teaches that when we bring such an animal as a sacrifice, we aren't allowed to consume its blood, because as the life force, it is the part of the animal that affects our atonement.

Christian dogma holds that the crucifixion of Yeshua at Calvary served as the final atoning sacrifice for the sins of the world. Christianity insists that this is not just a Pauline innovation, but reflects the requirements of the Jewish Bible, and tries to establish this by pointing to Leviticus 17:11 as the key to atonement in the Tanakh. However, if this passage is examined, as we will do later in this article, it will be clear that Yeshua could never serve as an atoning sacrifice because he gave his "blood". Obviously, the shedding of blood by pricking my finger or killing my cat won't fulfill the Biblical requirements for atonement because the "life" of the injured party was not given. The Torah delineates how sacrifices are to be brought, and understanding that, it's main reference is not the blood but the "soul" (life) that is in the blood. Yeshua gave his life (soul) as the offering for sin; it just so happens that his soul was in his blood. The blood is the vehicle for the soul. Yeshua's soul was given as "the" offering effecting atonement for sin and not his red blood cells.

"For the life (soul) of the flesh is in the blood, and I have given it (soul) to you upon the altar to make an atonement for your souls..." (notice the blood had to be placed on the altar or should I say the soul had to be placed on the altar in order to substitute for another soul). Clearly, not any spilled blood is accepted by the Torah as a sacrifice. Yeshua's crucifixion may qualify as an atonement according to the Greek Testament, but since his blood was not offered on the altar, it is not in line with what the Torah mandates. Again you can see the importance of repentance, prayer, charity, etc., as effective methods in man's atonement, especially as you see the requirements for blood to serve as an atonement and how it would be difficult to accomplish in Yeshua's death.

Some will draw attention to several other factors which would render the crucifixion of Yeshua an unacceptable sacrifice. According to the Biblical rules in Leviticus, all sacrifices had to be offered by a Priest who descends from Aaron. This was not the case in the death of Yeshua, who was crucified by Roman soldiers. Additionally, Biblical law prohibited any sacrifice which was blemished or maimed (Leviticus 22:19-21). However, prior to his crucifixion, Yeshua was whipped and beaten (Matthew 27:26, Mark 15:19, John 19:3) which would render him unfit. Furthermore, Yeshua was circumcised in the flesh, which according to Philippians 3:2 and Galatians 5:12 is considered mutilation. We have no answers for some of the problems encountered in the offering of Yeshua, but one thing we can be sure of: G-d did delineate in His Word alternate ways of effecting remission of sin and atonement. It is our strong recommendation, especially in light of Yeshua's teaching in Matt. 19 where the man who asked "what must I DO to inherit eternal life" (notice the question was not what he was to believe) was told he "lacked one thing." As for us, and our hope for you, is that in the resurrection we are not told "we lack one thing for eternal life" since most of our lives we have been told otherwise...that we are saved by the blood of Yeshua. You should by now, in just reading these seven pages, be wondering strongly to yourselves what things you are lacking in doing which will be required in the resurrection which you have up to now falsely believed were taken care of by Yeshua's sacrifice. The bottom line, in a nutshell, is that the anti-Semitic and anti-Judaic brand of Christianity we have inherited today has moved us far from the truths of Yeshua and what

is really involved in our salvation.

Frequently, Christians react to this line of reasoning by protesting that it is improper to be so literal, and that Yeshua's death was more of a symbolic or spiritual sacrifice. This would be fine if the Bible provided for such ethereal offerings, but such is not the case. The Greek Testament, however, does insist that Yeshua was a real sacrifice, literally fulfilling the Biblical requirements of such: "But coming to Yeshua, when they saw that he was already dead, they did not break his legs...in order that the Scripture might be fulfilled: `Not a bone of him shall be broken.'" (John 19:33-36)

The Gospel of John portrays Yeshua as the Paschal lamb which was not supposed to have any of its bones broken (Exodus 12:46, Numbers 9:12). Since the author of John insists that Yeshua was a real sacrifice to the extent that the Biblical rules of the Passover were fulfilled in him, we can't dismiss the problems concerning Yeshua's sacrifice cited above as legalistic nit-picking.

One wonders why the Greek Testament chose to type Yeshua as a Paschal lamb rather than the sacrifice for the Day of Atonement, because atonement is **not** associated with Passover in any way form or fashion. We know from Exodus 12 that the Passover sacrifice did not serve as an atonement for sins, rather it commemorates the exodus from Egypt. Even when the lamb was slaughtered in Egypt and its blood smeared on the doorposts, it did not serve to atone for the sins of anyone. It was a sign for the angel of death to pass over Jewish homes during the plague of the first born. The only people in danger were first born males, the blood wasn't a help to other people in the family, and didn't serve as an atonement for the first born. A more fitting prototype for Yeshua would have been the Yom Kippur sacrifice, which was an atonement for the sins of all the people. It is interesting that according to Leviticus 16:10,21-22, the animal which effectuated the atonement for the sins of the nation was not killed, but sent live out into the desert. Again, the shedding of blood is not for atonement.

However the Greek New Testament, literally re-written by the Gentile Catholic Church when taken from the Jewish oral traditions about Yeshua, went to some great lengths to demonstrate that the atoning death of Yeshua was predicated upon the Jewish Bible (which such is not the case). In the book of Hebrews, a verse from the book of Psalms is quoted as evidence that the sacrifice of Yeshua was part of G-d's original plan for the world.

*"Sacrifice and offering You have not desired, but a body You have prepared for me" (Hebrews 10:5 referring to Psalms 40:6).*

In verse 10 of our passage from Hebrews, we are told that the body spoken of refers to the body of Yeshua. However, the Greek Testament took some great liberties in quoting from the book of Psalms, which never mentions a body being prepared at all:

*"Sacrifice and meal offering You have not desired; my ears You have opened; Burnt offerings and sin offerings You have not required" (Psalm 40:6).*

The author of Romans asserts that the Jewish scriptures spoke about the Messiah coming in order to eradicate sin from Israel:

"And so all Israel will be saved, as it is written, `The deliverer will come from Zion and remove ungodliness from Jacob'" (Romans 11:26 citing Isaiah 59:20).

**Answer for yourself:** What is unique about this verse quoted by Paul in Romans 11:26?

*Paul omits all references to repentance from Isaiah 59:20 in quoting the verse in misquoting it in Romans. What we need to understand is that Paul misquotes the verse, not just any verse, but a verse critically important in understanding what is required for our salvation!*



However, if you take the time to check the original source in Isaiah you will see for yourself the flawed foundation of the claim made in the book of Romans.

"And a redeemer will come to Zion, to those in Jacob who turn from transgression, says the Lord."

**Answer for yourself:** What are we to understand in the salvation process which Paul obscures and which the Christian Church has based itself faulty upon for centuries?

Isaiah didn't teach that the Messiah's purpose is to remove sin; rather, he will come to the Jewish people when they show themselves worthy by turning away from sin. In other words G-d's redeemer comes ONLY for those who are repenting and turning from their violations of the Commandments of G-d, and turning back to G-d in repentance and obedience to the Commandments of G-d. Yeshua did not come for everyone as you can see.

## WHAT DOES THE BIBLE SAY ABOUT VICARIOUS ATONEMENT?

One wonders why throughout the four Gospels, Yeshua never speaks about his death serving as a sacrifice to atone for the sins of the world.

**Answer for yourself:** Is the idea that an innocent person can be killed instead of those who are guilty consistent with what the Bible teaches?

- After the sin of the Golden Calf, G-d expressed His intention to destroy the Jewish people. Moses intercedes, and offers to die in their place. In response, G-d says "Whoever has sinned against Me, I will blot him out of My book!" (Exodus 32:32-33). Throughout the Bible, G-d says that one person cannot die for the sins of another:
- "Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin" (Deuteronomy 24:16, II Kings 14:6).
- "But everyone will die for his own sin; each man who eats sour grapes, his teeth will be set on edge" (Jeremiah 31:30).
- "The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself" (Ezekiel 18:20).
- "No man can by any means redeem his brother, or give to G-d a ransom for him" (Psalms 49:7).
- "So you shall not pollute the land in which you are; for blood pollutes the land and no expiation can be made for the land for the blood that is shed on it, except by the blood of him who has shed it!" (Numbers 35:33).

Although Romans 4:5 says that Yeshua justifies the ungodly, the Tanakh teaches that

*"He who justifies the wicked, and he who condemns the righteous, both of them are an abomination to the Lord" (Proverbs 17:15).*

**Answer for yourself:** Since G-d is the same yesterday, today, and forever and changes not, then how are we to expect or believe, in light of consideration of the whole Bible and understanding clearly the dynamics of the sacrificial system, that repentance and turning back to G-d in obedience to Commandments we previously have been breaking, is not of major importance in the salvation process?

We approach this troublesome question with assurance, that the sins of the First Tablet of the Law, sins between man and G-d are atoned for in the death of Yeshua as G-d's Suffering Messiah, however those of the Second Tablet of the Law remain without atonement, for G-d designed all through His Word that we should learn of concepts like prayer, repentance, obedience, restitution, giving of charity and alms through correct principles of tithing, etc., are acceptable to G-d for our atonement as co-laborers with G-d in our own salvation.

Let us not forget that we are to “work out our salvation with fear and trembling,” not believe only for our salvation.” Such is the Church’s greatest lie which has deceived millions.

**Answer for yourself:** If indeed, Yeshua came as the final sacrifice to atone for the sins of the world, why does the Tanakh predict that the Temple will be rebuilt and sacrifices resumed?

- "Even those I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples." (Isaiah 56:7). If you know anything about the history of the Temple and Second Temple Judaism, that prophecy has not been accomplished yet, and as of yet Gentiles will come up to Zion to pray in G-d's House of Prayer which is yet to be rebuilt.
- "From beyond the rivers of Ethiopia My worshipers, My dispersed ones will bring My offerings." (Zephaniah 3:10)
- "All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will minister to you; they will go up with acceptance on My altar, and I shall glorify My glorious house." (Isaiah 60:7)
- "And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever." (Ezekiel 37:26)
- "And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the Lord offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasant to the Lord, as in the days of old and as in former years" (Malachi 3:3-4).
- "And every cooking pot in Jerusalem and in Judah will be holy to the Lord of hosts; and all who sacrifice will come and take of them and boil in them." (Zechariah 14:21) "And it shall be the princes part to provide the burnt offerings, the grain offerings, and the libations...to make atonement for the house of Israel." (Ezekiel 45:17)

The Christian claim that our sins can only be forgiven if blood is shed on our behalf also seems to limit the power of G-d. It's ludicrous to say that G-d's ability to forgive us is dependent on anything. One of the most basic teachings in the Bible is that since G-d is merciful, He often forgives us simply because He is merciful.

*"Who is a G-d like You, who pardons iniquity and passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, because He delights in unchanging love" (Micah 7:18; Psalm 103:7-18).*

Even when we don't seek G-d appropriately, He has the ability to reach out to us with love and forgive us:

*"Their heart was not steadfast toward Him, nor were they faithful in His covenant. But He, being compassionate, forgave their iniquity...remembering that they were but flesh." (Psalms 78:36-39)*

*"You have not brought Me the sheep of your burnt offerings...or the fat of your sacrifices, but you have burdened Me with your sins...Nevertheless, I will wipe out your transgressions for My own sake, and I will not remember your sins." (Isaiah 43:23-25)*

One of the clearest indications that Christianity is off base in its insistence on the centrality of blood sacrifices is that none of the prophets speaks about it. There isn't one instance in the prophetic books where the Jewish people are told that in order to get right with G-d they need to get covered by the blood, be under the blood, or plead the blood.

**Answer for yourself:** If that's the case, what is the fundamental teaching of the Tanakh on the issue of atonement?

**Answer for yourself:** What theme is reiterated time and again by the holy prophets in the Bible?

- "That every man will turn from his evil way, then I will forgive their iniquity and their sin." (Jeremiah 36:3). This says it in a nutshell.
- "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and He will have compassion on him; and to our G-d, for He will abundantly pardon." (Isaiah 55:7).
- "I acknowledged my sin to You, and my iniquity I did not hide; I said, 'I will confess my transgressions to the Lord', and You did forgive the guilt of my sin." (Psalm 32:5).
- "And if My people who are called by My name humble themselves and pray, and seek My face (see Ezra for "seeking" is study) and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land." (II Chronicles 7:14). "But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of the righteousness which he has practiced he shall live...When a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life...Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you (Ezekiel 18:21-22,27,30).
- "By loving-kindness and truth iniquity is atoned for..." (Proverbs 16:6).
- "If you return to G-d you will be restored; if you remove unrighteousness far from your tent...then you will delight in G-d..." (Job 22:23-27).
- "Depart from evil, and do good, so you will abide forever." (Psalm 37:27, cf. Ezekiel 33, Zechariah 1:3, Jeremiah 26:13).

The central teaching of the Bible is that only a break with our past and a sincere turning in repentance can restore our relationships with G-d. If I go off the path, I have to put myself back on track, and G-d will forgive me. Even when sacrifices were offered, they in and of themselves didn't effect atonement. The sacrifice was part of the process, it helped bring us to the core of atonement which is achieved by TESHUVAH, returning to G-d by forsaking our evil ways and praying for forgiveness. One of the main teachings of the prophets was to chide Jewish people who thought that sacrifices were the essential element of atonement:

*"What are your multiplied sacrifices to Me? says the Lord. I have had enough of burnt offerings of rams, and the fat of fed cattle. And I take no pleasure in the blood of bulls, lambs, or goats...Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, Learn to do good; seek justice, reprove the ruthless, defend the orphan, plead for the widow. Come let us reason together says the Lord, 'Though your sins are as scarlet, they will be white as snow; though they be red like crimson, they will be like wool, if you consent and obey...' (Isaiah 1:11-18).*

As you see in the above passage G-d does not desire the senseless slaughter of animals which accomplish nothing if the person bringing the sacrifice has not already, prior to bringing his sacrifice, confessed his sin, been remorseful over his sin, repented of his sin, prayed, and made restitution where possible if his sin was between man to man. Just going through the "motions" never pleased G-d and most Christians read this passage failing to realize that G-d is not doing away with the sacrificial system; on the contrary, He is admonishing those who are failing to obey it properly!

**SO HOW DOES THIS AFFECT ME AND WHAT SHOULD I DO?**

***"The sacrifice of the wicked is an abomination to the Lord." (Proverbs 15:8).***

**Answer for yourself:** Do you realize that if what you do based on your religious belief system, which you think is right and obedient to G-d's Law, but is in the final analysis really disobedience, but you were not aware of it being disobedience because of improper instruction by religious authorities which had it wrong, then you are guilty of sin and the death of Yeshua (if you believe in this) would not cover such sins anyway since these sins are of the Second Tablet of the Law and were never covered by blood sacrifice anyway?

**Answer for yourself:** Are you aware that your tithe is derived from Commandments dealing with the Second Tablet of the Law and if you are not obeying it correctly then any false belief in any sacrifice of Yeshua will not cover such disobedience?

**Answer for yourself:** Can you now understand why Bet Emet and other such ministries endeavors to teach you the truth and separate it from religious fiction since it is appointed for all men to die and then the judgment?

- **"To do righteousness and justice is more acceptable to the Lord than sacrifice." (Proverbs 21:3).**
- **"For I delight in loyalty rather than sacrifice, and in the knowledge of G-d rather than burnt offerings." (Hosea 6:6).**
- **"Has the Lord as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken more than the fat of rams" (I Samuel 15:22).**
- **"With what shall I come to the Lord, and bow myself before the G-d on high? Shall I come to Him with burnt offerings, with yearling calves? Does the Lord take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does the Lord require of you but to do justice, to love kindness, and to walk humbly with your G-d." (Micah 6:6-8, cf. Amos 5:22-24, Jeremiah 7, Psalm 69:31-32).**

**Answer for yourself:** Since repentance, and not blood is the Biblical form of atonement, can you now better understand how in I Kings 8, Solomon explained that even if the Jewish people don't have access to the Temple, they still have access to G-d?

This will illuminate a famous story found in the book of Jonah. G-d sends Jonah to the evil city of Nineveh (Gentiles) to warn them of their impending destruction. Jonah doesn't come into the city and tell the people that unless they begin offering sacrifices they are doomed. Their response to his warnings is to repent: they fast, pray, and turn from their evil.

**Answer for yourself:** What is G-d's response?

***"When G-d saw their deeds that they turned from their wicked way, then G-d relented concerning the calamity which He had declared He would bring upon them, and He did not do it" (Jonah 3:10).***

In similar fashion, Daniel advised king Nebuchadnezzar on how to atone for his transgressions:

***Dan 4:27 27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. (KJV)***

This principle will also help explain a passage in the book of Hosea. Hosea was a prophet to the 10 northern tribes in the kingdom of Israel during a time when there was a civil war going on between them and the two tribes of the kingdom of Judah in the south. Because of the strife, the tribes up north couldn't get to the Temple in Jerusalem to offer sacrifices.

**Answer for yourself:** Since they were deprived of “blood” in the form of blood sacrifices, did this leave them with no way of atoning for their sins? The prophet advises:

*"Return, O Israel, to the Lord your G-d, for you have stumbled because of your iniquity. Take words with you and return to the Lord. Say to Him, 'Take away all iniquity, and receive us graciously, for we will render as bullocks the offerings of our lips'" (Hosea 14:1-2).*

We are able to approach G-d directly with prayer, which is possible at all times; and G-d assures us that sincere prayer can achieve forgiveness for our sins:

- "Deliver me from blood-guiltiness, O Lord, the G-d of my salvation. And my tongue shall sing aloud of Your righteousness. O Lord, open my lips, and my mouth shall show forth Your praise. For You do not delight in burnt offerings. The sacrifices of G-d are a broken spirit, a broken and contrite heart. These, O G-d, You will not despise" (Psalms 51:14-17, II Samuel 12:13).
- "I will praise the name of G-d with a song, and will magnify Him with thanksgiving. This shall please the Lord better than an ox or bullock that has horns and hoofs" (Psalm 69:30-31).
- "For You, Lord, are good, and ready to forgive, and abundant in loving-kindness to all who call upon You. Give ear, O Lord to my prayer, and give heed to the voice of my supplications" (Psalm 86:5-6).
- "And listen to the supplications of Your servant and of Your people Israel, when they pray toward this place; hear from heaven Your dwelling place, hear and forgive" (II Chronicles 6:21).

## THE BIGGEST QUESTION YOU WILL EVER BE ASKED

**Answer for yourself:** Are Christians consistent with the Jewish Bible and the G-d who changes not when they claim that atonement is only possible with a blood sacrifice?

**Answer for yourself:** As so often said by Christian pastors today who are devoid of the facts and knowledge of the Bible, did the Rabbis just make up the idea that we can restore our relationship with G-d through prayer and repentance because they don't believe in the Yeshua portrayed to them by the Gentile Church and his proposed message of salvation ONLY thorough Yeshua? YOU DECIDE!





# WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH # 8

THIS IS WHERE ALL THE MISUNDERSTANDING BEGINS

## Context Of Leviticus 17:10-11

### Lev 17:10-11

*10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people. 11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*

The subject of this verse, as well as the context of the verses at hand, is not to describe and instruct about the efficacy of blood as an atonement, but rather to command G-d's people to recognize the sanctity of blood and not treat it as did the heathen who drank it in their pagan rituals. But yet we can learn a very important lesson "about atonement" from this verse if we will only stop and "think."

The admonition was to the Jew as well as the “non-Jew.”

1616 ger (gare); or (fully) geyr (gare); from 1481; properly, a guest; by implication, a foreigner: KJV-- alien, sojourner, stranger.

**Answer for yourself:** From verse 20, what is the relationship of the Gentile non-Jew to Israel? He is part of the Israel of G-d. This means what?

**Answer for yourself:** What actually is given upon the altar for our atonement...the “life”/“soul” of the animal or the “blood”?”

*In the blood” is a modifier of the subject of the sentence. If you read the passage slowly and think you will see, as do all who study for themselves and not just listen to rhetoric, that it is the “life force” or the “life” which is placed upon the altar as an atonement for sins and not “the blood.”*

**Answer for yourself::** Having this understanding, what is the meaning of the word used for “life” in the Hebrew?

**5315 nephesh-** a soulself,, life, a creature, a person, an appetite, a mind, a living being, a desire, an emotion, a passion

- **a) what breathes, the breathing substance or being, a soul, the inner being of man**
- **b) a living being**
- **c) a living being (with life in the blood)**
- **d) the man himself, self, a person or an individual**
- **e) the seat of the appetites**
- **f) the seat of emotions and passions**
- **g) the activity of mind**
- **h) the activity of the will**
- **i) the activity of the character**

**5315 nephesh** (neh'-fesh); from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental):

**KJV--** any, appetite, beast, body, breath, creature, X dead (-ly), desire, X [dis-] contented, X fish, ghost, + greedy, he, heart (-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thyself-), them (your)- selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

**Answer for yourself:** What is the Hebraic meaning of the word “atonement”?

**3722 kaphar-** to cover, to purge, to make an atonement, to make reconciliation, to cover over with pitch

- **a) (Qal) to coat (to cover) with pitch**
- **b) (Piel)**
  - **1) to cover over, to pacify, to propitiate**
  - **2) to cover over, to atone for sin, to make atonement for**
  - **3) to cover over, to atone for sin and persons by legal rites**
- **c) (Pual)**
  - **1) to be covered over**
- **d) to make atonement for**
- **e) (Hithpael) to be covered**

**Answer for yourself:** Does the book of Hebrews teach us that “all” things are by the law purged with blood, and that without the shedding of blood there is no atonement?

Well, surprisingly it does not say that, and if you will read it for yourself in the KJV Bible you will see that for yourself.

**Heb 9:22**

***22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. (KJV)***

**Answer for yourself:** Are we to believe then that All Things were purged by “blood” (or the “soul” within the blood), or it is possible that atonement can come for things “other” than blood?

## **CHRISTIANITY’S INCONSISTENCIES ARE WITHOUT LIMITS**

Most Christians I know will quote Hebrews 9:22 until the cows come home, but hardly any ever notice that the credibility of “blood” being used as an atonement finds its foundation in the Law. Even Hebrews 9:22 says “by

the law” as it look for authority. Usually most Christians apply blood sacrifice and atonement to the life of Yeshua, and in doing so make a “blanket coverage” for the atonement of “all sins.” But we cannot do that. If we appeal to the Law for authority for blood atonement, then we must let this same Law be our authority in all matters relating to the same atonement.

***What is staggering when your first become aware of it is the fact that blood atonement ONLY, and I stress ONLY, brought atonement for UNINTENTIONAL SINS and NOT INTENTIONAL SINS.***

#### Lev 4:1-2

***1 And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them: (KJV)***

**Answer for yourself:** Did you hear that?

**Answer for yourself:** How does this relate to the death of Yeshua?

**Answer for yourself:** If we apply this understanding of “life” instead of “blood” for atonement, then what does this do with the traditional Christian teaching that we are saved by the blood of Yeshua?

**Answer for yourself:** Was it Yeshua’s life and soul, or his red blood cells that would quality for atonement?

**Answer for yourself:** Do we need to look elsewhere than Yeshua for atonement for INTENTIONAL SINS since the blood of animals, and even Yeshua, could never atone for intentional sins?

**Answer for yourself:** According To David, the writer of the Psalms, is Blood/Sacrifice the only method for Atonement in the Bible? No. Read on.

#### Psalms 40:6

**6 Sacrifice and offering thou didst not desire; mine ears hast thou opened [to hear your Law and Commands...the Torah]: burnt offering and sin offering hast thou not required.**

#### The Hebrew word for Sacrifice:

2077 zebach (zeh'-bakh); from 2076; properly, a slaughter, i.e. the flesh of an animal; by implication, a sacrifice (the victim or the act): KJV-- offer (-ing), sacrifice.

2077 zebach- sacrifice

- a) sacrifices of righteousness
- b) sacrifices of strife
- c) sacrifices to dead things
- d) the covenant sacrifice
- e) the Passover
- f) an annual sacrifice
- a) a thank-offering

### The Hebrew Word For Offering:

4503 minchah (min-khaw'); from an unused root meaning to apportion, i.e. bestow; a donation; euphemistically, tribute; specifically a sacrificial offering (usually bloodless and voluntary):

4503 minchah- a gift, a tribute, an offering, a present, an oblation, a sacrifice, a meat-offering

- a) a gift, a present
- b) tribute
- c) an offering (to G-d)
- d) a grain-offering

KJV-- gift, oblation, (meat) offering, present, sacrifice.

### The Hebrew word for desire:

2654 chaphets-

- 1) to delight in, to take pleasure in, to desire, to be pleased with (Qal)
  - a) used of men
- 2) to take pleasure in, to delight in
- 3) to delight, to desire, to be pleased to do
  - b) used of G-d
- 4) to delight in, to have pleasure in
- 5) to be pleased to do
- 6) to move, to bend down (Qal) to bend down

### The Hebrew word for ears:

241 'ozen-

- 1) ear, as part of the body
- 2) ear, as an organ of hearing
- 3) (subjective) to uncover the ear to reveal; the receiver of divine revelation

### The Hebrew word for sin offering:

2401 chata'ah- a sin, a sin-offering

- a) a sin
- b) a sin-offering

2401 chata'ah (khat-aw-aw'); feminine of 2399; an offense, or a sacrifice for it: KJV-- sin (offering).

## SO WHAT HAVE WE SAID WITH THESE WORDS DEFINED IN THE HEBREW?

Answer for yourself: What is David really saying in this verse?

David is telling us that the killing and sacrificing of animals is not what G-d really wants of desires, for that is too easy and requires nothing from the sacrificer. Rather, he is telling us that G-d wants something more difficult from us, namely, for us to open our ears to hear His Word in order that we can live obediently to its precepts and commandments.

**Answer for yourself:** When did animals as sin offerings begin? After the golden calf. Think about that for a moment and wonder what and how man before the golden calf incident made himself right with G-d if there were no "sin offerings with animal sacrifice...yet. Sin offerings with animal sacrifice was a "punishment" upon Israel for "their" sin and literally pictures G-d stepping back from them because of such sin...from now on there was to be an "intermediary" called the Priesthood between Israel and G-d.

**Answer for yourself:** Are we to understand that sin offerings only began with the golden calf as this is the “Law” which was added to which Paul remarks? Yes

**Gal 3:19**

*19 Wherefore then serveth the law? It was added because of transgressions (golden calf),....*

**Answer for yourself:** To which law does Paul refer...moral and ethical laws, or the laws of ceremonial sacrifice including the Aaronic Priesthood along with its Temple sacrifices? The Priesthood and the sacrifices accompanying it which was the result of the sin of the golden calf.

**Answer for yourself:** Does the writer of the book of Hebrews quote Psalm 40:6 in the New Testament?

Actually no, for he misquotes and changes the entire meaning intended by King David who originally wrote it. Where King David is calling men everywhere to open their ears and hear what G-d is telling them, the verse is changed completely by the writer of Hebrews in order to make it apply to Yeshua. Where as King David is telling us G-d does not want sacrifice but obedient lives in response to His Word as it is heard and lived out by mankind, the writer of Hebrews removes totally man's responsibility to listen and obey G-d's Word as G-d's ultimate desire in question and puts the whole of pleasing G-d upon the death of Yeshua without corresponding response of hearing and obedience by mankind. If you had not compared the verse yourself, you would have read the book of Hebrews thinking that David had said that, when in reality he never did.

Leviticus? No again. Where the “life” was pleasing to G-d and used for atonement in Leviticus, now the emphasis is upon “death” (crucified body...blood) in Hebrews as the pleasing instrument.

**Answer for yourself:** Where is the G-d that never changes and Who is the same yesterday, today, and forever in these quotes as taken from the New Testament?

**Answer for yourself:** Could it be that we have misunderstood atonement as Christians, and the Jewish people have been right all along?

## REPENTANCE AS A FORM OF ATONEMENT

We all remember King David and his indiscretion with Bathsheba (2 Sam. 11:2-27). David received atonement not through animal sacrifice, but through a brief confessional prayer as seen in 2 Sam. 11:12:13:

**2 Sam 12:13**

*13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.*

Notice that David only responded with six words: “I have sinned against the LORD.” Nathan was quick to point out that G-d heard his prayer of confession and had already forgiven him. This event in David's life would affect him the rest of his life and have a major impact upon the rest of his



writings. Through this profound experience with Nathan, David came to understand that blood sacrifice is not an ideal atonement for sin. In psalm 51 King David beautifully describes how sincere repentance is what G-d always desired over animal sacrifice.

### Ps 51:16-19

- 16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.
- 17 The sacrifices of G-d are a broken spirit: a broken and a contrite heart, O G-d, thou wilt not despise.
- 18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.
- 19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Something was to be required before animal sacrifices, in fact, it paved the way for them and make them acceptable. Such were the broken spirit and contrite heart of the repentant.

### The Hebrew word for "broken"

7665 shabar- to break, to break in pieces

- a) (Qal)
  - 1) to break, to break in (or down), to rend violently, to wreck, to crush, to quench
  - 2) to break, to rupture (figurative)
- b) (Niphal)
  - 1) to be broken, to be maimed, to be crippled, to be wrecked
  - 2) to be broken, to be crushed (figurative)
- c) (Piel) to shatter, to break
- d) (Hiphil) to cause to break out, to bring to the birth
- e) (Hophal) to be broken, to be shattered

### The Hebrew word for "spirit"

7307 ruwach- a wind, breath, a mind, a spirit

- a) breath
- b) a wind
  - 1) used of heaven
  - 2) a quarter (used of the wind), a side
  - 3) a breath of air
  - 4) air, gas
  - 5) vain, an empty thing
- c) spirit (as what breathes quickly in animation or agitation)
  - 1) spirit, animation, vivacity, vigor
  - 2) courage
  - 3) temper, anger
  - 4) impatience, patience
  - 5) spirit, disposition (as troubled, bitter, discontented)
  - 6) disposition (used of various kinds), unaccountable or uncontrollable impulse
  - 7) prophetic spirit
- d) spirit (used of the living, breathing being in man and animals); as gift, preserved by G-d, G-d's spirit, departing at death, a disembodied being
- e) the spirit (as the seat of emotion)

- 1) desire
- 2) sorrow, trouble
- f) the spirit
  - 1) as the seat or organ of mental acts
  - 2) rarely used of the will
  - 3) as the seat (especially) of moral character
- g) the Spirit of G-d
  - 1) as an inspiring ecstatic state of prophecy
  - 2) as an impelling prophet to utter instruction or a warning
  - 3) imparting a war-like energy and executive and administrative power
  - 4) as endowing men with various gifts
  - 5) as an energy of life
  - 6) an ancient angel and later the Shekinah

### Hebrew word for "heart"...(play close attention)

3820 leb- the inner man, the mind, the will, the heart, understanding the inner part, the midst

- 1) the midst (of things)
- 2) the heart (of man)
- 3) the soul, the heart (of man)
- 4) the mind, knowledge, the thinking, reflection, the memory
- 5) inclination, resolution, determination (of will)
- 6) the conscience
- 7) the heart (used of moral character)
- 8) as the seat of the appetites
- 9) as seat of the emotions and the passions
- 10) as the seat of the courage

### Hebrew word for "despise"

959 bazah- to despise, to hold in contempt, to disdain

- a) (Qal) to despise, to regard with contempt
- b) (Niphal)
  - 1) to be despised
  - 2) to be despicable
  - 3) to be vile, to be worthless
- c) (Hiphil) to cause to despise

## OBEDIENCE IS ALWAYS BETTER THAN A BLOOD SACRIFICE

We know that G-d cannot lie, nor the prophets or David, the writer of Psalms. We accept these as the foundations of your faith. Yet we have an irreconcilable problem when what is written in the Old Testament is compared with what is written in the New Testament. For example as shown before, Hebrews 9:22 leads us to believe that blood is the ONLY method for atonement, but in actuality it says “almost all things,” thus indicating that other ways are available for atonement. We are led to assume that animal sacrifices were the antitype of the crucifixion. Yet Samuel and Micah inform us that obedience is far superior to a blood sacrifice.

## 1 Sam 15:22

*22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? [NO]...Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (KJV)*

The above is a rhetorical question and the answer is obvious.

8085 shama` - as a verb:

- 1) to hear, to listen to, to obey
  - a) (Qal)
  - 1) to hear (perceive by ear)
  - 2) to hear of or concerning
  - 3) to hear (have power to hear)
  - 4) to hear with attention or interest, to listen to
  - 5) to understand (language)
  - 6) to hear (used of judicial cases)
  - 7) to listen, to give heed
  - a) to consent, to agree
  - b) to grant request
- 2) to listen to, to yield to
- 3) to obey, to be obedient

**Answer for yourself:** Is G-d teaching us that it is better to listen to Him, to hear His Word by our ears, to listen with interest, to understand, agree with what we have heard and thus obey than the sacrificial system? Yes.

7181 qashab- to hear, to be attentive, to heed, to incline (used of ears), to attend (used of ears), to hearken, to pay attention, to listen

- a) (Qal) incline, to attend (used of ears), to hearken, to pay attention, to listen
- b) (Hiphil) to pay attention, to give attention

7181 qashab (kaw-shab'); a primitive root; to prick up the ears, i.e. hearken: KJV-- attend, (cause to) hear (-ken), give heed, incline, mark (well), regard.

- a) (Niphal)
  - 1) to be heard (used of voice or sound)
  - 2) to be heard of
- b) to be regarded, to be obeyed
- c) (Piel) to cause to hear, to call to hear, to summon
- d) (Hiphil)
  - 1) to cause to hear, to tell, to proclaim, to utter a sound
  - 2) to sound aloud (a musical term)
  - 3) to make proclamation, to summon
  - 4) to cause to be heard as a masculine noun:
  - 5) sound

**Answer for yourself:** Does “to hearken” carry basically the same meaning as “to obey”? Yes.

## Micah 6:6-8

- 6 Wherewith shall I come before the LORD, and bow myself before the high G-d? shall I come before him with burnt offerings, with calves of a year old?
- 7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?
- 8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy G-d? (KJV)

**Answer for yourself:** Did you notice that in the presence of sacrifices, that G-d desires more that His subjects “do justly, love mercy, and walk humbly”?

First of all we notice that G-d “requires” something of us:

**1875 darash-** to resort to, seek, seek with care, enquire, require

- **a) Qal**
  - **1) to resort to, to frequent (a place), (to tread a place)**
  - **a) to consult, to enquire of, to seek**
  - **b) used of G-d**
  - **c) used of heathen gods, necromancers**
- **2) to seek deity in prayer and worship**
  - **a) G-d**
  - **b) heathen deities**
- **3) to seek (with a demand), to demand, to require**
- **4) to investigate, to enquire**
- **5) to ask for, to require, to demand**
- **6) to practice, to study, to follow, to seek with application**
- **7) to seek with care, to care for**
  - **b) (Niphal)**
  - **1) to allow oneself to be inquired of, to be consulted (used only of G-d)**
  - **2) to be sought, to be sought out**
  - **3) to be required (used of blood)**

**1875 darash (daw-rash');** a primitive root; properly, to tread or frequent; usually to follow (for pursuit or search); by implication, to seek or ask; specifically to worship: KJV-- ask, X at all, care for, X diligently, inquire, make inquisition, [necro-] mancer, question, require, search, seek [for, out], X surely.

**Answer for yourself:** What does it mean to “do justly”?

**4941 mishpat (mish-pawt');**

from 8199; properly, a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or [participant's] divine law, individual or collective), including the act, the place, the suit, the crime, and the penalty; abstractly, justice, including a participant's right or privilege (statutory or customary), or even a style:

KJV-- + adversary, ceremony, charge, X crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just (-ice, -ly), (manner of) law (-ful), manner, measure, (due) order, ordinance, right, sentence, usest, X worthy, + wrong.

**4941 mishpat-** judgment, justice, ordinance

- **a) judgment**
- **1) act of deciding a case**

- 2) a place, a court, a seat of judgment
- 3) a process, a procedure, a litigation (before judges)
- 4) a case, a cause (presented for judgment)
- 5) a sentence, a decision (of judgment)
- 6) an execution (of judgment)
- 7) time (of judgment)
- b) justice, right, rectitude (attributes of G-d or man)
- c) ordinance
- d) decision (in law)
- e) right, privilege, due (legal)
- f) proper, fitting, measure, fitness, custom, manner, plan

**Answer for yourself:** What is the term for “mercy”?

**2617 checed-**

- 1) goodness, kindness, faithfulness
- 2) a reproach, shame

**Answer for yourself:** What does it mean to “walk”?

**3212 yalak-**

**to go, to walk, to come**

- a) (Qal)
  - 1) to go, to walk, to come, to depart, to proceed, to move, to go away
  - 2) to die, to live, manner of life (figurative)
- b) (Hiphil) to lead, to bring, to lead away, to carry, to cause to walk

**Answer for yourself:** What does “humbly” mean in the Hebrew?

**6800 tsana`-**

- 1) to be humble, to be modest, to be lowly; (Qal) to show humility
- 2) (Hiphil) to be modest

## **PRAYER REPLACES THE SACRIFICIAL SYSTEM...BECAUSE IT HAD ALWAYS EXISTED BEFORE SACRIFICES**

### **Hosea 14:2-3**

**2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. 3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. (KJV)**

**Answer for yourself:** How has the writer of the book of Hebrews again changed the quote from the Hebrew Scriptures, and were you aware before now?

### **Heb. 13:15**

- 15 By him therefore let us offer the sacrifice of praise to G-d continually, that is, the fruit of our lips giving thanks to his name. (KJV)



**Answer for yourself:** Can you see how problematic it was for the writer of Hebrews to quote Hosea 14:2-3 correctly?

To do so meant that the writer of Hebrews and his premise of “only blood” could not hold water, for after all Hosea had told his readers that they only need take “words” with them in their return to the LORD as they substitute for the bulls and blood of sacrifices praise and prayer unto G-d.

**Answer for yourself:** What is omitted entirely by the writer of Hebrews in alluding to the verse in Hosea? Any mention of the substitute of bulls as a form of atonement for prayers and praise as a form of atonement.

## **DID G-D EVER FOREWARN THE JEWISH PEOPLE AND PREPARE THEM FOR A TIME WHEN THEY WOULD NOT HAVE A TEMPLE AND BLOOD SACRIFICES FOR ATONEMENT? HOW COME CHRISTIANITY NEVER POINTED THIS OUT TO ME?**

Of course G-d did. King Solomon prophetically looks into the future and relates the condition of the Jewish people in their future exile as he inaugurates the newly completed first temple. King Solomon prophetically anticipates the claims of Christendom, and assures them of the future generations of the Jewish diaspora that when the temple and Jerusalem are no longer here, confessional prayer will bring about a complete atonement for all transgressors. Throughout his whole prophetic declaration, King Solomon never says that the future Jewish exiles must believe in a crucified redeemer for an atonement. Let us examine what he actually said.

### **1 Kings 8:46-50**

- 46 If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;
- 47 Yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;
- 48 And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:
- 49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,
- 50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them: (KJV)

### **2 Chr 6:36-39**

- 36 If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near;
- 37 Yet **if** they bethink themselves in the land whither they are carried captive, and **turn** and **pray** unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;
- 38 **If** they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have

built for thy name:

- **39 Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. (KJV)**

## EZEKIEL ON ATONEMENT

Throughout this chapter, Ezekiel warns Israel that the doctrine of vicarious atonement is antithetical to the will of G-d. In addition, the prophet assures the Jewish people that it is the act of repentance alone that atones for sin.

**Answer for yourself:** In the following verses, does Ezekiel mention anything about blood or a crucified Messiah throughout this crucial chapter which has as its theme the doctrine of sin and atonement?

### Ezek 18:1-4

- **1 The word of the LORD came unto me again, saying,**
- **2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?**
- **3 As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel.**
- **4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. (KJV)**

### Ezek 18:19-23

- **19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live.**
- **20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.**
- **21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.**
- **22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.**
- **23 Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? (KJV)**

### Ezek 33:10-11

1. **10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?**
2. **11 Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? (KJV)**

## ALMSGIVING AND ATONEMENT

### Prov 10:2

- **2 Treasures of wickedness profit nothing: but righteousness delivereth from death. (KJV)**

#### Prov 11:4

- **4 Riches profit not in the day of wrath: but righteousness delivereth from death. (KJV)**

#### Prov 16:6

- **6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil. (KJV)**

#### Hosea 6:6

- **6 For I desired mercy, and not sacrifice; and the knowledge of G-d more than burnt offerings. (KJV)**

#### Dan 4:24

- **24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: (KJV)**

## **JEREMIAH WARNS ABOUT THE OVEREMPHASIS ON THE SACRIFICIAL SYSTEM**

#### Jer 7:3-7

- **3 Thus saith the LORD of hosts, the G-d of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.**
- **4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these.**
- **5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;**
- **6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:**
- **7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. (KJV)**

#### Jer 7:21-23

- **21 Thus saith the LORD of hosts, the G-d of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.**
- **22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:**
- **23 But this thing commanded I them, saying, Obey my voice, and I will be your G-d, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. (KJV)**

## **RESTORATION OF SACRIFICES IN THE MESSIANIC AGE TO COME**

#### Isa 56:7

- **7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. (KJV)**

### **Jer 33:17-18**

- **17 For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;**
- **18 Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. (KJV)**

### **Zech 14:21**

- **21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts. (KJV)**

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### **Ezek 43:22-25**

- **22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.**
- **23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.**
- **24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.**
- **25 Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. (KJV)**

**Answer for yourself: If Yeshua was the final sacrifice once and for all as Hebrews 10:10, 18 teaches, and the animal sacrificial system was merely a foreshadowing of Calvary (Heb 9-10), why will animal sacrifices be re-instituted in the Messianic era?**

**In light of what I have shown you, and understanding the many corruptions, changes, and alterations we have shown you in the New Testament as it was re-worked by Rome and the Anti-Semitic Gentile church, how then are we to understand such passages as these in light of what we just studied?**

### **Rom 6:10**

- **10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto G-d. (KJV)**

### **Heb 9:12**

- **12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption (KJV)**

### **Heb 10:10**

- **10 By the which will we are sanctified through the offering of the body of Yeshua Christ once for all. (KJV)**

### **Heb 10:18**

- **18 Now where remission of these is, there is no more offering for sin. (KJV)**

**Answer for yourself:** How can these passages which exist in a document full of errors, inaccuracies, additions, and changes, and other passages like them in the New Testament, have any validity when compared with what I have shown you in this article alone which existed previously in the Law, Prophets, and Writings?

## **DOES THE BIBLE GIVE US AN EXAMPLE OF NON-JEWS REPENTING AND THUS HAVING THEIR SINS FORGIVEN WITHOUT BLOOD SACRIFICES?**

**Yes.** The people of Ninevah.

### **Jonah 3:5-10**

- **5 So the people of Nineveh believed G-d, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.**
- **6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.**
- **7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:**
- **8 But let man and beast be covered with sackcloth, and cry mightily unto G-d: yea, let them turn every one from his evil way, and from the violence that is in their hands.**
- **9 Who can tell if G-d will turn and repent, and turn away from his fierce anger, that we perish not?**
- **10 And G-d saw their works, that they turned from their evil way; and G-d repented of the evil, that he had said that he would do unto them; and he did it not. (KJV)**

## **DOES THE BIBLE YESHUA USED, THE OLD TESTAMENT, TEACH US ABOUT AND PROMISE US ATONEMENT THROUGH REPENTANCE ALONE?.....SURE DOES**

### **Isa 55:6-9**

- **6 Seek ye the LORD while he may be found, call ye upon him while he is near:**
- **7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our G-d, for he will abundantly pardon.**
- **8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.**
- **9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (KJV)**

## **SO ARE WE TO THINK THAT THE JEWISH PEOPLE CANNOT BE RIGHT WITH G-D SINCE DEPRIVED OF A TEMPLE AND BLOOD**



# SACRIFICES TODAY?

## Hosea 3:4-5

- **4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:**
- **5 Afterward shall the children of Israel return, and seek the LORD their G-d, and David their king; and shall fear the LORD and his goodness in the latter days. (KJV)**

## **SO WHY ALL THIS FUSS OVER YESHUA AS THE PASSOVER LAMB WHEN THE FESTIVAL OF PASSOVER HAD NOTHING TO DO WITH ATONEMENT ANYWAY.....SHOULD NOT YESHUA HAVE DIED ON YOM KIPPUR TO BE AN ATONEMENT?**

**In light of everything said so far, please understand that we are not trying to destroy anyone's faith in G-d or in Yeshua as the "non-Jews" example of G-dliness manifested through the flesh. Yet, we must be truthful to the Hebrew Text as well as the corruption, alterations, additions, and deletions in the Greek text once we come to understand them. Our faith must rest in truth, and not in desire to want to believe what we were told when we were little. G-d is seeking them to worship Him in Spirit and in Truth, and such a quest means we must be ruthless in our pursuit of truth. Having said that, understand our religious belief system must be based upon truth and not fantasy or anti-Semitic lies. Thus we at Bet Emet deal with issues most are afraid to address or even mention. Too often thoughts of doubt remain unspoken, when if exposed to the light of linguistic analysis, cultural and contextual analysis, have understandings that reveal G-d's wisdom and awesome plan of redemption.**

**Answer for yourself: So How Can The Writer Of Hebrews Go Against What The Many Prophets Said Which They All Were In Agreement On?**

**Shalom....See you in the last article.**



# WHAT DID THE DEATH OF YESHUA ACTUALLY ACCOMPLISH # 9

## JUSTIFICATION WITH G-D: BELIEF, BLOOD, OR REPENTANCE AND OBEDIENCE?

*Hoses 6:6 6. For I desired <2654> (8804) mercy <2617>, and not sacrifice <2077>; and the knowledge <1847> of G-d <430> more than burnt offerings <5930>.*

### The Hebrew Word For "Delight"

#### Lexicon Hebrew 2654

02654 chaphets {khaw-fates'} a primitive root; TWOT - 712,713; v AV - delight 39, please 14, desire 9, will 3, pleasure 3, favour 2, like 2, moveth 1, would 1, at all 1; 75

- 1) to delight in, take pleasure in, desire, be pleased with
  - 1a) (Qal)
  - 1a1) of men
  - 1a1a) to take pleasure in, delight in
  - 1a1b) to delight, desire, be pleased to do
  - 1a2) of G-d
  - 1a2a) to delight in, have pleasure in
  - 1a2b) to be pleased to do
- 2) to move, bend down
  - 2a) (Qal) to bend down

### The Hebrew Word For "Mercy"

#### Lexicon Hebrew 2617

02617 checed {kheh'-sed} from 02616; TWOT - 698a,699a; n m AV - mercy 149, kindness 40, lovingkindness 30, goodness 12, kindly 5, merciful 4, favour 3, good 1, goodliness 1, pity 1, reproach 1, wicked thing 1; 248

- 1) goodness, kindness, faithfulness
- 2) a reproach, shame

### The Hebrew Word For "Sacrifice"

## Lexicon Hebrew 2077

02077 zebach {zeh'-bakh} from 02076; TWOT - 525a; n m AV - sacrifice 155, offerings 6, offer 1; 162

- **1) sacrifice**
  - **1a) sacrifices of righteousness**
  - **1b) sacrifices of strife**
  - **1c) sacrifices to dead things**
  - **1d) the covenant sacrifice**
  - **1e) the passover**
  - **1f) annual sacrifice**
  - **1g) thank offering**

## The Hebrew Word For "Knowledge"

## Lexicon Hebrew 1847

01847 da`ath {dah'-ath} from 03045; TWOT - 848c; n m/f AV - knowledge 82, know 6, cunning 1, unwittingly 2 + 01097 2, ignorantly + 01097 1, unawares + 01097 1; 93

- **1) knowledge**
  - **1a) knowledge, perception, skill**
  - **1b) discernment, understanding, wisdom**

Before, during, and after the destruction of Solomon and Herod's Temples there were blood sacrifices made by Jewish people. This continued for both the Jewish people, as well as those who were believers in Yeshua up and until 70 C.E (both Jew and Gentile). Bringing of blood sacrifices after the crucifixion of Yeshua by believers "in Yeshua" pose a difficult problem for the traditional Christian who has been taught his whole life that Yeshua did away with the sacrificial system. The evidence for believers in Jesus continually bringing blood offerings and sin offerings following his death proves to us, as found in [Acts 21](#) for example, that the early church held different ideas about atonement than what we as Christians and followers of Jesus today have inherited from the Gentile Church following the destruction of the Temple and the scattering of the Jewish Church.

**Answer for yourself:** Just how did the Jews get forgiveness and justification from sin if they do not believe in Yeshua as their Messiah or that his sacrifice atoned for all their sins?

**Answer for yourself:** Does the Bible teach that forgiveness of sin is impossible outside a belief in Yeshua? No and we will see that clearly in a moment.

**Answer for yourself:** Does your church teach that forgiveness of sin is impossible outside a belief in Yeshua? Most likely.

**Answer for yourself:** Is it possible for the Jewish people to be justified before G-d yet be blinded to the identity of Yeshua? As foreign the idea is to the typical Christian, I believe that after you have examined the evidence presented you may have to say "Yes;" especially in light of the fact that the part in Romans 11 that says the Jews were "blinded" was written after 180 A.D. and only then included among the Pauline literature!

The traditional Christian's response to the above question is usually "No way." In this article I will challenge you with the Bible and the teaching of the Bible on the issue. What you will see in this article will challenge traditional Christian teaching on "salvation" as you have heard and know it.

**Answer for yourself:** Is the Bible to be our authority for our belief and practice, or our denominational doctrines which, as you know, vary immensely among the 22000 or more denominations that exist today? You

have to answer that for yourself.

## BELIEF- FAITH-ACTION:

The Bible states emphatically that no one was or is justified / forgiven by any way other than faith. Following are several quotes from the Encyclopedia Judaica (vol. 3, pp. 654-656):

*"In Judaism the need for a profession of belief did not arise and rabbinic synods saw no necessity for a drawing up of concise formulas expressing Jewish beliefs. Theologically speaking, every Jew is born into G-d's covenant with the people of Israel, and membership in the community does not depend on credal affirmations of a formal character. Jewish beliefs are voiced in the form of prayer and in the twice-daily recital of the Shema...Deut. 6:4 'Listen (Heb. Shema) Israel, G-d is our Lord, G-d is One,' (The Living Torah)].*

The formulation of articles of Jewish faith is largely a medieval development, even though Philo (first century C.E.) had spoken of eight essential principles of scriptural religion: (1) existence of G-d; (2) His Unity; (3) divine providence; (4) creation of the world; (5) unity of the world; (6) the existence of incorporeal ideas; (7) the revelation of the Law (Torah; oral and written); and (8) its eternity . . .

The fundamentals by Maimonides [1135-1204] are: (1) The existence of G-d which is perfect and sufficient unto itself and which is the cause of the existence of all other beings. (2) G-d's unity which is unlike all others of unity. (3) G-d must not be conceived in bodily terms, and the anthropomorphic expressions applied to G-d in Scripture have to be understood in a metaphorical sense. (4) G-d is eternal. (5) G-d alone is to be worshipped and obeyed. There are no mediating powers able freely to grant man's petitions, and intermediaries must not be invoked. (6) Prophecy. (7) Moses is unsurpassed by any other prophet. (8) The entire Torah was given to Moses. (9) Moses' Torah will not be abrogated or superseded by another divine law nor will anything be added to, or taken away from it. (10) G-d knows the actions of men. (11) G-d rewards those who fulfill the commandments of the Torah, and punishes those who transgress them. (12) The coming of the Messiah. (13) The resurrection of the dead."

The Hebrew word Emunah has a two-fold connotation - theological and human. It signifies a like faith and trust in G-d, and faithfulness, honesty, and integrity in human relations. These two concepts of **Emunah** do not conflict with each other. In Judaism, unlike other religions (and we must never forget that Yeshua is Jewish and always adhered to Judaism and not Christianity), faith is not some mystical quality charged with supernatural powers capable of winning divine favor and grace. Faith is a dynamic, a motive of faithfulness, **and faith is of value only in so far as it is productive of faithful action**; nor is there any faithful action that is not rooted in faith in G-d. The man of faithfulness is an **Ish Emunah (man of faith)**, and the man of faith is a **Ba'al Emunah (possessor of faith)**. For it is the man of the highest faith in G-d who is the man of the greatest faithfulness in dealing with his fellow man; and it is only the man of faithfulness who can truly be considered a man of faith.

**From the above information we can see that it is belief in G-d and not sacrifices that produce the beginning of a relationship with G-d. Abraham, a ben Noah, is the archtype of all people of faith.**

*"And he (Abraham) believed in the LORD (YHVH); and he (YHVH) counted it to him (Abraham) for righteousness" (Gen. 15:6).*

It was his belief in YHVH that caused Abraham to move from the land of his father and make his home in a strange land. **But Abraham's belief (faith), to be acceptable by G-d, had to produce actions based upon such faith!** IT MUST BE NOTED THAT ACTIONS DID NOT PRODUCE THE FAITH! One must have faith first! This is the formula that is shown throughout Tanakh. The members of the Nazarene Sect possessed this same belief.

*"For if Abraham were justified by works, he hath something of which to glory, but not before G-d. For what saith the scripture? Abraham believed G-d, and it was counted unto him for righteousness (literally Justification, Strong's # 1343).*

## Lexicon Greek 1343

1343 dikaiosune {dik-ah-yos-oo'-nay} from 1342; TDNT - 2:192,168; n f AV - righteousness 92; 92

- **1) in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to G-d**
- **1a) the doctrine concerning the way in which man may attain a state approved of G-d!!!!!!!!!!!!**
- **1b) integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting!!!!!!!!!!!!**
- **2) in a narrower sense, justice or the virtue which gives each his due**

*Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him (YHVH) that justifieth the ungodly, his faith is counted for righteousness (literally justification). [Strong's # 1343]. (Rom. 4:2-5).*

*"Even as Abraham believed G-d, and it was accounted to him for righteousness (Justification, Strong's 1343). Know ye, therefore that they who are of faith, the same are the sons of Abraham " (Gal. 3: 6- 7).*

**Answer for yourself: Whom did Abraham believe that brought him righteousness? G-d (YHVH)..**

*"For without faith it is impossible to please him (YHVH); for he that cometh to G-d must believe that he (YHVH) is, and that he (YHVH) is a rewarder of them that diligently seek him (YHVH) " (Heb. 11: 6).*

**Answer for yourself: Who are we to come to..Yeshua or YHVH? YHVH**

**Answer for yourself: Who made it possible for Gentile to know YHVH and understand those things necessary whereby we could come to YHVH? Yeshua**

*"Thou believes" that there is one G-d; thou doest well. The demons also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead. Was not Abraham, our father, justified by works (not faith alone), when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works and by works was faith made perfect (complete)? And the scripture was fulfilled which saith, Abraham believed G-d, and it was imputed unto him for righteousness (literally justification); and he was called a friend of G-d: (Jas. 2:19-23).*

**Answer for yourself: Will faith in Yeshua without proper works result in "complete faith?" No.**

**Answer for yourself: Should our faith in Yeshua not be so much in his identity but his message which commanded actions that pleased his Father? Yes.**

## LOOKING AT OUR EXAMPLES



The Nazarene Sect went one step further than what is mentioned in the Hebrew Scriptures. The Nazarenes equated faith in G-d with faith in His messiah (**HIS MESSAGE**). To the early Jerusalem Church if one believed in G-d this would result in believing that Yeshua (Yeshua) was G-d's Messiah who came with an authoritative message and warning.

*"And this is life eternal, that they might KNOW thee, THE ONLY TRUE G-D, and Yeshua Christ (Messiah) whom THOU (G-d) hast sent (Jn. 17. 3).*

*3 And <1161> this <3778> is <2076> (5748) life <2222> eternal <166>, that <2443> they might know <1097> (5725) thee <4571> the only <3441> true <228> G-d <2316>, and <2532> Yeshua <2424> Christ <5547>, whom <3739> thou hast sent <649> (5656).*

**Answer for yourself:** Is there a connection between eternal life and acquiring know-ledge of G-d? Yes.

Let us examine the Greek word used in "they might know:"

Lexicon Greek 1097

1097 ginosko {ghin-oc'e'-ko} a prolonged form of a primary verb; TDNT - 1:689,119; v AV - know 196, perceive 9, understand 8, misc 10; 223

- 1) to learn to know, come to know, get a knowledge of perceive, feel
- 1a) to become known
- 2) to know, understand, perceive, have knowledge of
- 2a) to understand
- 2b) to know
- 3) Jewish idiom for sexual intercourse between a man and a woman
- 4) to become acquainted with, to know

We are to "know G-d." "Knowing" is in the present tense and active voice. That means each one is himself responsible to acquire knowledge of G-d and His ways through study of His holy Word. Failure to study G-d's Torah has deceived millions into believing they are right with and in proper relationship with G-d because they belong to a church or hear 30 minutes of preaching a week. They are deceived and are in error.

**Answer for yourself:** Does the Bible teach us that we can know for sure that we "know G-d?" Yes.

*1 John 2:3 And <2532> hereby <1722> <5129> we do know <1097> (5719) that <3754> we know <1097> (5758) him <846>, if <1437> we keep <5083> (5725) his <846> commandments <1785>.*

**Answer for yourself:** Is the word "know" as in "know him" the same word used in John 17:3..."here is life eternal...that we know G-d?" Yes.

**Answer for yourself:** Does knowing the commandments and keeping them assure us of eternal life? Yes.

*"But these are WRITTEN, that ye might BELIEVE that Yeshua is THE CHRIST" (Messiah), 'THE SON OF G-D) (not G-d the son); and that believing, ye might have life through his (G-d, remember Abraham believed G-d) name" [G-d's Name] (Jn. 20:31).*

*Thus life (eternal life) comes through believing through the same name that Abraham believed in...namely; Yahweh and not Yeshua. Have faith in G-d!*

***Abraham believed "G-d" (he believed what G-d had said) and then it was accounted unto him as righteousness.***

**Answer for yourself:** Why am I making a difference between believing G-d vs believing in Jesus? Simply because the Gentile writers and redactors of the New Testament have put into the mouth of Jesus as well as others who write of him many doctrines that the historical Jesus, let alone the Messiah, could never have believed and which are totally foreign to the faith of the Jews. Literally paganism has been put into the mouth of Jesus and others in the New Testament in many, but not all places. The hard thing for the average believer to do is to discern the meat from the bone and this can be done only after years of study.

**Answer for yourself:** Would you believe the Bible more than what you often hear preached when shown that what you heard preached is in error when compared to the Bible? Don't be so quick to answer for many I know who say "yes" end up not repenting when shown error; they would rather continue following the errors and traditions of men for that is all they have ever known. To walk in a new direction when shown your errors is possibly one of the greatest manifestations of faith that man can exhibit before G-d.

**John states the purpose of his writing:**

- ***1. ". . . that they mighty KNOW Thee (G-d...not your church or denominational doctrines), THE ONLY TRUE G-D (YHVH), and Yeshua Christ (Messiah) WHOM THOU HAST SENT"***
- ***2. ". . . these are written, that ye might BELIEVE THAT JESUS IS THE CHRIST (Messiah), THE SON OF G-D."***

**In view of the above statements made by the writer let us read John 3:16 in the following light. Get ready for the shock of your life!**

***"For G-d so loved the world that He (G-d) gave His (G-d) only begotten Son (Yeshua the Messiah) that whosoever believeth in Him (G-d) should not perish but have everlasting life."***

**Answer for yourself:** Did you notice a monumental difference in the correct wording above over what you have accepted previously?

**Answer for yourself:** Have we mistakenly misunderstood to whom our faith as Christians is to be directed toward? We sure have.

**Answer for yourself:** Are we to direct our faith to another or G-d alone as did Abraham? G-d alone as did Abraham.

**FAITH IN THE G-D (YHVH) OF YESHUA JUSTIFIES...NOT FAITH "IN YESHUA"**

**Let us examine three references that show clearly that it is faith in the G-d of Yeshua, not faith in Yeshua which results in justification.**

***"That if thou shalt confess with thy mouth the Lord Yeshua, and shalt BELIEVE IN THINE HEART (MIND) THAT G-D RAISED HIM (Yeshua) from the dead, thou shalt be saved" (Rom.***

**10:9).**

**Answer for yourself:** In this passage who is the active participant...*Yeshua* or G-d? G-d.

**Answer for yourself:** Does the above passage say we are to have faith in the acts of G-d; one of which is the resurrection of *Yeshua*? Yes.

**Answer for yourself:** Does the passage say that we are to confess that *Yeshua* is Lord (the Gentile's example and whose authority we follow) as well as relegating our faith to the G-d of *Yeshua* and not *Yeshua*? Yes.

**Answer for yourself:** Would it bother you to know that the above passage, Rom. 10:9-10, was not in the writings collected in 150 A.D. when the first New Testament was organized but only after 180 A.D. would such passages show up in the Second collection of writings we call the New Testament? What is also very troubling is that the collector of the First New Testament in 150 A.D. (Marcion) was staunchly pro-Pauline and there is no reason why such an anti-Jewish passage would not have been collected and used by Marcion in his tirade against the Jews.

***"For whosoever shall call upon the name of the Lord (YHVH .. Joel 2:23) shall be saved " (Rom. 10:13).***

**Answer for yourself:** Is Rom. 10:13 a quote from the Hebrew Scriptures and the book of Joel 2:32? Yes.

**Answer for yourself:** Are we to call upon YHVH or *Yeshua*?

**Answer for yourself:** Does the "Lord" in this verse (Rom. 10:13) as quoted from Joel refers to YHVH or *Yeshua*? Let us examine Joel 2:32 to determine correctly.

**Answer for yourself:** Would it bother you to know that the above passage, let alone the whole of Romans chapters 9-11, were not in the New Testament until after 180 A.D.? As stated earlier such passages were not available for men like Marcion and others to use since they did not exist until after 180 A.D. when Irenaeus presents us with his response to Marcion; it is called the official New Testament (the second one).

Let us examine the passage from Joel 2:32 from which the Gentile writers of the New Testament derived their theology

***Joel 2:32 And it shall come to pass, [that] whosoever shall call <7121> (8799) on the name <8034> of the LORD <3068> shall be delivered <4422> (8735): for in mount <2022> Zion <6726> and in Jerusalem <3389> shall be deliverance <6413>, as the LORD <3068> hath said <559> (8804), and in the remnant <8300> whom the LORD <3068> shall call <7121> (8802).***

**The Hebrew word for "LORD" is as follows:**

BDB/Thayers # 3068

03068 Yehovah {yeh-ho-vaw'} from 01961; TWOT - 484a; n pr dei AV - LORD 6510, G-D 4, JEHOVAH 4, variant 1; 6519 Jehovah = "the existing One"

**1) the proper name of the one true G-d...YHVH/Jehovah**

**Answer for yourself:** Is Paul quoting a Scripture to tell us to call upon YHVH or *Yeshua*? You can clearly see now that we are to call upon Yahweh but if you are honest you find this passage always taught as if one is to believe on "Jesus."

**Answer for yourself:** Have we been taught to trust *Yeshua* or Yahweh for your salvation and to call out to

**Yeshua or Yahweh for salvation? Yeshua on both counts, yet the original Scriptures teach otherwise. Get ready for another shock to your system.**

***"Who by him (Yeshua) do (we Gentiles) BELIEVE IN G-D, WHO RAISED HIM (Yeshua) FROM THE DEAD and gave him (Yeshua) glory, that YOUR FAITH AND HOPE MIGHT BE IN G-D" (and not Yeshua) (1 Pet. 1. 21).***

**Answer for yourself:** Was the purpose of Yeshua to get us to have faith in him or in his Father YHVH? YHVH.

**Answer for yourself:** As Gentiles, who were strangers from the covenant promises, aliens from the commonwealth of Israel, without hope and without G-d in the world, are we to understand that the purpose of Yeshua and his ministry was to get us to G-d and not get us to himself (Yeshua)? Yes, he came to get us to G-d.

**Answer for yourself:** Can you as a Christian say and understand that we Gentiles came to believe in G-d (YHVH) because of His Messiah who gave his life that the message of the commandments might be taken to the world in the Great Commission (teach them to observe those things I commanded you)? Yes.

**In the verses cited, it is faith in the G-d who raised Yeshua, not faith in Yeshua that brings justification. This is literally an atomic bomb to the Christian church which focuses on Yeshua to the exclusion of YHVH, faith in Yeshua to the exclusion of faith in YHVH, and on the New Testament writings to the exclusion of the Hebrew Bible. The Nazarenes view of the first century (Yeshua's church) was that faith in G-d would result in believing that Yeshua was the Messiah of YHVH. This is not the same as faith in "the blood" of Yeshua, but in the Father of Yeshua.**

**Clearly the Nazarene Sect viewed justification as coming from faith in G-d, not from blood sacrifices (whether animal or human as taught about Yeshua).** Justification means to declare just. The belief (faith) in G-d resulted in them being declared just as they obeyed the commandments of YHVH. James, the brother of Yeshua, declared that justification will result in works (action). The context of the passage would reflect the specific action taken.

Isaiah was a favorite source for the Nazarenes. Let us examine Isaiah's view of ransom / justification / redemption.

***"Tell ye, and bring them near; yea, let them take counsel together. Who hath declared this from ancient time? Who hath told it from that time? Have not I, the Lord (YHVH)? And THERE IS NO G-D ELSE BESIDES ME, A JUST G-D AND SAVIOR; THERE IS NONE BESIDES ME. Look unto ME (YHVH) AND BE SAVED, ALL THE ENDS OF THE EARTH (Heb. Adam i.e., all mankind-Gentiles); For I am G-d, and there is none else. (Isa. 45. 21-22).***

**Answer for yourself:** Does Isaiah tell the Gentile world to look to Yeshua to be saved or to YHVH to be saved? Look unto YHVH.

**The death of Jesus served as a catalyst that brought repentance to the Jewish religious establishment in the first century C.E. by the taking the Laws of Noah to the world for manifestations of obedience of their new faith in the ONE true G-d...YHVH. The Nazarene community knew quite well that Gentile faith without works was a dead faith; thus the teaching directed toward them "to observe those things Yeshua had commanded...for the words he spoke were not his, but his Father's in heaven.**

***Remember the former things of old; for I am G-d, and THERE IS NONE ELSE; I am G-d, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure (Isa. 46:9-10).***

*Thus saith the Lord (YHVH), THY REDEEMER, the Holy One of Israel: I am the Lord (YHVH) thy G-d, who teacheth thee to profit, who LEADETH THEE BY THE WAY THAT THOU SHOULDEST GO" (Isa. 48:17).*

The Hebrew writings as well as the writings of the Nazarenes agree. It is faith in G-d (YHVH) which makes one just in the sight of YHVH. It is this faith that responds in obedience to YHVH's mitzvot (commandments).

I have quoted the Jewish (Judaism's) concept of faith and works in the above section. We have seen the Nazarene (Messianic) Sects' concept of faith, both are in agreement, FAITH COMES BECAUSE OF BELIEF IN G-D (YHVH).

## JUSTIFICATION: FAITH OR BLOOD? BLOOD - FACTS:

**Answer for yourself:** What do we do with all those passages dealing with the idea of blood and blood sacrifices since what we supposed was "faith in Yeshua" in reality is "faith in G-d" instead? This will be the subject of our next section.

**Answer for yourself:** Was a blood sacrifice required each time a Jew sinned? No!

**Answer for yourself:** Was a blood sacrifice the only way to obtain atonement (a covering for sin): No!

The person making the sacrifice brought the sacrifice to the Temple ONLY after he had acknowledged his transgression and previously confessed. Let us look at passages in Exodus, Leviticus, and Numbers for the requirements of a sacrifice. Your further study is recommended in the Encyclopedia Judaica vol. 1, index p. 730 regarding various aspects of sacrifices.

**Answer for yourself:** What about those Jews who lived in Asia Minor and other parts of the world who did not have access to the Temple for animal sacrifices? How did they obtain forgiveness?

They could not run down to Jerusalem each time they needed to make a sacrifice.

The key verse for those (unenlightened and knowledgeable Christians) who would try to make blood sacrifices the only means of atonement is Leviticus 17. 11.

*"For the life of the flesh is the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."*

Rashi makes the following observation. Because life is dependent upon the blood, G-d designed blood as the medium that goes upon the Altar for atonement, as if to say, 'Let one life be offered to atone for another.' So it is not appropriate for it to be eaten. Notice two things:

1. **The shedding of blood brings atonement.**
2. **Blood is not to be eaten by any man.**

**Answer for yourself:** What does this verse not say?

It does not say that a blood sacrifice is the only means of gaining atonement!

**Answer for yourself:** Should the New Testament writings contradict the Hebrew Old Testament Scriptures? No. Does it? Yes. Where? Many places...for example...



*Hebrews 9:22 And <2532> almost <4975> all things <3956> are <2511> <0> by <2596> the law <3551> purged <2511> (5743) with <1722> blood <129>; and <2532> without <5565> shedding of blood <130> is <1096> (5736) no <3756> remission <859>.*

### The Greek Word For "Purged"

Lexicon Greek 2511 katharizo {kath-ar-id'-zo} from 2513; TDNT - 3:413,381; v AV - cleanse 16, make clean 5, be clean 3, purge 3, purify 3; 30

- 1) to make clean, cleanse
  - 1a) from physical stains and dirt
  - 1a1) utensils, food
  - 1a2) a leper, to cleanse by curing
  - 1a3) to remove by cleansing
  - 1b) in a moral sense
  - 1b1) to free from defilement of sin and from faults
  - 1b2) to purify from wickedness
  - 1b3) to free from guilt of sin, to purify
  - 1b4) to consecrate by cleansing or purifying
  - 1b5) to consecrate, dedicate
- 2) to pronounce clean in a levitical sense

**Answer for yourself:** Does Heb. 9:22 say "all things" are purged by blood or "almost all?" Almost all.

**Answer for yourself:** Does the Bible teach that without the shedding of blood that there is no forgiveness of sins or does Heb. 9:22 teach that only? No the Bible does not, but Heb. 9:22 is bogus. Heb. 9:22 teaches that in error, for having previously proven repeatedly that there is not a "New Covenant" existing yet, but only a renewed Old Covenant, there is absolutely no warrant for changing the Words of G-d in the Hebrew Scriptures as has been done by those wishing to create a new religion about Yeshua instead of following the religion of Yeshua.

## NON-BLOOD ATONEMENT AS TAUGHT BY THE BIBLE

**Answer for yourself:** Will you let the Bible dictate what you are to believe and not Catholic theology which has been written into the New Testament manuscripts in places which contradict Moses and the Bible Yeshua used, as well as where Biblical and Jewish doctrines were, in Gentile estimation, to be changed? I hope so.

*Leviticus 5:11-13 'But IF HE BE NOT ABLE (if he is too poor) to bring two turtle doves, or two young pigeons, then he that SINNED shall BRING his offering THE TENTH PART OF AN EPHAH OF FINE FLOUR FOR A SIN OFFERING; he shall put no oil upon it, neither shall he put any frankincense thereon; FOR IT IS A SIN OFFERING...And the priest shall MAKE AN ATONEMENT FOR HIM AS TOUGHING HIS SIN that he hath sinned in one of these, and IT SHALL BE FORGIVEN HIM; and the remnant shall be the priest's as a meal offering.'*

**This passage reveals that A PERSON can bring his own atonement offering and that flour can be offered for sin when one cannot afford turtledoves (blood).**

*Exodus 30.16 "And thou shalt TAKE THE ATONEMENT MONEY OF THE CHILDREN OF ISRAEL...to make AN ATONEMENT FOR YOUR SOULS." Money was given as a ransom / atonement for the people when they were numbered.*

**This emphasizes the concept of giving that is connected to the tithe (Matt. 19 and Matt. 25 giving to the poor is connected to eternal life).**

*Isaiah 6:4 And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. {door: Heb. thresholds} 5 Then said I, Woe [is] me! for I am undone; because I [am] a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. {undone: Heb. cut off} 6 Then flew one of the seraphims unto me, having a live coal in his hand, [which] he had taken with the tongs from off the altar: {having...: Heb. and in his hand a live coal} 7 And he laid [it] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.*

**This passage emphasizes confession of sin for atonement.**

**Answer for yourself:** What is the main action that purges sin in Isa. 6:4-7? The merciful sovereignty of G-d mixed with our awareness of our sin as revealed by His Torah and our great need of G-d's grace.

*Isaiah 27:8-11 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. {it shooteth...: or, thou sendest it forth} {he...: or, when he removeth it with} 9 By this therefore shall the iniquity of Jacob be purged; and this [is] all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. {images: or, sun images} 10 Yet the defenced city [shall be] desolate, [and] the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. 11 When the boughs thereof are withered, they shall be broken off: the women come, [and] set them on fire: for it [is] a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.*

**Answer for yourself:** What is the main action that purges sin in the Isa. 27:8-11 text? The destruction of idolatry by zealous believers in YHVH.

*Isaiah 55:7 Let the wicked <7563> forsake <5800> (8799) his way <1870>, and the unrighteous <205> man <376> his thoughts <4284>: and let him return <7725> (8799) unto the LORD <3068>, and he will have mercy <7355> (8762) upon him; and to our G-d <430>, for he will abundantly <7235> (8686) pardon <5545> (8800). {the unrighteous...: Heb. the man of iniquity} {abundantly...: Heb. multiply to pardon}*

**The Hebrew Word For "Forsake"**

Lexicon Hebrew 5800 05800 `azab {aw-zab'} a primitive root; TWOT - 1594,1595; v AV - forsake 129, leave 72, leave off 4, faileth 2, fortify 2, help 2, committeth 1, destitute 1, refuseth 1, surely 1; 215

- 1) to leave, loose, forsake
- 1a) (Qal) to leave
- 1a1) to depart from, leave behind, leave, let alone
- 1a2) to leave, abandon, forsake, neglect, apostatize
- 1a3) to let loose, set free, let go, free
- 1b) (Niphal)
- 1b1) to be left to
- 1b2) to be forsaken
- 1c) (Pual) to be deserted

- **2) to restore, repair**
- **2a) (Qal) to repair**

### The Hebrew Word For "Way"

Lexicon Hebrew 1870 01870 derek {deh'-rek} from 01869; TWOT - 453a; n m AV - way 590, toward 31, journey 23, manner 8, misc 53; 705

- **1) way, road, distance, journey, manner**
- **1a) road, way, path**
- **1b) journey**
- **1c) direction**
- **1d) manner, habit, way**
- **1e) of course of life (fig.)**
- **1f) of moral character (fig.)**

### The Hebrew Word For "Thoughts"

Lexicon Hebrew 4284 04284 machashabah {makh-ash-aw-baw'} or machashebeth {makh-ash-eh'-beth} from 02803; TWOT - 767d; n f AV - thought 28, device 12, purpose 6, work 3, imaginations 3, cunning 1, devised 1, invented 1, means 1; 56

- **1) thought, device**
- **1a) thought**
- **1b) device, plan, purpose**
- **1c) invention**

### The Hebrew Word For "Return"

Lexicon Hebrew 7725 07725 shuwb {shoob} a primitive root; TWOT - 2340; v AV - return 391, ...again 248, turn 123, ...back 65, ...away 56, restore 39, bring 34, render 19, answer 18, recompense 8, recover 6, deliver 5, put 5, withdraw 5, requite 4, misc 40; 1066

- **1) to return, turn back**
- **1a) (Qal)**
- **1a1) to turn back, return**
- **1a1a) to turn back**
- **1a1b) to return, come or go back**
- **1a1c) to return unto, go back, come back**
- **1a1d) of dying**
- **1a1e) of human relations (fig)**
- **1a1f) of spiritual relations (fig)**
- **1a1f1) to turn back (from G-d), apostatize**
- **1a1f2) to turn away (of G-d)**
- **1a1f3) to turn back (to G-d), repent**
- **1a1f4) turn back (from evil)**
- **1a1g) of inanimate things**
- **1a1h) in repetition**
- **1b) (Polel)**
- **1b1) to bring back**
- **1b2) to restore, refresh, repair (fig)**
- **1b3) to lead away (enticingly)**
- **1b4) to show turning, apostatize**

- 1c) (Pual) restored (participle)
- 1d) (Hiphil) to cause to return, bring back
- 1d1) to bring back, allow to return, put back, draw back, give back, restore, relinquish, give in payment
- 1d2) to bring back, refresh, restore
- 1d3) to bring back, report to, answer
- 1d4) to bring back, make requital, pay (as recompense)
- 1d5) to turn back or backward, repel, defeat, repulse, hinder, reject, refuse
- 1d6) to turn away (face), turn toward
- 1d7) to turn against
- 1d8) to bring back to mind
- 1d9) to show a turning away
- 1d10) to reverse, revoke
- 1e) (Hophal) to be returned, be restored, be brought back
- 1f) (Pulal) brought back

### The Hebrew Word For "Mercy"

Lexicon Hebrew 7355 07355 racham {raw-kham'} a primitive root; TWOT - 2146; v AV - ...mercy 32, ...compassion 8, pity 3, love 1, merciful 1, Ruhamah 1, surely 1; 47

- 1) to love, love deeply, have mercy, be compassionate, have tender affection, have compassion
- 1a) (Qal) to love
- 1b) (Piel)
- 1b1) to have compassion, be compassionate
- 1b1a) of G-d, man
- 1c) (Pual) to be shown compassion, be compassionate

### The Hebrew Word For "Pardon"

Lexicon Hebrew 5545 05545 calach {saw-lakh'} a primitive root; TWOT - 1505; v AV - forgive 19, forgiven 13, pardon 13, spare 1; 46

- 1) to forgive, pardon
- 1a) (Qal) to forgive, pardon
- 1b) (Niphal) to be forgiven

**Answer for yourself:** What are the main actions bringing forgiveness in Isa. 55:77? Repentance in thought (renewed minds) and deeds of life.

*Jeremiah 50:20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and [there shall be] none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.*

### "I will pardon" is in the imperfect tense:

Lexicon Hebrew 8811 08811 Imperfect

- The imperfect expresses an action, process or condition which is incomplete, and it has a wide range of meaning:
- It is used to describe a single (as opposed to a repeated) action in the past; the imperfect adds color and movement by suggesting the "process" preliminary to its completion.
- The imperfect is used to express the "future", referring not only to an action which is about to

**be accomplished but one which has not yet begun:**

## **WE MUST LISTEN TO THE PSALMS**

*Psalms 69:30 I will praise <1984> (8762) the name <8034> of G-d <430> with a song <7892>, and will magnify <1431> (8762) him with thanksgiving <8426>. 31. [This] also shall please <3190> <0> the LORD <3068> better <3190> (8799) than an ox <7794> [or] bullock <6499> that hath horns <7160> (8688) and hoofs <6536> (8688). 32 The humble <6035> shall see <7200> (8804) [this, and] be glad <8055> (8799): and your heart <3824> shall live <2421> (8799) that seek <1875> (8802) G-d <430>. {humble: or, meek}*

### **The Hebrew Word For "Seek"**

Lexicon Hebrew 1875 01875 darash {daw-rash'} a primitive root; TWOT - 455; v AV - seek 84, enquire 43, require 12, search 7, misc 18; 164

- 1) to resort to, seek, seek with care, enquire, require
- 1a) (Qal)
- 1a1) to resort to, frequent (a place), (tread a place)
- 1a2) to consult, enquire of, seek (pray)
- 1a2a) of G-d
- 1a2b) of heathen gods, necromancers
- 1a3) to seek deity in prayer and worship
- 1a3a) G-d
- 1a3b) heathen deities
- 1a4) to seek (with a demand), demand, require
- 1a5) to investigate, enquire (study)
- 1a6) to ask for, require, demand
- 1a7) to practice, study, follow, seek with application (obedience)
- 1a8) to seek with care, care for
- 1b) (Niphal)
- 1b1) to allow oneself to be enquired of, consulted (only of G-d)
- 1b2) to be sought, be sought out (study)
- 1b3) to be required (of blood)

**Answer for yourself: What are the dynamics that affected forgiveness? Praise, prayer, and study.**

*Psalms 78:37 For their heart was not right with him, neither were they steadfast in his covenant. 38 But he, [being] full of compassion, forgave [their] iniquity, and destroyed [them] not: yea, many a time turned he his anger away, and did not stir up all his wrath. 39 For he remembered that they [were but] flesh; a wind that passeth away, and cometh not again.*

**Answer for yourself: What are the dynamics involved in this forgiveness? The mercy of G-d alone.**

**The above passages show that the individual Jew could obtain forgiveness in various ways: repentance, prayer, study, meal and flour offerings, money, jewelry, or simply out of the pure mercy of G-d. A blood sacrifice was not the only means of atonement.**

**Hosea, the prophet, states: "For I desire MERCY, and NOT SACRIFICE, and THE KNOWLEDGE OF G-D MORE THAN BURNT OFFERINGS" [which were blood sacrifices] (Hosea 6:6).**



**Answer for yourself:** Is the knowledge of G-d from His Word and Torah greater than any blood sacrifice? Yes.

**Answer for yourself:** How can we obtain the knowledge of G-d? Study.

**Answer for yourself:** How could Abraham believe G-d without a knowledge of Him? The answer is he could not!

**Answer for yourself:** How did the great men of the Hebrew Bible obtain justification / atonement / ransom when they lived outside the land of Israel (remember there was no way for him to continuously bring blood offerings on a routine basis throughout the year for atonement and forgiveness)? G-d provided other ways just as effective as blood and burnt offerings (other ways than blood).

**Answer for yourself:** What about all those who lived for G-d after the destruction of Solomon's Temple (422 B.C.E.)? There were always other ways than blood and these "non-blood" atonements were not created "after the fact" so to speak.

**Answer for yourself:** What did the people do to be rightly related to G-d from the destruction of the First Temple until Ezra and Nehemiah returned and began the rebuilding of the Temple?

These people without Temple, priesthood, or offering, by faith in G-d maintained a relationship with Him. They believed G-d as did their father Abraham, and it was accounted to them for justification. Their belief was exhibited in G-dly actions prescribed by His Torah and not "good works" alone, for every good work is not a godly work. Many good works are motivated by the unconscious self, and since the heart is desperately wicked and we cannot know it, the only sure way to be sure that we "know HIM" is for us to keep His COMMANDMENTS and not our best intentions.

*Ezekiel 11:16 "Thus saith the Lord G-d: Although I have cast them far off among the nations, and although I have scattered them among the countries, YET WILL I BE TO THEM A LITTLE SANCTUARY (Hebrew Temple) in the counties where they shall come."*

*Numbers 15:38-39 "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a cord of blue; And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own hearts and your own eyes, after which ye used to play the harlot."*

There were certain laws which only could be observed in the land. There were others that could be only observed when the Temple stood. While out of the land and without the benefits of the Temple, the individual Jew could look at the fringes on his garment and be reminded of the commandments of G-d. He would also be reminded that G-d would be to him a little Temple in the land of his so-journey. When the individual Jew acknowledged the commandments he would identify himself with G-d who dwelled in the Temple.

Each time the ancient Hebrew looked upon his "garment," the knots and "color" of blue reminded him of all the laws, ordinances, and commandments.

In keeping with our discussion of faith, the individual Jew did not need a set of dogma. He had a relationship with G-d based on belief in G-d not blood from animals. No Orthodox Jew I have ever spoken with indicated that a Jew was justified / atoned / redeemed by blood. It was a belief in G-d that produced G-dly actions that maintained his fellowship and relationship with YHVH.

Jonah, a Jewish prophet, who goes to a city of bnai Noah, Nineveh, proclaimed the judgment of G-d, "... yet forty days and Nineveh shall be overthrown" (Jonah 3:4). The result of this message is

spelled out in the text of the third chapter.

"So the people of Nineveh BELIEVED G-D, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them . . . the decree of the king and his nobles, saying, let neither man nor beast, nor herd nor flock, taste anything; let them not feed, nor drink water. . CRY MIGHTILY unto G-d; yea, let them TURN (lit. repent) everyone FROM HIS EVIL WAY (from sins in general), AND FROM THE VIOLENCE (Hebrew-robbery," which is one of the seven laws of Noah) THAT IS IN THEIR HANDS...AND G-D SAW THEIR WORKS, that they turned from their evil ways (sins in general and specifically).

When the people repented of their sins G-d did not overthrow the kingdom. The text does not say that the people did not have faith in G-d before the coming of Jonah. What the text does say is the people of Nineveh were guilty of theft. When this is called to their attention "the people of Nineveh believed G-d," (they believed that He would overthrow them). This shows they possessed a knowledge of G-d before Jonah came to them. They did not offer a blood sacrifice. They *"cried mightily unto G-d . . . and G-d saw their works (G-dly actions in response to their repentance), that they turned from their evil ways."* Like Abraham, and all men of faith, their belief in G-d resulted in G-dly actions.

I am aware of passages in the New Testament writings that would suggest a justification / atonement / redemption based on blood sacrifices. There are verses that show a human sacrifice, which is specifically prohibited in the Hebrew writings. Following is a partial list of passages: Luke 22:20; I Corinthians 11:25-27; Ephesians 1:7; 2:13; Colossians 1:14,20; Hebrews 9:12,18,20,22; 10:19,29; 13:12,20; 1 Peter 1:2,19; I John 1:9; Revelation 1:5; 5:9; 12:11.

**Answer for yourself:** Having seen what is presented in this article, is it possible we have not fully and correctly interpreted the death of Yeshua, for after all, he did not die on the altar in the Temple? This bears more study.

Following is a partial list of passages from the Hebrew Scriptures which show that G-d specifically prohibited human sacrifice. Some would say that Yeshua was different. He was god-man. Regardless who they say he is or was does not abrogate the clear teaching of the Hebrew Scriptures. All the teaching of Yeshua and his followers had as their basics the Hebrew Scriptures.

*'Thou shalt not do so unto the Lord thy G-d; for every abomination of the Lord, which he hateth, have they done unto their gods. For even their sons and daughters they have burned in the fire to their gods. Whatsoever thing I command you, observe to do it; thou shalt not add thereto, nor diminish from it' (Deut. 12:31-32).*

*'And they served their idols, which were a snare unto them. Yea, they sacrificed their sons and their daughters unto demons ' (Psa. 106:36-37)*

*And they have built the high places of Topheth, which is in the valley of the Son of Hinnon, to burn their sons and their daughters in the fire, which I commanded them not, neither came it into my heart' (Jer. 7:31).*

**Answer for yourself:** What can we deduct from the above references?

*G-d views human sacrifice as an abomination. He hates it and issued a specific prohibition regarding such sacrifices. There were to be no additions or deletions from the prohibition.*

**Answer for yourself:** Could the Gentile Christian church, in retrospect, possibly interpreted the death of Yeshua in ways which were unacceptable to the faith of Yeshua, and could possibly the Jew be right today in

many areas where Gentile Christianity has erred in their interpretation? This again bears your personal study.

*Human sacrifice was viewed as an offering to demons.*

*Jeremiah reaffirms the commandment from Deuteronomy. Human sacrifice did not come as a command from G-d, "neither came it into my (YHVH'S) heart (mind or thoughts)."*

**Answer for yourself:** How does this stack up with "Messiah being crucified before the foundation of the world" (a totally solar belief by sun-worshippers-intersection of the celestial and the elliptical orbits of sun and earth making a "cross" where they intersect...the sun/son on the cross)? Have we been taught wrong by the Gentiles for two thousand years and accepted the wrong meaning given to the death of Jesus due to the rejection of Jewish beliefs by the Gentiles some 2 thousand years ago?

***The sum of the matter is that no person has ever been justified by blood from humans.***

**True Saving Faith always results in G-dly actions which are responses to G-d's Word, Law, and Commandments; which in reality is the fruit of our saving faith.**